

having always had some brother missionary or at least some English person with whom to associate."¹

There were a number of obstacles to prevent the establishment of schools: among them the impression that only young men and relatives of the chief were capable of learning to read. The common people, it was thought, could not be benefited by books. Further, the laborers could not be spared from the work — the manufacture of salt. To have girls in school was unheard of. "You cannot teach our females," they said, "they are trained to bear burdens, to bring wood and water, and to make the salt by which we make our subsistence." Thus the missionary had to be grateful for the opportunity of teaching a favored few who were considered able to assimilate the mysteries of the alphabet. It was difficult indeed to maintain a school among such wild people because the pupils refused to gather at a given hour; and their untamed habits were not easily subjected to school rules and routine. For instance, while pupils were busily employed in reading, if the sound of a barking deer was heard, each one would seize his spear and *daw** and rush to the chase without ceremony. The progress of education was slow; but men, young and old, finally came to the missionary and were soon made acquainted with the rudiments of learning. Evening schools were held for those who worked and could not attend during the day; and before long the pupils looked forward in anticipation to the study period. Bronson wrote: "Not an individual is absent and they appear to have applied themselves to their books with zeal."²

Bronson seemed to have become keenly interested in the Nagas and he pleaded for a missionary to come and

* A large knife about 12 inches long fastened to a wooden handle.

live among them. He wanted one man for the Nagas and one for the Singphos. That there was no one to take over the work among those people distressed him. He exclaimed, after he had put before the Board the great need, "O God, pity these perishing tribes and dispose the Board of Missions to send them help." The need for more missionaries was emphasized, and it is important in view of present day criticism to note the calibre of the men desired. Bronson wrote:

*"We want the choicest the church has to consecrate; men well disciplined in mind — well versed in the study of human nature — of unfailing patience — possessing a zeal that difficulties only will enkindle; men who can press onward to the accomplishment of an object for years amid every sacrifice, and not faint; not self-willed, not high-minded, but ready to take any place appointed to them in the providence of God; — above all, men of deep piety."*³

Unfortunately, Bronson and his family were ill much of the time. Medical aid was not available; and it soon became evident that to remain among the hills would endanger not only his health, but his entire future usefulness as a missionary. It came, therefore, as a great blow to Bronson when, after a short sojourn of eight months among the hills, he had to pull up stakes and leave. He wrote: "We could not but weep as we turned from the spot — bereft of health — and leaving behind us no one to carry on the labors of love among this perishing people."

On the plains Cutter was found busily engaged in educational work. He complained, however, about the lack of progress in the school; and it is evident from his correspondence that the work did not flourish as well as he had hoped. Jaipur, while located in a strategic center, was not large in itself, nor were there large villages in the immediate vicinity. Most of the inhabitants