

“Go ye into all the world  
and preach the gospel to every  
creature.”



“And lo, I am with you al-  
way, even unto the end of the  
world.”

# The Algoma Missionary News

The Official Organ of the Diocese of Algoma.



March, 1899



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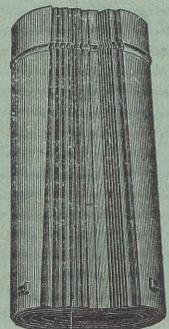
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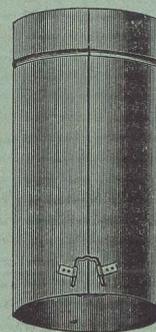
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Close and Tight.

# The Algoma Missionary News.

The Official Organ of the Diocese of Algoma.

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## The Algoma Missionary News

EDITOR:

REV. CHARLES PIERCY, STURGEON FALLS, ONT.

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Subscribers and friends are asked to bear in mind that all receipts beyond what are necessary to defray the bare cost of publication and management will accrue to the Diocesan funds. This being so it is hoped that the friends of the missionary work of the Diocese everywhere will not only send in their own subscriptions promptly, but also induce others to subscribe for the paper.

AGENT—The Rev. W. H. WADLEIGH, TORONTO, is authorized to collect subscriptions for THE ALGOMA MISSIONARY NEWS.

### Bishop's Appointments for March.

1. Wed.—Sault Ste. Marie.
2. Thurs.—Sault Ste. Marie.
3. Fri.—Sault Ste. Marie.
4. Sat.—Sault Ste. Marie.
5. 3rd Sunday in Lent.—Celebrate Holy Communion in Pro-Cathedral and take evening service in Korah.
6. Mon.—Sault Ste. Marie.
7. Tues.—Sault Ste. Marie. Meeting of Homes' Committee.
8. Wed.—Sault Ste. Marie.
9. Thurs.—Sault Ste. Marie.
10. Fri.—Train for Walford; meeting of Church people.
11. Sat.—Massey.
12. 4th Sunday in Lent.—Bidwell, confirmation, 10.30 a.m. Little Current, confirmation, 7 p.m.
13. Mon.—Birch Island.
14. Tues.—Meet Church people in Massey.
15. Wed.—Train for Sault Ste. Marie.
16. Thurs.—Sault Ste. Marie.
17. Fri.—Sault Ste. Marie.
18. Sat.—Bruce Mines.
19. 5th Sunday in Lent.—Bruce Mines and Rydal Bank.
20. Mon.—Return to "the Sault."
21. Tues.—Sault Ste. Marie.
22. Wed.—Sault Ste. Marie.
23. Thurs.—Sault Ste. Marie.
24. Fri.—Sault Ste. Marie.
25. Sat.—Annunciation of Virgin Mary. Train to Bruce Mines.
26. 6th Sunday in Lent.—Bruce Mines and Rydal Bank.
27. Monday before Easter.—Return to "the Sault."
28. Tuesday before Easter.—Sault Ste. Marie.
29. Wednesday before Easter.—Sault Ste. Marie.
30. Thursday before Easter.—Sault Ste. Marie.
31. Good Friday.—Take duty in Pro-Cathedral.

### Notes by the Way.

READ the Bishop's appeal for the "Bishop Sullivan Memorial Sustentation Fund."

ON April 12th next the Church Missionary Society will celebrate its centenary.

THE second part of our English letter on "Ancient Parish Life" has, we regret to say, been lost in the mail.

Church Bells of Jan. 13 illustrates its obituary notice of the late Bishop Sullivan with a good photogravure.

LA GRIPPE has been epidemic. Few are the homes in our little towns which have not been visited by the disease.

TEACH men that it is the prerogative of human nature to force and compel the most adverse circumstances to give new firmness to integrity and new fire to enthusiasm.—*Dr. R. W. Dale.*

"SECULARISM" has been defined as "a general term expressing any and all of the various shades of worldliness, which mean a practical renunciation of the claims and restraints of Christianity."

REV. J. P. SMITHEMAN, late of Korah Mission, has arrived at Schreiber, the home station of the mission to which he was recently appointed. All letters and papers, he asks us to say, should be sent to Schreiber, Ontario.

ANY ecclesiastical unit, be it parish, diocese, province or national Church, which is content to feed itself on rich spiritual food, without regard for the rest of the world, will sooner or later be filled with disease and die.—*St. Andrew's Cross.*

IN Nyassaland, Africa, where twenty years ago missionaries entered at the peril of their lives, 4,000 converts recently gathered, spent five days in meditation,

prayer and song, and on one day 284 converts were baptized, 195 of them adults.

THAT gift of Himself by the Eternal Son is the true secret of missionary as of all other effort in the Church of Christ. If He has done this for man, what can I do for Him? is the question which the Christian soul is constantly asking itself.—*Liddon.*

ONE great value of missions, both at home and abroad, is that they compel men to distinguish between the Christianity which is a mere swimming with the stream and that which is really a thankful use of the gifts and graces of God.—*Bishop Steere.*

THE Provincial Synod of South Africa, at its recent session at Capetown, is reported in the *Guardian* to have made a very clear pronouncement insisting upon the claims of religious people to have religious education represented in the assignment of government grants.

FROM the middle of January to the middle of February we had a steady cold spell—longer intense cold than for more than a quarter of a century—exceeding far that experienced by the "oldest resident" in many of our settlements, the majority of which are of more recent growth.

THOUSANDS of men are making the mistake of thinking that business duties tolerate no interference from religious duties, though, if they but knew it, they would find business duties lightened and business capacity multiplied by a faithful discharge of religious duties.—*St. Andrew's Cross.*

At the annual assembly of the Diocese of Melbourne, Australia, it was resolved, That the sympathy and support of this assembly be given to the resolution shortly to be brought before the Legisla-

tive Assembly by Mr. A. Deakin to introduce religious instruction into the State schools of the colony.

REV. F. BRITAIN-STORER, incumbent of Haileybury Mission, Lake Temiscamingue, arrived at Haileybury safely on January 14th. After leaving the railway he had a seventy-five mile journey by sleigh over Lake Kippawa. The weather was at that time very cold, the thermometer going down to 40 degrees below zero.

ANOTHER Bishop for Africa. The Diocese of Eastern Equatorial Africa has been divided. Of the two new dioceses Bishop Tucker will be Bishop of Uganda, while Rev. W. G. Peel, of Bombay, will be Bishop of Mombasa. The great increase of work, coupled with the vastness of the area, necessitated this division in a land where but a few brief years ago the Christian missionary was unknown.

SPEAKING of Rev. Dr. Bray, one of the founders, in 1698, of the S.P.C.K., at St. Paul's Cathedral last March in the bi-centenary sermon, the Archbishop of Canterbury said: "He laboured in his own quiet way, and not even John Wesley can rank above him in the perseverance with which he went on teaching the principles of the Christian faith and endeavouring to leaven the whole mass of the people."

REV. HENRY BEER, who was at one time the missionary on St. Joseph's Island in this diocese, and who left us for a post in the Western States, has lately been appointed to a field in the Diocese of New Westminster, British Columbia. He comes to Canada from Juneau, Alaska. Miss Day, too, an energetic worker for Algoma in England, has recently gone to the same diocese to undertake work for the Church in the Pacific Province.

At a public missionary meeting held in Edinburgh, on January 16, Mr. Bowman, who had spent five years in Bombay, speaking in connection with the work of the C.M.S., gave some interesting examples of the manner in which Brahmans of the highest caste and Mohammedans in India had accepted Christianity, often at the cost of much personal suffering. On the same day in the same city Dr. Pridther Datta, a high caste Brahmin convert, now holding a post under the Government in the Punjab,

told how he was first led to inquire into and finally to embrace the Christian faith.

LORD SELBORNE, Parliamentary Secretary at the Colonial Office, is a gentleman who has seen and observed missions in several parts of the world. In a recent speech he gave valuable testimony to the reality of missionary work. He had sought the opinion of those who in many lands had been impartial observers. He is competent to speak, and therefore deserving of being heard. He said: "The testimony to the fact that, under the blessing of God, missions were not a failure, outweighs entirely the testimony of those who, from much less experience, and looking at the question from an airy and superficial agnosticism, have declared that missions are all a mistake."

AN appeal has been issued in England for the sum of £20,000 for the purpose of providing the stipend and expenses of a Bishop, who shall undertake the oversight of the whole work of the Church of England in Egypt and the Soudan. The appeal bears, amongst others, the signatures of the Archbishops of Canterbury and York, and the Bishops of London, Durham, Southwell, Lincoln, Salisbury, Ely, Chester, St. Alban, Lichfield, Carlisle, Norwich, Rochester, Newcastle, and Bristol. The jurisdiction is included in that administered by Bishop Blyth, of Jerusalem, who fully consents and approves of such a development of Church work in Egypt. The opportunity is a great one, and will, we trust, be embraced at once.

A REMARKABLE instance of the rebound of sympathy between those who in heathen lands have been brought to a knowledge of the gospel of Christ, and the poor unevangelized masses of our own country, has lately been recorded. The Melanesian boys in Norfolk Island (the scene of saintly Bishop Patteson's work) now send £5 a year to the Bishop of Stepney's fund for the evangelization of East London. We believe this is not the only instance of home mission work being assisted by converts to Christianity in heathen lands; and it is hoped that in future the interchange of Christian sympathy and mutual help between Home and Foreign Missions may become more and more common. —*Scottish Guardian.*

REV. A. N. KANEJEL, an Indian of high caste, holding priest's orders in the Anglican communion, stated in the course of a sermon which he preached lately at the Church of the Holy Redeemer, Clerkenwell, that Christianity was increasing by leaps and bounds in all parts of the Indian Empire—it was increasing at the rate of one in four—while the figures of the other great religions of the East were one in seven and one in ten respectively. Two native Christians were on the Council of the Government of Bengal, and one on that of Madras. Education, railways, were working for Christ, and he knew of places where the Bible was read among non Christians, and the name of Christ added to those of the teachers or founders of religion. All this meant that the work of preparation was taking effect.

BEFORE the Rev. R. Renison left Sault Ste. Marie for his new sphere of missionary effort, the St. Luke's Branch of the Woman's Auxiliary presented to him an address appreciative of his zeal as the parish priest of the see town and giving sympathetic expression to prayerful wishes that God will bless him and his in his new field of labour. The address bore thirty-two signatures. Mr. Renison, in his reply, said that by God's over-ruling providence he was called to another corner of the Lord's vineyard, that their letter to him would always be a comfort, and that, though separated by many miles, yet he and they would still be co-workers in the same great militant Church, rallying round the Blood-Stained Banner of the Cross till toil is over and we enter into that "rest that remaineth to the children of God."

An old and tried friend of Algoma in England, in a letter to the editor, says some words which we take the liberty of putting in type: "The Diocese has a splendid heritage in the lives and deaths of its two first Bishops. Less known, less talked about than others who have been in the forefront of the battle—in Central Africa, for instance—they none the less 'gave themselves' and all that they had to the work of Christ, and their example of self-sacrifice is a call to every one of us, each in his or her place, to 'go and do likewise' according to our ability, and to make sure that we do not under-rate that ability. Christianity has been defined as 'self-sacrifice for high

and noble ends.' May that be the motto of every worker in and for Algoma this year. So best may honour be done to two noble men and God 'be glorified in His saints.'"

WRITING from the Spanish River Reserve, Miss Morley, who was burned out of school and home in June last, reports to the Bishop that "we moved into the new schoolhouse on Dec. 19th last." Though not quite finished, the cold weather hastened the removal. Note is made of a visit by Rev. Mr. Storer, who visited a sick Indian, who died soon after. Mr. Storer returned two days after for the funeral on the 24th of December, when a boy was also baptized. Grateful acknowledgment is made of bales sent by the St. James' W. A., of Kingston, the St. James' W.A., of London. On Christmas Eve they had a midnight service and morning and evening services on Christmas Day. Miss Morley accepted an invitation to dinner with the Indians in the schoolhouse, but the Christmas joys were saddened by the death of the chief's eldest daughter and by the death of little Isaac's father.

The Church Missionary Society (England) proposed to send a mission to Khartoum, but received a check when the Anglo Egyptian authorities closed Khartoum and its neighborhood to missionary enterprise. It seems strange to read that the authorities who are responsible for this check express themselves in terms of the strongest sympathy with the C. M. S. The *Record* says: "To warn off religious institutions, even a Medical Mission, whilst founding a purely secular agency, seems to us a project utterly unworthy of the British nation, and wholly unsuited to fitly perpetuate the memory of General Gordon. We can only hope that the decision which at present shuts the gates of Khartoum against the teacher of Christ's faith may be as short-lived as possible. It can only be a reproach to the nation while it lasts." The Government that strikes a blow at Christian missions inflicts an injury on itself. While the Anglo-Egyptian authorities deny missionary enterprise to touch the Mohammedans at Khartoum they will not obstruct a mission to pagans in the country beyond!

I LOOK upon the work of the Church abroad as being, above all other works, stimulating and elevating to the Church

as a whole. We have passed the day when the Church could afford to take a mean and narrow view of her own call. It is with the Church in this matter as it is with the State—the Imperial idea is in the air. There were "Little Englanders" once, but their day is past; and there were "Little Churchmen" once, and their day is past. I conceive that no man rises to a true and full apprehension of the Church of England who does not regard her as entitled and pledged to carry the message of the Gospel at least to all the subject-peoples of the Queen; and when men speak of missionary failure I only wish they would consider what the state of the world in respect of Christianity was a hundred years ago, and what in all probability it will be a hundred years hence. The great continent of Africa and countries like China and India have been opened to Christian effort, and whether the spread of the Gospel be slow or fast, I imagine that there is now no thoughtful man or woman who doubts that the time is coming—yes, and is sure to come—when, as our Lord said, the Gospel shall be preached to all nations under heaven—*Dr. Welldon, Bishop of Calcutta.*

RIGHT REV. H. J. FOSS, the new Bishop of Osaka, Japan, commenced his missionary work in Kobé, Japan, in 1876. In a sermon lately preached in London he gave some interesting facts concerning the success of missionary effort in the Land of the Chrysanthemum. Not many years ago (1858) that land was closed against all foreign intercourse. Christianity was a forbidden religion. Information leading to the arrest of a missionary was rewarded by a gift of £500 to the informer. Forty years ago our first missionary landed in Japan, and began to sow the seed in the face of much prejudice. A result of the faithful sowing of the seed is now seen in the wholly changed attitude of the Government towards Christianity. The war of 1894-95 had deepened the respect for Christianity. Christian soldiers were more under control, and an officer of one of the regiments said he wished all the soldiers could be made Christians. The people by their actions, in the time of the terrible floods in the northern island, gave ample evidence that they considered Christians far more trustworthy than Buddhists. Now, there were nearly 8,000 Christians, and, in connection with the

mission, forty clergy. In Osaka there were nearly 10,000,000 souls. The members of our Church numbered 2,000. That showed the magnitude of the task of Christianizing the Japanese. However, the success of the past was enough to make the missionary take courage and continue to sow the seed of the Gospel.

THE Gordon Memorial College to be established at Khartoum is to be a secular institution. It is not, by many educational philanthropists, considered as likely to achieve grand results as long as the faith of the Christian is thus denied. General Gordon's sister has asked that the Bible be not altogether banished from the college. The *Church Times* draws attention to an interesting paragraph in February's *Intelligencer* (C.M.S.) relating to General Gordon and his views of Christianity in the Soudan which have hitherto not been noticed. The Archbishop of Canterbury, a few weeks ago, stated before a large meeting of undergraduates, that "just before Gordon went out for the last time (in 1884) to the Soudan he called upon the Archbishop, then Bishop of Exeter, and told him that he wished to make the Gospel known to the people who would come under his care, and that he desired to have the Bishop's authorization to baptize any of them who should be willing to confess the faith of Christ. The authorization was gladly granted, and Gordon set out, conscious of, and intent on, even a nobler mission than that given to him by his country. He went as a soldier of Christ armed with the sword of the Spirit, a Christian missionary to declare the love of God in Christ to the Mohammedans of the Egyptian Soudan. This evidence should set the question of Gordon's views and wishes completely at rest."

THE other day a missionary was called upon to hold a short service in connection with the burial of a little infant who had not during its brief hour of life received the Sacrament of Holy Baptism. The parents are Presbyterians. At the grave-side some concern was shown in order that no mistake was made in the position of the body in the grave. Its feet must be to the east. People who find fault with little acts of reverence in God's house may often be found practising traditional customs of the Church in other things. In the case mentioned we question whether those so much in-

terested knew that the custom of burying the dead with their feet towards the east is the expression of the idea that at the Last Day they may rise with their faces turned to meet the "Sun of righteousness" at His second coming to judge them.

### The Bishop Sullivan Memorial Sustentation Fund.

TO THE CLERGY AND LAITY OF THE  
CHURCH IN ALGOMA, AND IN THE  
ECCLESIASTICAL PROVINCE  
OF CANADA.

DEAR BRETHREN IN THE LORD,—The death of Bishop Sullivan has touched a tender chord in the heart of the Canadian Church. There can be no reasonable doubt that many who have admired and loved him are longing to find some fitting way in which to express their appreciation of his life and character, of the great work which he accomplished in the Diocese of Algoma, and of the loss which has overtaken the Church at large in his departure from amongst us. Above all, I am persuaded the clergy and laity of Algoma, who have been so closely associated with him in the past, and so largely the gainers in spiritual things by his unsparring devotion of his splendid powers to the interests of God's Church in their midst, will be thankful for an opportunity to give suitable expression to their sorrowing regard.

After careful pondering of the matter, I am convinced that in no better way can recognition be made of the great qualities and work of the distinguished leader of men, whom God has now taken to Himself, than by raising a Memorial Fund for the furthering of the work to which he devoted the best years of his life, and which, to the last, was so specially dear to his heart.

Owing to the impending withdrawal of the grants of the great English Society for the Propagation of the Gospel, it is now more than a possibility that some of our Algoma Missions will have to be closed at no distant date, unless relief is speedily forthcoming.

A Fund has therefore been established, which we hope to make up to at least \$50,000, for the Endowment of this Mission work. And we now propose to name it the "The Bishop Sullivan Memorial Sustentation Fund." To this Fund all who have known, admired and loved the late Bishop; all who would grieve to see his work, the work which at such cost to himself he took up and fostered, left to languish and die; all who have in their

hearts a warm feeling towards his old sphere of labour, Algoma and its Missions; yea, all friends of that great Missionary cause, of which the late Bishop was so distinguished a champion, are heartily invited to devote their offerings.

Surely it should need no argument to convince those who knew the Bishop that such a Fund, having for its object the perpetuation of the work which is so largely the outcome of personal toil and self-denial, would be a memorial at once more worthy of him, and more in accord with his avowed principles, than any memorial which art could erect, however beautiful and costly it might be.

I therefore confidently appeal, not only to the Church in Algoma—for that can do but little—but to the Church at large, to provide in the way suggested a Memorial in every way appropriate as a tribute to the departed Bishop, who, with all the power of his great gifts and opportunities, devoted himself to the very end of his life to the promotion of God's glory through the saving of immortal souls.

I am, most faithfully yours,

GEORGE ALGOMA.

Bishophurst, Sault Ste. Marie, Ont.,  
January 31st, 1899.

N.B.—Contributions to the above Fund should be sent to the Right Rev. the Bishop of Algoma, Sault Ste. Marie, Ont.

### Huntsville Mission.

VEN. ARCHDEACON LLWYD, INCUMBENT.

The Right Reverend the Bishop arrived on January 27th in this mission for confirmation in All Saints' Church, on Sunday, January 29th, 1899. The Bishop's visitation is always an event in both parsonage and parish. This year it was especially so, owing to the Ven. Archdeacon being "laid off" by an attack of La Grippe. The season being an exceedingly stormy one, we were especially favoured with a fine Sunday. Service began at 10.30 a.m. After Matins, nine were received into full communion in the Apostolic Rite of Confirmation. The Bishop preached from Exod. xxii. 26, "What mean ye by this service," and celebrated the Holy Communion, of which seventy partook.

At 3 p.m. the Bishop visited and addressed the Sunday school, teachers and scholars being present in force, eighteen well filled, in some instances overcrowded, classes.

At 7 p.m. the church was well filled by an attentive and responsive congregation. The Bishop took the entire service, and preached a most impressive sermon from St. Luke v. 5, "Master, we have toiled all the night and have taken nothing, nevertheless at Thy word I will let down the net."

Monday, the 30th, proved to be as stormy, wind and snow, as was the Saturday and previous days, and, the roads being blocked and impassable through

drifts, the Bishop's visit to St. Paul's, Grasmere, for morning service, and to Linn's school-house for afternoon service, had most reluctantly to be abandoned.

The Bishop left by train on the afternoon of the 31st for the Mission of All Saints', Burk's Falls.

### North Bay Mission.

REV. W. A. J. BURT, INCUMBENT.

This mission will shortly lose, by removal, a family whose place it will be difficult to fill. I refer to Mr. Wilson's family. Mr. Wilson has been clergyman's Warden for some time and in this capacity has won the esteem of the respective incumbents with whom he has worked, as well as the congregation whose steward he has been as treasurer of the Church funds. Although his time and energy have been very much taxed in the business of his secular calling, yet Mr. Wilson has shown himself alive to the best interests of the Church and manifested a readiness at all times to further the interests so dear to him, both in the erection of the new church and the subsequent difficulties encountered in liquidating the large debt which still remains on said building. Mrs. Wilson has endeared herself to the Church members at large but more especially to the members of the W. A. In Church matters Mrs. Wilson has ever done her best to further the cause of Christ. The Sunday school will also miss her, for in this department of Church work she has excelled as a faithful, diligent and loving teacher. Mr. and Mrs. Wilson and their two children expect to move about Easter time.

Mr. Newmarch, who has been promoted in his department in the C.P.R. shops, has also left us. He is now locomotive foreman at Chappleau. We are hoping that this sign of approval of Mr. Newmarch's ability and worth will not necessitate the removal of his family, who are still with us. Mrs. Newmarch is too active and worthy a member of our W. A. to be spared from our midst without evident and material loss to us.

Mr. Little, of the Traders' Bank, is another Churchman who has left us. Mr. Little has not gone far away, so we may see him occasionally; he has gone to Sturgeon Falls, and we trust he may prove of assistance to Mr. Piercy and the Church there, where Church people are few in number. This is our list of losses.

We gain one family; Mr. Mewer, the new manager of the Traders' Bank, has come amongst us, shortly Mrs. Newer will follow. We sincerely trust they may prove, as they no doubt will, active members of the congregation.

The solemn season of Lent is being observed as best we can in this very severe climate. Extra services began on Ash-Wednesday, when Lent was ushered in by a plain celebration of the Holy Communion at 8 a.m., followed by the

recital at 10.30 a.m. of the Matins, Litany and Communion Offices. A solemn Evensong was said and instructive address delivered in the evening at 7.30 o'clock, at the outstation, Calander.

The incumbent has, in addition to the special services, arranged for a series of Lenten Lectures on the Saturdays of Lent at 4 o'clock in the afternoon. Open to the public generally. There are evident signs that these lectures will prove to be both popular and instructive, as they are intended to be. *Laus Deo.*

W. A. J. B.

### Port Arthur.

REV. J. W. THURSBY, INCUMBENT.

Holy Innocents' Day was chosen by the incumbent this year on which to hold our Sunday-school treat, which, for convenience, was prepared in the Gymnasium Hall at Brotherhood House. It began with the usual tea, at 6 p.m., for the children, and at 7.30 the parents and friends assembled to witness the distribution of prizes and rewards, oranges and candy bags, the teachers also being allowed their share of the latter. A programme of songs and recitations by the children followed, in which they all acquitted themselves to the satisfaction of their teachers. Before dispersing, the National Anthem was sung.

The first concert of the St. John's Glee Club was given in Silver Cross Hall on Jan. 12th (this society having for its object the purchase of a pipe organ), and we are pleased to record that this proved a great success in every way, the hall being well filled in spite of very severe weather. The proceeds amounted to \$20, and a further sum of \$10 was laid on the plate the following Sunday by a member of the congregation.

The sudden and unexpected death of Bishop Sullivan came as a great shock to us all, and much sorrow and regret has been expressed by everyone. A beautiful cross of flowers was sent by the Rev. J. W. Thursby on behalf of the congregation, and a memorial service held on the second Sunday after Epiphany. The organ voluntary commenced the service with Mendelssohn's Aria, "O Rest in the Lord." Hymn 437, "For all the Saints," and the hymn for a bishop, No. 453, "O Shepherd of the Sheep," were both sung in their appointed places. The sermon, which was devoutly listened to by all, was an epitome of the life of the Bishop, and described his early years at school and college, his desire for missionary work, and his subsequent arrival in this country from Dublin. To most of our readers his life from this point is well known; his conscientious fulfilling of his arduous duties, his desire to place Algoma on a better level with regard to the spiritual wants of the people, and the difficulties he contended with, both monetary and otherwise, are now better understood than they were during his oversight

of this portion of Canada. For those who knew him in his best days, who witnessed his solemn administration of the rite of confirmation, and heard his eloquent addresses, there are many who will remember all their lives the voice of our Algoma St. Chrysostom, and it was a fitting end to a noble life that he departed on Epiphany Day "to where beyond these voices there is peace." At the Holy Communion service the Litany of the Blessed Sacrament was sung. A letter of condolence and sympathy has been sent from the W.A. to the family of the late Bishop. B. S.

### Parry Sound.

REV. WM. EVANS, INCUMBENT.

The Woman's Auxiliary of Trinity Church is drawing to the close of a fairly prosperous financial year. Of the \$200 (two hundred dollars) raised since last May \$100 was paid on the parsonage debt and \$48 in rent. The society also paid for a new floor to the church vestry, which, with various minor expenses, make up the sum total of the year's efforts. President, Mrs. G. Gladman; Secretary, Mrs. Wm. Evans; Treasurer, Mrs. T. Clarke.

### Webbwood Mission.

Rev. F. Brittain-Storer, who was ordained deacon at the pro-Cathedral, Sault Ste. Marie, on the 4th Sunday in Advent, has left this mission, being appointed deacon-in-charge of Haileybury. It was with regret he left the mission, being his first after coming out from England in September last. He had made many kind and appreciative friends, although only there for four months. The people parted with him with great regret, too, and many were the expressions of sorrow at his going. But, where God calls and the Bishop appoints, there must be no holding back. Just before he left, at his last service in the mission, a beautiful Thomas's organ was used for the first time in the Nairn Church, on Sunday morning, January 8th. All the money has been raised in the village and vicinity of Nairn, and the organ is entirely paid for. Nearly all the money has been raised since September. Two names should be mentioned in connection with the collecting of the money—Miss Tincombe and Miss Edwards—who worked splendidly, and collected between \$30 and \$35 between them.

All is going on well in the mission. Christmas trees were held at Walford, Nairn and Webbwood, all of them most successful, and a splendid entertainment given by the Massey friends, which, it is hoped, may be repeated at Walford.

Rev. E. Lawlor, M.A., whose health has so much improved, arrived on Jan. 5th to take up the work of Webbwood Mission. He and the departing missionary were able to meet, and thus he was

able to take hold of work at once, there being not even a day's break or absence of a clergyman. Rev. E. and Mrs. Lawlor will live at Webbwood, and are sure to find a happy and successful sphere of work.

### Oliver Mission.

REV. T. J. HAY, INCUMBENT.

As it has been some considerable time since any report has been given to the ALGOMA MISSIONARY NEWS regarding the work carried on here, a line or two will not be out of place. Doubtless all the readers by this time have heard of the new railway construction in West Algoma, known as the Ontario and Rainy River Railway. It is my desire to give an outline of the noble and untiring work carried on by our worthy pastor along this branch. At the opening of this work among the railroaders last fall, we were fortunate in receiving a visit from the Bishop and in having an afternoon service in the open air. It should be known that this village is some nine miles from the mission church itself and is the junction of the O. and R.R.R. and the P. A.D., and W.R. It is an ambitious hamlet known as Stanley, in which resides five families, four of which belong to the Church. After the Bishop's visit, preparations were made for a regular afternoon service among the men at the camps. The writer, who acted as herald to the pastor, was in no way backward in having everything prepared, in order that there should be no delay when he arrived. "Service at this camp on Sunday, by Rev. T. J. Hay, C. of E." Thus ran the first notice. Sunday came, and a most encouraging moment for the pastor, as the men crowded the dining hall to give attention to his message from God. It was gratifying to see and hear them sing and give voice to the responses, and give liberally to the collection. "Bring him to our camp next Sunday," "Say, you fetch him to see us next week again," "You bring him to this camp next week," were the words addressed to the writer after the service. They show the appreciation in which the pastor is held in the hearts of the men. In like manner were services held from week to week, changing from camp to camp, thus giving all a chance of having a service and of hearing the Word of God.

Not long ago as one of the men, named John Hasking, was leaving his situation with this company, he took an occasional liberty of calling on the writer, stating his case somewhat thus: "Will you tell Mr. Hay that I owe to him my life. Tell him that I, through his instrumentality, will, in the future, lead a better life." After bidding him God speed I bade him write the pastor. Thus it is proved to us that our labor was not in vain; the seed not cast upon stony ground, but is already bringing forth an abundant harvest; and we leave the rest in the hands of God, Whom we serve and

love, and the little we have done to His service may be the means of leading many to Christ the Lord.

C.M.N.

Stanley, January 4th.

### Uffington Mission.

REV. A. H. ALLMAN, INCUMBENT.

The Christmas tree gatherings here were bright, happy and successful. The Sunday-school scholars mustered at each point in full force, and (after varied programmes) received their gifts with evident glee and appreciation. The attractiveness of the evening at St. Paul's, Uffington, was enhanced by the kindness of Mr. Geo. Simmons, Bracebridge, who exhibited and operated a graphophone, much to the delight of all present. The incumbent, Rev. A. H. Allman, occupied the chair on this occasion, as well as at Christ Church, Purbrook, and St. Stephen's, Vankoughnet, and superintended the distribution of the seasonable gifts. The trees were very pleasing to the eye, and their fruits were made possible through the generosity of St. Stephen's W.A., Toronto, and Church of Ascension Junior W.A., Hamilton.

An Episcopal visitation took place on Sunday, January 22nd, when the Bishop was present at each of the churches, and met the congregations that assembled, which, however, were not as large as they would have been had not the roads been drifted up. Indeed, owing to the furious storm of the previous day, the Bishop's journeys were made somewhat tedious, but the appointments were kept, although accomplished with difficulty. The incumbent read the prayers and the Bishop read the lessons, also preaching very telling and instructive sermons. At Christ Church and St. Paul's some young persons were presented for confirmation, and were very suitably and affectionately addressed during the Bishop's sermons. On the following day (23rd) a bedridden candidate was presented to the Bishop for confirmation, after which an administration of the Holy Communion took place. In the evening of the same day a congregational gathering took place in St. Paul's Church hall, when the Bishop gave a most valuable and encouraging address upon the affairs of the diocese. On Tuesday (24th) the Bishop was conveyed to Bracebridge, whence His Lordship proceeded to Port Carling in company with the Rev. T. E. Chilcott, attended by the Rev. A. H. Allman and Mr. Ernest Allman.

### For Algoma's Funds.

The following statement speaks for itself:

4 Kent Street, Royal Avenue,  
Belfast, Ireland, Dec. 28, 1898.

MY DEAR BISHOP,—I now enclose you a statement of my work and draft payable on London, Eng., to meet same:

|   | £  | s. | d. |
|---|----|----|----|
| Collected by me before leaving mission, \$34.73; collected by me at Pembroke, Ont., \$30.00 |    |    |    |
| —\$64.73 .....  | 13 | 0  | 0  |
| Two collections on board S.S. <i>Yorkshire</i> , 11s. and 26s. ....                         | 1  | 17 | 0  |
| Sept. 18th—offertories at morning and evening services, St. Mark's, Dundela, Belfast. ....  | 5  | 5  | 0  |
| Sept. 25th—offertory at vespers, St. Ann's, Belfast. ....                                   | 2  | 5  | 0  |
| Oct. 14th—lecture on missionary work in Y.M.C.A. Hall, Belfast. ....                        | 3  | 10 | 9  |
| Oct. 23rd—offertory at Ballymore and Ballyclare. ....                                       | 1  | 0  | 0  |
| Total .....   | 26 | 17 | 9  |
| Oct. 30th—St. John's Church, I. Magee. ....   | £  | s. | d. |
| Nov. 6th—subscription from Rev. R. C. Oulton .....  | 10 | 0  |    |
| Nov. 13th—offertory at Templepatrick .....  | 1  | 13 | 8½ |
| Nov. 20th—offertory at Drumgooland. ....  | 1  | 7  | 0  |
| Nov. 27th—St. John's, Belfast. ....   | 1  | 5  | 0  |
| Dec. 11—St. Columba's Knock. ....   | 1  | 2  | 0  |
|   | 33 | 12 | 10 |
| To expenses for train fare, car tram, advertisements, light, postage, etc. ....             | 3  | 19 | 3  |

To net amount for Bishop of Algoma's Fund. .... 29 13 7

J. HICKLAND.

### Powassan Mission.

REV. A. J. COBB, INCUMBENT.

A very successful concert was held at Powassan under the auspices of the newly-formed branch of the Woman's Auxiliary connected with St. Mary's. Great credit is due to Mr. Emmett Scarlett for the able manner in which the event was conducted. The proceeds go towards the parsonage funds.

A parsonage is to be erected at Powassan next summer.

On January 17th the Bishop held a confirmation in St. Mary's Church, Powassan, when seventeen persons received the apostolic rite of "laying on of hands." There was a large number of communicants at the early celebration on the following morning. In the evening a reception was held at the incumbent's house, when the people met the Bishop and enjoyed a social hour.

Powassan Church people lost an energetic and loyal Churchman in the departure to London, Ontario, of Mr. Georgeson, who had been one of the Church family there for ten years past, during which period he had been churchwarden for eight or nine years. At the close of divine service on Sunday morning, January 29th, when the whole congregation were assembled, Mr. Georgeson was presented with an illuminated address and some books as a tangible token of the esteem in which he is held and a mark of appreciation of his services.

A CHURCHMAN is one who believes fully in the Church; a churchman, one who believes in it a little, and, sometimes, just as little as he can.

### The Fourth "R."

I.

There can be little question but that the agitation in behalf of religious instruction in the schools of the Province of Ontario is slowly bearing fruit. Men—fathers—are having its desirability, if not its necessity, gradually forced upon them by being compelled to give some thought to the subject. And this in no small measure is due to those Anglican Churchmen who have sufficient faith in the righteousness and ultimate success of a cause they have brought to the front, to keep hammering away at it, though signs of encouragement come slowly and hostility and misconception give place no less slowly.

Among the agitators for the desired improvement in our common educational system none work harder, probably, than Mr. Lawrence Baldwin, of Toronto, who contributes an article on "The Ontario Educational System and Voluntary Schools," to *The Canada Educational Monthly* of December last. Before we make any note on the article mentioned, we cannot but commend the bringing of the subject before the teachers and others interested in education in the columns of their own magazine. Among such there are, doubtless, many who, if they cannot wholly approve methods suggested, are not only dissatisfied with things as they now exist but anxious to do something to supply that factor in our common education which Christians believe is *the* factor that really goes—is indeed absolutely necessary—to the building up of character.

Mr. Baldwin does not fail to see much to be commended in Ontario's system, but hits a blot when he brings to the front the fact that people take so little interest in the election of trustees. "We never hear," he says, "of a trustee seeking election on any policy looking to the betterment of the system, or the work accomplished thereby." In the main this is true. The system is so mechanical that a trustee has little or no power to do anything in such a direction. He has little to do save to take a part in the management that collects money and expends it on teachers' salaries, fuel, etc. He notes, too, that the part of a school trustee is often a stepping stone to "aldermanic and parliamentary honours." Yes, it is 'prentice hands, too often, to whom are relegated duties that should be

esteemed second to none in the community. In the city it is not the school board election that so engrosses the interest of the ratepayer that candidates are plentiful, nor in the rural sections is it any better. Another fact mentioned in the introduction to his scheme for Voluntary Schools Mr. Baldwin brings to the front when he refers to the number of teachers in the Public Schools who soon forsake their calling and take to some other more lucrative profession, thus losing to the State the public money spent on their training. This opens wide the door for discussion and amendment. Why cannot the teachers organize the members of their profession for the betterment of the individual teacher, for the raising of the profession in the eyes of the people, as well as for the possession of a trained voice in the improvement and administration of the educational system? An answer is found in "the limitations and restrictions of our system."

So much is the idea of "Voluntary Schools" in the mist that it will be better to permit Mr. Baldwin to explain at length:

"Now, will the affiliation of Voluntary Schools, with our present system, accomplish any good? Let us consider, for a moment, what we mean by the affiliation of Voluntary Schools. At the present time we have in existence many private schools which, according to their efficiency, or special inducements, attract the interest of parents who see in such schools an opportunity for securing some instruction, or some accomplishment, not obtainable in our Public Schools. At present these schools stand apart from our State system of education, and it naturally follows that, in order to have sufficient income to maintain efficient work in them, the standard of the fees must be made so high as to be prohibitive to the average citizen, who already has very probably paid heavy taxes towards the support of the Public School. These private schools can thus alone be patronized by the wealthy class; while the less fortunate in this world's goods are forced to limit their children's education to the restricted, illiberal, and possibly inefficient Public School of his section. In the affiliation of Voluntary Schools we contemplate the recognition by the State of all the splendid work accomplished by private enterprise under certain conditions. The usual conditions required in Voluntary Schools before receiving recognition by the State are properly qualified teachers, a proper standard of efficiency in the secular instruction pertaining to elementary education, and public inspection. When the Voluntary School has satisfied the State as to the efficiency of its work, it is recognized as a State School, and entitled to a grant from the public funds in proportion to the number of children educated therein."

As soon as the principle is realized a scheme will be adopted that commends itself to the people. However, in another

issue we will return to the subject and the scheme proposed by Mr. Baldwin. We are interested, seeing that Algoma has representatives on a committee looking to obtain religious training in our schools, and information on the subject is needed on all sides.

### For the Children's Memories.

#### THE BOOKS OF THE NEW TESTAMENT.

Saints MATTHEW, MARK, LUKE and JOHN  
Record the life of God's dear Son;  
And in the Book of ACTS we search  
The story of the early Church.

In ROMANS righteousness is reckoned;  
Then CORINTHIANS first and second.  
GALATIANS and EPHESIANS then  
Unfold the work of Christ for men.  
PHILIPPIANS and COLOSSIANS next;  
By THESSALONIANS Paul was vexed.  
Both TIMOTHYS, and TITUS too  
The Clergy's work bring into view.  
PHILEMON, HEBREWS; here's the end  
Of letters that Saint Paul did send.

JAMES, PETER with Epistles two,  
Show plainly what good men must do.  
And then, in order, next come on  
The three Epistles of Saint JOHN.  
Saint JUDE the end of evil shows;  
With REVELATION, comes the close,  
Not only of the present age,  
But of the Bible's sacred page.

### "The Field is the World."

"Where Africa's sunny fountains  
Roll down their golden sand."

However important a portion of the British Empire we in Canada think this Dominion is, we cannot, if we desired, shut our eyes to the important part being played in Africa by men of the Anglo-Saxon race. Egypt, the ancient, is being tied to countries untraversed by white men till a few years ago and to peoples unknown to our fathers. It would seem that not only is British civilization to bless the ignorant and darkened races of Africa, but that in the providence of God the people of the Dark Continent are to hear the Gospel from the lips of British missionaries. Certainly we are all keen to watch the advance now being rapidly made. And the world is looking on.

The *Mashonaland Quarterly Paper* is the diocesan periodical, through the columns of which Bishop Gaul, his co-workers and associates, report to the world the successes, the disappointments, the improvements enjoyed and necessary, which are met with or desired in the diocese, which stretches westward from the east coast of Africa to the land of the Metabele, if it does not include that country so recently the scene of war.

We are all units of an imperial race, and dare not claim our citizenship unless we are prepared to acknowledge an interest in the Empire as a whole. We are, moreover, members of the Church Catholic, and, if we would but remember it, cannot claim to be loyal to the Church

of Christ and decline to be concerned in the success or failure of missionary effort anywhere in the world. Then the knowledge of missions is stimulating.

Here are a few extracts from the February number of the *Quarterly* above mentioned:

(From the Bishop's letter, written from Salisbury, Fest. St. John, Evangelist, 1898.)

... In October we went down to Cape Town for the Provincial Episcopal and General Synods, meeting many old friends, and invigorated by the evident growth of the province during the past eight years. We stayed a week at Bishopscourt enjoying its beauties and the homely hospitality of the Archbishop and Mrs. Jones. The rest of the time we spent at Groote Schuur with Mr. Rhodes, who most kindly insisted on keeping us for a lengthy but very happy visit. We roamed about his beautiful grounds, and amongst his animals and flower gardens, and met many interesting people. He entertained the whole synod (with their lady friends) at lunch one day, and it was interesting to see his interest in a native clerical member of the synod—a pure African—whom he invited privately on a subsequent occasion to talk about his people, and, I hear, sweetened his interest with a cheque.

We had intended going back to the diocese *via* Beira, but the good doctor forbade the venture on Mrs. Gaul's account. We therefore came *via* Buluwayo, doing the rail journey of 1,400 miles in comfort in four days and nights. There we stayed a week at an hotel, and then came on by a special coach, for the remaining 300 miles, in five days, sleeping each night at various and varying places, and arriving at Salisbury in time for Evensong on the 14th December. We were kindly housed for a few days by Sir Marshall and Lady Clarke, whom we had known in Basutoland. He is now the Imperial Commissioner here, and it was a great pleasure to us to find them here. Our days have been spent in unpacking and trying to squeeze a bushel of apples into a strawberry basket. Most of our goods have been lying here for 3½ years awaiting that long-hoped-for Bishop's house, which for the present takes the form of a four-roomed cottage with kitchen. Food is still very dear: Meat 1s. 6d. a lb., bread 1s. a lb. Board (plain deal) at the hotels, £13—£15 a month each person. Fowls 70s. each, eggs 10s. to 12s. a dozen, and potatoes 1s. a lb. Postage to England still 6d., and telegrams (local) 2s. 6d. for ten words.

... I was glad to find new openings for native work at Buluwayo and in the neighbourhood. A delightful note came to me from the managers of the Geelong mine offering £100 towards the work there among the officials and miners and native labourers—one proof amongst many of the value of seizing opportunities at once and showing our brethren we "mean business." Had I waited till I had

applied for a grant from the S.P.G. we should have lost a whole district. I feel sure the Society will do its best to help this and other openings, but it was the feeling of hopeful reliance on our Association which induced me to undertake this and other ventures of faith. Our Association merely supplements the Society's grants, and is really an added contribution to the Society's work, based on personal interest and special needs. Please realize then your value to me when openings arise suddenly and must be at once "bought up" (Col. iv. 5, R.V) or lost forever to the diocese. This unsolicited gift of £100 from a hard headed man of the world justifies calculated enterprise, and the seeming hazard of a measured plunge into the sea of human need.

Here, at Salisbury, I found our ever-green Archdeacon hard at it, always coming up smiling, like a good boxer. The services on Christmas Day were well rendered in the very cramped Church building, and I confirmed eight on Christmas eve, some of them coming in from farms around. There was a native class of seventy men, and Mr. Caulfield has a guild of white children. We hope some of the seventy natives may be admitted to Catechumenate before long. The interpreter's name is *Jumbo*, at present.

I go down to Umtali and the district on the 17th with a nice programme of work. Visit to Umtali itself and to Mr. Roxburgh who I hear has won his way well amongst the people generally, and at the Railway Camp, thence to S. Augustine's, to visit and inspect the Industrial College, and its new church, and house, buildings, where our "Brethren" from Lichfield are, I trust, building up a spiritual house of prayer and work in entire consecration and detachment from several ambitions and cares (1 Cor. vii. 32 and 33).

We shall (D.V.) have a solemn Dedication of the churches and buildings, preceded by two days of quiet prayer and meditation. There will be the Baptism (by immersion) of three natives (adults), the remainder of good Bernard's first and last ingathering before his martyrdom, and the confirmation of one (my first Mashona confirmation). Next, two of our first Christian natives are to receive the blessing of *Holy* Matrimony, and the one confirmed will make his first Communion.

(From Rev. R. Alexander's Letter).

I am awfully happy and uncommonly well and fit. We are looking forward much to the Bishop's coming, for the Ordination on S. Thomas' day.

We've got a snake of some kind under the Altar, among the stones and earth on which it stands. I saw it this morning when I was saying one of the offices. A little frog suddenly appeared from under the Altar, making for the door as hard as it could hop, with an anxious look in its face. I looked to see if anything was there to have frightened it, and saw a green snake of about two feet long appar-

ently. Solomon and John came with sticks to kill it, but it had disappeared.

(From Letter by Rev. A. Bathe, at Buluwayo).

Mission work has been begun at the Criterion Mine. These mines will soon have a considerable population, both of blackmen and white; and the ministering to their needs is an important matter. The mine managers should help; for their black labour is largely Christian, and will be more constant, if they have the spiritual privileges which they value. I fear the white engineers, etc., will not generally care so much for religious services; but there are many devout men amongst them, and the effect of religion in any quantity, however small, must be to diminish drunkenness, which sorely hinders the progress of the mining as well as of all other industry in this country. It seemed strange to be shown a party of fifty natives at work, and be told they were all Christians, as well as their ganger. This last is a very intelligent man. The progress of Christianity in Africa has been very great amongst the natives. In reality, there is little prejudice against it, and the white man's religion is naturally an object of respect to those who look on the white man as a superior being. In fifty years the whole of South Africa will be nominally Christian. It is for us to make the Christianity more than nominal.

[From Rev. J. A. Walker, Gwelo, Rhodesia, Jan. 3, 1899.]

Of Gwelo, I think we have every reason to be thankful for a year's steady progress. Only a year ago I had to live at an hotel, amid horrid surroundings, sharing an hotel bedroom with generally undesirable acquaintances, and holding irregular and occasional services in the Court House, whenever it was at liberty. Now we have a Church hall, in which there are regular daily and Sunday services, except when I am away at Victoria or Selukwe. The Church in Gwelo could never have been placed upon such a good footing in so short a time had it not been for the literally providential help derived from the S.P.G.'s grant of four hundred pounds from the Marriott Bequest.

No power but that of the Gospel could ever eradicate the cruelty and superstition represented in a recent picture of a poor creature whose husband cut off her ears, nose and top lip, and left them hanging to her face by small bits of skin. He then chopped through the fingers of her left hand, and the thumb and three fingers of her right hand, and almost cut through the one remaining finger, after which he tied her hands, thus mutilated, behind her back, and left her to starve. In this ghastly condition she was found three days afterwards in an old meale field, without any food, and brought in to Victoria Hospital. I heard last week when I was in Victoria that one finger and one thumb were saved, and that she had gone back to her kraal after all her

wounds had been healed. The perpetrator of this sickening cruelty, Mugarli, maintained his right to do as he liked with his own property, like the Romans of old with regard to their slaves, but he passed through Gwelo two weeks ago, sentenced to ten years' penal servitude. During the past year also, Matchiakau, another Mashona, was hanged for killing his wife, for alleged witchcraft, by tying her to a pole and holding her over a wood fire until she was burned to death. Such horrors as these naturally arouse in us feelings of indignation and vindictiveness until we remember that the ancestors of whom we are most proud, the early Britons, were guilty of similar atrocities; only they did it on a larger scale by making wicker cages, and offered human burnt sacrifices by the score. And in God's good providence we have been thrust right into the very midst of these poor creatures, and shall it be said that we only care for the gold, that our Church and our nation do not seem to realize their fearful responsibilities? It must be true, or we should not be so hampered and hindered for want of men and means.

### Acknowledgments.

The Ven. T. Llwyd, diocesan librarian, has received from Mrs. Sullivan, per Mr. W. H. Swan, 29 volumes of the "Pulpit Commentary," also a copy of "Browne on the XXXIX. Articles" for the "Algoma diocesan clerical library," being a much-valued gift from the library of the late esteemed and lamented Bishop, Dr. Sullivan.

Rev. Alfred W. H. Chowne begs to acknowledge with hearty thanks the continued kindness of Mrs. Streatfeild, of Stoke Charity, England, in sending £9 for church purposes per W. E. Streatfeild, Esq., of this mission.

### FORM OF BEQUEST TO THE MISSIONARY DIOCESE OF ALGOMA.

I give and bequeath unto the Right Reverend the Bishop of Algoma, Sault Ste. Marie, Ontario, the sum of....., to be paid with all convenient speed after my decease, exclusively out of such part of my personal estate, not hereby specially disposed of, as I may by law bequeath to charitable purposes; and I hereby lawfully charge such part of my estate, with the said sum upon trust to be applied toward the\*..... and the receipt of the Right Reverend the Bishop of Algoma, or of the treasurer for the time being of the said diocese, shall be a sufficient discharge for the said legacy. And I direct that the duty upon the said legacy be paid by my executors out of the said fund.

The will, or codicil, giving the bequest, must be signed by the testator in the presence of two witnesses, who must subscribe their names in his presence, and in the presence of each other.

NOTE.—This testament must have been executed one year previous to the death of testator, to give it effect over Mortmain Acts.

\*The object should be inserted here, and might be (1) The General Mission Fund; (2) The Widows' and Orphans Fund; (3) The Superannuation Fund; (4) Algoma Mission Sustentation Fund, etc.

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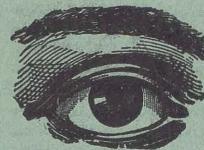


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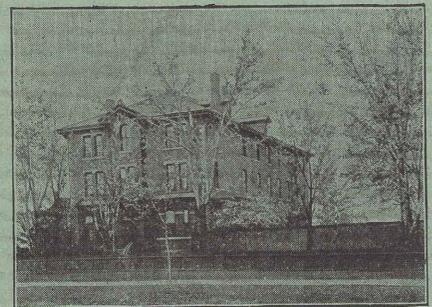
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