

Dr. Smith was much beloved by the people. He had an unusual understanding of their character. There seemed to be perfect understanding and sympathy between them. Wherever he went, he was usually followed by groups of people seeking his help. They called him 'the patient man.' All over our mission Christians, Hindus, Mahomedans of all castes and classes will mourn for him with a great mourning.

Dr. Smith was a very strong man, and an indefatigable worker. He never spared himself. He revelled in work. It was a trial to him during his last term when he began to feel his strength waning, and he had to exercise care of himself. It proved too late. To his great sorrow he had to leave India early in 1925. He longed for renewed strength to give to India, and he made a brave fight for it. But the Lord willed it otherwise, and at Porto Rico, on Sept. 4th, a Sabbath rest day, He called His good and faithful servant to enter into the joy of his Lord.

H. B. Cross.

#### NOTE FROM MRS. CROSS

Dear Friends,—I want to say **thank you** to the many friends who have written letters and for the many expressions of loving sympathy that have cheered and helped us during the two years and more since Mr. Cross took ill.

Many of those letters and messages are still on my table unanswered. Until there is time for me to answer each one we would like you to know that we appreciate them, because of the comfort they bring to us. It helps to know that you care and that you pray for us.

We realize more and more the closeness of the bond of love that unites us to our Missionary family. We derive daily strength from the fellowship with our Indian brethren across the seas and comfort and cheer comes again and again in many ways from the dear friends in the homeland.

We thank our Heavenly Father for you all.

Very sincerely,

M. C. Cross.

#### WOMEN'S PROGRESS IN INDIA

The advance of Indian women in public life and their natural leadership in humanitarian issues deeply impress various observers, who recall that not many years ago Indian women were regarded as the main obstacles in the way of national progress. Now they not only have the vote, but are eligible for election to the Indian and Provincial legislatures. They were especially opposed to social reform, we are told, and religious reform was a thing not to be mentioned in their presence. Toward political reform they showed an amused indifference, says the Bombay Indian Social Reformer, and were conciliated by their male relatives, for being left at home when the latter made their annual pilgrimage to the Congress shrine in different parts of the country, by presents purchased or supposed to have been purchased at those places. The National Social Conference, this weekly recalls, was started two years after the Congress in order to supplement the political movement on the social side, and we are further informed that:

"From the first, the Social Conference made it a point to secure one or two women to speak on its resolutions, but for many years it was with the greatest difficulty that it could do this. Social reform in the early days of the National Social Conference was still regarded as having for its main object the remarriage of Hindu widows, and was indeed familiarly known as 'widow marriage reform.' Even now when the situation is greatly changed, few Hindu women will speak on widow marriage from a public platform. Married women seem to regard the advocacy of the marriage of widows as a piece of disloyalty to their husbands. Widowed women naturally feel that their plea for the reform may be understood as a plea for their own remarriage. Unmarried girls in the early days of the Conference were to be found mostly in the nursery stage, and were not available as public speakers. The prejudice against widow remarriage was so inveterate that at more than one Social Conference it was deemed expedient to drop the subject or to camouflage it under some general head, such as customs which are injur-