

children are in bed, after which time is my holiday to read, write, or work. But I am often so overcome with fatigue and the scorching heat of the day that I feel neither will nor power to do anything at all; and when I sit down to converse with you it is with a weary body, a stupid soul, and dim eyes; but I am sure of having all my faults lightly passed over and all covered with love."

Hannah Marshman's "ladies' school" was an evangelizing agency of the most direct kind, apart from the large sum which it contributed to the extension of the native mission. Its pupils were chiefly Eurasians or East Indians, of the then fast-increasing and utterly neglected community who had sprung originally from white fathers and native mothers. She was the first to care for their daughters, so far as these were not the orphans of military officers or soldiers. This mixed class numbered eighty thousand nominal Christians in the India census of 1891, or half the number of pure Europeans, including the British troops. For the soldiers' orphans the Government, under the godly chaplain David Brown (Henry Martyn's friend), erected asylums and schools, followed therein by the splendid munificence of the great Sir Henry Lawrence and his wife. But only Hannah Marshman cared for the rest. From her famous school in a generation there passed out relays of truly Christian young ladies trained and ready to become missionaries to their native sisters. Until such agents were educated and converted, and till the instruction of the native youths had made headway in the boys' schools and in the Serampore College, female education among the Hindus and Mohammedans was impossible. But the Brotherhood watched for it, prayed for it, planned for it, provided the means for it, and lived to see its foundations well laid by Hannah Marshman.

In the famous periodical, first monthly, then quarterly, and then a weekly newspaper, the *Friend of India*, which flourished from 1817-75, the Serampore Brotherhood essays were of such value that the earlier series were reprinted in London. One of these, which appeared in 1822, on "Female Education in India," should be studied by every one of the now happily numerous and vigorous organizations of Christian women for evangelizing the female half of the dark races of the world. That essay gave an impulse to the movement at which Hannah Marshman was the first to toil, and for which she had provided the cultured teachers. The writer called on the Governor-General's wife, the good Marchioness of Hastings, to put herself at the head of an association of ladies for the purpose. Miss Cooke, afterward Mrs. Wilson, was sent out from England to carry on the enterprise in Calcutta, in addition to the Baptists. William Ward, when on furlough in England, had pleaded for justice to the women of India in tones which sent a thrill through the churches. "Amid all the children of misery in India," wrote the Brotherhood, "the softer sex have been most fully the victims of oppression. In India, in which this depraved disposition is neither restrained by Christianity nor mollified by the influence of literature or of manly feeling, this spirit of oppression falls on the