

Continuing "NORTH AFRICA"

The N.A.M. News Letter



OFFICE OF THE NORTH AFRICA MISSION : 34, BISHAM GARDENS, HIGHGATE, LONDON, N.6

ALL CORRESPONDENCE TO : GENERAL SECRETARY, ERNEST J. LONG

AMERICAN COUNCIL : *Chairman*, REV. GEORGE SCHMEISER, 1700, Elston, Phila., 26, PA.

Secretary, MR. E. A. STEELE, JNR., 523, Owen Road, Wynnewood, PA.

Treasurer, MISS S. C. DUNKELBERGER, 147, W. School Lane, Phila., 44, PA.

CANADIAN AUXILIARY : *Hon. Secretary and Treasurer*, MR. G. V. GORDON, 190, Sanford Avenue, St. Lambert, Quebec

No. 72

EDITED BY E. J. LONG, F.R.S.G.S.

JULY-AUGUST, 1950



Photo by

GIRLS OF DJEMAA SAHRIDJ
(our oldest Station)

E. C. Le Grice, F.R.P.S.

Djemaa Sahridj (meaning "The Gathering of the Fountains"—tribute to the abundance of its water-sources) is in the heart of the Kabyle country, which, for the beauty of its mountain scenery, might be compared with the Highlands of Scotland. Djemaa was the cradle of the North Africa Mission. Like practically all Kabyle villages, it is perched on the top of a hill—this particular one being some 1,500 feet above sea-level. As Miss Christine Tintling wrote some years ago, "Some of the girls are bewitchingly pretty, and many have skins as white as our own. They wear a picturesque costume, a robe cut square at the neck and drawn in at the waist by a gay sash, a bright handkerchief over the head, and large silver ornaments, set with coral and decorated with enamel. They seem brightly intelligent and very friendly." So intelligent, in fact, that at school they are now outstripping the boys in many instances. Some of these little girls are the great-grand daughters of those who attended classes at the Mission House in the 1880's.

Easter Conference at Tizi-Ouzou

One was left with the impression, after the last Conference (1949), that certain improvements were called for. One is convinced, after this year's gathering, that many of these improvements, the subject of much thought and prayer, have been realised.

The main Bible Studies were: "Jesus Christ and the Prophets," "Jesus Christ and the Church," "Jesus Christ and I." These themes were presented as powerful messages by a missionary-hearted pastor, a veteran missionary, and a missionary pastor. The fact that they were subsequently translated into both Kabyle and Arabic, or at least a full summary given, only served to make possible an ampler grasp of points which had escaped us in the French—a foreign language, after all, to many present. The translators were in excellent form.

Morning prayers, in Kabyle or Arabic (with brief translations) were led by native brethren, and the leader of the meetings on the opening day was M. Saidj, at present in charge of our old station at Agribbes.

Teen-agers turned up in large numbers, larger than ever before, and special provision had to be made for them. A meeting was held with them at the same time as the usual "decision" meetings for men and women, a very useful innovation. And, in view of the restless energy of these young folk, we arranged for spells of organised recreation to replace aimless wanderings and disappearances, with success.

The fellowship at table was a time of blessing to many—knowing that one is not alone, that there is a North African "Church," that prayer is continually being offered for them and their problems, is something they will not easily forget.

Veteran native Christians joined us—a real pleasure to add to the joy of having so many youngsters, some of them the grand-children of the former.

To your stations, missionaries and native brethren! Teaching must be continued, and accepted; sought, even! A testimony that has been half-hearted must become desperately earnest! Then, surely, shall "Tizi-Ouzou, 1951," be a Conference more powerful and richer in blessing than the gatherings that have just been held.

Let us remember the Arab convert from Miliana, who was baptized and joined us at the Lord's Table at the close of the Conference.

This is the briefest outline, but sufficient has been said to provoke praise to God for His goodness to us, and sufficient to compel prayer for those who have returned to their lonely stations and their Moslem homes refreshed,

strengthened and determined to become, more than ever before, His witnesses.

—From Mr. S. Arthur, Azazga, Algeria.

News from Nabeul

We now have two very nice girls' classes in the house on Fridays. The smaller girls come in the morning and the bigger *veiled* girls in the afternoon. We have had some opposition lately on account of the bigger girls. We take it that the Holy Spirit is working or there would not be any opposition. Unfortunately a café has opened right opposite the house, and we fear the men see all who come and go and then make trouble with the fathers and brothers of the girls. The women's class on Sunday morning now numbers six, and we have some really good talks. Pray for a spirit of conviction, for without this there can be no conversion. They do not value Christ's death, or see their danger in rejecting Him. One of our dear women, whom we have known for many years, and whom we believe to be a secret believer, has had to go into hospital and it is feared will have to have an operation. How we thanked God for the car and that we were able to take her to Tunis. Pray on for K——!

Now that we have the car we are able to get to some of the villages that have not heard the Gospel for so long—at least, the women and girls have not. Visiting is a very important part of our work and we do need your prayers constantly, that we may not grow weary and discouraged, which is so easy when one sees so little result. We were somewhat encouraged the other week in a house where one of our girls is a second wife. The other wife and husband were both there, and when we began talking about the Lord Jesus the man said: "I learned all about Him when I was a little boy in Kairouan." The older wife said: "I too went to the classes in the missionaries' house." It transpired that they were in Mr. and Mrs. Short's classes a long time ago. "Cast thy bread upon the waters and thou shalt find it after many days."

Georgette, the little Jewish girl, was with us for a month, after which she was sent with other Jewish children to France. It seemed so strange that she should be with us for only a month. "His ways are past finding out." At first we thought it was a master-stroke of the devil. Now we see it differently. Georgette is learning to read and write in Hebrew and French. How much more useful she will be to the Lord if she is saved and able to speak to her people in their own tongue! So keep Georgette before His throne.

The darkness is appalling and we realise afresh that we of ourselves can do nothing. Only God can open blind eyes and unstop deaf ears,

but *He can!* "What I say unto you, I say unto all, Watch." We ask prayer for a watchful spirit. The enemy is ever busy seeking an advantage, and if he can get us off our guard, he will. He does not want the light to come to those in darkness, for it reveals only too clearly what he is—the deceiver.

—From the Misses A. Clack and M. W. Jones.

Changing Fashions, Unchanging Superstitions

The Moorish women these days like to feel that they are "modern." There have indeed been many changes in the past fifteen years. Then, the girls did not go to school, but helped in the home, or sat all day with a sewing woman learning native embroidery or dressmaking. Now they attend school, and their curriculum includes reading and writing in Arabic and Spanish, cooking, Spanish dancing, embroidery and gymnastics.

These girls are veiled in the streets, and go to and from school in charge of elderly women. They are not supposed to speak to passers-by, yet we hear of some modern misses exchanging letters with young men they somehow get to know. In a place like this, where the sexes have been strictly segregated, there is real danger in a liberty for which they are not ready, and mothers have reason to fear for their daughters. Then, too, imagine our astonishment lately, in a house where we were invited to have afternoon tea with a number of better-class Moorish ladies, to see them—some of them elderly, too—each smoking a cigarette with a sophisticated air. The two youngest were each displaying the art of a Spanish hairdresser—little curls all over their heads. Curls! Once so despised that hair was scraped back, lest the suspicion of a wave suggest there was slave blood in the

veins! And smoking! A thing undreamed of even five years ago amongst women, except in houses of ill-fame. But as yet they see no need to change their ideas about their *religion!* Pray for them.

Some of you will know that Moslems have great belief in the power of charms, and "writings" bought from their scribes, to cast spells or curses on their "fellow-believers." They also seek writings to counteract these evil influences. The other day a woman brought her sick daughter to the dispensary and in private said: "Your religion is better than ours. Give me a writing so that my daughter's husband will die. He is so cruel to her."

Poor blind souls! Some of them have indeed a hard time, and this woman vaguely felt there was some Power in the Gospel we preach. Although she thought of it merely as a "foreign doctrine," which therefore did not apply to Moslems, yet she was eager for any benefit that might relieve her daughter's sufferings. We long that many may be brought to know their personal need of the Lord Jesus as Saviour and Keeper.

—From the Misses E. Bradbury, E. Low and G. Carty.

First Spanish Evangelical Marriage at Tangier

We have had our first Evangelical wedding among the Spanish believers. The bridal couple were the late Don Samuel's daughter, Maruja, and Felix Cruz. Both are members of the Christian Endeavour, Maruja being Secretary and Felix a member of committee. When he was a small boy Felix attended our day school for a time. He has, on occasion, presided at our Prayer Meeting. His people, alas, are not evangelicals, and were not very much in sympathy. Still, they had a very lovely wedding.

I am sure that most of us had Don Samuel vividly in our minds, and for his sake as well as for Maruja's did our utmost to make it a happy occasion.

Friends came from Casa-blanca to help, and one of them, Rafaela, undertook to decorate the Chapel, which she did very beautifully, all in white. It looked what it was meant to symbolise, virginal, and gave an impression of delicacy that was refreshing to the spirit. I think that it helped the service itself to retain throughout its character of



Spanish Wedding at the Evangelical Church, Marshan, Tangier
(the little Chapel in Hope House grounds).

NORTH AFRICA

STATEMENT OF RECEIPTS AND PAYMENTS

		RECEIPTS.					
		GENERAL FUND		DESIGNATED FUND		TOTAL	
		£	s.	d.	£	s.	d.
FOR GENERAL PURPOSES							
Donations	...	9,510	6	1			
Legacies	...	3,288	10	0			
Publications	...	59	1	10			
Dividends and Tax Refunded	...	18	2	6			
Rents from Properties	...	37	12	2			
							12,913 12 7
FOR DESIGNATED PURPOSES							
SPECIALLY SUPPORTED MISSIONARIES—							
Donations	...				2,312	9	0
MEDICAL MISSIONS—							
Donations	...				96	10	0
Patients' Contributions	...				1,402	5	5
Gifts received on Field	...				189	16	10
Dividend on Investment and Tax refunded for Women's Hospital	...				119	0	1
VARIOUS DESIGNATED OBJECTS—							
Donations (including £300 for the purchase of a car)	...				706	6	7
Sale of "Lafayette" property	...				950	0	0
Gifts from U.S.A. and Canada sent direct to Field	...				92	19	3
LITERATURE FUND—							
Donation	...				25	0	0
FOR GENERAL FUND (for subsequent use)—							
Donation	...				800	0	0
							6,694 7 2
GLENNY MEMORIAL FUND—							
Dividends on Investments and Tax refunded	...				107	8	3
							107 8 3
TOTAL RECEIPTS FOR THE YEAR	...	12,913	12	7	6,801	15	5
							19,715 8 0
BALANCES at Bankers, etc., as at 31st December, 1948							
For Designated Purposes	...				3,011	4	7
For General Purposes	...	192	7	4			
							3,203 11 11

£13,105 19 11	£9,813 0 0	£22,918 19 11
---------------	------------	----------------------

We have examined the above Statement of Receipts and Payments of the North Africa Mission received from the Missionaries as are available, and certify that, in our opinion, it correctly summarises the same.

Law Courts Chambers,
33/34 Chancery Lane,
London, W.C.2.

5th June, 1950.

MISSION

for the year ended 31st December, 1949.

	PAYMENTS								
	GENERAL FUND			DESIGNATED FUND			TOTAL		
	£	s.	d.	£	s.	d.	£	s.	d.
MISSIONARIES AND THEIR WORK									
MAINTENANCE, RENT, ETC.—									
Missionaries' Maintenance	7,239	5	6	2,334	7	3			
Missionaries' Rent and House Expenses	674	17	2						
Rent and Station Expenses (Meeting Rooms, etc.)	337	8	7						
Travelling, Furloughs and Freight	1,158	13	8						
							11,744	12	2
COLLATERAL EXPENSES—									
Work, General and Sundry Expenses	418	5	6	250	5	3			
Colportage, Bible Depot				40	1	0			
Students' Training Fees	2	2	0						
Rent, Rates and Repairs				228	10	0			
Car Expenses and Itinerary	170	6	0	78	6	3			
Purchase of Car				300	0	0			
Removal and Furnishing	60	0	0						
							1,547	16	0
MEDICAL MISSIONS—									
Rent, Taxes, Repairs, Fuel and Lighting					155	9	10		
Drugs, Instruments and Food Relief	146	17	9		717	11	2		
Wages, Freight and Customs					860	7	1		
Printing, Stationery, Telephone and Sundries					81	17	10		
							1,962	3	8
TOTAL DIRECT PAYMENTS FOR MISSIONARIES AND THEIR WORK	10,207	16	2	5,046	15	8	15,254	11	10
HOME PAYMENTS									
PUBLICATIONS—									
Printing, Postage " News Letter "	288	17	5						
Other Printing, Postage and Publication Expenses	129	16	4						
							418	13	9
MEETINGS—									
Deputation Expenses, Travelling, Postage, Printing, etc.	354	19	3						
							354	19	3
OFFICE—									
Rates, Repairs, Fuel, Lighting, Cleaning and Insurance	422	6	6						
Salaries, Wages and State Insurance	1,069	1	9						
Postages, Printing, Telephone, etc.	223	11	7						
Travelling, Legal and Sundries	69	14	2						
							1,784	14	0
OTHER PAYMENTS—									
DONATIONS									
To General Fund (included in Donation)				2,010	0	0			
Interest on Private Loan	10	0	0				2,020	0	0
TOTAL PAYMENTS FOR THE YEAR	12,776	3	2	7,056	15	8	19,832	18	10
BALANCES at Bankers and In Hand on the Field at 31st December, 1949									
For Designated Purposes				2,756	4	4			
For General Purposes	329	16	9				3,086	1	1
	£13,105	19	11	£9,813	0	0	£22,918	19	11

ear ended 31st December, 1949, with the Books and Vouchers at Head Office and such Statements
ansactions of the Mission for the year.

simplicity, purity and grace, quite befitting the marriage of two of God's children.

From two to three hundred came, but not all were able to get into the Chapel (on the Mission Compound), so as many as were able clustered around the windows so as to be able to hear the Service.

Several people have since told my husband how much they enjoyed the Service and the Message. Some have even said with envy, "I wish my wedding had been like that!" The Message was taken from Ephesians 5, 1-23 and 1 Peter 3, 1-7, the theme being the love that "beareth all things" and "never fails." Many that day were strangers to the Gospel, but they were struck by the beauty of the word.

As you will see from the snapshot, the bride had a goodly following of "maids of honour." All except the smallest child were from the Sunday School and were members of the Christian Endeavour. Each young lady had her accompanying squire, also from the "C.E." It seems to be the custom at the evangelical weddings at Casablanca, and, this being our first wedding, we were happy to follow their example. It provided both a beautiful and an imposing spectacle.

(We shall seek the Lord's blessing upon this new Christian home, of such strategic importance in its dark environment.)

—From Mrs. Dorothy Padilla.

Moorish Believers Wed

Although there has been a good deal of opposition and much that could depress us, we have had quite a lot to encourage us. Most of all we thank God for M——. About two months ago we were overjoyed to learn that El A——, a converted young man who works in the hospital in Tangier, had asked for M—— in marriage, and best of all he loved her. He is known as the most faithful young man on the compound, a godly fellow. With the hearty consent of us all, they became engaged. M—— was sent back to Alcazar for a few weeks, and stayed in the home where she was brought up and visited us often. She bore faithful testimony to her faith in Jesus Christ as her Saviour, and spoke to our elder girls on one occasion and to forty of our children another day. On March 29th M—— and El A—— were united in marriage. They both send their love and their grateful thanks to all who love and pray for them so faithfully.

We are relieved to know that our first child in the faith is happily married. We do beg of you all to go on praying that this new Christian home may be a bright and shining light to all who enter it. How we long that we might see other of our bigger girls safely married and out

of Islam. We believe some of them do believe with their heads. In fact, two have confessed their faith in school, but we feel they are too tied up in their homes to be real followers of Christ. They need much prayer, that they may be convicted of their own personal need.

A young married woman (not one of our class or school) had seen us and asked us to send her up to hospital for a small operation. While in hospital she had heard the Gospel for the first time from the hospital's woman evangelist, Miss Chambers, and just seemed to lap up all she heard. We have very little time for ordinary visiting, but we are always glad to visit someone who is really willing to listen and to learn more. Do please pray for this dear woman, Lilla R——, and that we may be able to lead her on.

In another house (closely related to the family where M—— was when a child) the young son was very ill with T.B. and other bad complications. His one desire was to be sent to the Mission Hospital in Tangier. He felt he would get well if he could be nursed there. He was very, very ill, but we committed him into God's keeping and sent him, and he got well. El A——, being in the men's ward, helped to look after him and quite a friendship has sprung up between these two young men. Please pray that his present interest in the Gospel may deepen and that the Holy Spirit may reveal to him his personal need of a Saviour. The young man's mother was in the women's ward at the same time. She also is much softer now and easier to speak to of the things of God, but, as usual, there is opposition from the father and elder brother. Please pray for this family. We have one of the little girls in our school, but the father has removed two of the children from us.

—From the Misses M. E. Chipperfield and G. Theakston.

Moorish Girls of Casablanca

Before me are twenty-two girls, varying in age from six to sixteen years. The youngest are slow to learn, but many are doing beautiful embroidery work. With the Moslems we must have a "bait" in order to hold them under the sound of the Gospel. There is so much sadness in the Moslem girl's life, and it is a real challenge to teach them that God can bless both them and their homes as they open their hearts to the Lord, just as He blessed the Egyptian for Joseph's sake (Gen. 39,5). Many of these are of "marriageable age," and will not be allowed out much longer. They come veiled, and some seem so young. The Government is running an Anti-Tuberculous Campaign this month. Each district is visited, the tests made,

and three days later the Crier reminds them all to go to the hospital to have the results checked. Those who are positive receive immediately a series of injections and are supposed to rest after each. Several of the girls have T.B.; others are members of families where there is infection.

Not long ago one of my original girls came along and asked if I would give her some sewing to do at home. She is a beautiful girl, and was married, but secured a divorce because her drunken husband constantly beat her. I was glad she came, and now that she is often under the sound of the Gospel we trust she will make a decision to follow the Saviour. The suffering that this girl has had to endure at the hands of a cruel Moslem husband is the kind of thing, I fear, that one must continue to expect in a land where there is no Mission School for boys; for from what other source could one reasonably expect Christian husbands for the girls of our classes?

Crowds are shouting on the streets, "praying" for rain. We need it badly. Everywhere the political feeling is very tense. Our Redeemer surely must be drawing nigh!

—From Miss Emily D. Grant

An Approaching Marriage

We have pleasure in announcing the forthcoming marriage (probably in September) of Mr. Bernard Collinson and Miss Joyce Crane. Readers of the News Letter will recall that Mr. Collinson's photograph, and a news paragraph relating to him, were published as far back as November, 1948, when he was at the beginning of his language studies in Paris.

Miss Joyce Crane, who is a trained nurse and midwife, and a graduate of Redcliffe Missionary Training College, is from the same town (Ipwich) and Church Fellowship as Mr. Collinson, and was warmly commended to us by her Pastor when she applied to the N.A.M. as a missionary candidate last autumn. Since the beginning of January Miss Crane has been studying French whilst residing at our Paris 'foyer,' although her studies have been recently interrupted, like those of her fiancé at an earlier date, by an appendix operation. At the time these notes are being compiled we are thankful to say that she is convalescing satisfactorily.



Mr. BERNARD COLLINSON

Later in the year these two friends will, God willing, be proceeding to Algeria for their first term of missionary service. We are confident that our readers will be happy henceforth to associate them in prayerful remembrance before the Lord.



Miss JOYCE CRANE

Retirement of Miss E. M. S. Degenkolw

We learn from our sister, Miss Degenkolw, that she is returning at an early date to Copenhagen, and bidding farewell, with wistful regret, to her friends of Oued Amizour, Algeria, where most of the past twenty-five years have been spent.

Miss Degenkolw, who is of Danish origin, first went out to North Africa well-nigh forty years ago, and laboured for a few years as a "missionary helper" at Djemaa Sahridj, our oldest Mission Station, before being welcomed as a full member of the N.A.M. missionary staff.

Oued Amizour is fifteen miles south-west of Bougie, an N.A.M. Station once occupied by the late Mr. A. Shorey and Mr. and Mrs. Twaddle; and in this isolated village Miss Degenkolw's dispensary and midwifery work won for her many friends among Moslems, Jews, Italians and French people. Whilst physically able, she was zealous in her visits to outlying places, and at all times faithful and winsome in her testimony to the Lord Jesus.

Our sister suffers considerably from rheumatism, and her return to her native country will at least afford the opportunity of medical treatment, which we trust will bring very considerable easement. We record with thankfulness to God our veteran worker's long period of devoted service, and pray that her years of retirement may be cheered by occasional "news from a far country" telling of fruit that has been harvested as the result of her faithful labour of love.

The Fortune Teller

We had an unusual experience on one of our visiting afternoons recently, which brought home afresh to us the darkness of the hearts of the women in North Africa. We had gone

in search of a young woman who worked here before we arrived, and who is keen to meet the new "Signora." We found that she had returned to the husband she had left and is living elsewhere; but her mother was in, and was alone.

Although we always rejoice when we find a room full of women to whom to preach the Gospel, yet to find a woman on her own is often to get a better opportunity of really reaching her heart. So when she invited us to sit and drink tea with her, we gladly accepted. But hardly had she lit the charcoal fire when we heard footsteps in the passage, and two women appeared—one a Jewess, the other an Italian. It was obvious that they were expected and they sat down with us, but having learnt who we were they forthwith ignored us and got down to their business.

The Arab woman, S—, produced a small tin, out of which she took a handful of corn and stones mixed. She tossed some to the Italian woman, who gave them back to her, and then she put them into the fire with some incense. Throwing her veil over her head and quickly uttering a few words from a charm, she threw the corn and stones into the air and landed them on a sieve prepared by singeing it in the fire. Then she proceeded to tell the fortune of the Italian woman, with the Jewess to act as interpreter. We had a great desire to leave them to it, and run away; yet we knew that in so doing we should offend S— and lose our opportunity of talking to her; so we sat quietly and waited, and prayed.

What a strange situation it was! There was the poor Italian woman, young and good-looking, with a cross hanging from her neck—a sign of her belief in Roman Catholicism—seeking relief for her love-sick heart by going to this Arab fortune-teller to find out if her story would end happily after all. Then there was the Jewish woman, the go-between, one of the professed followers of Moses, to whom had been given God's law forbidding fortune-telling. And there were we ourselves, ambassadors of Him who by His new Covenant calls whosoever will to come and drink of the Water of Life and be satisfied.

When the fortune-telling was over, Miss Wilberforce had an opportunity to speak to the Italian woman, who was apparently a little ashamed of herself, and said that she only did it for a pastime! She gave us her address and we promised to let her have a booklet to help her to find satisfaction. The Jewish woman spoke to us of her physical needs and then took her charge and departed, leaving us alone with S—.

We told her that we had not faith in fortune-

tellers, and that God alone knew the future. "Yes," she replied, "that is true, but God has revealed this to me in a dream." Mention of the approaching Jewish Passover gave us an opportunity to present the Gospel to her. She told us that at the great Arab Sheep Feast, which really corresponds to the Jewish Passover, some of the country Arabs put the blood on the door; but she added, "The other Arabs laugh at them." She added that they kept the blood from one year to the next, and it is a sure cure for all ills if a little is burned on the charcoal fire. Thus the Blood is to them an unholy thing, to be ridiculed, or just used as a charm. There seems to be no idea of atonement and no conviction of sin.

—From Mrs. Norman Pearce, Tripoli.

A Work of the Spirit at Casablanca

Everywhere there is evidence of the working of the Spirit. Folk are eager to hear the Word and are really seeking. At the open-air meeting on Sunday last we had forty or more adults listening at a time. Many of these are now regulars who come every week. Our men have much opportunity for private talks with these people. Some are coming along to the Hall.

At the Women's Meetings there is marked improvement in attendance, and in one especially there is a much deeper fellowship. The prayer-time, at which formerly never more than two prayed—and always the same two—now finds six or seven taking part with lovely, sincere, simple prayers.

The Sunday Schools, too, are better attended than they were, and recently at Ferme Blanche we had thirty-one children, the most ever. Please join with us in prayer for this children's class—it is the most difficult part of our work. Inès Torrè and I share this school, which is held in a barn of a room, where the occupants carry on their work while we are present. As they are dressmakers we have invariably to talk above the sound of sewing-machines. The children are distracted by the machines, and when they gaze at them we have to talk to the backs of their heads! They are unruly, undisciplined children, who have no idea how to behave. The poor little things don't look as though they are washed from one Thursday to another. They are ignorant, and difficult to teach. A verse taught one week has to be re-taught the next.

It is really uphill work, yet it is the Lord's work, and He helps us to do it. Pray for us, that we may have patience, tact and wisdom in dealing with these youngsters; pray for them, that they may receive into their little hearts the message of Love and Light that goes forth each week.

—From Miss W. Sellwood.