

PREFACE

TO those leaning on the sustaining infinite, to-day is big with blessings. The wakeful shepherd beholds the first faint morning beams, ere cometh the full radiance of a risen day. So shone the pale star to the prophet-shepherds; yet it traversed the night, and came where, in cradled obscurity, lay the Bethlehem babe, the human herald of Christ, Truth, who would make plain to benighted understanding the way of salvation through Christ Jesus, till across a night of error should dawn the morning beams and shine the guiding star of being. The Wisemen were led to behold and to follow this daystar of divine Science, lighting the way to eternal harmony.

Note

Page vii, 1st paragraph, 1910 edition (final), lines 1-12
This version first appeared in the 1907 edition and it remained unchanged thereafter.

PREFACE

TO those leaning on the sustaining infinite, to-day is big with blessings. The wakeful shepherd beholds the first faint morning beams, ere cometh the full radiance of a risen day. So shone the pale star to the prophet-shepherds; yet it traversed the night, and came where, in cradled obscurity, lay the young child who should redeem mortals, and make plain to human understanding the way of salvation. Now across a night of error dawn the morning beams, and shines the guiding star of Truth. The Wisemen are led to behold and follow the daystar of divine Science, lighting the way to eternal harmony.

Note

This version first appeared in 1903 and continued unchanged until 1907 when the final version appeared. Editions were not numbered but only showed the year of publication by 1906 but this version first appeared in 1903, at least by the 265th edition but not before the 262nd of the same year.

Page vii, 1st paragraph, lines 1-12

PREFACE

TO those leaning on the sustaining Infinite, to-day is big with blessings. The wakeful shepherd beholds the first faint morning beams, ere cometh the full radiance of a risen day. So shone the pale star to the prophet-shepherds; yet it traversed the night, and came where, in cradled obscurity, lay the young child who should redeem mortals, and make plain to human understanding the way of salvation. Now across a night of error dawn the morning beams, and shines the guiding star of Truth. The Wisemen are led to behold and follow the daystar of divine Science, lighting the way to eternal harmony.

Note

This version first appeared in the 226th edition of 1902 and it remained unchanged until 1903 when, somewhere after the 261st edition and definitely by the 265th edition it was changed.

Page vii, 1st paragraph, lines 1-12

PREFACE

LEANING on the sustaining Infinite, to-day is big with blessings. The wakeful shepherd beholds the first faint morning beams, ere cometh the full radiance of a risen day. So shone the pale star to the prophet-shepherds; yet it traversed the night, and came where, in cradled obscurity, lay the young child who should redeem mortals, and make plain to human understanding the way of salvation. Now, across a night of error, dawn the morning beams, and shines the guiding orb of Truth. The Wisemen are led to behold and follow the daystar of Divine Science, as it shows the way to eternal harmony.

Note

Page vii, 1st paragraph, lines 1-12

This version first appeared in the 50th edition of 1891 and remained unchanged until the 226th edition in 1902.

PREFACE

LEANING on the sustaining Infinite, to-day is big with blessings. The wakeful shepherd beholds the first faint morning beams ere cometh the full radiance of a risen day. So shone the pale star to the prophet-shepherds; yet it traversed the night, over to where, in cradled obscurity, lay the young child who should redeem mortals, and reduce to human understanding the way of salvation. Now, across a night of error, dawn the morning beams, and shines the guiding orb of Truth. The wise men are led to behold and follow the daystar of Divine Science, as it repeats the eternal harmony.

Note

Page 5, 1st paragraph, lines unnumbered in text but consist of first 11 lines.

This version first appeared in the 16th edition in 1886 and remained unchanged through the 48th edition (there was no 49th edition), until it was changed in the 50th edition of 1891.

Leaning on the sustaining Infinite with loving trust,
the trials of to-day grow brief, and to-morrow is big with
blessings.

The wakeful shepherd, tending his flocks, beholds from
the mountain's top the first faint morning beam ere
cometh the risen day. So from Soul's loftier summits
shines the pale star to the prophet-shepherd, and it
traverses night, over to where the young child lies, in
cradled obscurity, that shall waken a world. Over the
night of error dawn the morning beams and guiding
star of Truth, and "the wise men" are led by it to Sci-
ence, which repeats the eternal harmony that is repro-
duced, in proof of immortality.

Note

Page 6, 1st and 2nd paragraphs, lines unnumbered in text but
consist of lines 3-13.

This version first appeared in the 6th edition in 1883 and
continued unchanged until the 16th edition in 1886.

PREFACE

LEANING on the sustaining Infinite with loving trust, the trials of to-day are brief, and to-morrow is big with blessings. The wakeful shepherd tending his flocks beholds from the mountain's top the first faint morning beam ere cometh the risen day. So from Soul's loftier summits shines the pale star to the prophet shepherd, and it traverses night, over to where the young child lies in cradled obscurity that shall waken a world. Over the night of error dawn the morning beams and guiding star of Truth, and "the wise men" are led by it to Science, which repeats the eternal harmony that is reproduced in proof of immortality.

Note

Page 5, 1st paragraph, lines unnumbered in text but consist of first 12 lines. The given text is not the whole paragraph in this version which first appeared in the 3rd edition in 1881 (volume I) and remained unchanged until the 6th edition in 1883 (there being no 4th or 5th editions).

PREFACE

LEANING on the sustaining Infinite with loving trust,
the trials of to-day are brief, and to-morrow is big
with blessings. The wakeful shepherd tending his
flocks, beholds from the mountain's top the first faint
morning beam ere cometh the risen day. So from Soul's
loftier summits shines the pale star to the prophet shep-
herd, and it traverses night, over to where the young
child lies in cradled obscurity that shall waken a world.
Over the night of error dawn the morning beams and
guiding star of Truth, and "the wise men are led by it
to Science, to that which repeats the eternal harmony
reproduced in proof of immortality and God.

Note

Page 3, 1st paragraph, lines unnumbered in text but consist
of lines 1-12.

This version first appeared in the 1st edition in 1875. It
did not appear in the 2nd edition of 1878 which did not have
a Preface.

The typographical error of beginning a quote with "the wise men...
and failing to close the quote with the ending " occurs in the
original text.

The time for thinkers has come. Truth, independent of doctrines and time-honored systems, knocks at the portal of humanity. Contentment with the past and the cold conventionality of materialism are crumbling away. Ignorance of God is no longer the stepping-stone to faith. The only guarantee of obedience is a right apprehension of Him whom to know aright is Life eternal. Though empires fall, "the Lord shall reign forever."

Note

Page vii, 2nd paragraph, lines 13-21, final 1910 edition. This final version first appeared in 1907 after numbering of the editions had ceased.

The time for thinkers has come. Truth, independent of doctrines and time-honored systems, knocks at the portal of humanity. Contentment with the past and the cold conventionality of materialism are crumbling away. Ignorance of God is no longer the stepping-stone to faith. The only guarantee of obedience is a right apprehension of Him whom to know aright is Life eternal. Though empires fall, "The Lord shall reign forever."

Note

This version first appeared in 1903 and was definitely in this form by the 261st edition, though possibly earlier. Page vii, 2nd paragraph, lines 13-20

The time for thinkers has come. Truth, independent of doctrines and time-honored systems, knocks at the portal of humanity. Contentment with the past and the cold conventionality of materialism are crumbling away. Ignorance of God is no longer the stepping-stone to faith. The only guarantee of obedience is a right apprehension of Him whom to know aright is Life eternal. Though empires fall, "He whose right it is shall reign."

Note

This version first appeared in the 226th edition of 1902 and remained unchanged until the next year around the time of the 261st edition.

Page vii, 2nd paragraph, lines 13-20

The time for thinkers has come. Truth, independent of doctrines and time-honored systems, knocks at the portal of humanity. Contentment with the past, and the cold conventionality of materialism, no longer obstruct the way to progress. Ignorance of God is no longer the stepping-stone to faith. The only guarantee of obedience is a right apprehension of Him, whom to know aright is life eternal. Though empires fall, "He whose right it is shall reign."

Note

This version first appeared in the 50th edition in 1891 and remained unchanged until the 226th edition of 1902. Page vii, 2nd paragraph, lines unnumbered in the text but consist of lines 13-21.

The time for thinkers has come. Truth, independent of doctrines and time-honored systems, knocks at the portal of humanity. Contentment with the past, and the cold conventionality of materialism, no longer bar the door to progress. Though empires fall, "He whose right it is shall reign." Ignorance of God is no longer the stepping-stone to faith. The only guaranty of obedience is a right apprehension of Him "whom to know aright is life eternal."

Note

This version first appeared in the 16th edition in 1886 and remained unchanged until the 50th edition in 1891. Page 5, 2nd paragraph, lines unnumbered but consist of lines 12-20.

The time for thinkers
has come; and the time for revolutions, ecclesiastical
or time-honored systems, stands at the threshold of his-
tory. Contentment with the past, or the cold conven-
tionality of custom, may no longer shut the door on
science; though empires fall, "He whose right it is shall
reign." Ignorance of God should no longer be the step-
ping-stone to faith; understanding Him "whom to know
aright is Life eternal" is the only guaranty of obedi-
ence.

Note

This version first appeared in the 3rd edition of 1881 and
it remained the same in the 6th edition of 1883 except that
it is found on a different page. In both cases it consists
of the second half of the paragraph - the first half of
which is the first paragraph immediately preceeding this one
in later editions. Version remained same until 16th ed. in 1883.
3rd edition - page 5, 2nd half of 1st paragraph, lines are
unnumbered but consist of lines 12-22 (Vol 1)
6th edition - page 6, second half of 2nd paragraph, lines are
unnumbered but consist of lines 15-25 (Volume 1)

The time
for thinkers has come; and the time for revolutions,
ecclesiastic and social, must come. Truth, independent
of doctrines or time-honored systems, stands at the
threshold of history. Contentment with the past, or
the cold conventionality of custom, may no longer shut
the door on science; though empires fall, "He whose
right it is shall reign." Ignorance of God should no
longer be the stepping-stone to faith; understanding
Him "whom to know aright is Life" is the only guar-
anty of obedience.

Note

This version first appeared in the 1st edition of 1875.
Since there was no Preface to the 2nd edition, this ver-
sion did not appear again exactly the same, and by the
3rd edition had been altered slightly.

Page 3, 2nd half of 2nd paragraph, lines unnumbered but
consist of lines 12-22.

A book introduces new thoughts, but it cannot make them speedily understood. It is the task of the sturdy pioneer to hew the tall oak and to cut the rough granite. Future ages must declare what the pioneer has accomplished.

Note

This version first appeared in the 1907 edition and remained unchanged until the final version in 1910.

Page vii, 3rd paragraph, 22-26 (in 1910 edition)

A book introduces new thoughts, but cannot make them speedily understood. It is the task of the sturdy pioneer to hew the tall oak, and to cut the rough granite. Future ages must declare what the pioneer has accomplished.

Note

This version first appeared in the 226th edition in 1902 and remained unchanged until the 1907 edition (by which time the editions were no longer numbered).

Page vii, 3rd paragraph, lines 21-25.

A book introduces new thoughts, but cannot make them speedily understood. It is the task of the sturdy pioneer to hew the tall oak and cut the rough granite. Future ages must declare what the pioneer has accomplished.

Note

This version first appeared in the 50th edition in 1891 and remained unchanged until the 226th edition in 1902. Page vii (bottom three lines) through page viii (top two lines), 3rd paragraph, lines unnumbered in text.

A book is inadequate to introduce new thoughts and make them speedily understood. It is the sturdy task of the pioneer to hack the tall oak and cut the rough granite. Future ages must declare what the pioneer has accomplished.

Note

This version first appeared in the 16th edition in 1886 and remained unchanged until the 50th edition in 1891.

Page 5 (bottom three lines) through page 6 (top two lines), 3rd paragraph, lines unnumbered in text

This volume may not open a new thought, and make it at once familiar. It has the sturdy task of a pioneer, to hack away at the tall oaks and cut the rough granite, leaving future ages to declare what it has done.

Note

This version first appeared in the 6th edition and remained unchanged until the 16th edition in 1886.

Page 6, 3rd paragraph, lines unnumbered in text but consist of lines 26-29 (Volume 1)

The 6th edition in 1883 is identical with the 3rd edition in 1881 except for minor punctuation changes.

This volume may not open a new thought, and make it at once familiar, - it has the sturdy task of a pioneer to hack away at the tall oaks and cut the rough granite, leaving future ages to declare what it has done.

NOTE

This version first appeared in the 3rd edition in 1881 and did not change until the 6th edition (there being no 4th or 5th editions).

Page 5, 2nd paragraph (first few lines of paragraph), last two lines on page 5 and top two lines of page six.

Since the hoary centuries but faintly shadow forth the tireless Intelligence at work for man, this volume may not open at once a new thought, and make it familiar; it has the task of a pioneer to hack away at the tall oak and cut the rough granite, leaving future ages to declare what has been done.

Note

This is the original first edition version from 1875. Since there was no Preface in the 2nd edition, this version did not appear again.

Page 3, 2nd paragraph, last two lines of page and top four lines of page 4, consists of only small portion of much larger paragraph. Lines unnumbered in text.

Since the author's discovery of the might of Truth in the treatment of disease as well as of sin, her system has been fully tested and has not been found wanting, but to reach the heights of Christian Science, man must live in obedience to its divine Principle. To develop the full might of this Science, the discords of corporeal sense must yield to the harmony of spiritual sense, even as the science of music corrects false tones and gives sweet concord to sound.

Note

This version first appeared in the 1907 edition and remained unchanged thereafter.

Page vii, line 27, thru page viii, line 8, 4th paragraph

Since the author's discovery of the adaptation of Truth to the treatment of disease as well as of sin, her system has been fully tested, and has not been found wanting; but to reach the heights of Christian Science man must live in obedience to its divine Principle. To develop the full ~~might~~ of this Science, the discords of corporeal sense must yield to the harmony of spiritual sense; even as the science of sound corrects false tones caught by the ear, and gives sweet concord to music.

Note

This version first appeared in the 226th edition in 1902 and remained unchanged until the 1907 edition.

Page vii, line 26, thru page viii, line 8, 4th paragraph.

Since the author's discovery of the adaptation of Truth to the treatment of disease, as well as of sin, her system has been fully tested, and has not been found wanting; but to reach the heights of Christian Science, man must live in obedience to its divine Principle. To develop the full glory of this Science, the discords of corporeal sense must yield to the harmony of spiritual sense; even as the science of sound corrects false tones caught by the ear, and gives sweet concord to music.

Note

This version first appeared in the 50th edition in 1891 and remained unchanged until the 226th edition in 1902.

Page viii, 1st paragraph, lines unnumbered but consist of lines 3-11.

Since my discovery of the adaptation of Truth to the treatment of disease, this system has been fully tested and not found wanting; but to reach the heights of Christian Science man must live in obedience to its Divine Principle. To develop the full glory of this Science, the discords of personal sense must yield to harmony; even as the science of sound corrects false tones caught by the ear, and gives the sweet concord of music.

Note

This version first appeared in the 16th edition in 1886 and remained unchanged until the 50th edition in 1891.

Page 6, 1st paragraph, lines unnumbered but consist of lines 3-10.

We

made our first discovery of the adaptation of metaphysics to the treatment of disease in the winter of 1866; since then we have tested the Principle on ourselves and others, and never found it fail to prove the statements herein made of it. We must learn the science of Life, to reach the perfection of man. To understand God as the Principle of all being, and to live in accordance with this Principle, is the Science of Life. But to reproduce this harmony of being, the error of personal sense must yield to science, even as the science of music corrects tones caught from the ear, and gives the sweet concord of sound.

Note

This version first appeared in the 6th edition in 1883 and remained unchanged until the 16th edition in 1886. Page 6, 3rd paragraph, last 4 lines, thru page 7, first 9 lines.

We

made our first discovery of the adaptation of metaphysics to the treatment of disease about the year 1864; since then we have tested the Principle on ourselves and others, and never found it fail to prove the statement herein made of it. We must learn the science of Life to reach the perfection of man. To understand God as the Principle of all being, and to live in accordance with this Principle, is the Science of Life. But to reproduce this harmony of being, the error of personal sense must yield to science, even as the science of music corrects tones caught from the ear, and gives the sweet concord of sound.

Note

This version first appeared in the 3rd edition in 1881 and remained unchanged until the 6th edition in 1883. Page 6, 1st paragraph, lines unnumbered in text but consist of lines 2-14.

We made our first discovery that science mentally applied would heal the sick, in 1864, and since then have tested it on ourselves and hundreds of others, and never found it fail to prove the statement herein made of it. The science of man alone can make him harmonious, unfold his utmost possibilities, and establish the perfection of man. To admit God the Principle of all being, and live in accordance with the harmony of being, errors of personal sense must be destroyed, even as the science of music, must correct tones caught from the ear, to give the sweet concord of sound.

Note

This version first appeared in the 1st edition in 1875.

As there was no Preface in the 2nd edition, this version was never repeated in its exact form.

Page 4, 1st paragraph, lines unnumbered in text but consist of lines 4-15.

Theology and physics teach that both Spirit and matter are real and good, whereas the fact is that Spirit is good and real, and matter is Spirit's opposite. The question, What is Truth, is answered by demonstration, - by healing both disease and sin; and this demonstration shows that Christian healing confers the most health and makes the best men. On this basis Christian Science will have a fair fight. Sickness has been combated for centuries by doctors using material remedies; but the question arises, Is there less sickness because of these practitioners? A vigorous "No" is the response deducible from two connate facts, - the reputed longevity of the Antediluvians, and the rapid multiplication and increased violence of diseases since the flood.

Note

This version first appeared in the 1907 edition and remained unchanged after that.

Page viii, 2nd paragraph, lines 9-23.

Theology and physics teach that both Spirit and matter are real and good; whereas the fact is that one is good and real, and the other is its opposite. The question, What is Truth? is answered by demonstration, - by healing both disease and sin; and this shows that Christian healing confers the most health and makes the best men. On this basis Christian Science will have a fair fight. Sickness has been fought for centuries by doctors using material remedies; but the question arises, Is there less sickness because of these practitioners? A vigorous 'No' is the response deducible from two connate facts, - the reputed longevity of the Antediluvians, and the rapid multiplication and increased violence of disease since the flood.

Note

This version first appeared either at the end of 1902 or the beginning of 1903, certainly by the 261st edition in 1903, but not by the 254th edition of 1902. It remained unchanged until the 1907 edition.

Page viii, lines 9-22. first complete paragraph.

Theology and physics teach that both Spirit and matter are real and good; whereas the fact is that one is good and real, and the other is its opposite. The question, What is Truth? is answered by demonstration, - by healing both disease and sin; and this shows that Christian healing confers the most health and makes the best men. On this basis Christian Science will have a fair fight. Sickness has been fought for centuries by doctors using material remedies; but the question arises, Is there less sickness because of these practitioners? A vigorous 'No' is the response deducible from two connate facts, - the reputed longevity of the Antediluvians, and the rapid multiplication and increased violence of diseases since the Flood.

Note

This version first appeared in the 226th edition in 1902 and remained unchanged until the end of 1902 or the start of 1903, about the time of the 261st edition of 1903.

Page viii, 1st complete paragraph, lines 9-22.

Theology and physics teach that both matter and Spirit are real and good; whereas the fact is, that one is good and real, and the other is its opposite. The question, What is Truth? is answered by demonstration, - by healing disease and sin; and this shows that Christian healing confers the most health and makes the best men. On this basis, Christian Science will have a fair fight. Sickness has been fought for centuries by doctors using material remedies; but the question arises, Is there less sickness because of these practitioners? A vigorous No is the response deducible from two connate facts, - the reputed longevity of the Antediluvians, and the rapid multiplication and increased violence of diseases since the Flood.

Note

This version first appeared in the 50th edition of 1891 and remained unchanged until the 226th edition in 1902. Page viii, 2nd paragraph, lines unnumbered but consist of lines 12-25.

Theology and Physics agree that both Matter and Spirit are real and right; whereas the fact is that one is good, and the other its opposite. Demonstration will answer by evidence the question, What is Truth? and prosper that method of Christian healing found to give the most health and make the best men. Christian Science will thus have a fair fight. Sickness has had its doctors; but the question arises, Is there less sickness because of these practitioners. The longevity of the Antediluvians answers, No!

Note

This version first appeared in the 16th edition in 1886 and remained unchanged until the 50th edition in 1891.

Page 6, 2nd complete paragraph, lines unnumbered but consist of lines 11-20.

There are many theories of physic and theology, and many calls in each of their directions for the right way; but we propose to settle the question of "What is Truth?" on the ground of proof, and let that method of healing the sick and establishing Christianity be adopted that is found to give the most health and to make the best Christians; science will then have a fair field, in which case we are assured of its triumph over all opinions and beliefs. Sickness and sin have ever had their doctors; but the question is, Have they become less because of them? The longevity of our antediluvians would say, No! and the criminal records of to-day utter their voices little in favor of such a conclusion. Not that we would deny to Cesar the things that are his, but that we ask for the things that belong to Truth; and safely affirm, from the demonstrations we have been able to make, that the science of man understood would have eradicated sin, sickness, and death, in a less period than six thousand years.

Note

This version first appeared in the 6th edition in 1883 and remained unchanged until the 16th edition in 1886.

Page 7, first paragraph, lines unnumbered but consist of lines 9-27.

There are many theories of physic and theology, and many calls in each of their directions for the right way; but we propose to settle the question of "What is Truth?" on the ground of proof, and let that method of healing the sick and establishing Christianity be adopted that is found to give the most health and to make the best Christians; science will then have a fair field, in which case we are assured of its triumph over all opinions and beliefs. Sickness and sin have ever had their doctors, but the question is, Have they become less because of them? The longevity of our antediluvians would say, No! and the criminal records of to-day utter their voices little in favor of such a conclusion. Not that we would deny to Caesar the things that are his, but that we ask for the things that belong to Truth; and safely affirm, from the demonstrations we have been able to make, that the science of man understood would have eradicated sin, sickness, and death, in a less period than six thousand years.

Note

This version first appeared in the 3rd edition in 1881 and remained unchanged until the 6th edition in 1883, though there were no 4th or 5th editions in between.

Page 6, 1st paragraph, lines unnumbered but consist of lines 14-32.

There are many theories of physic, and theology; and many calls in each of their directions for the right way; but we propose to settle the question of "What is Truth?" on the ground of proof. Let that method of healing the sick and establishing Christianity, be adopted, that is found to give the most health, and make the best Christians, and you will then give science a fair field; in which case we are assured of its triumph over all opinions and beliefs. Sickness and sin have ever had their doctors, but the question is, have they become less because of them? The longevity of our antediluvians would say, no! and the criminal records of to-day utter their voices little in favor of such a conclusion. Not that we would deny to Caesar the things that are his, but that we ask for the things that are Truth's, and safely affirm, from the demonstrations we have been able to make, that science would have eradicated sin, sickness, and death, in a less period than six thousand years.

Note

This version first appeared in the 1st edition in 1875 and since there was no Preface in the 2nd edition, it was never repeated in its exact form in later editions.

Page 4, 1st paragraph, lines unnumbered but consist of lines 16 through page 5, lines 2.

In the author's work, RETROSPECTION AND INTROSPECTION, may be found a biographical sketch, narrating experiences which led her, in the year 1866, to the discovery of the system that she denominated Christian Science. As early as 1862 she began to write down and give to friends the results of her Scriptural study, for the Bible was her sole teacher; but these compositions were crude, - the first steps of a child in the newly discovered world of Spirit.

Note

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Page viii, last paragraph, lines 24-32.

In the author's work, RETROSPECTION AND INTRO-SPECTION, may be found a biographical sketch, narrating experiences which led her, in the year 1866, to the discovery of the system which she denominated Christian Science. As early as 1862 she began to write down and give to friends the results of her Scriptural study, for the Bible was her sole teacher; but these compositions were crude, - the first steps of a child in the newly discovered world of Spirit.

Note

This version, with only one word different from the final version, was first introduced in the 226th edition in 1902 and remained unchanged until the 1907 edition.

Page viii, 2nd complete paragraph, lines 23-31.

In the author's work, "RETROSPECTION AND INTRO-SPECTION," will be found a biographical sketch, narrating experiences which led her, in the year 1866, to the discovery of the system which she denominated Christian Science. As early as 1862 she began to write down and give to friends the results of her Scriptural study, for the Bible was her sole teacher; but these compositions were crude, the first steps of a child in the newly discovered world of Spirit.

Note

This version first appeared in the 70th edition of 1892 and continued until the 226th edition in 1902.

Page viii, 3rd complete paragraph, lines unnumbered in text but consist of 26-32 on page viii and lines 1-2 on page ix.

In the author's little work on Mind-healing will be found a biographical sketch, narrating experiences which led her, in the year 1866, to the discovery of the system which she at once denominated Christian Science. As early as 1862 she began to write down and give to friends the results of her Scriptural study, for the Bible was her sole teacher; but these compositions were crude, the first steps of a child in the newly discovered world of Spirit.

Note

This version first appeared in the 50th edition in 1891. Page viii, last paragraph, lines unnumbered in text but consist of lines 26-32 on page viii and lines 1-2 on page ix.

My great joy, when I was healed, found expression in speech and on paper. I began to write down, and gave to my friends, the results of my Scriptural study, for the Bible was my sole teacher; but these statements were crude, the first steps of a child in a new world of Spirit.

Note

This version first appeared in the 16th edition in 1886 and remained unchanged until the 50th edition in 1891. Page 8, 4th complete paragraph (less first two lines of paragraph), lines unnumbered but consist of lines 24-29. This paragraph did not exist in any form prior to this 16th edition version.

This paragraph is not to be found in any form in any edition of the textbook prior to the 16th edition in 1886.

She also began to jot down her thoughts on the main subject, but these jottings were only infantile lisplings of Truth. A child drinks in the outward world through the eyes and rejoices in the draught. He is as sure of the world's existence as he is of his own; yet he cannot describe the world. He finds a few words, and with these he stammeringly attempts to convey his feeling. Later, the tongue voices the more definite thought, though still imperfectly.

Note

This version first appeared in the 1907 edition and thereafter remained unchanged.

Page ix, 1st paragraph, lines 1-9.

She also began to jot down her thoughts on the main subject; but these jottings were only infantile lisplings of Truth. A child drinks in the outward world through the eyes, and rejoices in the draught. He is as sure of the world's existence as of his own; yet he cannot describe it. He finds a few words, and with these he stammeringly attempts the conveyance of his feeling. Later the tongue voices the more definite thought, though still imperfectly.

Note

This version first appeared in the 50th edition in 1891 and remained unchanged until the 1907.

Page ix, first paragraph, lines unnumbered in text but consist of lines 3-11.

Though I began immediately to jot down my thoughts on the subject, these jottings were but infantile lisplings of Truth. A child drinks in the outward world through the eyes, and rejoices in the draught. He is as sure of the world's existence as of his own; yet he cannot describe it to his mother. He finds a few words for the conveyance of his thought, and stammers "I see," till the phrase becomes his household name. Later the tongue voices the more definite thought, though still imperfectly.

Note

This version first appeared in the 16th edition in 1886 and remained unchanged until the 50th edition in 1891. Page 8, 3rd complete paragraph, lines unnumbered but consist of lines 12-21.

This paragraph did not exist in the textbook prior to the 16th edition.

This paragraph is not to be found in any form in any edition of the textbook prior to the 16th edition in 1886.

So was it with the author. As a certain poet says of himself, she "lisped in numbers, for the numbers came." Certain essays written at that early date are still in circulation among her first pupils; but they are feeble attempts to state the Principle and practice of Christian healing, and are not complete nor satisfactory expositions of Truth. To-day, though rejoicing in some progress, she still finds herself a willing disciple at the heavenly gate, waiting for the Mind of Christ.

Note

This version first appeared in the 1907 edition and thereafter it remained unchanged.

Page ix, 2nd paragraph, lines 10-19.

So was it with the author. As a certain poet says of himself, she "lisped in numbers, for the numbers came." Certain essays written at that early date, are still in circulation among her first pupils; but they are feeble attempts to state the Principle and practice of Christian healing, and are not complete ~~nor~~ satisfactory expositions of Truth. To-day, though rejoicing in some progress, she finds herself still a willing disciple at the heavenly gate, waiting for the Mind of Christ.

Note

This version first appeared in the 226th edition in 1902.

It remained unchanged until the 1907 edition.

Page ix, 1st complete paragraph, lines 9-17.

So was it with the author. As a certain poet says of himself, she "lisped in numbers, for the numbers came." Certain essays, written at that early date, are still in circulation among her first pupils; but they are feeble attempts to state the Principle and practice of Christian healing, and are not complete or satisfactory expositions of Truth. To-day, though rejoicing in some progress, she finds herself still a willing disciple at the heavenly gate, waiting for the Mind of Christ.

Note

This version first appeared in the 50th edition in 1891 and remained unchanged until the 226th edition in 1902.

Page ix, 2nd complete paragraph, lines unnumbered but consist of lines 12-20.

So was it with me. Like a certain noted poet, -

I lisped in numbers, for the numbers came.

Essays of mine, written at that early date, are still in circulation among my first pupils; but they are feeble attempts to state the Principle and practice of Christian Healing, and are not complete or satisfying expositions of Truth. To-day, though able to teach others, I find myself still a willing disciple at the heavenly gate, waiting for the Mind of Christ to fully possess me.

Note

This version first appeared in the 16th edition of 1886 and remained unchanged until the 50th edition in 1891. Page 8, lines 22 and 23 (first two lines of 4th complete paragraph), and page 9, 1st complete paragraph, lines 5-11. This paragraph did not exist in the textbook in any form prior to the 16th edition.

This paragraph is not to be found in any form in any edition of the textbook prior to the 16th edition in 1886.

Her first pamphlet on Christian Science was copyrighted in 1870; but it did not appear in print until 1876, as she had learned that this Science must be demonstrated by healing, before a work on the subject could be profitably studied. From 1867 until 1875, copies were, however, in friendly circulation.

Note

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Page ix, 3rd paragraph, lines 20-25.

The 1907 edition is identical with the 226th edition in 1902 except for minor punctuation changes.

Her first pamphlet on Christian Science was copyrighted in 1870; but it did not appear in print until 1876, as she had learned that this Science must be demonstrated by healing, before a work on the subject could be profitably studied. From 1867 until 1875 copies were, however, in friendly circulation.

Note

This version, only slightly different from the final one, first appeared in the 226th edition in 1902 and remained unchanged until the 1907 edition.

Page ix, 2nd complete paragraph, lines unnumbered but consist of lines 18-23.

Her first pamphlet on Christian Science was copyrighted in 1870; but it did not appear in print until 1876, as she had learned that this Science must be demonstrated by healing, before a work on the subject could be profitably published. From 1867 until 1875 copies were, however, in friendly circulation.

Note

This version first appeared in the 50th edition in 1891 and remained unchanged until the 226th edition in 1902. Page ix, 3rd complete paragraph, lines unnumbered but consist of lines 21-26,

My first pamphlet on the subject was copyrighted in 1870, though it did not appear in print until 1876. From 1867 until 1875 copies were in friendly circulation.

Note

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. Page 7, last paragraph, lines unnumbered but consist of lines 30-32. (only first 3 lines of paragraph included) This paragraph did not exist in any form prior to the 16th edition.

This paragraph is not to be found in any form in any edition of the textbook prior to the 16th edition in 1886.

Before writing this work, SCIENCE AND HEALTH, she made copious notes of Scriptural exposition, which have never been published. This was during the years 1867 and 1868. These efforts show her comparative ignorance of the stupendous Life-problem up to that time, and the degrees by which she came at length to its solution; but she values them as a parent may treasure the memorials of a child's growth, and she would not have them changed.

Note

This version first appeared in the 1909 edition of the textbook and remained unchanged thereafter.

Page ix, last paragraph, lines 26 through page x, line 2.

Before writing this work, **SCIENCE AND HEALTH**, she made copious notes of Scriptural exposition, which have never been published. This was between the years 1867 and 1868. These efforts show her ignorance of the great subject up to that time, and the degrees by which she came at length to the solution of the stupendous Life-problem; but she values them as a parent may treasure the memorials of **a child's** growth, and would not have them changed.

Note

This version first appeared in the 226th edition of 1902 and remained unchanged until the 1909 edition.

Page ix, last paragraph, lines 24-32.

Before writing this work on Science and Health, she made copious notes of Scriptural exposition, which have never been published. This was between the years 1867 and 1868. These efforts show her ignorance of the great subject up to that time, and the degrees by which she came at length to the solution of the stupendous Life-problem; but she values them, as a parent may treasure the memorials of childhood's growth, and would not have them changed.

Note

This version first appeared in the 50th edition in 1891 and remained unchanged until the 226th edition in 1902. Page ix, last paragraph, lines unnumbered but consist of lines 27-32, and page x, top 3 lines.

Before writing "Science and Health" I made copious notes of Scriptural exposition, that have never been published. This was about the year 1867-68. These efforts show my ignorance of the subject up to that time, and the degrees by which I came at length to the solution of the great Life-problem; but I value them as a parent may treasure the memorials of childhood's growth, and would not have them changed.

Note

This version first appeared in the 16th edition in 1886 and remained unchanged until the 50th edition in 1891. Page 7, 4th complete paragraph, lines unnumbered but consist of lines 22-29.

This paragraph did not exist in any form prior to this 16th edition.

This paragraph is not to be found in any form in any edition of the textbook prior to the 16th edition in 1886.

The first edition of SCIENCE AND HEALTH was published in 1875. Various books on mental healing have since been issued, most of them incorrect in theory and filled with plagiarisms from SCIENCE AND HEALTH. They regard the human mind as a healing agent, whereas this mind is not a factor in the Principle of Christian Science. A few books, however, which are based on this book, are useful.

Note

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Page x, 1st complete paragraph, lines 3-10.

The first edition of SCIENCE AND HEALTH was published in 1875. Various books on mental healing have since been issued, most of which are incorrect in theory and filled with plagiarisms from SCIENCE AND HEALTH. They regard the human mind as a healing agent; whereas this mind is not a factor in the Principle of Christian Science. A few books, however, which are based on this book, are useful.

Note

This version first appeared in the 226th edition in 1902 and remained unchanged until the 1907 edition.

Page x, 1st paragraph, lines 1-8.

The first edition of *Science and Health* was published in 1875. Various books on mental healing have since been issued, most of which are incorrect in theory, and filled with plagiarisms from *Science and Health*. They regard the human mind as a healing agent; whereas this mind is not a factor in the Principle of Christian Science. A few books, however, which are based on this *Book*, are useful.

Note

This version first appeared in the 114th edition in 1896 and remained unchanged until the 226th edition in 1902. Page x, 1st complete paragraph, lines unnumbered but consist of lines 4-11.

The first edition of Science and Health was published in 1875. Various books on mental healing have since been issued, most of which are incorrect in principle, and filled with plagiarisms from Science and Health. They regard the human mind as a healing agent; whereas this mind is not a factor in the Principle of Christian Science. A few of these books, however, are helpful to humanity.

Note

This version first appeared in the 50th edition in 1891 and remained unchanged until the 114th edition in 1896. Page x, 1st complete paragraph, lines unnumbered but consist of lines 4-11.

The first edition of "Science and Health" was published in 1875. Various books on mental healing have since been issued, in imitation of mine; but they are all more or less plagiaristic, and also incorrect. They regard the human mind as a healing agent, whereas this mind is not a factor of the Principle of Mental Science. The differences are to evade the law or support Animal Magnetism. These works are set forth as scientific, when they are far from scientific, and are simply the thoughts of one erring mind transferred to another, not an influx of the Eternal Mind.

Note

This version first appeared in the 33rd edition in 1888 and remained unchanged until the 50th edition in 1891. Page 9, 2nd complete paragraph, lines unnumbered but consist of lines 12-22.

The first edition of "Science and Health" was published in 1875. Various books on Mind-cure have since been issued, in imitation of mine; but they are all more or less incorrect. They regard the human mind as a healing agent, whereas this mind is not a factor of the Principle of Mental Science. The name Mind-cure is conferred upon Hypnotism and Animal Magnetism. . These methods are set forth as scientific, when they are far from scientific. Animal Magnetism, for instance, is simply the transfer of the thoughts of one erring mind to another, not an influx of the eternal Mind.

Note

This version first appeared in the 16th edition in 1886 and remained unchanged until the 33rd edition in 1888. Page 9, 2nd complete paragraph, lines unnumbered but consist of lines 12-22.

Obviously, except for a brief mention of the first edition of the textbook, this paragraph from the 16th edition and the same paragraph from the immediately preceding 6th edition in 1883 are completely different. A word by word comparison of the two paragraphs is not possible.

Since our first Edition of Science and Health, published in 1875, two of the aforesaid students have plagiarized and pirated our works. In the issues of E.J.A., almost exclusively ours, were thirteen paragraphs, without credit, taken verbatim from our books.

Not one of our printed works was ever copied or abstracted from the published or from the unpublished writings of any one. Throughout our publications of metaphysical healing or Christian Science, when writing or dictating them, we have given ourselves to contemplation wholly apart from the observation of the material senses: to look upon a copy would have distracted our thoughts from the subject before us. We were seldom able to copy our own compositions, and have employed an amanuensis for the last six years. Every work that we have had published has been extemporaneously written; and out of fifty lectures and sermons that we have delivered the past year, forty-four have been extemporaneous. We have distributed many of our unpublished manuscripts; loaned to one of our youngest students, R. K---y, between three and four hundred pages, of which we were sole author - giving him liberty to copy but not to publish them.

Note

This version first appears in the 6th edition in 1883 and is unchanged until the 16th edition of 1886.

Page 5, last paragraph, lines unnumbered but consist of lines 17 through 2 on page 6. This paragraph does not appear in any form prior to this 6th edition version.

The author has not compromised conscience to suit the general drift of thought, but has bluntly and honestly given the text of Truth. She has made no effort to embellish, elaborate, or treat in full detail so infinite a theme. By thousands of well-authenticated cases of healing, she and her students have proved the worth of her teachings. These cases for the most part have been abandoned as hopeless by regular medical attendants. Few invalids will turn to God till all physical supports have failed, because there is so little faith in His disposition and power to heal disease.

Note

This version first appears in the 1907 edition and thereafter remained unchanged.

Page x, 2nd complete paragraph, lines 11-21.

The author has not compromised conscience to suit the general drift of thought, but bluntly and honestly given the text of Truth. There has been no effort on her part to embellish, elaborate, or treat in full detail so infinite a theme. By thousands of well-authenticated cases of healing, herself and her students have proven the worth of her teachings. These for the most part have been cases abandoned as hopeless by regular medical attendants. Few invalids will turn to God till all physical supports have failed, because there is so little faith in His disposition and power to heal disease.

Note

This version first appears in the year 1902, approximately at the time of the 250th edition, and remains unchanged until the 1907 edition.

Page x, 2nd paragraph, lines 9-19.

The author has not compromised conscience to suit the general drift of thought, but bluntly and honestly given the text of Truth. There has been no effort on her part to embellish, elaborate, or treat in full detail so infinite a theme. By thousands of well-authenticated cases of healing, many of her students have proven the worth of her teachings. These for the most part have been cases abandoned as hopeless by regular medical attendants. Few invalids will turn to God till all physical supports have failed, because there is so little faith in His disposition and power to heal.

Note

This version first appears in the 226th edition in 1902 and remained unchanged until the end of that year, somewhere between the 240th and 250th editions of 1902.

Page x, 2nd paragraph, lines 9-19.

The author has not compromised conscience to suit the general drift of thought, but bluntly and honestly given the text of Truth. There has been no effort on her part to embellish, elaborate, or treat in full detail so infinite a theme. By thousands of well-authenticated cases of healing, many of her students have proven the worth of her teachings. For the most part, these have been cases abandoned by regular medical attendants as hopeless; inasmuch as few will turn to God till all physical supports have failed, because there is so little faith in His disposition and power to heal.

Note

This version first appeared in the 50th edition in 1891 and remained unchanged until the 226th edition in 1902. Page x, 2nd complete paragraph, lines unnumbered but consist of lines 12-22.

I have not compromised conscience to suit the general drift of thought, but bluntly and honestly given the text of truth. There has been no effort, on my part, to embellish, elaborate, or treat in full detail so infinite a theme in books. When personally teaching Christian Science, I have more freedom, and my students can prove the truth of what I teach.

Note

This version first appears in the 16th edition in 1886 and remained unchanged until the 50th edition in 1891. Page 9, 3rd complete paragraph, lines unnumbered but consist of lines 23-29.

This paragraph does not exist in any form prior to this 16th edition version.

This paragraph is not to be found in any form in any edition of the textbook prior to the 16th edition in 1886.

The divine Principle of healing is proved in the personal experience of any sincere seeker of Truth. Its purpose is good, and its practice is safer and more potent than that of any other sanitary method. The unbiased Christian thought is soonest touched by Truth, and convinced of it. Only those quarrel with her method who do not understand her meaning, or discerning the truth, come not to the light lest their works be reproved. No intellectual proficiency is requisite in the learner, but sound morals are most desirable.

Note

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Page x, last paragraph, lines 22-32.

The divine Principle of healing is proven in the personal experience of any sincere seeker of Truth. Its purpose is good, and its practice is more safe and potent than that of any other sanitary method. The unbiased Christian thought is soonest touched by Truth, and convinced of it. Those only quarrel with her method who have not understood her meaning, or discerning the truth, come not to the light lest their works should be reproved. No intellectual proficiency is requisite in the learner, but sound morals are most desirable.

Note

This version first appeared in the year 1902, approximately at the time of the 230th edition of that year. It remained unchanged until the 1907 edition.

Page x, 3rd paragraph, lines 20-29.

The Principle of her system is demonstrable in the personal experience of any sincere seeker of Truth. Its purpose is good, and its practice is more safe and potent than that of any other sanitary method. The unbiased Christian thought is soonest touched by Truth, and convinced of it. Those only quarrel with her method who have not understood her meaning, or discerning the Truth, come not to the light lest their works should be reproved. No intellectual proficiency is requisite in the learner, but sound morals are most desirable.

Note

This version first appeared in the 226th edition in 1902 and remained unchanged until about the time of the 230th edition of the same year.

Page x, 3rd paragraph, lines 20-29.

The Principle of her system is demonstrable by the personal experience of any sincere seeker of Truth. Its purpose is good, and its practice is more safe and potent than that of any other sanitary method. The unbiassed Christian thought is soonest touched by Truth, and convinced of it. Those only quarrel with her method who have not understood her meaning, or who, discerning the Truth, come not to the light, lest their works should be reprov'd. No intellectual proficiency is requisite in the learner, but sound morals are most desirable.

Note

This version first appeared in the 50th edition in 1891 and remained unchanged until the 226th edition in 1902. Page x, last paragraph, lines unnumbered but consist of lines 23-32.

The Principle of my system is demonstrable. Its purpose is good, and its practice is more safe and potent than other sanitary methods. The unbiased Christian thought is soonest touched by Truth, and convinced of it. Those only quarrel with my method who have not understood my meaning. No intellectual idiosyncrasy is requisite in the learner, but sound morals are indispensable.

Note

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. Page 9, last paragraph, lines unnumbered but consisting of lines 30-32 and page 10, lines 1-5.

The great differences between this 16th edition version in 1886 and the immediately preceding 6th edition version in 1883 are so complete as to make a word by word comparison impossible.

We find great difficulties in starting this work right. Some shockingly false claims are already made to a metaphysical practice; mesmerism, its very antipodes, is one of them. Hitherto we have never, in a single instance of our discovery, found the slightest resemblance between mesmerism and metaphysics. No especial idiosyncrasy is requisite to acquire a knowledge of metaphysical healing; spiritual sense is more important to its discernment than the intellect; and those who would learn this science without a high moral standard of thought and action, will fail to understand it until they go up higher.

Note

This version of the paragraph appears in the 6th edition in 1883 and remains unchanged until the 16th edition in 1886. Page 7, 1st paragraph, lines unnumbered in text but comprise lines 27-32, and page 8, lines 1-6.

We find great difficulties in starting this work right: some shockingly false claims are already made to a metaphysical practice; mesmerism, its very antipode, is one of them. Hitherto we have never in a single instance of our discovery found the slightest resemblance between mesmerism and metaphysics. No especial idiosyncrasy is requisite to acquire a knowledge of metaphysical healing; spiritual sense is more important to its discernment than the intellect; and those who would learn this science without a high moral standard of thought and action will fail to understand it until they go up higher.

Note

This version first appeared in the 3rd edition in 1881 and remained unchanged until the 6th edition in 1883 (there being no 4th and 5th editions).

Page 6, 1st paragraph, lines unnumbered but consisting of lines 32, through lines 11 on page 7.

We find great difficulties in starting this work right: some shockingly false claims are already made to its practice; mesmerism (its very antipode), is one. Hitherto we have never in a single instance of our discovery or practice found the slightest resemblance between mesmerism and the science of Life. No especial idiosyncrasy is requisite for a learner; although spiritual sense is more adapted to it than even the intellect; and those who would learn this science without a high moral standard will fail to understand it until they go up higher.

Note

This is the original version found in the 1st edition in 1875. As there was no Preface in the 2nd edition, this is the only time this version appears exactly in this form.

Page 5, 1st paragraph, lines unnumbered but consist of lines 2-12.

Many imagine that the phenomena of physical healing in Christian Science present only a phase of the action of the human mind, which action in some unexplained way results in the cure of disease. On the contrary, Christian Science rationally explains that all other pathological methods are the fruits of human faith in matter, - faith in the workings, not of Spirit, but of the fleshly mind which must yield to Science.

Note

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Page xi, 1st paragraph, lines 1-8.

Many imagine that the phenomena of physical healing in Christian Science ~~present only~~ a phase of the action of the human mind, which in some unexplained way results in the cure of sickness. On the contrary, Christian Science rationally explains that all other pathological methods are the fruits of human faith in matter, - in the workings, not of Spirit, but of the fleshly mind, which must yield to Science.

Note

This version first appears in the 226th edition in 1902 and remained unchanged until the 1907 edition.

Page x, last paragraph, lines 30-32, and page xi, lines 1-5.

Many imagine that the phenomena of physical healing in Christian Science **only present** a phase of the action of the human mind, which, in some unexplained way, results in the cure of sickness. On the contrary, Christian Science rationally explains that all other pathological methods are the fruits of human faith in matter, - in the workings, not of Spirit, but of the fleshly mind, which must yield to Science.

Note

This version first appears in the 108th edition in 1896 and remains unchanged until the 226th edition of 1902.

Page xi, 1st paragraph, lines 1-8 (unnumbered in text).

Many imagine that the phenomena of physical healing in Christian Science only present a phase of the action of the human mind, which, in some unexplained way, results in the cure of sickness. On the contrary, Christian Science rationally explains that all other pathological methods are the fruits of human faith in matter, - in the workings of the fleshly mind, which must yield to Science.

Note

This version first appeared in the 50th edition in 1891 and remained unchanged until the 108th edition in 1896. Page xi, 1st paragraph, lines 1-8 (unnumbered in text). This paragraph did not exist in any form prior to this 50th edition version.

This paragraph is not to be found in any form in any edition of the textbook prior to the 50th edition in 1891.

The physical healing of Christian Science results now, as in Jesus' time, from the operation of divine Principle, before which sin and disease lose their reality in human consciousness and disappear as naturally and as necessarily as darkness gives place to light and sin to reformation. Now, as then, these mighty works are not supernatural, but supremely natural. They are the sign of Immanuel, or "God with us," - a divine influence ever present in human consciousness and repeating itself, coming now as was promised aforetime,

To preach deliverance to the captives (of sense),
And recovering of sight to the blind,
To set at liberty them that are bruised.

Note

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Page xi, 2nd paragraph, lines 9-21.

The physical healing of Christian Science results now, as in Jesus' time, from the operation of divine Principle, before which sin and disease lose their reality in human consciousness, and so disappear as naturally and as necessarily as darkness gives place to light, and sin to reformation. Now, as then, his mighty works are not supernatural, but supremely natural. They are the sign of Immanuel, or "God with us," - a divine influence ever present in human consciousness, and repeating itself coming now again, as was promised aforetime,

To preach deliverance to the captives (of sense),
And recovering of sight to the blind,
To set at liberty them that are bruised.

Note

This version first appeared in the period between the 254th edition of 1902 and the 261st edition of 1903, and then it remained unchanged until the 1907 edition.

Page xi, 1st complete paragraph, lines 6-18.

The physical healing of Christian Science results now, as in Jesus' time, from the operation of divine Principle, before which sin and disease lose their reality in human consciousness, and so disappear as naturally and as necessarily as darkness gives place to light, and sin to reformation. Now, as then, they are not supernatural, but supremely natural. They are those "mighty works," which were the sign of Immanuel, or "God with us," - an influence ever present in human consciousness, and coming now again, as was promised aforetime,

To preach deliverance to the captives (of sense),
And recovering of sight to the blind,
To set at liberty them that are bruised.

Note

This version first appeared in the 226th edition in 1902 and remained unchanged until sometime between the 254th edition in 1902 and the 261st edition in early 1903.
Page xi, 1st complete paragraph, lines 6-18.

The 226th edition in 1902 is identical with the 76th edition in 1893 except for minor punctuation changes.

The physical healing of Christian Science results now, as in Jesus' time, from the operation of divine Principle, before which sin and disease lose their reality in human consciousness, and so disappear as naturally and as necessarily as darkness gives place to light, and sin to reformation. Now, as then, they are not supernatural, but supremely natural. They are those "mighty works," which were the sign of Immanuel, or "God with us," - an influence ever present in human consciousness, and coming now again, as was promised aforetime,

To preach deliverance to the captives (of sense),
And recovering of sight to the blind, -
To set at liberty them that are bruised.

Note

This version, only slightly altered from the next following, was first introduced in the 76th edition of 1893 and remained unchanged until the 226th edition in 1902.

Page xi, 2nd paragraph, lines 9-21 (unnumbered in text).

The 226th edition of 1902 is identical with this 76th edition revision of 1893 except for minor punctuation changes. Thus the text of this paragraph remained unchanged until the period between the 254th edition in 1902 and the 261st edition in 1903.

The physical healing of Christian Science results now, as in Jesus' time, from the operation of divine Principle, before which sin and disease lose their reality in human consciousness, and so disappear as naturally and as necessarily as darkness gives place to light. Now, as then, they are not supernatural, but supremely natural. They are those "mighty works," which were the sign of Immanuel, or "God with us," - an influence ever present in human consciousness, and coming now again, as was promised aforetime,

To preach deliverance to the captives (of sense),
And recovering of sight to the blind, -
To set at liberty them that are bruised.

Note

This version first appeared in the 50th edition in 1891 and remained unchanged until the 76th edition in 1893. Page xi, 2nd paragraph, lines 9-21 (unnumbered in text). This paragraph did not exist in any form prior to this 50th edition version.

This paragraph is not to be found in any form in any edition of the textbook prior to the 50th edition in 1891.

When God called the author to proclaim His Gospel to this age, there came also the charge to plant and water His vineyard.

Note

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Page xi, 3rd paragraph, lines 22-24.

When God called her to proclaim His Gospel to this age, there came also the charge to plant and water His vineyard.

Note

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 1907 edition.

Page xi, 3rd paragraph, lines 22-24.

This paragraph did not exist in any form in the textbook prior to this 50th edition.

This paragraph is not to be found in any form in any edition of the textbook prior to the 50th edition in 1891.

The first school of Christian Science Mind-healing was started by the author with only one student in Lynn, Massachusetts, about the year 1867. In 1881, she opened the Massachusetts Metaphysical College in Boston, under the seal of the Commonwealth, a law relative to colleges having been passed, which enabled her to get this institution chartered for medical purposes. No charters were granted to Christian Scientists for such institutions after 1883, and up to that date, hers was the only College of this character which had been established in the United States, where Christian Science was first introduced.

Note

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Page xi, last paragraph, lines 25 through 32, and page xii, lines 1-5.

The first school of Christian Science Mind-healing was begun by the author in Lynn, Massachusetts, about the year 1867, with only one student. In 1881, she opened the Massachusetts Metaphysical College, in Boston, under the seal of the Commonwealth, - a law relative to colleges having been passed, which enabled her to get this institution chartered for medical purposes. No charters were granted to Christian Scientists for such institutions after 1883; and up to that date, hers was the only college of this character which had ever been established in the United States, where Christian Science was first introduced.

Note

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

Page xi, last paragraph, lines 22 through 32, and page xii, lines 1-2.

The 226th edition in 1902 is identical with the 50th edition in 1891 except for minor punctuation changes.

The first school of Christian Science Mind-healing was begun by the author in Lynn, Massachusetts, about the year 1867, with only one student. In 1881 she opened the Massachusetts Metaphysical College, in Boston, under the seal of the Commonwealth, - a law relative to colleges having been passed, which enabled her to get this institution chartered for medical purposes. No charters were granted to Christian Scientists for such institutions after 1883; and, up to that date, hers was the only college of this character which had ever been established in the United States, where Christian Science was first introduced.

Note

This version was first introduced in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902.

Page xi, last paragraph, lines 25-31, and page xii, lines 1-5 (lines unnumbered in text).

This paragraph did not appear in any form prior to the 50th edition version.

This 50th edition revision in 1891 is identical to the 226th edition revision of 1902 except for minor punctuation changes.

This paragraph is not to be found in any form in any edition of the textbook prior to the 50th edition in 1891.

During seven years over four thousand students were taught by the author in this College. Meanwhile she was pastor of the first established Church of Christ, Scientist; President of the first Christian Scientist Association, convening monthly; publisher of her own works; and (for a portion of this time) sole editor and publisher of the Christian Science Journal, the first periodical issued by Christian Scientists. She closed her College, October 29, 1889, in the height of its prosperity with a deep-lying conviction that the next two years of her life should be given to the preparation of the revision of SCIENCE AND HEALTH, which was published in 1891. She retained her charter, and as its President, reopened the College in 1899 as auxiliary to her church. Until June 10, 1907, she had never read this book throughout consecutively in order to elucidate her idealism.

Note

This version first appeared in the 1907 edition and it remained unchanged thereafter.

Page xii, 1st complete paragraph, lines 6-22.

During seven years over four thousand students were taught by the author in this College. Meanwhile she was pastor of the first established Church of Christ, Scientist; President of the first Christian Scientist Association, convening monthly; publisher of her own works; and (for a portion of this time) sole editor and publisher of the Christian Science Journal, the first periodical issued by Christian Scientists. She closed her College, October 29, 1889, in the height of its prosperity, with a deep-lying conviction that the next two years of her life should be given to the preparation of the revision, in 1891, of SCIENCE AND HEALTH. She retained her charter, and, as its President, reopened the College in 1899 as auxiliary to her church.

Note

This version first appeared in the year 1903 approximately at the time of the 278th edition. It remained unchanged until the 1907 edition.

Page xii, 1st complete paragraph, lines 3-16.

During seven years over four thousand students were taught by the author in this college. Meanwhile she was pastor of the first established Church of Christ, Scientist; president of the first Christian Scientist Association, convening monthly; publisher of her own works; and (for a portion of this time) sole editor and publisher of the Christian Science Journal, the first periodical issued by Christian Scientists. She closed her college, October 29, 1889, in the height of its prosperity, with a deep-lying conviction that the next two years of her life should be given to the preparation of the revision, in 1891, of SCIENCE AND HEALTH. She retained her charter, and, as its President, reopened the College in 1899 as auxiliary to her church.

Note

This version appeared briefly in 1903 around the time of the 261st edition and also the 265th edition of the same year, but it was revised later that year, at least by the time of the 278th edition.

Page xii, 1st complete paragraph, lines 3-16.

During seven years ~~over~~ four thousand students were taught by the author in this college. Meanwhile she was pastor of the first established Church of Christ, Scientist; president of the first Christian Scientist Association, convening monthly; publisher of her own works; and (for a portion of this time) sole editor and publisher of the Christian Science Journal, the first periodical issued by Christian Scientists. She closed her college, October 29, 1889, in the height of its prosperity, with a deep-lying conviction that the next two years of her life should be given to the preparation of the revision, in 1891, of SCIENCE AND HEALTH.

Note

This version first appeared in the 226th edition in 1902 and remained unchanged until the next year, around the time of the 261st edition.

Page xii, 1st complete paragraph, lines 3-14.

During seven years ~~some~~ four thousand students were taught by the author in this college. Meanwhile she was pastor of the first established Church of Christ, Scientist; president of the first Christian Scientist Association, convening monthly; publisher of her own works; and (for a portion of this time) sole editor and publisher of the Christian Science Journal, the first periodical issued by Christian Scientists. She closed her college, October 29, 1889, in the height of its prosperity, with a deep-lying conviction that the next two years of her life should be given to the preparation of the revision in 1891 of ~~Science and Health.~~

Note

This version first appeared in the 67th edition of 1892 and remained unchanged until the 226th edition in 1902. Page xii, 1st complete paragraph, lines 6-17 (lines were unnumbered in text).

During seven years some four thousand students were taught by the author in this college. Meanwhile she was pastor of the first established Church of Christ, Scientist; president of the first Christian Scientist Association, convening monthly; publisher of her own works; and (for a portion of this time) sole editor and publisher of the Christian Science Journal, the first periodical issued by Christian Scientists. She closed her college, October 29, 1889, in the height of its prosperity, with a deep-lying conviction that the next two years of her life should be given to the preparation of this edition of her work on Science and Health.

Note

This version first appeared in the 50th edition in 1891 and remained unchanged until about the 67th edition in the next year, 1892.

Page xii, 1st complete paragraph, lines 6-17 (lines are unnumbered in the text).

This paragraph did not appear in any form prior to this 50th edition version.

This paragraph is not to be found in any form in any edition of the textbook prior to the 50th edition in 1891.

In the spirit of Christ's charity, - as one who "hopeth all things, endureth all things," and is joyful to bear consolation to the sorrowing and healing to the sick, - she commits these pages to honest seekers for Truth.

MARY BAKER EDDY

Note

This version first appears in the final 1910 edition.

Page xii, last paragraph, lines 23-26 (plus author's name).

In the spirit of Christ's charity, - as one who "hopeth all things, endureth all things," and is joyful to bear consolation to the sorrowing and healing to the sick, - she commits these pages to honest seekers for Truth.

MARY BAKER G. EDDY

Note

This version first appears in the 1907 edition and remained unchanged until the final 1910 edition.

Page xii, last paragraph, lines 23-26 (plus author's name).

The 1907 edition is identical with the 226th edition in 1902 except for minor punctuation changes.

In the spirit of Christ's charity, - as one who "hopeth all things, endureth all things," and is joyful to bear consolation to the sorrowing, and healing to the sick, - she commits these pages to honest seekers for Truth.

MARY BAKER G. EDDY.

Note

This version first appeared in the 226th edition of 1902 and remained unchanged until the 1907 edition.

Page xii, last paragraph, lines 15-18 (plus author's name).

This 226th edition of 1902 is identical with the later 1907 edition (unnumbered) except for minor punctuation changes.

In the spirit of Christ's charity, - as one who "hopeth all things, endureth all things," and is joyful to bear consolation to the sorrowing and healing to the sick, - she commits these pages to honest seekers for Truth in this and every age.

MARY BAKER G. EDDY.

Note

This version first appeared in the 50th edition in 1891 and remained unchanged until the 226th edition in 1902.

Page xii, last paragraph, lines 18-22 (plus author's name).

There is no actual change in the text of this paragraph until the 226th edition in 1902, and the 226th edition is identical with the later 1907 edition (unnumbered) except for minor punctuation changes.

Hoping all things, enduring all things, - in the spirit
of Christ's charity, - ready to bless them that curse me,
glad to bear consolation to the sorrowing and healing to
the sick, I commit these pages to posterity.

MARY BAKER G. EDDY.

Note

This version first appeared in the 16th edition in 1886 and
remained unchanged until the 50th edition in 1891.

Page 10, 1st complete paragraph, lines 6-9 (plus the
author's name).

"Hoping all things,
enduring all things:" to do good to our enemies, to bless
them that curse us, and to bear to the sorrowing and the
sick consolation and healing, we commit these pages to
posterity.

MARY B. GLOVER EDDY.

Note

This version first appeared in the 3rd edition in 1881 and
it remained unchanged until the 16th edition in 1886.

Page 7, last paragraph, lines 16-20 (plus author's name).

"Hoping all things, enduring all things:" to do good
to the upright in heart, and to bless them that curse us,
and bear to the sorrowing and the sick consolation and
healing, we commit these pages to posterity.

MARY BAKER GLOVER.

Note

This version appeared in the first edition in 1875 and
since there was no Preface to the 2nd edition, it did not
reappear exactly in this form in any later edition.

Page 5, last paragraph, lines 18-21 (plus author's name).

NOTE. - The author takes no patients,
and declines medical consultation.

(The above version first appears in the 50th edition in
1891 and the conclusion of the Preface, and thereafter
this note remains unchanged.)

The above lines are included not because they trace the
descent of the Bride into the Word of our textbook, but
because they were removed from the chapter PREFACE after
the publication of the final 1910 edition as the result
of a decision by the Christian Science Board of Directors.

NOTE. - The authoress takes no patients, and has no time for medical consultation.

(The above version first appears in the 16th edition in 1886 at the conclusion of the Preface, and thereafter it remains unchanged until the 50th edition in 1891,)

The author takes no patients at present, and has no time for consultation on disease.

(The above version first appears in the 7th edition in 1884 at the conclusion of the Preface, and remains unchanged until the 16th edition in 1886.)

*** There is no NOTE at the conclusion of the Preface in the 6th edition in 1883. ***

Thus author takes no patients, but takes students in the treatment of disease through mind. Her tuition per pupil is \$300. She has never taken over that for her usual term, and oftentimes less; and has given one-third of this tuition, two-thirds of her labors, and devoted all her time for the last fourteen years to the introduction of Christian Healing.

(This version appears at the conclusion to the Preface in the 3rd edition of 1881 only.)

*** There is no NOTE at the conclusion of the Preface in the first edition in 1875, and there was no Preface in the 2nd edition in 1878. ***

There is a similar NOTE found in the 2nd edition in 1883 although it is found in the INTRODUCTORY which was also titled METAPHYSICS VERSUS PHYSIOLOGY and which served as an alternate Preface in this 2nd edition.

NOTE. - None need apply to the author for consultations on
disease, or to take patients. She is not at present laboring
in this department.

NOTE

This version first appeared in the 2nd edition in 1878
and it did not appear again.

Vol. 2, Introductory, page 5, lines 14-16 (unnumbered).

This NOTE is not to be found in the 1st edition in 1875. It
first appeared in this 2nd edition in 1878, not in the Preface
(as there was no Preface in the 2nd edition) but in the section
titled INTRODUCTORY and also titled METAPHYSICS VERSUS PHYSIOLOGY.

NOTE

The following pages are taken from the 3rd edition of SCIENCE AND HEALTH, published in 1881. They presented the first 'chapter' of Vol. I and were located immediately following the Table of Contents and were followed by the Preface. This 'chapter' or section of the textbook was titled TO THE PUBLIC and was written not by Mrs. Eddy, but by her husband, Dr. Asa G. Eddy who was the publisher of this 3rd edition of SCIENCE AND HEALTH. This 3rd edition is the only edition in which this section TO THE PUBLIC ever appeared.

The last page and a portion of this section consisted of a few paragraphs contributed by 31 of Mrs. Eddy's students (including Dr. Asa G. Eddy), all of whom signed their names on the last page, indicating their unqualified support for and appreciation of their teacher, Mrs. Eddy.

The TO THE PUBLIC section is included because it seems to serve as a pre-Preface to the 3rd edition of the textbook. No comparisons can be made to other editions since it never appeared again or before this one edition.

TO THE PUBLIC

WHILE this third edition of "Science and Health" was in press a certain man set afloat a pamphlet, the contents of which he took from Mrs. Eddy's works published in 1870 and 1878, all of which can be found in this edition, in chapters "Recapitulation" and "Platform of Christian Scientists." This pamphlet is prefaced with the following pretext: "In preparing this work we have made use of some thoughts contained in a work by Eddy," and then went on to repeat her words verbatim, in over thirty pages, as the following extracts will show. (See this book, page 168.)

NOTE

This version first appeared in the 3rd edition in 1881 and it did not appear again.

Vol. 1, To The Public, page vii., lines 1-12 (unnumbered).

"Ques. What is the scientific statement of being?

"Ans. There is no Life, substance, or intelligence in matter; all is mind; there is no matter. Spirit is immortal Truth, matter is mortal error. Spirit is the real and eternal, matter the unreal and temporal. Spirit is God, and man is His image and likeness; hence, man is spiritual and not material."

Copied by this fellow, without quotation marks, thus: -

"Ques. What is the True statement of Being?

"Ans. No Life, Substance, nor Intelligence in matter. All is Mind (God); there is no matter. Spirit is Immortal Truth, and matter is mortal error. Spirit is Real and Eternal, matter the unreal and temporal. Spirit is God, and Man is the Image and Likeness of God; therefore Man is Spiritual and not material."

Because there are twenty-four capital letters in the above sentence of seven lines this man claims that immortal sentence of Mrs. Eddy's.

NOTE

This version first appeared in the 3rd edition in 1881 and it did not appear again.

Vol. 1, To The Public, page vii., lines 13-25, and page viii., lines 1-5 (unnumbered).

See this edition, page 185, Chapter V. The first few pages of this chapter include the contents of his private directions for healing, taken from Mrs. Eddy's manuscripts in 1879, before they were published. With such implements he is carrying out the rôle of Christianity, and deceiving the public in Boston and in Europe, claiming to teach metaphysics and Mrs. Eddy's method of healing. Telling people at one time that "he learned metaphysics in Germany"; at another that "he was Mrs. Eddy's pupil, and paid five hundred dollars for his tuition"; and again, that "Mrs. Eddy was his pupil."

NOTE

This version first appeared in the 3rd edition in 1881 and it did not appear again.
Vol. 1, To The Public, page viii., lines 6-16 (unnumbered).

See second volume of this edition, "Platform of Christian Scientists," section XVIII.

"SECTION XVIII. That Life, Truth, and Love are the trinity, or triune Principle, the three in one, which are the same in action and entity; therefore these are the one God. That the Holy Ghost is Science revealing and explaining this triune Principle, and leading into all truth; that Christ is but another term for God; that Jesus is the name of a man; the conception of Jesus is spiritual; Joseph was not his father. The superior spirituality of Mary was the transparency through which immortal Mind reflected somewhat the idea of God giving that better likeness of Truth and Love in the good and pure Jesus. Into Mary's idea of God and conception of man the male or sensual element of thought did not enter to taint the idea; thus it was that Jesus became the mediating or intervening belief between Spirit and matter, Truth and error, or Soul and sense, which belief opposed not God, and that Truth which healed the sick, dispelled the illusions of sense or the belief of Life and intelligence in matter, and revealed the impersonal truth, namely, that Soul and God are one and the 'I' or the Father.

NOTE

This version first appeared in the 3rd edition in 1881 and it did not appear again.

Vol. 1, To The Public, page viii., lines 19-32, and page ix., lines 1-6 (unnumbered).

"SECTION XIX. That our Church is built on Christ, not a person, but the Principle that Jesus told us is Christ; namely, 'The Way, the Truth, and the Life.' That Christian Science is the way, and its foundations are eternal. That in reality we unite with this Church only as we become unselfish and pure, and are new-born babes into the Life that is Truth and the Truth that is Life, which casts out error and heals the sick, thus re-establishing the Christianity of ancient prophet and apostle. That our only cup is the one our Master drank, and we are not to refuse, namely, persecutions for righteousness' sake, 'for theirs is the Kingdom of Heaven,' the reign of harmony that scientific Christianity demonstrates."

NOTE

This version first appeared in the 3rd edition in 1881 and it did not appear again.
Vol. 1, To The Public, page ix., lines 7-20 (unnumbered).

Copied, without quotation marks, into his pamphlet: -

"Life, Truth, and Love are the Trinity, or Triune Principle; they are the Three in One, which are the same in action and entity; therefore, these are the One God.

"The Holy Ghost is Understanding, a constant revelation and explanation of this Triune Principle, leading into all Truth. Christ is the Understanding of God, and Jesus is the name of a man. The conception of Jesus was Spiritual. Joseph was not his father. The superior spirituality of Mary was the transparency through which the Idea of God was reflected, giving that better reflection of the Idea of Life, Truth, and Love in the good and pure Jesus. Into Mary's idea of God and conception of Man, the male or sensual element of thought did not enter to taint the idea. Thus it was that Jesus became the mediator between Spirit and matter, Truth and error, or between Spiritual and mortal senses. This belief opposed not God, and his understanding of Truth healed the sick, dispelled the illusions of sense, or the belief of Life and Intelligence in matter, and revealed the Immortal Truth; namely, that Spirit and God are One, and the 'I,' or the 'Father.'

"Our Church is built on Christ, the Understanding of God (Principle), not a person (belief); this Understanding is 'The Way, the Truth, and the Life,' and Its foundations are Eternal. In reality we unite with this Church, only as we become unselfish and pure, and are new-born babes unto the Life that is Truth, and Truth that is Life,

which casts out error and heals the sick; thus re-establishing the Christianity of ancient prophet and apostle. Our only cup is the one our Master drank, and we are not to refuse, namely, persecution for righteousness' sake, 'For theirs is the kingdom of Heaven,' the reign of harmony that true Christianity demonstrates."

NOTE

This version first appeared in the 3rd edition in 1881 and it did not appear again.

Vol. 1, To The Public, page ix., lines 21-32, and page x., lines 1-22 (unnumbered).

He who claims the authorship of the aforesaid pamphlet is not building on Truth, and he knows it. Dishonesty is not the superstructure of metaphysics. Once before this he attempted a pamphlet of plagiarisms, and the following are some of his original interpolations, that show his metaphysical calibre: -

"Ques. What is the meaning of Christ and Jesus?

"Ans. Let us remember it has been said that Christ Jesus were like two eyes, a Right and a left eye. Christ, or Right eye, which was in the beginning and is and will be forever; but Jesus, or left eye, was the name of a man who did only the Will of the Father. So, the creature also has two eyes, but they cannot perform their work at once; but if the creature shall see with the right eye into Eternity, then the left eye must close itself and be as though it were dead. Therefore, whosoever will have the one must let go the other."

NOTE

This version first appeared in the 3rd edition in 1881 and it did not appear again.

Vol. 1, To The Public, page x., lines 23-32, and page xi., lines 1-7 (unnumbered).

Where he has not copied directly his metaphysics they are not healthy; the left eye has paralysis of the optic nerve, and the right a visual range extraordinary. Another original sentence in which he says: "But i fear that for one who is truly possessed of the God-Spirit, there are a hundred thousand possessed with the evil spirit."

NOTE

This version first appeared in the 3rd edition in 1881 and it did not appear again.
Vol. 1, To The Public, page xi., lines 8-13 (unnumbered).

ALSO NOTE

The word 'i' in line 11 is transcribed exactly as it was in the 3rd edition text - small case and not capital.

But when he borrows without giving credit he copies as his own from Mrs. Eddy: "Spirit is infinite, therefore there is but one Spirit." He says: "Through the blending portion of Deity with a portion of evil matter, error, which keeps out the understanding of God." But when he filches he states plumply from "Science and Health," "All is Mind, there is no matter."

NOTE

This version first appeared in the 3rd edition in 1881 and it did not appear again.
Vol. 1, To The Public, page xi., lines 14-20 (unnumbered).

If simply writing at the commencement of a work, "I have made use of some thoughts contained in a work by Eddy," walks over copyright, any fool can aspire to be wise, commence a book with the announcement that "I have taken some thoughts from Ralph Waldo Emerson," and then copy verbatim, without quotation marks, from thirty to three hundred pages of his works, and publish them as his own. Thus it is found out that copyrighting books is a farce. This may be convenient for an ignoramus or a villain, but a real expounder of "The Understanding of Christianity or God" would scarcely be caught at it.

NOTE

This version first appeared in the 3rd edition in 1881 and it did not appear again.

Vol. 1, To The Public, page xi., lines 21-32 (unnumbered).

Mrs. Eddy's works are the outgrowths of her life. I never knew so unselfish an individual, or one so tireless in what she considers her duty. It would require ages and God's mercy to make the ignorant hypocrite who published that pamphlet originate its contents. His pratings are colored by his character, they cannot impart the hue of ethics, but leave his own impress on what he takes. He knows less of metaphysics than any decently honest man.

NOTE

This version first appeared in the 3rd edition in 1881 and it did not appear again.

Vol. 1, To The Public, page xii., lines 1-9 (unnumbered).

Science, according to Mrs. Eddy, is the same as science according to Greenleaf: any interpolation makes a medley of it. That the science of metaphysics, any more than the science of mathematics, can be mixed up with ologies and isms, as this metaphysical mouse says, is purely ridiculous, and betrays the ignorance, conceit, and foolhardiness of the pamphleteer.

NOTE

This version first appeared in the 3rd edition in 1881 and it did not appear again.
Vol. 1, To The Public, page xii., lines 10-16 (unnumbered).

The "Platform of Christian Scientists," to which this would-be expounder of Christianity has put his signature, was written by Mrs. Eddy four years ago, as a synopsis of metaphysics, for the members of the Christian Scientists' Association, from which this fellow was expelled.

ASA. G. EDDY.

NOTE

This version first appeared in the 3rd edition in 1881 and it did not appear again.

Vol. 1, To The Public, page xii., lines 17-22 (unnumbered).

THE undersigned, in justice to ourselves, hereby publicly state that we believe the abuses denominated mesmerism and malpractice are carried on by some claiming to be metaphysicians; but while our knowledge of metaphysics enables us to defend ourselves and others from their attacks, we are by no means committing their crimes, for our power lies not in mesmerism, but Truth; it is not animal magnetism, but moral and spiritual strength.

And we are fully convinced that no one can reach the height in metaphysics that our teacher, the author of "Science and Health," has reached, and progress as she is progressing, and be a moral or mental malpractitioner.

If the malpractitioner is causing others to believe that we are venturing on his forbidden ground, it is only to screen himself, and to hide the results of his wrong-doing, that take away his ability to heal.

It ought to suffice duplicity, envy, and malice, that Mrs. Eddy has not stopped the plagiarists hitherto from appropriating the result of her labors, and gaining the little they have of the public confidence, through claiming her practice, and publishing her writings under their own signature.

H.L. BANCROFT.

JAMES C. HOWARD.

S. GARDNER TODD.

GEORGE W. CHASE.

HANOVER P. SMITH.

HUGH HART.

GEORGE D. CHOATE.

JAMES ACKLAND.

CLARA E. CHOATE.

DORCAS B. RAWSON.

ELIZABETH G. STUART.

JANE L. STRAW.

ANNA B. NEWMAN.

L.L.S. BROWN.

SARAH T. PRIME.

H.N. KINGSBURY.

ARTHUR T. BUSWELL.

JULIA S. BARTLETT.

ASA G. EDDY.

MARY A. DAMON.

GEORGE T. EINSBORG.

ELLEN P. DAVIS.

MIRANDA R. RICE.

S. ROWENA SMITH.

MARGRET J. DUNSHEE.

MARY E. SPRAGUE.

CAROLINE A. FIFIELD.

CHARLOTTE K. POTTER.

JAMES WILEY.

ELIZABETH NICHOLS.

H.W. HOOK.

NOTE

This version first appeared in the 3rd edition in 1881 and it did not appear again.

Vol. 1, To The Public, page xii. lines 23-30, and page xiii., lines 1-29 (unnumbered).

NOTE

The following pages are taken from the 2nd edition of SCIENCE AND HEALTH, published in 1878. They are presented as a first 'chapter' or section of Vol. II (there was no Vol. I of the 2nd edition, - the second volume being an extract from a larger work Mrs. Eddy was unable to release from the press due to lack of funds.)

The 2nd edition, being only a partial edition of the textbook, did not contain a Preface as is found in every other edition. Thus, this section which is called INTRODUCTORY on the Table of Contents and further titled METAPHYSICS VERSUS PHYSIOLOGY at the top of page one of the 'chapter' or section, might be said to serve as a Preface for this 2nd edition in 1878.

Unlike the section TO THE PUBLIC which is found in a similar place in the 3rd edition in 1881, this INTRODUCTORY was written by Mrs. Eddy and not by her husband, Dr. Asa Eddy (although Dr. Eddy is listed as publisher of the 2nd edition as well as the 3rd edition of SCIENCE AND HEALTH.)

METAPHYSICS VERSUS PHYSIOLOGY or the INTRODUCTORY are included in this comparison for the same reasons given for including TO THE PUBLIC from the 3rd edition, as it seems to serve as an alternate Preface to this 2nd edition of the textbook.

METAPHYSICS VERSUS PHYSIOLOGY.

BY

M. B. G. EDDY.

INTRODUCTORY.

AS time is working wonders in the so-called material world, so are its swift pinions shifting scenes in the mental world, or realm of thought. A material basis on which to support all that has been deemed rational deduction is yielding slowly but surely to a metaphysical base, or the groundwork of mind on which to establish the right conclusions of cause and effect. We know the unintelligent never made the intelligent; therefore, that mind must have preceded matter. We also know that the intelligent never made the unintelligent; for there is nothing in mind that results in matter. But as, in natural history, when the species are crossed, and urged to their final limits, they result in the original species, so, of mind or Spirit, the result is mind or Spirit, by common admission, and matter disappears. We attempt to bridge over this difficulty by another step more difficult; namely, to obtain Life eternal by means of death, which is again a contradiction of terms, and impossible in logic. Science comes to this discovery, showing that all is mind, and that matter is one of mind's beliefs, for matter never named itself, and

never created itself, but is a thing of thought first and last. Mr. Tyndall, Huxley, Darwin, and all the honored array of materialistic philosophers, have thrown the glove, and challenged to combat physics and Metaphysics.

NOTE

This version first appeared in the 2nd edition in 1878 and it did not appear again.

Vol. 2, Introductory, page 1, lines unnumbered but form lines 1-17 (plus the above paragraph title lines), and page 2, lines 1-10 (unnumbered).

Although the challenge was never made to a woman,
at the present Utopian period a woman has dared
accept it, and, as the shepherd-boy with his simple sling,
has stepped forth to battle with a Goliath.

NOTE

This version first appeared in the 2nd edition in 1878
and it did not appear again.

Vol. 2, Introductory, page 2, lines 11-14 (unnumbered).

The theory that we contest, when it is stated fairly, is this, that all is matter, else that matter is in part mind, having sensation, Life, and Intelligence of its own. The first radical position, namely, that all is matter, is quite as feasible, as that matter and mind can or do exist together. One of the two statements - namely, that all is matter, else that all is mind - is certainly science: which one is it? The conservative position, that neither one is true, like all conservatism, falls to the ground. All Truth is radical, and admits no half way positions.

NOTE

This version first appeared in the 2nd edition in 1878 and it did not appear again.

Vol. 2, Introductory, page 2, lines 15-24 (unnumbered).

But, say our readers, the admission that all is mind is inadmissible for reason to work upon. Just so we once considered it; but our metaphysical discovery, that mind alone produces and changes the action of the body, set thought at work in new channels, whereby we learned that the above statement is not more radical than true, and is plainly demonstrable on the Principle of Metaphysics. By all that furnishes evidence to reason we are reminded that an Intelligence, not man, governs the universe, and holds the vast system of worlds in their orbits, and that this Intelligence is Mind, and not matter; and that matter neither made the Principle that holds matter in abeyance, nor the Truth that controls error.

NOTE

This version first appeared in the 2nd edition in 1878 and it did not appear again.

Vol. 2, Introductory, page 2, lines 25-32, and page 3, lines 1-6 (unnumbered).

The conservative firm, called matter and mind mixed together, is a strange partnership, and is admitted to be formed, only to be dissolved again in a manner unknown, and at a period always near. This copartnership becomes obsolete under the microscope of metaphysics, where matter disappears. It is only by separating the two, that a logical conclusion is obtained of either one. In science we gather not grapes of thorns, nor figs of thistles. Intelligence produces not non-intelligence; and the immortal, mortality, etc. To arrive at the science of Mind, matter must be left wholly out of the question. Metaphysics rise above physics, and do not take with them one iota of materiality in premises or conclusions. In Metaphysics, man and the universe are resolved into idea; and the Principle of these ideas that governs harmoniously in the realm of Truth is explained. Mind, or Spirit, must have been first, and will be last, in every true estimate of man and of the universe. Reason and revelation coincide with this estimate, and support this evidence by every hour that hastens on to its fulfilment; for nothing can be harmonious and eternal, unless it be recognized spiritually, and not materially.

NOTE

This version first appeared in the 2nd edition in 1878 and it did not appear again.
Vol. 2, Introductory, page 3, lines 7-29 (unnumbered).

The pleasing prospect of the final realization that all is spiritual presents a no less striking contrast to the unblushing farce of "materialization" than will the past history of "free love," when it shall be compared with the future history of the chastity that must follow the spiritualization of all things.

NOTE

This version first appeared in the 2nd edition in 1878 and it did not appear again.

Vol. 2, Introductory, page 3, lines 30-32, and page 4, lines 1-3 (unnumbered).

Several years ago we made the Metaphysical discovery that mind governs the body not in part, but the whole, and submitted our radical statement of this to the severest practical tests. Since which our theory has gradually gained ground, and become known as the most effectual curative agent. Nothing in pathology has gone beyond the results that we have effected through mind alone in changing the secretions of the system, renewing the structure, and preventing as well as curing disease. The only difficulty we find is in the use of language whereby to express Metaphysics in physical terms, and thereby to be understood metaphysically. When teaching, we can explain our terms, and this does away with the difficulty; but in a brief sketch we are unable to do this. A shorthand writer made more than twelve hundred pages out of our instructions of twelve lessons, but rendered those pages wholly unfit for use by a misapplication of our terms, and omitting our full explanations, whereby a material or physical statement is given a metaphysical explanation when describing disease and the method of its cure. We have not advertised our system to any extent, but have left it to the simple test of its utility, that a Metaphysical method of cure may be known by its fruits. We take students in this department of learning, and, after due process of instruction, they are enabled to furnish their own proofs of the utility of Metaphysics as a healing agent; while they, in turn, are giving this proof to the world, in evidence indisputable, that Metaphysics walks over physics

in healing the sick, and bringing out the latent possibilities of our being.

NOTE

This version first appeared in the 2nd edition in 1878 and it did not appear again.

Vol. 2, Introductory, page 4, lines 4-32, and page 5, lines 1-2 (unnumbered).

Such, dear reader, is the prelude to a system that is sure to supersede all other systems, and must furnish an apology for something new under the sun, altogether aside from the beaten path, or a material diagnosis of disease, or a hygienic method of treating it.

NOTE

This version first appeared in the 2nd edition in 1878 and it did not appear again.

Vol. 2, Introductory, page 5, lines 3-7 (unnumbered).

In a new edition of "Science and Health," a book of over five hundred pages, we have given a fuller synopsis of our metaphysical system, and briefly extract from the pages of that work to publish in smaller size this volume.

M.B.G. EDDY.

NOTE. - None need apply to the author for consultations on disease, or to take patients. She is not at present laboring in this department.

NOTE

This version first appeared in the 2nd edition in 1878 and it did not appear again.

Vol. 2, Introductory, page 5, lines 8-16 (unnumbered).