

Sent No 9 Aug 27/57
Rev A Gates Plainfield Ct
Mt Winer, Westbury N.Y.
Oscar Grey, Lebanon, Ct.
Ben Palmer, Norwalk Ct
A H Chapman, Southwestern Mich Ct
S. S. Lank, Brighton Conn.
Wm Brownings, Jewett City, Ct
Ben A Kern
Stoughton Ct
Ben Spatner Stoughton Borough
Rev A Greenough Groton 18th.

Rev J. Brown, South Plainfield, N.J.

Letter 10th, which appears to
have been lost in the mail
showed what the real senti-
ments of the Missions regard-
ing Schools were, as shown
by the report on that subject
as originally presented to the
convention.

From the Christian Times.

LETTERS ON THE MANAGEMENT OF
MISSIONS.

TO THE REV. S. PECK, D. D., COR. SEC. OF THE
AM. BAPT. MISSIONARY UNION.

Letter 10.

Rev. and Dear Sir:

In regard to the changes effected in schools, the deputation claims to have had a majority of the convention in their favor. Let us look at the manner in which that majority was obtained; for it was a majority upon only one point, and a majority of only one vote. This vote was on the question of boarding-schools, as recommended in the seventh section of our report. The discussion of this question occupied four sittings of the convention. Of the whole number present, only two, Brn. Dean and Ingalls, objected to boarding-schools of all kinds. Brethren Kincaid, Thomas, and one or two others, though opposed to boarding-schools for the Burmese, were in favor of their being continued among the Karens. Under these circumstances it was plain that no resolution condemning these schools in the mass, could receive the vote of the convention. And if the convention could not sustain the views of the deputation on *general principles*, it is difficult to conceive what right they had to make a partial law, affecting particular missions only. Yet it was only by proposing such partial legislation that the deputation succeeded in obtaining a vote for the suppression of Burmese boarding-schools, the Karen boarding-schools being expressly excepted by the resolution which the deputation introduced. It was on this occasion that I made those remarks on the injustice of bringing one mission to legislate for another, which have been considered so presumptuous, and to which your colleague has felt it his duty so often to call attention. In the meeting of the Board in March, 1855, according to the report given in the *New-York Recorder*, he felt that "after the repeated charges from Assam assailing the deputation, one or two facts ought to be mentioned." One of these facts was, that in the first week of the convention, Mr. Brown "rose and warned the missionaries against the de-

putation. He stated that he had received information that it was to rivet chains and fetters on the mission that they had been sent out, and that from this time he set himself against them." As reported in the *Macedonian*, your colleague commenced by denying a charge which he states had been made against the deputation on my authority the previous year, of breaking up the printing establishment at Tavoy. Referring to my opposition in the convention, "he ought in justice to say," that Mr. Brown, "on the third or fourth day of their sittings, made a vehement attack on the motives and purposes of the deputation, charged them with a design to bind fetters on the missions, and warned his brethren against them. Though he retracted his severest language, he continued to oppose them throughout."

It would naturally be expected that when the delegate of a missionary society felt himself called upon to make a public statement of facts, he would take especial care that his statements were well founded; especially if they were such as seriously to implicate an absent brother, who would have no opportunity to defend himself. As it is never too late to correct, I beg leave to state a few facts of opposite character. *an error*

1st. That none of my letters contained any complaint against the deputation for removing the Tavoy press; I was myself one of the committee who joined in recommending its removal.

2d. That I did not state in the convention that I had received information as to the designs of the deputation, nor was it true that I had received a single letter from home respecting them.

3d. My language in debate may or may not have been reprehensible, but it is not true that I have ever retracted the "severest" part of it, or any part whatever.

I may also state that the remarks referred to were not made "on the third or fourth," but on the *eleventh* day of our sittings. To afford an opportunity for judging whether the "warning" given on this occasion was called for, and whether the predictions claimed in it have been realized by subsequent events, I will make a few extracts from the minutes of our discussions.

"Dr. Peck proposes to divide the seventh section into two parts, the first having reference to *boarding-schools*, the second to *normal schools*." This being agreed to, the question arose on the adoption of the first clause.

"Mr. Granger opposes the recommendation of boarding-schools. They are not an appropriate means of evangelization. He objects to the part referring to special donations. It is a bad precedent to gather funds by appeal for individual objects. It has caused many difficulties, and has been discussed at home, and been formally disapproved at a meeting of the Union. He is opposed to having schools or any other one thing made a connecting link between missions and the churches at home. His church have never made special contributions except for one object, which they were supporting when he went there. By setting himself against this practice, in ten years he has had the contributions in his church for missions quadrupled. The Home Secretary has felt deeply on this subject, and has opposed all such contributions. It amounts to nothing; it only deceives people at home; the Executive Committee give so much to each object, whether the sums necessary are contributed for this object or not.

"Mr. Brayton moves to strike out what refers to special appeals.

"Mr. Granger is totally opposed to the clause. He therefore proposes to amend by adopting the following as a substitute, in the views of which the members of the deputation are united:

"Without deciding what measures may be required for the evangelization of a heathen people, who can be reached in their homes by the missionary only during a few months of the year, this convention is not prepared to recommend boarding-schools as an appropriate method of evangelization, that is, of leading the heathen to Christ, and raising up preachers of the Gospel.

"Mr. Kincaid is opposed to boarding-schools as a means of evangelization.

"Mr. Ingalls.—Mr. Sutton told him he had no confidence in schools as a means of evangelizing the heathen.

"Mr. Brayton.—God has set his broad seal on these schools in the conversion of souls. Shall we, then, set them aside?

"Mr. Thomas.—It does not follow that, because there are conversions, therefore God has set his seal on these schools. He often brings good out of evil. Profane swearing had been made the means of bringing a soul to Christ. Yet we could not say that God had set his seal on profane swearing.

"Mr. Brown.—The resolution, should it pass, will sweep away all the boarding-schools in Burmah, *except the Karen*, and all the boarding-schools in Assam, and not only so, but it will completely put it out of our power ever to establish such schools, even where the Executive Committee approve them. The original report merely leaves the door open, so that they can be established where the measure is approved by all. The Executive Committee would still have the right to veto every school which did not meet their entire approval."

[On putting the question, the show of hands was nearly equal, most of the Karen missionaries voting for the amendment; but before the ayes and nays were taken, the discussion was resumed.]

"Mr. Moore feels some hesitation as to the way in which he should vote.

"Mr. Thomas, though in favor of the amendment, would not have the principle of it extended so as to do away with the Orphan School in Assam.

"Mr. Brown hopes there will be no misunderstanding as to the real import of this amendment. What we do is to be viewed in the light of legislation. The brethren from Rangoon and Bassein might hope that in voting for these rules, affecting the Assamese and Burmese, they were incurring no danger of any interference with their modes of operation by other missions; but he would warn them that, sooner or later, the same principles would operate on them. The Executive Committee had already sufficient power; by the present organization of the Union their power was greatly augmented, both over the missions and the churches at home. They had the control of the purse; and it was right they should do so; the power to withhold their support from any school which they did not approve. But now it was sought, by

bringing together a number of missions, to pass a general rule abolishing boarding schools. Neither this Convention, nor the Executive Committee, had the power to carry out these restrictions. The bow may be bent until it snaps. If public opinion in America were so decided in favor of sweeping away schools as we had been told, the Executive Committee might abolish them with a stroke of the pen, and then the responsibility would rest with them, as it should do. What we have to complain of is, that we should be compelled to forge fetters for ourselves. We are called on to throw away the results of our experience, in favor of theories concocted in America, by persons who have no practical knowledge of the subject. The members of different missions, met together as we are, have no right to interfere with the internal concerns of individual missions. He considered that the pressure brought to bear on this Convention, by bringing one mission to vote on the affairs of another, was unwarrantable."

"Mr. Granger, on the part of the deputation, disclaimed having exercised any undue influence over the Convention. He denied that they were sent out with any concocted plan; they had received no instructions beyond what had been read before the Convention. He thought the brother would be sorry for what he had said."

"Mr. Bennett opposed the passage of the amendment. It was true Karen schools were excepted, and brethren might suppose they would be allowed to go on, but he suspected they would find themselves mistaken. He considered it right for us to use the same freedom of expression in this Convention that we should do if the deputation were not present."

"A motion to adjourn having been negatived, the ayes and nays were taken on the amendment, as follows:

"Ayes—Benjamin, Hibbard, Ingalls, Kincaid, Knapp, Moore, Thomas, Vanmeter—8.

"Nays—Allen, Bennett, Brayton, Brown, Haswell, Ranney, Simons, Stevens—8.

"Messrs. Harris and Vinton declined voting, and the Chairman, Dr. Dean, gave the casting vote in favor of the amendment.

"Mr. Brown asks leave to record his protest against the resolution, so far as its operation may affect the Assam mission.

"Dr. Peck would like to have the vote reconsidered, as the passage of a resolution by a bare majority did not give it sufficient weight to make its adoption desirable.

"Mr. Moore, according to the suggestion of Dr. Peck, moves a reconsideration.

"Mr. Granger objects to unsettling the question again.

"Voted to reconsider the resolution and lay the subject on the table. Adjourned."

At the next sitting the amendment received a few verbal alterations from yourself, and was allowed to pass without opposition, the dissentient members generally declining to vote.

By examining the ayes and nays above recorded, it appeared that there were but *two* of the Burmese missionaries who voted for, and but *one* Karen missionary who voted against the amendment of the deputation. Balancing these votes against an equal number of their brethren in the same missions, and setting the vote from Assam over against the one from China, we have left *five Karen* missionaries voting against *four Burmese* missionaries, for the abolition of *Burmese* boarding schools. In other words, the members of one mission performed an act of legislation, affecting serious changes in another mission, from which changes they themselves were exempted! I must confess that such a measure conflicts with all my ideas of justice and propriety.

I know it will be said, the deputation had authority to suppress boarding-schools without any vote of the missions. Then why did they not do it? Why attempt to evade the responsibility, by professing to act in accordance with the vote of the missions? If the changes originated with the Executive Committee, why represent them as originating with the missionaries themselves?

But did these changes originate with the Executive Committee? Did they give the deputation their commission, with the expectation that they would use their power for the subversion of schools? Did the deputation really represent the sentiments of the Execu-

tive Committee, in the restrictions they imposed on education and the operations of the press? Is the policy of the Executive so changeable as this supposition would indicate? It is well known that in former years missionaries have been repeatedly and earnest-

ly urged on in the work of education; this was the case during the few years of my residence in Burmah. One of the especial objects of the first deputation, Dr. Malcom, was to lay the foundation for an institution of an elevated character, and under his auspices the plan of a university was drawn up, with a more extended course of instruction than the missionaries have ever yet attempted to carry out. If at any time there has been an excess of effort in the educational department, or in that of printing, it is to be attributed more to home influences than to the tendencies of missionaries themselves. "Missionaries," says the Home Secretary, "will make mistakes." No doubt they may; but the charge comes with an ill grace on such an occasion as the return of a deputation who had gone out to overturn the very measures which a previous deputation had been sent to encourage. On this subject I cannot forbear quoting the testimony of Mr. Kincaid, which has the more weight as coming from one who cannot be suspected of over-estimating the value of schools and the press.

"In order to clear away the fogs that have gathered around the subject of *teaching English, book making and extravagant printing*, it will be necessary to go back and examine the facts of history. In 1834 there were *four* mission printers in Maulmain, and sent out from Boston within about four years to conduct the operations of the press. At that time there were no Karen books in existence, and very few Karen disciples, and not above two hundred Burman Christians. All the official letters from Boston urged the enlargement of printing operations. "*Push the press*," was a standing official order. Books and tracts were called *leaves* from the tree of life, and presses were compared to the apocalyptic angel, scattering wide over the world the leaves which were for the healing of the nations. Is it wonderful that four printers and

positive instructions, should be carried on by the mighty stream? Early in 1836, a deputation was sent out with a power press, and a convention of missionaries was called to meet in Maulmain. One of the subjects taken up in that convention, was the enlargement of printing operations. A proposition was brought forward to print an edition of the New Testament of one hundred and fifty thousand. An earnest discussion sprung up, and lasted for many hours. Dr. Judson, the deputation, and a few others, argued in favor of printing the edition. All, or nearly all, the older missionaries took strong ground against it, and finally voted it down. Notwithstanding this unequivocal hostility to extravagant printing on the part of the missionaries, early in 1838 *five thousand* reams of paper were sent out from Boston, and without delay a *ten thousand* edition of a Burman quarto Bible was put to press."

"Let us now inquire into the origin of the Burman school, in which English as well as vernacular was taught. About 1834, Dr. Judson and the English commissioner projected a school, to be supported by government. Mr. and Mrs. Bennett were urged to take charge of it. They hesitated, but after much misgiving and no little anxiety, and after Dr. Judson told them that if they did not go into the work, he must himself go into it, they took charge of the school. In no long time, two or three of the pupils became Christians. This raised a storm on the part of the government. Mr. and Mrs. Bennett left the school. Dr. Judson then got up a school to be supported by the mission, and Mr. Howard was urged to take charge of it, in opposition to the views of many of the missionaries. Dr. Judson was sustained by the Board in Boston, and the school continued till after his death. It was taught by a minister. Such are the facts. Besides this, a Karen normal school was opened a few years ago, in which English, as well as vernacular was taught, but not by a minister. In view of these historical facts, how is it that such a storm of reproach on missionaries has been raised?"

I must reserve the further consideration of this subject for my next letter.

Very respectfully,
N. BROWN.

From the Christian Times.

LETTERS ON THE MANAGEMENT OF MISSIONS.

TO THE REV. S. PECK, D. D., COR. SEC. OF THE AM. BAP. MISSIONARY UNION.

Letter 12.

Rev. and Dear Sir:

I RETURN to the subject of boarding schools, and the measures taken for their suppression. It was to have been expected that the deputation, after presenting their own resolution, as an amendment to the report on schools, and after having secured its adoption, would have faithfully and inviolably observed its provisions. Notwithstanding my prediction that the Karen missionaries would find themselves ultimately fettered by the restrictions imposed on other schools in Burmah, I had not the remotest apprehension that it would be done so soon, and by the same deputation who, to secure the Karen votes, had made a formal exception in their favor! The Karen missionaries entertained no doubt that this exception was made in good faith, and that it would be observed by the deputation, as a compromise to which they were solemnly bound by their own participation in the act. These just expectations were not realized. No sooner had the convention closed, than the deputation proceeded to carry out, not the views of the convention, but their own, irrespective of the conclusions to which a majority of the missionaries had arrived. On printing the minutes of the convention, they inserted an advertisement, stating that "the deputation reserve to themselves and to the Executive Committee, the adoption or otherwise, of the opinions and recommendations embodied in the proceedings." The reports of the convention were thus converted into waste paper. For six weeks, at an expense of more than one hundred rupees per day, a body of missionaries had been called aside from their appropriate work to discuss the theory and modes of missionary labor; and now they were informed that the only use made of their decisions would be to adopt or reject them, according as they were in agreement or otherwise with the views of the deputation! No wonder that missionaries felt themselves insulted. That the deputation should have made a reservation in favor of the Executive Com-

mittee, might not have seemed surprising; but that they should reserve to *themselves* the right to amend the acts in which they had taken a prominent part, and some of which, as in the instance before us, they had themselves proposed, was an exercise of power that we had not expected. The reservation, so far as it related to the Executive Committee, was little more than a mere matter of form; no objections to our reports were anticipated from that quarter; it was the "deputation themselves," whose power the advertisement was intended to guard.

I am aware that exception may be taken to the statements I have made, as they are in contradiction to those of the deputation, who deny that they broke up any schools, or that they made any changes not sanctioned by the convention, with the single exception of excluding English from the schools. At the meeting in Philadelphia, Dr. Granger made the following statement:

"He must notice a point on which strange misapprehensions had arisen. He read in a newspaper that 'the deputation had broken up the mission schools.' Whence the information was derived he could not conjecture. Their action was founded on that of the convention, with only a single point of difference, and so far from breaking up schools, they had provided for their multiplication—four normal schools for one. They sought to increase the facilities for Christian education."

Notwithstanding the earnestness with which the deputation, in their public speeches, repel the charge of "breaking up schools," the testimony of missionaries to the contrary will, I apprehend, be considered decisive. In fact, your colleague himself, when speaking of the deputation of the American Board, does not hesitate to refer to their work in the same terms which missionaries are blamed for applying to your own. Writing to a missionary in Burmah, he says that Dr. Anderson and Mr. Thompson had gone to see if it were "possible to bring back their missions to evangelical ground; to break up their schools, and their English work, and get the men at preaching." In proof that the deputation did "break up schools," I proceed to make a few extracts from the letters of missionaries in Burmah. Bro. Brayton, writing to me under date of August 20th, 1853, says:

"During the meetings of the deputation with the Karen missionaries, I was very forcibly reminded of a remark of yours in one of your speeches in the early part of the convention, 'Brethren, these things will come down upon you.' I fully agreed with you at the time, but really I did not *then* imagine they would so soon come down with such a tremendous crash on our infant Karen mission! I cannot now enter into particulars, but one remark of Bro. Peck's, in answer to some objections of mine in regard to Karen schools, has been a load on my mind ever since, viz.:

We must have *definite rules*, to which there 'can be *no exception*, or *we cannot get along*!' That remark referred particularly to rules for the admission of pupils into the normal school, strictly so called. I agreed to be willing to confine them to Christian families, but I was *not* willing to make baptism an absolute prerequisite to admission into a preparatory school, especially in this infant state of our mission. There are many bright lads of Christian families who ought to be in training several years before we would be willing to baptize them, unless we go to sprinkling infants! But hereafter no individual, not a member of the church, can be admitted to our mission schools. Now, I do not believe in having a company of missionaries on the opposite side of the globe, for the conversion of the heathen, who have not common sense and honesty enough to carry on their work without 'definite rules, to which there can be *no exception*,' and those rules too, made by men of no practical missionary experience, and in direct opposition to the practical missionaries themselves, *i. e.*, a majority of them. But when old missionaries do not dare speak without liberty from the deputation, what can we expect?"

In Bro. Brayton's letter to the Executive Committee, of September, 1854, he says:

"In our convention, while on the subject of boarding schools, though they were voted down in reference to the Burmese, because that people are, to a certain extent an educated race, yet in reference to the Karens, on account of their singular peculiarities as a people, their situation, etc., there was an exception, and I am quite sure a *unanimous* one, made in their behalf."

"No sooner did the convention close, than the deputation went to work and demolished all *Karen* boarding schools, that is, so far as they could do it, by proclaiming them unlawful. Still, they allowed what *they* called normal schools, one at each station. But what was to be the character of these schools? Church membership was necessary for admittance, and no school could exceed in number fifty pupils. Now there was at that very time a Christian population in both Rangoon and Bassein, where there might and ought to be more than twice that number in our mission schools. And yet "the deputation were as much in favor of schools as any one!"

"In reference to some two or three missionaries, who adopted and reflected their own views in them, the deputation seem to have placed the most unbounded confidence. But in regard to the mass, that confidence seemed to be sadly wanting. Hence the expression which was made and repeated to me by the Foreign Secretary with much emphasis and earnestness of manner. It was made on the occasion of our discussing the subject of the present normal schools. I objected to the restriction made by the deputation, and insisted that the different missions were competent and ought to be left to decide themselves who are the proper individuals to be admitted into our mission schools. Let the amount of expenses, said I, be limited by the Executive Committee, but let the mission say who are to be members of the mission school. 'No,' said the Foreign Secretary, 'that is just what we wish to prevent. The moment we open the door, one has this way, and another that, and we must have definite rules, to which there can be no exception, or we cannot get along!'"

"In order that the Executive Committee may see the entire impracticability of such definite rules, let them refer to Mrs. Bennett's normal school in Maulmain, at the present time. The rule, as proclaimed by the deputation, was, that no one, not a member of the church, could be a member of such schools. Now, if such a rule could be carried out anywhere, and by any person, we should certainly look for it to be done in Maulmain, the oldest Karen Mission under the pre-

sent superintendent, and more especially as she is there right by the side of Professor Wade. But Mrs. Bennett in writing to my wife, says, "there are several of the normal school scholars asking for baptism." And even Mrs. Wade herself, in a letter to Mrs. Kincaid, of August 11th, 1854, says, "In the normal school here, several are asking for baptism." Thus, you see, the very first term of the first normal school, after the deputation left, the definite rules are violated in Maulmain, where of all other places we expected to see the strictest conformity. Surely after such examples of violating rules, who will consider such rules binding?"

It would appear from the explanations offered by your colleague at Philadelphia, that the deputation did contemplate some slight relaxation of their rules in reference to the possible contingency of the children of Christian parents growing up unconverted.

"The purpose of these schools dictated the limitation as to the character of the pupils, that they should be Christians, giving promise of usefulness. It had been asked, Why not provide for the impenitent children of Christian parents? This would be legislating where there are none to be affected by it. As a general rule among Karens—and it is a fact often spoken of with great interest by the missionaries—the children of Christians become themselves Christians; a child of Christian parents, that has passed the age of twelve or fourteen impenitent, is very rarely to be found. Where they exist, they can be provided for as admitted exceptions."

The argument against making a rule "where there are none to be affected by it," is certainly conclusive, provided the fact to be as your colleague has stated. But I apprehend that it will require very strong evidence to convince *Baptists* that a nation has been found so very different from all the other descendants of Adam, that a provision for the unconverted children of Christians "would be legislating where none could be affected by it;" or amongst whom there is any general rule, that "the children of Christians become themselves Christians," before "the age of twelve or fourteen." Let such a principle be adopted among the Karens, and how

soon would their churches be filled with nominal professors, children of pious parents, who enter merely because it is the established custom? Especially if by their admission they become entitled to the privileges of education, of which they would otherwise be deprived?

But the missionaries are accused of themselves breaking up the schools at Maulmain, by their injudicious announcement of the rules laid down by the deputation. In the language of your colleague, as reported in the *Macedonian*, "They had intended no sudden change. They desired the missionaries to explain the proposed plans to the natives, and were confident that the power they had over the native mind would suffice to reconcile all to those measures. This was done at Rangoon, with happy effect. But unhappily a less judicious course was pursued at Maulmain. In the case of the Burmese school, the question was barely stated, and left to the decision of the pupils, who left, without even an effort to retain them. The deputation only learned the discontinuance of the school by not hearing the bell ring, and expressing surprise at the length of the vacation. To the Karen normal school the announcement was abruptly made, that the 'foreign teachers' had forbidden the further teaching of the 'great English language.'"

Mr. Harris denies that he used the term "great," in reference to the English language. Why is it that absent missionaries and their proceedings cannot be alluded to without the use of these uncalled for sneers? The offense for which Bro. Harris is censured, is thus related by him:

"Soon after the deputation arrived, the school had a vacation, and Miss Vinton went to Rangoon. After the convention and councils closed, the school was to commence; there was no one to teach it but myself, and as no vote in the convention could be carried to exclude in general the teaching of English, and as I had heard the deputation say, 'We do not intend to break up the normal school,' in order to keep the pupils from idleness while the deputation were consulting the different departments of the mission, I set the pupils to studying. From copying some of

the reports of the convention, or from some other source, I know not how, the pupils had ascertained that the deputation and some of the missionaries had spoken against

teaching English; hence they were almost daily inquiring, 'What is to be done with the normal school?' My reply generally was, 'I do not know. I have heard the deputation do not intend to break up the school.' But when the deputation gave their orders that the English should not be taught after the present term, I then told the pupils, just as I suppose I ought as an honest man to do, and not to deceive them."

"Again it is said, 'This was done at Rangoon with happy effect.' Let me inquire how this happy effect was produced, unless it was by keeping essentially right on in the old beaten track? And was there any missionary at Rangoon teaching the English language?"

Mr. Vinton, whose more "judicious course" at Rangoon is said to have had a "happy effect," unites his testimony with that of his brethren, in attributing the destruction of the Maulmain normal school to the deputation.

"In regard to the normal school, Mr. Granger says, 'The deputation are again charged with breaking up the normal school. What do brethren mean? The normal school, at last advices, was flourishing more than ever under the care of Mrs. Bennett. As well might Mr. Granger have stated that the Tavoy mission press was in successful operation under the direction of Mr. Bennett, in Tavoy. To have that brightest bud of promise in the Karen mission prematurely cut down by the deputation, in opposition to the prayers and tears of Karen missionaries, and another and every way inferior school established in its stead, we felt was bad enough; and now after it is dead and buried, to have the very men that killed it publish to the world that it is alive and flourishing, is a little too much. It is surely more than we had reason to expect that the deputation would deny their own acts. Every missionary in Burmah knows full well that the school approved by the deputation is not the normal school, nor anything like it, except in name, and that Mr. Granger ought not to have said.

that the normal school, at last advices, was flourishing."

"Again," says Mr. Granger, "the deputation were as strongly in favor of education as any one. They were impressed with the urgent necessity of it for the large Christian population." But what have the deputation done for education among the Karens? They have broken up the normal school, the *only* school where anything like a thorough course of instruction was being given. They have approved of the establishment of what they have misnamed normal schools. But what are these normal schools? They are no more nor less than our old boarding schools, reduced by *one* more than one half in numbers, and provided with a much less thorough course of instruction, and continued for the same number of months in the year."

The course of Messrs. Simons and Stevens, in communicating your orders to the Burmese school, appears to have been of the same straight-forward character as that of Mr. Harris. The pupils were told in such a way as not to be deceived; the question was barely stated, and "left to the decision of the pupils!" To whose decision should it have been left? But the deputation were "confident that the power that the missionaries had over the native mind would suffice to reconcile all." In this, however, you were mistaken. Missionaries are not capable of exerting over Burmese scholars that despotic control which you supposed. The deputation had before been apprised that the exclusion of English would probably break up the school, yet they were surprised to find that this had the actual result; and could account for it on no more charitable supposition than the indisposition of the missionaries to co-operate with the deputation. But, according to your statement at Philadelphia, as reported in the *Recorder*, the Burmese teacher was so incompetent in his own language, that "he had only been able to hold the pupils by teaching them fragments of English." If, then, you excluded the *only* means by which the teacher was able to hold the pupils, was not this a sufficient reason for the dissolution of the school, without throwing the blame upon the missionaries? Did you expect they would accomplish impossibilities? That a Burman,

capable of teaching English, should not be qualified to teach in his own language, is somewhat surprising; and it is no less surprising that the missionaries should have employed a teacher so incompetent.

Yours respectfully,
N. BROWN.

From the Christian Times.

LETTERS ON THE MANAGEMENT OF MISSIONS.

TO THE REV. S. PECK, D. D., COR. SEC. OF THE AM. BAP. MISSIONARY UNION.

Letter 13.

Rev. and Dear Sir:

Although the deputation disclaim the responsibility of breaking up the Maulmain schools, they have not been sparing in argument to justify their suppression. The remarks of your colleague at Philadelphia as reported in the official organ, were as follows:

"The Karen normal School was visited on examination day, and everything was in English except an exercise in Greek. The whole appeared very creditable. But the deputation asked an experienced Karen missionary to examine the school in the vernacular. The result was that they were very deficient in reading, spelling, and writing their own language. Yet these were to be the future teachers and preachers for their countrymen. One would suppose that preachers in Karen ought to be familiar with their own Scriptures. But these pupils were only familiar with the English Scriptures.

"The object of the boarding-schools in Maulmain was to raise up teachers and preachers. For this, not less than \$75,000 had been expended on them, and with what result?—With one exception, not a teacher or preacher was found to have come from them. The pupils had gone into government, or mercantile, or other secular pursuits, with the education we had given them as a valuable capital to trade upon."

The Report in the *New-York Recorder* is substantially the same.

"With respect to schools, they found in the Karen schools that the pupils had made considerable progress in English, but they were singularly deficient in their own language.—

With but a single exception, not one person in our employ was fitted for his place in either of the schools."

The correctness of these statements is not admitted by the missionaries. The following extracts from a published letter of Mr. Vinton's refers to the statement of the deputation that the school was visited on examination day, and was found to be deficient in the knowledge of the vernacular.

"Says one who was present at the examination, the statement of Mr. Granger is a gross misstatement, for there was no examination whatever on that day of the vernacular. As to their ability to read, spell and write the Karen language, I feel bound to say that I can but regard the statement of Mr. Granger as a cruel slander upon that school. I had, for more than a year, the general supervision of that school, and no less than eight of its members are now members of my theological class, and truth and justice compel me to say that in writing the Karen language, I have never had Karens about that are capable of writing it so beautifully as some of those lads, and in reading and spelling I have never known any that could excel them. As to their knowledge of the Karen Scriptures, I have never before taught a class of Karens that had so thorough a knowledge of the Bible as they."

Mr. Vinton further says, "In immediate connection with the above is another statement from Mr. Granger, that is only not true, but directly the reverse of the truth. He says, 'The object of the boarding-schools in Maulmain was to raise up teachers and preachers. For this not less than \$75,000 had been expended on them, and with what results? With one exception, not a teacher or preacher was found to have come from them.' I have this evening (Sept. 12, 1854,) reckoned up by name, more than forty living Karen preachers in Rangoon and Maulmain, besides a very considerable number from Bassein, who were educated in the Maulmain boarding-school. Besides these, fifteen native preachers who lived to do good service for the cause, but are now in heaven, were also members of that school. Mr. Granger adds, 'The pupils had gone into government, or mercantile, or other secular pursuits, with the education we had given them as a valuable capital to trade upon.' I know

the Maulmain Karen boarding-school, that is now in the government employ. But I know of two Karens, who were in government employ upon a salary of 30 rupees each per month, and who voluntarily resigned their appointments, and sought employment in the mission upon less than half that salary. I know too another, who is now employed by the mission, and who has recently been offered an appointment with a salary of 45 rupees per month, who has refused to accept the appointment, and still continues in the service of the mission upon less than one-third of that amount. I know of a few engaged in mercantile pursuits, but they are our joy and crown, and in contributing for the support of the cause, are examples worthy of the imitation of all the Karen Christians, and would put to the blush, in this respect, a large majority of the professed friends of missions in America. It is with no desire to fulfill the predictions of an honest missionary that I write these things, but with a deep and painful sense of what is due to the majesty of truth and justice, and I do most devoutly pray that Mr. Granger will be able so to explain these things as to relieve himself from the imputation of intentional misrepresentation."

The following are extracts from Mr. Beecher's letter of Dec., 1854.

"The deputation say, 'One would suppose that preachers in Karen ought to be familiar with the Karen Scriptures, but these pupils only were familiar with the English Scriptures.' Did the deputation ever see an American who was familiar with the Hebrew or Greek Scripture, who was ignorant of the English Scriptures? But *were* the pupils of the school deficient in reading, writing and spelling their own language, and were they *only* familiar with the English Scriptures, or is the above representation of the deputation a correct one? Let us look at a few facts in the case. Five of the pupils of that school were from Bassein, and have all been with me from two to six months since the school was broken up. I have had occasion at times to employ each of them, or to see them employed by Karens as writers in their own language. Four of them at least have written for me. During my connection with the mission, more than twenty Karens have been in my employ at different

times as writers, and though these five were younger than the others, instead of being more deficient, they were much the more correct in all respects, and I have no hesitation in saying that they can read, write and spell their own language as correctly as a similar number of New-England pupils would read, write and spell the English language."

Mr. Vinton, who has taught a Bible class formed of these pupils, is confident that they had a much better knowledge of the Karen Scriptures than the pastors and preachers in the service of the Maulmain and Rangoon missions.

"Of the fifty preachers of the Bassein mission, six have received instruction in the Theological Seminary, after having enjoyed the advantages of boarding-schools. Of the remaining forty-four, all that have received any instruction, excepting barely learning to read in the village schools, (perhaps a few learned also the catechism,) have received it in the boarding-schools. Several of these act in the double capacity of preachers and school teachers, and besides these there have been fifteen young men engaged in teaching village schools during the past rains, all of whom received their education in the boarding-school."

Sufficient, I trust, has been said to show that the charges of the deputation in regard to the principal boarding-school at Maulmain are unfounded. In regard to the Burmese boarding-school which instead of being well supported, was suffered gradually to decline, after the time of Br. Howard's return, until it was discontinued in 1852, it would have been surprising if the results had been equally favorable. Large sums of money expended in buildings for a school which is to be forthwith abandoned, or left to die a natural death, furnish a very forcible, but at the same time, a very unfair argument against schools. From the reports given at Maulmain, it appeared that the total expense of the Burmese boarding-school from its establishment in 1837, had been \$17,000, of which \$12,000 were drawn from the mission treasury, and \$5,000 from contributions made on the ground. This school continued to flourish till the agitation of the educational question in 1849. "In nine years," says Mr. Howard, "there had been an average of about six conversions a year." This school origina-

ted with Mr. Judson, whose views on the subject of education were very different from what has been usually represented, as appears by the following extract of a letter from Mr. Howard, dated June 1, 1853:

"For the last thirteen years of Dr. Judson's life, he had a pretty large school connected with his own church at Maulmain, which was originated and perpetuated by himself, that is, he was the chief agent in establishing the school, which was continued only by his desire and aid. This school was established upon a platform which he alone drew out at length, upon paper, and embraced not only the native language, but also the English, with such sciences as are taught in this, and not found in the native; in a word, all and much more than has been taught in this school.

"Nothing but Dr. Judson's solicitude overcame my reluctance to undertake this school, as the employment was, at that time, opposed alike to my purposes and wishes. I could not have continued it long with any success without his firm support, for it was intimately connected with his church. This he uniformly gave me, offering me repeatedly a choice of one or two of his best native preachers, provided they were disposed to teach in the schools. He did this as he said, under the conviction that the youth and children in these schools, were the hope of the Burman church. On this subject he expressed to the missionaries his strongest convictions and encouragements, when he returned from America; and added his testimony to the same effect before the commissioner of the Tenasserim provinces and his subordinates, and a large number of visitors, at the annual examinations of the boarding-schools.

"Dr. Judson, as well as others, may at times have preferred some changes in the schools, but till the last he uniformly expressed his high sense of their importance, in the mission."

Mr. Howard's remarks in Philadelphia are thus reported in the *Macedonian*.

"The object of the school was to win the confidence of the pupils, to gain over them the influence of a Christian parent, and to excite in them sentiments like those of the child of such parents. That effect had been

produced, and he never desired more affectionate children than those of the school. The religious influence had been good. About an average of one-fourth of them were hopefully converted, and their evidence of Christian character is of the best. The statements made to the disadvantage of the school might all be true, and yet in some of their relations untrue. The expense, for example, might be correctly estimated, but it would be wrong to judge of the future by the estimate; this included the first outlay for buildings, &c., which was considerable. So, in what was said of the inefficiency of the school as found by the deputation, he believed they judged by the appearance, and so misjudged. The school was not what it was when he left

it. It had been declining through neglect. He looked for what has happened when he saw the action of the Board in 1849.

Such is the history of a school which, like too many missionary enterprises, has been commenced and vigorously prosecuted for a few years, only to be abandoned in the end. Such has also been the fate of the Assam Orphan Institution. The circumstances connected with the establishment of that school are well known. The mission deemed it desirable to have *one* school of a superior order, established, for the whole province, and to have the labors of one missionary permanently devoted to this department. It was believed that this would be better economy, than for each missionary to be burdened with the care of raising up and instructing a few native helpers for himself; and it was thought that amongst six or eight missionaries, the appointment of *one* to this especial service, could not be regarded as giving undue prominence to the work of education. The Executive Committee fully responded to the views of the mission, and the Rev. Mr. Stoddard was specifically appointed to this work. Mr. Stoddard accepted this appointment, though it was not in accordance with his own predilections; for notwithstanding the opinion so strongly urged by yourself and others, that it "is easier for a missionary to teach than to preach," all the facts in the case show, that so far from being eager to leave their proper work for teaching, missionaries have, in nearly every instance, assumed the charge of schools with

reluctance, and only by the urgent advice of their brethren or the Executive Committee.

But the deputation considered it too much to allow the services of one missionary to be devoted to the education of native Assistants for all Assam; hence, in connection with other changes, you relieved Br. Stoddard of his charge and placed the school in the hands of Br. Bronson, with permission to devote to the institution separate from its general superintendence, *one hour* each day, including the time occupied in religious worship! The mission had deliberately and unanimously decided, that the adoption of your plan would be "fatal to the prosperity of the institution;" that "the withdrawal of the services of a missionary superintendent would be equivalent to the abandonment of the institution as a mission seminary." Yet rather than abandon the school, they accepted your arrangements for remodeling it, in the hope that a year's delay might bring such a change of opinion on the part of the Executive Committee, as would allow our operations again to resume their wonted freedom. Your professed object was to preserve the school, to improve and render it more effective; but although your instructions have been strictly followed, and the changes effected gradually as you desired, and notwithstanding the strenuous efforts of Br. Bronson to preserve it, the anticipations of the mission have been more than realized. During the first year after it was remodeled, the members of the institution, were reduced from thirty-two to twenty; another year reduced them to twelve; and at the close of 1855, the number was *seven*!

As you have called in question the correctness of my statements in reference to the Orphan School, I will quote a few paragraphs from the closing report of the mission on your final plan for remodeling the institution, which was accepted after several ineffectual attempts to obtain more favorable terms.

"In the first place your committee conceive that the Executive committee have fully indicated their purpose in regard to the objects and maintenance of the institution, by repeated and definite acts from its commencement; such as sending out a missionary family to superintend it; by approving the last object of the mission in reference to it; and by the

views contained in the instructions of the committee at the time of sending forth the present superintendent of the school. The mission having, up to the present visit of the deputation, received no different intimations from the Rooms, feel that for the present organization and character of the institution, the Executive Committee are responsible equally with the mission.

"In the next place, the mission are unanimous in regard to the exceeding great importance of sustaining the institution. When called upon to report, they stated the sentiment fully and strongly, that it ought to be sustained; that it contains powerful evangelizing elements, which we consider admirably adapted to the present state of the people, and to the raising up of the native agency we so much need. At this point the deputation stated to the mission that these views do not harmonize with his own, and that he has strong apprehension that the Executive Committee will not be prepared to maintain them, or to sustain the school on its present basis. He therefore laid before the mission the modification, which, in his opinion, would accord with the views of the Executive Committee. These modifications the mission, after consideration, deemed most injurious to the institution in many respects; nevertheless, being desirous of effecting, as far as possible, harmony of action between the deputation and the mission, a committee was appointed to draw up, if practicable, a basis of compromise. This was done with a sincere desire to secure the co-operation of the deputation; and on the part of the mission important concessions were made. The result was not so favorable as had been anticipated. The concessions made by the mission in the plan of compromise were not acceded to. The deputation felt that he could not justify himself before the executive Committee, should he concede all the principles involved in the proposed compromise.

"Under these circumstances the mission felt embarrassed. They could not conscientiously accede to the principles and modifications proposed by the deputation. They believed that the tendency would be to vitally injure the institution, and to put back the mission many years. The mission, therefore, felt compelled to fall back upon their original

ground, and leave the responsibility of carrying out these modifications to the Executive Committee. Here the mission considered that their action and responsibility in a measure ended."

After these efforts on the part of the mission and on the presentation of your final proposition, the committee state that they "have found themselves exceedingly embarrassed," but recommend, "as the best thing under existing circumstances," the acceptance of the plan offered by the deputation.

In reference to the statements which you repeatedly made to us, that we could not obtain from the Executive Committee more favorable terms than you were prepared to give; and that you "could not sustain your-

self before the Executive Committee if you should accede to the proposals of the mission," it appears from the report in the *New-York Recorder* that you complained of your language having been misrepresented.

"The Rev. Dr. Peck explained that he said *he would be unable to sustain the action of the missionaries before the Executive Committee.*"

This cannot but occasion surprise when taken in connection with the report of the mission, in which they say, "the deputation felt that *he could not justify himself* before the Executive Committee." That report was discussed and adopted in your presence; all the statements to which you objected were either amended or stricken out; but to this statement you *made no objection*. Your expressions were, in fact, much stronger than the language used in our report, and such as could not possibly be mistaken.

It has been said: Let the measures of the deputation have a fair trial of two or three years, and time will show the wisdom of the changes that have been made. For three years the blighting influence of this anti-educational policy has been allowed to operate, and what is the result? In the once promising Assam mission, the means of preparing a native agency is taken away, and the mission itself is brought to the verge of extinction! Among the Burmese, where Judson spent his life, there is no institution in operation for preparing preachers or teachers, while the number of missionaries laboring in that lan-

guage is less than it was twenty years ago!
The Karen missions alone have maintained
their ground, but it has been done only by
undertaking the support of their own schools,
unfettered by the restrictions of the depu-
tation.

Reserving the subject of *English* for my
next letter, I remain,

Respectfully yours, N. BROWN.

same principles. Let the simple preaching of the gospel stand forth as the only authorized, scriptural, approved mode of awakening the sinner's conscience. Let the course of study in our theological institutions be changed. Let the students be strictly confined to the vernacular. Let Hebrew, and Greek, and Latin be absolutely excluded. Should even a small number desire to make themselves acquainted with a foreign tongue, it must not be allowed.

But still the cases would not be parallel. Our theological student must be deprived of his previous mental training. We must take away his Commentary, and the Church History that stands upon his shelf; his History of the Reformation, and of the Martyrs; the library to which he has daily access, and all the knowledge he has derived from reading in his early years. Like his Burman or Karen brother he must be satisfied with a library that he can carry upon his shoulders. Were it possible to fill our churches with a ministry educated in this manner, and to restrict the auxiliary agencies to the limits prescribed by the deputation, how long before this country would return to popery, infidelity, barbarism?

It will not be sufficient to say, We send money to preach the gospel only; we have no objection to the promotion of education as a separate work. The policy of discouraging all contributions for specific objects, prevents the friends of missions from taking the support of schools into their own hands. Let the channels be free for the contributions to flow in whatever direction the contributors desire, and we have no fear that the institutions of learning will be suffered to decline. It is because the churches are not allowed to do their own work, that schools once established, and giving promise of usefulness, are nipped in the bud. The breaking up of schools is not the work of the denomination; it is the work of a few individuals. One of our most experienced missionaries, writing on this subject, says:

"Perhaps you will recollect that I stated in the convention that during my visit home, though I had traveled much and addressed the churches wherever I went, and always stating that schools were one means we used for the conversion of the heathen, yet only

in one place, and there only by two men, had I heard a doubt expressed as to schools being a legitimate means to be used for evangelizing the heathen. That place was Providence, and the two men were Dr. Wayland and Mr. Granger. It is now denied there was any preconcerted plan, but everything looks marvelously like it."

Let us turn to the subject of instruction in English. This was a question, on which the deputation especially required the decision of the convention. The report of the committee on that subject has been given in a former letter. The ground was taken that it was not possible, nor even desirable that *all* the native preachers should be educated men; but it was maintained that a *portion* of them must be *thoroughly educated*. Such an education, without a knowledge of English, would be manifestly impossible. Nothing that deserves the name of a theological education, nothing corresponding in any degree,

to the advantages enjoyed by theological students in this country, could, under present circumstances, be imparted to Burman or Karen youth, except by giving them the language which would open to them our various religious books. The rule of the deputation prohibiting English in our theological schools, I regard as nothing more or less than saying that we shall have no theological schools. At home it is considered that a thorough education cannot be obtained without a knowledge of one or two, or perhaps three languages; what have we for our native students as an equivalent? Shall *three* foreign languages be allowed at home, and not one abroad? The deputation profess to be in favor of theological institutions for the training of native preachers, but I submit that such a school as their rules allow, cannot be called a theological institution, nor the education thus received a theological education.

And what are those infant churches to do without a class of men that shall be able to transfer to the native languages the knowledge obtained from English books? If we ever expect the works of Bunyan, and Baxter, and Doddridge and Fuller; the histories of the church; doctrinal and practical tracts; works intended to guard the native mind

against prevailing errors; books of useful science; in a word, if we expect that a Christian literature is to be given to the newly converted nations in their own tongue, we must be convinced of the necessity of qualifying talented natives for this work; and such qualifications they can obtain only by an acquaintance with the English language. Already there are numbers of native Christian youth who desire this; who are even eager to obtain that knowledge which will enable them to be most useful to their countrymen. How cruel the attempt to repress this commendable ardor; to crush their aspirations and force them back into the darkness from which they are struggling to escape; how suicidal the endeavor to isolate those feeble flocks, and shut out from them the light, and sympathy, and communion with their brethren in America, which a perusal of our religious publications would afford!

It would have been strange if a scheme like this had not met with decided opposition on the part of the missionary convention. Although the attempt to obtain a vote against the teaching of English was made and repeated the second and third time, it did not succeed. The convention were willing, in deference to your opinions to strike out from their report all reference to the subject, but to endorse your views they respectfully declined. In the supplementary Work of the Deputation, in the Magazine for May 1855, the paper drawn up by yourself against the teaching of English, is inserted at length, prefaced by the assertion, that "the rule, or general policy, as *originally adopted by the Convention*, was in the following terms." After the quotation, the assertion is again made, "The convention as already stated, adopted the above as an expression of their views on the general subject of the exclusion of English; but wishing to engraft on it a provision for exceptional cases, to which some of the advocates of the section were disinclined, the whole subject was struck from the report, as finally adopted, by unanimous consent."

It is of little use for missionaries to attempt the expression of an opinion adverse to the measures of those who hold in their hands not only the power of absolute control, but

the means of circulating over the Union, under the seal of official authority, statements like these. After ~~having~~ strenuously and steadily resisted your proposals, after ~~having~~ refused to endorse your views, the churches in America are made to believe that the convention did "originally adopt" your paper, "as an expression of their views on the general subject of the exclusion of English!" It is too late to remedy the injurious effects of these and similar mis-statements which have already done their work in prejudicing and embittering the public mind against the supposed "three or four missionaries" who differed from the deputation; yet I deem it my duty, however late, to protest against the injustice, and to show that your paper on the subject of English never received, in any shape or form, the sanction of the Convention. At the risk of being tedious, I must again quote from the minutes of our debates. After you had brought your resolution before the convention, Bro. Benjamin proposed, as an addition, the following amendment:

"Yet we would not discourage the teaching of English to a few pupils of tried piety and rare capacity, whose tastes and habits give fair promise that they will make attainments useful to the mission."

Mr. Stevens expressed his hope that if your paper did pass, it might be with an amendment; but was interrupted by Mr. Granger, who contended that there should be no further debate, the question having been sufficiently discussed already. Mr. Stevens stated that he had not spoken on the subject before. It was remarked by another member that the previous discussion had all been on one side; with one or two exceptions, those in favor of English had not spoken at all.

"Mr. Thomas.—The students whom we might wish to have taught English, might be taught in the Government schools."

"Dr. Peck.—The paper was only intended to discourage the teaching of English in *Mission Schools*; it would not cut off worthy persons from the acquisition of the language, in desirable cases. He had drawn it up supposing it would meet the views of the convention in general; and had offered it supposing that all, with the exception perhaps of two or three members, would be in favor of its adoption."

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"Mr. Hibbard thinks reliable young men may acquire English without the establishment of mission schools for that purpose. The amendment leaves everything open; it would entirely nullify the paper if appended to it."

"Mr. Knapp thinks the amendment would defeat the object of the paper. A missionary might take advantage of the amendment to spend his time in teaching English schools, or in teaching mission schools."

"Mr. Moore.—Such a construction is against all the laws of language."

"Dr. Dean thinks the amendment nullifies the paper, and shall therefore vote against it."

"Dr. Wade says the amendment and the original paper are directly opposite."

"Mr. Stevens thinks the paper would be considered as giving the general rule, the amendment the exception."

"The amendment passed; nine voting in favor, and six against it."

"Mr. Granger hopes the brethren in the majority will now prepare a paper, expressing their views. He supposes this form of putting an amendment directly opposite to the doctrine of the mover, was only done out of courtesy."

"Mr. Brown suggests that a paper bringing that of Dr. Peck and the amendment together, so as to make them harmonize, might be prepared by a committee, consisting of the mover of the amendment and others."

"Dr. Peck throws himself on the convention, and hopes they will allow him to withdraw his paper."

"Mr. Thomas thinks it is in the hands of the convention, and cannot be withdrawn without a vote."

"The President decides that the mover can withdraw it, unless some one objects."

"Mr. Granger inquires whether, if the paper is withdrawn, it does not also draw along with it the amendment?"

"The President decides that it does."

Such was the disposal of your paper; instead of being adopted, either "originally" or subsequently, it was never voted upon; but was withdrawn by yourself, rather than allow the convention to act upon it.

Having obtained this decisive proof of the

repugnance of the missionaries to your plans, it was natural to expect that you would at least pause, before proceeding to enforce them on the missions by the summary exercise of authority. One would suppose that missionaries who had been on the ground fifteen, or twenty years, might safely be left to decide on the terms of admission, and the studies to be pursued, in their schools. If they are not able to do this better than a deputation, on a flying visit, and with no practical experience they are not fit to be sustained as missionaries. Inform the laborers that you have no confidence in them and wish to dissolve the connection, but do not insult them by submitting questions for their decision, and withdrawing them the moment you find that their votes are not to be controlled.

As you have chosen to rely on the arbitrary power with which you were invested, instead of the judgment of the missionary body, you have the satisfaction, if such it can be, of witnessing the results; you have seen your plans fully carried out in two of our once flourishing missions; while in a third that has become a reality, which was not so when the Home Secretary asserted that "the instructions of the Executive Committee were a dead letter in some of the missions." There can be no doubt that since the visit of the deputation, some of your rules have become a *dead letter*. Among them is your prohibition of English instruction among the Karens of Burmah; and it will probably remain a dead letter, as long as Karen theological institutions exist. The machinery which you have constructed for the management of Missions is a powerful one; but even the strong arm of ~~the~~ executive authority is not adequate to the work of arresting light and knowledge, and inaugurating the reign of ignorance. Missionaries cannot, will not join in this crusade against education. They cannot shut their ears to ~~the~~ pressing wants of the infant churches, and their urgent entreaties for thoroughly educated men. Other missions must eventually follow the example of Karen brethren, who by establishing a high school at Rangoon, to supply the place of the one broken up at Rangoon, have rendered themselves obnoxious to the censures of the Executive. As an illustration

of the views which missionaries entertain of the necessity for institutions of this kind, I quote a portion of Mr. Kincaid's appeal in behalf of the Karen High School, published in the *Christian Secretary*, of Sept. 21st, 1855.

"Early in 1844, Mr. Binney came out for the express purpose of giving to the rising ministry a thorough biblical training. Few men ever entered a more important work, few ever contended with greater difficulties, and no one perhaps ever addressed himself more wisely or successfully to the work he had in hand. He had to deal with untrained minds and had but few books to put into their hands, and even the art of reading was but imperfectly known. The work, however, went forward, and a goodly number were so trained as to preach with great fullness and expound the Scriptures with ability. Few men in so short a time ever made a deeper impression or exerted a wider influence. He had, as he deserved, the constant and warm support of all the Karen missionaries. The churches, as well as the pastors, began to feel the importance of education, and a thirst for knowledge was awakened. Mr. Binney took correct views of the wants and necessities of the Karen races, and projected a school in which a select number of both races should be so trained as to become teachers among their own people. Without exception every Karen missionary warmly sympathized with him in his views, and hence arose the Karen normal school in Maulmain. At first it was limited to thirty, ultimately to fifty pupils, and was taught by the ladies of the mission. This was the first and only school that aimed to give anything like a thorough mental training; and this school was broken up by the deputation in 1853, under the mistaken apprehension that the pupils would become anglicized and unfitted for work among their own countrymen. To this school the churches and ministry looked with the fondest hopes. The more enlightened and thoughtful among them had begun to inquire, 'Why may we not have men raised up among ourselves, who shall be qualified to take the place of our teachers?' There are great and urgent reasons why they should have one school, where a sound education

may be obtained, an education fitted to meet the wants of the churches, and desires of the churches with reference to the entire race."

"We must have a school in which men can be trained to read and reason, write and speak; that is one of the necessities of the Karen race. There can be no solid progress without it. An enlightened ministry and a well qualified class of instructors are needed to carry forward and perfect the great work now begun. In a few years this school will subsist and grow without foreign aid. Even now the churches will support forty or fifty pupils in such a school. At this very moment we need fifty well qualified assistants to go into as many new districts, to preach Christ and teach the people to read the Scriptures, and probably the same number will be needed every successive year to supply new fields rapidly opening on every side. Evangelists, pastors, and school teachers are needed, and they can only be qualified for their work by such a school as we propose. Can we shut

our eyes to the obvious indications of Divine Providence in reference to this great people? Can we satisfy ourselves that we are acting up to the *letter* and *spirit* of the great commission, when we preach the Gospel and baptize those who believe, and then have no men to act as pastors, and go and leave them in the confines of heathenism, untaught in the things of the Kingdom? Are we not bound to 'set in order things that are wanting?' To 'ordain elders in every church?' But where are we to obtain pastors among our people without letters? Before they can teach, they must be taught; they must learn to read, and must have some biblical knowledge. Protestants in the middle of the nineteenth century cannot, dare not adopt the popish maxim, that 'ignorance is the mother of devotion.'"

Mr. Harris, in his letter of Sept. 18, 1854, says:

"What is the result of excluding English from the Karen normal school? Of the number who have left the school on account of the prohibition, I have not the exact data, but I think I may safely say three-fourths have left with sadness, sorrow and disappointment,

Parents and guardians have lost much confidence in the missionaries. Those who have taught the school, (of course I am giving my opinion in these remarks,) feel a sort of indescribable discouragement that they have spent many days' hard labor, supposing that they had the full and entire approbation of the Board; and they had spent many almost sleepless nights watching over the sick, after looking after the temporal and spiritual wants of the pupils.

"If the Rev. J. G. Binney would have consented to return and labor on the same system as the convention had sanctioned, the deputation would have been rejoiced to see him again at the head of the seminary.' It appears to me the speaker made a mistake. If he had said, the same system *the deputation* had sanctioned, he would have hit the nail on the head, I believe Mr. Binney would heartily subscribe to all the convention said in regard to what further provision for training is requisite. See report of the convention, pp. 94 and 95. As to teaching English, the convention *did not* vote to discontinue it, either in the Karen normal school, or anywhere else, entirely. Near the close of the convention, a member of the deputation caused to be offered a resolution to discontinue the teaching of English. The convention did not sanction it. He afterwards remarked, 'I thought I was presenting the sense of the convention, but it proved to be the *nonsense* of the convention.' The deputation did, notwithstanding, give orders that the teaching of English should be discontinued."

The following remarks are from Mr. Beecher's letter of December, 1855:

"How are the Karens ever to have an adequate literature, except as it shall be given them by thoroughly educated men of their own race? The idea that a numerous people are to receive their literature from the hands of foreigners, is too unprecedented in history, and too palpably impracticable to be entertained.

"What do the deputation, and those who oppose the teaching of English to this people, expect they will become? What does their system, if they have any, indicate respecting the elevation, the future religious and literary character of this people? When they lay

violent hands upon a most flourishing institution, an institution that would, in a few years more, have set forth a class of thoroughly educated teachers, who would also in due time become translators and authors, what do they give us in its stead? They say that they have given us normal schools, but what are the normal schools of the deputation? Nothing *more*, but on the contrary something a good deal *less*, than the boarding schools which have long been in operation, with a *new name*."

The assertion of the deputation, that instruction in English will injure the vernacular, must meet with an emphatic denial from every missionary who has any experience on the subject. Says Mr. Vinton:

"The deputation insist upon the exclusion of English, and say that if it is not excluded, it will exclude the vernacular. It is impossible to combine them. As well might the enemies of a collegiate education in America say, We must exclude Greek and Latin from our colleges, and interdict the study of these dead languages to the rising ministry, or they will exclude the English, and we shall soon have men only competent to give us instruction in these dead languages. The *moral* however, is, that Mr. Granger should say 'this was admitted by the missionaries in Bengal.' Let Mr. Granger name the man, and I pledge myself either to get a certificate from that missionary that he never intended to say anything of the kind, or to obtain certificates from ten other missionaries expressing directly the opposite opinion." Respectfully yours,

N. BROWN.

marvel

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1st page 1st col. 130 lines \times 18 ems = 2340
2nd col 138
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3rd 72 }
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