

ious to Indian womanhood. Historically, of course, it was the position of Hindu widows that first attracted the attention of social reformers. The abolition of sati was closely followed by Iswar Chandra Vidyasagar's movement to remove the ban on the remarriage of widows. But for a long time the reform made little progress, although it stimulated thought as to the best means of preventing child widowhood, which even the most orthodox Hindu felt to be a cruel hardship."

The raising of the age of marriage, this weekly goes on to say, and the education of girls began to be supported not so much as being good in themselves but as alternatives which might be expected to minimize the incidence of child widowhood. The Social Conference was more successful, it appears, in giving impetus to the education of girls, and in creating opinion in favor of raising the marriage age of girls, than in popularizing the remarriage movement. With the general decline in opposition to social reforms, which is the most marked feature of the day in India, we are told, remarriages of widows have ceased to be regarded as anything strange or out of the way except in some remote villages and in ultra-orthodox families. We read then:

"Education of girls during recent years has been making more rapid strides than that of boys. There is a general awakening all over the country as to the need of education for girls, and the demand has outrun the facilities that are provided for it. Most of the girls do not, it is true, proceed beyond the elementary stage, but the number proceeding to higher stages is steadily increasing. The women's movement has received a powerful and almost unintended impetus from the political movement. Many persons who had no definite idea of advocating women's rights have been forced to do so by the force of political circumstances. The late Sir Surendranath Banerji raised his voice against giving the franchise to women on the curious ground that nearly all women when they took to politics became extremists, but to-day women are not only entitled to the franchise on the same terms as men but in many prov-

inces they are also eligible for election as members to the Legislatures, Indian and Provincial."—Tidings.

THE SECOND LIVINGSTONE

One of the most notable figures in missionary work since the days of David Livingstone was Dan Crawford, explorer, missionary, and author of "Thinking Black," and "Back to the Long Grass," who died in Africa on June 3rd, 1926. His death means a great loss to the missionary work in the Dark Continent.

Crawford has been known throughout the English-speaking world for several years as "the second Livingstone." There were many points of similarity in their lives. Both were natives of Scotland, both were famous explorers, both were devoted to the great cause of making the Gospel known to the natives of Africa, and both ended their careers as they desired to do, on the scene of their labors.

In his youth Crawford was an invalid, a sufferer from tuberculosis. Having heard that the climate of Africa might enable him to regain his health, he went to the Congo region and joined a caravan going into the interior, "boring in," as the natives call it. At last he reached the very fountains of the Nile, where Livingstone had expressed the wish to die, and here he, too, caught the missionary passion of the great explorer. His health improved rapidly, and soon he established himself in the midst of the numerous Bantu tribes in the Belgian Congo region, "the heart of the heart of Africa."

Here for ten years he labored among the more than one million natives of the Bantu tribes, teaching them the Christian faith. Then, having regained his health, he sent for his sweetheart, who was a graduate of the Glasgow Medical College of Scotland. He met her at the last outpost of civilization and they were married by the British Consul, and together they went back to his field of work, establishing their home on the shores of one of the inland lakes in the dominion of Mushi-di, a cannibal chieftain.

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