

premises containing a brick bungalow with a "go-down" or store-house, while Major Jenkins presented the mission with a font of Bengali type for the printing press. Mr. Bruce had formerly helped at Jaipur and Sadiya and when the business house in Calcutta, where the mission had its funds banked, failed he lent the mission Rs. 1000 without interest.

The populous neighboring villages were fertile fields for the educational program launched by Mr. and Mrs. Cutter. Soon after their arrival in Sibsagar they reported the establishment of six schools; and the people were constantly asking for more. The number grew until in 1845, they reported fourteen, with an average attendance of 381.⁴ Many of the villages supported their own teachers and built their own school houses.

While Brown and Barker were planning the work at Sibsagar, Bronson, by general consent of the missionaries, was contemplating work at Nowgong; hence, on September 22, 1841, he and his wife loaded all their little belongings on a raft made of small native canoes in preparation for their long journey of about two hundred miles down the Brahmaputra. On October 2, at three o'clock in the afternoon, they reached their destination and the raft was moored on the Kullung River at Nowgong. The teeming multitudes appealed to Bronson; and the heartaches connected with the leaving of the Nagas were soon forgotten in getting settled and making ready for preaching and touring among the numerous villages round and about Nowgong. On November 10, he purchased a bungalow and premises which he procured with funds obtained from the sale of the mission property at Jaipur.

The multitudes at Nowgong, he soon found, were not easily to be won to Christianity. Two years after

his arrival he wrote: "I am not yet permitted to report to you the conversion and baptism of multitudes."⁵ On the contrary, he complained of the callousness of the hearts of the Hindus and of the power which the Hindu priests had over their subjects.

It was this seemingly impenetrable wall that led Bronson to change his mode of missionary work. Instead of preaching he turned his attention toward the education of the youth. He wrote in a letter, "if we do anything for this people we must rescue the youth and children"; hence, he proceeded to establish a school into which he invited the children of the community and in particular did he invite the poor and homeless children, hoping that by reaching them he would create a new society that would have as its basis Christianity rather than paganism. He wrote:

"My mind has been led to the establishment of the proposed orphanage institution where I may collect all the friendless and destitute, but promising orphan children . . . into one large boarding school where they may constantly be kept under the influence of Christianity for ten or twelve years. In general, I propose to confine myself to children between the ages of three and eight years. When they enter, caste is broken: for they live and eat in common. I propose receiving boys and girls, and thereby introduce the education of the female sex, which is wholly neglected in this country."

He felt that the establishment of common schools had not the beneficial effects desired, owing to the inability of getting the children wholly under the influence of Christianity. This new method, he felt, would assure the mission the opportunity to give constant instruction and to permit the students to live on a Christian compound and in a Christian atmosphere; thus they would absorb the Christian philosophy of life and would soon forget the old training of non-