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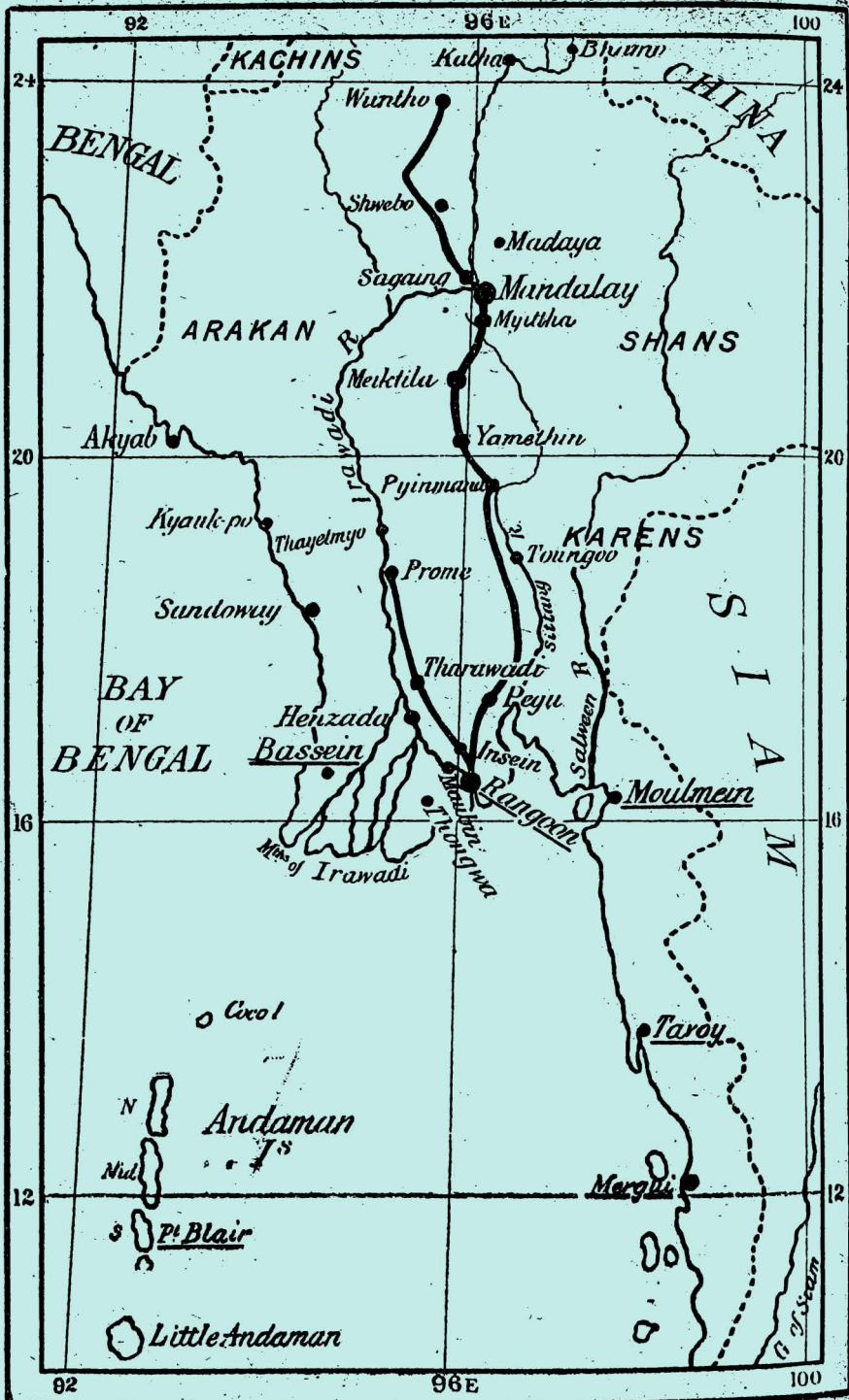
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MAP OF BURMA.



THE BISHOP'S LETTERS.

No. 1.

RANGOON,

June 14th, 1903.

DEAR MR. EDITOR,

I have a pile of letters at which I look with very mixed feelings. I am grateful, most grateful, not to be forgotten. But how can I reply as I would to them? Nothing would give me greater pleasure than to write freely and long to each, but as it is, *your* letter is in danger of being overlooked.

Therefore I hope those friends whose names I feel inclined to mention, will use the Quarterly Paper as a letter from me to them individually as far as possible. Yet, if I keep them in mind as I write, much will find its way into your pages which will be very familiar to our older friends. Well, they will bear gently with me for that, I do not doubt.

All friends of Burmese Mission Work will sympathize with Mrs. Rickard in the loss of her husband, and with our work for its loss too.

Yet we ought also to feel a real pride that we have among our band one whose life has been so Christlike in its untiring energy of love, and bright determination of hope. He is with Christ, and with us also—in the One Body. “To him,” wrote a Non-conformist brother to me a day or two ago, “to live was Christ, and to die was gain.” You will, I trust, be able to record the length of his service, and give fuller details of his work. I have written here in one sentence the two chief features of his character which had come before my notice—his devotion, and his hopefulness; these were allied with a profound knowledge of the Burmese language and life.

Let me do my duty. I am bound to appeal in the name of our Master for man and means to fill this gap.

The gap is great; for the work at Kemmendine alone needs three men. Mr. Rickard has cleared the ground and laid foundations which demand no small or flimsy superstructure. For this we need a strong and far-seeing man, with some devoted fellow-workers. Then we shall see that our “loss” has turned to gain, when Mr. Rickard’s noble life inspires more men to give up life at home in England in obedience to the call of the Light of the World.

Meanwhile, I am able to report "all well." I think Church people in Rangoon are beginning to see that we have great opportunities and great needs.

I find that our schools are in a healthy condition. S. John's College has had good examination successes, and so too, S. Mary's and the Diocesan Boys' and Girls' Schools. Moreover, I believe, the tone of the Schools to be excellent; but in all of them the assistance of clergy is sorely needed.

This week I hope to begin a tour in the north (D.V.) and shall spend Sunday, June 21st, at Toungoo. Thence I go to Shwebo, thence for June 28th, to Mandalay; July 2nd to Maymyo, where the new Girls' School, staffed by the Sisters of the Church, is to be opened. July 5th I hope to spend at Meiktila, and thence come back to Rangoon by the river calling at Prome, and Thayetmyo. At almost every place there are candidates waiting for Confirmation.

I will write more of my tour later, please God. It has its "boyish" aspect. I shall thoroughly enjoy the novel scenes. My Madrassi 'boy' will look after my luggage; the railway gives a reserved carriage, and liberal offers of hospitality have poured in. I shall see at Toungoo congregations of English, of Karens, of Tamils; at Mandalay, of English, civil and military, of Tamils, of Burmese; as Shwebo, probably the Burmese congregation only, unless a service in the English church is arranged.

What will be the state of things in these centres 100 years hence, when we are dead and buried? The Divine Love and Grace is certain; the uncertain factor is our devotion. If we keep the Master in mind, then a visit to these outposts of His Church cannot fail to be inspiring. Many of your readers must envy me; some may come and share the privilege.

Yours most truly,

ARTHUR M. RANGOON.

P.S.—I ought to record (1) that we have had a social gathering of all Church Workers of the Cathedral Church, and S. Philip's Church here at Bishop's Court; (2) that to-morrow we have a similar gathering of adult Burmese Christians, Mr. Whitehead will interpret.

A.M.R.

[No. 2.]

August 3rd, 1903.

DEAR MR. EDITOR,

Though I have begun an account of my tour for you it must wait. I write now to tell you that we have had yet another loss—Mr. Henty, the excellent Head Master of S. Luke's Anglo-Vernacular School, Toungoo, died last week of typhoid. He had worked well, and saw fruit of his labour—and died a Christian death.

Mr. Taylor, at Moulmien, has been seriously ill with dysentery, but, I am thankful to say, is better now.

We here are well. I somehow manage (*Dei gratiâ*) to keep up hope.

We now need (1) a good Chaplain, he must be a man who can win the respect of Army *officers* and the *privates*; (2) a Priest of some experience for S. Philip's; (3) a man to act as Chaplain to myself, live with me, and be assistant Priest to the Cathedral. All these posts are full of opportunities—posts of wide influence. Moreover, they need no knowledge of any tongue but English—and do not require (etc., in case No. 1) anybody to stay longer than 5 years in the East.

My brother has fuller details. You will help all you can, I know.

I long for reinforcements—this "Autumn" will bring them I trust. But our small force is tried to its uttermost.

Pray for us,

Yours most truly and gratefully,

ARTHUR M. RANGOON.

[No. 3.]

August 2nd, 1903.

DEAR MR. EDITOR,

Before the stream of interesting, perplexing, inspiring events carries me far away from my first visit to Toungoo, Shwebo, Mandalay, Maymyo, Meiktila, Myingyan, Thayetmyo and Prome, let me just dot down some brief accounts of it.

The tour lasted me four weeks all but three days. This caused a considerable interruption of certain parts of one's work, and I realise now that, could the time have been given, it would have been well to have spent two months on the tour.

On June 19th I left Rangoon for Toungoo. The distance is 167 miles. The train was 8 hours in covering it. What is our Church doing in the country between? At Pegu Mr. Caldicott holds a service for English-speaking persons once a month, and there are a few Burmese Christians visited by the Rev. Stephen Po Thet from Kemmendine. At Pyinmanu we own some buildings where once Mission work was carried on—That is our record.

But Toungoo is cheering. On the platform I found the owners of names very familiar to me, viz. : Messrs. Hackney, Kutchain, Crabtree and one or two other friends.

I won't trouble you with details—I am most anxious to lay stress on what will be familiar to old friends of Rangoon, but fresh to new friends, whom I hope this will reach.

At Toungoo, I was in the capital of the Karen districts. On the distant blue hills, some 10 to 20 miles away, were the Karen villages where all Christian Missions have found a ready welcome, American, Baptist, Roman and our own. As in Melanesia and Uganda, so here, the story of Missions is one of speedy and healthy progress.

Evidences of this were soon before me. I enquire about the native Clergy, 13 in number. Three or four are almost past work because of old age or bad health. I enquire about their character, and it is evident that our English Clergy in charge of this Mission are well satisfied with them, and with good reason.

Mr. Hackney mentions two tried Catechists whom he considers suitable candidates for Ordination. I hear of some 80 Catechists working under the native Clergy.

In one division of the field last year, the expenses of this work was Rs. 6,800, and of this amount Rs. 4,700 were contributed by the native Christians. (£453 and £313 respectively—the rupee being 1s. 4d).

In Rangoon itself, I saw evidence of much good work, among the English, the Karens and the Tamils—three very important divisions of our work—typical of most of our stations.

The work among the English.—The Church is dedicated to S. Luke. It used to serve the military garrison. Now the soldiers are gone, and the large Church has a division half way down its length to accord with the reduced numbers.

One Saturday morning, the day after my arrival, we had a Celebration for English and Eurasians. There were 36 communicants. This was, as you might expect, larger than

usual. The congregation rarely rises above 50, and the average number of communicants will be about a dozen. It was a delightful service, and not the least striking feature was the good and reverent singing of the Choir composed of *our Karen boys*. I felt so proud and thankful for them. It was a sign of a great triumph of the Gospel. You could see clearly here, as again and again in other ways, that the voice of Christ had been heard, and won an answer.

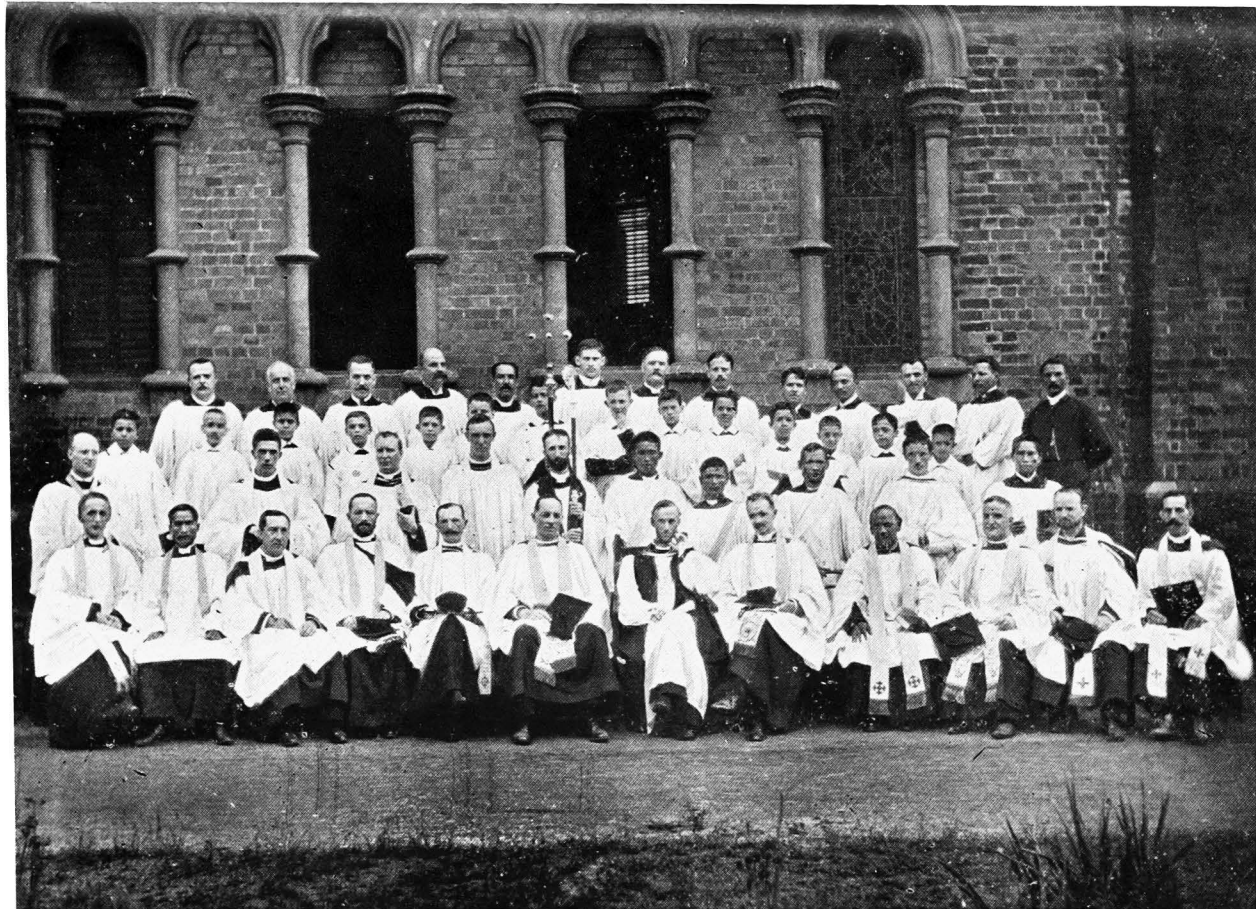
After that service I learnt more of the schools from which these choir boys came. But before that is touched on let me say that on Sunday, June 21st, we had (English) evensong in S. Luke's (41 present), while Mr. Crabtree was taking Karen evensong in the Mission School Church.

The Karen Mission was brought to my notice again on the Sunday morning. At 7 a.m. we held a United Karen Service. Here were present the Karen boys and girls from our Schools in Toungoo, their teachers, and, I expect, some few Karens from the town; but the greater part of the adults, almost all, in fact, had come from the hills some miles distant.

The Karens of the S. Paul's Church—across the Sittang—joined with us. The Church was the School-room with the Sanctuary thrown open. It was packed by a most reverent and heartily-singing and responding congregation. Again I enjoyed an experience which you poor folk cooped up on our little island-home, might well envy. I know something of the "failures" of Missions before I came out. The four months here have taught me more. But for all that, making all possible discounts, this service was an indubitable sign that Christ had been lifted up, and had drawn men to Himself. Other men, also, had laboured and I was the last to enter into their labours. There were 93 communicants. We Clergy mustered strong, for Mr. Hackney, Mr. Kirkham, Mr. Crabtree supported me, Mr. Hackney interpreted for me in the sermon.

I had read before that the singing was good at such a service—I heartily endorse this statement. In no Church had I ever heard more hearty hymns and responses, and all was musically harmonious.

I must stop here, for the post demands it. Let me add a sad piece of news. We have lost Mr. Henty, the Headmaster of the Anglo-Vernacular School. His bright and hopeful looks had impressed me. I heard, too, of his good



work. Under him the School had prospered, and he was still young. So it is hard for us to see why GOD took him ; but it is not hard to believe that all is well. He met, I am told, his death as a Christian should.

I ask all friends in England to pray for this work, and those who can, to ACT. There is a sore need for more workers if we are to hold our ground ; and we ought also to be seizing the great opportunities of advance which present themselves here in more directions than one.

For Mr. Henty, GOD'S servant now departed this life in GOD'S faith and fear, we may well bless His holy name, and pray that we may follow his good example of simple-hearted, faithful service, and with him be partakers of the heavenly kingdom.

Yours most truly in the Lord's service,

ARTHUR M. RANGOON.

THE BISHOP'S FIRST PASTORAL LETTER.

Rangoon, 22nd April, 1903.

MY FRIENDS AND BRETHREN IN THE LORD,

Having been called and consecrated to the responsible office of Bishop of this Diocese, and having reached Rangoon in safety and been enthroned in the Cathedral Church, I desire to send Christian greeting to all who in every part of this land serve the Lord, and are Members of His One Body.

First of all I wish to express my sense of how much hard and genuine work has already been done. We late-comers enter into other men's labours, and though our Church has been very slow and greatly remiss (so at least it appears to me) in ministering to this country, yet I read in England of those labours and learn here more of their fruits, I can honestly say that I have been astonished to find how much has been accomplished by so small a band of workmen. If I speak much of what is yet to be done, I shall testify indirectly to the past foundation-work which makes future projects possible.

One need stands out with impressive prominence when a general survey is taken of the work of our Church in this land. I mean the needs of the Burmese Mission.

In all departments of our directly "Missionary" work there were at the opening of this year only *eleven* English Clergy actively engaged in Burma. [I do not forget or undervalue the inestimable work of other than English Clergy, and of laymen and women in our schools and in other spheres. But the number of English Clergy will serve as a convenient gauge of the total number of workers of all kinds.] I shall not easily forget the surprise with which many of my friends at home learnt the smallness of our numbers. But even this small band has suffered heavily since this year began. Our veteran Mr. Rickard, and also Mr. Day and Mr. Leader have each returned home under doctor's orders. One recruit came with me, the Rev. R. H. Courtenay because, like myself, he saw the need of labourers in this vineyard. Thus our total of ordained English Missionaries is now but *nine*. Of these at present only three can speak Burmese and yet we have to man stations in Rangoon, Kemmendine, Moulmein, Mandalay, Shwebo, where work among the Burmese has been long established.

Mandalay, vacant through the illness of Mr. Leader, is now in the charge of Mr. Fisher. He has perforce been moved from the Karen Mission. The knowledge of Karen there acquired is useless at Mandalay, and he must begin to learn Burmese. This arrangement, bad though it is, is the only one possible. But I trust that it will prove to be the last of such movements.

Moulmein, vacant through the illness of Mr. Day, is now in the charge of Mr. Taylor. Again this disposition of our forces is far from satisfactory, though no better could be found. Mr. Taylor's transference deprives St. Barnabas' Mission in Rangoon of the care of an English Clergyman, and Moulmein needs a priest whereas Mr. Taylor is in deacon's orders.

Mr. Whitehead for the time being will carry on the varied work at Kemmendine—a work which might well occupy all the time and energies of three men—but this takes him from his pioneer and most promising work at Prome.

We have no clergyman to fill Mr. Mahon's place at S. John's College and S. Mary's School.

The fact is that we have had no reserve forces at all, and some time, some years must elapse, before the reinforcements which we hope to receive, can be obtained, and equipped with proper knowledge of language and people.

There is no need to despair. Eastertide makes despair impossible. We serve a victorious Master. But there is need to "pull together," there is need that the Burmese brethren of our Communion, in this lack of aid, from English Clergy, "*watch, stand fast in the faith, quit themselves like men, be strong.*"

I wonder whether there are any laymen who know the Burmese language well enough to give assistance on Sundays or at other times to our small Burmese congregations in Rangoon, Moulmein, or Mandalay. I cannot but think a great service would be done if occasionally a layman spoke a few words of exhortation in the cause of Christ and His Church to our brother Christians of this land.

On behalf then of this most important branch of our work, I ask for prayer and sympathy and such assistance as may be possible. For the immediate present we need more English Clergy, some of them unmarried men who will live together, and enjoy more frequent furloughs and in general better provision for the preservation of health. We need wisdom as well as zeal.

Of the many other needs which have presented themselves to me in this short time, and no doubt are patent to all who have the work of the Church at heart, I mention only two. They are such as even a new comer may speak with confidence.

First. In so wide an area as ours the importance of safeguarding the sense of co-operation, brotherhood, and unity rises exceptionally high. I trust it may be found possible for Clergy and Laity to meet for counsel and united prayer, and to win that increase of energy and enthusiasm which is enjoyed when loyal and keen co-operators come together. There is a constant danger lest our minds should be centred on our own particular part of the field. Yet our own efforts lose in power, we rob those whom we influence of one of the noblest gifts, we weaken the hands of distant fellow-workers, whenever we let slip opportunities of showing our sympathy, and extending our co-operation, and expressing our common service of the one Saviour.

Moreover, Him Whom we serve is the great Uniter of men, and in a land like this with its many "walls of part-

ition " it will be a glorious privilege, as it is an absolute necessity in all true-hearted Christian work, that we present the sight of *a great brotherhood charged to deliver a message of love to all the world, and to exhibit in the unity and devotion of its own ranks the working of that love.*

Certainly in this first " pastoral letter " of mine I wish to give a prominent position to this truth and duty. And in particular to those many fellow Christians to whom, in my ignorance of their language, I cannot write or speak directly, I desire to send through others this message of brotherhood in Christ. I have found no bond of union stronger than this in all my life. It has held good in family life, in College friendships, in parish work among the rich and learned, and the poorest of the poor, and I do not doubt it will hold good in the East. All who have the linguistic power and find the fitting opportunity, I ask to convey this message from me, and that I hope that in some suitable form it may be given to our Christian congregations when gathered together for worship.

The rule of a Bishop is doomed to failure if it does not promote unity. There is a deep significance in our Lord's prayer " that they may all be one.....that the world may believe." (St. John xvii. 21).

Secondly. For many years it has seemed clear to me of its unparalleled opportunities. The recent growth of that our nation is charged with a vast responsibility because imperial feeling gives ground for hoping that this responsibility is more widely appreciated. In many parts of the world, as here in Burma, a few thousand of British are moulding the future of millions. These thousands are the real Missionaries of good and of evil. Thus they have a two-fold claim on the amplest ministrations of our Church. For they are our brethren by race and creed, and to the millions about them they stand as representatives of a Christian nation and Christian rule. Hence the importance of all our ministry to English-speaking people in this land. After all it is one work, this which we call "missionary" and that which we term "ordinary church work." The health of the one promotes the health of the other.

Therefore, at the beginning of my work in Burma I dare not be silent concerning the responsibility which attaches to our position here. That which Kipling has expressed in his " White Man's Burden " is one of the simplest teachings of

our Master grasped by the merest "babe in Christ" who thinks at all—

"By all ye will do or whisper,
By all ye leave or do
The silent.....peoples
Will weigh your God and you."

On the morning of our departure from England I received a telegram from an old friend "Forward into light." As we peer into the future of the Church of Christ in this land, who can doubt that this message is a true prophecy? To those who have laboured before me here I send it as a message of encouragement.

We have suffered heavy losses, but the vigour and keenness which I have seen within few weeks supply ample ground for hope. There is, I fancy, more strength—I speak now with special reference to the lay portion of our Church—than many of us imagine. I have hopes of some reinforcements from England in the next twelve months. Not a few young clergy are weighing the claims of Burma. At Cambridge there are several most promising Undergraduates and B.A.'s who intend, if God will, to work here after their first two years' work in England. The struggle will come, I think, chiefly during the next two or three years.

But, as the great Bishop Westcott, of Durham, taught us his pupils, we may remember that all progress consists in the conquest of difficulties, and when we find ourselves, as we are now, before an "open door" and the inevitable "many adversaries" *i.e.*, difficulties, it is time to remind ourselves of the strength of the Saviour who in the apparent defeat of the first Good Friday won the victory of which Easter Day is the manifestation.

There is a power "to do exceeding abundantly above all that we ask or think." Disobedience forfeits its alliance, its co-operation is never denied to loyal servants of Christ. Is it possible for that strength to "be made perfect in our weakness."

Your faithful friend and servant in Christ,

ARTHUR M. RANGOON.

NEWS FROM THE FRONT.

On May 7th, the Rev. Thomas Fisher was married at Toungoo to Miss Edith Marr, eldest daughter of Captain W. Marr, Secretary of the Toungoo Municipality. The Rev. P. H. Kirkham officiated. Miss Fisher was bridesmaid, and the Rev. J. Crabtree, best man. The happy couple left for Mandalay the same evening. Mrs. Fisher will be a great help to her husband there, for she can speak Burmese and Hindustani.

The Rev. G. Whitehead writes: "Up to the beginning of this month (June), I have been leading a very peripatetic life since November, what with the jungle around Prome, frequent visits to Rangoon, a visit, on Mission business, to Myitha, Mandalay, Shwebo, and Thayetmyo, and last month visiting some of the out-stations of this (S. Michael's, Kemmendine) Mission, Kyaiklat, and other places that way—Yebuwa, Gyowa, Thayetmyo, Tamangyi, Mehdalaing, and also Mgaungbin, Syriam, where there are the ruins of a large brick church, dating from Portuguese times in the earlier part of 17th century, and Pegu.

"I have just been over to S. John's to take a Burmese Celebration and to preach; you know it is only two miles away, and the trains run tolerably frequently. . . .

"One sees a good deal in Missionary reports about this dreadful climate. It is perhaps a little dreadful to stay-at-home folks, but Missionaries, on the whole, run fewer risks in this country on account of the climate than men of the Forest or Police Department, or even than the subordinates in the Civil and Public Works Departments; and yet there is never a lack of men for those billets, and nobody cries, "another martyr," when one of them dies."

He also writes to his friends at Pendleton: "I have just received (July 1st) the contributions which kind friends at S. Ambrose and S. Ann's have raised for my Mission work; I am devoting the sum to the same purpose as last year, the maintenance of the Chin student James Shive Pyi for another year; his conduct and progress here have been very satisfactory, though he is not so quick as his cousin Samuel Maung Jun, who has now been here two years. Both of them read and write Burmese, and have made some progress in learning to write their own language in Roman characters. Few Chins can read or write the Burmese language. Chin has scarcely been reduced to writing, the people account for this as follows:—

"When Mother Hli, the great and good parent of all, committed writing to the progenitors of the Chin race, they most carefully took it down on the skin of a deer; but a dog came in and devoured the skin, so that the Chin writing was lost; when, however, Chins eat dogs-flesh (as they often do) they hope to take in also some of the learning which the dog's ancestors swallowed.

"Before coming down from Prome, I made arrangements for placing Peter San Nyoon as Catechist amongst the Chins; he is stationed at Tawma, a rather big village of about one hundred houses, some fifteen or twenty miles west of Prome; he has also got one of our Christians to start a village school. The expense of this new venture is being met out of a bequest which two ladies of the parish of S. Paul's, Burnley, left me for my work. I have also provided from the same source, a magic lantern with many scripture slides, and found them very helpful in my last tour round the Chin villages in April.

"I hope to go up to Prome on Friday night to present on Tuesday a few Burmese candidates for Confirmation; they have been partially prepared by the Burmese Catechist there."

We have received the following from Toungoo:—

"The most important event of the last quarter has been the first visit to Toungoo of our new Bishop. He arrived on the evening of Friday, the 19th of June, and left us again on the evening of Monday, the 22nd. The days, though busy, were full of refreshment, mental and spiritual, and we all feel re-invigorated for our work.

"On Saturday morning we had Matins, Sermon and Holy Communion at the English Church. The Reverend J. Hackney (of S. Paul's Mission) read Matins and the Gospel; the Reverend J. D. Crabtree read the Lessons; the Reverend P. H. Kirkham, served at the Holy Communion, read the Epistle, and officiated as Bishop's Chaplain; and the Bishop was Preacher and Celebrant. We had an excellent congregation, considering the wet weather, with 34 communicants.

"On Sunday morning we had a Karen Celebration at S. Luke's for both Missions. The Bishop preached, being interpreted by the Reverend J. Hackney, who also officiated as Bishop's Chaplain. The Celebrant was the Reverend P. H. Kirkham, Mr. Hackney serving, and the Reverend Mau Sau Pau, the senior native priest present, reading the Gospel.

There were present at this service eight native clergy, and a large number of Catechists, who came down from the hills specially for the purpose. A number of other Karens were also present, including 19 Red Karens, a people amongst whom we have been working for several years with practically no visible success in the way of Baptisms. Their presence we regard as a distinctly hopeful sign. At this service we had 73 communicants.

"Almost immediately after the close of the Karen Service, the Bishop took a Celebration in English, assisted by the Reverend P. H. Kirkham and Eleazer, the Tamil Catechist, for the Tamil Congregation, at which there were 17 communicants.

"In the evening the Bishop again preached at the English Church to a fairly large congregation.

"On Monday it happened that our annual School photograph was taken; so we were enabled to obtain his lordship's presence to grace it. In the afternoon he addressed a few words first to the assembled schools, Anglo-Vernacular, and Vernacular; afterwards to all the Christian teachers in the two schools. He also, of course, took the opportunity of obtaining full particulars of the working of the two missions, and talked over schemes for the extension of work, and for the better management of the existing work. Altogether, as was stated at the beginning of this short account, the visit has proved most helpful and encouraging to us in every respect."

The following is the translation of a letter to the Bishop from a very old, very good, very infirm, Karen Priest:

"Most respected and Dear Lord Bishop,

"I venture to take the liberty of extending to your Lordship the right hand of fellowship. I was very glad to hear from the Missionary-in-charge that you were coming to Toungoo, and I much regret that infirmities of old age deprived me of the pleasure of meeting your Lordship at Toungoo. We long to see you, and ever remember you in our prayers at home and in the village chapel. We extend a hearty welcome to the head of the diocese. If God in His providence should bring you to these hills next Autumn, my joy will be complete, and that of the Karen

Church, in that we shall see your Lordship face to face. And if on that occasion your Lordship will release me from my work, with the Episcopal blessing of peace, I shall be satisfied.

"May the loving GOD bless, preserve, and keep your Lordship, now and for evermore.

"Presbyter TARRUAH."

IN MEMORIAM.

JOHN HENTY.

The Karen Mission at Toungoo has to deplore a very heavy loss in the death of the Head Master of S. Luke's Shool. It is but little more than a year ago that John Henty took over the charge of that institution, and I well remember the immense satisfaction with which we welcomed his appointment, and the bright anticipations with which we regarded his future work. He came to us at a time when (owing to various causes) there seemed to be an ebb in the hitherto uniform progress of the School, and it was required of the new head-master that he should work with more than ordinary zeal and activity. Mr. Henty came with such high recommendations as to lead us to suppose that he would be all that was required. Our anticipations were more than realised. During the little time that I saw him at work, I formed a very high opinion indeed of his ability as a head master and teacher; he had an intense love for his work, and threw his whole heart into it. He commanded the respect of the boys to an extraordinary degree, and (what is perhaps more difficult of attainment in the case of a Head Master) absolutely captured their affection. It was quite a pleasure to see the enthusiasm with which he entered into the sports and games of the boys, and it was also noticeable that after a very short residence among them his influence in the direction of keenness, fairness, and unselfishness was being widely felt. But John Henty was not only an able schoolmaster and a keen athlete; he was an earnest Christian. It is only a few weeks ago I received a letter from him (it must have been written in the incipient stages of his illness) telling me of his work, and of the many ways in which God had blessed him in it. In the same letter he wrote of plans, which—if God should give him health and strength—he hoped to adopt to the future develop-

ment of the school. But God has called him away. I have heard but few details of his illness. Mr. Kirkham informs me that he had been away from school during the whole of July with what appeared at first to be simple fever; but after a fortnight's illness it became apparent that he was suffering from typhoid. He died at the early age of 26 on Thursday, July 30th. Thus passed away to the Realms of Light an energetic, manly, earnest Christian soul. May God give another such to the Karen Mission at Toungoo. "We bless Thy holy name, for all Thy servants departed this life in Thy faith and fear; beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of Thy heavenly kingdom."

H. KENNEY.

WINCHESTER DIOCESAN MISSION IN RANGOON.

MEETING AT NEWTOWN HOUSE, NEWBURY.

With a view to stimulating interest in the Winchester Diocesan Mission in Rangoon, and augmenting the funds of the same, a meeting and sale of work were held at Newtown house, Newbury (by kind permission of Sir Alexander and Lady Arbuthnot), on Tuesday, August 4th.

The Bishop of Winchester presided at the meeting, and was supported by Sir Alexander and Lady Arbuthnot, Dr. Strachan (late Bishop of Rangoon), the Revs. B. Mahon, H. Kenney, G. W. Minns (Southampton), A. H. Ety, (Winchester), Mr. W. W. Holding (deputy chairman of the Hants Quarter Sessions), Miss Martin (diocesan secretary), Mrs. Harold Browne, etc.

The Bishop of Winchester, in addressing the meeting, expressed his great pleasure at being able to preside.

In supporting the object for which they were now met—the benefit of the Rangoon Mission, he was inheriting what had been handed down to him in the see of Winchester. Bishop Harold Browne had started the mission, and it was because he did in that respect such yeoman service in the Church of Christ, that his successors in the diocese of Winchester were bound, for the honour of the diocese and their position, to try and keep up the interest in the work. That was after all a difficult thing to do, for while it was very easy

to start any number of new societies, it was very difficult to keep up the interest and maintain the enthusiasm in an old institution, however deserving it might be. They and he had that day met to try and stir up zeal and enthusiasm in this important part of mission work, which had been bound up with the traditions of their diocese for the last twenty-five years. Now he was specially interested in the last move that had been made in connection with the Rangoon diocese, for the new Bishop was a personal friend of his. That was an additional reason why he should give his support to the mission. Dr. Knight had only just gone out as bishop, and he was finding himself confronted with special difficulties. He had only eight English clergy to help him in the work in that great country of Burma. Burma had been added to the British Empire within the last thirty years, and since it had been annexed they might ask what had been done for it? He supposed that when the majority of Englishmen heard of the annexation of a new colony to the British Empire they inquired what was going to be got out of it, what was the commerce going to be, what was the revenue going to be? Surely they had something else to think of besides that? Here was this great piece of territory, the inhabitants of which they had to protect from savagery and heathenism and from other nations. But they had more to do than this: They had to give them what the British Empire, better than any other, could give them, and that was the blessings of the Gospel of Christ. That was about the last thing that the ordinary man thought about in connection with an addition made to the British Empire, yet they were responsible in God's sight for the government of the millions of people which it contained, and still more for their spiritual welfare, by seeing to it that they had within their reach the greatest of God's gifts, the Gospel of Jesus Christ. It was not easy for missionaries to work in Burma. The climate was a fell climate, and it was almost dangerous for most Englishmen to live there. The work must be done, however, and, thank God, there were men who were ready to do the work for Christ's sake. The Bishop then read an extract from a letter from Bishop Knight of Rangoon, in which the latter stated that of eleven men engaged in the work only eight were now available, owing to the illness of three. More men were urgently needed, as well as more funds, for the present missionaries were overworked and underpaid. The Bishop, commenting upon this appeal, expressed the hope that they would respond to it with more funds to help on the work.

The late Bishop of Rangoon (Dr. Strachan) said he could not tell them how his heart throbbed with gratitude at seeing so large a meeting as this. He had been engaged in missionary work in Burma nearly all his life, and he was sorry to say that he was far from satisfied with Christian missions in Burma. In Burma the people were saturated with Buddhism, and they loved and respected their system of religion with a superstitious veneration which was most astonishing at first sight; and therefore what results came from Christian work in Burma were even more direct miracles than was the conversion of people in Christian lands. Buddhists were intensely satisfied with their religion, which however, was not strictly a religion at all. Buddhism was really a philosophy, and not a religion. There was no God in it and no futurity. Buddhism could not, however, be called actually atheistic nor agnostic. Buddha taught that there was first no cause, that everything was eternal, that matter was eternal, and that all forces acting upon matter were eternal. These beliefs held by the Burmese made it very difficult for them to accept the Gospel of Christ. Besides the Burmese and the Karens, there were many English soldiers in Burma, and for these there was a work for the Christian Church. There were also the civilians employed by the Government, who could not be neglected by the Church. In conclusion he appealed to them to keep up their interest in the work of the mission. He was most anxious that the Winchester diocese should keep up its connection with the diocese of Rangoon, and should help in the work not only by money, but also by prayer. He moved "That this meeting desires to deepen the interest in the Rangoon Diocesan Association, and to assist the Winchester branch."

The Rev. B. Mahon and the Rev. H. Kenney, then addressed the meeting, covering much the same ground as in their speeches reported in our last issue.

Sir Alexander Arbuthnot said that the Winchester diocese, more than any other part of England, owed a debt to the Rangoon diocese—a debt that had not been as fully met as it should have been. A small body of persons had maintained the interest in the work started by Bishop Harold Browne, but he hoped that that small number would very soon be greatly augmented, and that the work would be greatly helped. He had spent a great part of his life in India, and the impression of mission work upon him was that it was not great but good, and that from a political point of view it was very helpful to

the British name. The self-sacrificing lives of the missionaries were very helpful to the political work of the country.

Canon Blunt proposed a vote of thanks to their hosts, Sir Alexander and Lady Arbuthnot, and appealed to those present to support not only the Rangoon mission, but also the Missionary Studentship Associations, which prepared men for missionary work.

The Rev. W. G. Minns, who seconded, said that he had not lately seen so large a meeting for the support of the mission. Since the subscription in 1870 of £10,000 from the diocese for the establishment of the bishopric of Rangoon, the interest had somewhat declined, but he hoped that it would receive a great impetus at once.

The resolutions were put and carried, and the Bishop then pronounced the Blessing.

A sale of work was then held, the Ladies' Working Association and the Old Basing Branch having Stalls. Those presiding at the latter were:—Mrs. and Miss Willes and Miss Neate, while those at the other stalls were Miss Shuttleworth, the Hon. Mrs. Gore Browne, Mrs. Kenney, the Misses Gosling, and Miss G. F. Martin.

The L.W.A. Stall realised £21 19s. 1d., the old Basing Stall £11 12s. 8d. The collection at the meeting amounted to £22 12s. 5d.

The Secretaries of the Winchester Diocesan Union of R.D.A. feel that the Union is under a very considerable debt of gratitude to Sir A. and Lady Arbuthnot, and desire to express this most heartily. Nothing could have exceeded their kindness and liberality, and the trouble they took to secure the success of the day.

On Sunday, August 9th, the Rev. Dr. Marks preached at the Church of S. Mary, and S. John the Baptist, Newtown (Newbury), for the Winchester Diocesan Rangoon Mission. The collections amounted to £5 12s. .

Members of the L.W.A. who have not yet sent in their contributions for sales in 1903, are requested to do so by the Hon. Secretary, before November 4th, when the Association has a stall at the Combined Sale for Foreign Missions at Kensington Town Hall.

HOME NOTES.

The General Secretary's address for the future will be—

66, MOUNT PLEASANT LANE,
UPPER CLAPTON, N.E.

NOTICE TO SECRETARIES.

We very much regret to hear that the doctors have definitely decided that Mr. Mahon must not return to Burma for some time yet, possibly a year; and also that it is likely that Mr. Kenney will have to prolong his furlough.

Archdeacon Dyer sails with Mrs. and Miss Dyer by the "Mandalay" on September 26th.

The Revs. H. V. Eardley-Wilmot and M. L. Man will, we hope, start at end of October.

We propose to send out to the Bishop, each quarter, all moneys received for special purposes. Secretaries received such sums should forward them to the General Secretary within a fortnight of the issue of each Quarterly Paper.

RELATIONS WITH S.P.G.

An informal gathering of representatives of Special Missions met Bishop Montgomery on July 13th, at Delahay Street. The Revs. H. J. C. Knight and P. H. Cooke represented our Association. The discussion was very useful. It showed clearly that all believed that the Special Associations do a work which otherwise would not be done, and that no scheme of absorption into S.P.G. would be accepted. But almost all were desirous to come into as close relation with the Venerable Society as was compatible with the maintenance of their own work. Various methods of doing this were proposed, such as the publishing our balance sheets in S.P.G. Report; the passing money raised for General Purposes through the Society's Treasurers, the Bishop giving a statement afterwards how it was expended.

The Corea Mission method was explained. By it, the Bishop gives a list of purposes for which the money may be used, taking care to make his list to cover almost every conceivable purpose. He, or his Commissary, can then draw on the Fund at any time, for any of these purposes.

This meeting could, of course, do and decide nothing, but it must have helped a good deal in the formation of opinion, and in clearing the way for further steps.

INFORMATION ABOUT KARENS.

There is a very interesting account of the Karens, and work amongst them in the July "Mission Field," written by the Rev. H. Kenney, who is also writing an article on the same subject for the next issue of "East and West."

The former article is profusely illustrated, with pictures taken from the latest book on Burma, viz., "Burma," by Max and Bertha Ferrars, published by Sampson Low, at 30/0 a book, which everyone should try and see. It gives a most detailed description of the life and occupations of Burmese and Karens, from the day of birth to the day of burial.

SLIDES AND BRIEF HISTORIES.

The S.P.G.'s "Short History of Burma" is being revised, and will be re-issued in two parts (1d. each), one on Burmese and other work, and one on Karen work specially.

The sets of slides also have been overhauled, much improved, brought up-to-date and fresh letterpress provided.

R.D.A. LANTERN SLIDES.

Thanks to our co-operation with S.P.G., we have now a good set of slides on the Karen work. Besides we have sets

Burmese work—Rangoon (two);

Burmese work—Mandalay, Shwebo, and Moulmein;

English, Tamil, and other work.

Each with typewritten Lecture.

We trust they will be well used during the coming winter.

The General Secretary will be glad to have returned to him spare numbers of Q. P.'s 24, 25 and 26.

BATH AND WELLS DIOCESE.

A very successful Sale of Work was held at Hill Fance early in August. In spite of the heavy rain, a good number of friends assembled, and £12 4s. 6d. was realised. Of this, £6 goes to the support of Ethel Tsan Baw, at S. Mary's School, Rangoon, £4 to the General Fund (R.D.A.); and the remainder will be used to get materials for the working party with a view to the next sale. We congratulate Mrs. Chard and her helpers on the satisfactory result of their efforts, £3 more than last year being realised.

EXETER DIOCESE.

The Bishop of Exeter has kindly consented to become a Patron of our Association; and Mrs. Rickard to be our Diocesan Secretary.

LONDON DIOCESE.

Archdeacon Dyer gave a Lantern Lecture at Holy Innocents', Hornsey, on May, 21st.

The General Secretary gave an address on Burma, to the Foreign Missionary Association of S. John's, Limehouse, on June 17th.

The Rev. Dr. Marks gave a weekday Address at S. Matthias, Stoke Newington, in July.

We desire to express our sympathy with Dr. Marks, in his disappointment in not being able to make his proposed visit to Burma, owing to his doctor's decided veto.

F. E. Copleston, Esq., gave a very interesting Address at a Meeting at S. Mary's, Tottenham, in July. One result was a sum of £1 14s. 6d. sent in to our Funds.

At the Annual Reception of Foreign Mission Workers, by the two Archbishops on May 28th, arranged by the United Boards of Missions, Burma was represented by Bishop Strachan, Archdeacon and Mrs. Dyer, Dr. Marks, Rev. J. Trew, Rev. H. and Mrs. Kenney, Rev. A. H. and Mrs. Finn, Mr. and Mrs. F. S. Copleston, Mr. H. F. Clarke, Miss G. F. Martin, Miss Knight and the Rev. P. H. Cooke.

A box containing clothes and other suitable gifts for Mission School prizes was sent out in July, per W.M.A., to Rev. H. M. Stockings, from the members of S. Stephen's, Paddington, G.F.S. Sewing Class.

Almost the last piece of work Miss Edwards did was to come to a W.M.A. Working Party to talk of Burma school life. Miss Connolly, the head of the G.F.S. Class, who was then present, wished therefore to mark this year by sending this box (the result of the girls' voluntary home work for missions as King's Messengers) as a memorial of Miss Edwards' stirring words and enthusiastic work in Burma.

Guild of Workers.

We trust that all our workers and other members of R.D.A., in, or within reach of London, will endeavour to attend the Sale of Work at Kensington Town Hall, on Nov-

ember 4th and 5th, and patronize the two Rangoon stalls; also that they will make it known to friends.

Miss E. M. Knight has kindly accepted the invitation of the Secretaries of the Guild, to join them as stall-holders. At the stall Burmese brass trays, Mandalay silks, Russian silver ornaments, and Burmese curios as toys, alabaster boxes, beads, necklaces, etc., will be on sale, as well as the ordinary needlework and fancy articles.

OXFORD DIOCESE.

We are glad to have again a Secretary for this Diocese : Mrs. Kenney having kindly undertaken the work.

PETERBOROUGH DIOCESE.

The Rev. Dr. Marks addressed the Parochial Missionary Association, in the Parish Church of Peterborough on Tuesday, July 21st.

ROCHESTER DIOCESE.

The Sale of Work at St. Mary's, Battersea, on June 26th and 27th, proved very successful. It was opened by the Vicar, Canon Erskine Clarke. The Revs. H. Kenney and B. Mahon gave at intervals most interesting accounts of their work at Toungoo and Rangoon. Over £45 was cleared, of which £25 was sent to St. Luke's, Toungoo, and another £20 was divided between the S.P.G. Missions in Delhi, Carpentaria, Algoma and Japan.

The people of S. Luke's, Battersea, hope to furnish, year by year, a good part of the stipend of the Rev. H.V. Eardley-Wilmot, who is just leaving them for work in Burma.

WINCHESTER DIOCESAN UNION.

A Sale of Work is to be held at Upton Grey Vicarage on September 8th. Besides the work done and given by local friends, the articles left over from the Old Basing Stall at Newtown will be on sale. The Rev. H. Kenney will speak at the meeting arranged in connection.

On August 23rd the Rev. G. W. Minns preached at Enborne, Berks, for S.P.G., and was allowed by the Rector, the Rev. C. Blois Johnson, to allocate the collections, which produced £4 10s. 2d., to the Rangoon Diocese.

WORCESTER DIOCESE.

We congratulate the Rev. R. C. Bates, our Diocesan Secretary, on his appointment to the living of Little Churchill, near Worcester. Miss Bates having gone with her brother, will commence a Working Party in aid of R.D.A., for the winter months, and the members of it will join the Guild of Workers..

OUR ILLUSTRATION.

We present with this issue a copy of the group of Clergy and Cathedral choir, taken at the Bishop's Enthronement. The names, looking from left to right, are: *Front row*—Rev. J. M. Chaplin, Rev. Mau Sau Pau, Rev. H. M. Stockings, Rev. G. Whitehead, Rev. W. G. Burroughs, Rev. J. H. Parry, *Acting Archdeacon*, the Bishop, Rev. C. P. Cory, Rev. C. Lazarus, Rev. W. B. Caldicott, Rev. T. Ellis, Rev. P. H. Kirkham; *Second row*—Mr. Bamber, Rev. T. Fisher, Rev. C. W. Hodder, Rev. W. A. Lowsley, Rev. R. H. Courtenay, Rev. D. Po Thet, Rev. S. Po Sah, Rev. Pah U, Rev. A. E. Taylor, and a Burmese Catechist.

CHILDREN'S FUND.

Miss Laughlin writes, in "Women in the Mission Field," that "S. Mary's has justified its 'high' position, and the first Burmese S.P.G. girl has passed the Calcutta Entrance Examination in English, Burmese, Mathematics (including Euclid and Algebra), Physics, and History of England and India. Miss Darlington is greatly to be congratulated on this success, for she worked indefatigably, and the girl Eva Ma Ka Toon has been her pupil from Standard III. The child has no parents and no relations, and is a regular S.P.G. orphan. As a reward, I am giving a holiday to-morrow, and all the ninety boarders are going for a picnic in bullock carts. Eva's picnic it is to be, as she chose this way of spending the money prize I had promised if she passed."

Miss Laughlin also speaks of the beautiful and impressive Confirmation, when fifty of the girls, one the daughter of a Burmese Deacon, the Rev. John Shwe Hline, were presented. These girls afterwards received their first Communion at the hands of the Bishop.

Miss Laughlin writes to our Secretary:—"Letitia Ma Thein on the list of adopted children should be *Rosalie* Ma Thin. I think the lady whose name she bears would like to see it in print, and, as a matter of fact, a Letitia Ma Thein was supported for many years by Mrs. Robinson, of Bath, who generously transferred her payment and interest to Ma Yan when Letitia left school."

"I don't know how to thank the many kind friends who either entirely or by attendance at Working Parties, etc., keep so many of our girls at S. Mary's. *None* of the girls on the R.D.A. list are giving *any* trouble in school or out of it—if that is any little reward to their supporters. Please add to the list Agnes Ma Thin Hline, whose entire support is undertaken by the present Bishop, who is her Godfather, and interests himself greatly in her progress.

"I am hoping that, after Christmas, Kate Thet Mai will be working for herself, and that the All Saints' Sunday School Teachers will kindly continue their help and adopt another orphan. Kate is a very sturdy, strong girl, and though she is a Mission child, has a little of the old Adam in her as regards temper. Still, she tries to overcome herself, and seems lately to have taken a good turn, and is applying herself well to her lessons.

"I am very glad that Newtown (Newbury) friends are adopting poor little Grace Hnin Sein. She is such a good little thing, and crochets most beautifully. I do not think her brains are as good as her fingers; she is very stupid over sums and Burmese, but that she cannot help. I shall try to make her a useful, as she cannot be an ornamental, addition to S. Mary's."

Mrs. Kirkham writes from S. Luke's Karen School, Toungoo:—"Several of our new children happen to be orphans who have come to implore us to take them in, and, of course, we have not refused to do so. Our numbers have so increased this year that the cost of food alone will amount to about £20 extra for the year, so we shall be only too thankful to hear of fresh supporters, and receive as many more £3 a year as possible.

"I give you a small list of boys and girls from which you can make a choice (£3 each). I do not give you more names because these children need adoption most, and you might so easily choose a child who did not need it quite so much as these.

BOYS.

"*Yaw Gywai (Adopted by S. Michael's Boys' School, Bournemouth)*, age 12 years of age, and in the 4th Standard, a big boy, and really worthy of help.

"*Saw Deh Thee*, age 9, and in the 1st Standard. He is a new boy this year, and is rather backward in lessons.

"*Saw Hee Ma*, age 15, and in the 3rd Standard. He is also new this year. He has passed the first and second Standards in the school of his village, under a native teacher.

"*Ko Sa Wa*, age 14, and in the 3rd Standard. He is new also, and with the two last-named, come from a hill village called Thuwayder.

"*Tha U (adopted by Rev. R. Stoke)*, age 9, in the 1st Standard. He arrived two days ago, and was a perfect picture of uncared-for-ness! He straightway underwent the process of hair-cutting, bathing, and clean clothes. A photograph of him in his original state would have been most edifying.

GIRLS.

"*Lay Lah (adopted by Bitterne)*, a dear little shock-headed mite of 6, and the baby of the girls' school at present. Is of course in the Infant's class.

"*Martha (Adopted by All Saints' Y.W.B.C. and East Tilbury)*, a little rough diamond, new this year. Is about 9 years old, and does things as though her life depended on it! Her stitches in sewing at present are about an inch long! but I should think she will grow up well.

"*Sah Lah*, a new girl, age 14, and very backward; is only in the first Standard."

"Please adopt them all!!!"

"I am so glad to have Miss Fisher with me now. She just the sort of person we needed here. The amount of work amongst the girls was far beyond the strength of one poor human mortal, and her coming has put new heart into us all."

All adopted children write letters themselves to their supporters, which we send with translations."

Miss Mahon writes from All Saints' School, Shwebo:—

"The school is sadly in need of support, and only one child is supported. There is now just 20 boarders, 5 of whom pay fees, and one is supported—this leaves 14 for whom nothing is paid. I will write a short account of one or two, in the hope that you may be able to get them adopted (£4 each).

"There is *Flora Thai Mai*, she is 5 years old, and has been in school a year. She is the child of Christian parents, and her mother was educated in this school. They have five children, three smaller than Thai Mai. Last year they lived in the mission compound, and Thai Mai used to come to daily evensong, sometimes with her mother, and sometimes with a small brother. On these occasions she would wait at the door till I came in, and then following me into church, she would sit in my seat, and when service was over, she would leave without saying a word. One Sunday, her mother brought her to us saying she wished to come into school, and asking if we could take her for a week, and see how she got on. So she came to school, and has been perfectly happy here. She is a bright little maid and gets on well in school. Like many of them, she loves taking medicine, and if she has not really got a cough, when the others are dosed, she will try to get one up, in the hope of having a taste of the mixture. At one time she had a rash of some sort, and I took her to the hospital, where they told me to give her warm soda baths. Thai Mai's joy was great. A bottle of medicine all for herself, and a warm bath every day! though she fairly shook at the sight of the warm water, and told me she was very frightened; yet she was very disappointed when she got well and there were no more warm baths! At first, she did not get on well with a little girl of the same size, who had been in longer, and she used to come to me with a tearful face, complaining in her pretty Burmese that 'Miss Chit Su had hurt her.' However, that was soon over, and they became great friends.

"*Elizabeth Chit Su* is 6 years old, and has been in school about 2 years. Her father is dead, and her mother is a Buddhist. At first, when she was brought back to school, she would lie on the ground and kick and scream,

till I sent for her, and ordered her to be taken to the well and bathed, and provided with a clean overall. Now she prefers school to home, and as she was very anxious to be baptised, and her mother did not object, she was baptised last Easter. She is a child worth adopting, as she has so much improved during the last year. A year ago, she was always crying in school, and spent most of her time standing on the form. Also in play-time she had frequent fits of temper, and had to be brought in to be punished. Now it is a very rare thing for Chit Su to cry, or get in a temper; also in school she is now one of the first in her class, and often called out to shew or tell the others the right answer to some question. A year ago, almost every morning there were tears over Chit Su's bath, and I was often obliged to send her to have her face washed again. Now she enjoys her bath like the rest, and her face is kept clean. If you call her Elizabeth, she is immensely pleased."

Miss Mahon has also sent a report of Ruth Mai Gyin, supported by S. George's, Woolwich Garrison Branch of K. M., which, by kind permission of the K. M. Secretary, we are able to present:—"You will be interested to hear that since the last Examination, in September, Ruth has been learning English as well as Burmese. Until then she was in the Vernacular School, and she passed the first Standard very creditably, getting full marks for Geography and Reading. She also passed in Weaving. Now the School is Anglo-Vernacular all through, so she is in the 1st Standard, and is now going through the 2nd Reader. She is a diligent child, and learns well. In appearance she has improved, and is not as thin as she was. Her funny little tuft of hair is now long enough to knot—a great joy to a small Burmese child. Yesterday, to tease her, the Burmese teacher asked me, if she might shave Mai Gyin's hair. I said, 'All right, shave it!' Mai Gyin looked up to see if I meant it, and seeing that I was laughing, she laughed too, and ran away, holding her precious tuft tightly in one hand. She went home for the hot weather holidays, and, while home, had measles very badly—her baby sister also had them and died; but I am thankful to say that Mai Gyin got quite well again, and came back to school very happy and

smiling. She is clever with her small fingers, and makes wonderful things of wet clay, afterwards baking them in the sun—wheels, dolls, animals, and sometimes a whole tray of things to represent an eating stall in the bazaar, the rice, the different curries, sweets, and leaves. She is also quick at weaving, only she is too small to do much yet."

Mr. J. T. Best, Principal of S. John's College, Rangoon, writes:—

"I have reported to Miss Benyon about the K. M. boys. With regard to the others, H. Po Soon has left, and the money kindly sent by Miss Torkington has been applied to the support of a new boy, Lazarus Po Hlaing, whom I was asked by Mr. Whitehead to take in. He is ten years old; his parents are both Christians, and very poor; they live in the jungle, near Kyaiklat, where both Mr. Rickard and Mr. Whitehead have done a good deal of work.

"The other boys are all doing well. Luke Ohn Sein, Paul Tsan Baw and Benjamin Krishna were confirmed on May 28th, and took their first Communion yesterday (Whit Sunday), when the Bishop celebrated. Altogether 24 were confirmed, 18 of our boys, 5 girls from S. Mary's, and one boy who, though not in the School, attends the School Chapel regularly.

"John Aung Tha broke his collar bone playing football about 10 days ago; he is nearly right again, and we are expecting him back from hospital shortly.

"Stephen Po Nyam is very proud of the watch which was sent him by the S. Augustine's children.

"John Ba Shain, Reginald Po Yin, Ernest Tha Zan, Andrew Bah Tin and Thomas Ba Gyan are all in the fourth Standard now. This is a very big Standard, divided up into two parts, and with 100 boys in it altogether.

"James Po Hla, who is the youngest of the adopted boys, has been moved out of the Kinder Garten into the first Standard. He is beginning to talk a little English, and found the holidays so long that he came back to school a week too soon.

"We have a good many boys who have no homes at all to go to during the holidays. There were over 20

left at school, and many of the day boys who live near came up to play with them. It is very hard to say anything special about the boys—they are just like other boys, and take their work and their play as it comes just like English boys.

"I have several other boys I should like to have adopted (£6 each)—two whom Mr. Rickard asked me to take just before he left. They are both orphans, and have been in one of his jungle schools for some time, though they have to start in our first Standard. Their names are John Ba Tun (his mother is alive, and sells in the Bazaar, making a few annas a day), and Peter Po Sine, whose parents are both dead. They are each ten years old."

The Rev. H. M. Stockings send particulars of some boys he would like adopted (£4 each) at All Saints' School, Shwebo.

"*Po Kaing* and *Po Naing*, brothers, admitted July 1st, 1901, aged 11 and 8 years. Mother lives in Shwebo. Father deserted mother and children some time ago, and his whereabouts is unknown. When brought to me the mother said the boys were very troublesome, and were more than she could manage. She was anxious for some time to admit them to where they would be subjected to stricter discipline. The boys are improving. They are very good in school, but when they go home in the holidays I am told they are as naughty as ever. They bother their mother, who is very poor, for money to buy sweets, and when they do not get it they abuse her and run away from the house. I am trying to shame them out of this behaviour, and hope soon to hear they respect their mother as they ought to do. These boys were baptized on Easter Eve, 1902, by the names of Noah and Benjamin, names of their own choosing.

"*Maung Maung*, admitted December 1st, 1902, aged 14 years. Born in Akyab. His father an Inspector in the Settlement Office there, and drawing a good salary. Afterwards transferred to Sagaing, 52 miles south of Shwebo, where he went mad, and after two years died. From the time the father went mad, Maung Maung was unable to go to school. He had been attending the school

at Sagaing as a day scholar. There he learnt English, and reached the 4th Standard. He lived with his grandmother for two years after his father's death. There was no school at Sagaing where orphans could be received and taught. When the grandmother heard there was one at Shwebo, she visited Shwebo, and brought the boy with her. He was received by me and is a good lad. He is still in the 4th Standard, but ought to pass this at the next examination in October.

"*Ba Thein*, brother of the above, was brought the same time as his brother. He is 11 years old, and is in the 1st Standard. The brothers were baptised last Easter by the names of John and Jacob.

"*Po Sha*. He was living at U-Yin-daw village before entering the school. His father is dead. He had an elder sister in the school before he came. It was through the sister being in the girls' school that he came. He was admitted on May 6th, 1902, and is yet in the lowest Standard. He is 8 years old. He has finished his Burmese spelling book, and can read a very simple reader in English and can do easy addition and subtraction sums. He has a step-father who, as is common in Burma, is not over fond of his step-children, and is only too glad for them to be received into the school. The step-father is a toddy palm climber. It is his business to climb up the long slender stems of the toddy palm tree to obtain the liquid which exudes from near the top, where the foliage is. In the morning an earthen jar is taken up the tree, and tied under a place where an incision has been made with an axe. In the evening, another visit to the tree is made, and the pot which is now full of the juice of the tree, is taken home and converted into sweets or jaggery, by boiling on the fire. I asked Po Sha what his step-father did in the rainy season, when no juice is obtainable from the trees. He told me he then gathered the mango fruit from his mango trees, which he sells in the bazaar. Po Sha was baptised last Xmas Eve, by the name of Samuel. He is a good little lad.

"*Po Saw*. His father died about five years ago. He was brought by his mother to the school on 13th January,

1902, and was baptised Xmas Eve of the same year, by the name of Abraham. He is now in the 2nd Standard. He is a good lad."

Miss Fisher writes from Toungoo :—"Some little girls in my district at home gave me eight pairs of skipping ropes with bells. If they could see the joy they give to these little Karen girls, they would be delighted I am sure. I also brought out some dolls given me by a G. F. S. Associate. I gave them out on the day we kept the King's birthday, and was surprised to see that even the teachers wanted a little pot dolly, for that is all they are."

PRAYERS.

For the Bishop in his work.

For Bishop Strachan in his retirement.

For the Rev. H. V. Eardley-Wilmot, and the Rev. M. L. Man, who are preparing to go out in the Autumn.

For others who are considering the call to work in Burma.

For Missionaries on furlough and travelling.

For a Medical Missionary for Toungoo.

For more workers—cleric and lay, male and female; and funds for their support.

For blessing on all the School work of the diocese, and the Normal College of S. John's, Rangoon.

That a well trained company of Native Teachers, Deacons, and Priests may be raised up.

For blessing on all the Native Clergy, Teachers, and others now at work.

For the students at Kemmendine preparing for the ministry.

For blessing on our home organisation.

LIST OF CHILDREN AND PATRONS.

BURMESE CHILDREN.

S. John's College, S.P.G., Rangoon, £6.

Luke Ohn Sein	S. John, New Clee.
John Ba Shain	S. John, New Clee.
Paul Tsan Baw	S. Matthew, Clapton, K.M.
Benjamin Krishna	Saffron Walden.
Frederick Maung Gyee	All Saints', Haggerston, Mission.
Stephen Po Nyan	S. Augustine, Highgate, K.M.
Lazarus Po Hlaing	Miss G. Torkington.
Ernest Tha Zan	S. Mary, Magdalene, Enfield.
Reginald Po Yin	S. George, Woolwich Garrison, K.M.
Andrew Bah Tin	Mrs. Steele, Kettering.
John Aung Tha	St. Peter, Worcester.
James Po Hla	Theodore Walker, Esq.
Thomas Ba Gyau	Mothers' Union, Godalming.
Philip James Dwa	The Hon. Miss Adderley & Friends.

S. Mary's Girls' School, Rangoon, £6.

Edith Tsan Baw	Mrs. Pridmore, Bhamo.
Kate Thet Mai	Sunday School Teachers, All Saints, Haggerston.
Ruth Ma Hpwa Shin	S. Matthew, Sutton Bridge.
Rosalie Ma Thin	Mothers' Union, Godalming.
Ethel Tsan Baw	Hill Farrance Work Party.
Doris Ma Ma Gyi	Working Party, Stanway House, Horeham.
Ma Yan	Mrs. Robinson, Bath.
Ann Hla Yin	Miss Laughlin, Rangoon.
Patty	Mrs. Mahon's Meeting, Cheltenham.
Margaret	S. Margaret of Scotland Sunday School, Glasgow.
Grace Hnin Sein	Newtown, Newbury.
Agnes Ma Thin Hline	The Bishop.

*S. Augustine's, Moulmein, Boys, £5.**All Saints', Shwebo, £4.*

Htoon Byay } (boys)	All Saints', Haggerston.
Maung Ma }	Miss Stockings and Friends.
Ruth Hai Gyin (girl)	S. George, Woolwich Garrison K.M.

KAREN CHILDREN.

S. Luke's, Toungoo, £3.

Boys—

Mau Hee	S. Augustine, Leytonstone
Ay Bee	S. Philip, Rangoon.
Thah Jau	S. John Pleck, Walsall, K.M.
	S. Philip, Tottenham, K.M.

KAREN CHILDREN—*continued.**S. Luke's, Toungoo, £3.*

Boys—

Thomas
Ou Gine
Po Quair
Tha Ge Lah
David Po Hla

Merchant Taylor's Mission.
S. Anselm, Clifton, K.M.
S. Nicholas, Liverpool, K.M.
S. Philip, Dalston, K.M.
Deaneries, Rocheford and
Canewdon, K.M.
Ockham, K.M.
Miss L. Braithwaite and Friends.
S. Hugh's Mission Church, Grimsby.
S. Stephen, Bush Hill Park, K.M.
All Saints', Chiswick, K.M.
Bitterne, Southampton.
Market Weighton, Yorks, K.M.
S. Michael's, Bournemouth, Boys.
Rev. R. J. Stone.

—
She Sho
Pur Sur
Tun Mya
Pree Tha
Lay Lah
Noo Wee
Yau Gywai
Tha U

GIRLS—

Mai Lah

Zipporah
Kau Lah
Ay Pree
Dway Hee
Ho Teh

Martha

S. Michael and All Angels,
Stoke Newington, G.F.S.
S. Philip, Tottenham, K.M.
All Saints', Wolverhampton K.M.
S. Nicholas, Liverpool, K.M.
S. Philip, Dalston, K.M.
Market Weighton, Yorks, K.M.
{ All Saints', Haggerston, Young
Women's Bible Class.
{ East Tilbury.

NOTE.—The letters K.M. stand for King's Messengers, the title of the Juvenile Association in connection with S.P.G.



