

Prior to the evacuation of Sadiya, Jaipur had for some time been considered as a second station; and Bronson had moved there in 1838. But when the British army located a detachment in that place, it became more than ever a center from which to do missionary work. Everything seemed to be in its favor; and the missionaries embraced the hardships connected with the moving and re-locating as a God-sent opportunity. They looked upon the new place of service with greater enthusiasm than they had looked upon Sadiya. Its proximity to the Naga Hills and Burma re-emphasized the old plan of connecting Burma with Assam. The task of Christianizing the hill people seemed to be of paramount importance. It is true that in moving to Jaipur they moved away from the Abors and Mishmis; but that fact did not seem to have disturbed them greatly because they argued, "that when books in Abor and Mishmi were ready for the press the inconvenience of printing them at Jaipur would be no greater than it was to print Singpho and Naga books at Sadiya."² Hence, they had a strong conviction that "the cause would be advanced by the removal to Jaipur".

Economic reasons also led them to Jaipur as it was a district where tea operations had been started in a big way. It is interesting to note the alertness of these early missionaries to sense the importance of commerce. Brown comments on the possibilities of coal near Jaipur. He wrote,

"Saw several very fine beds of coal which will prove of great service in navigating the steamers which the tea company are intending to put on the Brahmaputra. Assam, from present appearances, is likely to prove the richest country in India. Besides tea, iron, and coal in immense quantities, the country abounds in *sum*, mulberry, and other trees, which feed three of four species of silkworm, —

caoutchouc trees, — several of the most important wood oils, — earth oil springs, and what is perhaps most important of all, salt springs, which are already worked by the Nagas to considerable extent and under European superintendence, would prove of great value."³

Bronson also wrote that "as a station Jaipur bids fair to become one of the first in importance."

Thus at the beginning of 1840, three missionary families — Bronson, Cutter and Brown, — were located at Jaipur. It is evident that they now looked upon Jaipur as a permanent abode and as a place where they would be able to accomplish things which they had not been able to accomplish before. They divided their work roughly as follows: Cutter continued with his printing and educational work; Brown gave most of his attention to preaching and literary activities; while Bronson gave his entire attention to the Nagas.

To establish a mission station among the Nagas had long been Bronson's desire. This undertaking he found more difficult than he had first expected. The inaccessibility of the hills soon became evident. There were no roads. The paths used by the natives were not made for foreigners, but led up and down the precipitous mountain sides, a thing which rendered it almost impossible for the missionary to make any extended tours among the villages. Further, the Nagas were suspicious of the white man and did not look with favor upon his intrusion. In the spring of 1840, however, Bronson succeeded in moving to Namsang, a little village in the hills, about two days journey from Jaipur. Here he had built a house for his family; but the loneliness of the mountains evidently affected them all, for he wrote, "We have never been quite so much alone as just now,