

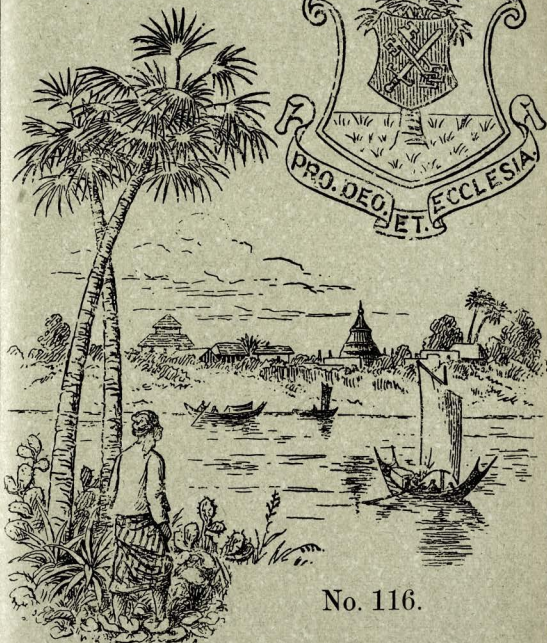
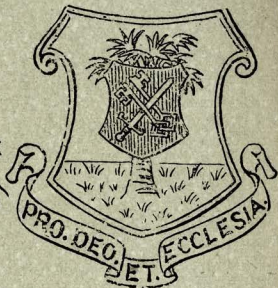
OCTOBER, 1925.

QUARTERLY PAPER

— OF THE —

Rangoon Diocesan Association.

AFFILIATED TO S.P.G.



No. 116.

Price **SIXPENCE.**

ANNUAL SUBSCRIPTION AND POSTAGE, 2/-

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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 1918
 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—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	..	..	..	..	1928
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. A SIRVADAM
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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RANGOON

DIOCESAN ASSOCIATION.

QUARTERLY PAPER.

 VOL. X. 8.

OCTOBER, 1925.

No. 116.

General Secretary :—

REV. P. H. COOKE,

ICKLETON VICARAGE,

GREAT CHESTERFORD, ESSEX.

Telegrams : HINXTON.

Matter intended for publication in the January number should reach the Editor, Rev. F. E. Trotman, Mere, Wilts., not later than January 1st. The Magazine can then be issued on the 15th.

Correspondents and contributors are asked to accept this the only intimation.

EDITORIAL.

Of many interesting publications which have reached us from Burma this last quarter, the Report of the first session of the fourth Diocesan Council must necessarily occupy the first place. The Council met in Rangoon from July 27th to the 31st. Their meeting was preceded by the Bishop's Visitation and Charge to the Clergy, and a Retreat conducted by the Rev. L. C. Winslow, formerly on the staff of S. Augustine's, Canterbury, and now in charge of the Brotherhood at Ahmednagar.

* * * *

Those who were present at the Annual Meeting of the R.D.A. in London will remember the claim of the Archdeacon of Rangoon that, in the movement towards self-government, this diocese had

led the way among the Dioceses of India. The Diocesan Council was constituted before the war, and the other Dioceses of India were busy following suit long before Mr. Montague went over to consult with Lord Chelmsford, and to initiate the Reforms associated with his name. It is the formation of these councils of Clergy and Laity which has resulted in the constitution of the Provincial Synod in Calcutta, and this in turn has speeded the movement towards the Independence of the Church in the Province of India and Ceylon.

* * * *

A good deal of important work is done each session by the Diocesan Council. It is "the winding up of the spring that sets the Church's machinery in motion for the year." But amongst matters discussed, none was more important than "The Indian Church Measure," which is now being drafted, and which will probably be before the National Assembly of the Church of England early in the coming year. If it passes the Assembly, and is not subsequently challenged in the House of Commons, the Church in India will emerge from its leading-strings and become a Voluntary Association, managing its own affairs, but an integral part of the Catholic Church, and in closest communion with the Church of England, in the same way as the Churches of the great Dominions, and the Episcopal Church of America.

We have thought good to publish the paper on the Indian Church Measure, which was read by the Rev. C. E. Garrad at the Diocesan Council. We hope our readers will make a study of it. It will help them to understand a good deal which will be shortly appearing in the Press; it will also give point to those prayers to which the Band of Prayer is exhorting us this quarter.

* * * *

The proposed organization of the Church of India, Burma and Ceylon, will affect the administration of funds, and the following statement appears in the report of the Board of Trustees above the signature of the Bishop as Chairman:—

"The Bishop will cease to be a corporation sole, and responsibility for the property of the Diocese must devolve upon the trustees who will have to become a legally incorporated body. This involves the compilation of a complete list of all the property of the Diocese and its legal transference from the Bishop, who is now in sole possession, to the incorporated body. The Council will be asked to decide upon the method of incorporation."

* * * *

The Report of the Board of Missions, presented to the Council, contained much of interest and we have alluded to it under "News

from the Front," but in the discussion following the reading of the Report, a matter was broached of which we shall probably hear again. In such a polyglot Diocese it is very hard to interest the native clergy in the work and discussions of the Council, or indeed to identify them at all with the life of the Diocese. They are apt to be left out in the cold. The "business of the Council must be made available in a form they can understand." How this is to be done was not quite clear; perhaps by the appointment of some functionary who should deal exclusively with missionary problems and provide a liaison between European and Native Clergy. The Council, though it appointed a sub-committee to report, broke up without coming to any decision. But there was general agreement on the need.

* * * *

Those of us who knew Burma in the past were aware of the splendid work which was being carried on amongst the Tamil and Telugu congregation of S. Gabriel's on an utterly inadequate and impossible site. Removal to a better site was only a question of time. The better site has been found and the new S. Gabriel's Church and School are in course of erection. In his letter last April the Bishop stated that the removal had engendered a good deal of bitterness. The matter however had been referred to him and he had decided for the new site, and hoped, in spite of some reluctance to accept his decision, that, after the laying of the foundation stone of the new Church—when he wrote an accomplished fact—all parties would combine happily to push on the work. Unfortunately this has not been the case, and the people who opposed the move have made matters very difficult for the Bishop. At the beginning of August he had to go and seize the furniture of the old S. Gabriel's Church, as he was under obligation to hand over the Church empty to the corporation of Rangoon. The mal-contents had picketed the Church, and double locked the doors. The Bishop had to have them broken open, and owing to the inadequacy of the police force there was a free fight between the police and the pickets. The matter is now before the Courts. The Bishop is confident of the final issue, as the furniture belonged to him, but the matter has loomed large in some newspapers which provide startling headlines, and the case may prove a "cause célèbre" which will be heard of all over India and perhaps in England too.

* * * *

May we draw the very special attention of our readers to the Notice which follows.

COMBINED SALE FOR MISSIONS OVERSEAS

at

KENSINGTON TOWN HALL

on

WEDNESDAY AND THURSDAY, OCTOBER 28TH and 29TH.

Rangoon D.A. Stall, No. 10.—Miss Lathom Browne and Miss Levien in charge.

Winchester Mission Stall, No. 11.—Mrs. Hardy and Miss Willes in charge.

Articles for Sale for Stall 10, should be sent to Miss Lathom Browne, 1, Talbot Road, London, W.2. For Stall 11, to Miss Willes, c/o Miss Wigram, 5, Royal Avenue, London, S.W.3., by 24th if possible, priced.

Articles for Produce Stall to Mrs. S. Trotter; for Sweet and Cake Stall to Mrs. Sutherland Park; for Teas, to Mrs. Cochrane, on 28th to the Hall.

We hope all our friends within reach will rally round, and make the Sale a great success as far as we are concerned.—*Admission 1/-*

On 28th, 2.30 to 6; on 29th, 12 to 6. The Sale will be opened on 28th by the Dowager Marchioness of Dufferin and Ava.

NEWS FROM THE FRONT.

(Gathered from the *Annual Reports of the Board of Missions* and the *Mission to the Blind*, and recent issues of the *Rangoon Diocesan Magazine* and *Mountain Men*).

The second of the brick buildings to replace the dilapidated timber buildings of St. John's College is in course of erection. This has involved dismantling the old orphanage building given by Sir Charles Bernard for boys of European race. About Rs.20,000 are still needed to complete this building, which is to bear the name of the late Mr. J. T. Best., and further funds will be needed for the third building which should be erected in 1927. The Standing Committee has promised a loan to the amount necessary to complete the building now being erected. Funds are in hand for the Chapel (which is also the Burmese Church for that part of Rangoon) and building is expected to commence very soon.

St. Mary's High School buildings have now been completed according to plan without further expense to the Board, the loan of Rs.3,000 having been repaid. Miss Laughlin must be congratulated on this achievement.

The foundation stone of the new St. Gabriel's Church has been laid. The building of the first part of the proposed Church will be begun as soon as the working plans are ready.

At Mandalay the historic timber Clergy house built by King Mindaon for Dr. Marks has had to be dismantled as it had become very insanitary. Three houses for Clergy connected with the Mission are being erected in its place.

About half the amount necessary to replace the old and unsafe though historic Church by a brick building have been raised. More funds are needed before the work can be undertaken.

The motor launch attached to the Delta mission has now to be replaced, and we note with gratitude that the parish of St. Mary's, Stafford, is presenting a large sum towards the purchase of a new and more convenient boat.

Owing to the fact that the Rev. W. R. Garrad is still alone the Burmese Divinity School, which now numbers four pupils, has been again placed at Kemmendine. The number of Karens in training at St. Peter's, Toungoo, has increased from 6 to 25. Appeals are being made for funds to meet the increased expenditure involved.—(*Annual Report of the Board of Missions*).

The Mission to the Blind is no longer to be regarded as a school, or even as "schools:" it has emerged into the stage of a social organisation. The two-fold development of the "After-care" scheme, into a group of home-workers centred at Moulmein, and a workshop centred at Kemmendine, is now employing some twenty-six workers, and has made a turnover of just under five thousand rupees, with a wage-bill of about Rs. 3,000. Our biggest annual turnover previous to this year was Rs. 1,400, and whilst we must allow something for the spontaneous improvement, this is due to the labour of Mr. Poulton and Mr. S. Law, who have just about taken firm root in Burma, and from whom we are hoping really great things.

It was recorded in our last Report that we had received the offer of a grant of £1,000 from the Sir Arthur Pearson Empire Memorial Fund, so that it comes as a natural sequence to record this year the erection of a row of contiguous dwellings in a single block bearing the name "St. Dunstan's Hostel, Sir Arthur Pearson Memorial."

The Hostel is a commodious one-storied dwelling situated on the opposite side of an open piece of land which separates it from the Mission workshop. The workers will either carry on their occupations in the Hostel, or merely reside there and come in daily to the workshop for their work. The building has been so designed that a second storey may be added later.

In the course of his speech when he visited the school on 8th January, His Excellency Sir Harcourt Butler said : " Few afflictions can fall upon man equal in intensity to blindness. You will remember that touching passage at the beginning of the third book of the " Paradise Lost," in which Milton refers to his blindness and to himself :—

from the cheerful ways of men
Cut off, and for the book of knowledge fair
Presented with a universal blank,
And wisdom at one entrance quite shut out.
Thus with the year
Seasons return, but not to me returns
Day or the sweet approach of even or morn
Or sight of vernal bloom or summer's rose.
Or flocks or herds or human face divine.

" We who enjoy the sights of the beautiful world may well give out of our abundance to those for whom day and night are the same. I commend the devoted work of those who have laboured so long and so successfully at this school."

The nature of the expansion during the past five years may be best shown by reference to a few statistics. In 1919 there were fourteen pupils and four teachers. To-day there are 60 pupils, in addition to 20 others who have graduated and are helping by their own labour to support themselves. The staff has been increased from one European to four and the number of assistant teachers has increased from four to thirteen. The fact that the school has developed from a Primary to a Middle School indicates that, although technical and industrial subjects largely predominate in the curriculum, the literary side is not neglected.—(*Report of the Mission to the Blind*).

After seventeen years of strenuous work in Burma Miss Patch has been obliged by reasons of health to resign her work. She arrived in Burma in November, 1908, and after a short stay in Rangoon proceeded to Mandalay. She opened a girl's school in the building which was formerly " the Residency," and the school, though not very large, has continued. But very early she came to the conclusion that educationally the ground had been so well occupied by other missionary agents that there was very little chance of expansion in that direction. On the other hand, medical

missions had never been seriously tried in Burma, in spite of the fact that such work would probably appeal very strongly to the followers of the Buddha, and Miss Patch felt that Missionary opportunity surely lay in that direction. A children's hospital would afford splendid opportunities for getting into touch with whole families, and special provision might be made for the relatives of the patients in the hospital compound.

From the first the idea of the hospital went forward and already in 1910 she had secured Queen Alexandra as the Patron and a subscription list of over Rs. 6,000. The amount collected during successive years for the hospital by her amounts to no less a sum than Rs. 2,21,460. The hospital as everyone knows, is now built, it has an English lady doctor, English sisters, is training its own Burmese nurses, and is endowed with a sum of about Rs. 75,000.

The Queen Alexandra Hospital for Children in Mandalay will remain an enduring witness of her devoted and patient toil for the Church in Burma.—(*R.D. Magazine*).

One of the most important questions that has arisen in the history of the Karen Mission will have to be settled this year. The proposal has been made to give up the compound which S. Luke's Mission has occupied for nearly 50 years and rebuild the schools and Mission houses on a new site about a mile away. Our present site has the advantage of being central, a point of considerable importance where a large day school like ours is concerned; but it is so narrow, scarcely wider than the foundations of the old city wall on which the Mission stands, that it allows no adequate room for playgrounds. Moreover it is sandwiched in between the railway and the bazaar. Only a thirty foot road separates us from the railway, and the noise and dust from the trains and the traffic on the road are anything but pleasant. Not much farther away on the other side is the *ngapi* bazaar, and close up against our fence are some old houses whose back doors are within a few feet of our Karen boys' kitchen and the shed where they have their meals. For the sake of those who do not know Burma it should be explained that *ngapi* is a Burmese delicacy compounded of decayed fish. Such are the disadvantages of our present site. Most of the buildings are old and the class rooms are far below the standard of modern requirements. The school will have to be rebuilt, and the question is, where. The evacuation of the old military police lines has set free a fine healthy site with plenty of playground space and away from the noise and smells of the town. It would make an admirable school compound, and if a move is to be made, it is not likely that we shall ever again have a chance of securing a site as good as this. The only disadvantage is the distance from the town and from the homes of our Karen

people who live across the river. But with the possibilities of motor transport this should not present an insuperable difficulty.—(From “*Mountain Men*”).

About a year ago a Burmese company obtained a concession for supplying electricity in Toungoo and both our Missions (St. Peter's and St. Luke's) have taken advantage of this new amenity and have had electric light installed, to their great comfort. It sounds luxurious, but it is in fact an economy in more ways than one. There is an actual saving in the cost of lighting as compared with petrol lamps, and to that has to be added the saving in time and labour—and temper.—(From “*Mountain Men*”).

HOME NOTES.

ST. ALBANS DIOCESE.

Mrs. R. Squire sends the following report from Welywn Garden City :—At our Annual Missionary Festival held this year on July 26th and 27th, the Rev. C. K. Hughes, of Toungoo, was present with us. On Saturday afternoon at our Sale he spoke particularly to the children who now support a Burmese child. Following in the evening he addressed a garden meeting, and on Sunday he preached to a full Church, strengthening and awakening interest in the mission. We were glad to be able to send a donation of £13 to the support of the Burma Fund.

BATH AND WELLS DIOCESE.

The Annual Sale of Work at Taunton, in connection with Mrs. Chard's Working Party, was held this year on Tuesday, September 1st, at Chilton Lodge, South Road, where Miss Lance kindly welcomed us again. A pleasant and successful Sale resulted in a total sum of £42 19s. 4d. for our Burma Missions, thanks to the kind support of many friends, and much generous help from Miss Lance. The working party which Mrs. Chard started 25 years ago, still continues to meet regularly, and most grateful thanks are due to all the members, past and present, who give such constant and generous support to the cause.

The total has been allocated as follows :—£10 at the Bishop's disposal, £10 for the Rev. W. C. B. Purser's work at Kemmendine, £5 for S. Barnabas Burmese Mission, under the Rev. E. H. Cox, £5 for the Rev. D. Atwool's work at Moulmein, £4 for the Normal School at Kemmendine, under Miss Roscoe, and £6 for the support of Anne Ah Tin, at S. Raphael's Blind School, Moulmein. The remaining £2 19s. 4d. is kept in hand to provide material for next year's sale.

BURMA BAND OF PRAYER, S.P.G.

I have been asked to write notes on the thanksgivings and petitions in our prayer card.

The First Thanksgiving.—All workers both in Burma and in England will have some special work of redemption in mind as they offer this thanksgiving. One comes to my thoughts as I write these words. I am thinking of a blind boy, Michael Su Shwe, who lived his short life in a little village in the Moulmein district. He was a lad of great character, and perhaps for this very reason stood out for a long time against becoming a Christian. As a Buddhist he set a fine example to the other boys, but it was long before he would offer his great gifts of strength and character in the service of Christ.

He was baptised a year ago (on St. Aidan's Eve) and confirmed in December. Physically he was a great strong fellow, but a few months ago he developed a rapid form of consumption and passed to higher service on August 10th. A little group of Christians went down from Moulmein to the funeral, and he was laid to rest in the Buddhist Cemetery with Christian burial. For two hours the priest and people had to wait till all was ready, and the time was well filled by preaching to the people who had gathered to mourn. One feels confident that through the life and death of this blind lad many will be won in that Buddhist village. About 30 or 40 people followed to the cemetery and were extremely quiet and reverent.

After the service a big breakfast was given by a rich Chinaman who described himself as being "half a Christian"—a very small half I am afraid. He has a big picture of a Chinese god in the central room of his house, who, he says, is only a small god who has to do with things down here in the world.

The Second Thanksgiving.—You have probably all read the account of the vote of thanks proposed by Rev. W. B. Purser to the Bishop at the closing session of the Diocesan Council, it reads:—

"Rev. W. B. Purser proposed a vote of thanks to the Bishop who had so admirably arranged the Council, and said it involved an enormous amount of work. He thought that the Council had been eminently successful and they had got through a lot of very important work *with a feeling that the Holy Spirit rested on them.*"

The First Petition.—The Diocesan Council was largely occupied with discussing the proposed Indian Church Measure and it has been in the thoughts of all Mission workers. In "The Threefold Cord" (the S.P.G. Annual Report of 1924), we read:—

“The outlook in India today is one of absorbing interest. A state of transition has been reached in many departments of the national life, not least in the life of the Church.

Those who are responsible for the Indian Church Measure have been devoting much time and thought to it during the year. The Metropolitan and the Bishops of the Provincial Council have been framing a Constitution for what will in future be known as The Church of the Province of India, Burma and Ceylon. It is hoped that by January, 1926, this Constitution may be completed and approved by the Government of India and the Provincial Council. The next step will be its presentation, by certain leaders of the Church of England, to the Church Assembly. The Measure will not, however, become operative, nor will the legal severance of the Church in India be effected, until two years after it has been passed.”

October 22nd–29th I am speaking at the Cirencester Missionary Exhibition, and in November and December am making another tour in the Winchester Diocese in connection with the WINCHESTER MISSION IN MANDALAY. May I ask for your prayers?

DOROTHY ATWOOL,

ST. JUST,
MALVERN.

(*Secretary for the Burma Band of Prayer,
S.P.G.*)

MOULMEIN FORWARD FUND.

This Fund has now reached a total of £795 2s. 9d., an increase of £21 18s. 7d. on the last quarter. Our grateful thanks to all contributors.

DOROTHY ATWOOL, *Treasurer.*

ST. JOHN'S COLLEGE BUILDING FUND.

	£	s.	d.
Previously acknowledged.. .. .	214	16	2
Harvest Thank-offerings at Chester Cathedral ..	41	1	8
	<hr/>		
	£255	17	10
	<hr/>		

THE INDIAN CHURCH MEASURE.

A Paper read before the Rangoon Diocesan Council, July 28th, 1925.

It will be remembered that the legislation necessary for introducing the new system of government into the Church of this Province is to be initiated in the National Assembly of the Church of England. The Church of India will present a petition to that Assembly, stating its needs, and will at the same time submit a Measure, by the enactment of which those needs would be met. If the National Assembly think fit to pass the Measure, and if the Measure be not subsequently challenged in the House of Commons, the necessary legal basis will have been established.

Two years ago we had before us a draft of the Measure proposed. Now another draft is given to us for consideration, together with some explanatory notes written by the Bishop of Bombay. The new draft is very much shorter than the earlier one, and much less informing, but advice was received from able and important men conversant with all the facts that the earlier draft would defeat itself, being too long and elaborate to be easily passed through the necessary stages. Consequently all reference of any kind to the proposed Constitution and Canons has been dropped, and these will not be submitted even as a schedule or appendix; but instead there is a provision that a year shall elapse after the passing of the measure before it takes effect in the legal separation of the Church of India from Canterbury, and that during the year the Provincial Council can make what arrangements it thinks best for the future ordering of affairs. No doubt this provision leaves the way open legally for some plan quite different from anything yet submitted to us, but actually we know quite well that the arrangements made will be substantially those that are contained in this book of Constitution and Canons, without any very great changes.

The Bishop of Bombay (and doubtless the whole drafting committee with him) would particularly have liked to include clauses securing on the one hand the use of the English Book of Common Prayer for English congregations, and on the other hand the adherence of the State-appointed chaplains to the rules of the Indian Church, but as regards the former part technical difficulties barred the way. It is now hoped that when complete agreement has been reached between the government and the Church, the Secretary of State will be willing to embody the agreement in a Despatch to the Government of India, and to allow the main provisions of that Despatch to be enumerated in the Preamble of the Measure, in which case they will certainly be recognised by his successors even though they have not actually the force of law.

But even this shortened draft contains a great deal. It

consists of a Preamble and of eleven clauses. One clause specifies the title of the measure. One consists of definitions. One specifies certain legislation that will remain in force although various acts are repealed. One relates to Ceylon alone, where a different procedure is necessary because of different circumstances; the provisions of this measure will apply to Ceylon as well as India and Burma in respect of legal severance from Canterbury, but the inclusion of Ceylon in the Provincial organisation must be initiated by the Colonial legislature of Ceylon, and this clause opens the way for it although it cannot enact it. Two more clauses are of a technical character, providing that a certificate from the Bishop of Calcutta shall be final evidence in cases of dispute whether any particular person is or was a member of the Church of England in India and Ceylon, or in cases of dispute, whether any particular assembly is or was the Provincial Council.

There remain, beside the Preamble, only five clauses, which it will be well to consider.

The Preamble runs; "Whereas it is expedient that the legal union between the Church of England and the Church of England in India and between the Church of England and the Church of England in Ceylon shall be dissolved: and (anticipating a position not yet formally reached) whereas the Secretary of State for India in Council and the Government of India and the Archbishop of Canterbury have approved the dissolution of such union: and whereas it is desirable to maintain unaffected the existing powers and obligations of the Secretary of State for India in respect to the appointment of Chaplains: and whereas the Secretary of State for India has in a despatch addressed to the Government of India stated that it is his intention.," and then sets out the terms of the agreement that may be reached about the Government Chaplains and the Government Churches and the Services therein.

Clause 2 is the most important, and includes a very great deal. Its main provision is: "On the day after expiration of twelve months after the passing of this Measure (hereinafter called the date of severance) the union legally existing between the Indian Church or any part thereof and the Church of England shall be dissolved," and it enumerates various particular consequences, of which we may now note these:—

(a) Repeal of certain legislation.

(b) The Metropolitan no longer subject in contemplation of law to the general superintendence and revision of the Archbishop of Canterbury.

(c) The end of State-appointment of Bishops and Archdeacons.

(d) The abrogation of Letters Patent, without however terminating the office of those who hold them.

(e) Provision that "the rules of the Indian Church shall be binding on the members thereof for the time being in the same manner as if they had mutually agreed to be so bound, and shall be capable of being enforced in the temporal Courts in relation to property. in the same manner and to the same extent as if such property had been expressly assured upon trust to be held on behalf of persons who should be so bound." So the Church will become a voluntary association, by its own rules an integral part of the Catholic Church, and in the closest communion with the Church of England, but legally distinct from the Church of England and able to manage its own affairs.

Clause 3 puzzles me in detail; I do not understand the relation of the first two paragraphs to each other. But its main provisions are clear, *viz.*, that the Church can arrange its own system of Councils (and it will of course arrange to continue the system worked out in the last few years), and that the Provincial Council shall make a constitution to come into effect at the date of severance, with such arrangements as it thinks best for legislation in the future.

Clauses 4 and 5 deal with property. The present rights and interests are to continue so far as Churches and Cemeteries are concerned, and schemes are to be submitted for approval as regards other Trusts, which in most cases will doubtless be that they come under the control of the Provincial or Diocesan Trustees.

Clause 6 deals with the Government Chaplains, and the Churches built or maintained by Government. One would of course welcome legislation that the present arrangements shall continue, but this is more than can be looked for. The Bishop of Bombay's comments include a note that is obviously true: "It is impossible in a Measure passed through the National Assembly to make any provision which effects the expenditure of public money. Consequently all that can be done in the Measure itself is to say that the existing powers and obligations of the Secretary of State are not affected by this Measure." As a matter of fact the Measure (as drafted) goes a little further than this, adding a proviso that Chaplains must conform to the rules of the Indian Church, since it would merely make chaos to have two organisations side by side. The plan is to have one single organisation, *viz.*, the Church of India, Burma, and Ceylon, with special provision that even if it arranges new forms of service for some of its members these shall not displace the familiar Prayer Book Services in English congregations unless those congregations themselves desire it.

That is the whole of the Measure. The drafting committee are still taking advice, legal and other, and very likely further changes may be made in it; they are merely seeking for the best form in which to obtain the necessary legal freedom for setting up the new constitution, and it appears to me that we may trust them to take the wisest steps to that end.

PROBLEMS.

II. FILLING UP THE RANKS.

This is really a continuation of the problem we attacked in our January number—the *shortage of workers*—but this time we are going to look at it from a rather different standpoint.

Then we said, “How are we to bring to the notice of those who are growing up at home the great spiritual need of the young people of other countries?”

Now we will go further. We will assume that the young men in our Churches and congregations are already touched by this great need. We know that this is indeed the case. We know, too, that numbers of lads who have felt the call to the priesthood have been kept back through lack of means to meet the expense of training. This is probably also the case with men in our English congregations and amongst the Anglo-Burmans and Burmans and other communities in Burma itself.

We think of the Church as a family, and each congregation is, as it were, a *Family Gathering*. The business affairs of this *Family Gathering* are managed by the Church Council. This is a comparatively new organisation and at the present time these Councils are excessively busy getting things—as they say—“*on a business footing*.” When we missionaries go to them from time to time and speak of our needs we get their attention for a little while, at any rate for the time of our visit, and we are given a collection. The idea that has not yet occurred to them is this:—

“We have young lads in our congregation to any one of whom may come the call to the priesthood. Let us lay aside a certain sum of money that shall form a kind of bursary. Then when a likely lad comes forward we can send him from our Church and train him for work either in the Mission Field or at home, as God shall call him.”

If we could get back to this “family” way of looking at things, each group or congregation feeling its responsibility towards the whole we should, I think, have taken a great step towards *filling up the ranks*.

On the Backwaters of the Irrawaddy with the Delta Karens.

June, 1924. Torrents of rain descended as we neared the little landing stage of our second village. Away to our right stretched the wide waters of one of the main streams of the Irrawaddy Delta. On our left lay the bank of the river bordered with the tall thickly clad trees intermingled with palms, which hid the village from our view. We anchored our little motor launch, but rain was falling too heavily for us to leave its shelter at once. It seemed a chilling welcome to this village which most of us had never visited before. Even our Burmese leader and priest had only been here once or twice. At last the rain abated a little and we thought it well to venture. The deep-slippery way through which we had to wend our way made it impossible for an Englishwoman to hold an umbrella, but our engineer, a lithe young Karen of some twenty-five years, cheerily came to her rescue with a hand to help her along and an umbrella held over her head.

Thirty yards, and we were mounting the roughly constructed ladder which led up to our first house, built some eight feet above the ground. Under the floor of the house, fowls strutted up and down and a cow or two snored under the protection of a thick mosquito net, for even cattle require protection from the ravages of those tiny insects. The women of the house stood waiting to greet us. "Come, come, mama," they said to the Englishwoman, "come and let us wash your feet," and they drew her to the edge of the floor where one of the elder women washed the mud from her bare feet. Feet washed, a deck chair was offered and thankfully accepted, and the women of the household, curious but friendly, gathered round her.

"Where do you live? How old are you? Where do your parents live? How many brothers and sisters have you?" and similar questions were asked by the people and answered by the Englishwoman, who, in her turn, was allowed to discover the relationships of the group around her. The mother, a woman well advanced in middle age, with a face that betokened a life of care and sorrow with no Christian hope to cheer; her daughter, a young woman with two charming babies, the elder of whom, Ma Kya Myine, aged two, alternately sang to her baby sister and then retired shyly to the back of the room whenever the Englishwoman chanced to look her way; another daughter, an unmarried girl of some nineteen years, very friendly, seeming to recognise dimly that the visit of a woman missionary might be the dawning of a new life for her, completed the group. Before long others ascended the steps and a crowd of women and children collected.

In the house opposite sat our Burmese priest, talking earnestly to a group of men who had collected round him. The Englishwoman took heart and produced pictures—one of Christ blessing the children and another of the Prodigal Son, and she spoke to them of the Great Father Who sent His Son to tell the world of His wonderful love and care. They listened respectfully; the young ones with that quickly dawning credulity which is the gift of the child mind throughout the world.

Newcomers arrived and with them our engineer. "Mama," he said, "this woman has been ill for some days, and she wants medicines for her baby too." The mother climbed the steps, baby in arms, and the Englishwoman asked such questions as any ordinary English housewife would understand. In this case only homely medicines were needed, but the Karens too often have none, and no knowledge either of the simplest laws of health. This formed the first of many requests. "Ma ma, my boy has sore eyes." "My child has a cough and cannot get rid of it." I have indigestion so bad that often I cannot eat or sleep"; and each in turn is dealt with to the best of the Englishwoman's knowledge.

Presently, our engineer who had departed, returned. "Ma ma," he said, "there is a young man over there who has had malaria for many days and is very ill. Will you come?" "He is very weak and afraid he is going to die," chimed in one of the women. The Englishwoman arose and followed the engineer along the narrow slippery bund which formed the only pathway not under water. A hundred yards brought them to the patient's house. A number of spectators had gathered in the front portion of the house which formed sitting and dining room in one. There were several also in the sleeping apartment behind, in which the young man lay, but these except for the grandmother and one young friend who might be of use, were asked to depart. The patient lay on a mat on the floor, his head on a pillow, a blanket over him, in a paroxysm of trembling, his face the expression of fear and dismay. The room contained no furniture except the thick cottony mosquito nets which were caught up to the roof and fastened to the walls. A tiny opening a foot square formed the only window, but through the loosely plaited bamboo walls some light and ventilation penetrated.

At the sight of the Englishwoman a ray of hope dawned on his face. "Oh, mama, mama, for pity's sake give me medicine, or I shall die! For pity's sake!" he repeated. "Of course I will do so," she said. "And I don't think you need be afraid. Do as I tell you, and God will soon make you better." Questions asked and answered, pulse and temperature taken, she administered an ordinary, simple dose, and afterwards a hot drink. His

face too had been smeared with black dirty paste, to lower the temperature they said, and no water had touched hands, face or body for nine days past. A warm sponge brought further relief and more settled hope. "I will go now and return to you later, and you can give him as much hot milk as he can drink," said the Englishwoman, knowing that that would be little enough for the Karens do not like milk. "Oh, thank you, thank you," he said, "How glad I am that you came. No one had medicine and I should have died. I should surely have died." "It is God our Father Who sent me Whom you must thank," she said, and returned to take part with the rest in their evening worship.

The Burmese priest, the teacher of the new mission school, with his pupils, and the catechist in whose district the village lay, were squatting round two dim oil lamps, awaiting our arrival, while a little away from them gathered the onlookers anxious to see something of the worship of this wonderful God of Whom they had heard.

The service consisted of a shortened form of Evensong, two hymns and a simple but telling address on the Fatherhood of God and the Brotherhood of man. And the people silently listened: some with intent faces and others with more levity. How different was the knowledge of this great powerful Spirit Who was their Father and their God, from the dread of the spirits whom they feared, and who were the authors of evil, and whom they constantly sought to propitiate by offerings of food and drink. The service being over, the children departed, but adults still lingered to ask questions concerning the new religion, and long after the women folk had retired, the Englishwoman could hear the quiet earnest voice of the priest as he explained their difficulties.

Dawn, and still raining! and new applicants for medicine. About 8 a.m. we wended our way to the school thirty yards away, a large bamboo hut built well above ground. A blackboard and easel, two or three scripture pictures and several pictures of animals, a chair and a table for the teacher comprised the whole of the furnishing, for the children sat on the floor, slate and book in hand. They rose when we arrived and the Englishwoman talked to them of the birth of the Saviour of which they knew a little, and their bright responsive faces witnessed to the appeal which the story made to them. Parents came and listened too. Then we took our leave.

"Come again, come again soon," they said. "Come and tell us more and come and bring medicines too. Do not forget us." And despite the rain and mud and leaden skies our hearts were glad, for we knew that they meant it, and that some seed had fallen on good ground and would bear fruit ere long.

We had a six hours' journey in our little launch ; first along the wide main stream, then through a narrow creek bordered by tall grasses eight feet high, then out again into a broader stream edged on the right with thick foliage and on the left by wide stretching paddy lands. All the time the rain was falling sometimes in torrents sometimes gently, until at last we reached our next village. This time we approached with no wonder as to our welcome, for there was a slowly growing Christian community of ten year's standing, and a school with a head master and three assistant girl teachers, all of whom were old friends.

This school consisted of three different buildings, much better constructed than the previous one. It stood but a few yards from the bank of the stream, and at the sound of our horn, heads quickly appeared at the windows. The head teacher, a young man of about twenty-five, came out to welcome us, while his assistants shyly appeared at the door ways, and there was much handshaking.

In the schoolroom work was temporarily suspended, the children rose from the floor and were bidden to greet us. "You'll question them on the scripture, mama?" said the teacher, and soon we were immersed in the old, old story. They had evidently been well taught, and there was a glad and eager response on the part of the younger ones to the simple facts of the Gospel story ; while some of the older ones, especially boys, betrayed a thoughtfulness which was unexpected. Then they sang hymns in Burmese and Karen. They sang with gusto and evident enjoyment, "Anywhere with Jesus I can safely go," and other similar hymns, the simplicity of which appeals to many in the Home Land as it does to these Karens. "Hymns will be remembered when many lessons are forgotten," said the padre in charge on one occasion, and we thought of many who had been strengthened in trials and difficulties by the words of well-loved hymns.

The school was over, and the children scampered off to the water's edge to their small canoes, and away they went home. There was a temporary break in the leaden sky and the sun shone for a space upon the brown round happy faces, upon the brightly coloured *lungies* (skirts) and white *engyies* (coatees), and on the paddles which they dipped deftly into the shimmering water and on the green of the fields beyond.

The Englishwoman turned from the delightful scene and surveyed the schoolroom. These walls were adorned with pictures of the life of Christ, neatly framed with bamboo, and maps of Burma, India and other parts of the world, drawn by the older boys were also in prominence. The teacher's table was piled with books, and everything spoke of the earnestness and interest,

of the head teacher and his chief manager. One end of the room was railed off to serve as a sanctuary when the Holy Mysteries were celebrated.

In the evening there were many visitors, some in need of medicine and advice, others come to greet us and to talk. There were also sick to be visited, before the evening service, and the time fled all too rapidly.

Early next morning the gong sounded the summons to worship. It was mid-week, and the people were in the midst of planting their paddy, but the room was nearly full of men and women, boys and girls. The Englishwoman's thoughts travelled to England, with its numerous well-built Churches and its scanty week-day congregations. Here, men and women, who a few years ago had never heard the name of Christ, had risen early to come and obey their Lord. Is it that their religion is a newer thing? Is it that these men of hard toil and simple poverty are blest with the readier obedience of the child-like mind? Or is it that they who have lived so long in the comparative darkness of spirit worship have a greater appreciation of their new found Light? The service was simply but very reverently conducted, and as we sang of the "God unseen yet ever near," we knew that He was indeed in our midst.

December, 1924. Christmas. The rains are long over, the clay is hard and the mud has turned to dust. There is a nip in the morning air. The people say that it is very cold. In the daytime the leaden skies of the rains are changed for skies of blue, bright with the ever shining sun, while on this occasion even the night was luminous with the soft splendour of a tropical moon. And mosquitos were almost gone.

The Englishwoman had travelled all day up the mighty Irrawaddy to this mother of our Karen villages. She had walked from the landing place over three miles of paddy land alternating with jungle. Her baggage had been carried by willing hands, and she had arrived at the village tired but happy. The Karen priest, the first Christian (Anglican) priest of his tribe, came to greet her, a tall well built man, his face expressive of benevolence, simplicity and charm.

The lower storey of the building which usually served as a school was filled to overflowing with Christian families from the surrounding villages, eight or nine miles away. Their mats were spread on the floor ready for the night, for the launch was late and the Englishwoman had arrived after the service was ended.

There was much handshaking and greeting, for all were well known to her, and it was some time before she could escape to

a quiet meal. Her dining room was at the top of the steps on the second storey and just outside the church. But the church had been divested of its altar, which had been placed in the larger room below, and it was to be her bedroom.

Soon requests for medicine began to arrive, and a few old friends, teachers and others, gathered round for a chat. "We thought Saya Gyi was coming too," they said, "and we are very sad, for it is long since he came to our village." The Englishwoman had to explain that he had gone elsewhere and had sent her as his representative. "Yes, yes, we wanted you to come too. But some of us have never seen our Saya Gyi since he came back from England in June, and we wanted to see him so much. He is our father," they said.

Daybreak! Sounds from the room below of folk arising, rolling up their bedding and talking in low subdued voices. The Englishwoman too arose and dressed to the accompaniment of the twittering of birds in the large peepul tree near by. Through the open window the eastern sky glowed with the rising sun, and all spoke of peace and beauty.

When she descended to the room below it was filled with silent forms awaiting their Christmas Eucharist. The room, usually so dull and unattractive, presented a festive appearance. The posts were clad in graceful shining evergreens, and streamers of gaily coloured flowers and flags hid the dull grey ceiling. The altar was resplendent in a new shining white frontal and fair linen. Candles and Cross were there too, and the priest in vestments, new and bright, with his server in a clean white cassock.

The service was sung. Old familiar tunes filled the room as we raised hearts and voices in praise of the new-born King. "Young men and maidens, old men and children," and mothers with their little ones were kneeling side by side. The Karen priest spoke of the marvellous love of the Christmas message and of how we in turn ought to love God and one another. Then came the most solemn time of all, when men and women went forward to receive the Body and Blood of their Lord.

Could it be possible that fourteen years ago these reverent worshippers had never heard the name of Christ? There were men and women here whose simple Christian faith and loving kindness had drawn them very near to the Englishwoman's heart. There were girl teachers who seemed as near to her as her own kith and kin. Truly "God has made of one blood all the nations of the earth," and "in Him shall all the kindreds of the earth be blessed."

The service over, a common breakfast followed, and then all reassembled for shortened Matins, after which several of the

more prominent of the people, including the Englishwoman, were called upon to exhort the rest. Then followed the presenting, presents from England costing only a few coppers each, but received with great clapping and cheering.

Afterwards many departed home, but some stayed for a baptism service in the evening and the Englishwoman's time was busily employed in parcelling out remaining presents for a few sick, in supplying simple medicines to those in need and in bidding adieu to departing guests.

Late in the evening she talked to the Karen priest and his wife.

"Saya," said she, "I loved your service this morning. It is wonderful to think that none of you were Christians fourteen years ago. Tell me what difference does Christianity make to the character of Karens."

The Saya replied thoughtfully, "I think the difference is that they grow in love. You see, Mama, we Karens are a peaceful people who don't kill or thieve, but until we are Christians we love only ourselves and our own household, and we hate the Burmese, because, before you English came, they oppressed us. Christianity changes that; we learn to love not only our own families, but our neighbours around and all our people, and gradually even the Burmese."

His listener knew that his words were true. She knew also how much they owed in Christ to the Burmese priest who for fourteen years had laboured continually among them, in journeyings often, in weariness, sometimes in perils, but ever labouring in love and winning for Christ the hearts of those whom so many of his nationality despised. She thought of the numbers of Karens still untouched by the Gospel, of the many requests for schools and Christian teaching, of the constant cry for more English workers, and of the saddening refusals from mission headquarters because of the lack of funds.

Then her thoughts travelled back to the missionary hearted Christians in England through whose interest, gifts and prayers, this work had been able to progress, and to the English priests and others who had left their homes in the old country that they might carry the Gospel to the uttermost parts of the earth. These at least, though few in number, had realised the privilege of their Christian upbringing, and in gratitude and obedience were letting their light shine among men.

Looking forward into the future, she saw the day when these simple-hearted Karens would be to them a crown and rejoicing.

SPECIAL THANKSGIVINGS AND PRAYERS.

- For the blessing on the Girls' School at Shwebo.
 For the enrolment of 80 King's Messengers at Moulmein.
 For the witness of Michael Su Shwe (R.I.P.).
 For the visit of Father Winslow to Rangoon.
 For the successful working of the Children's Hospital and School at Mandalay under a terribly depleted staff.

- That the eloquence of God's Spirit working in the hearts of those parents who have blind children may lead them to trust the missionaries and seek their aid.
 For a little Buddhist girl at St. Agnes School, Moulmein, that she may be baptised.
 That all workers may be strong to do God's work and patient and helpful to His little ones.

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, Rev. W. F. Cotton, Misses England, Sumner, Warlow, Fleck 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—Dr. M. Blakeston, Nurse Cam, Miss Watson. Out-stations at Maymyo, Madaya Maymyo—Rev. N. S. Asirvatham, Tamil Priest, and School and Congregation. Rev. C. E. Garrad.

English Work.—S. Mary, Mandalay—School—Misses Upperton Seeley 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 Ewin. Kyaiklat Church and School—Rev. D. Po Sah. Mingaladon—Blind School—Rev. W. H. Jackson and Mr. Law. S. Mary's Normal School—Misses Roacoe, Hurden and Cooke.

Chin and Burmese Work from Prome—Rev. C. R. Purser, 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—Mr. E. S. Williams. Girls' School—Misses Colbatch Clark, Hearn, Eicke, Johns. G.F.S. Work—Mrs. Balcombe.

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

Bishop's Home for Girls.—Miss Jameson.

Burmese Work.—S. Barnabas' Mission & Syriam—Rev. E. H. Cox and Rev. P. San Nyun. S. John's College—Rev. H. McD. Wilson, 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 Chyong.

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 Fairclough, Miss Burnett, and Miss Collier. Tavoy and Mergui—Aykab, Sandoway, Kyaukpyu—Rev. A. A. Braund.

DIOCESAN AND LOCAL SECRETARIES.

- 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.
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- 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.
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- 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 INTERCESSION 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.

STUDENTS' FUND.

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

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.

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.

COLLECTING BOXES.

These can be obtained of the General or Diocesan Secretaries

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.

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., Oriel 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 (<i>Archdeacon</i>) (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—(on furlough)	..	1914
Rev. W. R. PARK, B.A., Exeter College, Oxford—Cathedral	..	1912
Rev. G. A. R. THURFIELD, 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.**Boys' School.**

Mr. TRESHAM.

After-care of Blind.

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 (on furlough)	.. 1906	Miss EICKE	.. 1922
Miss JOHNS, B.A., Bristol	.. 1924		

S. Mary's School, Rangoon.

Miss LAUGHLIN	..	1897	Miss DRUITT	..	1909
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S. Mary's Kermendine, Normal, Practising and Blind Schools.

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

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

Sisters LOIS, AMY, ELSIE, HARRIET.	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.

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

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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