were transients, consisting of laborers sent for the purpose of sinking wells for petroleum, and digging for salt in the hills. Cutter, therefore, remarked that "Jaipur is . . . a good station for preaching, but not so favorable for schools as many other parts of the country."[7] The Rev. Joseph Paul wrote in 1899 that there was once a flourishing school at Jaipur which had as many as three hundred pupils.[8] That statement seems to be a bit optimistic, as letters from Cutter, Bronson, and Barker indicate that it was only with difficulty that they were able to maintain a school. Services were held evidently both in English and in the vernacular. All the Europeans in the station attended the English gatherings. The native assemblies must have been attended by a crowd of all kinds of people. A group of Chinese Catholics, who had been imported in connection with the tea industry, seemed to have taken great interest in the services. They had been taught in a Roman Catholic school before they arrived in Assam; and, seeing no other more appropriate image in the house to bow down to, they turned toward a picture hanging on the wall and bowed before it. These Chinese coolies intermarried with the Christians and became an important factor in later years in the church in Sibsagar.

Brown's time was taken up in preaching among the Assamese; and in doing literary work. The need of evangelizing the plains people pressed itself upon him; and it is evident from the correspondence that his mind was being drawn more and more toward the Assamese. He continually asked for missionaries to work among the plains people; and he seemed to be of the opinion that the work among the hills could well afford to wait. He wrote:

"I have long been in doubt whether, in the present circumstances of the mission, and while there are so many inviting fields among the Assamese, it is the duty of any brother to devote his life to the study of a language, and to the translation of the Scriptures into it, which is spoken only by a few thousand people. The Nagas, who speak the Namsang language, according to the nearest estimate brother Bronson can make, amount to no more than about 6,300 and of these, a large portion can already speak the Assamese language with ease. Whether we ought to make a separate language for so small a tribe, seems to be a serious question."[9]

In response to the misisonaries' pleadings the Rev. Mr. and Mrs. Barker and Miss Rhoda Bronson were sent to labor among the Nagas; but upon arrival on the field a change evidently was suggested to Barker, for the work among the Nagas never materialized and his trip to the Hills was of a rather cursory nature. Miss Bronson died soon after her arrival on the field and she was buried at Jaipur beside the bones of Thomas. The bleached bones of little Sophia Brown were put in a box and when Mrs. Brown later returned to America she brought this along and they were deposited in the family burial plot at East Charlemont, Vermont. The isolation of the Namsang station among the hills, as well as the sparsity of the population, combined with the opportunities of the valley to make Mr. Barker decide in favor of the plains. He made several tours to Sibsagar and Jorhat. These places impressed him because of the dense population and the easy accessibility of the stations. After consultation with the brethren at Jaipur, Barker was designated to plains' work.

The little missionary group were more or less bewildered by the circumstances in which they found themselves. Bronson had to relinquish his hope of missionary work among the Naga Hills; and one day in May, 1840, when he was weak and shivering with