

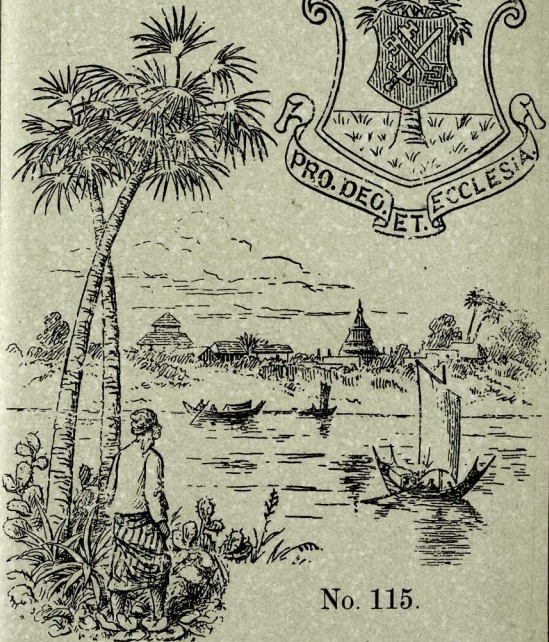
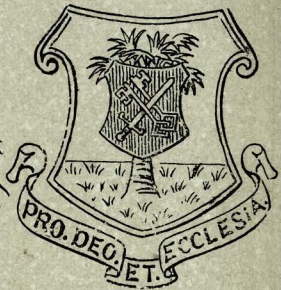
JULY, 1925.

QUARTERLY PAPER

— OF THE —

# Rangoon Diocesan Association.

**AFFILIATED TO S.P.G.**



No. 115.

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To be obtained of the General Secretary,  
Rev. P. H. Cooke, Ickleton Vicarage, Great Chesterford Essex.

## SEE OF RANGOON

# List of Clergy and English Missionaries.

*Note.—The date given is that of arrival in the Mission of English Missionaries, of Ordination of Native Clergy.)*

*(The address given is sufficient with the addition of "Burma.")*

### Bishop.

The Right Rev. R. S. FYFFE, D.D. .. .. . 1904  
 Bishop's Court, Rangoon.  
 (Consecrated on January 17th, 1910.)

### Bishop's Chaplain.

### Diocesan Secretary.

MISS EVANS—Bishop's Court .. .. . 1924

### S. P. G. Burmese Mission.

Rev. D. C. ATWOOL, B.A., Worcester College, Oxford—Moulmein .. 1909  
 Rev. A. H. BLENCOWE, B.A., Christ's College, Cambridge—S. John's College 1913  
 Rev. E. H. COX, M.A., S. Edmund Hall, Oxford, and Cuddesdon—  
 S. Barnabas, and Syriam .. .. . 1907  
 Rev. C. E. GARRAD, M.A., Clare College, Cambridge—Maymyo .. 1906  
 Rev. P. KIN MAUNG (*Burmese Priest*)—Moulmein .. .. . 1921  
 Rev. W. H. JACKSON, B.A.—Blind School, Kemmendine .. .. . 1917  
 Rev. W. C. B. PURSER, M.A., S. John's College, Cambridge—Kemmendine 1904  
 Rev. C. R. PURSER, Cambridge Clergy Training School—  
 Prome .. .. . 1906, 1910  
 Rev. D. PO SAH—Kyaiklat .. .. . 1901  
 Rev. S. PO THET—Kemmendine .. .. . 1901  
 Rev. H. M. STOCKINGS, S. Augustine's College, Canterbury—Shwebo 1886  
 Rev. P. SAN NYUN, Syriam, Rangoon .. .. . 1918  
 Rev. S. MAUNG TUN (*Chin*)—Kemmendine .. .. . 1921  
 Rev. N. ON BWIN (*Talaing Karen*)—Kemmendine .. .. . 1921  
 Rev. H. McD. WILSON, M.A., Oxon, St. John's College .. .. . 1924  
 Mr. R. H. CLAYTON, S. Matthew, Moulmein .. .. . 1914  
 Mr. and Mrs. POULTON Blind School, Moulmein .. .. . 1923  
 Mr. S. J. LAW, Blind School, Kemmendine .. .. . 1923

### S. P. G. Winchester Mission at Christ Church, Mandalay.

Rev. W. R. GARRAD, M.A., Clare College, Cambridge .. .. . 1910  
 Rev. N. S. ASIRVATHAM (*Tamil Priest*)—Maymyo .. .. . 1911  
 Rev. G. KYA BIN (*Burmese Priest*)—Mandalay .. .. . 1911  
 Rev. S. J. JOSHUA (*Tamil Priest*) Mandalay .. .. . 1914  
 Rev. S. CHIT TWAY (*Burmese Deacon*)—Mandalay .. .. . 1918  
 Mr. J. H. NEAL, Royal School— .. .. . 1915

**S. P. G. Karen Mission.**

Rev. W. B. HICKS, B.A., Cambridge	..	..	..	..	1924
Rev. C. K. HUGHES, M.A., Queen's College, Oxford—(on leave)	..				1921
Rev. W. R. MENZIES, B.A., Gonville and Caius College, Cambridge	..				1906
Rev. MAW LAY (Priest)—Wathoko	..	..	..	..	1905
Rev. MAW RE (Priest)—Thaechi	..	..	..	..	1916
Rev. MAW SHA PO (Deacon)—Kaw So Ko	..	..	..	..	1916
Rev. PAH U (Priest)—Titterpoo	..	..	..	..	1901
Rev. PEH LEH U (Priest)—Toungoo	..	..	..	..	1921
Rev. PO CHO (Deacon)—Thrawpu	..	..	..	..	1922
Rev. SHWE LEH (Deacon)—Luwehko	..	..	..	..	1923
Rev. TABBER BER (Priest)—Simido	..	..	..	..	1899
Rev. S. TAW MYA (Deacon)—Kappali, Moulmein	..	..	..	..	1923
Rev. THA PWEE (Priest)—Kidderpur	..	..	..	..	1907
Rev. G. A. WEST, M.A., Lincoln College, Oxford—S. Peter	..				1921
Mr. D. SHIELDS—S. Luke's School, Toungoo	..	..	..	..	—
Mr. F. WHEATLEY—Mission Press	..	..	..	..	1924

**S. P. G. Tamil and Telugu Mission.**

Rev. V. N. KEMP, B.A., Sidney Sussex College, Cambridge	..				1904
Rev. D. P. DURAI RAJ	..	..	..	..	1917
Rev. A. COILPILLAI (Deacon)	..	..	..	..	1920
Rev. J. P. Joseph (Deacon), S. Gabriel	..	..	..	..	1924

**S. P. G. Mission, Nicobar Islands.**

REV. E. W. BLYTH, B.A., Camb.	DR. S. ASIRVADA M
JOHN RICHARDSON.	[Mr. E. HART, Government Commissioner.]

**Additional Clergy Society (Burma).**

Rev. A. A. BRAUND, A.K.C.—Akyab	..	..	..	..	1921
Rev. J. G. CALDICOTT, S. Augustine's College, Canterbury—Chindwin River	..	..	..	..	1914
Rev. G. S. CLACK, M.A., Oxford and Lichfield Theological College—Bassein	..	..	..	..	1907, 1915
Rev. T. FISHER, S. Augustine's College, Canterbury—Insein	..				1898
Rev. B. FORD—(on furlough)	..	..	..	..	1921
Rev. J. Smith—S. Philip, Rangoon	..	..	..	..	1921

(Continued on page vii.)

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*Founded in 1894 to assist the work of the Church in Rangoon.  
Affiliated to S.P.G. 1905.*

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Miss LATHOM BROWNE, 1, Talbot Road, W. 2.

### Editor of Quarterly Paper.

Rev. F. E. TROTMAN, Mere, Wilts.

### Secretary for O.O.M. and F.M.

THE GENERAL SECRETARY.

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# RANGOON

## DIOCESAN ASSOCIATION.

### QUARTERLY PAPER.

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 VOL. X. 7.

JULY, 1925.

No. 115

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*General Secretary:—*

REV. P. H. COOKE,  
 ICKLETON VICARAGE,  
 GREAT CHESTERFORD, ESSEX.

*Telegrams: HINXTON.*

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### EDITORIAL.

The new Editor who is also "old," for he edited the Rangoon Diocesan Magazine in Burma for five years, 1904-8, is pathetically conscious of how easy it is to become a back number, and how quickly in this fast moving world it is possible to get out of touch with men and things—not to say women, for the list of women workers is almost three times the length of that of sixteen years ago. He could not have undertaken the work, if the Rev. P. H. Cooke had not promised to put at his disposal that knowledge of Burma which he has kept so fresh all these years. Indeed this number is largely the work of the late Editor, who has supplied the very full account of the Annual Meeting.

Meanwhile the new Editor apologises for the late issue of this Quarterly, and will endeavour to be more punctual in future. Perhaps by October he will have been able to digest the many good suggestions made to him. He would also beg to state that he is *not* the General Secretary, Mr. Cooke, we are glad to say holds that more onerous position still, neither does he issue Missionary boxes nor collect subscriptions. He is only the Editor, and asks for "copy" and patience.

## THE ANNUAL MEETING.

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Our Annual Meeting was held at S.P.G. House, by kind invitation of the Society, on Thursday, June 18th, at 3.0. The Rt. Rev. Bishop Knight presided. Amongst those present were the Rev. C. K. Hughes and Miss Warlow, the Revs. G. H. Colbeck, H. J. Buxton, E. C. Bedford, C. W. Lyne, Mrs. Henry Knight, P. L. Knight, Esq., and Miss E. Knight, Mrs. Sheriff, Mrs. Chard, Mrs. Robinson, Mrs. Sheriff, the Misses Lathom Browne, Miss Gipps, Miss D. Atwool, Miss C. Willes, Miss K. Edmonds, Miss Levien, Lady Bertram Carey, Mrs. Godber, Mrs. Amies, and Miss Sercombe.

After prayers, the Chairman said :—

“ Before we come to the really important part of our Meeting, this afternoon, namely, the addresses by those workers in the Diocese of Rangoon who are supposed to be taking holiday and resting in England, but on whom we, of all people, have put a bit of work, there are one or two things which I think ought to be said.

We cannot pass over the fact that in the last year God has taken to Himself more than one of those whose faithful service—I am using words very often used, but they can never be used with more truth and sincerity than these—had made them so valuable to us. Those faithful servants of His whom God has taken to their rest since our last Meeting are, Mrs. West, who went out as Miss Scott Moncrieff; Miss Ruth Atwool, one of a family whose name has already left its mark on the most important side of the history of Burma, the spiritual, the religious side, and Mr. Best who gave 23 years of his life, and he really gave, I should say, nine-tenths of his strength, to the service of Burma.

And then Mr. Cooke, our indefatigable Secretary, who has been at more of these Annual Meetings than anyone else of us in this room and has never ceased his persevering work for the Association, has put into your hands our Report of the Association's doings in the past twelve months, not of all it has done, but those things which can lend themselves most readily to a brief statement in print, and it also contains a record of the reinforcements and of some other changes in the staff of workers. Of course, I myself, and I am sure many others here would like mention in detail to be made of these, but we have printed the Report and are going to take it as read in order to leave time for the speakers of this afternoon, but I desire very much to commend that brief and simple report. I will only say this about it that I

am sure that all of us who think and care for this particular work of God in this particular portion of His Kingdom and of our Empire, will be thankful to see that the Association's work has gone on during the past year with the same results of its energies as in previous years. There has been no going back, indeed there have been signs of a steady, if slow, advance.

As regards reinforcements, in these days when the dearth of Clergy is so acute in parishes like our largest parishes, and some of the most famous in England, Portsea or Stoke-on-Trent, where with a staff of ten in the one case and fifteen in the other, they are now reduced to half their clerical staff, and when I hear from all parts of the world, even in a little place like S. Augustine's, Canterbury, of the need of Clergy to carry the Gospel and the Sacraments to those who cannot get them, I think we ought to be very thankful that not only have we had some valuable lady workers, but in particular that two new Clergy, Mr. Wilson, and Mr. Hicks, have gone out during the past twelve months for the first time to Burma. Mr. Blyth and Mr. Doherty have been out before, and we know that they are interested in the work. To my knowledge we are one of the few Dioceses who in the last twelve months have had as many as two Priests who have gone out for the first time. We need, of course, many more, but the fact that we have two is something to be thankful for in these days.

Then brief mention must be made of the death of Sir Sidney Russell-Wells, who was a Member of Parliament for London University and Vice-Chancellor of the London University, and through all those years, since I think from about 1908, had always been ready to examine any man or woman who was volunteering for work in Burma and going out direct. I was asking one man about that examination, and he made the invariable reply that Dr. Sidney Russell-Wells had given him a thorough overhauling and spent quite a lot of time on him. As a rule, I think, he gave between half and three quarters of an hour to each applicant. A busy physician of the very highest rank, he continued to do that when he was Vice-Chancellor of the University and a Member of Parliament. He has now passed to his rest, and we shall remember with gratitude the wonderful nature of the services of that very faithful and earnest servant of Christ.

Then it became necessary to find another Physician who would do the same, and I had given me a list of seven distinguished Physicians, and was told that any one of them would not only be found most capable but willing also to give this time and service. I took the first on the list, and he has consented, and so we have Sir Leonard Rogers, C.I.E., F.R.S., etc. willing to carry on this service."

## THE BISHOP'S LETTER.

TAUNGGYI,

May 10th, 1925.

Dear Mr. Cooke,

This is just a line of greeting to our friends assembled for the Annual Meeting.

You know how we have suffered this year—Miss Atwool, Mrs. West, Mr. Danby-Hunter (our Schoolmaster at Mandalay), all lost to our work in Burma, and Mr. Hughes called home unexpectedly, though we trust he will return in due course. Mr. Hunter had only been out here about five months when he developed tuberculosis. It makes things very difficult. We need both men and women badly.

I should put forward as our chief need at the moment, more clergy to minister to our scattered European congregations. When Mr. Lister goes on leave in June we shall have a single priest, Mr. Caldecott, serving no fewer than eight of our district Churches which are hundreds of miles apart. Mr. Atwool, who has been trying so perseveringly to get an English priest to assist him in his Mission work at Moulmein, instead of getting the help he asks for, has to take charge of the English congregation in addition to the native work.

Then at the beginning of next year we have to lose two more Government Chaplains. I am sure therefore that our friends will see how much we need their prayers and other efforts that these great needs of our own people may be met.

Of course the number of missionaries both men and women, we can employ is only limited by the number who offer for the work and the money to support them.

On the women's side we are threatened with the loss of Miss Patch and others too, so there also we must have recruits, and good ones, if we are to keep the line complete.

On the other hand, we are thankful for the coming of Mr. Wilson for S. John's College, Mr. Hicks for Toungoo, and Miss Seeley for the Mandalay European School, and for other mercies.

For instance, I have just been consecrating the beautiful little stone Church which has been built in this place, which is to be the centre of the Shan States Administration for the future. The new Council Hall for the Shan chiefs is on the one side of the Church and the school for their sons on the other, while the Residency is close by.

We are also starting on the second of the new buildings for S. John's College, and have funds in hand for the Chapel, the order to build which has just been given.

But do not forget the need of men. It is dreadful to think of the Churches standing unserved and congregations unsheltered. "Pray ye therefore."

With best wishes for a happy and successful meeting.

Yours very truly in Christ,

R. S. RANGOON.

## THE ANNUAL REPORT.

We have no striking incidents to record. Work both in Burma and at home has gone on much as usual except that the Bishop was in England for seven months, able to be present at our Annual Meeting. The Revs. W. R. Menzies and G. A. R. Thursfield also were home most of the year, but returned before the end. The Rev. W. Delahay and Miss Colbatch Clark returned early in the year. Misses Hearn, England and Linstead were still here at the close of 1924, and the Rev. A. H. Blencowe had recently arrived.

The year's reinforcements comprised the Rev. H. Mc.D. Wilson for S. John's College, Rangoon, the Rev. E. W. Blyth for Port Blair and Car Nicobar, the Rev. W. B. Hicks for the Karen Mission at Toungoo, the Rev. J. W. Doherty for the Mission to Seamen, Mr. Danby Hunter for the European Boys' School at Mandalay, Mr. F. Wheatley for the Mission Press at Toungoo.

Then we have Miss Jameson for Bishop's Home, Rangoon, Miss Johns for the Diocesan Girls' High School, Rangoon, Miss L. Cooke for S. Mary's, Kemmendine, Miss Collier for S. Matthew's, Moulmein, Miss Cook for S. Michael's School, Maymyo, Mrs. Balcombe for the G.F.S. Home at Rangoon.

The only ordination during the year was that of Rev. J. P. Joseph, as Deacon for the Tamil Mission at S. Gabriel's, Rangoon.

The Rev. C. R. Purser was transferred to S. John's College on Mr. Blencowe's leaving for furlough, but was to be released for his former work on the arrival of Mr. Wilson.

Miss Hurden was transferred from Mandalay to carry on Miss England's work in the Delta.

Miss Evans went out with the Bishop to get ready to replace Mr. Swinnerton Weston in February.

The losses are the final retirement of the Rev. F. R. Edmonds, the transfer of the Rev. G. H. Bruce Kerr to Lahore Diocese, the retirement of Dr. Royappa, the Indian doctor at Car Nicobar, the resignation of John Richardson, Catechist at Car Nicobar, to become Government Agent.

The sudden call home of Miss R. Atwool just comes within the year under review.

The Rev. W. R. Garrad has been alone all the year in the Winchester Brotherhood, and it seems as though the Brotherhood must lapse—at any rate for a time. We hope and pray for fresh men especially from the Winchester Diocese, but in any case from one or more of our home dioceses.

The Schools at Shwebo have been gallantly carried on without any English worker, with satisfactory results.

S. John's College is in the throes of rebuilding, and one block, Mark's House, is completed.

S. Philip's Church awaits completion, and the Rev. N. S. Asirvatham, Tamil Priest at Maymyo, is busy collecting funds for a proper Church Building.

At home, our Diocesan Local Secretaries have carried on their good work steadily, and the results are shown in our receipts, which are the largest we have had except last year when there was a donation of £250.

We give the usual comparative statement.

	1921	1922	1923	1924
	£	£	£	£
Total Receipts .. .. .	1221	1169	1375	1289
Subscriptions and Donations .. ..	238	257	491	317
Special Appeals .. .. .	239	224	113	148
Collections .. .. .	195	130	213	236
Boxes .. .. .	55	54	49	61
Sales .. .. .	112	109	119	131
O.O.M. .. .. .	7	8	8	7
F.M. .. .. .	18	18	17	16
Scholarships .. .. .	322	342	344	357
Catechists and Students .. .. .	30	22	15	15
Drafts to Burma .. .. .	1049	1061	1274	1170
Home Expenses .. .. .	116	118	114	116
Deficit on Q.P. .. .. .	26	31	18	31

included in Home Expenses.

Study of these figures will show a healthy advance.



The Winchester Diocese continues its efforts for the work at Mandalay.

Our Guild of Intercession and Work goes on steadily, supplying the Stall at the Kensington Sale, and sending articles to other sales.

The Burma Band grows apace, gathering fresh interest and prayerful supporters, as well as raising £101 in the year for the Moulmein Forward Fund. We hope that our next report may state that the Priest has been found and sent out.

In conclusion we lift up our hearts in thankfulness to Almighty God for the manifest blessing He has given to the work. May we all more and more rejoice to be fellow workers with our Lord and King in the building up and extension of His Church in Burma.

Signed, C. P. CORY, *Acting Commissary.*

April, 1925.

P. H. COOKE, *Secretary.*

THE REV. ARCHDEACON COWPER JOHNSON :—

My Lord Bishop, ladies and gentlemen, it has always been instilled into me that the secret of good speaking is to keep to the point and be short, and so I want to do that if I possibly can.

There are a lot of things which I might speak to you about if I were going to speak at random this afternoon taken from an experience of about sixteen years, but it has been suggested that for one thing I should make reference this afternoon to the National spirit and the Reforms in India and the extent to which, if to any extent, they have affected the work of the Church.

I am afraid I am not qualified to speak about that to any large extent, but there are just one or two points I will try to make.

It is always an interesting thing to me to realise that the Diocese of Rangoon led the way, and was followed by other Dioceses in India, and the Dioceses in India, the Church in India, were followed by the Government of India, in anything like a movement towards self-Government for India. It was before ever Mr. Montague came out to consult with Lord Chelmsford that we had constituted our own Diocese and that other Dioceses in India were busy doing the same, and that has resulted in the constitution of the Provincial Synod in Calcutta, and that is now resulting in the Movement towards the independence of the Church in the Province of India and Ceylon, as is the case in many other parts of the world—a movement towards making it a self-governing Church. That will come, I have very little doubt. I think I may

venture to say that there is no doubt at all that this is strongly opposed by Europeans in India. I do not say it is opposed by Europeans in India at our Diocesan Council Sessions. They speak against it most vigorously at dinner tables and clubs. They do not like it a bit, because they say—well, I really do not know what their reason is. It is really most difficult to make out. I know that they do not like it. They think there is a possibility that it may interfere with the services in the Church with which they are familiar in England. Of course, there is really not the smallest risk of that; that will be safeguarded most carefully. But it has got to come, and it will come, I have not the least doubt. There is a Bill which will be laid before the National Assembly ultimately which is under preparation, and we shall have, as we have in other parts of the world, a self-governing Church before very long. It must come for many reasons, for reasons of really serious, careful thinking and logical rational thought, for the highest possible, for this great Church, the Church in India, now ought to have some means of expression, and also because, for other reasons the Indian Church, the Church of Indian blood, is becoming more and more self-conscious. I have had some experience of that during the past year. We have had some difficulty. The Diocese of Rangoon has been through a very anxious time with regard to the Indian congregations. All that difficulty is bound up with political ideals, to some extent with questions of caste; there are bad reasons as well as many good reasons, but there is no doubt that the Indian Church is becoming more and more self-conscious.

I think it is true also of the Burmese Church. Certainly as regards the Burmese Church—I speak as an onlooker—the Burmese Church is very democratically governed and guided and everything is now laid before representatives in Conferences, and they are able to express their ideas and their ideals and their wishes.

There is a certain amount of opposition to Europeans among the Indians. I do not think there is among the Burmese. There is certainly opposition to European control among the Indian people. How is it to be dealt with? By infinite patience. The only great solution is sympathetic love. There is nothing else. But it is very trying.

One man who deserves our sympathy is Mr. Kemp. I have been in close contact with him. He has got a broad back. Thank God he has: he has need of it. He has needed it especially during the last year or so, but he is holding his head up and his tail up too, and it will not go down, I think. He has been through a bad time, but the outlook at the present time is happier there, I believe. I am thankful to be able to say that.

Well, in that way the spirit of reform affects us to some

extent. It affects the Eurasian people, whom many of us have very close to our hearts, very adversely. The reforms mean more and more Indians and Burmese in control of things, and that means the Eurasians are getting less and less chances of getting any posts. They would stand a better chance from Europeans than they do from Indians or Burmese or full blooded Asiatics, and what is to happen to our Eurasian boys and girls in the near future some of us really do not know. Mr. Cotton probably will speak about that. He knows more about it than I do. Well, that is a matter which we ought to bear in mind. It is a very serious matter indeed as to what their future is to be.

Now I must say a word about the need for men for chaplaincy work, the need for the best men for posts that will tax the best that is in them, for posts which will do them, I verily believe, a lot of good and give them invaluable experience. We cannot get anybody. I have been at it, trying for the last four months. We drew up an appeal, such an appeal as caught Mr. Anderson, and we turned him on to try and catch other people. We put it to some hundreds of Clergy, and there was not one single nibble of a reply. Well, there was just one tiny nibble, from a man who had been abroad 25 years and was 60 years of age. He said, "Do you think they would have me." I am afraid it is "No." But that is the only kind of nibble we have had.

May I tell you of, just try to make you imagine, one place, which I doubt has been spoken of to any large extent in these Meetings before. You may know where Maymyo is. At Maymyo there is quite a big job, a full man's job. In fact, we could occupy two men there. But that is not his only work. From Maymyo four times in the year he goes at 8 o'clock in the morning, and commences his journey. He sleeps at rest houses, and next morning he has got to get on to another railway conveyance. They only book passengers as packages on that railway. It is the private line of the Burmese Corporation, and for the Clergy they send down a motor trolley on the line. Another three or four or five hours travelling, and at last he is landed, after a journey of 80 hours, up at Nantoo, where is the Smelter of the Burmese Corporation. There they have the mines—silver and lead. There are a tremendous lot of people about, huge great electric trains, the place is tremendously alive, and there are 300 or 400 white people there. Seventeen miles further on still, and you come to the mine itself, with a number of Cornish miners and Scotch engineers. There are all nationalities at Nantoo where is the Smelter—South Africans, Australians, Americans, Cornishmen, Englishmen, Irishmen, and Scotchmen. I have had them all together in front of me in one congregation, with Indian Karens, extraordinary true to their Church up there four days' journey away, some Indians, some Northern Indians and some

Tamils. Well, it is a pretty mixed lot. Four times a year the priest visits that place.

The Roman Catholics have as big a community as we have, and three times a year one of their priests visits that place. In that place the Burmese Corporation would put up some money, the people there would put up some money, the Government would put up some money for a chaplain. We have two more places which are more important still. But that place has got to be content with four visits a year from a priest. It takes him thirty hours to get there, and he has got to be away from a great place like Maymyo in order to go. But I do ask for somebody for Moulmein, that old established place where there are two schools to see after, and for the oil fields. Caldicott, 24 hours' journey away has got to go down there and keep that going. There are 400 or 500 white people there, and we have not got anybody. That is a fact.

Is there anybody? I know, I realise the difficulties. I have a lot of sympathy with England and with English country parishes, and English town parishes. And I know all about that dead time for recruiting caused by the War. Those are the men we ought to be getting now. But still is there no hope? Who will go for us? I have issued an appeal, and I make an appeal here at this Meeting. Mr. Anderson was caught by a pamphlet, and we want to land someone else. I do not see many clerical "fish" in front of me, but perhaps there are some ladies who have some influence over some clerics, and can pack them off and send them to Rangoon. I do not believe they will regret it. It is important work, vitally important work. Think of all those Church people left there from quarter's end to quarter's end, without any kind of ministration at all. Isn't it important?

THE REV. F. R. EDMONDS :—

I speak to-day as one, I am afraid, who is behind the front line. I left the actual mission work at Mandalay about two years ago, but I am only too thankful to be able to say a few words for the Mission and to try to put before you, so far as I can, our needs. I start straight off with the same, the same only longer, the same story as the Archdeacon just now. The first matter of importance is the Mission staff. You have heard how much we need chaplains. In the same way, we need missionaries, and particularly in the Mission at Mandalay, we need reinforcements to supplement the work that Mr. Garrad is trying to do by himself.

Now I want just to point out to you under this heading that you must not go away with the impression that work is only done by English priests. I think we do not say quite enough about

our native staff. At the present time, Mr. Garrad is supported by our Senior Native priest in the Diocese, George Kya Bin, and I say from my own experience of him, as will be the experience of all those who work with him, that we have in him a Burmese priest of entire zeal, and of splendid character. He is a specimen of the very best kind of Christian training that any Mission can put forward. I am thankful for the life of George Kya Bin, and I hope many years will come before he has to give up his work. With him goes the name of Peter Kin Maung, another product of our own Mission. He has come right through our Mission except for part of his excellent training which we could not give him. We are very proud of him. He is the only son of George Kya Bin, and for some years I found him invaluable as a counsellor and friend, as a splendid preacher, and as one whom I could thoroughly trust, and you cannot say that of more than a very few Burmese.

Then we have another, an old pupil of my own—Samuel Chit Tway, a Deacon, and I have no doubt that Mr. Garrad will find him of immense use and support.

Then we cannot leave out Asirvatham and another called Joshua, two Tamil priests, one working in Maymyo and the other in Mandalay. My method was very largely to leave these two to themselves, because I felt they were thoroughly trustworthy, and they entered into their own charge, free from unnecessary control, with much greater zeal. I found that Maymyo has been particularly self-supporting, that is to say, the native congregations have enjoyed the ministrations of their priests so much that they have been able, and have willingly made themselves responsible for the entire support of their clergyman, their priest, and his travelling expenses. Is that not a testimonial to our native Clergy?

Well, I cannot this afternoon enter into a detailed account of what a Superintending Missioner, such as Mr. Garrad, has to do, but I hope to give you a little idea when I tell you that he has the control of the whole of the work which is done under various priests or deacons throughout the whole of the Mandalay town and district. I do not think I will say more about that except this, that I have not mentioned the Divinity School, apart from any other work, that the Superintending Missioner has to do. The work of the School ought to be, of course, entirely in the hands of one English clergyman, assisted no doubt by other Burmese trained teachers or clergy. It was in my hands about three years ago. I brought the School from Mandalay to Myittha. Unfortunately we have not been able to continue the work there, but it was going on till 1924 at Mandalay. Then there happened to be no clergy needing to be trained for a year or so, but what is going to happen now, I do not know because unless we are

able to have one more priest at least, I not not see that Mr. Garrad can possibly put his hand to the Divinity School.

Now one other thing with regard to buildings. I must not forget to tell you about Mr. Garrad's work with regard to rebuilding the Church. The old Church has got to come down. The Church that was built by King Mindoo Min, many years ago has got to come down. We shall try to retain the tower in some other portion of the building as a sort of memorial, but the great mass of the building has got to come down and soon. There was very nearly a tragic accident there the other day which might have happened to the Priest who would have been celebrating ordinarily in the Church, but instead they were in the little Memorial Chapel that morning. If he had been there he would have been killed on the spot, because of some falling timber from the roof, so you see it is imperatively necessary, and Mr. Garrad has already, so he tells me, collected the sum of 23,500 Rupees. He has collected that by grants from the S.P.G. and so on, and by gifts from various well-wishers, and—do not let me forget this—from the congregation. I do not think that you people understand how much interest and how much money these Burmese and Tamils give. I had a great deal of experience with regard to that, and I think Mr. Anderson will bear me out. If the Burmese congregations are asked to give, they will give. The gifts to the Cathedral have been splendid, and they have given to this Church building splendidly. The old water-man who only gets 14 rupees a month gives his rupee regularly to the Building Fund.

Now I have just got two things more to say that I would like to mention before I sit down, and that is that first of all I think we owe a tremendous tribute to the ladies of the Mission—the women's work. At the present time, the Winchester Mission lives through the fact of the women's work, which was created, I may say, by Bishop Fyffe, who was first Head of the Mission. I think the women's work in Mandalay is one of the most striking features of all our missionary work in Burma. You only have to look, for instance, in Mandalay at that beautiful little Hospital which was practically the outcome of the work of one single woman, Miss Patch. I myself think that her name will go down in the annals of the Rangoon Diocese, and in the annals of the Mission to Burma as one of the most inspiring and devoted personalities in the whole of the history of the Church in Burma for the last ten years. The work that she has done has not been simply to start a Mission, to start a Medical Mission. She came there and did splendid work in school work and so on, and before she started this building there, she was already creating an atmosphere suitable for such a building, by going round night and day to any homes where she could do any bit of nursing among the Burmese; any kind of work of that sort, any kind of Christian influence she



could bring to bear on those people, she was ready to do. Miss Patch and her noble band of workers have had as much influence in the Mission at Mandalay as anyone, and I only hope that this band will be largely increased.

We men, the Clergy, are now rather conspicuous by our absence in the Mission Field; we hear of fresh work to be done here and there, but we have not had a bite in our Mission of a clergyman for over ten years. Women are coming more and more into the Mission field, and a great deal of the educational, the medical, and other work of the Mission field to-day will be just as well, perhaps better and more efficiently done, by the patient and persevering character that women display than by men. That is my tribute to the women's work.

One final thing I would like to say. I just put this as a dream. I once had a dream—that we had a brotherhood at Mandalay which included not only the Mission work, but the work amongst the Europeans, the work among the Eurasians, the Church work, the medical work, all the work you could find in Mandalay. I saw a house with rooms provided, with ten Clergy at least. One clergyman would be the Karen Chaplain. Perhaps another of the staff would be able to take his place when he goes to his district. Then in another room would be the Chaplain, so-called, of Mandalay. Now there is often here a feeling with regard to the Chaplain and the Missionary, that the missionary is supposed to be third class, and the chaplain first class. That would be all done away with. That is absolutely untrue. The chaplains that I know are as fine men as any missionaries, and I do not think it is true to say that missionaries are really third class. But I would like to say that in that second room would be the Chaplain of Mandalay, or, if necessary, some missionary who would work there. And every Chaplain who went out should learn Burmese, and every missionary who went out should join the Club.

Then I should have other rooms for various missionaries doing various activities, here, there and everywhere, changing with the other Chaplains or missionaries as the case may be. Even a little thing such as this would prove one of the best plans for continuity among the work. It would prove the best way of showing Christian fellowship, because sometimes there is not enough between Clergy and Clergy and Missionary and Missionary. It would prove that there was some kind of communal life in Burma which would in some way compare with the communal spirit which we see among the Buddhists. It would be what the Associations at home are always worrying about—working from the point of view of the Missionaries.

There is my dream before you, and I hope some day some

sort of practical scheme will be worked out by which chaplains will go out to the field, not as going for posts for salaries, but as men who see a vision of a world which needs Jesus Christ both at home and abroad. I believe that the English Church stands for all that is best in the Church, and that the English clergyman, whoever he may be, helping that great Church at home, has a message abroad, and will take that message to the farthest confines of the world.

MISS ROSCOE :—

“ Last year, I think you heard Miss England speaking about the work she does in the Delta Schools up and down in teaching the teachers in the little English Schools. We have now got 50 or more, and to-day I should like to tell you a little about the Normal School at Kemmendine, and its connection with those Schools in the Delta. We have three main Departments at Kemmendine, the Anglo-Vernacular School which takes children from the Kindergarten, the Vernacular Practising School which takes older children from Standard V. to Standard VII, and the Normal School or the Training College for teachers. In the Anglo-Vernacular School we have for the most part children coming from the little village schools who have or are thought fit to have some English education.

They learn English as well as Burmese and they pass on from these Schools at Kemmendine into the Normal School training, where their knowledge of English will be of great value. Then they go on to the High School at S. Mary's, Rangoon, and go on to the tenth Standard, and are able to qualify for teachers or even go on to medical work. We have one girl there who left me a year ago now. She is now at the High School at Rangoon and is very anxious to be a Doctor, if only we could get the money for her. She was in charge of the sick children at Kemmendine and she showed a real interest in the work, and I think she would be a capable little doctor if we could only get the Funds and train her.

Then in the Vernacular Practising School, we have the girls who pass their Standard V., VI. or VII. in their own Village Schools and then have no higher School. They come on to us to pass the VII. Standard, and so qualify for entrance into the Normal School.

I want particularly to speak of the Normal School where we train the girls who go out to teach in these little Junior Schools. There we have the girls coming in for either a one year's Course, or a three years' Course. The one year girls have a year of mixed training. They have training both in literary work and arithmetic

and geography, and they have the professional side, some introduction to the methods of teaching, so you can imagine it is very little we can do in just a year's training, and they have also the practical work. They have to teach classes of children, and they are supervised by their teachers, much the same sort of thing as you would get in any ordinary English Training College.

For the other girls, the three years' Course is a more ambitious one. The girl must pass Standard VII. before she can enter, and then she has two years of literary work, and then the third year which is devoted to the principles and methods of teaching, and the practical work, the teaching of the children. We have among those girls both Christian girls and Buddhists, and the work, as I say, is equal to that in an English Training College, and, above all, the religious training that they get there too. If you think what those girls will go back to, especially those Christian girls who will go back to work in those Delta Schools, you can imagine how much depends upon those girls. On them very often depends a very large part of the Christian work of the village. If the teacher is really keen, and if she is trying by her teaching and by her example, she may do a tremendous amount of work in preparing the ground for the visit of the Burmese or European Priest.

And very often these girls are in isolated places. I think now of one girl that we visited when I first went out in 1920. She had been in a little village school trying to teach Christianity, not with any result at all for about seven or eight years, and she was going on happily teaching and hoping that in time she would get somebody really into the Christian Church. You can see from that what a difficult life it is, and we do try and build them up and fit them for that life. We do it partly by the Scripture teaching and the Chapel Services. We are very fortunate in that case. We have Mr. Purser coming, when he is in the station, three times a week to give us a Celebration. Then Mr. Purser takes our ordinary Christian girls in a special class and has taken a weekly class for the teachers themselves which is very, very necessary, and these girls, of course, all have their daily Scripture lesson, and their own little Service in Chapel. We have, as I say, both Christians and Buddhists. The Christian girls are taught by the assistant Normal teacher, Evelyn Ma Pwa Sein, and I should like to speak of the work which she does there. Herself a Buddhist when she was a child, and the daughter of a strong Buddhist, she had to suffer a great deal for her faith. She is the keenest and best teacher I have ever met. She is very faithful and loyal to the School, and very faithful in her work with the girls. The Christian girls really get good, steady teaching there.

Then with regard to the Buddhist girls, we have two courses,

a first year Buddhist course, where they study a comparison of Buddhism and Christianity, and a second year course where they go on to study the life of Our Lord.

Two girls recently came back to their teacher and told her that they wanted to be baptised, but it meant so much to these girls that it means a very, vrey great deal of courage before they do actually come forward for baptism, but we do manage in those classes to give them some idea of what the Christian Faith is and to break down opposition. Girls have said to their teacher, "Why don'd you send a Christian priest round to our village?" It means something to have got that attitude. Some of them go further. Three of our so-called Buddhist girls were on a steam boat near Nimbo. They had never had any real liking for Christianity, but they got almost into a severe fight with some other girls on the respective merits of Christianity and Buddhism. And so you see a good deal has been done. There is something going on in that way. We are getting at these Buddhists. We are getting them to some knowledge and some familiarity with the Christian faith. Our own Christian girls go through this training. They have their lessons, and, above all, we have got to try very, very hard to make them realise that Christianity is not really just a thing of Chapel services and saying prayers, but it does go into every little bit of one's life. If you are not a better worker, a more agreeable person to live with, more kind and gentle and forgiving, more truthful and straightforward, and with a greater respect for other people's property, then your Christianity is not going very far. And we do try to get that feeling into the girls, and make them feel that they must get that feeling in their Schools among their little ones."

THE REV. W. F. COTTON :—

"My Lord, ladies and gentlemen, I have only five minutes in which to speak, and I want just to give a few facts. My work in Burma has been in connection with the education of that class of boy who either wholly or partly is of European parentage. The bulk of these boys are Eurasians. In the Diocesan Boys' School I have some 200 of them.

Now the Eurasian is in rather a difficult position at present. He fancies himself. He is probably apt to be looked down upon by both the natives and the Europeans, and often he is trying to live in a European fashion on native soil.

His position is difficult at the best of times. The subordinate services under Government used to be open to him, the Police, the Forest Service, the Burmese Civil Service, but with the coming of the reforms, the Eurasian is being shut out of these. I had quite a number of my own boys who sat for an examination

for the Police, and came out near the top, and were not taken. "Burma for the Burmese" is a watchword with which we cannot quarrel, but it makes the position of these people extremely difficult. They have one unfortunate weakness. They somehow have not got the tenacity to take hold of a job and hold on to it and work their way up. They get very easily discouraged, and they thus make things more difficult.

This matter has been seriously discussed in the Diocese recently, and we have come to the conclusion that the only thing we can do is to give them the best possible education and to strive to help them to develop not only their minds, but their characters also. That is education on a sound Christian basis. Now in Government Schools there is no religious basis for education, and, therefore, it seems that at all costs we must hold on to our European Schools, whatever happens, and things may happen, of course, under present conditions.

From another point of view, I think it is our duty to do what we can for these people, because they are a very strong Imperial element in Burma. They are extremely loyal, and if we don't help them we may alienate a very strong support of the Empire in Burma. To do this sort of thing two things are necessary. First, men. It is the same old cry. Men. We want men from England who will come out, men who are qualified and keen, men of good interest and men of good Christian principles. That does seem to be necessary if we are going to give these people what they must have, if they are to get a living. The second need is money. My School is not a charge on the Diocese. It has been maintained partly by fees, and partly by Government. But unfortunately education has been transferred entirely to a Burmese minister. In India that is not the case. In some Provinces European education has not been transferred. When I left Burma it seemed to us, the Board of Governors of the combined Diocesan Boys' and Girls' Schools that the Government support was not at the present time adequate, and there are indications, I think, that it will be less adequate in the future, and so what we are face to face with is this: that the Diocese and the Community may be called upon to support those Schools, probably not entirely, but at any rate to a very great extent. That briefly is what I want to tell you.

I do not think I am making things out to be more difficult than they are. We do not know what the policy of the Government is at present, and it may mean a much heavier burden for the Diocese and for the Community, and eventually for the people at home.

One more point I might mention. There is a Movement for an Indian Church Measure. What is going to be the position of

the Eurasian in that Church? He must have an important place in that Church. To do that, of course, education is very necessary. I think the subject of education in Burma is a subject for very serious thought and prayer at present, so that if you are called upon to put your hands in your pockets a little more deeply, I hope you will not be entirely unprepared."

THE CHAIRMAN :—

"I am glad that the subject of our Anglo-Indians has been mentioned, even though it has been necessary that the mention should be so brief this afternoon. If you will keep your eyes open and watch our Church papers, you will see there the extraordinary difficult position of the Anglo-Indians in India and Burma. It is set out there very clearly. They have identified themselves most loyally with us British, and we have encouraged them in that identification, and now that the British are becoming more and more foreign, and are withdrawing more and more from India, and now that the control of things is passing from British into Indian hands, you see that the Anglo-Indian, if he remains in India, remains as a British foreigner, and the question is whether we shall not have to find some way in which he is helped to become from the first, not a foreigner, but a citizen in the land who is as patriotic as any race in the land. That is a very great subject, and I want to call attention to it.

I hope God's Spirit will guide us to a right solution in helping these, our brethren, in their position which seems to be one of increasing difficulty."

THE REV. N. K. ANDERSON. :—

"Those of you who read the report of the English Church Aid Association Meeting in the Church papers last week may have noticed a remark, I think it was made by the Metropolitan, saying that as it is impossible to supply the need of priests with priests from England, we shall have to look for priests among the Anglo-Indian community. Whether that hope will be realised and is capable of realisation or not, one thing is perfectly obvious, that it can only be if our Schools are staffed, as Mr. Cotton has said, by Christian minded, high-principled, English University men. Much as we owe to the help and the loyal work done by the people of the country, they cannot give what they themselves have not had an opportunity of getting.

Next to the need of priests, there is a need of schoolmasters, and that need is acute in Burma at present.

However, I am concerned more chiefly with the building that adjoins the Diocesan Boys' School and that is the Cathedral.



Mr. Edmonds has said that the Burmese are generous givers to worthy objects—and not only the Burmese. Those of us who remember the Cathedral ten years ago must recall the interior—a rather cold building with a cement floor. It was not right that the leading Church of the Anglican community in Burma should present that appearance in a country where the people of the country give so generously to the beautifying of their pagodas. As you know about five years ago an appeal was issued. I think it had brought in over 40,000 rupees when I left last August. Now three-quarters of the floor has been marbled, a new pulpit has been given which replaces the previous tub which Bishop Knight had made. The walls have been painted and the windows re-arranged, and still other improvements are being done and are being contemplated, but the point I want to make is this. The Schools of the Diocese have made themselves entirely responsible for the work in the baptistry. We have 500 rupees from the Diocesan Girls' School, S. Michael's and the S.P.G. School, and also a considerable sum from the Diocesan Boys' School and other Schools, and every Station in the Diocese helped in some way or other, and the most generous contributions considering the means at their disposal came from the Missionary Congregations at Madaya, Toungoo, and the various Stations in Rangoon.

One other thing I want to say. We have heard about the need of men. Another thing has always struck me. How very poor our buildings are compared with the buildings of other religious bodies. I know they would like to see some new buildings at Toungoo, and at the Diocesan Boys' School. We have done a little to improve accommodation at the Girls' School, but I don't want you to think that it is only money that we need.

It is money to pay the men and money to build the buildings which will at least be serviceable for the purpose for which they are intended. Certain parts of some of our school buildings at present are not suitable.

But I do not think you want this Meeting to end really with material things. One thing has not been said, and that is what a lot we owe to that little band of workers, many of whom are present here this afternoon, and many of our local Diocesan Secretaries all over England, who are working and praying so hard to supply the munitions for the work in Burma. Every time the quarterly magazine comes I think one does feel that there at the home base are a body of people who are really keen and want to help in all the ways they can, and it is just because one feels that that it is possible to stand up and talk about one's own work in an Annual Meeting like this, and, if I may be permitted as the last speaker of the Meeting, I would like to urge these Members of the Diocesan Association to work on, to pray on and give on.

We do need men, we do need money. We shall not get either without your prayers. But I wonder whether, as the Archdeacon has said, you cannot get some men for us? Tackle your favourite curate. He must be a favourite curate, because if he is not a favourite here, he will not be much good out in Burma. Over a cup of tea or Sunday supper tell him from us that his own parish in England will not suffer, because there is nothing so good for the life of a parish as having a man who has served on its staff out abroad, and tell him from us that if he goes to Burma he will not regret it."

THE CHAIRMAN :—

"Thank you all for coming to London to speak to us and meeting us and helping us on in this effort which it is only right we should make, and which we should be extraordinarily ashamed if we did not continue to make.

I want to say a word about what has been mentioned this time from the beginning to the end, and quite rightly mentioned, for it gives you a feeling of the difficulties of our task, and that is the urgent need of consecrated lives, of men and women, of men and women of gifts. Of course, directly one has mentioned that way of putting it—consecrated lives—I think the sense of difficulty passes away and the glory of it comes before us.

In Japan where, as you know, I was the other day, the need was prominent before me from one end of my visit to the other, but it was presented in another way, and that is the true way. The Japanese said, "We are on the road to complete independence and self-government, We feel our need of your assistance." And I mentally said to myself, "You do not feel it any longer in your navy, you do not feel it in your army, and I do not think you feel it in your nation," but they turn to us and say, "You have had centuries of experience. There are men and women here of high spirit and education who want to know not only the English language, the English life and thought, but who want to know of your English Church life and thought." It is because God has given you and me and all of us in England a vision, a characteristic English vision, but a true vision of what He is and His love to us that these nations are turning and asking for our English missionaries. They know we are not good at organisation. They know we are not good at putting up new buildings. They know we lack some kinds of skill in the latest developments of art, but they see that God has given us a vision, a life, character, and it is this English life and character that these high spirited and educated men and women in Japan want to know about. And the call comes to us from Burma as it does from all parts of the world.

Let us take courage and say that we know he has given us a standard, and before we die let us see that these standards are put to good use.

Then I want to mention another remark that was made to me by Bishop Motoda, a University Doctor of Divinity, well trained, and, for a Japanese, I thought, rather a good speaker of English. He had been telling me what he thought foreign Missionaries could not do and Japanese could, and then he was telling me what he thought they needed out there, and then he stopped and put this into a separate clause by itself. "What they want to see are the beautiful lives of the missionaries." That need comes to us to-day from the most modern race of Japan. It comes from a man who sees our English weaknesses, but when he is thinking over what he will say to the Delegate of the Archbishop, he puts down as the highest reason for needing our Clergy and laymen and women the beautiful lives of the missionaries. It is a glory to think of these things, and, thank God, that with all our failures, there is some way in which our missionaries' work helps in turning people to God.

We had our Quiet Day at S. Augustine's the day before yesterday, and we were told this incident from Mr. Spurgeon's life. A man came to Spurgeon and complained that he did not get many converts as a result of his preaching, and Spurgeon said, "Well, you don't expect to get one conversion out of every sermon you preach, do you?" "No, I don't," said the man. "Then, of course, you won't get them," said Spurgeon.

Now, here we are. A few gathered in this Meeting, mostly ladies. What can we do? I am quite sure we can expect Christian men and women and those who still have their lives before them to rise to the cause of great ideas and truth.

I will give one or two illustrations. First the benefit to a parish and a Diocese and a Church when it has found, clear and large and quite modestly, the glory of venturing all for Christ's sake. I know there are consecrated lives given up entirely to God in our country parishes and in the ordinary routine work at home, but when men or women go out simply because God wants them they would be the last to say that there was any great venture of faith, and after they have been out five years, they will say that it has been the happiest step they took in their lives. That will help other people to see that the Christian life has a spirit of courage and venture about it. And so I say expect young men and women who profess to be Christians—and there are lots of them—to welcome the idea of venture, of getting out from home for the sake of Christ and His Church.

I must only mention one other thing. The same thing applies to family life, the glory to the parents and the sisters who give up their sons and their brothers. If there is one act that parents can do most divinely, surely it is this, put into the words, He gave up His Son for us and our salvation.

We want—and we can put it in non-pulpit language—to spread the idea, for it is a true idea, that it is a fine thing for a family to have a boy or a girl out there in the Mission field. Kill any other idea of missionary work.

And then I will venture on a third point. If you know any young Clergy or young School-masters or School-mistresses, who are really qualified and successful, assume that it is true, and express it if you can say so with truth, “You possess one of the rare qualifications for service overseas. The very fact that your work at home is fruitful is an indication that you have one of the essential qualifications which are needed for work overseas, and that the others have not got it, and, therefore, they must remain home.” There is a comparatively small band among the population to whom God has given that qualification for service abroad.

And then—I have said it often before—I think if you convince these people of the truth of that statement yourself, you can with great benefit and without general explanations, ask your great friends, especially those of the Clergy, “When are you going to take your turn of service abroad?” Assume, of course, that if it is possible, then it is the normal and the right course, and we are not going to depart from it.

I think the tide is turning and that more offers for service overseas are coming in.

And then when I turn to finance, it seems to many of us very suitable that in spite of the extraordinary difficulties which have come to most of us, especially those who are directly concerned in trade, it is very encouraging to see how missionary contributions have been maintained in general, and advanced in many cases above pre-war level.

We will realise that old missionary saying, which is so very true, “Expect great things from God, and attempt great things for God,” and if we will bear in mind these objects which have been put before us and pray and think for them with as much energy as we pray and think over our own work, I have no doubt at all that we shall find some of these needs will be met. They have been met in the past, and they will be met in the future.

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*Collection, £9 18s. 3d.* We are very grateful to Miss Drewe and her helpers for the excellent tea they served.

In connection with this Meeting, there were Celebrations on or about the day at the following Churches. Those marked with an asterisk gave the offering to R.D.A. :—

*Bath and Wells.*—\*Mark ; S. Andrew, Taunton.

*Canterbury.*—S. Augustine's College, Canterbury ; \*S. Stephen, Norbury.

*Chelmsford.*—Ilford, S. Clement, S. Margaret, S. Mary ; S. Augustine, Leytonstone ; \*Pattiswick.

*Durham.*—\*Easington ; \*S. Peter, Stockton-on-Tees ; S. Oswald, W. Hartlepool.

*Lincoln.*—S. Paul's Missionary College, Burgh ; \*Colsterworth.

*London.*—\*S. Mark, Bush Hill Park ; All Saints, Camden Town ; \*All Saints, Child's Hill ; S. Matthew, Clapton ; \*Hayes ; S. Pancras, Old Church ; \*S. Philip, Tottenham.

*Manchester.*—S. Anne, Brindle Heath ; \*S. Mary, Handworth ; S. Wilfred, Newton Heath ; S. John, Oldham.

*Norwich.*—Blofield \*S. Mary, South Creake ; \*Sidestrand.

*Peterborough.*—\*North Kelworth ; Leicester - Ellistown, S. Michael and All Angels, Belgrave ; Oakham ; \*Pauler's Pury.

*Salisbury.*—\*Broadstone ; \*Mere ; \*S. Mark, Salisbury ; \*West Lavington.

*S. Edmundsbury and Ipswich.*—\*Haughley ; \*Hintlesham.

*Worcester.*—\*Blockley ; \*Earls Croome ; S. Barnabas, Worcester.

*Sundry.*—\*S. Alban, Brighton ; S. Peter, Bournemouth ; \*Brewood ; \*All Saints, Cheltenham ; \*Earlsfield ; \*Edenbridge ; S. Mary, Fishponds ; \*Ickleton ; \*Kirkby Stephen ; \*Lucton ; \*Warleggan ; \*Welwyn Garden City.

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## “ WHO WILL GO FOR US.”

*Two unmarried Priests are needed at once for two important posts in Burma (Diocese of Rangoon). Each is a real man's job. The work is entirely in English. Agreements are offered for three years.*

*I. Moulmein.*—This is the oldest British settlement in Burma. There is a considerable British population, official and commercial, mostly male, and a still more numerous Anglo-Indian (*i.e.* Eurasian or half-caste) domiciled community. There are two Church of England schools, for boys and girls respectively, containing over 150 boarders, English-speaking boys and girls of European descent.

and European habits of life, of whom the majority are orphans, or as good as orphans, with Buddhist mothers. The instruction of these boys and girls in the faith is a missionary work of supreme importance.

The Parish Church, St. Matthew's, is a fine brick building, next door to the Girls' School, which has a most devoted staff, and by the school at any rate frequent services would be welcomed and heartily supported. A daily Eucharist might well be maintained there.

There is a Parsonage House adjoining the Church, which is provided with necessary furniture, free of rates, taxes and rent. The salary of Rs.450 a month is ample for a single man.

Moulmein lies on the left bank of the river Salween, about 20 miles from the sea. The scenery is most beautiful, and the climate, though hot, is fairly uniform and quite healthy. In the station there is the headquarters of an S.P.G. Mission, which works among the Burmese, Tamils, and Chinese, with an English priest in charge, so the Chaplain is not isolated.

In addition to his work at headquarters the Chaplain is in charge of two out-stations down the coast, which he visits at least once a quarter—Tavoy, a mining centre, and Mergui, a rubber planting centre.

The post offers a real opportunity for work amongst educated English men, for pastoral parish work amongst Eurasian families whose home the place is, and for educational work amongst English-speaking boys and girls whose home life is to all intents and purposes entirely Buddhist. It evokes the best of any man's pastoral and preaching powers.

II. *The Oilfields*.—The four of five stations which are served by the Oilfields Chaplain are situated on the banks of the Irrawaddy in the dry zone of Central Burma. The climate is healthy, hot from March till November, and quite pleasant during the winter.

For the past two years there has been no resident Chaplain for this most important post, owing to shortage of staff in the Diocese, and the charge of the parish has devolved upon a priest whose headquarters are at Mandalay, more than twenty-four hours' journey away, and whose own proper charge, apart from the oilfields, is more than anyone man can cope with adequately.

There is a large population of white people, including English university men, Scotch engineers, ex-soldiers and American



drillers; also a considerable community of Eurasians. On the oilfields people work hard, very hard, and play hard too when they get the chance. There is ample scope for the energies of the best type of a manly and well-educated priest. He would have a free hand, a fine open-air life, with a good deal of travelling on the river and just as much work as he likes to make. At Yenangyaung, where he would reside, there is a Church.

The oilfields makes no profession of piety and but little profession of strict morality for itself; but it expects both in large degree from its Chaplain. He would find much respect for religion though but little instructed churchmanship or obvious devotion to the sacraments. Everything depends upon what he is, and the presence of the right type of priest in the midst of such a community is of the very utmost value, serving as an outward and visible witness to the importance of the things of the Spirit. To be obliged to leave such a parish without a resident priest is a most serious disaster.

If anyone desires to prove himself by a real change from a fully organised English parish with all the privileges that the heart could wish for, to win new experience, and to serve God and the Church in an outpost of the Empire where the need is really urgent, here is his opportunity. The post is not a suitable one for a married priest. But the salary is amply adequate for a single man.

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For both the above posts passages out and home are paid, an allowance is made for outfit, travelling allowance is drawn for journeys to out-stations, and a three years' agreement is offered, capable of extension to five years.

For further information application should be made to  
**ARCHDEACON COWPER JOHNSON,**  
 4, VICARAGE ROAD,  
 CROMER.

who is at present on furlough from Burma.

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## HOME NOTES.

THE GENERAL SECRETARY.

Mr. Cooke desires to make it clear that he has given up no part of his work except the Editorship of the Q.P. Some kind expressions of regret have been wasted.

## MICHAELMAS DAY.

The Churches which in any way support our work are asked to remember it at the Holy Communion on S. Michael and All Angels Day.

## LANTERN LECTURES.

These are invaluable in keeping up interest, especially of the young folk who support scholars.

We have very good sets of coloured slides :—

- a.—Burmese people and work in Rangoon,
- b.—Work at Mandalay,
- c.—The Karen Mission,
- d.—English and Tamil work,
- e.—Like (a), for children.

The Secretary can supply special slides on Work at Moulmein and Shwebo. Only charge, carriage one way.

## REINFORCEMENTS.

Miss Monica Burton has been accepted as S.P.G. and Mothers' Union Worker at Rangoon.

Miss Amy Dyke, at present at the College of the Ascension, Selby Vale, is going out to Mandalay to take the place of Miss Patch. Both ladies are going out on the Patrick Henderson *S.S. Henyad*, on 3rd October.

## WINCHESTER DIOCESE.

Miss McCulloch, having left the Winchester Diocese, has resigned the co-secretaryship, and is replaced by Miss Urswick, Blackbridge, Winchester.

## SALE OF STAMPS.

The Rev. S. O. Goodchild, The College, Northfleet, kindly sells stamps for the benefit of our funds ; but he cannot sell what he has not got, so we ask for gifts of stamps, stamp albums, and collections to be sent to him. Some time ago, a friend in Rangoon sent a number of Persian stamps ; just now we have received some South African.

Will friends bear this in mind and see what they can do.

Mr. Goodchild will be pleased to send sample sheets—net proceeds for R.D.A.

## CANTERBURY DIOCESE.

Please note change of address of our Secretary, Rev. G. M. Scott, 3, Beulah Hill., London, S.E.19.

## CHICHESTER DIOCESE.

The Rev. C. W. Lyne, S. Alban's Vicarage, Brighton, has kindly consented to take the vacant place caused by the death of the Rev. W. B. Hill. Mr. Lyne was in Burma for some years and will be pleased to give lantern lectures and other talks on behalf of the Mission.

## WORCESTER DIOCESE.

Miss Bates has secured a very efficient successor as Secretary for Worcester City in the Rev. J. T. B. Evans, 62, Henwick Road, Worcester, of S. Clement's, whom we welcome as one of our helpers.

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**THE KENSINGTON SALE.**

Miss M. M. Lathom Browne asks us to insert the following notice :

The date fixed for the Combined Sale for Missions at Kensington Town Hall is Wednesday, October 28th and Thursday, October 29th. We shall be glad to receive any articles for Sale at any time, but not later than October 24th, ready priced, if possible.

The Rangoon Diocesan Association Stall is No. 10. We are most anxious for a good display and sale this year.

The following articles are always in demand : Warm Clothing, Children's ditto, Knitted Garments, Tea, Tray and Sideboard Cloths, Kalendars, Socks and Stockings.

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**ST. JOHN'S COLLEGE BUILDING FUND.**

	£	s.	d.
Previously acknowledged .. .. .	..	65	16 2
Messrs. Joseph Heap and Sons, Ltd. ..	..	100	0 0
James R. Heap, Esq. (Rs. 658), about ..	..	49	0 0
		<hr/>	<hr/>
		£214	16 2

Donations should be sent to the General Secretary.

## MOULMEIN FORWARD FUND.

This Fund has now reached a total of £773 14s. 2d., an increase of £27 8s. 6d. on the last quarter. Our grateful thanks to all contributors. We would take this opportunity of reminding our fellow workers in this who have not lately sent in their subscriptions to the Fund that it is only the regular and steady contributions—however small they may be—that will make it possible for a Priest to be maintained in the Mission. The annual subscriptions so far are mostly quite small sums, and if these are steadily maintained and the number of subscribers increases, this new work when the Priest is found will start on a very solid basis. At present we are hoping for a second Brother for Mandalay, but should our hopes be realised, and two Priests be found at the same time, one for Mandalay and one for Moulmein, our Mission would be strengthened in the North and the South at the same time.

DOROTHY ATWOOL, *Treasurer.*

## WINCHESTER MISSION IN MANDALAY.

During the months of June and July it has been my privilege to visit parishes in the Winchester Diocese to speak for the Winchester Mission in Mandalay. The tour was arranged by the Secretary, Miss McCulloch and the Rev. G. C. White, the Bishop's Commissary in England.

I visited the parishes of Ashtead, Clandon, Old Basing; in Portsmouth the Churches of the Royal Marines, Eastney Barracks, St. Stephen's, St. Faith's, St. Wilfred's, and I spoke to the Students and the Fellow Servants of St. Andrew's at the Winchester Diocesan Deaconesses' House. At Bournemouth I visited St. Stephen's and St. Luke's, and spoke to the G.F.S. girls of Bournemouth. I also visited Liss, St. Peter's Southsea, and Hale. In my free time I spoke to the Women's Bible Class, the Middle Sunday School and the Missionary Service League at All Souls, Harlesden, and to the senior boys of the Keble Schools, and to Roundwood College in the same place. We had wonderfully inspiring Meetings, the inspiration I am sure being entirely due to the prayers of the Band of Prayer.

I shall be going on a similar tour in November in connection with the Winchester Mission in Mandalay, and October 22nd to 29th am Delegate for the Burma Court at the Cirencester Missionary Exhibition. I would ask for your prayers.

Next year I hope very much to have the time to visit parishes in the Worcester Diocese of which I am Diocesan Secretary. If any Padres in the Worcester Diocese chance to read this and would like me to come and speak for the Mission or show my Tableaux, please drop me a line soon. I get very much booked up for a long way ahead.

DOROTHY ATWOOL,  
*Secretary for the Burma Band of Prayer.*

## SPECIAL THANKSGIVINGS AND PRAYERS.

For the blessing on the work for the blind.

For the new workers, Mr. Jameson, Mr. Law. Rev. H. McD. Wilson, Rev. W. B. Hicks, Rev. J. W. Doherty, Rev. E. W. Blyth, Mr. Danby-Hunter, Mrs. Balcombe, Miss Evans, Miss Lena Cooke, Miss Johns, and Miss Cook.

For the increase of Native Clergy.

For blessings on the work of the "Burma Band," its meetings, increased membership and spirit of fellowship.

For more missionaries, especially for Priests for the Mandalay Brotherhood; Karen Mission; Moulmein; Kemmendine; Prome; and for Schoolmasters, and Women Workers.

For the continuance of the movements towards Christianity among Burmese and Karens in the Delta.

For a great increase of devotion of the Native Clergy and Catechists, and in the self-support of the Native Church.

For the complete healing of the Kleebo schism.

For the return of V. Gnanaprakasam, lapsed Tamil Priest.

For the steadfastness of all confirmees.

For the conversion of a Buddhist teacher in one of the Schools.

For blessing on the efforts to carry on the Girls' School at Shwebo with only native teachers.

## CYCLE OF PRAYER

(As arranged for use in the Diocese of Rangoon).

(Home Organization added).

**Sunday.**—The Bishop, Clergy, and Layworkers in general; British Residents.

On furlough: Archdeacon Cowper-Johnson, Revs. N. K. Anderson, B. Ford and C. K. Hughes, Misses England, Seeley and Druitt. S.P.G. and Diocesan Committees. Ladies' Missionary Association. Mothers' Union. G.F.S.

The British residents are the witnesses to Christ to the heathen, and can help or hinder the work immensely by their life and conduct.

**Monday.**—Bhamo, Shwebo, and Kalaw—

*Burmese Mission.*—Rev. H. M. Stockings, at All Saints' Church; Boys' and Girls' Schools.

*English Work.*—Rev. C. F. Fortescue, Bhamo and Mogok; Rev. H. M. Stockings, at Shwebo; Rev. A. O. N. Lee, at Kalaw, each with out-stations.

*Home.*—The General Secretary and Speakers.

**Tuesday.**—Mandalay, Maymyo, Riverine Chaplaincy—

*Winchester Mission, Mandalay.*—Revs. W. R. Garrad, G. Kya Bin, J. S. Joshua and S. Chit Tway. Boys' School—Mr. J. H. Neal. Hospital & Women's Community with School for Girls—Miss Patch, Dr. M. Blakeston, Nurse Cam, Miss Watson, Miss Fleck. Out-stations at Maymyo, Madaya, Myittha, Bodalet. Theological College at Myittha.

*Maymyo.*—Rev. N. S. Asirvatham, Tamil Priest, and School and Congregation. Rev. C. E. Garrad.

*English Work.*—S. Mary, Mandalay—Rev. J. C. Lister. School—Misses Upperton and Garrad. Maymyo—Rev. G. A. R. Thursfield. S. Michael's Girls' School under Sisters of the Church—Miss Cook. The G.F.S. Home of Rest.

*Riverine Chaplaincy.*—Rev. J. G. Caldicott, Sagaing, Pakokku, Chindwin, Monywa, and Kyaukse, and Oil Fields.

*Home.*—Winchester Diocesan Association and Secretaries.

**Wednesday.**—Toungoo and Karen Hills; Railway Chaplaincy.

Rev. W. R. Menzies, Rev. W. B. Hicks, S. Luke's Mission; Rev. G. A. West, S. Peter's Mission; six Karen Priests, four Deacons. Boys' School—Mr. Shields. Girls.—Miss Fisher. Printing Press—Mr. Wheatley. Theological School. About 100 Christian Villages, 4000 adherents.

*English Work.*—Rev. T. Fisher at Insein, Thayetmyo, Pegu, and Tharrawaddy. Rev. G. A. West, S. John Baptist's Church, Toungoo, Shweygin, Thandoung, Pyuntaza, Nyaunglebin, Pyinmana, and Yamethin. European School, Toungoo—Miss Selby.

*Home.*—The Guild of Intercession and Work. Secretaries and Members.

**Thursday.**—Kemmendine and Delta; Thayetmyo, Prome and Bassein—

S. Michael's, Kemmendine, Church, School and Parish—Revs. W. C. B. Purser, S. Po Thet, and N. On Bwin. Kyaiklat Church and School—Rev. D. Po Sah. Mingaladon—Blind School—Rev. W. H. Jackson and Mr. Law. S. Mary's Normal School—Misses Roscoe, Hurden and Cooke.

Chin and Burmese Work from Prome—Rev. S. Maung Tun.

*English Work.*—Rev. A. S. Clack, Bassein, Minbu; Yenangyaung, Magwe, Henzada, Myaungmya, Maubin, and Pryapon.

*Home.*—The Diocesan Secretaries.

**Friday.**—Rangoon.

*English & Eurasian Work.*—Rev. W. R. Park at Cathedral, Rev. W. Delahay, at Cantonments. Rev. J. Smith, at S. Philip's. Diocesan Boys' School—Rev. W. F. Cotton and Mr E. S. Williams. Girls' School—Misses Colbatch Clark, Hearn, Sumner, Eicke, Johns. G.F.S. Work—Mrs. Balcombe.

*Mission to Seamen.*—Rev. J. W. Doherty.

*Bishop's Home for Girls.*—Miss Warlow and Miss Jameson.

*Burmese Work.*—S. Barnabas' Mission & Syriam—Rev. E. H. Cox and Rev. P. San Nyun. S. John's College—Rev. H. M. Wilson, Rev. C. R. Purser. S. Mary's School—Miss Laughlin. The Normal School for Masters at S. John's.

*Tamil Work.*—S. Gabriel—Revs. V. N. Kemp and J. P. Joseph.

*Home.*—Our Own Missionary Fund and Secretary. The Forward Movement and Secretary.

**Saturday.**—Moulmein, Car Nicobar, Akyab, Port Blair, Dagshai—

*Burmese Work.*—S. Augustine's Moulmein, Rev. D. C. Atwool; Rev. S. Taw Mwa. Catechists. School—Mr. Tresham. S. Agnes' School—Rev. P. Kin Maung; Ma Lucy.

*S. Raphael's Blind School for Girls.*—Mr. and Mrs. Poulton.

*Women's Work.*—Mrs. Atwool.

*Karens and Talaings.*—Catechists.

*Tamil Work.*—Mr. Manomani. *Chinese School.*—Kheo Pick Ohyoung.

*Port Blair and Car Nicobar.*—Rev. E. W. Blyth. About 120 Christians, also Catechumens and Scholars.—Mr. Hart.

*English Work.*—Moulmein—S. Matthew's—S. Matthew's Boys' School—Mr. Clayton. Girls' School—Miss Fairoulough, Miss Burnett, and Miss Collier. Tavoy and Mergui—Rev. B. Ford. Akyab, Sandoway, Kyaukpyu—Rev. A. A. Braund.

## DIOCESAN AND LOCAL SECRETARIES.

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- BATH AND WELLS—Miss C. Lythall, Barr House, Taunton.
- BRADFORD AND RIPON—Miss Clark, Rose Cottage, Burnsall, Skipton, Yorks.
- BRISTOL—Mrs. Graham, 10 Dean Street, Bristol.
- CANTERBURY—Rev. G. M. Scott, 3, Upper Beulah Hill, London, S.E.19.
- CARLISLE—Mrs. Chas. Gibson, High Street, Kirkby Stephen.
- CHELMSFORD—Rev. W. Walker, Pattiswick Rectory, Braintree.
- CHESTER AND LIVERPOOL—Miss Bebb, 8, Deepbrooke Side, W. Derby, Liverpool.
- CHICHESTER—Rev. C. W. Lyne, S. Alban's, Brighton.
- COVENTRY.—C. E. Hall, Esq., 26, Mowbray Street, Coventry.
- DURHAM AND NEWCASTLE—J. W. Dick, Esq., Linden Road, Gosforth, Newcastle-on-Tyne.
- Bishop Auckland*—Miss Wardle, Castle Square.
- ELY—Rev. A. C. Woodhouse Pampisford, Cambridge.
- EXETER—Miss Hockmeyer, Shaw Leigh, Bideford.
- GLOUCESTER—Rev. A. D. Ager, Blockley, Worcestershire.
- LICHFIELD—Miss Dunkley, Brewood Vicarage, Stafford.
- LONDON—Miss Langton, 78 Grosvenor Road, N. 5.
- MANCHESTER—Rev. W. A. Westley, S. John's Vicarage, Oldham.
- NORWICH—Rev. F. C. Moore, Syderstone Rectory, King's Lynn.
- Norwich City*—Mrs. Eaton, 26, Eaton Road.
- OXFORD—Miss K. Edmonds, The Manor House, Hayes, Middlesex.
- PETERBOROUGH—Miss I. Liddbetter, Lois Weedon Vicarage, Towcester.
- ROCHESTER—Miss Soutter, Fairfield, Edenbridge, Kent.
- SALISBURY—Rev. F. E. Trotman, Mere Vicarage, Wilts.
- Broadstone*—Miss Houseman, Church Road.
- SOUTHWARK—Miss Page, 19, Hainthorpe Road, S.E. 27.
- Greenwich*—Miss Hoy, 31 King William Street, S.E. 10.
- SOUTHWELL—Miss Severn, 36, Spalding Road, Sneinton, Nottingham.
- S. ALBANS—E. G. ELSON, Esq., 23 Kingsfield Road, Watford.
- S. EDMUNDSBURY AND IPSWICH—Rev. W. G. White, Haughley, Suffolk.
- TRURO—Rev. E. A. Bamber, Warleggan Rectory, Bodmin.
- WAKEFIELD—Rev. C. S. Newell, S. John, Cleckheaton, Yorks.
- WINCHESTER—Rev. A. L. Brown, Wenersh Vicarage, Guildford.  
 Rev. P. R. Wickham, S. John's Vicarage, Winchester.  
 Miss C. Willes, Hope Cottage, Little Basing, Basingstoke.  
 Miss Urswick, Blackbridge, Winchester.
- Winchester*—Miss Gore Browne, 15 Kingsgate Street.  
*Basing*—Miss D. Barton, Basing Mill, Basingstoke.
- WORCESTER—Miss D. Atwool, S. Just, Malvern Link.
- Worcester City*—Rev. J. T. B. Evans, 62, Henwick Road.  
*Malvern*—Mrs. Atwool, S. Just, Malvern Link.
- YORK—Rev. J. A. Colbeck, Burstwick Vicarage, Hull.

### GUILD OF INTERSESSION AND WORK.

Members make two or more articles for Sale in England for the benefit of the Rangoon Diocesan Association Funds, or send an equivalent in money. The articles may be sent either to the Secretaries in London for the November Sale, or to a Branch Secretary for a Local Sale.

Hon. Secretary—Miss LATHOM BROWNE, 1, Talbot Road, Westbourne Park, W. 2.

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### STUDENTS' FUND.

£8 maintains a Burman, Karen, or Chin for a year in the Kemmendine Institute for training Teachers and Clergy.

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### SCHOOL CHILDREN'S FUND.

For the support of orphan and other children in the S.P.G. Schools.

Amount required: £5 a year for a Karen boy or girl at Toungoo; £6 for a Burmese boy or girl at Shwebo; £5 for a Burmese boy or girl at Kemmendine or Kyaiklat; 30s. for a Jungle School scholar; £5 for a Burmese boy or girl at Moulmein; £6 for a Burmese boy at S. John's College, or girl at S. Mary's Schools, Rangoon. or at Mandalay.

*Note.*—It is not necessary for a School wishing to maintain a child to pledge itself to raise the full amount in the first year or in any year—only to do as much as it can.

Miss LANGTON, 78 Grosvenor Road, London, N. 5.  
will be pleased to furnish any information.

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### NEWSPAPERS FOR THE MISSIONARIES.

Friends willing to send weekly, monthly or quarterly papers and magazines to any of the Missionaries should communicate with—

Miss N. LANGTON, 78 Grosvenor Road, London, N. 5.  
who keeps lists of papers sent and papers desired.

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### COLLECTING BOXES.

These can be obtained of the General or Diocesan Secretaries

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### SERMONS, ADDRESSES AND LECTURES.

The General and Diocesan Secretaries will be glad to give or arrange for Sermons, Addresses or Lectures (with or without Lantern), and Drawing Room Meetings.

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### SALE OF STAMPS.

The Rev. S. O. GOODCHILD, The College, Northfleet, Kent, undertakes the sale of stamps on behalf of the Mission, and will be very thankful to friends who will send him sets for sale. Sheets sent on approval.



**Government Chaplains.**

Rev. N. K. ANDERSON, M.A., Oriol College, Oxford—(on leave)	..	1911
Rev. W. DELAHAY—Rangoon Cantonments .. .. .	..	1919
Rev. C. F. FORTESCUE—Bhamo .. .. .	..	1922
The Ven. W. H. COWPER JOHNSON, M.A., Trinity College, Cambridge— Cathedral (Archdeacon) (on furlough) .. .. .	..	1909
Rev. A. O. N. LEE, M.A., Cambridge—Kalaw .. .. .	..	1916-21
Rev. J. G. LISTER, M.A., S. Catherine's College, Cambridge—Mandalay	..	1914
Rev. W. R. PARK, B.A., Exeter College, Oxford—Cathedral .. .. .	..	1912
Rev. G. A. R. THURSFIELD, M.A., S. John's College, Cambridge— Maymyo .. .. .	..	1913

**Diocesan Boy's High School, Rangoon.**

Rev. W. F. COTTON, M.A., Oxford (on furlough) .. .. .	..	1920
Mr. E. STUART WILLIAMS, B.A., Oxford .. .. .	..	1922

**Mission to Seamen.**

Rev. J. W. DOHERTY .. .. .	..	1924
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**Moulmein.**

<b>Boys' School.</b>		<b>After-care of Blind.</b>
Mr. TRESHAM.	Mr. POULTON .. .. .	1923

**WOMEN'S WORK.****Diocesan Girls' High School, Rangoon.**

Miss COLBATCH CLARK, B.A., London 1909	Miss HEARN, B.A., London	1912
Miss SUMNER .. .. .	Miss EICKE .. .. .	1922
Miss JOHNS, B.A., Bristol .. .. .		1924

**S. Mary's School, Rangoon.**

Miss LAUGHLIN .. .. .	1897	Miss DRUITT (on furlough)	1909
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**S. Mary's Kemmendine, Normal, Practising and Blind Schools.**

Miss ROSCOE, M.A. .. .. .	1920	Miss ENGLAND .. .. .	1919
Miss L. COOKE .. .. .	1924	Miss HURDEN (Delta Work)	

**S. Luke's School, Toungoo.****S. Agnes' School, Moulmein.**

Miss FISHER .. .. .	1903	MA LUCY.	
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**S. John's European School, Toungoo.**

Miss SELBY .. .. .	1907
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**S. Matthew's School, Moulmein.**

Miss FAIRCLOUGH	Miss BURNETT .. .. .	1912	Miss COLLIER .. .. .	1924
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**S. Mary's European School, Mandalay.**

Miss GARRAD .. .. .	1919	Miss UPPERTON .. .. .	1923
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**S. Michael's Girls' School, Maymyo.**

Sisters LOIS, AMY, ELSIE, HARRIET.	Miss SEELEY (on leave)	1921.	Miss COOK.
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**Bishop's Home, Rangoon.**

Miss WARLOW (on furlough) .. .. .	1920	Miss JAMESON .. .. .	1924
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**Community of Women, Winchester Mission, Mandalay.**

Miss PATCH (on leave) .. .. .	1908	Miss GRACE WATSON .. .. .	
Dr. MARY BLAKESTON .. .. .	1923	Miss FLECK (on furlough) .. .. .	1923
Miss A. CAM .. .. .	1222		

**G.F.S. and Girls' Hostel.**

Mrs. BALCOMBE .. .. .	..	1924
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**S. Raphael's Girls' Blind School, Moulmein.**

Mrs. POULTON .. .. .	..	1923
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