

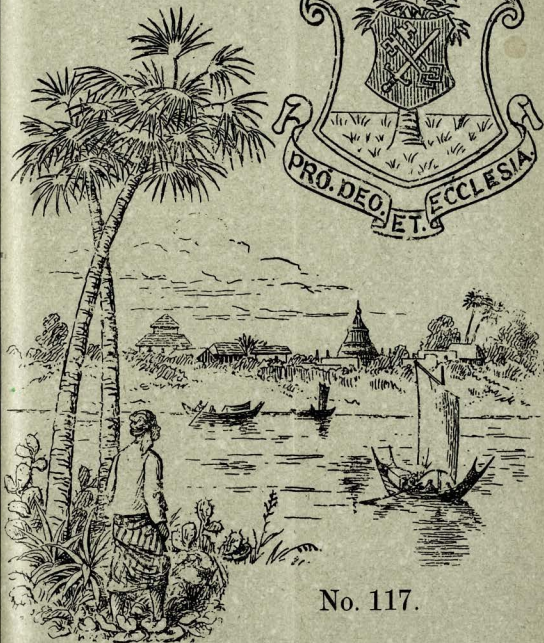
JANUARY, 1926.

QUARTERLY PAPER

— OF THE —

**Rangoon Diocesan Association.**

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



No. 117.

**Price SIXPENCE.**

**ANNUAL SUBSCRIPTION AND POSTAGE, 2/-**

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—(on furlough) . . 1906  
 Rev. A. J. HOUGHTON—Monhyim . . . . . 1925  
 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 (*Burmese Priest*)—Kyaiklat . . . . . 1901  
 Rev. S. PO THET (*Burmese Priest*)—Kemmendine . . . . . 1901  
 Rev. H. M. STOCKINGS, S. Augustine's College, Canterbury—Shwebo 1886  
 Rev. P. SAN NYUN, (*Burmese Priest*)—Syriam, Rangoon . . . . . 1918  
 Rev. S. MAUNG TUN (*Chin Priest*)—Kemmendine . . . . . 1921  
 Rev. N. ON BWIN (*Talaing Karen Priest*)—Kemmendine . . . . . 1921  
 Rev. H. McD. WILSON, M.A., Oxon, St. Johns'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  
 Mr. G. ROBERTSON, S. John's College, Rangoon . . . . . 1925

### 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 (*retired*) . . . . . 1911-25  
 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. O. 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 OHO (Priest)—Thrawpu	..	..	..	..	1922
Rev. SHWE LEH (Priest)—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.**

DR. S. ASIRVADAM

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. R. S. CLACK, M.A., Oxford and Lichfield Theological College—Bassein	..	..	..	..	1907, 1915
Rev. T. FISHER, S. Augustine's College, Canterbury—Insein	..	..	..	..	1898
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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## SPECIAL THANKSGIVINGS AND PRAYERS.

For the calling Home of Violet.

For the restoration to Communion of the lapsed Tamil priest, Gnana Prakasam.

For the baptism of Indian Coolies at Moulmein on Christmas Eve.

For the steadfastness of Christians at Shwebo.

For blessings vouchsafed to the Royal School, Mandalay.

For the missionary vocation manifest in certain lads in Burma this S. Andrew's tide.

For the blessing vouchsafed to Miss D. Atwool's tour in the Winchester Diocese.

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That Gnana Prakasam may persevere and in due time be restored to the priesthood.

For a little Buddhist girl at S. Agnes School, Moulmein, that she may be baptised.

For steadfastness for the Indian Christians baptised on Christmas Eve.

For God's blessing on all Chinese Christians in Burma.

That the schism beginning to appear amongst the Indians in Rangoon may be speedily healed.

That we may all fight shoulder to shoulder in the battle of winning Burma for Christ.

That the passing of the Indian Church Measure may be to God's glory, and the fulfilling of His Purpose.

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## 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: Revs. W. F. Cotton, E. W. Blythe, C. E. Garrad and J. G. Lister Misses Sumner, Warlow and Selby. 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 Carn, Misses Watson, Dathie, Dyke and Gravenor. Out-stations at Maymyo, Madaya Maymyo—Rev. N. S. Asirvatham, Tamil Priest, and School and Congregation.

*English Work.*—S. Mary, Mandalay—Ven. Cowper-Johnson. 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, Ohindwin, Monywa, and Kyaukse, and Oil Fields.

*Home.*—Winchester Diocesan Association and Secretaries.

# RANGOON

## DIOCESAN ASSOCIATION.

### QUARTERLY PAPER.

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 VOL. X. 9.

JANUARY, 1926.

 No. 117.
 

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*General Secretary :—*

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

*Telegrams : HINXTON.*

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

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

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### EDITORIAL.

During January, 1926, we are asked to think of the Call of the World to the Church. The Bishops of the Church of England, acting corporately, have published their resolve to put before the Church the vision of the world as the field for Christ. Accordingly the Missionary Council of the National Assembly has tried (1) to gather from every Missionary Society what Dioceses overseas are doing and planning, and (2) to publish the details in reports which shall be alive and practical. During the week following the Feast of the Conversion of St. Paul, the Bishops and some 4,000 Delegates, from every Diocese in England and Wales, will meet in solemn convention at Westminster. The reports of the Missionary Council, four in number, dealing with Africa, the Moslem world, India, and the far East, and representing the pooled experience and knowledge of all the Missionary Societies,

will be presented, studied, and prayed over by the whole convention; then they will be debated by the Delegates of each Diocese in separate session, and it will be considered how best to present them to each Diocese, so that the Vision shall reach through to every member of the Church. Bishops and Delegates will then go back to stir up their Dioceses.

Call, and opportunity, are alike great. Many doors are opening. Shall we be equal to the task. We are asked to pray that fear may come upon the whole Church, the fear at being faced with tremendous responsibility, and of being afraid to face it.

\* \* \* \*

For a while we are to lose sight of the part in the whole; but there is no doubt as to what ought to be the result of the St. Paul's-tide Convention—a much more general awakening of the Church at home to the needs of the Church abroad than anything we have yet experienced. Missionary Missions and Missionary Schools have done and are doing, splendid work—digging people out of their limited parochialism—but this is something much more ambitious. But what if it fails! Humanly speaking it seems bound to fail! Impossible to meet the insistent calls for men pouring in from every part of the Church abroad, in the present understaffed state of the Church at home! But with God all things are possible, and we remember the awakening which resulted from the institution of the annual St. Andrew's-tide intercessions 60 years ago. So the Church is again falling back on Prayer.

\* \* \* \*

The call for men to work in Burma has been fairly insistent this last 25 years, but never so urgent as now. Letter after letter says that the position is getting desperate. The Bishop of Rangoon's letter on the subject has appeared in many of the English dailies, as well as in the Church papers. He points out that of the seven Government Chaplaincies, three will cease to be supplied by government on the 1st of April, owing to the new scheme of reduction and redistribution of Chaplains. The Chaplaincy of the Andamans and Car Nicobar is vacant, and the terms of service of two other Chaplains who went out under agreement with the Bishop are just coming to an end and they are leaving. Other vacancies are likely to occur, but this much is certain; *the Bishop is faced with the prospect of no fewer than six vacancies out of fourteen posts.*

\* \* \* \*

The vacant posts—St. Philip's Rangoon, St. Matthew's, Moulmein, the Oilfields, Kalaw, Bhamo, the Andamans and Car Nicobar, with description of the work and the stipend offered,

are given on a leaflet which is being inserted in this issue of the Quarterly Paper, and we ask our readers to press them on the attention of any clergy they know, with enthusiasm and youth and strength for the work. We do not grudge good men leaving our parishes for other spheres of work at home, if they are to gather fresh and useful experience. Do not let us grudge them then overseas, and to our bretheren who are cut off from the spiritual privileges of home. So much depends on the moral tone of the English race, but that moral tone is in much danger of deterioration away from the sight of the Church Tower, and out of sound of the Church-going bells. It is a sacrifice well worth making—just a few years service in the Church overseas—and it is a sacrifice which greatly enriches the man who makes it.

\* \* \* \*

The posts in question are for work amongst English speaking people, but it must not be forgotten that vacancies in that work always react adversely on our Missions, and throw a heavier burden on the Missionaries. They are already fully engaged on their special work, but they cannot leave their white brethren unshepherded. At Moulmein, to take only one case, where the Missionary-in-charge urgently needs assistance for St. Augustine's Church, with its three congregations, Burmese, Tamil, and Chinese, and where his evangelistic work in the jungle must be almost at a standstill, this need of clergy to minister to Europeans has caused him to bear on his already overladen shoulders the charge of St. Matthew's Church with its two schools.

\* \* \* \*

There has already been some response to the Bishop's letter. The Rev. E. S. Stevenson, assistant curate at Higham Ferrers, will sail on 19th February, for work under the Burma Additional Clergy Society. Also the Rev. K. S. Procter, assistant curate at Christ Church, Woking, has promised to go out, but he cannot leave England till the autumn. One priest is seriously considering whether he cannot leave his wife and children at home and go out and relieve the strain for a period of three years, and Bishop Knight and the Committee of the R.D.A. are trying to make this financially possible for him. We beg all who use the Burma Band of Prayer leaflet, or the special Thanksgivings and Prayers published on a later page to make the need of clergy to work amongst Europeans a very special subject of prayer.

\* \* \* \*

Miss Burton is sailing this month to take up combined G.F.S. and Mothers' Union work in Rangoon. Miss Brogden is by now at Toungoo; she is to do evangelistic work, working with Miss Fisher, and eventually succeeding her, when Miss Fisher retires



at the end of her 23 years service in May. Miss Amy Dyke, and Miss Janet Duthie sailed in October. Miss Duthie is taking Miss Patch's place at the Queen Alexandra Children's Hospital, at Mandalay, and Miss Dyke will do evangelistic work. Both will be working under the Winchester Mission.

\* \* \* \*

On St. Luke's day at Toungoo, and in St. Luke's School Chapel, the Bishop ordained to the Priesthood two Karens, Po Cho, and Shwé Lew, who had been serving as Deacons in the Karen Hills. We are told that copies of the Karen Bible as recently printed by the Bible Society in agreement with the American Baptist Missionary Society (which contains the transliteration of the word "baptize" in the margin with the Karen word meaning to "dip" in the text) were presented to the candidates.

\* \* \* \*

The last sentence recalls an old controversy, which now seems on the way to be amicably settled, a controversy not so much between the Church of England and the Baptists, as between the latter and the British and Foreign Bible Society. *Judson's* Translation, of which the American Baptists were justly proud, "translated" baptize by expressions which practically settled that immersion was the only way. The Bible Society, which prints the Scripture "without note or comment," and puts them at the disposal of all religious bodies, has always insisted that the word should be "transliterated," *i.e.* rendered as it stands into the vernacular, and this has always been the custom of the Church. The controversy seems now to have been settled by a compromise.

\* \* \* \*

For information of our readers we beg to state that the Rev. C. E. and Mrs. Garrad are at Bures, Suffolk. The Rev. E. W. and Mrs. Blyth are at Northrepps Rectory, Norwich. Miss Selby should also by now be in England.

\* \* \* \*

The Rangoon Church Case—as the papers styled it—is over. The evidence against the Bishop and Mr. Kemp broke down, and the case was dismissed. So ends a matter which has wasted much of the Bishop's time and has been most distressing to him, but we suppose that it was necessary to endure it in order to show the essential fairness of British justice. It has not, however, been allowed to interfere with the progress of the Tamil work, as the following paragraph from the *Rangoon Diocesan Magazine* will show:—

“For several weeks past work has been going on steadily with the foundations of the new St. Gabriel’s Church, Rangoon. Before long we shall see the walls rising. The fine school already built, and the new Church now in course of construction, representing the twin activities of the Mission, will present an imposing appearance on this splendid site. Mr. Kemp and his Tamil congregation have just cause for pride in the work so far advanced.”

\* \* \* \*

The Indian Church Measure bulks largely in any communication that reaches us. The Metropolitan of India, Dr. Westcott, now in England, expresses his disappointment that people at home know so little about the Church in India, and of the fetters which limit its freedom. Here are some of these limitations as he expresses them. “The Episcopal Church in India is merely an extension of the Church of England into that country, and, as at home, does not elect its own Bishop. . . . . The Bishops are bound to administer their dioceses in accordance with the ecclesiastical Law of England. . . . . The Metropolitan, with his twelve suffragan Bishops, is subject to the general supervision of the Archbishop of Canterbury.” And yet “while thus subject to the Ecclesiastical Law of England the Church in India has no representative in the National Assembly which sits to frame laws. . . . . without any special knowledge of, or thought for, the peculiar needs of India.” Meanwhile the policy of the Imperial Government is gradually to make India self-governing, and the day may come when all legislation affecting the Church in India will have to be effected through the Legislative Assembly in Delhi, a body largely composed of non-Christians.

\* \* \* \*

Bishop Westcott asks us to remember that fundamental principle of national Churches for which the Church of England stands. “It is not a sect which seeks to propagate itself in every country, but the Holy Catholic Church by representation within the limits of that country whose name it bears,” and he quotes from the preface on ceremonies at the beginning of our Prayer Book: “And in these our doings we condemn no other nations, nor prescribe any thing but to our own people only: for we think it convenient that every country should use such Ceremonies as they shall think best to the setting forth of God’s honour and glory, and to the reducing of the people to a most perfect and godly living, without error or superstition;” and also from Article xxxiv: “Every particular or national Church hath authority to ordain, change, and abolish, ceremonies or rites of the Church ordained only by man’s authority, so that all things be done to edifying.”

Bishop Westcott points out that nowhere within the Empire, save in India, has the Church of England failed to put into practice the principle for which it stands. The Churches of Australia, New Zealand, Canada, Ireland, Scotland, South Africa, are, like the Episcopal Church in America, self-governing.

\* \* \* \*

Meanwhile today there are over 538,000 persons in communion with the Church of England, of whom 72 per cent are natives of India, and a further 8 per cent domiciled in India. The European temporarily resident in the country forms but a small proportion of the membership of the Church, and while it is essential that his special needs should be provided for, this need not and should not entail the denial of that freedom of self-government to the Church which its circumstances demand, and the Church of England believes in.

\* \* \* \*

That there is a good deal of alarm among European communities over the Indian Church Measure is clear from a letter written to the Rangoon Diocesan Magazine (Sept), and the report of a meeting at Kasauli in N. India, where a resolution was carried, protesting that the proposed separation of the Church in India from the Church at home would be most destructive to the European, Anglo Indian, and Indian Christian communities. This resolution was carried at a meeting where Canon Western, Secretary of the Lahore Diocesan Conference, and one of the drafters of the proposed Constitution, had been explaining the Measure, and pointing out in particular the various safeguards, moral, legal and constitutional for the European communities; for it must not be forgotten that not only will our present Prayer Book be taken over as the book of the Indian Church, but it has also been agreed to insert a clause in the Measure securing that it shall always be legal for the English speaking congregations to use the services as they stand in the present book, without the changes which an Indian Church may find it necessary to make.

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## THE BISHOP'S LETTER.

*[This letter reached us just too late for the October issue.—Ed.]*

BISHOPSCOURT, RANGOON,  
5th October, 1925.

My dear Trotman,

I have just got the July issue of the Quarterly Paper, and its arrival reminds me that I owe our faithful band of supporters in England a letter.

In the first place I must congratulate Mr. Cooke on the

amount of money that he has been able to gather in for our work in the past year. Of course we want every year to be a record, and I believe this is a record. We are indeed most grateful.

Certainly the first of our needs at present is that of priests for our work among the English-speaking people. I have just been sending letters to the "Guardian" and the "Church Times," appealing for men, which I hope they may print. I have been pointing out that our English work now is divided into fourteen chaplaincies. Until lately seven of these were filled by Government chaplains; now we lose three Government chaplains and have to fill their posts with men who come out under agreement with the Bishop and his Council.

We offer priests who come for this work £50 for initial expenses, passage out, £860 a year, with quarters, while they are working in the Diocese; passage home with £10 bonus after three years, or, better still, passage home with £40 bonus after five years.

Our supporters will easily understand that owing to the suppression of Government chaplaincies, we have far heavier expense than before to meet in filling posts in our English work. Government, however, makes us some allowance for every chaplaincy suppressed and this will enable us to pay our way. Next year I shall be faced with no less than six vacancies out of the fourteen posts. I hope our supporters will all pray and work that these posts may be filled.

I have sent home a list of the posts to Bishop Knight, and I have no doubt that he will be circulating the particulars I have sent him.

Perhaps the post I am most anxious about at the moment is St. Philip's, Rangoon. Mr. Smith's time ends early next year and he will be leaving. At present I have no one to take charge of that important parish.

I have now, also, had a telegram from Mr. Ford, who went to England in the Spring uncertain whether he would return, to say that he is not returning. Moulmein chaplaincy, therefore, is in the charge of the missionary at St. Augustine's, and that is not at all satisfactory on either side.

Probably you have already heard that Blyth has broken down again at Port Blair, so that important post needs to be filled. It is a post for which we can take a married man. Incidentally, it is sad to think that owing to Blyth's breakdown there is again no one to look after the people at Car Nicobar. I have just heard from John Richardson, the Nicobarese Catechist

there, that one of our teachers in the school has fallen badly, and that is very serious in such a small and marked community as the Christian people are there. I do hope we shall find a man to succeed Blyth and to look after these people.

I am writing just after the Michaelmas festival when all our Burmese and Karen people from the Delta come into Rangoon. This year they were all entertained at St. John's College, and both sides are delighted at the success of the festival. Both the Staff and the boys at St. John's turned to with a will to entertain the visitors and, of course, were happy in doing this good work, just as their guests were thoroughly gratified at the way they were received. We had a delightful service in the Cathedral on Michaelmas Day morning, when the whole Nave was full of Burmese people. This is all the more remarkable as we have been having a strike in the Irrawaddy Flotilla Co., and a good many steamers have not been able to run. The difficulty, therefore, of getting into Rangoon was greater than usual. If it had not been for this difficulty I think the gathering would easily have been a record one.

We are face to face with a good deal of expenditure that we would gladly avoid. I hate asking for help with buildings rather than for personal work. We have, however, always to be going on with our buildings and there always seems to be some new task in front of us.

We are at present, of course, in the midst of rebuilding St. John's College, and large funds have got to be found before that work can be finished.

We must also make a great effort soon to finish St. Philip's Church, and to give it a solid roof that does not respond like a Karen drum to every shower of rain that falls. We must also give the Chaplain of St. Philip's a house to live in. The flat in which the Chaplain lives at present is undoubtedly a danger to his health.

Then, again, we are face to face with the need of providing more class-room accommodation for our Diocesan Boys' School; the School is now altogether too cramped and we propose to put up a new building with class-rooms only.

Then, again, there is Mandalay Church calling out for rebuilding. William Garrad has that in hand and is getting on well with his task, but there is still much to do before the building can be actually undertaken.

Now there comes before us yet another task. The old timber buildings of St. Luke's, Toungoo, are getting to the end of their

life and a really magnificent opportunity has occurred of obtaining a fine site for the whole of our missionary work at Toungoo.

The Military Police at Toungoo have moved away and left a splendid site behind them. Moreover, we are liable to lose the site of St. Peter's Mission, which we now occupy, under the peculiar terms of the will that left us that land. In 1939 we shall have to give up the site, as the American Baptists have arranged with the heirs of the lady who made over the site to us for a time, that the land shall be theirs after that date. If we can take over this site left by the Military Police, we shall be able to place on it both our St. Luke's Mission and also St. Peter's Mission, and I am glad to say that the Karens have agreed to the two Missions being on the one site. We thought at one time that they might not agree to this. As they have done so, it seems quite clear that we ought, if possible, to take this opportunity and move the whole of our work at Toungoo from its old quarters to this new site. We can only do this if the Government will give us permission to sell our old St. Luke's site and will also make us the usual building grants. Even so, this move is a tremendous financial undertaking. Still I believe we ought to face the task and we intend to do so.

Another happy little incident of the past few days has been a visit to the new launch presented to St. Michael's, Kemmendine, by the parish of St. Mary, Stafford. The launch is exactly what our missionaries require. It is almost the same size as the old one though a little broader, but it contains just the accommodation that they need for health, which the old launch did not contain. It is also a more seaworthy boat and has a more powerful engine, which will enable it to face rough weather with greater safety than the old boat could do. We are most grateful for this valuable gift. I shall hope to hold a little dedication service on the new boat when she returns from the expedition on which she started on Saturday.

Probably you have seen that I have been having a good deal of trouble with a part of our Tamil congregation. The matter is still *sub judice* and therefore I must not write about it at present: it is all very sad, but I hope that when the trouble is over we shall find that the air has cleared and that we shall be able to go along with a better spirit than we have had for some time past, and it is the spirit, and not the numbers, that matters.

With best wishes and thanks to all our good supporters.

Yours very sincerely.

R. S. RANGOON.

## NEWS FROM THE FRONT.

Gathered from the *Rangoon Diocesan Magazine*, the *Annual Reports of the various Missions*, *Letters Home*, and occasional publications such as *S. John's College Chronicle*, *Mountain Men*.

As this is the fifteenth annual report issued by the Kemmendine Mission, a few words by way of retrospect may not be out of place. During the past fifteen years there have been two main lines of development. At Headquarters we have built up the Mission to the Blind and the Vernacular Normal School for the training of teachers. In the districts—and especially in the Delta area—we have opened up a chain of schools which virtually secures a Christian education in his own village for every Christian child belonging to the mission.

About the Mission to the Blind, something will be said later; it will be sufficient to mention here that the chief purpose we had in view in initiating this work was to impress on our people that Christianity is not merely a theoretical system to be learnt in school but a life of service issuing in the practice of love. We cannot believe that our people will forget this as long as the Mission to the Blind stands in their midst.

With regard to the village work, the number of schools has increased from nine to 56; the number of teachers from 40 to 175; the number of school children from 700 to 2758; the number of the baptised from 1000 to 3126.

We are aware that these figures in so far as they are a mere counting of heads are valueless; in so far as they invite comparison with more flourishing missions they are insignificant, but as an indication of the working of the Spirit of God, of the devotion of obscure and humble workers, they have their value. If there is no ground for complacency there is also no need for despair. Sometimes we feel as if there was no movement at all, but looking back over a long period we can see that this is not so.—*E pur si muove*.

The Divinity School, so long associated with Kemmendine, was in 1915 removed to Upper Burma. The members of the Winchester Brotherhood at Mandalay were in every way better qualified for this work than we. In recent years, however, the staff at Mandalay has become even more attenuated than that of Kemmendine, and as a temporary expedient the Divinity School has again been restored to Kemmendine.

At the present moment all the four students (of whom three are Pwo Karens) hail from the Kemmendine district, so it is particularly appropriate that it should come back to us just now.

The work of teaching the students is very congenial and absorbing, but we must nevertheless earnestly desire rehabilitation of the Mandalay Mission so that this work may receive the single minded attention which is its due. At Kemmendine the distraction of numberless administrative duties makes it impossible for us to do this work adequately.

The Delta and Chin Mission is being drawn year by year into closer and more intimate association with S. John's College. This is much to be welcomed as it achieves the twofold purpose of holding up a high educational standard before our jungle folk and of identifying S. John's with definite missionary work.

The Karen Christians need to be on their guard against developing a spirit of excessive nationalism. They have to learn to get on with their Burmese neighbours, to absorb their culture without abandoning their own Christian principles. Christianity has nothing to fear from culture; all truth is potentially included in Him who is the Truth.

For the Karens to shun the Burmese because they are Buddhists involves a great loss of culture to themselves and also the virtual abandonment of the evangelisation of this Province which, if it is accomplished at all, must be accomplished by the Karens.

At S. John's, Burmese, Karen and Chins live side by side together with a small number of Anglo-Indians. This mixture of nationalities is not without its dangers and difficulties, but the Catholic Church is committed by its very nature to facing dangers of that kind.—*Annual Report of S.P.G. Mission, Kemmendine.*

S. John's has been the scene of great building activity during the past three months. In one corner of the compound the new Chapel is rapidly rising up from the old foundations put in nearly 20 years ago. In the centre of the compound the coolies are every day at work on the new main building which is being built on the site of the old Orphanage building. The new school hall is expecting its roof very soon, while in still another part of the compound we have been deeply interested in watching the digging of the new artesian well, a most interesting and, in our case we are glad to note, a most successful operation. A good water supply is one of the first essentials of a school with a large boarding establishment, and this we now seem to have. We are most grateful for the interest and skill of those from the Irrawaddy Flotilla Company, Limited, who took part in this undertaking. The well is 144 feet deep and the water has been examined both for bacteria and for chemical impurities with a satisfactory result. The financing of these building operations is a somewhat serious problem. As far as the Chapel is concerned we have the money in hand, but we cannot say the same of the new main building or of the well. The new main building is to cost Rs. 125000, of



which Government have sanctioned a half grant. We still lack nearly Rs. 20,000 to make up our share, and it appears likely that the school will be in debt to the Standing Committee of the Diocese at the end of this year. However our Old Johnians and other friends are still coming forward splendidly, and Saya Montgomery is still on his travels, so we hope for the best.

As far as the well is concerned the finances are most uncertain except that we hope Government will give us a grant equal to half the cost. The total cost of the well, with the pumping machinery tank and pipes, is Rs. 7,588. Is there any old Johnian or other friend who could find half this sum and so give his name to the well, a name that would be honoured while S. John's lasts? —From "*S. John's College Chronicle*."

Some six months ago the Bishop received a letter from the Rev. C. R. Simmons in Bangkok, asking whether this diocese could help him in any way to begin missionary work among the Karens in Siam. A Karen who has been in the Siamese Forest Service for a considerable number of years wrote to Mr. Simmons begging him to send teachers to the Karens. He pointed out that there were large numbers of Karens in the hill tracts and in the plains to whom no Christian teachers had yet been sent. Mr. Simmons is the only missionary of the Church of England in the whole of Siam, and his time is fully occupied with work in and around Bangkok, but he felt that he could not turn a deaf ear to such an appeal. Hence his letter to our Bishop. The Bishop passed the letter on to us, and we have agreed to co-operate with Mr. Simmons if he sees his way to establish a Mission to the Karens. It is a far cry to Siam, but we have had it in mind more than once to plant an outpost across the border, and our idea was to enter Siam by way of Papun, which would have meant working in the northern part of the country. Four years ago a party led by Mr. West crossed the border and made its way to a Karen village in the hills where we knew there were Baptist Karen teachers at work. The information gathered from the Baptist teachers led us to drop the idea of attempting work in Siam for the time being, especially as we discovered what seemed to be a promising centre for new work in the Lomati district.

But now Siam has presented itself again as a possible new field of work, but our part will be that of helpers only. Responsibility for the venture will rest with the Church in Siam. Moreover the Karens Mr. Simmons has in mind are not in the north, but in central and southern Siam, and we should reach them by a different route—through Moulmein and Kawkaeik. The chief ways in which we can help are by supplying trained catechists and school teachers and by providing the literature in Karen that will be needed.

But it will be useless to attempt evangelistic work in Siam unless the S.P.G. can undertake to support it by sending a missionary to take charge of the work. In the meantime, in order to collect accurate information, we have decided to send a party into Siam in January to investigate. We hope to take with us some of the senior members of the Catechists' Training School, for it is among these men that volunteers must be found for the work. We hope also to effect a meeting with Mr. Simmons and discuss plans for the future with him.

The result of these investigations will enable Mr. Simmons to decide whether he is justified in asking the S.P.G. to establish a Karen Mission in Siam. Much depends on this journey—more than we can foresee may come of it. We ask therefore, for the prayers of our readers for all the members of the party, both English and Karen, that being full of faith and the Holy Spirit they may have a right judgment and find divine comfort in all difficulties. And in-as-much as the cost of the journey will be great and cannot be met out of ordinary income, we shall be grateful if any of our readers will make a special contribution. The cost of the journey is estimated at about Rs. 450 (£30).—*From "Mountain Men."*

When is a brotherhood not a brotherhood? This is not a riddle, but a serious question, and for some of us a very serious question. In a Buddhist country like Burma with its hundreds of celibate teachers, brotherhoods might seem to be an obvious way of working for Christian missionaries; but the only brotherhood the Anglican Church has started in this country is now dying for lack of brothers. A reference to the end of this report will show that the Brotherhood Account closed on December 31st of last year, but it can be re-opened if the right man or men will quickly offer themselves to join it. Young blood is required and keen enthusiasm for the Faith, for in this country of Burma we are up against a hard thing. One's natural modesty might prevent one from thinking that the lack of progress could be due to anything but one's own deficiencies; but a few weeks ago, it was very comforting to receive a visit from the secretary of the National Christian Council of India, Burma, and Ceylon, and to be told by him that as far as he could see, the missionaries in Burma had a more difficult task before them than those in most parts of India. We want then a man or men for an uphill task, to help in the struggle, and to revive our faith in God and our hope in God, for we get downhearted at times.

The last twelve months have been a period of change in Mandalay in a more than usual degree. In a sense, change and decay go together; in a sense, change is necessary to growth. The Church compound has changed. Former members of the

Mission will at once miss the old house built for Dr. Marks by King Mindon. It had stood for more than 65 years, and like many of the other old wooden buildings in the town, was worn out. It was a building with 108 posts, half a dozen of which had given way, and it was breaking its back. The old house was carefully dismantled, the timber reshaped and re-erected, and now instead of one building with three families living in it, there are three separate buildings of two stories, complete with cook-house and other outhouses. We have tried to look ahead in putting them up, and our native clergy now have houses likely to last for many years, and equipped with bathrooms and other conveniences. A new well has also been sunk in the compound during the year.

Since the last report was written, a landmark in the history of the Royal School, at Mandalay, has been removed, in the person of Saya Ambrose. After teaching in the school for thirty-eight years, he finally left us last October. Serving under different Heads, and working with many Principals, Saya Ambrose proved himself a tower of strength to each. Latterly, his health had not been good, and he felt the work was too much for him. Methods of teaching, the increase of work and the general activities of the school, all necessitated more energy than formerly, and so Saya Ambrose withdrew from active work, and now receives a small pension from the mission. If he could be persuaded to write a history of the school during his service, it would be an interesting document. Among the Burman teachers I have known, Saya Ambrose was the most conscientious and hardworking. Fortunately we were able to engage in his place another Christian, B. G. Isaac, who for several years has acted as headmaster of our school at Myittha, so that the strength of our Christian staff remains the same.

This raises what I consider is the most pressing problem of the day in regard to our mission schools, namely, the supply of Christian teachers. They cannot be obtained, especially trained men teachers, because Christian boys and girls, members of the Church of England, will not take up teaching as a profession. It is an economic question, and will not be solved until the Diocese considers it from that point of view. To me, it is a vital matter affecting the very existence of our schools as missionary agencies. Each time a vacancy occurs in the staff, every effort is made to secure a qualified member of our Church for the post, and I am rarely successful. I hope the Diocese will deal with this problem and so help me to develop and improve the most important section of our work—the Religious Training of the students—which at present, in my opinion at any rate, is not satisfactory, owing to the lack of Christian teachers. At present, even with the assist-

tance of the Head of the Mission and Saya Chit Tway, it is not possible to give proper religious instruction to the whole school, and when it is remembered that both Mr. Garrad and Saya Chit Tway have duties which frequently prevent them from attending school, my difficulties will be understood. The religious instruction of the Christian students is never neglected, but that is not enough. With an ever increasing number of non-Christians coming to the school, unless we can get a regular staff of Christian teachers, we are missing great opportunities.—*Annual Report of Winchester Mission to Mandalay.*

I do not think that I have written to you for a long time. We have just finished the Diocesan Council meetings in Rangoon, and as usual they are rather wearisome and tedious. We up country people never like the Rangoon rain, and that combined with a plethora of meetings is tiring. (Something is going very wrong with my typewriter, I don't quite know what). This year I had to preach the conference sermon in the Cathedral and I was rather nervous beforehand, but when the time came, a thunderstorm coincided with my part of the service and I was quite drowned. Since then we have been having our Dedication Festival here, and quite an inspiring time. The old Church was quite packed full and I was rather anxious at times whether the roof would take it into its head to collapse on the multitude. Fortunately it did not do so. I estimated the congregation at over 500, and there were 167 communicants. The Bishop came and preached and was as delightful as he always is, and as pleased as he always is to be back in Mandalay. After service, we had the usual breakfast in the compound, we had 400 plates but they were not enough to go round, so that will give you some idea of the squash. Luckily there was lots of food, and the Church Council managed it all very well indeed, so that everyone went away thoroughly happy. We had a Burmese Band, too, and people stayed on until nearly one o'clock. I wish we could have services like that every Sunday, but today's congregation was rather thin (86), and looked very poor when one thought of last Sunday.

I was a little nervous last night about the old Church. About 9.30 a fire started only a few hundred yards away and there was a strong wind blowing straight in our direction. Fortunately there was also a pagoda in the way and the pagoda stopped the fire. We have had quite a lot of rain and there was plenty of water.—(*Letter from Rev. W. R. Garrad to the Rev. G. Cecil White.*)

## THE MAIDEN VOYAGE OF THE MOTOR BOAT "S. MARY STAFFORD."

We started off in our beautiful new boat immediately after our annual Michaelmas conference to visit the fifty village schools dotted about the Delta of the Irrawaddy. The boat has proved itself to be just what we wanted. It is large enough to make life tolerable in the mosquito infested areas where soldiers threw themselves overboard during the Burmese War to escape the torture, and at the same time it is handy enough to tackle the turns and twists of the smaller creeks and to negotiate the whirlpools and the treacherous currents of the parent river.

The schools which we visited were all centres of real Christian life. The Christian teachers are regarded with respect by the elders of the villages and their influence is by no means bounded by the walls of their schools. In most cases they act as honorary catechists, taking the services on Sundays and spending their spare time visiting the parents of their pupils.

In most of the villages the school building (which also acts as a Church) is of a simple type generally built of wood, but in a few of the poorer villages of bamboo. One of the most recently constructed of these schools is a really beautiful building with a low tower and a steeple roofed with corrugated iron. It must have cost several thousand rupees to build and it is important to remember that all these buildings have been put up at the entire cost of the people themselves.

We carry on board several mementoes of friends in England. The fittings of the launch were provided by Fishpond Training College; our medicine boxes were presented by the Rev. E. H. Dunkley and the Rev. N. D. M. Crossman.

At one of the villages where we stopped we found our lady missionary in charge. The teacher of the higher classes of the school had left, and Miss Hurden had taken her place for a fortnight. It requires a good deal of fortitude for an English lady to live all by herself in a Karen village in the heart of the Delta, but we found her quite happily wading about in the mud and enjoying her work in the school.

We ran aground several times during the voyage, and one night we finished up by going overboard and dragging our launch through the mud. We finally had to anchor in mid stream, and as we could not go ashore we held an improvised aquatic fête, in which the engine boy, the cook, the two missionaries and three or four school boys who accompanied us all riotously played their

parts. One lasting impression was of floating down stream supported by a life-buoy and looking up into a black sky blazing with myriads of stars.

In the ten days of our voyage we did an average run of eight hours a day and we covered at least 700 miles. We consumed 66 gallons of petrol and 32 gallons of kerosene oil and five gallons of engine oil. Our Atlantic engine went splendidly the whole time and the trip was a real pleasure to us all.

W. C. B. PURSER.

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## HOME NOTES.

### SALISBURY DIOCESE.

Miss Houseman, Secretary for Broadstone, resigned in August as she had to go into a Nursing Home. There she passed to her rest on September 26th, aged 88. We had no idea that she was of so great age; neither her writing or her work suggested it. We are grateful for her loving and faithful service for Burma.

R.I.P.

### SHEFFIELD DIOCESE.

The General Secretary paid a visit to Sheffield, and gave Lantern Lectures on October 13th, on work in Rangoon, at S. Polycarp's; the Rev. S. Snell, Priest-in-charge. There was a good audience, and a good lantern managed by Messrs. Wood and Bancroft. Collection 13/-. At Heeley, on the 14th, Vicar the Rev. A. E. Duckett. Again a good audience in the Parish Room. Mr. A. Burns managed the electric lantern. Collection £1 11s. 2d.

### S. EDMUNDSBURY AND IPSWICH.

Mr. Cooke paid a visit to Haughley, Suffolk, the Parish of the Rev. W. G. White, our Diocesan Secretary, on November 16th. Subject: Work in Rangoon. The meeting was in Church; there were about 90 present; collection 15/-. Mr. White manipulated the slides. On the 17th the lecture was repeated at Onehouse; the Rev. J. H. Newell, Vicar, presided, and Mr. White again looked after the slides. There was quite a good muster from the small and scattered parish. Collection 13/1.

On the 18th, Mr. Cooke was at Wetherden, the Rev. F. S. Ruegg, Rector. There was a crowded schoolroom, a very quiet and appreciative audience. Mr. F. Munnings and Mr. A. Ruegg worked the lantern. Collection 12/6.

## LONDON DIOCESE.

The General Secretary gave a Lantern Lecture on "The Karens," in S. Martin's, West Acton Church, on 28th October. There was a fair number present. Mr. C. R. Jupp kindly brought and worked his splendid electric lantern. The Rev. H. C. Williams, Vicar, conducted the opening service. Collection £1 7s. 1d.

S. Mark's, Bush Hill Park, October 29th. Here there were two lectures: at 6.30 to over 300 children, at 8.30 to over 100 adults. The Rev. E. S. Scroggs, Vicar. Messrs. H. and A. Gunner worked the lantern at 6.30 and 8.30 respectively. Collection, 22/-

The Annual Sale of Work was held at the Manor House, Hayes, on Friday, 6th December. During the afternoon the Rev. F. R. Edmonds gave some interesting talks on Burma and Burmese. Curios were exhibited, some of which were kindly lent by Archdeacon and Mrs. Blandford, who are now living at Southall, and were able to be present. The sum of £17 7s. 0d. was the result of the effort, of which £7 supports a boy at the Rogal School, Mandalay, and the remainder goes to the General Fund of the Winchester Mission.

## A LEGACY.

Miss Elsley who was for many years one of our subscribers, and only fell out through extreme old age, passed away last August, and left a legacy of £100, duty free, to "The All Saints Shwebo, Burma, School, affiliated with the Society for the Propagation of the Gospel." This was paid to S.P.G. to send out, and so does not appear in our accounts.

## CHICHESTER DIOCESE.

On November 25th, the Rev. C. W. Lyne gave a Lantern Lecture on "Burma, the Land of Gold," to children of S. Alban's, Brighton, and later to adults, which seemed much appreciated. On the following day the lecture was again repeated at the Diocesan Training College, Brighton, to the students and Girl Guides. The Rev. C. W. Lyne, as well as Mrs. Lyne (who worked the electric lantern), were in costume, which added an additional interest.

## PETERBOROUGH DIOCESE.

*Lois Weedon.*—A combined Sale for the Waifs and Strays and the Rangoon Mission, took place on October 20th, at which £5 was cleared for each mission.

On December 1st, there was a most interesting Lantern Lecture on Palestine given in the Church. The speaker, the Rev. J. E. Wright, has been for several years Chaplain to the Bishop in Jerusalem, and gave an intensely interesting account of life and missionary work out there. The collection, amounting to 10/2, was given to the Rangoon Mission.

## GUILD OF INTERCESSION AND WORK.

### *Hon. Secretary's Report.*

#### THE KENSINGTON SALE.

Our Stall at the Kensington Town Hall on 28th and 29th October, did not do so well as in other years, making but £19 5s. Still, as we had not more than £25 worth of sale goods to display, and were able to supply our two most regular country customers, Miss Edmonds, of Hayes, and Miss Lythall, of Taunton, with parcels, we must not complain. We were very grateful to Miss Dunkley for sending us "on sale or return" her Burmese curios, which gave our Stall its usual Eastern aspect. Her things were for the Christchurch Mandalay Restoration Fund; there are still some pretty goods left, and undoubtedly she would be very glad to sell them also.

It was cheering to receive contributions from six new friends, namely: Lady Cuffe, Mrs. Howell Price, Mrs. O'Hara's Mission Work Party, Wells, and the Misses Bebbly, Fair, and Severn, and many parcels from our own Guild members also.

The Stall-holders were (in the absence of Mrs. Fyffe), Miss Levien and the Misses Lathom Browne, assisted by Mrs. Hardcastle, the Misses Elton, Irwiss, Russell, Scott, and Rev. P. H. Cooke.

#### IN MEMORIAM.

During the year three of our old and keen members have been called to their rest: Mrs. Borlase, who was a constant and liberal contributor; Miss Houseman, Secretary for Broadstone, Dorset, ever unflinching in her interest; and Miss K. Townend, O.B.E., to whom the G.F.S. in Rangoon owes a deep debt of gratitude. For years she worked hard and spared no pains to help to establish the G.F.S. Hostel in Rangoon, and secure a leader and head for the girls. It is good to know that before she passed on, she had the satisfaction of realising that her efforts were crowned with success; the Hostel at work, and Mrs. Balcombe installed in residence.

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## BURMA BAND OF PRAYER, S.P.G.

The prayers on our card will hardly need an explanation this time as they are more general, and of those matters of which we have been reading throughout the year that is past in the Quarterly Paper. We still need to pray about the Indian Church Measure which will come up for consideration before the National Assembly this year.

I will just write a short note about one of the thanksgivings found on the last page of the magazine.



### The calling home of Violet :

To us who are *outside* Buddhism, it is impossible to realise what death must mean when it comes to take a loved one from the family circle. It is manifest, however, that in death for the Buddhist all individuality is lost. There is no hope of future recognition or of a happy Home-going where all is love. The most that a woman hopes when her little girl dies is that she may come again as another woman's baby boy, and who knows if she may not come as some animal to wander on the earth.

A mother having such a faith as this brought her little girl to the Queen Alexandra Hospital in Mandalay. The little one was in the first stages of consumption, but for a long time she was bright and merry with the other children in the Hospital. She was baptised by the name of Violet, and at her great desire, though but twelve years old, was confirmed. Then her greatest joy was to receive the Holy Communion. All the missionaries and the inmates of the Hospital grew to love the merry, happy little soul, and at home in England, Alverstone had "adopted" her and was praying for her. Then quite quickly the little one faltered and death came gently to her. Her last words as she lay in the nurse's arms were "I am going Home," and with a smile on her lips she passed to the Life Beyond.

I give this story just at the beginning of a new year because it shows so plainly what we are trying to do for Burma, and it also shows the great power of prayer.

Thank you all for your prayers for me during my tour in the Winchester Diocese in connection with the Winchester Diocesan Mission in Mandalay. Everywhere I went I felt sustained by them, and wonderful things kept happening beyond one's imagining.

First I went to the Cirencester Exhibition. It was a wonderful Exhibition, the happiest I have ever helped in. There were many invisible results I know, which cannot be catalogued. Also several joined the Band of Prayer, the parish responsible for the Burma Court have taken a part share in the Medical Missionary at Mandalay, Dr. Blakeston, and a child has been "adopted" at S. Agnes, Moulmein.

Then after two days at home I went down to the Winchester Diocese. This time I visited Hale, Farnham, Frensham, Aldershot, Freshwater, Carisbrooke, Yarmouth, Newchurch, Sandown, Bembridge, Swanmore, Ryde, Brading, Niton, S. Mark's Woolston, Farlington, Alverstone, Bitterne Park, Ripley, Shere and Medstead. On March 3rd we have a meeting in Winchester itself.

I also spoke to the Dorcas Meeting at the County School, Whyteleafe, the Missionary Service League at the Francis Holland School for Girls, Graham St., and the Sunday Schools of All Souls, Harlesden.

As a financial result of the tour, after all expenses paid, I handed over to the Winchester Diocesan Mission in Mandalay the sum of £12 11s. 4d. Nowhere did I ask for money for the Mission. I simply asked for enough to cover my expenses. The real results in money will be forthcoming afterwards.

DOROTHY ATWOOL,

ST. JUST, (Secretary for the Burma Band of Prayer, S.P.G.).  
MALVERN.

ST. AUGUSTINE'S MISSION,  
MOULMEIN,

11th October, 1925.

Dear Friends,

The Burma Band of Prayer is a great institution and is doing great things. Let me begin by congratulating you on belonging to it.

If you have read Father Benson's "Spiritual Letters," you will remember how he emphasises the fact that the best Missionary results are the slowest in coming to light and therefore the hardest to see. That doesn't mean of course that we must be content to make no progress. But we should look for the right kind of progress and lasting results.

S. Michael's Mission, Kemmendine (near Rangoon), has just had its Annual Conference. More than 300 Burmese and Karen Christians from villages in the delta of the Irrawaddy river, gathered at S. John's College (the school founded by Dr. Marks) in Rangoon for four days. At the end of the Conference the Rev. W. C. B. Purser said there had been a better spirit and more real Christian fellowship than they have ever had since the Conference was first started fifteen years ago. I don't know what Mr. Purser would give as the cause for that. He didn't say. But I put it down to the Burma Band of Prayer.

Though S. John's College is under quite separate management from the Kemmendine Mission, the masters and boys of the school took responsibility for the feeding and other arrangements. Quite a job to cook 300 breakfasts and 300 dinners and 300 teas every day.

Another, perhaps more important, matter to put on record is that we have decided to have a "Diocesan Missioner," who shall visit our different Missions and try to draw them all more together. But we are so frightfully short of men, he will have to be a Missionary—probably Mr. Purser—who has already got more than enough to do. We want much more co-ordination

in our work and it looks as though we were at last on the way to getting it, thanks, I believe, to the Burma Band of Prayer.

As for our Moulmein Mission, you will have had our Annual Report for the year ending 31st March, 1925. During the first half of *this* year (beginning April 1st) we have had 38 Baptisms, half of whom were adults. One was an old Indian soldier, blind and half paralysed, whose language is Hindustani, and it was (and is) very difficult to instruct him. He was baptised and confirmed in the Hospital. His name is David. Eleven were Karens, baptised at Kappali (see the next number of "Mountain Men"). Seven were Chinese. Others were Burmese, Tamil, and Anglo-Indians. This means 38 new lamps lit, 38 new power-centres for the working of the Holy Spirit, 38 new witnesses for Christ in Burma. Another thanksgiving for the Burma Band of Prayer.

But please remember the lapsed Christians. I don't think any of us realise how hard it is to be a Christian when all your friends and relations are Buddhists. The Buddhists don't burn the Christians alive or throw them to the lions. But they despise them for being unpatriotic, and they pull them back to Buddhism whenever they can. For every single one of the Christians belonging to our Church, there are 550 Buddhists to draw him back to Buddhism. (See Purser's Historical Sketch of "Burma," published by S.P.G., price 3d.; it contains a picture of our blind Catechist, Yacob, opposite page 7, bottom right hand corner of picture).

Burma wants more men for Missionary work, the very best men you can find. Please concentrate your prayers on this.

D. C. ATWOOL.

### MOULMEIN FORWARD FUND.

We have in the bank now a sum of £806 9s. 4d. An increase of £11 6s. 7d. on last quarter. Our grateful thanks to all contributors.

Until now I have been managing all the postage in connexion with the Band of Prayer out of my own pocket. Now that the Band has grown so big I am no longer able to do so, and I have been advised to take money for postage out of the Moulmein Forward Fund. It is with great regret that I have decided to do so. I shall be grateful if all who can afford to do so will add a trifle to the sum they already give so that the Fund may not suffer in any way. I do not want to make a subscription, however small, incumbent on all members of the Band of Prayer as I know that many are in very humble circumstances and could not afford it.

DOROTHY ATWOOL. *Treasurer.*

## SUPPORTED CATECHISTS AND STUDENTS.

Pharez Shwe Tin	..	Catechist..	S. Mary, Rangoon
Daniel Ne Khine	..	Catechist..	Ladies Missionary Association, Rangoon.
Moses Pau Tha (Karen)	..	..	Rickard Scholarship.
Mark Shwe An	..	Catechist..	Edenbridge.
Two Students..	..	..	(£10) S.P.C.K.)
Po Ta (Karen)	..	Catechist..	All Saints, Gosforth, Study Circle.
Saw Sah Aung	..	..	Miss E. Harrison.
Andrew Sit Chun	..	Student ..	Miss K. Hole
Ba Maung	..	..	Hayes, Middlesex.
John Saya Mya	..	..	S. Agnes, Bristol Association.
Paul Saya Pyau	..	..	S. Agnes, Bristol Men's Guild.
..	..	..	Rev. W. A. Penyston.
Luke Po Kun..	..	Teacher ..	Miss Harrison.
D. Ne Khine	..	..	Rev. and Mrs. J. W. Doherty.

## LIST OF CHILDREN AND PATRONS.

NOTE.—The letters K.M. stand for King's Messengers and the figures are the number of the Scholarship. K.M. payments do not appear in our R.D.A. accounts.

### BURMESE CHILDREN.

#### S. JOHN'S COLLEGE, £6.

J. Aung Tin, 152	..	..	S. George, Woolwich Garrison, K.M.
Jacob Ohn Myine	..	..	S. Peter, Worcester.
John Hla Gyaw	..	..	Miss G. Torkington's Legacy.
Kyaw Mya, 549	..	..	S. Peter, Bushey Heath, K.M.
Maung E. 629	..	..	Cottenham.
John Maung Pe 639	..	..	Barrow-in-Furness, K.M.
Yudah Ohn Khin, 647	..	..	S. Margaret, Lee, K.M.
Matthias Ohn Hline	..	..	Trent Vale Sunday School.
Thomas Ah Saing	..	..	Oriel House School, S. Asaph.
James Ba Gyau	..	..	Captain W. J. Woodward.
Harry Edwards, 708	..	..	S. Paul, Bushey Grove, K.M.
Kya Mya	..	..	W. Kirby

#### S. MARY GIRL'S SCHOOL, RANGOON, £6.

Ellen Hnin May	..	..	Watchers and Workers, Riviera Branch.
Barbara Mary	..	..	Cockington.
Naomi	..	..	S. Augustine, Croydon G.F.S. Candidates.
Florence Jane	..	..	M.U., S. Michael, Appleby.
Helen, 641	..	..	Barrow-in-Furness, K.M.
Hope	..	..	Miss Powell's B.C., Crowborough.

## S. AGNES, MOULMEIN, GIRLS, £5.

Silas Ayi Nyo .. ..	Lois Weedon Parish.
Lucy Ma Thein Han.. ..	Burstwick.

## S. AUGUSTINE'S, MOULMEIN, BOYS, £5

Paulu Gyi Maung .. ..	S. Nicholas, Islip, Northants.
Dunstan Mark 598 .. ..	Delamere, K.M.
William Gay .. ..	Woolston, Southampton.
George Chit San .. ..	S. George, Headstone Sunday School.

## MANDALAY.

*Boys—*

Thomas Ba Thaw, 269 .. ..	Thornham.
Percy Quie, 430 .. ..	S. Chad, Gateshead, K.M.
Andrew Ba E.. ..	Oakham.
Benjamin Ba Thin, 511 .. ..	Horsforth, Leeds, K.M.
Augustine Chit Hla .. ..	Hayes Mothers' Meeting.
Herbert Ba Than .. ..	Little Bowden.
Edward Quie, 625 .. ..	Yeadon, K.M.
Daniel Maung Bi, 621 .. ..	Littlehampton, K.M.
Richard .. ..	S. Andrew, Kettering.
Jonah Ba Zaw, 806 .. ..	Church of the Ascension, Bath, K.M.
Joshua Ohn Khin .. ..	S. Michael and All Angels S.S., Belgrave, Leicester.
Joshua Ba Maw .. ..	Mrs. Williams, Cowleigh, Malvern.
Maung Po Hla .. ..	Hook, K.M.

*Girls—*

Gracie .. ..	Trinity College Mission, Stratford.
Aung Thein .. ..	Freshwater.
Dorcas Ma Ka .. ..	Mrs. Round
Netty .. ..	Mrs. Ransom.
Johnnie .. ..	Twerton Mothers.
Abdul .. ..	Basingfield.
Ma Ko Sein .. ..	Mickleham.
Sein Dan .. ..	Rev. H. Waller.
Ma E .. ..	S. Paul, Crewe.

## ALL SAINTS, SHWEBO, £6.

Esther Koung Me, 153 .. ..	S. George, Woolwich K.M.
Ruth Ai Yin .. ..	Rossall Mission.
Deborah Mai Thin .. ..	S. George, Headstone Sunday School.
Margaret Gnwe Ye .. ..	Holdenhurst.
Hannah Mwwe Sein 688 .. ..	S. Philip, Salford Girls' School, K.M.
Mary Andrews, 185 .. ..	Colsterworth and Old Catton, Norwich.
Rosie Andrews .. ..	S. Philip, Norwich, K.M.
Ngwe Sein 284 .. ..	S. John, Worcester, K.M.
Martha Hla Kin .. ..	Fishponds.
Edith Andrews .. ..	S. Anne, Brindle Heath.
Hannah Ma Kin Tha .. ..	Malpas Working Party.
Mary Masu, 529 .. ..	Hook K.M.
John Koung Kywe .. ..	All Saints, Haggerston.
Monica Ma Gyi .. ..	S. Peter, Leicester, M.A.

## S. MARY, KEMMENDINE, £5.

<i>Girls—</i>			
Mary Meir .. ..	..	..	S. Mary, Noman's Heath, Tamworth.
Phœbe Ah Hla .. ..	..	..	S. Giles, Shrewsbury.
Rutha .. ..	..	..	S. Anne, Highgate, M.U.
Maung E. Maung .. ..	..	..	Addingham.
Margaret .. ..	..	..	Miss Jackson and Friends.
Nellie .. ..	..	..	Chipping Barnet.
Rebecca .. ..	..	..	Buckland, Dover Girl's Guild.
Ma Hla Myaing .. ..	..	..	Shrewsbury Abbey Church.

## S. MICHAEL, KEMMENDINE, £5.

(Jungle Children, 40/-).

<i>Boys—</i>		<i>Burmese.</i>	
Jospeh Bah U. .. ..	..	..	Holmfirth.
John Hla Maung .. ..	..	..	All Saints, Cheltenham.
Isaac Ba Sein .. ..	..	..	S. Mary, Ilford.
Moses San Nyun .. ..	..	..	S. Ann, Highgate.
Titus Maung Pan .. ..	..	..	Mere Children.
S. E. Myit, 568 .. ..	..	..	Kirkby Stephen K.M.
Tun San Gyaw .. ..	..	..	S. Mary's Mission, Handsworth.
Jude Tha Kyay .. ..	..	..	Highburton.
Ba Khin .. ..	..	..	Master Spicer.
M. E. Pe .. ..	..	..	Major Chambers.
Philip Mya Maung, 579 .. ..	..	..	S. Andrew, Dover, K.M.
B. Maung Tway .. ..	..	..	Mrs. Cunningham.
Po Shwe .. ..	..	..	Mrs. Trotman.
Ba Shain .. ..	..	..	Miss Dunkley.
B. Ba Din .. ..	..	..	Seaford Sunday School.
Elijah Mya Din .. ..	..	..	Seaford.
Levi Mounng Ngai .. ..	..	..	Edenbridge.
David Tot Pya .. ..	..	..	Ermanuel, Leeds.
Shwe Baw .. ..	..	..	Christ Church, Herne Bay.
John Aung Sein .. ..	..	..	S. Mary, Ilford.
D. Mya Si, 823 .. ..	..	..	E. Blatchington K.M.
Samuel Shwe Kunt .. ..	..	..	West Kirby.
Thomas .. ..	..	..	S. Mary, Ilford.
Maung Kha .. ..	..	..	S. James, Scarborough.
Yahok .. ..	..	..	S. James, Scarborough.
Titus Ba Thein, 855 .. ..	..	..	All Saints, Wandsworth.
Maung Chit Shwe .. ..	..	..	Kirkby Stephen.

<i>Girls—</i>			
Ma E. Khin .. ..	..	..	Miss Spicer.
Ma Pwa Thwin, 565 .. ..	..	..	Kirkby Stephen, K.M.
Ma Thein Yin .. ..	..	..	Buckland, Dover, K.M.
Hannah Saw Myine .. ..	..	..	S. James, Scarborough.
Mary Ne Khine, 842 .. ..	..	..	Girls' Class, Tweedmouth.

## KEMMENDINE BLIND CHILDREN, £6.

<i>Boys—</i>			
Paul Ba Khant .. ..	..	..	Mrs. Pulman's Work Party.
Peter Hla Dun .. ..	..	..	Mrs. Robinson.
Stephen Maung Hla .. ..	..	..	S. Mark, Salisbury.
Francis Tun E. .. ..	..	..	Miss Prior's Bible Class, Ilford.
James San Nyun .. ..	..	..	Miss Rycroft and Friends.
Antony .. ..	..	..	S. Margaret's Guild, Ilford.
Ignatius E. Maung .. ..	..	..	Anon.
Benedict Ma Nya .. ..	..	..	S. Luke, Woodside.
Clement Thein Pe .. ..	..	..	S. Clements, Y.M. Guild, Ilford.
Joshua Ba Shin .. ..	..	..	Warleggan.

*Girls—*

Ann Ah T.n .. ..	.. ..	Mrs. Chard's Working Party
Esther Ma Gyi, 649 .. ..	.. ..	Middlewich Sunday School.
Fauth Saw Yin .. ..	.. ..	Child's Ercall, Wellington, Salop.
Margaret .. ..	.. ..	Margaret Grant and Friends.
Prisca Ma Nu.. ..	.. ..	In Memoriam.
Angela, 825 .. ..	.. ..	S. Andrew, Auckland Sunday School
Chloe .. ..	.. ..	Kilburn—Sisters of the Church.

## S. LUKE'S, TOUNGOO, £5.

*Boys—*

Aye Preh, 106 .. ..	.. ..	S. Nicholas, Liverpool, K.M.
Andrew, 166 .. ..	.. ..	S. Stephen, Bush Hill Park, K.M.
Ba Cho, 172 .. ..	.. ..	S. John, Picek, K.M.
Maw Kay, 364 .. ..	.. ..	S. Luke, West Hartlepool, K.M.
Peh Gheh, 669 .. ..	.. ..	Syderstone, K.M.
Sheemo .. ..	.. ..	S. Philip, Rangoon.
Mya Zan .. ..	.. ..	S. Michael, Bournemouth.
Aung Min .. ..	.. ..	S. John, Tougoo.
Dawee .. ..	.. ..	Colne Infant School.
Luther.. ..	.. ..	Winston-on-Tees.
Mya Keh .. ..	.. ..	Winston-on-Tees.
Daniela .. ..	.. ..	H.C.J.
Ba Gyaw .. ..	.. ..	Allerton.
Tha Po .. ..	.. ..	A.C.B.
Tha Nay La .. ..	.. ..	Cleckheaton K.M.
Kyaw Eh .. ..	.. ..	Blockley.
Bo Gyi .. ..	.. ..	E.K.G.
Du Lo .. ..	.. ..	All Saints, Gosforth.
Tun Zan .. ..	.. ..	Bucks Mills.
Elisha 479 .. ..	.. ..	S. Peter, Cranley Gardens, K.M.
Po Kin I. .. ..	.. ..	E.W.B.
Po Kin II. .. ..	.. ..	J.R.G.
Po San II. .. ..	.. ..	H.G.W.
Steward .. ..	.. ..	C.K.H.
Gwai Ma .. ..	.. ..	Ockbrook.
Movin .. ..	.. ..	Bedford Leigh, Lancs.
Gnwe Zin .. ..	.. ..	Hunstanton Rangers
Ba Gyaw .. ..	.. ..	Ferry Hill
Maw Too Ree .. ..	.. ..	Welwyn Garden City.

*Girls—*

Sabatha .. ..	.. ..	S. Mary, Battersea.
Wah Gah, 845 .. ..	.. ..	S. Matthew, Clapton, K.M.
Kapara .. ..	.. ..	Holmebridge.
Nah Bay .. ..	.. ..	S. Augustine, Leytonstone.
Neh Po, 451 .. ..	.. ..	Coatham, K.M.
Belah, 872 .. ..	.. ..	Southwell, K.M.
Baleh, .. ..	.. ..	S. Barnabas, Worcester.
Dee Moo .. ..	.. ..	Staincliffe.
Wee Lee, 648 .. ..	.. ..	S. Barnabas, Woodford, K.M.
Rosie .. ..	.. ..	Crook.
Po Nya .. ..	.. ..	S. Peter, Stockton.
Ma Aung .. ..	.. ..	S. Peter Droitwich.
Aylah .. ..	.. ..	Essington.
Bo Boo, 802 .. ..	.. ..	S. Mark, Woolston, K.M.
Meh Nyn, 496 .. ..	.. ..	S. Peter, Cranley Gardens, K.M.
Apo, 505 .. ..	.. ..	S. Nicholas, Liverpool.
Saw Neh .. ..	.. ..	Holy Trinity, Grays Inn Road.
Rah A .. ..	.. ..	Hunstanton.

## S. PETER, TOUNGOO. £5.

<i>Boys—</i>			
Tah Preh Paw, 3&9 ..	..	..	Kimpton K.M.
Keh Mee ..	..	..	Lavenham.
Tah Nu Hai ..	..	..	Rossall Mission.
Ta Maw Chay..	..	..	S. Peter, Stockton.
A Mya..	..	..	Mr. F. Moss.
Ko Paw ..	..	..	Cranwich.
Po Nwai ..	..	..	Anon., Rangoon.
Maw La Au ..	..	..	Easington.
Maw Myo ..	..	..	Easington Colliery.
Maw See ..	..	..	Borrowash.
Sah Too ..	..	..	Helmdon.
Saw Blaw Hai ..	..	..	S. Matthew's Girls' School, Moulmein.
Mya Gyaw ..	..	..	Chetwynd, G.F.S.
Tah Plo, 711 ..	..	..	Huyton K.M.
Tah Pu Pu ..	..	..	Canon Brewster.
Kyaw Htee ..	..	..	Barry Sunday School.
Ka Leh ..	..	..	Mrs. Hull.
Maw U Tha, 585 ..	..	..	S. Leonard, Upton, K.M.
Pah Er ..	..	..	Etwall.
Mce Dee Ya ..	..	..	Nailsworth.

<i>Girls—</i>			
Naw Ma Zar ..	..	..	Warminster E.W.L.L.
Naw Tee Lo ..	..	..	Easington Colliery.
Naw Mee Nee..	..	..	S. Philip, Rangoon.
Naw Po Sa ..	..	..	Easington Lane.
Naw Bee Thee ..	..	..	Hetton Lyons.

## S. JOHN'S EUROPEAN SCHOOL, TOUNGOO.

Margaret Helen ..	..	..	Camden Girls' Sunday School.
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**Wednesday.**—Toungoo and Karen Hills; Railway Chaplaincy.

Rev. W. R. Menzies, Rev. W. B. Hicks, Rev. C. K. Hughes, S. Luke's Mission; Rev. G. A. West, S. Peter's Mission; eight Karen Priests, two Deacons. Boys' School—Mr. Shields. Girls.—Miss Fisher and Miss Brogden. 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, Pynmana, and Yamethin. European School, Toungoo—

*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, England, Hurden, Cooke and Linstead.

Chin and Burmese Work from Prome—Rev. C. R. Purser, Rev. S. Maung Tun.

*English Work.*—Rev. G. S. Clack, Bassein, Minbu, Yenangyaung, Magwe, Henzada, Myaungmya, Maubin, and Pyapon.

*Home.*—The Diocesan Secretaries.

**Friday.**—Rangoon.

*English & Eurasian Work.*—Rev. N. K. Anderson, 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 and Miss Burton,

*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 and Miss Druitt. 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 Chyoung.

*Port Blair and Car Nicobar.*— 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—

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, Fern Leigh, Kirkby Stephen.
- CHELMSFORD—Rev. W. Walker, Pattiswick Rectory, Braintree.
- CHESTER AND LIVERPOOL—Miss Bebbly, 8, Deepbrooke Side, W. Derby, Liverpool.
- CHICHESTER—Rev. C. W. Lyne, S. Alban's, Brighton.
- COVENTRY.—O. E. Hall, Esq., 26, Mowbray Street, Coventry.
- DURHAM AND NEWCASTLE—J. W. Diok, 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—The General Secretary, (*pro tem*).
- OXFORD—Miss K. Edmonds, The Manor House, Hayes, Middlesex.
- PETERBOROUGH—Miss I. Lidbetter, Lois Weedon Vicarage, Towcester.
- ROCHESTER—Miss Soutter, Fairfield, Edenbridge, Kent.
- SALISBURY—Rev. F. E. Trotman, Mere Vicarage, Wilts.
- 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, Wonersh 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 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.

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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., Oriel College, Oxford—Rangoon Cathedral	1911
Rev. W. DELAHAY—Rangoon Cantonments .. .. .	1919
Rev. C. F. FORTESCUE—Bhamo .. .. .	1922
The Ven. W. H. COWPER JOHNSON, M.A., Trinity College, Cambridge—Mandalay ( <i>Archdeacon</i> ) .. .. .	1909
Rev. A. O. N. LEE, M.A., Cambridge—( <i>on furlough</i> ) .. .. .	1916-21
Rev. J. G. LISTER, M.A., S. Catherine's College, Cambridge—( <i>on furlough</i> )	1914
Rev. W. R. PARK, B.A., Exeter College, Oxford—Kalaw .. .. .	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 ( <i>on furlough</i> ) .. .. .	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 ( <i>on furlough</i> ) .. 1906	Miss EICKE .. 1922
Miss JOHNS, B.A., Bristol .. 1924	

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

Miss LAUGHLIN K.I.H. .. .. 1897	Miss DRUITT ... .. 1909
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**S. Mary's Kemmendine, Normal, Practising and Blind Schools.**

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

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

Miss FISHER .. .. 1903
MISS BROGDEN .. .. 1925

**S. Agnes' School, Moulmein.**

MA LUCY.

**S. John's European School, Toungoo.**

Miss SELBY ( <i>on furlough</i> ) .. 1907
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**S. Matthew's School, Moulmein.**

Miss FAIRCLOUGH	Miss BURNETT .. 1912	Miss COLLIER, B.A. 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 ( <i>on furlough</i> ) 1920	Miss JAMESON 1924	Miss TAYLOR-JONES 1925
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**Community of Women, Winchester Mission, Mandalay.**

Miss DYKE .. .. 1925	Miss DUTHIE .. .. 1925
Dr. MARY BLAKESTON .. .. 1923	Miss GRACE WATSON ..
Miss A. CAM .. .. 1922	Miss GRAVENOR ... .. 1925

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

Mrs. BALCOMBE .. .. 1924	Miss BURTON .. .. 1925
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**S. Raphael's Girls' Blind School, Moulmein.**

Mrs. POULTON .. .. .	1923
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