

the gospel to others. While among a people utterly unable to read, an evangelist does an important work, there is need that the more constant influence be brought to bear. Our Christian school teacher is in just the position to exert such an influence. . . . First the pupils are brought to Christ, and then the parents and others."¹³

Though the village schools were effective evangelizing agencies, the station school was none the less influential, as it was the chief source which supplied the village schools with teachers, pastors, evangelists, and other assistants. It was chiefly for Christian students, but a good number of unconverted persons were also admitted and received stipend or mission aid. A missionary said, "I know of none for years who have passed through the school unconverted," which seems to indicate that the school struck a high evangelical note. Dr. Phillips wrote in 1886:

"Besides a few sons of Tura policemen, 237 have been in the school since it began . . . of these 237, I know of but fourteen who left school unconverted, and of these six were Hindus, leaving only eight Garos . . . Of the 206 besides policemen's sons . . . 103 have been engaged in teaching or employed in some religious work by the mission. Of those who have not been thus employed some have been earnest helpers in church work."¹⁴

It is evident from this statement that the school was an evangelizing agency of no mean proportions. It is easy, therefore, to understand that the missionaries were anxious to maintain that school and that it was considered to be a very important part of their work. They found difficulty, however, in maintaining a high scholastic standard because of the constant change of personnel and lack of European leadership. It was entrusted at several times to leaders who proved unable

to meet the demands put upon them, with the consequence that the school suffered.

The girls' school was started by Mrs. Keith in 1874 when she gathered ten or twelve girls into her school in Goalpara. She was, however, obliged to discontinue her efforts; but not until some had been much benefited. In 1881, Miss Russell, who afterwards became Mrs. Burdette, made a small beginning of a girls' school at Tura. Later she made an extensive trip through the hills among the Christian villages, and gathered up a large number of girls; and in 1884 she brought to Tura twenty-one girls who formed the nucleus of what became the outstanding educational institution among the Garos.

Because of the depleted missionary staff, the boys' and girls' school were united in 1898. This arrangement lasted for a number of years; and the school was supervised interchangeably by members of the General and the Women's Society. Later the government established a school for boys in Tura and the mission then surrendered the academic training to the government while the Christian training continued through the dormitories which were directly under missionary control and located on the mission compound. The girls' school was taken over by the Women's Society and it flourished so that the enrollment rose to well over two hundred.

The Garos rank high among the rest of the tribes in producing men of higher learning. There are a number of Garo boys who have been graduated from college and many are now attending college and medical schools. In fact, the Garo influence is felt throughout the valley of Assam. In every one of the mission stations there are several Garos who hold prominent places