

The editor tells us that he is "not responsible for the correctness of the language" as the letters are given as written by the advertisers, and I copy a few *verbatim et literatim*, from which we find not only that the widows are in demand for marriage, but also that these ladies themselves have the moral courage to apply publicly for partners in life.

There are altogether about fifty applications in the *Social Reformer* for December, 1884, and the first one reads thus :

"A widow of a Bengali Brahmin caste, 13 years of age, lost her husband six months after her marriage. Her father wishes to give her in marriage to a Bengali Brahmin of a high clan."

The second reads thus : "A widow of Bengali, Vaidya caste, aged 17, is prepared to re-marry in her own caste. She lost her husband when under 13 years old."

The next application enters more fully into detail and reads thus : "A Bengali lady of Brahmin caste, who became a widow when she was 11 years of age, and who possesses a fair complexion and long, beautiful hair, and whose moral character is most unexceptional, is prepared to marry a gentleman of her own casté according to orthodox rites."

I will now give specimens of the applications made by Hindu gentlemen for wives :

"The guardians of a Khatri (caste) lad of Kapur clan, aged 17, who is the scion of a highly respectable family, and is receiving education in English and Persian, are willing to encourage the system of widow marriage by marrying him with a widow of the same caste."

Another says : "A well-educated Punjabi gentleman, good-looking and fair colour, aged about 21, holding a permanent Government appointment, wishes to marry an educated and beautiful lady, who may be of any caste, provided she bears a good moral character, and is willing to be married according to non-idolatrous rites. An unmarried lady is preferred, but a widow will not be objected to if she lost her husband at an early age."

Before I give any more applications from the male sex, I would like to give one on behalf of a Bengali widow, who appears to be rather well up in accomplishments. It reads thus :

"Required, a match for a Bengali widow of a Vaidya caste, aged 14, who had been married at her 11th, and lost her husband at her 13th. She is of "wheat" complexion, of good features, and can read and write Bengali tolerably well, knows the alphabet of English, and is very intelligent; can knit comforters, stockings, etc., pretty well, and is very willing to work. The candidate must be a member of the Vaidya caste, and of respectable family. He must be well educated and of good moral character."

Now comes a long and curious application from a respectable Bengali landholder :

"Required, an educated widow, 13 to 15 years of age. She should be of good shape, feature, complexion, temper, and health, and not suffering from any hereditary disease, daughter of a well-to-do gentleman, and of respectable caste—for an enlightened Bengal Zimindar (landlord) of respectable caste and family, an accomplished, well-built, and free from every present and idiopathic malady. He is prepared to meet agreeable demands, and in order to encourage widow marriage amongst the nobles and gentries, he is desirous of presenting the bride at the wedding with jewels worth ten thousand rupees." (i. e., £1,000 T E)

I shall only add one more advertisement, which is from a Brahmin widower, and who writes :

"A Dakshni Gour Brahmin, 29 years old, having lately lost his wife, wishes to marry a widow of the Kshayra, or Kayast caste, under 30 years of age."

Many of the advertisements are comically worded, but they are *bona fide* and genuine applications. Names are not given, but each advertisement is numbered, and those who wish to negotiate with either party are to "address the Secretary of the Widow Marriage Aiding Society."

There are several most pleasing proofs of a vast advancement in social reform in India, which one can see in these advertisements.

1. We see that not Brahmós only, but even orthodox Brahmíns and Rajpoots, are now willing to marry *widows*, and that bachelors as well as widowers, rich as well as poor, apply for them in marriage.

2. Strange to say, we have here high caste Brahmíns willing to marry widows of *lower castes* than themselves; which indeed is a new thing in India, and which shows that the mighty prejudice of caste is fast breaking down where education has come to the rescue.

3. Another very pleasing feature of these letters is this—that many of them make it a condition that marriage is to be solemnized by "non-idolatrous rites."

4. Another most pleasing feature of the movement is, that not only the parties who wish to marry, but also their "parents and guardians," approve of this social reform.

I am glad to see that this "Social Reform Society" is also engaged in the publication of a number of pamphlets in the *Vernacular* in which is shown the iniquity and cruelty of widow degradation, and the desirability of widow marriage.

I take this to be a pleasing "sign of the times" in India, a glorious day for the "twenty million" widows in India, most of whom are under twelve years of age, and a proof that the salutary leaven of Divine truth is quietly and secretly, but mightily, moving the corrupt mass of Hindu prejudice and superstition.

A tract called "Widows' Tears and Widows' Death," in Hindi, brings out in bold relief the sin and severity to which the poor widows of India have been subjected, and the duty of all to treat these afflicted ones kindly, and where desirable to facilitate remarriage, especially of the young. Who would not say, *God-speed* the movement.—*Missionary Herald*.

OUR INDIAN STATIONS.

Cocanada.

Mr. Timpany's last illness was very short. He succumbed to an attack of cholera. Rising on the morning of the 18th of February as usual, he went over to the quarters of the boarding-school girls and weighed out their portion of rice, etc., for the day. On his return to the house he became very ill, and the same evening was buried by torchlight. His last act of service was for the *woman of India*.

Mrs. Timpany and her daughter Mary expected to leave for Canada on the 23rd of March.

Bimlipatam.

Miss Wright, under date of January 25th, gives an account of the arrival of herself and Miss Grey at Bimlipatam, and the hearty welcome accorded to them. She adds : "That afternoon we went to the monthly conference; the service was in Telugu, and although I could not understand one word that was said, I felt that Jesus