

Cure For The Blues

ONE MEDICINE THAT HAS NEVER FAILED

Health Fully Restored and the Joy of Life Regained

When a cheerful, brave, light-hearted woman is suddenly plunged into that perfection of misery, the BLUES, it is a sad picture. It is usually this way: She has been feeling "out of sorts"



for some time; head has ached and back also; has slept poorly, been quite nervous, and nearly fainted once or twice; head dizzy, and heart-beats very fast; then that bearing-down feeling, and during her menstrual period she is exceedingly despondent. Nothing pleases her. Her doctor says: "Cheer up; you have dyspepsia; you will be all right soon."

But she doesn't get "all right," and hope vanishes; then come the brooding, morbid, melancholy, everlasting BLUES.

Don't wait until your sufferings have driven you to despair, with your nerves all shattered and your courage gone, but take Lydia E. Pinkham's Vegetable Compound. See what it did for Mrs. Rosa Adams, of 119 1/2 Street, Louisville, Ky., niece of the late General Roger Hanson, U.S.A. She writes: Dear Mrs. Pinkham:—

"I cannot tell you with pen and ink what Lydia E. Pinkham's Vegetable Compound has done for me. I suffered with female troubles, extreme lassitude, the blues, nervousness and that all-around feeling. I was advised to try Lydia E. Pinkham's Vegetable Compound, and it not only cured my female derangement, but it has restored me to perfect health and strength. The buoyancy of my younger days has returned, and I do not suffer any longer with despondency, as I did before. I consider Lydia E. Pinkham's Vegetable Compound a boon to sick and suffering women."

If you have some derangement of the female organism write Mrs. Pinkham, Lynn, Mass., for advice.

SOWS THE SEED OF HIS FAITH IN LITTLE GREEN BOTTLES

New Hartford, Quaint and Slow, the Home of the "Bornagains" and Their Apostle Who Trusts His Gospel to the Waters of the Mississippi.

Special to The Journal.

Winona, Minn., April 5.—In the quaint little village of New Hartford, Winona county, where hospitality is the one great characteristic, where the residents are not alarmed because the grass grows across the street, lives a colony known as "Bornagains," among the farmers of the community. They have a chapel and gladly welcome strangers to their service.

K. H. H. Hussman is the sole apostle of his religion, knowledge of which has reached down-river points in the mysterious green bottles, which were sent at frequent intervals along the shore of the Mississippi. He writes to the world in this strange method because he has been separated from the church.

Lead the Simple Life.

In the winter New Hartford is cut off from the rest of the world. In the summer, however, many a gay party of campers ride into the grassy streets of the village and wonder at the clean doorsteps and quiet seclusion. There is no sign of business activity, yet there is no sign of poverty. The inhabitants lead the simple life, even as it was in the beginning. Eden would lose none of its fetitious attraction were it to be illustrated by New Hartford.

These people live and love and die in peace. They transact business, it is true, and they pay their bills without undue sweat of the brow or the tender coaxing of the attorney. They are happy. They eat nothing of the outside world; what they eat is raised in their gardens; what they wear, for the most part, is produced on the little farms. Hussman, however, communicates with the outside world. He buys produce in La Crosse and sells it to his neighbors. All of his customers have unlimited credit, but, strange to say, they do not take advantage of it.

Hussman's Gospel Methods.

It was thru the instrumentality of Mr. Hussman that the history of New Hartford was made famous. He has advertised the community in a way never used before for the purpose. In his little green bottles he has sent out manuscripts showing the religion of the community. The bottles have been carried to every city along the Mississippi.

The story is told by those who know, that Mr. Hussman is no longer connected with the church of the "Bornagains."

It is said he has separated from it owing to a difference. Be that as it may, he is an apostle for the religion's sake. If his interpretation differs from the belief of his neighbors, it is his belief and his only that has been sent abroad. The belief of the community as a whole, if it differs, is secret in the confines of the church.

Call Them "Bornagains."

The farmers call the community "Bornagains" because the members believe in the doctrine of reincarnation. It is a crude name for the belief, but it is the simple language of a simple people and is significant.

So the inhabitants of New Hartford, those who are adherents of the prevailing belief, are living a life that is calculated to bring happiness in another earthly existence. They are laying plans for the future and will continue to do so until they die. And they have selected the simple life. In this there is meat for thought and persons who have visited the happy, contented village where an eight-hour day is never thought of, where just enough work is done to bring simple happiness and continue robust life, have pondered.

The "Bornagains" has strange beliefs, or Mr. Hussman has, of the origin of man. They believe in the Darwinian theory, and assert that the original color of man was red. They account for the variation to the white by arguing that when Eve was cut from Adam, thru loss of blood he became white.

Mr. Hussman himself, once a leader of the people of his belief, is characteristic of the rest. His hair is worn long, falling in slight curls to his shoulders and covered with a broad-brimmed felt hat, dark in color as are his clothes.

Origin Unknown.

Information as to the details of the belief of the "Bornagains" is limited. The origin of the belief is a mystery. It is unlike any other, and the fact that some of the modern doctrines are incorporated in it leads to the supposition that it recently was created.

Since the history of the Mississippi, no bottles of manuscripts have been found. They are awaited with interest. The outside world would know more of the belief. Yet there is a possibility that the notoriety following the discovery of the bottles when they fell into the hands of those who did not merely read and ponder, will stop their circulation.

Advertisement for Thomas W. Lawson's GUND'S Peerless BEER. Includes a portrait of Lawson and text describing the beer's quality and availability at C. Beuck, Manager Minneapolis Branch.

Advertisement for Dosed Stomach With No Results. Features a portrait of a man and text describing a cure for eczema using D. D. D. Prescription.

Advertisement for Y. M. C. A. BOYS WORKING FOR A BUILDING. Includes a group photo of the boys and text about their fundraising efforts.

Advertisement for WHY PAY MORE FOR MANITOBA LAND. Includes text about land availability and contact information for Walter Wickson.

Advertisement for VEOGELI BROS. Includes text about their business and contact information.

Advertisement for You Must Sleep. Includes text about the benefits of a good night's sleep and contact information for Miles Medical Co.

Large advertisement for THE KING OF BLOOD PURIFIERS SSS. Includes a crown logo and extensive text about the benefits of the blood purifier.

Advertisement for KIMBALL'S ANTI-RHEUMATIC RING. Includes a picture of the ring and text describing its medicinal properties.

Advertisement for A GOOD THING MINARD'S 'KING OF PAIN' LINIMENT. Includes a picture of the product and text about its effectiveness.

Advertisement for Lowney's Chocolate Bonbons. Includes a picture of a woman and text about the product's quality.

Advertisement for THE North American. Includes text about the publication and its connection to the Postal Telegraph-Cable Co.

Advertisement for SLOAN'S LINIMENT. Includes a picture of a man and text about the liniment's uses for various ailments.

Advertisement for Piles. Includes text about the symptoms of piles and the effectiveness of Dr. A. W. Chase's Ointment.

CLEVER PICTORIAL WELCOME TO MONTANA STOCKGROWERS

The Montana Stock Growers' association is to meet in Miles City April 18. Clever invitations have been issued in behalf of the citizens by the Miles City Journal. Following is a reproduction of the body of the invitation:



Respectful and highly appreciative of the privilege, the Good People of Miles City extend to you, herewith, the Glad Hand and cordially invite you to be one of the Distinguished Through who will on the occasion of the Stockgrowers Convention, be within our gates. With the business affairs of the Association, we, as citizens do not meddle. You have your sessions, and your committee meetings, and transact your business, but we shall claim a portion of your time, while here in order that we may work off on you some of that superabundance of hospitality that you may have heard of. — the Genuine Miles City Brand. Then as to devices to employ an idle half hour --- there is the thrilling hunt of the Roast Pig in his lair in the Miles City Club, the royal privilege of meeting and chatting with the Best Fellows where the Feast of Reason and Flow of Soul augmented by toothsome contributions to the Alimentary Canals, and at night when the Sable Curtain is drawn, there will be "The Mazy" in which you will be assisted by Miles City's fairest Daughters, whose sole endeavor will be to send the Married Men Home regretful of their haste and to cause the Single Men to cling to good old Milestown as the One Spot on Earth that realizes Omar Kayam's ideal.



Here with a loaf of Bread beneath the Dough, A flask of Wine, a book of Verse -- and Thou Beside me singing in the Wilderness -- And Wilderness is Paradise enow. Therefore, hesitate no longer, only wasting time for no one can afford to slay away.