Welsh News Gleanings.

THE CHIVALRIC SPIRIT.

If singers generally when suffering the embarrassments of defeat would only show the spirit which stands out true and refreshing in the following excerpt from the Cardiff Times the world would think better of them as men and women. The article in question is an unsigned correspondence on the last National Temperance fete held in the Crystal Palace, London. As the article proceeds the sensible generosity of the writer shows itself: He says:

"Wales has in many years been strongly represented at the annual fetes and choral festivals at the Crystal Palace held by the National Temperance Choral union, and has so habitually swept the boards at the choral contests in connection therewith that the victory of an English choir is regarded, from its very rarity, as a remarkable and extraordinary occurrence. But remarkable occurrences will happen and cannot always be explained away, and the 1897 festival at the Crystal Palace on Tuesday will long stand out in bold relief from its fellows as the festival which witnessed at the hands of a Nottingham contingent of vocalists the defeat of the two best temperance choirs that Glamorganshire had sent up to represent the principality. All honor to Nottingham. Year after year they have with varying fortunes striven for the blue ribbon of the temperance musical world. Last year they came within an ace of securing it, but Cardiff then forged ahead of them, and took second. Now, behold, the order is reversed. The Cardiff Blue Ribbon choir on the present occasion are ranked second to Nottingham, and the Pontypridd Temperance Philharmonic, of whom so much was expected, whose prospects were so bright, and whose performance at the contest evoked the heartiest plaudits of the day—Pontypridd, we repeat, find no mention, honorable or otherwise, in Sir J. Frederick Bridge's award. Such is the fortune of war. Wales congratulates Nottingham on her victory, applauds Cardiff for her plucky attempt to repeat her triumph of last year, and while sympathizing with Pontypridd in her disappointment, will encourage her to take heart and seek solace in further efforts."

Have you every read a more complete and yet eminently graceful acknowledgement? The very line "Wales congratulates Nottingham on her victory" gives to the vanquished the palm and to the victor makes the conquest the less sweet. And when the writer says "And while sympathizing with Pontypridd in her disappointment, will encourage her to take heart and seek solace in further efforts," it makes us feel that the next year's victory is already ours.

Such instances of true chivalry are rare in these envious times and when they do appear it makes some of us feel ashamed of ourselves.

It must not be understood that Wales alone sometimes forgets to be the gallant after a disastrous battle. It is characteristic of singers everywhere and of every class to let flow the flood of bitterness now and again. If they could only take defeat philosophically, and with a "better luck next time," the eisteddfod would lose its most disagreeable feature.

The Times' report of the Temperance contest is so good and is so reassuring to Wales, while at times submissive to English points of excellence, that it is worth re-printing almost in its entirety. Here it is:

The competitions—there were three of them—were conducted this year in the theatre, a spacious structure situated in the central trancept close to the Handel orchestra, and capable of accommodating from 1,500 to 2,000 people. The measure of public interest evinced in the contests was amply illustrated by the enormous audiences which they attracted, instriking contrast to the contests of 1896, held in an out-of-the-way lumber-room in the presence of a handful of people. The competitions on this occasion proved the most popular and enjoyable items in a full and attractive programme. For three or four hours, from ten o'clock until close upon two, the theatre was crowded well nigh to suffocation, and the heat and other physical discomforts notwithstanding, the enthusiasm which the efforts of the vocal choirs evoked would have done credit even to a Welsh Eisteddfod. There were, by the way, many other points of resemblance between this London gathering and our own national festival. The singing was excellent, and the competitions keen and exciting, but, with all deference to Sir John Bridge's awards, there were no indications that Wales is in any danger of losing her supremacy in the matter of choral singing. "Why," asked the writer of a big, burly Englishman, whose vigorous clapping of hands after each of the Welsh choirs had attracted general attention. "Why are you so boisterous. You do not come from Wales, surely?" "No, sir," came the answer." "I am an Englishman, but I give in to Wales for choral singing, and these choirs, I tell you, are going to be the winners today." And so, too, apparently, thought the audience, if any significance at all attached to the enthusiasm with which they greeted the performance of the choirs from Wales. In the matter of conducting a choral contest Welsh Eisteddfodwyr may take a leaf or two out of the book of their English neighbors. It was just here that the proceedings at the Crystal Palace contest differed widely from those of the majority of Eisteddfodau. There was an entire absence of that hurry, scurry, and flurry of officials on the platform, of that needless fuss and excitement, and of those vexatious delays between the exit of one choir and the appearance of the next, which too often mar the enjoyment of choral contests in Wales. They somehow manage these things better in London. The arrangements today worked smoothly and without the slightest hitch, and a series of competitions, which might have occupied the whole day, were egreeably disposed of in a few hours, though the awards were not made public for many hours afterwards.

The first competition was Class C, open to juvenile choirs of from 20 to 40 voices, the test pieces being "Now is the month of Maying" (Morley and Oakley) and "Night Hymn at Sea" (Thompson). There was three entries—the Gobaith and Rhos Juvenile Temperance Choir from Mountain Ash, the Clapton Park (London) Sunday school, and the Stamford-street Band of Hope, Portsmouth. Clapton Park took first prize, Portsmouth second, and Mountain Ash brought up the rear. The adjudicators were Messrs. George Merritt, London; Fred. Stone, Bristol; and Geo. W. Williams, London. No adjudication of any sort was given beyond the bald declaration of the award, and this remark applies to all the competitions of the day. In the other choral contests our representative made an attempt to get at Sir John Bridge, who adjudicated, in order to ascertain from him the number of marks given to each choir, and to elicit his opinion upon the merits and demerits of the Welsh choirs. The attempt, however, proved futile, for Sir John, it appears, handed in his awards to the officials of the Union soon after the contests were over, and being indisposed the eminent musician immediately afterwards left the Palace Barry alone represented Wales in Class 6, open to choirs of from 40 to 60 voices, the pieces being Sullivan's "Echoes" and Hopkins's "Hear the voice of Prayer." Barry was conducted by Mr. J. P. Hicks, and secured the first prize after what was practically walk-over, its only opponent being the Excelsior Temperance Choir, from Portsmouth.

The chief and most interesting event of the day was the contest in Class C. Here the first prize consisted of a silver challenge shield, given by Messrs. J. Curwen and Sons. The shield is to be competed for 10 years in succession, and will be awarded eventually to the choir that will have won it the most frequently during that period. The test pieces were:—(1) "Adieu, Sweet Amarillis" (Wilbied); and (2) "He giveth His Beloved Sleep" (Bridge). There were five entries and the choirs sang in the following order:—1, Nottingham Tabernacle Temperance Choir, conductor, Mr. W. Riley, secretary, Mr. F. Purdy; 2, Cardiff Blue Ribbon Choir, conductor, Mr. J. F. Proud, secretary, Mr. F. W. Pyle; 3, Reading Temperance Choral Society, conductor, Mr. A. W. Moss, secretary, Mr. T. H. Cutter; Bristol Crystal Palace Choir, conductor, Mr. E. Stone, secretary, Mr. J. H. Sidway; 5, Pontypridd Temperance Philharmonic Society, conductor, Mr. W. Thompson. It is a remarkable coincidence that this also—with respect to the first three—was the order of merit in which they were placed by Sir John Bridge. The position of Pontypridd was not shown in the award, but the inference is unavoidable that the last place must be assigned either to Pontypridd or Bristol. The awards were announced at the evening concert, and with reference to the chief contest created no little surprise, the general opinion seemingly having been that Pontypridd would have ranked among the winners. The successful choir (Nottingham) afterwards appeared on the Handel Orchestra and sang the test pieces over again before an enormous audience.

Two concerts were given during the day in the Handel Orchestra, Mr. W. G. W. Woodsworth on each occasion conducting a chorus of 5,000 abstainers drawn from all parts of the kingdom. Welsh choristers were largely in evidence. Llanelly sent a contingent of 150 voices; Swansea, 180; Cardiff, 120; Barry, 100; Newport, 5; Tredegar, 50; Mountain Ash, 70; Merthyr Vale, 50; Dowlais, 60; Mid Rhondda, 40; Hafod, 50; Ynsybwl, 30; Pontypridd, 140; Aberdare, 50; Monmouth, 40; and New Tredegar, 60.

The Pontypridd contingent were on Monday morning entertained to breakfast at Exeter Hall by Alfred Thomas, M. P.

WELSH TRADITION.

The Well of St. Elian, near Colwyn Bay, is known as "The Well of Cursing," and is supposed to be the very place that should be visited by anyone desirous of taking revenge on their enemies. Tradition says that should one man wish to curse another, so that evil will surely befall him, he has merely to visit this strange well, scratch the initials of his foe on a pebble, and drop it into the water. Then "Hey presto!" and sudden death or some other great calamity will assuredly overtake the foe!

* * *

A Carmarthen tradition relates that at one time, when a coach was running between Llandilo and Carmarthen, passing by Golden Grove, three corpse candles were observed by the riders on the surface of the river Towy gliding down the stream, which runs near the road. All the passengers were able to see them. A few days later some men were about crossing the river near the same place, in a small coracle, when it was flooded, and were drowned; the three corpse candles having foretold their fate. It is again stated by Welsh tradition that the origin of this particular death portent was a special prayer made by St. David, the titular saint, who, after observing the carelessness of the people in regard to their immortal souls, prayed that heaven would give a sign of the presage of death, and since that day South Wales, and particularly the diocese of St. David, has been the scene of these phantoms.

* * *

The superstition of "Canwyll Gorph" appears to be peculiar to South Wales. These mysterious lights were always considered as forerunners of funerals, and they are said to pursue the exact course to be taken by the bodies, whose last journeys and final places of earthly repose they were supposed to trace and determine. The color, size and the distance the candle was seen to travel above the ground, indicated the age and even the sex of the doomed. A red candle went before the funeral of a male, and a pale one before that of a female; a large one going the distance of men's shoulders above ground before a full grown person, a small taper travelling low before a child. A man cut off in the full vigor of health and strength was preceded by an immense flambeau.—Times.

CARDIFF, "99!

A special meeting of the general committee appointed to take steps to invite the national eisteddfod for 1899 to Cardiff was held on Friday, July 16, under the presidency of the Rev. J. Morgan Jones. There was a large and influential attendance, and in the discussion that took place several speakers strongly deprecated the envious spirit displayed and the intemperate remarks made use of with reference to Cardiff in some of the speeches reported to have been delivered at the Aberystwyth meeting. It was agreed that there was no need of any ill-feeling in the matter. Cardiff was desirous of welcoming the eisteddfod into the town in 1899. It was first in the field, and it would seem that Aberystwyth moved in the matter only when it saw that Cardiff was preparing to make an application. If Aberystwyth could make out a stronger case than Cardiff, well and good. Further measures were taken by the committee in the matter of appointing a deputation to advocate the claims of Cardiff before the National Eisteddfod association. It was resolved to ask Lord Tredegar to introduce the deputation, and to ask Lord Bute (or in his absence the Earl of Dumfries), Lord Windsor, Principal Viriamu Jones, the bishop of Llandaff, the mayor of Cardiff, Dr. Treharne, Rev. J. Morgan Jones, Principal Edwards, and Councilor E. Thomas, P. J., to act as spokesmen.

CALDY ISLAND FOR SALE.

On Wednesday afternoon, July 14, at the Mart, Tokenhouse Yard, London, Mr. Phillips, of the firm of Messrs. Walton and Lee, auctioneers, offered for sale what was described in the printed catalogue as "the historical and unique freehold, residential, and manorial domain of "Caldy Island." The sale excited no small amount of interest, and the room was crowded. The auctioneer, in describing the property, declared it the beau ideal island home in the Bristol Channel. Quite apart from the extensive market gardens and the well-known "High Cliff" limestone quarries, there was a commodious mansion-house with the most modern appointments. The first offer was one of £8,000. Business, however, it was at once evident was far from brisk. By slow stages of £500 each the price advanced to £12,000. Then came a dead stop in the competition. All the eloquence of the auctioneer could not induce another bid, and with a somewhat disappointed air he remarked that he could not think of accepting £12,000 for so valuable a property, and it would have to be withdrawn from the market. The reserve price fixed by the owner was not stated.

NOTES OF INTEREST.

The oldest Welsh bard now living is said to be Meiriadog, who is well on in his 85th year.

Alderman James Naysmith, of Swansea, died July 17.

Major John Jones, of Fy Mawe, Aberavon, died July 13, at the age of 59 years.

One of the oldest residents of Cardiff, and in particular of Roath, died on July 12 in the person of Mr. Job Dew, Piercefield place, at the advanced age of 82.

The Rev. Stephen E. Gladstone, rector of Hawarden, is on a tour through Wales, and at present staying at the Bedford House, Tenby.

In the recent scholarship examinations held in connection with the intermediate schools of Glamorgan there were more than 300 candidates drawn from the several elementary schools of the county.

Principal Edwards is the fifth occupant of the presidential chair of the Cardiff Cymmrodorion. His predecessors were Dafydd Morganwg, Major Jones, Professor Powel, and the Rev. J. Morgan Jones.

Sir Lewis Morris is writing a special ode for publication in the biography of the late Rev. Richard Pary (Gwalchmai), which is being prepared for the press by the Rev. R. Perin Williams, of Llandudno.

The Hon. Frederick G. Wynn, the son of the late Lord Newborough, has had erected on the Llanddwyn Island, on the coast of Anglesey, a large cross, which is meant to commemorate the Diamond Jubilee as well as to preserve the memory of Dwynwen, who was said to be the patron saint of the island.

A stained glass window is shortly to be erected in Hawarden Parish church as a thankoffering for the long life granted to Mr. Gladstone, and in memory of the many years of services that the greatest politician has found time to give to the church. The window is to be ereceted by the sons and daughters of the ex-Premier. It is designed by Sir E. Burne Jones, and represents the Nativity, with the visit to the shepherds, and the adoration of the Magi. Mr. Gladstone has himself arranged the details of this memorial.

A shocking accident occurred at the Bute Docks, Cardiff, about 11 o'clock on Thursday, July 15. William John Miles, a brakeman in the employ of the Bute Docks company, was engaged in shunting operations on the local branch line of the London and Northwestern railway on the east side of the east dock, when the heel of his boot was caught in the points and he fell. Before the unfortunate man could recover himself several trucks passed over him, causing complete disembowelment, death, of course, being instantaneous.

The spot on which the town of Merthyr stands, and the immediate neighborhood, were the fortunate purchase of Mr. Crawshay, and cost only £800; and the ground rents alone in 1832 had increased to more than £1,000 a year. The first person to discover coal and ore in the neighboring hills was a Mr. Bacon, at one time member of Parliament for Aylesbury. He leased the district for ninety-nine years, at the low rent of £200 per annum; and in a short time after Mr. Bacon's heirs let one part of the district for the yearly rent of £5,000, and the other part for £2,000 per annum.

A spinster lady of fortune died recently at Teignmouth, Devonshire, who for the last thirty-nine years has led a most remarkable life. One evening in the year 1858, being then in her thirty-eighth year and in perfect health, she retired to rest as usual. The following morning she remarked that the bed was the most comfortable place in the world, and announced her intention of remaining there for the rest of her natural life. And she did. From that day until the day upon which she was placed in her coffin last week she never got up again, although remaining to within a few months of her death in the best of health.

Resignation.

The man whose manners are always apologetic went up to the restaurant proprietor and said:

"I wouldn't have mentioned it, perhaps, if it hadn't been for your sign, which says "if you don't see what you want, ask for it.'"

"Some little dainty you'd like? Something in the way of strawberries, or early vegetables?"

No, I left an overcoat and an umbrella by the door. When I went back there I didn't see them and I did want them. I don't suppose it'll do any good, but I always obey rules when I see them posted, and so I came over just as a matter of form to ask for them."—Washington Star.

Sunday School Lesson for July 25.

Paul's Ministry in Corinth.

Acts XVIII, 1-11.

BY J. E. GILBERT, D. D., LL. D.,

Secretary of American Society of Religious Education.

CORINTH.—After his address in Mar's hill at Athens, Paul proceeded to the city of Corinth (verse 1), which lay in a westerly direction distant about ninety miles. Situated in the isthmus which joins Peloponnesus to the continent, it had two harbors, one at the west on the gulf of Lepanto, and one at the east on the gulf Saronic. This favorable position gave it an extensive commerce by water, while all who visited the Morea from the mainland were obliged to pass through it. Corinth was the highway of the natural and artistic products of the Orient anl Occident, while from its increase in population and wealth it became luxurious and corrupt. Fired by the worship of Venus, sensuality prevailed to a most fearful extent. The arts were cultivated, and its architecture, its sculptures, and its vases have a world-wide renown. In our lesson today this voluptuous city comes for the first time into Scripture history.

ASSOCIATES.—In all his ministry Paul adopted a double method, that of public declaration of the truth and that of private influence over individuals. By the latter he gained many personal friends who became earnest servants of Christ. Such were Timothy and Dionysius. Today's lesson presents two, Aquilla and his wife Priscilla, whom he found at Corinth. Natives of Pontus, a province of Asia Minor, they had resided in Rome, but had been expelled with other Jews by order of the emperor (verse 2.) This man and woman afterward became highly useful in the church. Removing to Ephesus (Acts xviii, 26,) they were the instructors of Apollos. Five years later (A. D. 59) they unite with Paul in salutations to the Corinthian church (I Cor. xvi. 19 Later they must have returned to Rome and identified themselves with the church there, for Paul sends greetings to them in his epistle (Rom. xvi. 3.) It is evident that six years after (A. D. 66) they were again members of the Ephesian church, of which Timothy was pastor, for Paul mentions them in his second letter, giving the wife's name first (2 Tim. iv. 19.)

OCCUPATION.—The missionaries of apostolic times received no salary. The right of compensation for such service was conceded, and, indeed declared and defended (I Cor. ix. 11.) But there was no one to pay. No missionary society raised funds and sent out men as in our day,—they went because God sent (Acts xiii, 2.) And certainly the people to whom they went before conversion contributed nothing, and afteiward they were few and poor. Besides, Paul had determined from the beginning to be without charge to any (I. Thess. ii, 9.) Fortunately he was able to support himself. The Jews had a maxim, "He who does not teach his son some handicraft teaches him to steal." In accordance with this sentiment he had learned the art of tent-making, and he might easily find employment in every city. Moreover, it was, probably, through this occupation that he had found Aquilla. Entering into the home of this man the apostle worked with his hands for a livelihood (verse 3.)

TEACHING.—While engaged in manual labor Paul did not forget his high and holy calling. Rather he made the six day's work contribute to the one day's work. If it is not the most profitable the shop may nevertheless become a valuable place of study. The apostle might learn the habits, the speech and the dispositions of the people about him, and he might at times hold private conversations, or in silence he might meditate on the great subjects that had long engaged his mind. Many eminent scholars have come out of the places of toil. But when the Sabbath came Paul entered into the synagogue of the Jews (verses 4,) and taught the people, both Jews and Greeks, who would give more earnest attention because his labor was gratuitous. Later, when Silas and Timothy came from Macedonia, he was "pressed in spirit," that is, urged to greater diligence. Probably they brought financial aid so that he was able to devote his whole time to teaching. And then, he changed the character of his discourses and endeavored to show that Jesus was the Messiah.

OPPOSITION.—The earlier preaching of Paul in Corinth, being the ordinary exposition of Scripture after the custom of the rabbis, wis very acceptable, but the later utterances in behalf of Jesus were extremely offensive (verse 6.) It is probable that the people had heard of Jesus during His life-time, and that they knew not only of His death but of the subsequent hostility to His followers. In fact strong opposition to Christianity was general throughout the world. (Acts xxviii, 23.) So great was the antagonism among the Jews at Corinth that Paul departed from them. Shaking his raiment (Neh. v, 13,) an orient habit, he declared that he was free from all responsibility for their sin, that they must be held accountable (Ezek. xxxiii, 4), and that hereafter he would confine his ministry to the Gentiles. Inasmuch as in their enmity they had blasphemed, an offense punishable with death (Lev. xxiv, 16), he exclaimed "Your blood be upon your own heads." Thus he had done his full duty to his fellow countrymen for whom he cherished the most ardent affection. (Rom. ix, 3.)

CONVERSION.—When Paul quit the synagogue to labor among the Gentiles he did not go entirely alone. Crispus, the chief ruler, "believed on the Lord with all his house," how many we do not know, perhaps half a dozen persons (verse 8.) That was a great victory indeed, a proof that the preaching was forceful and convincing. And many of the Corinthians, mostly Gentiles, possibly a few proselytes, also embraced the faith. Justus, a proselyte, living next door to the synagogue, adhered to Paul and gave a room in his house for the services, and Aquilla and Priscilla likewise joined in the new movement. So the church at Corinth was formed—Crispus, Justus, Aquila, their wives, older children, probably some of the servants, and others not mentioned, united together in the name of Jesus to advance His cause. Here occurred those baptisms which constituted a rare feature of Paul's ministry (I. Cor. 1, 24), most of that service being rendered by others, while he devoted himself entirely to the word.

VISION—By this time the situation had become extremely embarrassing. The opposition of the Jews, the departure of Paul from among them, the defection of some to the Christian cause, the formation of a church, the establishment of its services next door to the synagogue—all this tended to array the two religious movements against each other. Paul had good reasons for apprehension of trouble. But the Lord spoke to him in a night vision, as on other occasions (Acts xxiii, 11), to encourage and strengthen him (verses 9 and 10.) Having been driven out of Philippi, Thessalonica and Berea, he may have feared a similar result in Corinth. He was informed, however, that no such disaster would overtake him, that no man would hurt him. What was still better he was directed to continue his ministry without fear, assured of the Divine presence and support. The Lord also declared that he had many people in the city, implying thereby that the labor of the apostle would be attended by a large and gracious ingathering.

RESIDENCE.—This vision must have exercised a most salutary influence upon the mind of Paul. No one could desire stronger incentive to labor than he thus received—personal safety, heavenly protection, abundant success. He therefore took up his residence in Corinth for a considerable time. During a year and six months he had uninterrupted opportunity to teach the word of God (verse 11.) And after the incident under Gallio (verses 12 to 17) he "tarried there a good while" (verse 18.) The labor of this great man in this commercial metropolis of Greece resulted in establishing a large congregation composed of Roman freedmen, native Greeks and Jews. The heterogenous elements did not fully combine. Factions sprang up after Paul's departure, with the watch-words Apollos, Peter and Paul (I Cor. 1, 23); and the immoralities, abuse of ordinances, heresies and law-suits among the brethren were reproved by the apostle in his two letters. Taken altogether Paul's ministry at Corinth was in many respects the most interesting as it was the most protracted in any city, a determined effort to plant Christianity in a poor soil.

REFLECTIONS.—Several points deserve emphasis in this lesson. 1. Wherever he labored Paul adapted himself to circumstances. Entering Corinth alone, without money, he went to reside with a Jew, engaged in daily toil at his trade for a living, and on the Sabbath he entered the synagogue to teach, attracting attention only as a rabbi. When Timothy came he changed his whole policy, preached Christ, ceased to work, and formed a church. Every minister must in like manner be governed by the conditions under which he is placed. 2. God's protecting care over His servants may be exercised in either of two ways, by delivering them out of trouble, as at Philippi (Acts vxi, 26,) or by preventing others from doing them harm. The latter method was employed in Corinth (verse 10.) Either accomplishes the Divine purpose. 3. We notice that the miraculous features have almost disappeared from this lesson. Paul's work at Corinth was on the line of the pastor of our time—he was a teacher of the word. By the truth addressed to the understanding, that ever most efficient sword of the spirit (Eph. vi, 17), he won converts.

A Woman Saved.

A CASE OF INTEREST TO EVERY WOMAN.

Mrs. Henry Younghans Tells a Story of Suffering and How She Was Cured.

From the Evening News, Detroit, Mich.

Mrs. Henry Younghans, of Detroit, Mich., who resides at 1003 Grand River Avenue, said: "Ever since our last little one came I was an invalid. For years I have had the most painful experience and would have to lie down most of the time. After the last baby was born I was unable to attend to my housework. I could hardly stand up and had dizzy spells. I wanted to sleep all the time and was treated by several of the best physicians. I would have the most fearful cramp, for which hot applications were used. I used these hot applications until I blistered myself severely.

"Before our child was born I had been a strong, healthy woman and was scarcely ever sick. After he was born I grew weak and thin, and received scarcely any help from the medicine left by the doctors. They said I was not properly cared for and that the baby was too strong for me. My back seemed to be breaking and I was scarcely ever without a severe headache. Could not tell you how many different prescriptions I have taken, but every doctor had a different plan of treating my case. I wore supports and laid for weeks with my limbs elevated, but without avail. One day my husband suggested that I try Dr. Williams' Pink Pills for Pale People, as he had read several articles in the paper about women who had been helped by them. I was discouraged and thought I must always be an invalid, but said I would try them after I had taken the bottle of medicine I was then using.

"A few days after he brought me in a box and asked me to give them a trial. I started taking Dr. Williams' Pink Pills for Pale People that day and put the other medicine away, thinking it would please him if I tried the pills. Before I had taken one box I felt better. My husband noticed the improvement and bought two more boxes. I kept on using them until I had taken four boxes, and I was entirely cured.

"I keep them in the house now and use them occasionally, as they are a great help to all women. You would not have known me two years ago. What I am to-day is owing to Dr. Williams' Pink Pills for Pale People."

(Signed) MRS. H. YOUNGHANS.

Mrs. H. Younghans, being duly sworn, states that she has read the above and that it is true in every particular.

ROBERT E. HULL, JR., *Notary Public.*
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