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Franc L. Dusenberry, Editor

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## THE NEW BIRTH.

BY ELEVE.

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People may live near a volcano, breathe its atmosphere, hear its smothered mutterings and not know what it is. Others may live over a mine of diamonds and never find out what wealth is beneath them. All the forces of nature are hidden and most of them silent. All the treasures of earth are buried deep out of sight and must be searched for. There are many kingdoms in the natural world, of which nearly every one knows something.

Long ago it was said, "My mind to me a kingdom is," and that has been repeated by numbers of men and through ages of years. And how true it is that the human mind is a powerful kingdom to those who recognize it so to be. How prolific it has been and how through that kingdom mankind has been elevated from ignorance and superstition.

But there is still another kingdom nearer to us than the volcano or the mine, nearer than the mineral or vegetable, than the animal, yes nearer than even man can be to man. We breathe its airs, we hear its music, we feel its nearness and yet we know it not. It is an un-

known, unexplored region, and the only way to know anything of it is to be "born again" as Jesus said.

According to Spiritual doctrine there never was a birth into the flesh at all. The one and only birth is that of Spirit, so that to be born again is simply to awake to a consciousness of the real birth. In this new kingdom there is no matter or flesh, for Jesus distinctly said "flesh profiteth nothing." We must wake from the dream existence of mortality to the life of Spirit in order to know of this kingdom, for it is one wholly of Spirit.

How do we wake, or how can we be born again? By holding to the true and letting go the untrue. No one can study Principle and not know that the only reality is Spirit, and that all that the senses tell us is absolutely nothing. When we do know this we become dead to old beliefs and thoughts and find ourselves in an entirely new world. The first glimmering of the light of truth is just like being born again, and we are quite like infants.

But before this light dawns upon us we exclaim like Nicodemus, "How can these things be?" It is a great mystery to us when we hear that all we see with the outward eye is not real at all, is nothing. But "enter, into thy closet," which means retire within to commune with thyself, or, as the Athenians put it, "know thyself," and you will surely find that it is a true saying, flesh (matter) is nothing, is nowhere—does not exist. Nicodemus though a man in high position could not understand the mystery of a spiritual birth. Probably he had no desire to do so, but wanted to find out what occult wisdom worked those miracles, and imagined Jesus would gladly tell a ruler whose influence was great. But if he had been puzzled by the miracles he was still more mystified by the answer of Jesus.

Neither flattery nor praise could affect Jesus, any more than enmity and persecution. He was intent upon and



absorbed in His mission and taught spiritual truths to the poorest as freely as to a ruler. He told Nicodemus plainly that a man must be born of Spirit and yet he comprehended Him not, for though he was learned in Jewish law he was materially minded. He had not denied or ignored the realm of matter or the pleasures of the senses in order to find Truth. He had not obeyed the new commandment, Love God and your neighbor as yourself. He knew nothing about living by the warm love of charity. No, he belonged to those who were ready to crucify any who differed from these tenets, to apply the rigor of the cold law to every word and even to forbidding healing on the Sabbath day or plucking corn to eat, and the cruelty of a law which said an eye for an eye, a tooth for a tooth.

How should he understand spiritual truth? And yet it seems so plain to day, that we feel as if their spiritual eyes must have been holden that they might not see.

But, then as now, people refused to accept new teachings if they interfered with traditional ones even though those who lived in accordance therewith could heal the sick and raise the dead. If they had understood the words of Jesus, and had they allowed Him to teach in peace, the world would have had a different history, and to day His teachings would not need reviving. The regeneration he preached would have brought the new Jerusalem long ages ago had it been understood.

But he compared the kingdom of heaven to seed, and his words have been smoldering beneath the externalities that have covered them for nineteen hundred years, till now they are springing up and bearing fruit through true spiritual teaching, in every direction, with a true understanding of their meaning which is regenerating all who really listen. All that Jesus promised is coming to pass, for we "see the kingdom of God," which

is harmony, peace, rest, health and happiness.

Do you understand this regeneration taught by Jesus? If you do or if you do not, do you know any about you who do need it? Are you well and strong as Jesus was, through knowing that he and his Father were one? There is no other health and strength that is enduring. If you do not understand God to be the source of your health it will not remain and you are not regenerated.

This regeneration brings what appear like new powers; powers to heal the sick, rescue the dying, cheer the sorrowful and carry peace and love wherever we go.

Would you like to do all this? If you are not able to do these things you are not regenerated, no matter how strong a creed you subscribe to or how much of an experience you can relate or how long your list of charities may be.

This new birth is not the so-called conversion that makes a man live in outward morality, while his thoughts are like raving waters, or turn from his wicked ways to gain influence by appearing religious, or appear upright for fear of losing caste, or become correct in his living when his body is too worn and depleted to longer indulge in dissipation. All that is cleansing the outside of the platter from selfish motives.

Your regeneration is spiritual, or the awakening and stirring of the Spirit which has been hidden by mortality's desires and sensations. It can be compared to a new birth because it seems so wonderful, like being ushered into a new world, or being re-made, for the desires, thoughts and beliefs so change as to seem indeed new. One who is thus born again of the Spirit is so, filled with a love for all men that is God-like with the peace that passeth understanding, with gentleness, patience and a calm, born only of Spirit, that his face shines with an immortal beauty—the beauty of holiness. His presence radiates health and strength and the touch of such an one healeth all our infirmities.

[To be continued.]



## SOME WORDS THAT HAVE HELPED ME.

BY W. R. P., JR.

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The heavenly master has still His eyes upon His weary followers toiling in rowing, and each wave of circumstances bears him on its crest. We are not required to live above circumstances, they are assigned to us that we may obtain therein a deeper experience of the love and wisdom of Him to whom all power is given in heaven and on earth.

“Whosoever will come after me, let him deny himself, and take up his cross, and follow me.”

While a child, I was often taken to visit at the home of my aunt, and in one of her rooms hung one of those, now out of date, wool worked, illuminated mottoes, reading “No cross no crown.” I remember that those mystic words held a wonderful fascination for my childish mind, and I would spend whole minutes gazing at the inscription, meditating upon its meaning, and even after I was taken home, my thoughts would run upon the words, trying to solve and understand them. Finally, partially I suspect through thoughts given me by my dear mother, and also through conclusions of my own derived from hearing the biblical account of the crucifixion read and re-read—my mother always read several chapters in the bible the last thing before I retired at night—I adopted the idea that I would be obliged to bear a cross, as Jesus bore, on his way to Golgotha, if I ever hoped to get to heaven and wear a crown. I little suspected at that time, that I, child as I was, had already taken up my cross, for though I knew I was not like other children—and never had been like them in the physical—still it was not until years

later that I discovered that "my thorn in the flesh" was "my cross."

In Henry Wood's grand work, "Ideal Suggestion through Mental Photography," is given an imaginary colloquy between "soul" and "pain," the concluding paragraphs of which are as follows:

"Pain. I am a warning monitor to save the soul from thy baser self; an angel of mercy to lift thy consciousness, even though by goads, to higher life and harmony. Accept my judgment and profit by my discipline, and my cruel features will be transformed. Thine own attitude towards me determines my aspect to thee. See me as thy friend, and my correction will become gentle. I educate and refine. Thy hostility sharpens my shafts.

"Soul. I now interpret thy mission. Thou dost link bitterness to sin to turn us from it. But for that, we should forever disregard divine law, and finally destroy ourselves.

"Pain. Only my flaming sword prevents it. Thou hast rightly interpreted."

But remember the pain itself does not teach the lesson, for it is only the sign that the lesson is being taught. It takes many dear souls days, months and years to learn their lessons, and all that time they look upon their suffering as evil, and regard it as a cross, grievous to be borne; and many keep their minds so fixed upon their cross, that they forget all else, and their burden gets heavier and heavier, until all hope and courage is apparently gone. And this state continues for them, until they discover—as all must sooner or later, on this plane or on another—that that which they regarded as such an evil, was but to aid them on to their real selves, for as Jesus by the cross laid off the old man, and put on the new, so, dear hearts, the cross you are bearing, is to crucify your fleshly selves—the un-real—so you



may put on your spiritual selves and be an individual Christ Jesus, a perfect child of God. Annie Rix Militz says, "Stop asking 'why do I have this sickness or this trouble' and take every negative condition and say of it 'This is for the manifestation of the works of God' and then keep your senses alert for any showing forth of good in the smallest degree and glorify God and God will give the increase." And the way to glorify God is by cheering others, aiding them to bear their cross; no matter how big and heavy your cross may be, you can aid in loving cheerfulness, some brother who has even a heavier burden than yourself. Mrs. Gestefeld in December *Universal Truth* gives a beautiful allegory pertaining to this very theme, which would do you one and all great good to read. I write for those active christian workers who often-times are made ashamed by outer imperfections and limitations which they have not been able as yet to demonstrate over, and which they feel is a hinderance to them and something to be hidden, if possible to hide it. Several recognized christian healers of merit have written me, asking treatment for chronic beliefs they had not yet grown out of, and, saying that they suffered agony, but dare not let on to those surrounding them and coming to them for aid but that all was right with them. Now it is right to not complain of our trials, but from personal experience, I have found out that the very cross the healer is bearing, and so earnestly striving to hide, would be the very thing to bind them closer to those they were seeking to aid, if it was not hidden, so that the one coming for aid would feel that they were not applying to one so far above them that true love and brotherly sympathy could not be between them. Do you remember what Paul said to the Galatians?

"Brethren be as I AM; for I AM as ye ARE: Ye have

not injured me at all.

"Ye know how through infirmity of the flesh I preached the gospel unto you at the first.

"And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, *even* as Christ Jesus.

"Where is then the blessedness ye spake of? For I bear ye record, that, if *it had been* possible, ye would have plucked out your own eyes, and have given them to me."

Paul when he first began to preach, was a man not above those he preached to, even to "the thorn in the flesh" as he calls it in 2 Cor. xii. 7. But when "the thorn" was gone, when Paul had "put off the old man and put on the new" he found himself teaching in ideas and in words what the ones he would teach could not understand. At *first*, the people listened and would have done any-thing for him, because they saw he was a man like unto themselves, bravely bearing his cross and at the same time seeking to aid them bear theirs. But Paul was not like Jesus, for when he had developed, grown out of his belief of his fleshy thorn, he had not the power of descending from his height and showing the people by his words, actions, and sympathy, that he was one of them. As long as they could see that he bore a burden, they were willing to at least give him earnest attention, love and fellow sympathy, but when Paul arose in manifestation above them, he in a great measure cut himself loose from them, as he could not again bring his mind down to their level. Jesus had the power of either descending into his Christ part wholly, or could come down to where the most lowly could understand him, and feel his love and sympathy divine, thus proving his saying, "no man hath gone up so high into heaven, as he who hath come down out of heaven." Dear hearts,



when bearing the cross has given us the crown, let us not forget that often and often we must come down to the old cross bearing again, not for ourselves perhaps, but for others, and let us always keep ourselves, no matter how high up in divine realization we attain, so that we can descend right on the level with the burden bearer needing help. And if we have descended out of heaven, we need have no fears that the old earthly, fleshly ideas of things will again master us, for the thing is impossible, and we cannot regard the burden we are about to lift as the bearer regards it, even if we wished to do so, which we do not, as it is not necessary for the thing we would do. But we must see the burden and realize just how it lays upon the bearer's shoulders, before we know just how to aid in lifting the load. Many say, "O, the true Christian healer must ascend and stay there so that he cannot see burdens, crosses, etc." But this will not do in a practical work of love. To elevate, we must be willing and able to descend and then to rise again, bringing the one with us we wish to get out of his old, fleshly rut.

But one or two workers have written me, "I have striven for years for others with good success, but I cannot seem to make my cross any lighter, though I treat and treat, and forever keep it from sight." But has this dear soul kept her burden from sight? Has not the very effort to constantly keep it hidden from the sight of others, caused her own mind to dwell on it with a painful and anxious apprehension, for to struggle to hide a thing that we think must not be seen on any account, causes the mind to picture it worse all the time until in our morbid sensitiveness we often make a big mountain, out of a very small hill. One need not parade or flaunt their goads to a higher growth, for sickness and trouble are that, but to bend every effort to concealing the

thorns is a mistake. Let the Christian workers stand before the world as they really are. Many at first will judge the brave souls "after the flesh," but what of that? was not Christ Jesus himself judged from the fleshly stand-point, and did that keep him from doing his full work? Many of our best known and most beautiful demonstrators were weighted down with burdens when first they began their work for the master, but as they worked for others their burdens became so light, that they forgot about them, and others, seeing how nobly and bravely they were bearing their cross, said, "I know this dear soul can help me," for he carries his load so strongly and courageously, that I know that God is aiding him, and through him, he will aid me." Dear striving souls, brave, true hearts, if you do notice your cross at times, just remember the words that have helped me, "no cross no crown." And as you enter more and more into the work of lifting others, you will forget all about your cross and then it will be lifted, and forget that you are striving for a crown. Your work will be done for love's sweet sake only. The true worker's heart prayer is

"I ask no heaven till earth be thine,  
Nor glory-crown while work of mine  
Remaineth here: when earth shall shine  
Among the stars  
Her sins wiped out, her captives free,  
Her voice a music into thee  
For crown, new work give thou to me,  
Lord, here am I."

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The doing of evil cannot escape its proper penalty, nor can the doing of good escape its full reward.—H. V.

Every now and then a man's mind is stretched by a new idea, or a new sensation, and never shrinks back to its former dimensions.—Oliver Wendell Holmes.



## THE CHRIST LIFE WHOLLY UNSELFISH.

BY W. W. LESH.

To know my privilege, duty and destiny, and to be in harmony with the same, and with the power that works through me, by me and for me should be my chief destiny.

We are, each of us, a part of the grand whole of the Universe, and a necessary factor, to be used by the mighty intelligence that planned and moves it all.

That intelligence takes cognizance of the minutest particles of this vast machine, even to the numbering of the hairs of our heads; and not a sparrow falls to the ground unnoticed.

The earth and the world, with their myriads of inhabitants are not a hap-hazard aggregation of things, of undefined value or purpose, a concrete mass of discordant elements, but, on the contrary every atom is the product of unerring wisdom, and created for a noble purpose.

The Psalmist says "The Lord is good to all and His tender mercies are over all His works," and the wise man Solomon, said, God hath made a man upright but they have sought out many inventions. (Eccl. vii., 29.)

The inventions of men have almost universally been to advance self, to get ahead of your neighbor, to get a name, riches and power, regardless of how the masses of humanity are affected.

The world's great struggle to day appears to be to acquire material substance to pile up wealth, and gain material, social and political power.

Capital wants more from labor and labor wants more from capital.

All energies are concentrated on the one thing—success, and all hinderances in the way are ruthlessly brushed aside.

Quite often the selfish frenzy, that takes possession of the human heart, resorts to the very thing that eventually accomplishes the reverse of what was intended.

The Chicago mob, in their warfare against Mr. Pullman, wreck railroad trains and cars, which results finally in a demand for the very thing that Mr. Pullman manufactures, and from which he makes his money.

The result of selfish, human action is almost invariably the opposite of what was intended, especially when measures of cruelty and oppression are resorted to. The selfish grasping one has over-reached himself and is hoisted by his own petard.

This is no hap-hazard thing, no uncertain termination of an experiment, but, is according to a law, fixed and irrevocable.

Jesus fully understood this law when He said, "If a man will come after me let him deny himself and take up his cross and follow me." "For whosoever will save his life shall lose it, but whosoever will lose his life for my sake the same shall save it." (Luke ix., 23, 24.) From this we learn that the self saver, becomes the self loser and the self loser is finally the self winner.

It is strange that humanity is so slow to learn this great and vital lesson; that he who would enter into the full enjoyment of the kingdom of God must utterly deny self, and seek not to do his own will, but the will of his Father in heaven, whose offspring he is.

Jesus, the God-man, has fully and clearly shown the only way to rise to the highest possible standard of human happiness, usefulness and greatness.

He came not to do His own will but the will of the Father who sent him, and who sent every one of us for the same purpose, that is to do his will.

He assured us that He did nothing of Himself and that He always did the things that pleased God, the



Father. (John viii., 28, 29.)

Our chief concern should be to please our Heavenly Father in all our conduct, our thoughts, words and acts, and so open our hearts to Him in sincere love, and harmony with His design that He may fill us full of Himself and use us in advancing His kingdom, and thus helping our fellow beings.

Jesus went about doing good, and this should be our constant aim. If thou doest well, shalt thou not be accepted? Genesis iv., 7.

Well doing is our great business here, and is sure to bring us acceptance with God, and favor with men, and consciously into the kingdom of heaven here on earth.

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#### **Science Loses an Opportunity.**

An interesting, perhaps a valuable, experience has befallen a well-known Chicago man now sojourning in Mexico.

According to the account published, the Chicagoan fell ill in a very small and very benighted Mexican village where they had no doctor. The neighbors took care of him as best they could and after awhile he got well. He then resumed his journey to a neighboring city. There he put himself in the hands of physicians, and learned to his surprise that he had just passed through a virulent attack of smallpox.

Lying in the little village, tended only by the unlearned neighbors, with plenty of pure air and surroundings as pleasant as it was possible to make them, he recovered.

If the Chicagoan had awaited until he got home to Chicago, to science and civilization, before having his smallpox, he would of course have been waited upon by a skilled practitioner. The practitioner would have known at once that the disease was smallpox. Thereupon

the patient would have been sternly pounced upon and conveyed to a place with bad ventilation and poor plumbing. If the disease were prevalent in the city at the time the place would be fearfully overcrowded and the nurses overworked and the Chicagoan would die—but all in the most advanced and scientific way.—*Chicago Daily News*.

### MISCELLANEOUS.

Phrenological News, Devoted to the Study of Human Nature, No. 1, sold at 125 Dearborn St., Chicago, just received. Mrs. Mary E. Waugh is the editor and publisher.

I have received the January and February numbers of the PURDY'S MONTHLY and think them worth the whole amount of the year's subscription, therefore I shall in a few days send you the 50c.—M. E. B.

A few days since I received a copy of PURDY'S MONTHLY which has an article by Mrs. Hopkins, an embodiment of wisdom, in Mrs. Hopkins' peculiar style, which I always admired. I enclose money to cover subscription to the little Monthly.—J. K. D.

In these days, when so many people take an almost pathetic interest in the occult, *The Metaphysical Magazine* should find many readers. It is well printed, and has the field to itself. Price, \$2.50 per year.—*New York Commercial Advertiser*.

The new edition of "The Narrow Way of Attainment," is \$1.00 instead of 15 cents, as stated in our February issue. The Esoteric Pub. Co., Applegate, California, are publishers.

The Koreshans at Washington Heights, Ill., have issued a pamphlet, explaining their teachings and giving an account of their colony, recently organized in Florida.

Dr. Alice B. Stockham is to conduct a department of Mind Cure in *Health-Culture*, a quarterly Journal of practical hygiene. A practical and sensible consideration of the subject will be given that will be likely to attract much attention.

This magazine issued by the Health Culture Co., 32 E. 14th St., New York, at only fifty cents a year.



B. O. Flower, the Editor of the *Arena*, writes in the March number of that magazine a paper that is likely to provoke considerable discussion on "The Prophetic Faculty as Revealed in Dreams." It is a curious and interesting examination, full of data, some of which has been accumulated from authentic sources, some of which is vouched for as coming within personal knowledge and experience. The sincerity of the writer will cause many interested in the scientific investigation of well established psychic phenomena to read the paper carefully.

NEW BOOK, BY DR. J. H. DEWEY,

Author of "The Way, the Truth and the Life."

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## THE RIGHT KNOCK, by Helen Van-Anderson.

Price, Postpaid, \$1.25

This is a story setting forth a picture of everyday life, with a search for and attainment of satisfaction through the knowledge of Christ philosophy. It is now in its sixth edition, which shows that its purpose has reached the hearts of many, as the author in her preface hoped it might, quoting Carlyle's "If a book come from the heart, it will contrive to reach the heart," and adding "The Right Knock" is presented with no other apology than this—it has come from the heart."

## IT IS POSSIBLE, by Helen Van-Anderson.

Price Cloth, \$1.25

This is a companion work to "The Right Knock" from the same pen. The story deals with the growth of two people out of the forms of a Christian orthodoxy into the faith of Christ-life. It presents a series of lessons in story form, elucidating the philosophy of Christian Science, and incidentally answering, from the author's conviction and experience, the objections of Christians and Rationalists to the philosophy of life as understood by the modern school of metaphysical religious thinkers who are known as Christian Scientists. It is a clear and interesting presentation of Christian Science which should be read by all interested in the subject. The spirit that pervades the volume is broad, sweet and elevating, and Mrs. Van-Anderson will win the respect and esteem of even those opposed to her in opinion.

## ZENIA THE VESTAL, by Margaret B. Peeke, Author of "Born of Flame," etc.

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