

Chapter 3
Marriage

Para 3-0/3-55

CHAPTER III

MARRIAGE

What therefore God hath joined together, let not man put asunder.

In the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. - JESUS.

NOTE

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

Chapter III, page 56, lines unnumbered before first paragraph.

The entire quotation is in italics except for the name JESUS.

CHAPTER VII.

MARRIAGE.

WHOM therefore God hath joined together, let not man put asunder.

IN the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven.

JESUS.

NOTE

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

Chapter VII, page 266, lines unnumbered before first paragraph.

CHAPTER IV.

MARRIAGE.

WE know that scenes not always bright
Must unto them be given;
But let there shine o'er all the light
Of Love and Truth and Heaven. - GASKELL.

WHOSE love was of that dignity,
That it went hand in hand, even with the vow
I made to her in marriage. - HAMLET.

BENEATH my leaves, though early fallen and faded,
Young plants are warmed; they drink my branches' dew.
Let them not, Lord, by me be Upas-shaded;
Make me, for their sake, firm and pure and true.

JAMES FREEMAN CLARKE

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.
Chapter IV, page 152, 16th ed., lines unnumbered before first
paragraph.
Chapter IV, page 133, 36th ed., lines unnumbered before first
paragraph.

WHEN our great Teacher came to him for baptism,
John was astounded. Reading his thoughts, Jesus
added: "Suffer it to be so now: for thus it becometh us
to fulfil all righteousness." Jesus' concessions (in certain
cases) to material methods were for the advancement of
spiritual good.

NOTE

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

Chapter III, page 56, lines 1-6.

WHEN our great Teacher came to him for baptism,
John was astounded. Reading his thoughts,
Jesus added: "Suffer it to be so now: for thus it be-
cometh us to fulfil all righteousness." His concessions
to material methods were for the advancement of spir-
itual good.

NOTE

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

Chapter III, page 56, lines 1-6.

WHEN our great Teacher came to him for baptism,
John was astounded. Reading his thoughts,
Jesus added: "Suffer it to be so now, for thus it be-
cometh us to fulfil all righteousness." His concessions
to material methods were for the advancement of spir-
itual good.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter VII, page 266, lines 1-6 (unnumbered).

WHEN our great Teacher went to be baptized, John was astounded. Reading his thoughts, Jesus added, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." His concessions to material methods were for the adjustment of spiritual good.

NOTE

This version first appeared in the 16th edition in 1886, and it remained unchanged until the 50th edition in 1891. 16th ed., chapter IV, page 152, lines 1-5 (unnumbered). By 36th ed, page 133, same chapter and lines.

WHEN our great Teacher went to John to be baptized, not having reached his motives, the good patriarch was astounded, and, reading his thoughts, Jesus prefaced his purpose by saying, "Suffer these things to be so now, for thus it becometh us to fulfil all righteousness"; that is, yield obedience to material forms, until you reach the understanding of their spiritual significance.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Chapter IX, page 153, lines 1-7 (unnumbered) - 3rd ed. Chapter VIII, page 166, lines 1-7 (unnumbered) - 6th ed.

When our great Teacher went to John to be baptized, not having reached his motives, the good patriarch was astounded, and reading his thoughts, Jesus prefaced his purpose saying, "Suffer these things to be so now, for thus it becometh us to fulfill all righteousness," that is, yield obedience to common forms, until you reach the understanding of their spiritual significance.

NOTE

This version first appeared in the 1st edition in 1875 and it did not appear again.

There was not a chapter on MARRIAGE in the 2nd edition in 1878. Chapter VI, page 314, lines 1-7 (unnumbered).

Marriage is the legal and moral provision for generation among human kind. Until the spiritual creation is discerned intact, is apprehended and understood, and His kingdom is come as in the vision of the Apocalypse, - where the corporeal sense of creation was cast out, and its spiritual sense was revealed from heaven, - marriage will continue, subject to such moral regulations as will secure increasing virtue.

NOTE

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

Chapter III, page 56, lines 7-14.

Marriage is the legal and moral provision for generation among human kind. Until the spiritual creation is discerned intact, apprehended, understood, Marriage temporal. and His kingdom is come, as in the vision of the Apocalypse, - where its corporeal sense was cast out, and its spiritual sense was revealed from heaven, - marriage will continue, subject to such moral regulations as will secure increasing virtue.

NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter III, page 56, lines 7-14.

Marriage is the legal and moral provision for generation among human kind. Until the spiritual creation is discerned, intact, and the mental unity of male Marriage temporal. and female is apprehended as in the vision of the Apocalypse, - where its corporeal sense was cast out, and its spiritual sense was revealed from heaven, - marriage will continue, subject to such moral regulations as will secure increasing virtue.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter III, page 56, lines 7-14.

Marriage is the only legal and moral provision for generation among human kind. Until the spiritual creation is discerned, and the union of male Marriage arrangements. and female apprehended as in the vision of the Apocalypse, - where its spiritual sense was revealed from Heaven, - this union should continue, under such moral regulations as will secure increasing virtue.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VII, page 266, lines 7-13 (unnumbered).

Marriage is the only legal and moral provision for generation among the higher species. Until the spiritual creation is discerned, and the union of male and female apprehended as in the vision of the Apocalypse, - where its spiritual sense was revealed from heaven, - this rite should continue, under such moral regulations as will secure increasing virtue.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter IV, page 152, lines 6-12 (unnumbered). Page 133 by the 36th edition, same lines and chapter.

Marriage

is the only legal and moral form among the higher species for generation; and, until the spiritual creation is discerned, and the union of male and female apprehended in its Soul-sense, this rite should continue, under such moral regulations as secure increasing virtue.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., chapter IX, page 152, lines 7-12 (unnumbered). 6th ed., chapter VIII, page 166, lines 7-12 (unnumbered).

Marriage

is the only legal and moral form among the higher species, for generation, and until the spiritual creation is discerned and the union of male and female apprehended in its Soul-sense, this rite should continue under such moral regulations as secure increasing virtue.

NOTE

This version first appeared in the 1st edition in 1875 and it did not appear again.

Chapter VI, page 314, lines 7-12 (unnumbered).

Infidelity to the marriage covenant is the social scourge
of all races, "the pestilence that walketh in darkness,

...the destruction that wasteth at noonday."

Fidelity
required

The commandment, "Thou shalt not com-
mit adultery," is no less imperative than the one, "Thou
shalt not kill."

NOTE

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

Chapter III, page 56, lines 15-20.

Infidelity to the marriage covenant is the social scourge of all races, "the pestilence that walketh in darkness,...the destruction that wasteth Fidelity required. at noonday." The commandment, "Thou shalt not commit adultery," is no less imperative than the other, "Thou shalt not kill."

NOTE

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

Chapter III, page 56, lines 15-20.

Infidelity to the marriage covenant is the social scourge of all races, "the pestilence that walketh in darkness,...the destruction that wasteth at Chastity. noonday." The commandment, "Thou shalt not commit adultery," is no less imperative than the other, "Thou shalt not kill."

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VII, page 266, lines 14-19 (unnumbered).

Infidelity to the marriage covenant is the social scourge of all races, "the pestilence that wasteth and walketh at noonday." The commandment, "Thou shalt not commit adultery," is no less imperative than the other, "Thou shalt not kill."

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter IV, page 153, lines 1-5 (unnumbered). Page 134 by 36th edition, same chapter and lines.

Infidelity

to the marriage covenant is the social scourge of all peoples, the pestilence that wasteth and walketh at noon-day. The commandment "Thou shalt not commit adultery" is not less imperative than "Thou shalt not kill."

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., chapter IX, page 152, lines 12-17 (unnumbered). 6th ed., chapter VIII, page 106, lines 12-17 (unnumbered).

Infidelity to the marriage covenant is the social scourge of all peoples; the pestilence that wasteth and walketh at noon-day. The commandment, "Thou shalt not commit adultery," is not less imperative, than "Thou shalt not kill."

NOTE

This version first appeared in the 1st edition in 1875 and it did not appear again.

Chapter VI, page 314, lines 13-17 (unnumbered).

Chastity is the cement of civilization and progress.
Without it there is no stability in society, and without it
one cannot attain the Science of Life.

NOTE

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

Chapter III, page 57, lines 1-3.

Chastity is the cement of civilization and progress. Without it there is no stability in society, and without it, it would be impossible to attain the Science of Life.

NOTE

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

Chapter III, page 57, lines 1-4.

Chastity is the backbone of civilization and progress.
Without it there is no stability in society, and it would
be impossible to attain the Science of Life.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 226th edition in 1902.
16th ed., chapter IV, page 153, lines 6-8 (unnumbered).
36th ed., chapter IV, page 134, lines 6-8 (unnumbered).
50th ed., chapter VII, page 267, lines 1-3 (unnumbered).

Virtue is the basis of civilization and progress;
without it there is no true foundation to society, and it
were utterly impossible to attain the Science of Life;

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 16th edition in 1886.
1st ed., chapter VI, page 314, lines 17-20 (unnumbered).
3rd ed., chapter IX, page 152, lines 17-19 (unnumbered).
6th ed., chapter VIII, page 106, lines 17-19 (unnumbered).

Union of the masculine and feminine qualities constitutes completeness. The masculine mind reaches a higher tone through certain elements of the feminine, while the feminine mind gains courage and strength through masculine qualities. These different elements conjoin naturally with each other, and their true harmony is in spiritual oneness. Both sexes should be loving, pure, tender, and strong. The attraction between native qualities will be perpetual only as it is pure and true, bringing sweet seasons of renewal like the returning spring.

Mental
elements

NOTE

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

Chapter III, page 57, lines 4-14.

Union of the masculine and feminine qualities constitutes completeness. The masculine mind reaches a higher tone through certain elements of the feminine, while the feminine mind gains courage and strength through masculine qualities. These different elements conjoin naturally with each other, and their true harmony is in spiritual oneness. Both sexes should be loving, pure, tender, and strong. The attraction between native qualities will be perpetual only as it is pure and true, bringing sweet seasons of renewal, like the returning spring.

NOTE

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

Chapter III, page 57, lines 5-15.

Union of the masculine and feminine qualities in man constitutes completeness. The masculine mind reaches a higher tone by communion with the feminine, while the feminine mind gains courage and strength by communion with the masculine. These different elements conjoin naturally with each other, and their true harmony is in spiritual oneness. Both sexes should be loving, pure, tender, and strong. The attraction between native qualities will be perpetual only as it is pure and true, bringing seasons of renewal, like the returning spring.

NOTE

This version first appeared in the 113th edition in 1897 and it remained unchanged until the 226th edition in 1902. Chapter VII, page 267, lines 4-14 (unnumbered).

Union of the masculine and feminine qualities
seems requisite for completeness. The masculine mind
reaches a higher tone by communion with
the feminine, while the feminine mind gains
courage and strength by communion with the masculine.
These different individualities meet and need each other,
and their true harmony is in spiritual oneness. Both
sexes should be loving, pure, tender, and strong. The
attraction between man and woman will be perpetual
only as it is pure and true, bringing sweet renewals, like
the returning spring.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 113th edition in 1897.
Chapter VII, page 267, lines 4-14 (unnumbered).

Union of the masculine and feminine sentiments seems requisite for completeness. The masculine mind reaches a higher tone by communion with the feminine, while the feminine mind gains courage and strength by the same communion. These different individualities meet and need each other, and their true harmony is in spiritual oneness. Woman should be loving, pure, and strong; man should be tender, intellectual, controlling. The attraction between the sexes will be perpetual only as it is pure and true, bringing sweet changes and renewal, like the revolving seasons.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter IV, page 153, lines 24-32, and page 154, lines 1-2 (unnumbered).

36th ed., chapter IV, pages 134 and 135, same lines.

A union of the masculine and feminine mind seems requisite for completeness; the former reaches a higher tone from communion with the latter, and the latter gains courage and strength from the former; therefore, these different individualities meet and demand each other, and their true harmony is oneness of Soul. Woman should be loving, pure, and strong; man, tender, intellectual, controlling. The attraction between the sexes will be perpetual only as it is pure and true, and, like the seasons, brings its sweet changes and renewal.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., chapter IX, page 153, lines 8-18 (unnumbered). 6th ed., chapter VIII, page 107, lines 8-18 (unnumbered).

A union of the masculine and feminine mind seems requisite for completeness; the former reaches a higher tone from communion with the latter; and the latter gains courage and strength from the former; therefore, these different individualities meet and demand each other, and their true harmony is oneness of Soul. Woman should be loving, pure, and strong. Man, tender, intellectual, controlling; the attraction between the sexes will be perpetual only as it is pure and true, and like the seasons, brings its sweet changes and renewal.

NOTE

This version first appeared in the 1st edition in 1875 and it did not appear again.

Chapter VI, page 315, lines 5-15 (unnumbered).

Beauty, wealth, or fame is incompetent to meet the demands of the affections, and should never weigh against the better claims of intellect, goodness, and virtue. Happiness is spiritual, Affection's demands born of Truth and Love. It is unselfish; therefore it cannot exist alone, but requires all mankind to share it.

NOTE

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

Chapter III, page 57, lines 15-21.

Beauty, wealth, or fame is incompetent to meet the demands of the affections, and should never weigh against the better claims of intellect, goodness, and virtue. Happiness is spiritual, born of Truth and Love. It is unselfish; therefore it cannot exist alone, but requires all mankind to share it.

Affection's
demands.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter III, page 57, lines 16-21.

Beauty, wealth, and fame are incompetent to meet
the demands of the affections, and should never weigh
against the better claims of intellect, good-
ness, and virtue. Happiness is spiritual, born Affection's
of Truth and Love. It is unselfish; therefore it cannot demands.
exist alone, but requires all mankind to share it.

NOTE

This version first appeared in the 113th edition in 1897
and it remained unchanged until the 226th edition in 1902.
Chapter VII, page 267, lines 15-20 (unnumbered).

Beauty, wealth, and fame are incompetent to meet
the demands of the affections, and should never weigh
against the better claims of intellect, good-
ness, and virtue. Happiness is spiritual, born Affection's
of Truth and Love. It is unselfish; therefore it cannot demands.
exist alone, but requires an object on which to rest.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 113th edition in 1897.
Chapter VII, page 267, lines 15-20 (unnumbered).

Beauty, wealth, and fame are incompetent to meet the demands of the affections, and should never weigh against the more honest claims of intellect, goodness, and virtue. Happiness is spiritual, born of Truth and Love. It is unselfish; therefore it cannot exist alone, but requires an object on which to rest.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter IV, page 154, lines 3-8 (unnumbered).
36th ed., chapter IV, page 135, lines 3-8 (unnumbered).

Beauty, wealth, or fame is incompetent to meet the demands of the affections, and should never waver the balance against the more honest claims of intellect, goodness, and virtue. Happiness is spiritual, born of Truth and Love; it is unselfish; therefore it cannot exist alone, but requires an object to cherish.

NOTE

This version first appeared in the 1st edition in 1875 and remained unchanged until the 16th edition in 1886.
1st ed., chapter VI, page 315, lines 15-21 (unnumbered).
3rd ed., chapter IX, page 153, lines 18-23 (unnumbered).
6th ed., chapter VIII, page 107, lines 18-23 (unnumbered).

Human affection is not poured forth vainly, even though it meet no return. Love enriches the nature, enlarging, purifying, and elevating it. The wintry blasts of earth may uproot the flowers of affection, and scatter them to the winds; but this severance of fleshly ties serves to unite thought more closely to God, for Love supports the struggling heart until it ceases to sigh over the world and begins to unfold its wings for heaven.

NOTE

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

Chapter III, page 57, lines 22-30.

Human affection is not poured forth vainly, even though it meet no return. Love enriches the nature, enlarging, purifying, and elevating it. The wintry blasts of earth may uproot the flowers of affection, and scatter them to the winds; but this severance of fleshly ties serves to unite thought more closely to God, for Love supports the struggling heart until it ceases to sigh over the world, and begins to unfold its wings for heaven.

Help and
discipline.

NOTE

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

Chapter III, page 57, lines 22-30.

Human affection is not poured forth vainly, even though it meet no return. Love enriches the nature, enlarging, purifying, and elevating it. The wintry blasts of earth may uproot the flowers of affection, and scatter them to the winds; but this severance of fleshly ties serves to unite thought more closely to God, for Love supports the struggling heart until it ceases to sigh over the world, and begins to unfold its wings for Heaven.

Help and
discipline.

NOTE

This version first appeared in the 70th edition in 1892 and it remained unchanged until the 226th edition in 1902. Chapter VII, page 267, lines 21-29 (unnumbered).

Human affection is not poured forth vainly, even though it meet no return. Love enriches the nature, enlarging, purifying, and elevating it. The wintry blasts of earth may uproot the flowers of affection, and scatter them to the winds; but this severance of fleshly ties serves to unite mortals more closely to God, for Love supports the struggling heart until it ceases to sigh over the world, and begins to unfold its wings for Heaven.

Help and
discipline.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 70th edition in 1892. Chapter VII, page 267, lines 21-29 (unnumbered).

Human affection is not poured forth vainly, even though it meet no return. Love enriches the being, enlarging, purifying, and elevating it. The wintry blasts of earth may uproot the flowers of affection, and scatter them to the winds; but this severance of fleshly ties serves to unite mortals more closely to God, for Love supports the struggling heart until it ceases to sigh over the world, and begins to unfold its wings for heaven.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter IV, page 154, lines 9-16 (unnumbered). 36th ed., chapter IV, page 135, lines 9-16 (unnumbered).

Our affec-
tions are not poured forth vainly when meeting no re-
turn; they enrich the being, enlarging, purifying, and
elevating it. The wintry blasts of earth may transplant
the flowers of affection, or scatter them to the winds;
but sundering ties of flesh unites us to God, where Love
supports the struggling heart until it ceases to sigh over
earth, and folds its wings for heaven.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
3rd ed., chapter IX, page 153, lines 23-30 (unnumbered).
6th ed., chapter VIII, page 107, lines 23-30 (unnumbered).

Our affections are
not poured forth vainly, when meeting no return; they
enrich the being, enlarging, purifying and elevating it.
The wintry blasts of earth may transplant the flowers
of affection, or scatter them to the winds; but sun-
dering ties of flesh, unites us to God, where Love sup-
ports the struggling heart, until it ceases to sigh over
earth, and folds its wings for heaven.

NOTE

This version first appeared in the 1st edition in 1875
and it did not appear again.

Chapter VI, page 315, lines 21-28 (unnumbered).

Marriage is unblest or blest, according to the disappointments it involves or the hopes it fulfils. To happify existence by constant intercourse with those adapted to elevate it, should be the motive of society. Unity of spirit gives new pinions to joy, or else joy's drooping wings trail in dust.

NOTE

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

Chapter III, page 57, lines 31-32, and page 58, lines 1-4.

Marriage is unblest or blest, according to the disappointments it involves, or the hopes it fulfils. To happy existence, by constant intercourse with those adapted to elevate it, should be the motive for society. Unity of spirit gives new pinions to joy, or else joy's drooping wings trail in dust.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition. Chapter III, page 57, lines 31-32, and page 58, lines 1-4.

Marriage is unblest or blest, according to the disappointments it involves or the hopes it fulfils. To happify existence, by constant intercourse with those adapted to elevate it, should be the motive for society. Unity of spirit gives new pinions to joy, or else joy's drooping wings trail in dust.

NOTE

This version first appeared in the 113th edition in 1897 and it remained unchanged until the 226th edition in 1902. Chapter VII, page 267, lines 30-32, and page 268, lines 1-3 (unnumbered).

Marriage is unblest or blest, according to the disappointments it involves or the hopes it fulfils. To happify existence, by constant intercourse with those adapted to elevate it, should be the motive in marriage. Wedlock gives new pinions to joy, or else causes its drooping wings to trail in dust.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 113th edition in 1897. Chapter VII, page 267, lines 30-32, and page 268, lines 1-3 (unnumbered).

Marriage is unblest or blest, according to the disappointment it involves, or the motives it fulfils. To happify existence, by constant intercourse with those adapted to elevate it, should be the motive for marriage. Wedlock gives new pinions to joy, or causes its drooping wings to trail in dust.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter IV, page 154, lines 17-22 (unnumbered). 36th ed., chapter IV, page 135, lines 17-22 (unnumbered).

Marriage is blest or unblest, according to the disappointment it incurs, or the motive it fulfils. To happify existence by constant intercourse with those adapted to elevate it is the true motive for marriage; wedlock gives pinions to joy, or trails its drooping wings in dust.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 16th edition in 1886. 1st ed., chapter VI, page 315, lines 29-32, and page 316, lines 1-2 (unnumbered).

3rd ed., chapter IX, page 153, lines 31-32, and page 154, lines 1-3 (unnumbered).

6th ed., chapter VIII, pages 107 and 108, lines same as in 3rd edition.

Ill-arranged notes produce discord. Tones of the human mind may be different, but they should be concordant in order to blend properly. Unselfish Chord and ambition, noble life-motives, and purity, - discord these constituents of thought, mingling, constitute individually and collectively true happiness, strength, and permanence.

NOTE

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

Chapter III, page 58, lines 5-11.

Ill-arranged notes produce discord. Tones of the human mind may be different, but they should be concordant, in order to blend properly. Unselfish Chord and discord. ambition, noble life-motives, and purity, - these constituents of thought mingling, constitute, individually and collectively, true happiness, strength, and permanence.

NOTE

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

Chapter III, page 58, lines 5-11.

Ill-arranged notes produce discord. Tones of the human mind may be different, but they should be concordant, in order to blend properly. Unselfish Discord. ambition, noble life-motives, and purity, these different elements of the human mind, meeting and mingling, constitute true marriage. In such union there is strength and permanence.

NOTE

This version first appeared in the 107th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter VII, page 268, lines 4-10 (unnumbered).

Ill-arranged notes produce discord. Tones of the human mind may be different, but they should be concordant, in order to blend properly. Unselfish Discord. ambition, noble life-motives, and pure happiness, these different elements of the human mind, meeting and mingling, constitute true marriage. In such union there is strength and permanence.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 107th edition in 1896. Chapter VII, page 268, lines 4-10 (unnumbered).

Notes are ill arranged that produce discord. Tones of the human mind may be different, but they should be concordant in order to properly blend. Unselfish ambition, nobler life-motives, increased happiness and usefulness, - these different elements of the human mind, meeting and mingling, constitute the true marriage. In such union there is strength.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter IV, page 154, lines 23-29 (unnumbered). 36th ed., chapter IV, page 135, lines 23-29 (unnumbered).

Notes

are illy arranged that produce discord; tones of mind may be different, but they should be concordant to blend harmoniously. Unselfish ambition, nobler motives for existence, increased harmony, happiness, and usefulness, because the different elements of mind meet and mingle, finding in union there is strength, is the true marriage.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., chapter IX, page 154, lines 3-9 (unnumbered). 6th ed., chapter VIII, page 108, lines 3-9 (unnumbered).

Notes are illy arranged that produce discord; tones of mind may be different, but they should be concordant, to blend harmoniously. Unselfish ambition, nobler motives for existence, increased harmony, happiness and usefulness, because the different elements of mind meet and mingle, finding in union there is strength - is the true marriage.

NOTE

This version first appeared in the 1st edition in 1875 and it did not appear again.

Chapter VI, page 316, lines 2-8 (unnumbered).

There is moral freedom in Soul. Never contract the horizon of a worthy outlook by the selfish exaction of all another's time and thoughts. With additional joys, benevolence should grow more diffusive. The narrowness and jealousy, which would confine a wife or a husband forever within four walls, will not promote the sweet interchange of confidence and love; but on the other hand, a wandering desire for incessant amusement outside the home circle is a poor augury for the happiness of wedlock. Home is the dearest spot on earth, and it should be the centre, though not the boundary, of the affections.

NOTE

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

Chapter III, page 58, lines 12-23.

There is moral freedom in Soul. Never contract the horizon of a worthy outlook by the selfish exaction of all another's time and thoughts. With additional mutual freedom. tional joys, benevolence should grow more diffusive. The narrowness and jealousy which would confine a wife or a husband forever within four walls, will not promote the sweet interchange of confidence and love; but, on the other hand, a wandering desire for incessant amusement outside the home circle is a poor augury for the happiness of wedlock. Home is the dearest spot on earth, and it should be the centre, though not the boundary, of the affections.

NOTE

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

Chapter III, page 58, lines 12-23.

There is moral freedom in Soul's unity. Never contract the horizon of a worthy outlook, by the selfish exaction of all another's time and thoughts. Freedom.

With additional joys, benevolence should grow more diffusive. The narrowness and jealousy which would confine a wife or husband forever within four walls will not promote the sweet interchange of confidence and love; but, on the other hand, a wandering desire for incessant amusement, outside the home circle, is a poor augury for the happiness of wedlock. Home is the dearest spot on earth, and it should be the centre, though not the boundary, of the affections.

NOTE

This version first appeared in the 113th edition in 1897 and it remained unchanged until the 226th edition in 1902. Chapter VII, page 268, lines 11-23 (unnumbered).

Let there be moral freedom in wedlock. Never contract the horizon of a worthy outlook, by the selfish exaction of all another's time and thoughts. Freedom. With additional joys, benevolence should grow more diffusive. The narrowness and jealousy which would confine a wife or husband forever within four walls will not promote the sweet interchange of confidence and love; but, on the other hand, a wandering desire for incessant amusement, outside the home circle, is a poor augury for the happiness of wedlock. Home is the dearest spot on earth, and it should be the centre, though not the boundary, of the affections.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 113th edition in 1897. Chapter VII, page 268, lines 11-23 (unnumbered).

Let there be moral freedom in wedlock. Never contract the horizon of a worthy outlook, by the selfish exaction of all another's time and thoughts. With additional joys, benevolence should grow more diffusive. The narrowness and jealousy that would confine a wife or husband forever within four walls will not promote the sweet interchange of confidence that comes of love; but, on the other hand, a wandering desire for incessant amusement, outside the home circle, is a poor augury for the happiness of wedlock. Home is the dearest spot on earth, and it should be the centre, but not the boundary, of the affections.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter IV, page 154, lines 30-32, and page 155, lines 1-9 (unnumbered). 36th ed., chapter IV, pages 135 and 136, same lines.

Let there be freedom in wedlock; never contract the limit of worthy deeds by a selfish exaction of all one's time and thoughts. With additional joys, benevolence should grow more diffusive, for the narrowness and jealousy that would confine a wife or husband forever at home will not promote the sweet interchange of confidence that comes of love; while a wandering desire for incessant amusement outside the home circle is a poor augury for happiness. Home is the dearest spot on earth, and should be the centre, but not the boundary, of the affections.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., chapter IX, page 154, lines 10-20 (unnumbered). 6th ed., chapter VIII, page 108, lines 10-20 (unnumbered).

Let there be moral
freedom in wedlock; never contract the limit of worthy
deeds by a selfish exaction of all one's time and thoughts.
With additional joys, benevolence should grow more
diffusive, for the narrowness and jealousy that would
confine a wife or husband forever at home, will not
promote the sweet interchange of confidence that comes
of love; while a wandering desire for incessant amuse-
ment outside the home circle is a poor augury for hap-
piness. Home is the dearest spot on earth, and should
be the center, but not the boundary of the affec-
tions.

NOTE

This version first appeared in the 1st edition in 1875
and it did not appear again.

Chapter VI, page 316, lines 8-19 (unnumbered).

Said the peasant bride to her lover: "Two eat no more together than they eat separately." This is a hint that a wife ought not to court vulgar extravagance. A useful suggestion or stupid ease, because another supplies her wants. Wealth may obviate the necessity for toil or the chance for ill-nature in the marriage relation, but nothing can abolish the cares of marriage.

NOTE

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

Chapter III, page 58, lines 24-30.

Said the peasant bride to her lover: "Two eat no
more together than they eat separately." This is a hint
that a wife ought not to court vulgar extrava-
A useful suggestion. gance or stupid ease, because another supplies
her wants. Wealth may obviate the necessity for toil,
or the chance for ill-nature in the marriage relation, but
nothing can abolish its cares.

NOTE

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

Chapter III, page 58, lines 24-30.

Said the peasant bride to her lover: "Two eat no more together than they eat separately." This is a hint

that a wife ought not to court vulgar extravagance or stupid ease, because another supplies her wants. Wealth may obviate the necessity for toil and ill-nature in the marriage relation, but nothing can abolish its cares.

MATRIMONIAL APHORISMS.

Frugality, as well as affection, is essential to domestic prosperity; but to silence the voice of conscience, in order to gain wealth, is to trade without profit.

The genius of woman shrinks from controversy with a knave or a fool.

A true man respects the reputation of a woman, but a mouse will gnaw in the dark at a spotless garment.

Culture and refinement are not adjuncts of the toilet, but things of the head and heart.

Innocence is a gem, worn in utter unconsciousness of pickpockets.

Husbands who try to dissipate care in the convivial club are poor stock for the matrimonial market. A husband is either his wife's best friend or worst enemy.

"Favor is deceitful, and beauty is vain, but a woman that feareth the Lord, she shall be praised," saith the proverb.

A bad woman is a human leper, dangerous to all who approach her.

In marriage, avoid disparities in age, taste, culture, and morals. Always choose those qualities which wear well.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Also note, the MATRIMONIAL APHORISMS do not actually compare to anything found in the final 1910 edition, but they have been placed with this 11th paragraph in the final edition because of the marginal heading (A useful suggestion) which seems appropriate for these aphorisms.

Chapter VII, page 268, lines 24-30 (unnumbered) and page 278, lines 7-29 (unnumbered).

Said the peasant bride to her lover, "Two eat no more together than when they are separate." This is the hint that a wife ought not to court vulgar extravagance or stupid ease, because another supplies her wants. Wealth may obviate the necessity for toil and ill-nature in the marriage relation, but nothing can abolish its cares.

Frugality, as well as affection, is essential to domestic prosperity; but to silence the voice of conscience, in order to gain wealth, is to trade without spiritual profit.

The genius of woman shrinks from controversy with a knave or a fool.

A man respects the reputation of a woman, but a mouse will gnaw in the dark at a spotless garment.

Culture and refinement are not things of the toilet, but reflections of head and heart.

Innocence is a gem, worn in unconsciousness of pick-pockets.

Husbands who try to dissipate care in the convivial club are poor stock for the matrimonial market. A husband is the best friend, or worst enemy, of his wife.

"Favor is deceitful, and beauty vain, but a woman of wisdom should be praised." A bad woman is a human leper, dangerous to all that approach her.

In marriage, avoid disparity in age, taste, or education. Make your choice by those qualities which wear well.

NOTE

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

Again, the matrimonial aphorisms (in this version untitled) are placed with the #11 paragraph since they seem to go here with the "useful suggestion".

16th ed., chapter IV, page 155, lines 10-15, and page 166, lines 3-23 (unnumbered).

36th ed., chapter IV, pages 136 and 147, same lines.

Said the peasant bride to her lover, "Two eat no more together than when they are separate"; and this should furnish the hint that a wife ought not to enter into vulgar extravagance or stupid ease because another supplies her wants. Wealth may obviate the necessity for toil or ill nature in the marriage relation, but nothing can shirk its cares.

Frugality is essential to domestic prosperity, and so is affection; but to silence the voice of conscience, to gain wealth, is trade without profit. The genius of woman shrinks from controversy with a knave or a fool. A man respects the reputation of a woman, but a mouse will gnaw in the dark a spotless garment. Culture and refinement are not things of the toilet, but reflections of head and heart. Innocence is a gem, worn unconscious of pickpockets. Husbands that dissipate care in the club are poor stocks in ready markets. A husband is the best friend, or worst enemy of his wife. "Favor is deceitful, and beauty vain, but a woman of wisdom should be praised." A bad woman is a loathsome leprosy, dangerous to all that approach her. In marriage, avoid disparity in ages, tastes, or education, and make choice only of those qualities that wear well.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., chapter IX, page 154, lines 21-27 (unnumbered),

and page 163, lines 7-22 (unnumbered).

6th ed., chapter VIII, page 108, lines 21-27 (unnumbered),

and page 117, lines 7-22 (unnumbered).

Said the peasant bride to her lover, "Two eat no more together than when they are separate," and this should furnish the hint, that a wife ought not to enter into vulgar extravagance, or stupid ease, because another supplies her wants. Wealth may obviate the necessity for toil or ill nature in the marriage relation, but nothing can shirk its cares.

Frugality is essential to domestic prosperity, and so is affection; but to silence the voice of conscience to gain wealth, is trade without profit. The genius of woman shrinks from controversy with a knave, or a fool. A man respects the reputation of a woman, but a mouse will gnaw in the dark a spotless garment. Culture and refinement are not things of the toilet, but reflections of head and heart. Innocence is a gem, worn unconscious of pick-pockets. Husbands that dissipate care in the club, are poor stocks in ready markets. A husband is the best friend, or worst enemy of his wife. "Favor is deceitful, and beauty vain, but a woman of Wisdom, should be praised." A bad woman is a loathsome leprosy, dangerous to all that approach her. In marriage, avoid disparity in ages, tastes, or education, and make choice only of those qualities that wear well.

NOTE

This version first appeared in the 1st edition in 1875 and it did not appear again. Chapter VI, page 316, lines 19-25, and page 325, lines 13-29 (unnumbered).

"She that is married careth...how she may please her husband," says the Bible; and this is the pleasantest thing to do. Matrimony should never be entered into without a full recognition of its enduring obligations on both sides. There should be the most tender solicitude for each other's happiness, and mutual attention and approbation should wait on all the years of married life.

Differing
duties

NOTE

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

Chapter III, page 58, lines 31-32, and page 59, lines 1-6.

"She that is married careth...how she may please her husband," says the Bible; and this is the pleasantest thing to do. Matrimony should never be entered into without a full recognition of its enduring obligations on both sides. There should be the most tender solicitude for each other's happiness, and mutual attention and approbation should wait on all the years of married life.

Differing
duties.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition. Chapter III, page 58, lines 31-32, and page 59, lines 1-6.

"She that is married careth for her husband, how she may please him," says the Bible; and this is the pleasantest thing to do. Matrimony should never be entered into without a full recognition of its enduring obligations on both sides. There should be the most tender solicitude for each other's happiness, and mutual approbation should wait on all the years of married life.

Differing
duties.

NOTE

This version first appeared in the 107th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter VII, page 268, lines 31-32, and page 269, lines 1-6 (unnumbered).

"She that is married careth for her husband, how she may please him," says the Bible; and this is the pleasantest thing to do. Matrimony should be entered into with a full recognition of its enduring obligations on both sides. There should be the most tender solicitude for each other's happiness, and mutual approbation should wait on all the years of married life.

Differing
duties.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 107th edition in 1896. Chapter VII, page 268, lines 31-32, and page 269, lines 1-6 (unnumbered).

"She that is married careth for her husband, how she may please him," says the Bible; and this is the most pleasant to do. Matrimony should be entered into with a full recognition of its enduring obligations on both sides. There should be the most tender solicitude for each other's happiness, and approbation should wait on all its years.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter IV, page 155, lines 16-22 (unnumbered). 36th ed., chapter IV, page 136, lines 16-22 (unnumbered).

"She that is married careth for her husband, how she may please him," and this is the very thing it is pleasant to do. Matrimony should be entered into with a full recognition of its enduring obligations, and the most tender solicitude for each other's happiness, and approbation should wait on all its years.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., chapter IX, page 154, lines 27-32 (unnumbered). 6th ed., chapter VIII, page 108, lines 27-32 (unnumbered).

"She that is married
careth for her husband, how she may please him," and
this is the very thing it is pleasant to do. Matrimony
should be entered into with a full recognition of its en-
during obligations, and the most tender solicitude for
each other's happiness and approbation should wait on
all its years.

NOTE

This version first appeared in the 1st edition in 1875
and it did not appear again.

Chapter VI, page 316, lines 25-31 (unnumbered).

Mutual compromises will often maintain a compact which might otherwise become unbearable. Man should not be required to participate in all the annoyances and cares of domestic economy, nor should woman be expected to understand political economy. Fulfilling the different demands of their united spheres, their sympathies should blend in sweet confidence and cheer, each partner sustaining the other, - thus hallowing the union of interests and affections, in which the heart finds peace and home.

NOTE

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

Chapter III, page 59, lines 7-16.

Mutual compromises will often maintain a compact which might otherwise become unbearable. Man should not be required to participate in all the annoyances and cares of domestic economy, nor should woman be expected to understand political economy. Fulfilling the different demands of their united spheres, their sympathies may blend in sweet confidence and cheer, each partner sustaining the other, - thus hallowing the union of interests and affections, wherein the heart finds peace and home.

NOTE

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

Chapter III, page 59, lines 7-16.

Mutual compromises will often maintain a compact which might otherwise become unbearable. Man should not be required to participate in all the annoyances and cares of domestic economy, nor should woman be expected to understand political economy. Fulfilling the different demands of their united spheres, their sympathies may blend in sweet confidence and cheer, each partner sustaining the other, - thus hallowing the union of interests and affections, wherein the heart finds peace.

NOTE

This version first appeared in the 113th edition in 1897 and it remained unchanged until the 226th edition in 1902. Chapter VII, page 269, lines 7-16 (unnumbered).

Mutual compromises will often maintain a compact which might otherwise become unbearable. Man should not be required to participate in all the annoyances and cares of domestic economy, nor should woman be expected to understand political economy. Fulfilling the different demands of their united spheres, their sympathies may blend in comfort and cheerfulness, each partner sustaining the other, - thus hallowing the union of interests and affections, wherein the heart finds peace.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 113th edition in 1897. Chapter VII, page 269, lines 7-16 (unnumbered).

Mutual compromises will maintain a compact that might otherwise become unbearable. Man should not be required to participate in all the annoyances and cares of domestic economy, nor should woman be expected to understand political economy. Fulfilling the different demands of their united spheres, their sympathies may blend in comfort and cheerfulness, each sustaining the other, - thus hallowing the copartnership of interests and affection, wherein the heart finds peace.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter IV, page 155, lines 23-31 (unnumbered). 36th ed., chapter IV, page 136, lines 23-31 (unnumbered).

Mutual compromises
preserve a compact that might otherwise become burdensome. Man should not be required to participate in all the annoyances and cares of domestic economy, or woman to understand political economy; but, fulfilling the different demands of separate spheres, their sympathies may blend to comfort, cheer, and sustain each other, thus hallowing the copartnership of interests and affection, whereon the heart leans and is at peace.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., chapter IX, page 154, line 32, and page 155, lines 1-8 (unnumbered).

6th ed., chapter VIII, pages 108 and 109, same lines.

Mutual compromises preserve a compact that might otherwise become burdensome. Man should not be required to participate in all the annoyances and cares of domestic economy, or woman to understand political economy; but fulfilling the different demands of separate spheres, their sympathies may blend to comfort, cheer and sustain each other, thus hallowing the copartnership of interests and affection whereon the heart leans and is at peace.

NOTE

This version first appeared in the 1st edition in 1875 and it did not appear again.

Chapter VI, page 316, lines 31-32, and page 317, lines 1-7 (unnumbered).

Tender words and unselfish care in what promotes the
welfare and happiness of your wife will prove more salutary
in prolonging her health and smiles than stolid
indifference or jealousy. Husbands, hear this Trysting
and remember how slight a word or deed may renew the renewed
old trysting-times.

NOTE

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

Chapter III, page 59, lines 17-22.

Tender words, and unselfish care in what promotes
the welfare and happiness of your wife, will prove more
salutary than stolid indifference or jealousy,
in prolonging her smiles and health. Hus- ~~renewed~~ ^{Trysting}
bands, hear this, and remember how slight a word or
deed may renew the old trysting-times.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter III, page 59, lines 17-22.

Tender words, and unselfish care in what promotes
the welfare and happiness of your wife, will prove more
salutary than stolid indifference or jealousy,
in prolonging her smiles and health. Hus- Trysting.
bands, hear this, and remember how slight a word may
renew the old trysting-times.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter VII, page 269, lines 17-22 (unnumbered).

Tender words, and unselfish care for what promotes the respect and happiness of your wife, will prove more salutary than stolid indifference or jealousy, in prolonging her smiles and health. Husbands, hear this, and always remember how slight a word may retain the old trysting-times.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter IV, page 155, line 32, and page 56, lines 1-5 (unnumbered).

36th ed., chapter IV, pages 136 and 137, same lines.

Tender words,
and unselfish care for what promotes the respect and
happiness of thy wife, is more salutary in prolonging her
smiles and health than stolid indifference or jealousy.
Husbands, hear this, and remember how slight a thing
might have spared the old trysting times.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
3rd ed., chapter IX, page 155, lines 8-13 (unnumbered).
6th ed., chapter VIII, page 109, lines 9-13 (unnumbered).

Tender words, and unselfish care for what promotes the respect and happiness of thy wife, is more salutary in prolonging her smiles and health, than stolid indifference, or jealousy; husbands, hear this, and remember how slight a thing might have spared the old trysting times.

NOTE

This version first appeared in the 1st edition in 1875 and it did not appear again.

Chapter VI, page 317, lines 7-12 (unnumbered).

After marriage, it is too late to grumble over incompatibility of disposition. A mutual understanding should exist before this union and continue ever after, for deception is fatal to happiness.

NOTE

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

Chapter III, page 59, lines 23-26.

After marriage it is too late to grumble over incompatibility of disposition. A mutual understanding should exist before this union, and continue ever after; for deception is fatal to happiness.

NOTE

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

Chapter III, page 59, lines 23-26.

After marriage it is too late to grumble over incompatibility of disposition. A mutual understanding should exist before this union, and continue ever after. Deception is fatal to happiness.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VII, page 269, lines 23-26 (unnumbered).

It is too late, after marriage, to grumble over incompatibility of dispositions. A mutual understanding should exist before, and continue ever after, this union. Deception is fatal to happiness.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. Chapter IV, page 156, lines 6-9 (unnumbered) - 16th ed. Chapter IV, page 137, lines 6-9 (unnumbered) - 36th ed.

It is too late,
after marriage, to grumble over disparities of dispositions; a mutual understanding should exist before, and continue ever after, this union. Deception is fatal to happiness.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.
3rd ed., chapter IX, page 155, lines 13-17 (unnumbered).
6th ed., chapter VIII, page 109, lines 13-17 (unnumbered).

It is too late after marriage to grumble over disparities of dispositions; a mutual understanding should exist before, and continue ever after this union. Deception is fatal to happiness.

NOTE

This version first appeared in the 1st edition in 1875 and it did not appear again.

Chapter VI, page 317, lines 12-16 (unnumbered).

The nuptial vow should never be annulled, so long as its moral obligations are kept intact; but the frequency of divorce shows that the sacredness of this relationship is losing its influence, and that fatal mistakes are undermining its foundations. Separation never should take place, and it never would, if both husband and wife were genuine Christian Scientists. Science inevitably lifts one's being higher in the scale of harmony and happiness.

Permanent
obligation

NOTE

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

Chapter III, page 59, lines 27-32, and page 60, lines 1-3.

The nuptial vow should never be annulled, so long as its moral obligations are kept intact; but the frequency of divorce shows that the sacredness of this relationship is losing its influence, and that most fatal mistakes are undermining its foundations. Separation never should take place; and it never would, if both husband and wife were genuine Christian Scientists. Science inevitably lifts one's being higher in the scale of harmony and happiness.

NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 1907 edition. Chapter III, page 59, lines 27-32, and page 60, lines 1-3.

The nuptial vow should never be annulled, so long as its moral obligations are kept intact; but the frequency of divorce shows that the sacredness of this relationship is losing its influence, and that most fatal mistakes are undermining its foundations. Separation never should take place; and it never would, if the husband and wife were Christian Scientists. Science inevitably lifts one's being higher in the scale of harmony and happiness.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter III, page 59, lines 27-32, and page 60, lines 1-3.

The nuptial vow should never be annulled, so long as its moral obligations are kept intact; but the frequency of divorce shows the sacredness of this relation to be losing its strength, and that most fatal mistakes are undermining its foundations. Separation never should take place; and it never would, if the husband and wife were Christian Scientists. Science inevitably lifts one's being higher in the scale of harmony and happiness.

Divorce.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VII, page 269, lines 27-32, and page 270, lines 1-3 (unnumbered).

The nuptial vow should never be annulled, so long as its moral obligations are kept intact; but the frequency of divorce shows the sacredness of this relation to be losing its Puritanical character, and that some fatal mistake is undermining its foundation.

Separation takes place only when the motives for marriage are not suited to individual progress and happiness. Science inevitably lifts one's being higher in the scale of harmony and happiness, and must ultimately break all shackles that fetter those who are ready for advancement.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter IV, page 156, lines 10-20 (unnumbered). 36th ed., chapter IV, page 137, lines 10-20 (unnumbered).

The nuptial vow is never annulled so long as its moral obligations are preserved; but the frequency of divorce shows the sacredness of this relation losing its puritanical character, and that some fatal mistake is undermining its true basis. A separation takes place when the motives for marriage are not suited to individual progress and happiness. The science of being inevitably lifts us higher in the scale of harmony, and will ultimately shake off all shackles that fetter the mind, ripe for advancement.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., chapter IX, page 155, lines 18-27 (unnumbered). 6th ed., chapter VIII, page 109, lines 18-27 (unnumbered).

The nuptial vow is never annulled so long as its moral obligations are preserved, but the frequency of divorce shows the sacredness of this relation losing its puritanical character, and that some fatal mistake is undermining its true basis. A separation takes place when the motives for marriage are not suited to individual progress and happiness. The science of being inevitably lifts us higher in the scale of harmony, and will ultimately shake off all shackles that fetter the mind, ripe for advancement.

NOTE

This version first appeared in the 1st edition in 1875 and it did not appear again.

Chapter VI, page 317, lines 16-25 (unnumbered).

Kindred tastes, motives, and aspirations are necessary to the formation of a happy and permanent companion-

ship. The beautiful in character is also the
Permanent affection good, welding indissolubly the links of affection. A mother's affection cannot be weaned from her child, because the mother-love includes purity and constancy, both of which are immortal. Therefore maternal affection lives on under whatever difficulties.

NOTE

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

Chapter III, page 60, lines 4-11.

Kindred tastes, motives, and aspirations are necessary to the formation of a happy and permanent companion-

ship. The beautiful in character is also the Permanent affection. good, welding indissolubly the links of affection. A mother's affection cannot be weaned from her child, because the mother-love includes purity and constancy, both of which are immortal. Therefore maternal affection lives on, under whatever difficulties.

NOTE

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

Chapter III, page 60, lines 4-11.

Kindred tastes, motives, and aspirations are necessary to the formation of a happy and permanent companionship. The beautiful in character is also Permanency. the good, welding indissolubly the links of affection. A mother's affection cannot be weaned from her child, because the mother-love includes purity and constancy, both of which are immortal. Therefore maternal affection lives on, under whatever difficulties.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VII, page 270, lines 4-11 (unnumbered).

Kindred tastes, motives, and aspirations are necessary to the formation of a happy and permanent companionship. The beautiful in character is the good, welding the indissoluble links of affection.

A mother's affection cannot be weaned from her child, because the mother-love includes Purity and Truth, both of which are immortal. Therefore this maternal affection lives on, under whatever difficulties.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter IV, page 156, lines 21-28 (unnumbered). 36th ed., chapter IV, page 137, lines 21-28 (unnumbered).

Therefore, to avoid a disruption in the marriage relation, mutual tastes, joys, and aspirations are necessary to form a happy companionship. The good in character is the beautiful, that clasps the indissoluble links of affection.

A mother's affection cannot be separated from her child, embracing, as it does, purity and Truth, both of which are immortal; therefore it lives on, under all difficulties.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., chapter IX, page 155, lines 27-32, and page 156, lines 1-3 (unnumbered).

6th ed., chapter VIII, pages 109 and 110, same lines.

Therefore, to avoid a disruption in the marriage relation, mutual tastes, joys, and aspirations are necessary to form a happy companionship. The beautiful, is the good in character, that clasps the indissoluble links of affection.

A mother's affection cannot be separated from her child, embracing as it does, purity and Truth, both of which are immortal, therefore it lives on under all difficulties.

NOTE

This version first appeared in the 1st edition in 1875 and it did not appear again.

Chapter VI, page 317, lines 25-32, and page 318, line 1 (unnumbered).

From the logic of events we learn that selfishness and impurity alone are fleeting, and that wisdom will ultimately put asunder what she hath not joined together.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged thereafter.

Chapter III, page 60, lines 12-15.

From the logic of events we learn that selfishness and impurity alone are fleeting, and that Wisdom will ultimately put asunder what she hath not joined together.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 265th edition in 1903. Chapter VII, page 270, lines 12-15 (unnumbered) - 50th ed. Chapter III, page 60, lines 12-15, - 226th ed.

From the very logic of events we learn that selfishness and impurity alone are fleeting, and that Wisdom will ultimately put asunder what she hath not joined together.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter IV, page 156, lines 29-32 (unnumbered). 36th ed., chapter IV, page 137, lines 29-32 (unnumbered).

From the very logic of events we learn the selfish and impure are all that is fleeting, and that Wisdom will ultimately separate what it hath not joined together.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.
3rd ed., chapter IX, page 156, lines 3-5 (unnumbered).
6th ed., chapter VIII, page 110, lines 3-5 (unnumbered).

From the very logic of events, we learn
the selfish and impure are all that is fleeting, and that
Wisdom will ultimately separate what it hath not
joined together.

NOTE

This version first appeared in the 1st edition in 1875
and it did not appear again.

Chapter VI, page 318, lines 1-4 (unnumbered).

Marriage should improve the human species, becoming
a barrier against vice, a protection to woman, strength to
man, and a centre for the affections. This,
Centre for
affections however, in a majority of cases, is not its
present tendency, and why? Because the education of
the higher nature is neglected, and other considerations,
- passion, frivolous amusements, personal adornment,
display, and pride, - occupy thought.

NOTE

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

Chapter III, page 60, lines 16-23.

Marriage should improve the human species, becoming a barrier against vice, a protection to woman, strength to man, and a centre for the affections. This, Centre for affections. however, in a majority of cases, is not its present tendency, and why? Because the education of the higher nature is neglected, and other considerations, - passion, frivolous amusements, personal adornment, display, and pride, - occupy thought.

NOTE

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

Chapter III, page 60, lines 16-23.

Marriage should improve the human species, becoming a barrier against vice, a protection to woman, Advantages strength to man, and a centre for the affection and obstacles. tions. This, however, in a majority of cases, is not its present tendency, and why? Because the education of the higher nature is neglected, and other considerations, - passion, frivolous amusements, personal adornment, display, and pride - occupy thought.

NOTE

This version first appeared in the 113th edition in 1897 and it remained unchanged until the 226th edition in 1902. Chapter VII, page 270, lines 16-23 (unnumbered).

Marriage should improve the human species, becoming a barrier against vice, a protection to woman, Advantages strength to man, and a centre for the affections. This, however, in a majority of cases, and obstacles. tions. This, however, in a majority of cases, is not its present tendency; and this is because the education of the higher nature is neglected for other considerations, - passion, frivolous amusements, personal adornment, display, and pride.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 113th edition in 1897. Chapter VII, page 270, lines 16-23 (unnumbered).

Marriage should improve the human species, becoming a barrier against vice, a protection to woman, strength to man, and a centre for the affections. This, however, in a majority of cases, is not its present tendency; and this is because the education of the higher nature is neglected for other considerations, - passion, frivolous amusements, personal adornment, display, and pride.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter IV, page 157, lines 1-7 (unnumbered). Page 138 by 36th ed.

Marriage should improve the species, become a barrier to vice, a protection to woman, a strength to man, and a centre for the affections. This, however, in a majority of cases, is not its present tendency; and because the education of our higher natures is neglected for other considerations, frivolous amusements, adornments of the person, passion, display, and pride.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., chapter IX, page 156, lines 6-12 (unnumbered). 6th ed., chapter VIII, page 110, lines 6-12 (unnumbered).

Marriage should improve the species, become a barrier to vice, a protection to woman, a strength to man, and a center for the affections. This, however, in a majority of cases, is not its present tendency; and because the education of our higher natures is neglected for other considerations, frivolous amusements, adornments of the person, passion, display, and pride.

NOTE

This version first appeared in the 1st edition in 1875 and it did not appear again.

Chapter VI, page 318, lines 5-11 (unnumbered).

An ill-attuned ear calls discord harmony, not appreciat-
ing concord. So physical sense, not discerning the true
happiness of being, places it on a false basis.
Spiritual concord Science will correct the discord, and teach us
life's sweeter harmonies.

NOTE

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

Chapter III, page 60, lines 24-28.

An ill-attuned ear calls discord harmony, not appreciating concord. So physical sense, not discerning the true happiness of being, places it on a false basis. Science will correct the discord, and teach us life's sweeter harmonies.

NOTE

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

Chapter III, page 60, lines 24-28.

An ill-attuned ear calls discord harmony, not appreciating concord. So physical sense, not discerning the true happiness of Being, places it on a false Harmony. basis. Science will correct the discord, and teach us Life's sweeter harmonies.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VII, page 270, lines 24-28 (unnumbered).

An ill-attuned ear calls discord harmony, not appreciating concord. So personal sense, discerning not the true happiness of being, places it on a false basis. Science is to correct the discord, and teach us Life's sweeter harmonies.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. Chapter IV, page 157, lines 8-12 (unnumbered) - 16th ed. Chapter IV, page 138, lines 8-12 (unnumbered) - 36th ed.

An ill-attuned ear
calls discord harmony, not apprehending concord; so
personal sense, discerning not the true happiness of be-
ing, places it on a false basis; but science corrects the
discord and teaches us Life's sweeter harmonies.

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 16th edition in 1886.
1st ed., chapter VI, page 318, lines 11-16 (unnumbered).
3rd ed., chapter IX, page 156, lines 12-16 (unnumbered).
6th ed., chapter VIII, page 110, lines 12-16 (unnumbered).

Soul has infinite resources with which to bless mankind, and happiness would be more readily attained and would be more secure in our keeping, if sought in Soul. Higher enjoyments alone can satisfy the cravings of immortal man. We cannot circumscribe happiness within the limits of personal sense. The senses confer no real enjoyment.

NOTE

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

Chapter III, page 60, lines 29-32, and page 61, lines 1-3.

Soul hath infinite resources wherewith to bless mankind; and happiness would be more readily attained, and would be more secure in our keeping, if sought in Soul. Higher enjoyments alone can satisfy the cravings of immortal man. We cannot circumscribe happiness within the limits of wealth or fame; the senses confer no real enjoyment.

NOTE

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

Chapter III, page 60, lines 29-32, and page 61, lines 1-3.

Soul hath infinite resources, wherewith to bless mankind; and happiness would be more readily attained, and would be more secure in our keeping, if sought in Soul. Higher enjoyments alone can satisfy the cravings of immortal man. We cannot circumscribe happiness within the limits of wealth or fame.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VII, page 270, lines 29-32, and page 271, lines 1-2 (unnumbered).

Soul hath infinite resources wherewith to bless mankind; and happiness would be more readily attained, and would be more secure in our keeping, if sought in Soul. Higher enjoyments alone can satisfy the cravings of immortal man. We cannot circumscribe happiness within the limits of wealth or fame.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter IV, page 157, lines 13-18 (unnumbered). 36th ed., chapter IV, page 138, lines 13-18 (unnumbered).

Soul

hath infinite resources wherewith to bless mankind, and happiness were more readily attained, and secure in our keeping, if sought of Soul. The higher order of enjoyments are all that satisfy the cravings of immortal man; we cannot circumscribe our happiness within the limits of wealth or fame.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., chapter IX, page 156, lines 16-22 (unnumbered). 6th ed., chapter VIII, page 110, lines 16-22 (unnumbered).

Soul hath infinite resources wherewith to
bless mankind, and happiness were more readily at-
tained and secure in our keeping if sought of Soul.
The higher order of enjoyments is all that satisfies the
cravings of immortal man; we cannot circumscribe our
happiness within the limits of wealth or fame.

NOTE

This version first appeared in the 1st edition in 1875
and it did not appear again.

Chapter VI, page 318, lines 16-21 (unnumbered).

The good in human affections must have ascendancy
over the evil and the spiritual over the animal, or happiness
will never be won. The attainment of
this celestial condition would improve our
progeny, diminish crime, and give higher aims to ambition.
Every valley of sin must be exalted, and every
mountain of selfishness be brought low, that the highway
of our God may be prepared in Science. The offspring
of heavenly-minded parents inherit more intellect, better
balanced minds, and sounder constitutions.

Ascendancy
of good

NOTE

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

Chapter III, page 61, lines 4-13.

The good in human affections must have ascendancy over the evil, and the spiritual over the animal, or happiness will never be won. The attainment of this celestial condition would improve our progeny, diminish crime, and give higher aims to ambition. Every valley of sin must be exalted, and every mountain of selfishness be brought low, that the highway of our God may be prepared in Science. The offspring of heavenly-minded parents inherit more intellect, better balanced minds, and sounder constitutions.

Ascendancy
of good.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter III, page 61, lines 4-13.

The good in human affections must have ascendancy over the evil, and the spiritual over the animal, or happiness will never be won. The attainment of this celestial condition would improve our Progeny. progeny, diminish crime, give higher aims to ambition. Every valley of sin must be exalted, and every mountain of selfishness be brought low, that the highway of our God may be prepared in Science. The offspring of heavenly-minded parents inherit more intellect, better balanced minds, and sounder constitutions.

NOTE

This version first appeared in the 113th edition in 1897 and it remained unchanged until the 226th edition in 1902. Chapter VII, page 271, lines 3-12 (unnumbered).

The good in human affections must have ascendancy over the evil, and the spiritual over the animal, or happiness will never be won. The attainment of this celestial condition would improve our Progeny. progeny, diminish crime, give higher aims to ambition. Every valley of sin must be exalted, and every mountain of selfishness be brought low, that the highway of our God may be prepared in Science. The offspring of heavenly-minded parents must inherit more intellect, better balanced minds, and sounder constitutions.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 113th edition in 1897. Chapter VII, page 271, lines 3-12 (unnumbered).

The good in human affections must have ascendancy over the evil, and the spiritual over the animal, or happiness will never be won. The attainment of this celestial condition would improve our progeny, diminish crime, give higher aims to ambition. Every valley of sin must be exalted, and every mountain of selfishness be brought low, that the highway of our God may be prepared in Science. The offspring of heavenly-minded parents would inherit more intellect, better balanced minds, and sounder constitutions.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter IV, page 157, lines 19-28 (unnumbered). By 36th ed., page 138.

The good we possess should have ascendancy over the evil, and the spiritual over the animal, or happiness is never reached. This would improve progeny, diminish crime, give higher aims to ambition, and prepare the way for science. The offspring of such parents would inherit more intellect, better balanced minds, and sounder constitutions.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 16th edition in 1886. 1st ed., chapter VI, page 318, lines 21-28 (unnumbered). 3rd ed., chapter IX, page 156, lines 22-28 (unnumbered). 6th ed., chapter VIII, page 110, lines 22-28 (unnumbered).

If some fortuitous circumstance places promising children in the arms of gross parents, often these beautiful children early droop and die, like tropical flowers born amid Alpine snows. If perchance ^{Propensities} ^{inherited} they live to become parents in their turn, they may reproduce in their own helpless little ones the grosser traits of their ancestors. What hope of happiness, what noble ambition, can inspire the child who inherits propensities that must either be overcome or reduce him to a loathsome wreck?

NOTE

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

Chapter III, page 61, lines 14-23.

If some fortuitous circumstance places promising children in the arms of gross parents, often these beautiful children early droop and die, like tropical flowers born amid Alpine snows. If per-
Propensities
inherited.
chance they live to become parents in their turn, they may reproduce, in their own helpless little ones, the grosser traits of their ancestors. What hope of happiness, what noble ambition, can inspire the child who inherits propensities that must either be overcome, or reduce him to a loathsome wreck?

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter III, page 61, lines 14-23.

If some fortuitous circumstance places spiritual children in the arms of gross parents, these beautiful children often early droop and die, like tropical flowers born amid Alpine snows. If perchance they live to become parents in their turn, they may reproduce, in their own helpless little ones, the grosser traits of their ancestors. What hope of happiness, what noble ambition, can inspire the child who inherits propensities that must either be overcome, or reduce him to a loathsome wreck?

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VII, page 271, lines 13-22 (unnumbered).

If some fortuitous circumstance places more spiritual offspring in the arms of gross parents, these beautiful children often early droop and die, like tropical flowers dropped amid Alpine snows. If perchance they live to be in their turn parents, they reproduce, in their own helpless little ones, the grosser traits of their ancestors. What hope of happiness, what noble ambition, can inspire the child who inherits propensities that must either be overcome, or reduce him to a loathsome wreck?

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter IV, page 157, lines 29-32, and page 158, lines 1-6 (unnumbered).

Pages 138 and 139 by 36th edition.

If some fortuitous
circumstance places in the arms of gross parents a more
spiritual offspring, the beautiful child early droops and
dies, like a tropical flower dropped amid Alpine snows;
or marrying reproduces in the helpless offspring the
grosser traits of her ancestors. What hope of happiness,
or noble ambition, hovers around the child inheriting pro-
pensities that must be overcome, or reduce him to a
loathsome wreck?

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
3rd ed., chapter IX, page 156, lines 28-32, and page 157,
lines 1-4 (unnumbered).

6th ed., chapter VIII, page 110, lines 28-32, and page 111,
lines 1-4 (unnumbered).

If some fortuitous circumstance places in the arms of gross parents a more spiritual offspring, the beautiful child early droops and dies, like a tropical flower dropped amid Alpine snows; or marrying reproduces in the helpless offspring the grosser traits of her ancestors. What hope of happiness, or noble ambition hovers around the child inheriting propensities that must be overcome, or reduce him to a loathsome wreck.

NOTE

This version first appeared in the 1st edition in 1875 and it did not appear again.

Chapter VI, page 318, lines 28-32, and page 319, lines 1-4 (unnumbered).

Is not the propagation of the human species a greater responsibility, a more solemn charge, than the culture of your garden or the raising of stock to increase your flocks and herds? Nothing unworthy of perpetuity should be transmitted to children.

NOTE

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

Chapter III, page 61, lines 24-28.

Is not the propagation of the human species a greater responsibility, a more solemn charge than the culture of your garden, or the raising of stock to increase your flocks and herds? Nothing unworthy of perpetuity should be transmitted to children.

NOTE

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

Chapter III, page 61, lines 24-28.

Is not the propagation of the human species a greater responsibility, a more solemn charge, than the culture of your garden, or raising stock to increase your flocks and herds? Nothing unworthy of perpetuity should be transmitted to children.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VII, page 271, lines 23-27 (unnumbered).

In the propagation of the human species is there not a greater responsibility, a more solemn charge, than in the culture of your garden, or raising stock to increase your flocks and herds? Nothing unworthy of perpetuity should be transmitted to children.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter IV, page 158, lines 7-11 (unnumbered). By the 36th edition, page 139.

For propagating the human species is there not greater responsibility than for your garden culture, or the stock of your flocks and herds? Nothing should be transmitted to offspring unworthy to perpetuate.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., chapter IX, page 157, lines 5-8 (unnumbered). 6th ed., chapter VIII, page 111, lines 5-8 (unnumbered).

For propagating the human species, is there not greater responsibility than for your garden culture, or the stock of your flocks and herds? Nothing should be transmitted to offspring unworthy to perpetuate.

NOTE

This version first appeared in the 1st edition in 1875 and it did not appear again.

Chapter VI, page 319, lines 4-7 (unnumbered).

The formation of mortals must greatly improve to advance mankind. The scientific morale of marriage is spiritual unity. If the propagation of a higher human species is requisite to reach this goal, then its material conditions can only be permitted for the purpose of generating. The foetus must be kept mentally pure and the period of gestation have the sanctity of virginity.

NOTE

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

Chapter III, page 61, lines 29-32, and page 62, lines 1-3.

The formation of mortals must greatly improve, to advance mankind. The scientific morale of marriage is spiritual unity. If the propagation of a higher human species is requisite to reach this goal, then its material conditions can only be permitted for the purpose of generating; the foetus must be kept mentally pure and the period of gestation have the sanctity of virginity.

NOTE

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

Chapter III, page 61, lines 29-32, and page 62, lines 1-3.

The formation of mortals must greatly improve, to advance mankind. The Scientific morale of marriage is spiritual unity. If the propagation of a higher human species is requisite to reach this goal, then its material conditions can only be permitted for the purpose of generating, the foetus must be kept mentally pure, and the period of gestation have the sanctity of virginity.

NOTE

This version first appeared in the 58th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VII, page 271, lines 28-32, and page 272, lines 1-2 (unnumbered).

The formation and education of mortals must improve before the millennium can arrive. The most important education of the infant is to keep it mentally free from impurity. The divine Mind best governs the human body, and develops it harmoniously. Mind, not matter, should govern man, from the cradle to the grave. Education.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 58th edition in 1891. Chapter VII, page 271, lines 28-32, and page 272, lines 1-2 (unnumbered).

The formation and education of mortals must improve before the millennium can arrive. The most important education of the infant is to keep it mentally free from impurity. The Divine Mind best governs the human body, and develops it harmoniously. Mind, not matter, should govern man, from the cradle to the grave.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter IV, page 158, lines 12-17 (unnumbered). Page 139 by 36th edition.

The formation and education of even mortal mind must improve before the millennium. The most important education of the infant is to keep it mentally free from impurity, and let mind develop the body harmoniously; mind, and not matter, should govern the physical.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., chapter IX, page 157, lines 8-13 (unnumbered). 6th ed., chapter VIII, page 111, lines 8-13 (unnumbered).

The formation and education of even mortal mind,
must improve before the millennium. The most im-
portant education of the infant is to keep it mentally
free from impurity, and let mind develop the body har-
moniously; mind, and not matter, should govern the
physical.

NOTE

This version first appeared in the 1st edition in 1875
and it did not appear again.

Chapter VI, page 319, lines 8-13 (unnumbered).

The entire education of children should be such as to form habits of obedience to the moral and spiritual law, with which the child can meet and master the belief in so-called physical laws, a belief which breeds disease.

NOTE

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

Chapter III, page 62, lines 4-7.

The entire education of children should be such as will form habits of obedience to moral and spiritual law, whereby they may meet and master that belief in so-called physical laws, which breeds disease.

NOTE

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

Chapter III, page 62, lines 4-7.

The entire education of children should be such as will form habits of obedience to moral and spiritual law, whereby they may meet and master that belief in so-called physical laws which breeds disease.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VII, page 272, lines 3-6 (unnumbered).

mind, and not matter, should govern the physical.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 16th edition in 1886.
1st ed., chapter VI, page 319, lines 12-13 (unnumbered).
3rd ed., chapter IX, page 157, lines 12-13 (unnumbered), vol II.
6th ed., chapter VIII, page 111, lines 12-13 (unnumbered), vol. II.

ALSO NOTE

These two lines from the 1st thru 15th editions (excluding the 2nd edition which had no chapter on MARRIAGE) could be said to belong both to the 25th and 26th paragraphs. The mention of 'the physical' seems to link it with an early reference to paragraph 26; however, the phrase 'mind, and not matter' seems to be an early version of paragraph 25. For this reason these lines are presented as an early version of both paragraphs #25 and #26. It is also interesting to note that by the 16th edition in 1886 there is obviously no paragraph #26 whatsoever, since the reference to 'the physical' is dropped from these two lines and the revised sentence is completely belonging to the 25th paragraph. It would appear that the 16th edition version was a transitional link between the early editions which first dealt with 'the physical' in the 25th paragraph, and the later 50th edition when this idea was more fully developed into a paragraph of its own - the 26th.

If parents create in their babes a desire for incessant amusement, to be always fed, rocked, tossed, or talked to, those parents should not, in after years, Inheritance heeded complain of their children's fretfulness or frivolity, which the parents themselves have occasioned. Taking less "thought for your life, what ye shall eat, or what ye shall drink"; less thought "for your body what ye shall put on," will do much more for the health of the rising generation than you dream. Children should be allowed to remain children in knowledge, and should become men and women only through growth in the understanding of man's higher nature.

NOTE

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

Chapter III, page 62, lines 8-19.

If parents create in their babes a desire for incessant amusement, to be always fed, rocked, tossed, or talked to, those parents should not, in after years, ^{Inheritance} ~~heeded~~. complain of their children's fretfulness or frivolity, which they have themselves occasioned. Taking less "thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body what ye shall put on," will do much more for the health of the rising generation than you dream of. Children should be allowed to remain children in knowledge; and should become men and women only through growth in the understanding of man's higher nature.

NOTE

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

Chapter III, page 62, lines 8-19.

If parents create in their babes a desire for incessant amusement, to be always fed, rocked, tossed, or talked to, those parents should not, in after years, Inheritance. complain of their children's fretfulness or frivolity, which they have themselves occasioned. Taking less "thought for the body, what ye shall eat or what ye shall drink," will do much more for the health of the rising generation than you dream of. Children should be allowed to remain children in knowledge, and become men and women only through growth in the understanding of man's spiritual existence.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VII, page 272, lines 7-17 (unnumbered).

If parents create in their babes a desire for incessant amusement, always to have some demand on hand, - to be fed, rocked, tossed, or talked to, - those parents should not, in after years, complain of their children's fretfulness or frivolity, which they have themselves occasioned.

Taking less "thought for the body, what ye shall eat or what ye shall drink," will do much more than you dream of for the health of the rising generation. Children should be allowed to remain children in knowledge, and become men and women through the understanding of man's spiritual being.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter IV, page 158, lines 18-23, and page 159, lines 26-31 (unnumbered).

36th ed., chapter IV, pages 139 and 140, same lines.

For parents to create a desire in their child for incessant amusement, always to have some demand on hand, to be fed, rocked, tossed, or talked to, and afterwards complain of their child's fretfulness, or in after years of its frivolity, all of which they have occasioned, is an error.

Taking less thought "what ye shall eat or what ye shall drink" will do much more than you are aware of for the health of rising generations. Children should be allowed to remain children in knowledge, and become men and women through the understanding of their spiritual being.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., chapter IX, page 157, lines 13-18, and page 158, lines 12-17 (unnumbered).

6th ed., chapter VIII, pages 111 and 112, same lines.

For parents to create a desire in their child for incessant amusement, always to have some demand on hand to be fed, rocked, tossed, or talked to, and afterwards complain of their child's fretfulness, or in after years of its frivolity, - all of which they have occasioned, is an error.

Taking less thought "what ye shall eat or what ye shall drink," will do much more than you are aware of for the health of rising generations. Children should be allowed to remain children in knowledge, and become men and women through the understanding of their spiritual being.

NOTE

This version first appeared in the first edition in 1875 and it did not appear again.

Chapter VI, page 319, lines 13-18, and page 320, lines 14-19 (unnumbered).

We must not attribute more and more intelligence
to matter, but less and less, if we would be wise and
healthy. The divine Mind, which forms the
The Mind creative bud and blossom, will care for the human
body, even as it clothes the lily; but let no mortal inter-
fere with God's government by thrusting in the laws of
erring, human concepts.

NOTE

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

Chapter III, page 62, lines 20-26.

We must not attribute more and more intelligence
to matter, but less and less, if we would be wise and
healthy. The divine Mind, which forms the
The Mind creative. bud and blossom, will care for the human
body, even as it clothes the lily; but let no mortal
interfere with God's government by thrusting in the
laws of erring, human concepts.

NOTE

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

Chapter III, page 62, lines 20-26.

We must not attribute more and more intelligence
to matter, but less and less, if we would be wise and
healthy. Mind, which forms the bud and
The Mind creative. blossom, will care for the human body, even
as it clothes the lily; but let no mortal interfere with
God's government, by thrusting in the laws of human
belief.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter VII, page 272, lines 18-24 (unnumbered).

We must not assign more and more intelligence to matter, but less, if we would be wise and healthy. Mind, that forms the bud and blossom, will care for the human body, even as it clothes the lily; but let no mortal interfere with His government, or thrust in human laws of belief.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter IV, page 159, lines 32, and page 160, lines 1-5 (unnumbered).

Pages 140 and 141 by 36th edition, same lines.

We should not think for a moment a law of matter outside of ourselves can harm our babe, for it cannot. Intelligence outside of matter, that forms the bud and blossom, will regulate the body, even as it clothes the lily, if we do not interfere by some belief.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., chapter IX, page 158, lines 17-21 (unnumbered). 6th ed., chapter VIII, page 112, lines 17-21 (unnumbered).

We should not think for a moment a
law of matter outside of ourselves can harm our babe,
for it cannot. Intelligence outside of matter, that forms
the bud and blossom will regulate the body, even as it
clothes the lily, if we do not interfere by some belief.

NOTE

This version first appeared in the 1st edition in 1875
and it did not appear again.

Chapter VI, page 320, lines 19-23 (unnumbered).

The higher nature of man is not governed by the lower;
if it were, the order of wisdom would be reversed.

Our false views of life hide eternal harmony,
Superior law
of Soul and produce the ills of which we complain.

Because mortals believe in material laws and reject the
Science of Mind, this does not make materiality first and
the superior law of Soul last. You would never think
that flannel was better for warding off pulmonary disease
than the controlling Mind, if you understood the Science
of being.

NOTE

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

Chapter III, page 62, lines 27-32, and page 63, lines 1-4.

The higher nature of man is not governed by the lower; this would reverse the order of wisdom. Our false views of life hide eternal harmony, and Superior law of Soul. produce the ills of which we complain. Because mortals believe in material laws, and reject the Science of Mind, this does not make materiality first and the superior law of Soul last. You would never think that flannel is better than the controlling Mind, for warding off pulmonary disease, if you understood the Science of being.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 1907 edition.

Chapter III, page 62, lines 27-32, and page 63, lines 1-4.

The higher nature of man is not governed by the lower; this would reverse the order of Wisdom. Our false views of life hide eternal harmony, and Superior law of Soul. produce the ills of which we complain. Because mortals believe in material laws, and reject the Science of Mind, this does not make materiality first, and the superior law of Soul last. You would never think that flannel is better than the controlling Mind, for warding off pulmonary disease, if you understood the Science of Being.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter III, page 62, lines 27-32, and page 63, lines 1-4.

The higher nature of man is not governed by the lower. This would reverse the order of Wisdom. Our false views of life hide eternal harmony, and Government. produce the ills of which we complain. Because mortals believe in material laws, and reject the Science of Mind, this does not make materiality true, or the so-called laws of sense superior to the law of Soul. You would never think that flannel is better than the controlling Mind, for warding off pulmonary disease, if you understood the Science of Being.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VII, page 272, lines 25-32, and page 273, lines 1-2 (unnumbered).

The higher nature of man is not governed by the lower. This would reverse the order of Wisdom. Our false views of Life hide the eternal harmony, and produce the ills of which we complain. Because mortals believe in laws of matter, and reject the Science of Mind, it does not make materiality true, or the so-called laws of sense superior to the law of Soul.

You would never conclude that flannel is better than controlling Mind, for warding off pulmonary disease, if you understood the Science of Being.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter IV, page 160, lines 6-15 (unnumbered).
36th ed., chapter IV, page 141, lines 6-15 (unnumbered).

The

higher nature of man is not governed by the lower; this would annul the order of Wisdom; the false views we entertain of being hide the eternal harmony and produce the ills of which we complain. Because the belief of intelligent matter is accepted, and the opposite science of mind rejected, shall we submit that it is true, or that the so-called laws of sense are superior to laws of Soul? You would never conclude a flannel is better to ward off pulmonary disease than the Intelligence that forms the body, if you understand the science of being.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., chapter IX, page 158, lines 21-31 (unnumbered). 6th ed., chapter VIII, page 112, lines 21-31 (unnumbered).

The higher nature of man is not governed by the lower; this would annul the order of Wisdom; the false views we entertain of being, hide the eternal harmony and produce the ills of which we complain. Because the belief of intelligent matter is accepted, and the opposite science of mind rejected, shall we submit it is true, or that the so-called laws of sense are superior to laws of Soul? You would never conclude a flannel is better to ward off pulmonary disease than the Intelligence that forms the body, if you understood the science of being.

NOTE

This version first appeared in the 1st edition in 1875 and it did not appear again.

Chapter VI, page 320, lines 24-32, and page 321, line 1 (unnumbered).

In Science man is the offspring of Spirit. The beautiful, good, and pure constitute his ancestry. His origin is not, like that of mortals, in brute instinct, nor does he pass through material conditions prior to reaching intelligence. Spirit is his primitive and ultimate source of being; God is his Father, and Life is the law of his being.

Spiritual
origin

NOTE

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

Chapter III, page 63, lines 5-11.

Man is the offspring of Spirit. The beautiful, good, and pure constitute his ancestry. His origin is not, like that of mortals, in brute instinct; nor does he pass through material conditions prior to reaching intelligence. Spirit is his primitive and ultimate source of being, God is his Father, and Life is the law of his being.

NOTE

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

Chapter III, page 63, lines 5-11.

Man is the offspring of Spirit. The beautiful, good,
and pure constitute his ancestry. His origin is not, like
that of mortals, in brute instinct, nor does
he pass through material conditions prior to
reaching intelligence. Spirit is his primitive and ultimate source of Being, and God is his Father.

Origin.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter VII, page 273, lines 3-8 (unnumbered).

Man is the offspring of Spirit. The beautiful, good, and pure are his ancestors. His origin is not brute instinct, nor does he pass through material conditions prior to reaching the human estate. Spirit is his primitive and ultimate being, and God is his Father.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter IV, page 160, lines 16-20 (unnumbered). 36th ed., chapter IV, page 141, lines 16-20 (unnumbered).

Man is the offspring of Spirit; the beautiful, good, and pure are his ancestors; his origin is not brute instinct, nor does he pass through material conditions up to man. Spirit is his primitive and ultimate being, and God his Father.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., chapter IX, page 158, lines 31-32, and page 159, lines 1-3 (unnumbered).

6th ed., chapter VIII, page 112, lines 31-32, and page 113, lines 1-3 (unnumbered).

Man is the offspring of Spirit; the beautiful, good and pure are his ancestors; his origin is not brute instinct, nor does he pass through material conditions up to man. Spirit is his primitive and ultimate being, and God his Father.

NOTE

This version first appeared in the 1st edition in 1875 and it did not appear again.

Chapter VI, page 321, lines 2-6 (unnumbered).

Civil law establishes very unfair differences between the rights of the two sexes. Christian Science furnishes no precedent for such injustice, and civilization mitigates it in some measure. Still, it is a The rights
of woman marvel why usage should accord woman less rights than does either Christian Science or civilization.

NOTE

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

Chapter III, page 63, lines 12-17.

Civil law establishes very unfair differences between the rights of the two sexes. Christian Science furnishes no precedent for such injustice, and civilization mitigates it in some measure. Still, it is a marvel why usage should accord woman less rights than does either Christian Science or civilization.

The rights
of woman.

NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter III, page 63, lines 12-17.

Civil law establishes very unfair differences between the rights of the two sexes. Christian Science furnishes no precedent for such injustice, and civilization mitigates it in some measure. Still, it is a marvel why usage should accord woman less honor than does either Christian Science or civilization.

The rights
of woman.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 240th edition in 1902. 50th ed., chapter VII, page 273, lines 9-14 (unnumbered). 226th ed., chapter III, page 63, lines 12-17.

The rights of woman are discussed on important grounds. Law establishes very unfair differences between the rights of the two sexes. Science furnishes no precedent for such injustice, and civilization induces, in some measure, its mitigation; therefore it is a marvel that usage should accord woman less honor than either Science or civilization.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter IV, page 161, lines 8-14 (unnumbered). 36th ed., page 142, lines the same.

The rights of woman are discussed on grounds that seem to us the most important. Law establishes a very unnatural difference between the rights of the two sexes; but science furnishes no precedent for such injustice, and civilization brings, in some measure, its mitigation; therefore it is a marvel that society should accord her less than either.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., chapter IX, page 159, lines 4-10 (unnumbered). 6th ed., chapter VIII, page 113, lines 4-10 (unnumbered).

The rights of woman are discussed on grounds that seem to us not the most important. Law establishes a very unnatural difference between the rights of the two sexes; but science furnishes no precedent for such injustice, and civilization brings, in some measure, its mitigation, therefore it is a marvel that society should accord her less than either.

NOTE

This version first appeared in the 1st edition in 1875 and it did not appear again.

Chapter VI, page 321, lines 7-13 (unnumbered).

3

Our laws are not impartial, to say the least, in their discrimination as to the person, property, and parental claims of the two sexes. If the elective franchise for women will remedy the evil without encouraging difficulties of greater magnitude, let us hope it will be granted. A feasible as well as rational means of improvement at present is the elevation of society in general and the achievement of a nobler race for legislation, - a race having higher aims and motives.

Unfair discrimination

NOTE

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

Chapter III, page 63, lines 18-27.

Our laws are not impartial, to say the least, in their discrimination as to the person, property, and parental claims of the two sexes. If the elective franchise for women will remedy the evil, without encouraging difficulties of greater magnitude, let us hope it will be granted. A feasible as well as rational means of improvement, at present, is the elevation of society in general, and the achievement of a nobler race for legislation, - a race having higher aims and motives.

Unfair discrimination.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition. Chapter III, page 63, lines 18-27.

Our laws are not impartial, to say the least, in their discrimination as to the person, property, and parental claims of the two sexes. If the elective franchise for women will remedy the evil, without encouraging difficulties of greater magnitude, let us hope it will be granted. A very feasible as well as rational means of improvement, at present, is the improvement of society in general, and the achievement of a nobler race for legislation.

Unfair laws.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VII, page 273, lines 15-23 (unnumbered).

Our laws are not impartial, to say the least, in their discrimination as to the person, property, and parental claims of the two sexes. If the elective franchise for women will remedy the evil, let us hope it will be granted. A very rational means of improvement, at present, is the improvement of society in general, and the achievement of a nobler race for legislation.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter IV, page 161, lines 15-22 (unnumbered). 36th ed., chapter IV, page 142, lines 15-22 (unnumbered).

Our laws are not impartial, to say the least, relative to the person, property, and parental claims of the two sexes; and if the elective enfranchisement of woman would remedy this evil, without incurring difficulties of greater magnitude, we hope it will be effected. A very tenable means at present is to improve society in general, and achieve a nobler manhood to frame our laws.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., chapter IX, page 159, lines 10-17 (unnumbered). 6th ed., chapter VIII, page 113, lines 10-17 (unnumbered).

Our laws are not impartial,
to say the least, relative to the person, property, and
parental claims of the two sexes; and if the elective
enfranchisement of woman would remedy this evil with-
out incurring difficulties of greater magnitude, we hope
it will be effected. A very tenable means at present,
is to improve society in general, and achieve a nobler
manhood to frame our laws.

NOTE

This version first appeared in the 1st edition in 1875
and it did not appear again.

Chapter VI, page 321, lines 13-20 (unnumbered).

If a dissolute husband deserts his wife, certainly the wronged, and perchance impoverished, woman should be allowed to collect her own wages, enter into business agreements, hold real estate, deposit funds, and own her children free from interference.

NOTE

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

Chapter III, page 63, lines 28-32.

If a dissolute husband deserts his wife, certainly the wronged, and perchance impoverished, woman should be allowed to collect her own wages, enter into business agreements, hold real estate, deposit funds, and own her children, free from interference.

NOTE

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

Chapter III, page 63, lines 28-32.

If a dissolute husband deserts his wife, certainly the wronged and, perchance, impoverished woman should be allowed to collect her own wages, enter into business agreements, hold real estate, deposit funds, and hold her children free from his interference.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VII, page 273, lines 24-28 (unnumbered).

If a dissolute husband deserts his wife, it should not follow that the wronged and, perchance, impoverished woman cannot collect her own wages, enter into business agreements, hold real estate, deposit funds, and hold her children free from his right of interference.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter IV, page 161, lines 23-27 (unnumbered). 36th ed., chapter IV, page 142, lines 23-27 (unnumbered).

If a dissolute husband deserts his wife it should not follow that the wronged, and perchance impoverished woman, cannot collect her own wages, or enter into agreements, hold real estate, deposit funds, or surely claim her own offspring free from his right of interference.

NOTE

This version first appeared in the 3rd edition in 1875 and it remained unchanged until the 16th edition in 1886. 3rd ed., chapter IX, page 159, lines 17-22 (unnumbered). 6th ed., chapter VIII, page 113, lines 17-22 (unnumbered).

If a dissolute husband deserts his wife, it should not follow that the wronged and perchance impoverished woman cannot collect her own wages, or enter into agreements, hold real estate, deposit funds, or surely claim her own offspring free from his right of interference.

NOTE

This version first appeared in the 1st edition in 1875 and it did not appear again.

Chapter VI, page 321, lines 20-25 (unnumbered).

Want of uniform justice is a crying evil caused by the selfishness and inhumanity of man. Our forefathers exercised their faith in the direction taught by the Apostle James, when he said: "Pure religion and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

NOTE

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

Chapter III, page 64, lines 1-7.

Want of social equality is a crying evil, occasioned by the selfishness of the world. Our forefathers exercised their faith in the direction taught by the Apostle James, when he said: "Pure religion and undefiled, before God and the Father, is this, - to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VII, page 273, lines 29-32, and page 274, lines 1-3 (unnumbered).

Want of social reciprocity is a crying evil, occasioned by the selfishness of the world. Our forefathers exercised their faith in the direction taught by the Apostle James, when he said, "Pure religion is to visit the fatherless and widows, and keep one's self unspotted from the world."

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter IV, page 161, lines 28-32, and page 162, line 1 (unnumbered).

36th ed., pages 142 and 143, same lines and chapter.

A want of reciprocity in society is a great want, that the selfishness of the world has occasioned. Our forefathers exercised their faith in the direction St. James taught, "To visit the fatherless and widows, and keep yourself unspotted from the world";

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., chapter IX, page 159, lines 23-27 (unnumbered). 6th ed., chapter VIII, page 113, lines 23-27 (unnumbered).

A want of reciprocity
in society is a great want that the selfishness of the
world has occasioned. Our forefathers exercised their
faith in the direction St. James taught, "To visit the
fatherless and widows, and keep yourself unspotted
from the world";

NOTE

This version first appeared in the 1st edition in 1875
and it did not occur again.

Chapter VI, page 321, lines 25-30 (unnumbered).

Pride, envy, or jealousy seems on most occasions to be the master of ceremonies, ruling out primitive Christianity. When a man lends a helping hand Benevolence hindered to some noble woman, struggling alone with adversity, his wife should not say, "It is never well to interfere with your neighbor's business." A wife is sometimes debarred by a covetous domestic tyrant from giving the ready aid her sympathy and charity would afford.

NOTE

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

Chapter III, page 64, lines 8-16.

Pride, envy, or jealousy seems on most occasions to be the master of ceremonies, ruling out primitive Christianity. When a man lends a helping hand Benevolence hindered. to some noble woman, struggling alone with adversity, his wife should not say, "It is never well to interfere with your neighbor's business." A wife is sometimes debarred, by a covetous domestic tyrant, from giving the ready aid her sympathy and charity would afford.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter III, page 64, lines 8-16.

Pride, envy, or jealousy seems, on most occasions, to be the master of ceremonies, ruling out primitive Christianity. When a man lends a helping hand to Hindrances. some noble woman, struggling alone with adversity, his more prudent wife is apt to say, "It is never well to interfere with your neighbor's business." A wife is sometimes debarred, by a covetous domestic tyrant, from giving the ready aid her sympathy and charity would afford.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VII, page 274, lines 4-12 (unnumbered).

Pride, envy, or jealousy seems, on most occasions, the master of ceremonies, ruling out primitive Christianity. When a man lends a helping hand to some noble woman, struggling alone with adversity, his more prudent wife saith, "It is never best to interfere with your neighbor's business."

Again, a wife is sometimes withheld, by a covetous domestic tyrant, from the ready aid her sympathy and charity would afford.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter IV, page 162, lines 1-9 (unnumbered). 36th ed., chapter IV, page 143, lines 1-9 (unnumbered).

but ostentation, the master of ceremonies, and stereotyped belief, have ruled out primitive Christianity, so that when a man would lend a helping hand to some noble woman, struggling alone with adversity, his more prudent wife saith, "'T is never best to interfere with thy neighbor's business." Again, a wife is withheld from the ready aid her sympathy and charity would afford by some domestic tyrant.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., chapter IX, page 159, lines 27-32, and page 160, lines 1-2 (unnumbered).

6th ed., chapter VIII, page 113, lines 27-32, and page 114, lines 1-2 (unnumbered).

but ostentation, the master of ceremonies, and stereotyped belief have ruled out primitive Christianity, so that when a man would lend a helping hand to some noble woman, struggling alone with adversity, his more prudent wife saith "'T is never best to interfere with thy neighbor's business."

Again, a wife is withheld from the ready aid her sympathy and charity would afford, by some domestic tyrant.

NOTE

This version first appeared in the 1st edition in 1875 and it did not appear again.

Chapter VI, page 321, lines 30-32, and page 322, lines 1-6 (unnumbered).

Marriage should signify a union of hearts. Furthermore, the time cometh of which Jesus spake, when he declared that in the resurrection there should Progressive development be no more marrying nor giving in marriage, but man would be as the angels. Then shall Soul rejoice in its own, in which passion has no part. Then white-robed purity will unite in one person masculine wisdom and feminine love, spiritual understanding and perpetual peace.

NOTE

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

Chapter III, page 64, lines 17-25.

Marriage should signify a union of hearts. Furthermore, the time cometh of which Jesus spake, when he declared that in the resurrection there should be no more marrying nor giving in marriage, ~~Progressive development.~~ but man should be as the angels. Then shall Soul rejoice in its own, wherein passion hath no part. Then white-robed purity will unite in one person, masculine wisdom and feminine love, spiritual understanding, and perpetual peace.

NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged thereafter until the 1907 edition. Chapter III, page 64, lines 17-25.

Marriage should signify a union of hearts. Furthermore, the time cometh of which Jesus spake, when he declared that in the resurrection there should be no more marrying nor giving in marriage, ^{Progressive} development. but man should be as the angels. Then shall Soul rejoice in its own, wherein passion hath no part. Then white-robed purity will unite masculine wisdom and feminine love in spiritual understanding, impersonal and perpetual peace.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter III, page 64, lines 17-25.

The time cometh when marriage will be a union of hearts, when husbands and wives will love one another more sincerely than at present. Furthermore, Progressive generation. the time also cometh of which Jesus spake, when he declared that in the resurrection there should be no more marrying or giving in marriage, but man should be as the angels. Then shall Soul rejoice in its own, wherein passion hath no part. Then white-robed purity shall unite masculine Wisdom and feminine Love in spiritual understanding and perpetual union.

NOTE

This version first appeared in the 85th edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter VII, page 274, lines 13-22 (unnumbered).

The time cometh when marriage will be a union of hearts, when husbands and wives will love one another more sincerely than at present. Furthermore, Progressive generation. the time also cometh of which Jesus spake, when he declared that in the resurrection there should be no more marrying or giving in marriage, but mortals should be as the angels. Then shall Soul rejoice in its own, wherein passion hath no part. Then white-robed purity shall unite masculine Wisdom and feminine Love in spiritual understanding and perpetual union.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 85th edition in 1894. Chapter VII, page 274, lines 13-22 (unnumbered).

The time cometh when marriage will be a union of hearts, when couples will love one another more sincerely than at present. Furthermore, the time also cometh, of which Jesus spake, when he declared that in the resurrection there should be no more marrying or giving in marriage, but mortals should be as the angels. Then shall the Soul rejoice in its own, wherein passion hath no part. Then white-robed purity shall unite masculine Wisdom and feminine Love in spiritual understanding and worship, not of a person, but of God.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter IV, page 162, lines 9-19 (unnumbered). 36th ed., chapter IV, page 143, lines 9-19 (unnumbered).

The time cometh when marriage will be a union of hearts; and again, the time cometh when there will be no marrying or giving in marriage, but we shall be as the angels, the Soul rejoicing in its own mate, wherein the masculine Wisdom and feminine Love are embraced in the understanding.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., chapter IX, page 160, lines 3-8 (unnumbered). 6th ed., chapter VIII, page 114, lines 3-8 (unnumbered).

The time cometh when marriage will be a union
of hearts; and again, the time cometh when there will
be no marrying or giving in marriage, but we shall be
as the angels; the Soul rejoicing in its own mate wherein
the masculine Wisdom and feminine Love are embraced
in the understanding.

NOTE

This version first appeared in the 1st edition in 1875
and it did not appear again.

Chapter VI, page 322, lines 6-11 (unnumbered).

Until it is learned that God is the Father of all, marriage will continue. Let not mortals permit a disregard of law which might lead to a worse state of society than now exists. Honesty and virtue ensure the stability of the marriage covenant. Spirit will ultimately claim its own, - all that really is, - and the voices of physical sense will be forever hushed.

NOTE

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

Chapter III, page 64, lines 26-32.

Until it is learned that God is the father of all, let marriage continue, and let mortals permit no such disregard of law as may lead to a worse state of society than now exists. Honesty and virtue ensure the stability of the marriage covenant. Spirit will ultimately claim its own, all that really is, and the voices of physical sense be forever hushed.

NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter III, page 64, lines 26-32.

Until it is learned that generation rests on no sexual basis, let marriage continue, and let mortals permit no such disregard of law as may lead to a worse state of society than now exists. Honesty and virtue ensure the stability of the marriage covenant. Spirit will ultimately claim its own, all that really is, and the voices of physical sense be forever hushed.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter III, page 64, lines 26-32.

Until it is learned that generation rests on no sexual basis, let marriage continue, and let us permit no such disregard of law as may lead to a worse state of society than now exists. Honesty and virtue ensure the stability of the marriage covenant. Spirit will ultimately claim its own, and the voices of physical sense be forever hushed.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VII, page 274, lines 23-28 (unnumbered).

Until it be learned that generation rests on no sexual basis, let marriage continue, and let us permit no such breaking down of law as may lead to a worse state of society than now exists.

Honesty and virtue are the stability of the marriage covenant. Spirit will ultimately claim its own, and the voices of personal sense be forever hushed.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter IV, page 162, lines 20-26 (unnumbered). 36th ed., chapter IV, page 143, lines 20-26 (unnumbered).

Because progeny needs to be improved, let marriage continue, and permit no breaking down of law whereby a worse state of society is produced than at present.

Puritanical honesty and virtue should be the stability of this covenant; Soul will ultimately claim its own, and the voices of personal sense be hushed.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., chapter IX, page 160, lines 8-14 (unnumbered). 6th ed., chapter VIII, page 114, lines 8-14 (unnumbered).

Because progeny needs to be improved, let marriage continue, and permit no breaking down of law whereby a worse state of society is produced, than at present.

Puritanical honesty and virtue should be the stability of this covenant; Soul will ultimately claim its own, and the voices of personal sense be hushed.

NOTE

This version first appeared in the 1st edition in 1875 and it did not appear again.

Chapter VI, page 322, lines 11-17 (unnumbered).

Experience should be the school of virtue, and human
happiness should proceed from man's highest nature.
May Christ, Truth, be present at every bridal Blessing
altar to turn the water into wine and to give to of Christ
human life an inspiration by which man's spiritual and
eternal existence may be discerned.

NOTE

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

Chapter III, page 65, lines 1-6.

Marriage should be the school of virtue, and human happiness should proceed from man's highest nature. May Christ, Truth, be present at every bridal altar to turn the water into wine; and give to human life an inspiration whereby man's spiritual and eternal existence may be discerned.

NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter III, page 65, lines 1-6.

Marriage should be the school of virtue, and man's
offspring should be as the germ of his highest
nature. May Christ, Truth, be present at every bridal altar to turn the water into wine; and give
to human life an inspiration whereby man's spiritual
origin and existence may be discerned.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter III, page 65, lines 1-6.

Marriage should be the school of virtue, and man's
The wine offspring should be the germ of his highest
and water. nature. May Christ, Truth, be present at
every bridal altar, to turn the water into wine, and give
to human life an inspiration whereby man's spiritual
origin and existence may be discerned.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter VII, page 274, lines 29-32, and page 275, lines
1-2 (unnumbered).

Marriage

should be the school of virtue, and man's offspring
should be the germ of his highest nature. May Christ,
Truth, be present at every bridal altar, to turn the
water into wine, and give an inspiration to human life,
whereby man's spiritual origin and existence may be
discerned.

This thought Dr. J.F. Clarke has turned into simple
and beautiful lines in his poem entitled Cana: -

For when self-seeking turns to love,
Not knowing mine nor thine,
The miracle again is wrought,
And water turned to wine.

The bridal altar is the verge of a new existence,
wherein the old is fading out, and the new coming in.
Two mortals are to unite in one hope, one freedom, one
joy, walking the long road together.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.
16th ed., chapter IV, page 162, lines 26-32, page 163,
lines 1-6, and page 166, lines 27-30 (unnumbered).
By 36th edition pages are 143, 144, and 147, same lines.
The lines by Dr. Clarke do not correspond to anything in
the final edition but are placed here because they refer
to the same subject and immediately follow the lines which
do correspond. Also, the final lines from page 166 (147)
are included because of the 'bridal altar' subject.

Marriage should
be the school of virtue, and offspring the germ of man's
highest nature. Christ, Truth, should be present at the
altar, to turn the water into wine, giving inspiration to
understanding, whereby man's spiritual origin and exist-
ence are discerned.

A bridal altar is the
verge of a new existence, wherein the old is fading out of
the experience, to admit the new; two mortals mingling
into one.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
3rd ed., chapter IX, page 160, lines 14-19, and page 163,
lines 26-29 (unnumbered).

6th ed., chapter VIII, pages 114 and 117, same lines.

Marriage

should be the school of virtue, and offspring the germ of man's highest nature. Christ, Truth, should be present at the altar, to turn the water into wine, giving inspiration to understanding, whereby man's spiritual origin and existence are discerned.

A bridal altar is the verge of a new existence; wherein the old is fading out of the experience, to admit the new; two beings mingling into one;

NOTE

This version first appeared in the 1st edition in 1875 and it did not appear again.

Chapter VI, page 322, lines 17-22, and page 325, line 32, and page 326, lines 1-3 (unnumbered).

If the foundations of human affection are consistent
with progress, they will be strong and enduring. Divorces
should warn the age of some fundamental error
in the marriage state. The union of the sexes Righteous
 foundations
suffers fearful discord. To gain Christian Science and its
harmony, life should be more metaphysically regarded.

NOTE

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

Chapter III, page 65, lines 7-12.

If the foundations of human affection are consistent with progress, they will be strong and enduring. Divorces should warn the age of some fundamental error in the marriage state. The Righteous foundations. union of the sexes suffers fearful discord. To gain Christian Science, and consequently the harmony of this relation, it should be more metaphysically regarded, and less physically.

NOTE

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

Chapter III, page 65, lines 7-14.

If the foundations of human affection are consistent with progress, they will be strong and enduring. Divorces should warn the age of some fundamental error in the marriage state. The union of the sexes suffers fearful discord. To gain Christian Science, and consequently the harmony of this relation, it should be more metaphysically regarded, and less physically.

Foundations.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VII, page 275, lines 3-10 (unnumbered).

If the foundations of human affection are consistent with progress, they will be strong and enduring. Divorces should warn the age of some fundamental error in the marriage state. The union of the sexes suffers fearful discord. To gain Science, and consequently the harmony of this relation, it should be more metaphysically regarded, and less physically.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter IV, page 163, lines 7-13 (unnumbered). 36th ed., chapter IV, page 144, lines 7-13 (unnumbered).

If the foundations of affection are consistent with progress, its vows will be strong and enduring. Divorces inform the age that some fundamental error in this union is the source of its discord. To gain the science, hence the harmony of this relation, we should regard it more metaphysically and less physically.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 16th edition in 1886.
1st ed., chapter VI, page 322, lines 22-28 (unnumbered).
3rd ed., chapter IX, page 160, lines 19-25 (unnumbered).
6th ed., chapter VIII, page 114, lines 19-25 (unnumbered).

The broadcast powers of evil so conspicuous to-day
show themselves in the materialism and sensualism of
the age, struggling against the advancing
spiritual era. Beholding the world's lack of Powerless
Christianity and the powerlessness of vows to make home promises
happy, the human mind will at length demand a higher
affection.

NOTE

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

Chapter III, page 65, lines 13-19.

The broadcast powers of evil so conspicuous to-day,
show themselves in the materialism and sensualism of
the age, struggling against the advancing spir-
itual era. Beholding the world's lack of Powerless
promises.
Christianity, and the powerlessness of vows to make
home happy, the human mind will at length demand a
higher affection.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter III, page 65, lines 15-21.

The broadcast powers of evil, so conspicuous to-day,
show themselves in the materialism and sensualism of
the age, struggling against the advancing spir-
itual era. Beholding the world's lack of Powerless
Christianity, and the powerlessness of vows to make promises.
good husbands and wives, the human mind will at length
demand a higher affection.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter VII, page 275, lines 11-17 (unnumbered).

The broadcast power of evil, so conspicuous to-day, is the materialism and sensualism of the age, struggling against the advancing spiritual era. Beholding the world's lack of Christianity, and the powerlessness of promises to make good husbands and wives, the human mind will at length demand a higher affection.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter IV, page 163, lines 14-22 (unnumbered). 36th ed., chapter IV, page 144, lines 14-22 (unnumbered).

The broadcast power of evil so conspicuous to-day is the materialism of the age struggling against the spiritual era that advances. Beholding the world's lack of Christianity, and the powerlessness of promises to make good husbands or wives, mind will at length demand a higher affection.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., chapter IX, page 160, lines 26-31 (unnumbered). 6th ed., chapter VIII, page 114, lines 26-31 (unnumbered).

The broad-cast power of evil so conspicuous to-day,
is the materialism of the age struggling against the spir-
itual era, that advances; beholding the world's lack
of Christianity, and the powerlessness of promises, to
make good husbands or wives, mind will at length
demand a higher affection,

NOTE

This version first appeared in the 1st edition in 1875
and it did not appear again.

Chapter VI, page 322, lines 29-32, and page 323, lines
1-2 (unnumbered).

There will ensue a fermentation over this as over many other reforms, until we get at last the clear straining of truth, and impurity and error are left among the lees. The fermentation even of fluids is Transition and reform not pleasant. An unsettled, transitional stage is never desirable on its own account. Matrimony, which was once a fixed fact among us, must lose its present slippery footing, and man must find permanence and peace in a more spiritual adherence.

NOTE

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

Chapter III, page 65, lines 20-28.

There will ensue a fermentation over this, as over many other reforms, until we get at last the clear straining of truth, and impurity and error are left among the lees. The fermentation, even of fluids, is not pleasant. An unsettled, transitional stage is never desirable on its own account. Matrimony, which was once a fixed fact among us, must lose its present slippery footing, and find permanence in a more spiritual adherence.

Transition
and reform.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter III, page 65, lines 22-30.

There will ensue a fermentation over this, as over many other reforms, until we get at last the clear straining of Truth, and impurity and error are left among the lees. The fermentation, even of fluids, is not pleasant. An unsettled, transitional stage is never desirable on its own account. Matrimony, which was once a fixed fact among us, must lose its present slippery footing, and find permanence in a more spiritual adherence.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VII, page 275, lines 18-26 (unnumbered).

There
will ensue a fermentation over this, as over many other
subjects, until we get at last the clear straining of
Truth, and impurity and error are among the lees.

The fermentation, even of fluids, is not pleasant. An
unsettled, transitional stage is never desirable on its
own account. Matrimony, that was once a fixed fact
among us, must lose its present slippery footing, and find
permanence in a more spiritual adherence.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.
16th ed., chapter IV, page 163, lines 19-27 (unnumbered).
36th ed., chapter IV, page 144, lines 19-27 (unnumbered).

and fermentation on this and many other subjects, until it settles down on an improved understanding. But the fermentation of fluids is not pleasant during this nondescript stage, and matrimony, that was once a fixed fact, is not so desirable on a slippery foundation.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., chapter IX, page 160, lines 31-32, and page 161, lines 1-3 (unnumbered).

6th ed., chapter VIII, page 114 and 115, same lines.

and ferment on this and many other subjects, until it settles down on an improved understanding. But the fermentation of fluids is not pleasant, during this nondescript stage, and matrimony that was once a fixed fact, is not so desirable on a slippery foundation.

NOTE

This version first appeared in the 1st edition in 1875 and it did not appear again.

Chapter VI, page 323, lines 2-7 (unnumbered).

The mental chemicalization, which has brought conjugal infidelity to the surface, will assuredly throw off this evil, and marriage will become purer when the scum is gone.

NOTE

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

Chapter III, page 65, lines 29-32.

The mental chemicalization which has brought conjugal infidelity to the surface, will assuredly throw off this evil, and marriage will become purer when the scum is gone.

NOTE

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

Chapter III, page 65, lines 31-32, and page 66, lines 1-2.

The mental chemicalization, which has brought conjugal infidelity to the surface, will assuredly throw off this evil, and marriage will become purer when the scum is gone.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VII, page 275, lines 27-30 (unnumbered).

The mental chemicalization, that has brought conjugal infidelity to the surface, will assuredly throw off this evil, and marriage will become purer when its scum is gone.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter IV, page 163, lines 28-31 (unnumbered). 36th ed., chapter IV, page 144, lines 28-31 (unnumbered).

The mental chemicalization that has brought infidelity to the surface will as surely throw it off, and marriage will settle down purer after the scum is expelled.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.
3rd ed., chapter IX, page 161, lines 4-6 (unnumbered).
6th ed., chapter VIII, page 115, lines 4-6 (unnumbered).

The mental chemicalization that has brought infidelity to the surface, will as surely throw it off, and marriage will settle down purer after the scum is expelled.

NOTE

This version first appeared in the 1st edition in 1875 and it did not appear again.

Chapter VI, page 323, lines 8-11 (unnumbered).

Thou art right, immortal Shakespeare, great poet of
humanity:

Sweet are the uses of adversity;
Which, like the toad, ugly and venomous,
Wears yet a precious jewel in his head.

NOTE

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

Chapter III, page 66, lines 1-5.

Thou art right, immortal Shakespeare, - great poet
of humanity:

Sweet are the uses of adversity,
Which, like the toad, ugly and venomous
Wears yet a precious jewel in his head.

NOTE

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

Chapter III, page 66, lines 3-7.

Thou art right, immortal Shakespeare, - great poet
of humanity:

Sweet are the uses of adversity,
Which, like the toad, ugly and venomous,
Wears yet a precious jewel in his head.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter VII, page 275, lines 31-32, and page 276, lines
1-3 (unnumbered).

Thou art right, O Shakespeare! -

Sweet are the uses of adversity,
Which like the toad, ugly and venomous,
Wears yet a precious jewel in its head.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.
16th ed., chapter IV, page 163, line 31, and page 164,
lines 1-3 (unnumbered).
36th ed., pages 144 and 145.

"Sweet

are the uses of adversity, which, like the toad, ugly and
venomous, wears yet a precious jewel in his head."

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
3rd ed., chapter IX, page 161, lines 6-8 (unnumbered).
6th ed., chapter VIII, page 115, lines 6-8 (unnumbered).

"Sweet are the uses of adversity, which like
the toad, ugly and venomous, wears yet a precious
jewel in his head."

NOTE

This version first appeared in the 1st edition in 1875
and it did not appear again.

Chapter VI, page 323, lines 11-13 (unnumbered).

Trials teach mortals not to lean on a material staff, -
a broken reed, which pierces the heart. We do not
half remember this in the sunshine of joy
Salutary sorrow and prosperity. Sorrow is salutary. Through
great tribulation we enter the kingdom. Trials are
proofs of God's care. Spiritual development germi-
nates not from seed sown in the soil of material hopes,
but when these decay, Love propagates anew the higher
joys of Spirit, which have no taint of earth. Each suc-
cessive stage of experience unfolds new views of divine
goodness and love.

NOTE

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

Chapter III, page 66, lines 6-16.

Trials teach mortals not to lean on an earthly staff, -
a broken reed, which pierces the heart. We do not half
remember this in the sunshine of joy and
Salutary
sorrow. prosperity. Sorrow is salutary. Through
great tribulation we enter into the kingdom. Trials are
proofs of God's care. Spiritual development germinates
not from seed sown in the soil of earthly hopes; but
when these decay, Love propagates anew the higher joys
of Spirit, which have no taint of earth. Each successive
stage of experience unfolds new views of divine goodness
and love.

NOTE

This version first appeared in the 261st edition in 1903
and it remained unchanged until the 1907 edition.

Chapter III, page 66, lines 8-18.

Trials teach mortals not to lean on an earthly staff, -
a broken reed, which pierces the heart. We do not half
remember this in the sunshine of joy and
Salutary
sorrow. prosperity. Sorrow is salutary. Through
great tribulation we enter into the kingdom. Trials are
proofs of God's care. Spiritual development germinates
not from seed sown in the soil of earthly hopes; but
when these decay, Soul propagates anew the higher joys
of Spirit, which have no taint of earth. Each successive
stage of experience unfolds new views of divine goodness
and love.

NOTE

This version first appeared in the 50th edition in 1891
and it did not change until the 261st edition in 1903.
50th ed., chapter VII, page 276, lines 4-14 (unnumbered).
226th ed., chapter III, page 66, lines 8-18.

Trials instruct mortals not to lean on an earthly staff,
- a broken reed, that pierces the heart. We do not half
remember this in the sunshine of joy and prosperity.
Sorrow is salutary. It brings the cross, but it brings
also the crown. Through great tribulation we enter into
the kingdom. Trials are proofs of God's care. Spiritual
development germinates not from seed sown in the soil
of earthly hopes; but when these decay, Soul propagates
anew the higher joys of Spirit, that have no taint of earth.
Each successive stage of experience unfolds new views
of divine goodness and power.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.
16th ed., chapter IV, page 164, lines 4-14 (unnumbered).
36th ed., chapter IV, page 145, lines 4-14 (unnumbered).

They

teach us not to lean upon earth; it is a broken reed, that pierces to the heart. We do not half remember this in the sunshine of joy and prosperity. But sorrow is more salutary, and points us from the cross to the crown prepared for those who pass to their reward through much tribulation. Trials are but proofs of God's care for his children. When spiritual development takes place it germinates not from seed sown in the soil of earthly hopes; rather do these decay to propagate anew in Spirit those higher joys that have no taint of earth; and thus our experiences go up higher, and a point is won in progress.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., chapter IX, page 161, lines 8-20 (unnumbered). 6th ed., chapter VIII, page 115, lines 8-20 (unnumbered).

They teach us not to lean upon earth, it is a broken reed, that pierces to the heart. We do not half remember this in the sunshine of joy and prosperity. But sorrow is more salutary, and points us from the cross to the crown prepared for those who pass to their reward through much tribulation. Trials are but proofs of God's care for his children. When spiritual development takes place it germinates not from seed sown in the soil of earthly hopes; rather do these decay to propagate anew in Spirit those higher joys that have no taint of earth, and thus our experiences go up higher, and a point is won in progress.

NOTE

This version first appeared in the 1st edition in 1875 and it did not appear again.

Chapter VI, page 323, lines 13-24 (unnumbered).

Amidst gratitude for conjugal felicity, it is well to remember how fleeting are human joys. Amidst conjugal infelicity, it is well to hope, pray, and wait patiently on divine wisdom to point out the path.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged thereafter.

Chapter III, page 66, lines 17-20.

Amidst gratitude for conjugal felicity, it is well to remember how fleeting are human joys. Amidst conjugal infelicity, it is well to hope, pray, and wait patiently on divine Wisdom to point out the path.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter III, page 66, lines 19-22.

Amidst gratitude for conjugal felicity, it is well to remember how fleeting are human joys. Amidst conjugal infelicity, it is well to hope, and wait patiently on the Lord.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 226th edition in 1902.
16th ed., chapter IV, page 164, lines 15-18 (unnumbered).
36th ed., chapter IV, page 145, lines 15-18 (unnumbered).
50th ed., chapter VII, page 276, lines 15-18 (unnumbered).

In conjugal felicity it is well to remember how fleeting are the joys of earth, and be grateful for them. In conjugal infelicity, separate not if there is no moral demand for this.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., chapter IX, page 161, lines 21-24 (unnumbered). 6th ed., chapter VIII, page 115, lines 21-24 (unnumbered).

In conjugal felicity, it is well to remember how fleeting are the joys of earth, and be grateful for them. In conjugal infelicity, separate not if there is no moral demand for this;

NOTE

This version first appeared in the 1st edition in 1875 and it did not appear again.

Chapter VI, page 323, lines 25-28 (unnumbered).

Husbands and wives should never separate if there is no Christian demand for it. It is better to await the logic of events than for a wife precipitately
Patience
is wisdom to leave her husband or for a husband to leave his wife. If one is better than the other, as must always be the case, the other pre-eminently needs good company. Socrates considered patience salutary under such circumstances, making his Xantippe a discipline for his philosophy.

NOTE

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

Chapter III, page 66, lines 21-29.

Husbands and wives should never separate, if there is no Christian demand for it. It is better to await the logic of events, than for a wife precipitately to leave her husband, or for a husband to leave his wife. If one is better than the other, as must always be the case, the other pre-eminently needs good company. Socrates considered patience salutary under such circumstances, making his Xantippe a discipline for his philosophy.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter III, page 66, lines 23-32.

Husbands and wives should never separate, if there is no Christian demand for it. It is better to await the logic of events, than for a wife precipitately to Xantippe. leave her husband, or a husband his wife. If one is better than the other, as must always be the case, the other pre-eminently needs good company. Socrates considered patience salutary under such circumstances, making his Xantippe a discipline for his philosophy.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VII, page 276, lines 19-26 (unnumbered).

O husbands and wives, never separate, if there is no Christian demand for it. It is better to await the logic of events, than for a wife precipitately to leave her husband, or a husband his wife. If one is better than the other (as must always be the case) the other pre-em-inently needs good company. Socrates considered patience salutary under such circumstances, making his Xantippe a discipline for his philosophy.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter IV, page 164, lines 19-26 (unnumbered). 36th ed., chapter IV, page 145, lines 19-26 (unnumbered).

Far better await the logic of events than for a wife precipitately to leave a husband, or a husband his wife; for, if one is better than the other, this other pre-eminently needs good company. Socrates considered patience salutary under such circumstances, making his Xanthippe a discipline for his philosophy.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., chapter IX, page 161, lines 24-29 (unnumbered). 6th ed., chapter VIII, page 115, lines 24-29 (unnumbered).

far better await the logic of events,
than for a wife precipitately to leave a husband, or a
husband his wife, for if one is better than the other,
this other pre-eminently needs good company. Socrates
considered patience salutary under such circumstances,
making his Xanthippe a discipline for his philosophy.

NOTE

This version first appeared in the 1st edition in 1875
and it did not appear again.

Chapter VI, page 323, lines 28-32, and page 324, line 1
(unnumbered).

Sorrow has its reward. It never leaves us
The gold and dross where it found us. The furnace separates
the gold from the dross that the precious metal may
be graven with the image of God. The cup our Father
hath given, shall we not drink it and learn the lessons
He teaches?

NOTE

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

Chapter III, page 66, lines 30-32, and page 67, lines 1-3.

Sorrow has its reward. It never leaves us where it
found us. The furnace separates the gold from the
dross, that the precious metal may be graven
with the image of God. The cup our Father
hath given, shall we not drink it, and learn the lessons
He teaches?

NOTE

Sorrow has its reward. It never leaves us where it found us. The furnace separates the gold from the dross, that the precious metal may be graven with the image of God. The cup our Father hath given, shall we not drink it, and learn the lesson He teaches?

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter IV, page 164, lines 27-31 (unnumbered). 36th ed., chapter IV, page 145, lines 27-31 (unnumbered).

Sorrow has
its reward, and never leaves man where it found him;
it is the furnace that separates the gold from the dross,
and gives back the image of God. The cup our Father
hath given, shall we not drink it, and learn the lesson
He inculcates?

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
3rd ed., chapter IX, page 161, lines 29-32, and page 162,
lines 1-2 (unnumbered).

6th ed., chapter VIII, pages 115 and 116, same lines.

Sorrow has its reward, and never leaves man where it found him; it is the furnace that separates the gold from the dross, and gives back the image of God. The cup our Father hath given, shall we not drink it? and learn the lesson He inculcates.

NOTE

This version first appeared in the 1st edition in 1875 and it did not appear again.

Chapter VI, page 324, lines 2-6 (unnumbered).

When the ocean is stirred by a storm, then the clouds
lower, the wind shrieks through the tightened shrouds,
and the waves lift themselves into mountains.
We ask the helmsman: "Do you know your Weathering
the storm
course? Can you steer safely amid the storm?" He
answers bravely, but even the dauntless seaman is not
sure of his safety; nautical science is not equal to the
Science of Mind. Yet, acting up to his highest under-
standing, firm at the post of duty, the mariner works on
and awaits the issue. Thus should we deport ourselves
on the seething ocean of sorrow. Hoping and work-
ing, one should stick to the wreck, until an irresistible
propulsion precipitates his doom or sunshine gladdens
the troubled sea.

NOTE

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

Chapter III, page 67, lines 4-17.

If the ocean is stirred by a storm, the clouds lower,
the wind shrieks through the tightened shrouds, and
waves lift themselves into mountains. We ask
the helmsman: "Do you know your course?" Weathering
the storm.
Can you steer safely amid the storm?" He answers
nobly; but the brave, dauntless seaman is not sure of
his fate. Nautical science is not equal to the Science of
Mind; yet, acting up to his highest understanding, firm
at the post of duty, the mariner works on, and awaits
the issue. Thus should we deport ourselves on the
seething ocean of sorrow. Hoping and working, we
should stick to the wreck, until an irresistible propul-
sion precipitates our doom, or sunshine gladdens the
sea.

NOTE

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

Chapter III, page 67, lines 7-20.

If the ocean is stirred by a storm, the clouds lower,
the wind shrieks through the tightened shrouds, and
waves lift themselves into mountains. We ask
the helmsman: "Do you know your course?" Sunshine
and storm.
Can you steer safely amid the storm?" He answers
nobly; but the brave, dauntless seaman is not sure of
his fate. Nautical science is not equal to the Science of
Mind; yet, acting up to his highest understanding, firm
at the post of duty, the mariner works on, and awaits
the issue. Thus should we deport ourselves on the
seething ocean of sorrow. Hoping and working, we
should stick to the wreck, until an irresistible propul-
sion precipitates our doom, or sunshine gladdens the
sea.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter VII, page 277, lines 1-14 (unnumbered).

If the ocean is stirred by a storm, the clouds lower, the wind screams through the tightened shrouds, and waves lift themselves to mountains. We ask the helmsman: "Do you know your course? Can you steer safely amid the storm?" He answers nobly; but the brave dauntless seaman is not sure of his fate. Nautical science is not equal to the Science of Mind; yet, acting up to his highest understanding, firm at the post of duty, the mariner works on, and awaits the issue.

Thus should we deport ourselves on the seething ocean of sorrow. Hoping and working, we should stick to the wreck, until the logic of events precipitates our doom, or sunshine gladdens the wave.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter IV, page 164, line 32, and page 165, lines 1-12 (unnumbered).

36th ed., chapter IV, pages 145 and 146, same lines.

When the ocean is stirred by a storm, the clouds lower, the wind screams through the straitened canvas, and waves lift themselves to mountains, we ask the helmsman, "Do you know your course, and can you steer your vessel amid the storm?" Even the dauntless seaman is not sure of his fate, well knowing the science of navigation is not equal to the science of God; but acting up to his highest understanding, firm at the post of duty, awaits the issue. Thus should we deport ourselves in the seething ocean of sorrow, hoping and working, stick to the wreck, until the logic of events precipitates the doom, or sunshine gladdens the wave.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., chapter IX, page 162, lines 3-14 (unnumbered). 6th ed., chapter VIII, page 116, lines 3-14 (unnumbered).

When the ocean is stirred by a storm, the clouds lower, the wind screams through the straitened canvas, and waves lift themselves to mountains, we ask the helmsman, "Do you know your course, and can you steer your vessel amid the storm?" Even the dauntless seaman is not sure of his fate, well knowing the science of navigation is not equal to the Science of God; but acting up to his highest understanding, firm at the post of duty, awaits the issue. Thus should we deport ourself in the seething ocean of sorrow, hoping and working, stick to the wreck, until the logic of events precipitates the doom, or sunshine gladdens the wave.

NOTE

This version first appeared in the 1st edition in 1875 and it did not appear again.

Chapter VI, page 324, lines 7-19 (unnumbered).

The notion that animal natures can possibly give force
to character is too absurd for consideration, when we
remember that through spiritual ascendancy
our Lord and Master healed the sick, raised Spiritual
power
the dead, and commanded even the winds and waves to
obey him. Grace and Truth are potent beyond all other
means and methods.

NOTE

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

Chapter III, page 67, lines 18-24.

The notion that animal natures can possibly give force to character is too absurd for consideration, when we remember that our Lord and Master healed the sick, raised the dead, and commanded even the winds and waves to obey him, through spiritual ascendancy. Grace and Truth are potent beyond all other means and methods.

Spiritual
power.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter III, page 67, lines 21-27.

The notion that animal natures can possibly give force to character is too absurd for consideration, when we remember that our Lord and Master healed the sick, raised the dead, and commanded even the winds and waves to obey him, through spiritual ascendancy. Grace and Truth are potent beyond all other means and methods. Animality.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VII, page 277, lines 15-21 (unnumbered).

The possibility that animal natures give force to character is too absurd for consideration, when we remember that our Lord and Master healed the sick, raised the dead, and commanded even the winds and waves to obey him, through spiritual ascendancy. Grace and Truth are potent beyond all other means or methods.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. Chapter IV, page 165, lines 13-18 (unnumbered) - 16th ed. By the 36th edition it was page 146.

The possibility that animal natures give more force to character than the spiritual is too absurd to consider, when we remember the exemplar of man healed the sick, raised the dead, and commanded even the winds and waves to obey him, through the ascendancy of the spiritual over the material. What we avail ourselves of God is as potent with us as it was with Jesus,

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., chapter IX, page 162, lines 15-21 (unnumbered). 6th ed., chapter VIII, page 116, lines 15-21 (unnumbered).

The possibility that animal natures give more force to character than the spiritual, is too absurd to consider, when we remember the exemplar of man healed the sick, raised the dead, and commanded even the winds and waves to obey him, through the ascendancy of the spiritual over the material. What we avail ourselves of God, is as potent with us as it was with Jesus,

NOTE

This version first appeared in the 1st edition in 1875 and it did not appear again.

Chapter VI, page 324, lines 20-26 (unnumbered).

The lack of spiritual power in the limited demonstration of popular Christianity does not put to silence the labor of centuries. Spiritual, not corporeal, consciousness is needed. Man delivered from sin, disease, and death presents the true likeness or spiritual ideal.

NOTE

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

Chapter III, page 67, lines 25-29.

The lack of spiritual power, in the limited demonstration of popular Christianity, puts not to silence the labor of centuries. Corporeal consciousness is not so much needed as spiritual. Man delivered from sin, disease, and death, presents the true likeness or spiritual ideal.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 1907 edition.

Chapter III, page 67, lines 28-32.

The manifest lack of spiritual power, in the limited demonstration of popular Christianity, puts to shame the labor of centuries. Corporeal consciousness is not so much needed as spiritual. Think of the orange just eaten, of which only the pleasant material sensation is left. Then think of man as spiritual, apart from all sin, sorrow, pain, and death, - and you have the metaphysical idea of man as created by divine Love.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter III, page 67, lines 28-32, and page 68, lines 1-3.

The manifest lack of spiritual power, in the limited demonstration of popular Christianity, puts to shame the labor of centuries. Corporeal consciousness is not so much needed as spiritual. Think of thyself as the orange just eaten, of which only the pleasant idea is left.

NOTE

This version first appeared in the 108th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter VII, page 277, lines 22-27 (unnumbered).

The manifest lack of spiritual strength, in the limited demonstration of popular Christianity, puts to shame the labor of centuries. Corporeal consciousness is not so much needed as spiritual. Think of thyself as the orange just eaten, of which only the pleasant idea is left.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 108th edition in 1896. Chapter VII, page 277, lines 22-27 (unnumbered).

The manifest lack of spiritual strength in the limited demonstration of popular Christianity puts to shame the labor of centuries. Personal consciousness is not so much needed as spiritual. Think of thyself as the orange just eaten, of which only the pleasant idea is left.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter IV, page 165, lines 19-23 (unnumbered). 36th ed., chapter IV, page 146, lines 19-23 (unnumbered).

and our want
of spiritual strength speaks the rebuke it deserves, and
our limited demonstration puts to shame the labor of
centuries. We should hold our body, not so much in
personal as spiritual consciousness, even as the orange
we have just eaten, and of which only the idea is left;
then would there be neither pain nor sin.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
3rd ed., chapter IX, page 162, lines 21-27 (unnumbered).
6th ed., chapter VIII, page 116, lines 21-27 (unnumbered).

and our want of spiritual strength speaks the rebuke it deserves; and our limited demonstration puts to shame the labor of centuries. We should hold our body not so much in personal, as spiritual consciousness, even as the orange we have just eaten, and of which only the idea is left, then would there be neither pain nor sin.

NOTE

This version first appeared in the 1st edition in 1875 and it did not appear again.

Chapter VI, page 324, lines 27-32, and page 325, line 1 (unnumbered).

Systems of religion and medicine treat of physical pains and pleasures, but Jesus rebuked the suffering from any such cause or effect. The epoch approaches when the understanding of the truth of being will be the basis of true religion. At present mortals progress slowly for fear of being thought ridiculous. They are Basis of true religion slaves to fashion, pride, and sense. Sometime we shall learn how Spirit, the great architect, has created men and women in Science. We ought to weary of the fleeting and false and to cherish nothing which hinders our highest selfhood.

NOTE

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

Chapter III, page 67, lines 30-32, and page 68, lines 1-8.

Systems of religion and medicine treat of physical pains and pleasures, but Jesus rebuked the suffering from any such cause or effect. The epoch Basis of true religion. approaches when this understanding will be the basis of true religion. At present mortals progress slowly for fear of being thought ridiculous. They are slaves to fashion, pride, and sense. Sometime we shall learn how Spirit, the great architect, has created men and women in Science. We ought to weary of the fleeting and false, and cherish nothing which hinders our highest selfhood.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 1907 edition.

Chapter III, page 68, lines 1-11.

Religious and medical systems perpetuate the necessity of physical pains and pleasures, but Jesus banished the belief in any such pains or pleasures. The Basis of true religion. epoch approaches when this understanding will be the basis of true religion. At present we live ridiculously, for fear of being thought ridiculous. We are slaves to fashion, appetite, and sense. Sometime we shall learn how Spirit, the great architect, has created men and women in Science. We ought to weary of the fleeting and false, and cherish nothing which hinders one's highest selfhood.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter III, page 68, lines 4-14.

Religious and medical systems perpetuate the necessity of physical pains and pleasures, but Jesus banishes the belief in any such pains or pleasures. The epoch approaches when this understanding will be the basis of true religion. At present we live ridiculously, for fear of being thought ridiculous. We are slaves to fashion, appetite, and sense. In the future we shall learn how Spirit, the great architect, creates men and women who are too good to be blotted out. We ought to weary of the fleeting and false, and cherish nothing which hinders one's highest selfhood.

Evil perpetuation.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VII, page 277, lines 28-32, and page 278, lines 1-6 (unnumbered).

Religious and medical systems maintain the necessity of personal pains and pleasures, but Jesus banishes the thought of any such pains or pleasures. The epoch approaches when this understanding will be the basis of true religion. At present we live ridiculously, for fear of being thought ridiculous. We are slaves to fashion, appetite, and sense. In the future we shall learn how Spirit, the great architect, creates men and women who are too good to be blotted out. We ought to weary of the fleeting and false, and cherish nothing that hinders one's highest selfhood.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter IV, page 165, lines 24-32 and page 166, lines 1-2 (unnumbered).

36th edition - pages 146 and 147.

physic and systems of doctrines treat of the pleasures and pains of personal sense; but Christ takes them all away, and the epoch approaches when to understand this Principle of being will form the basis of all harmony and progress. At present we live ridiculously for fear of being thought ridiculous; are slaves to fashion, appetite, and sense. In the future we shall learn Soul is an architect that makes men and women beautiful, noble, and not to be blotted out. We ought to weary of the fleeting and false, hence, of personal sense, and cherish nothing that hinders our highest self-hood.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., chapter IX, page 162, lines 27-32, and page 163, lines 1-6 (unnumbered).

6th ed., chapter VIII, page 116, lines 27-32, and page 117, lines 1-6 (unnumbered).

Systems of physic and systems of doctrines treat of the pleasures and pains of personal sense; but Christ takes them all away, and the epoch approaches when to understand this Principle of being, will form the basis of all harmony and progress. At present we live ridiculously for fear of being thought ridiculous; are slaves to fashion, appetite, and sense; in the future we shall learn Soul is an architect that makes men and women beautiful, noble, and not to be blotted out. We ought to weary of the fleeting and false, hence, of personal sense, and cherish nothing that hinders our highest self-hood.

NOTE

This version first appeared in the 1st edition in 1875 and it did not appear again.

Chapter VI, page 325, lines 1-12 (unnumbered).

Jealousy is the grave of affection. The presence of mistrust, where confidence is due, withers the flowers of Eden and scatters love's petals to decay. Be not in haste to take the vow "until death do us part." Consider its obligations, its responsibilities, its relations to your growth and to your influence on other lives.

NOTE

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

Chapter III, page 68, lines 9-15.

Jealousy is the grave of affection, - the presence of mistrust, where confidence is due, withers the flowers of Eden, and scatters love's petals to decay. Be not in haste to take the vow "until death do us part." Consider its obligations, its responsibilities, its relations to your own growth and your influence on other lives.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 1907 edition.
Chapter III, page 68, lines 12-18.

Jealousy is the grave of affection. The presence of mistrust, where confidence is due, touches with its mildew the flowers of Eden, and scatters love's petals to decay.

Be not in haste to take the vow, "until death do us part." Consider well its obligations, its responsibilities, and its relations to your own growth and your influence on other lives; but when this vow is taken, preserve it stainless.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter III, page 69, lines 9-12 and 17-21.

Jealousy is the grave of affection. The presence of mistrust, where confidence is due, touches with its mildew the flowers of Eden, and scatters love's petals to decay.

Be not in haste to take the vow, "until death do us part." Consider well its obligations, its responsibilities, and its relations to your own growth and your influence on other lives; but when your vows are taken, preserve them stainless.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter VII, page 279, lines 1-4 and 9-13 (unnumbered).

Jealousy is the grave of affection. The presence of mistrust, where confidence is due, touches with its mildew the flowers of Eden, and scatters love's petals to decay.

Be not in haste to take the vow, "until death do us part." Consider well its obligations, its responsibilities, and its relations to your own growth and your influence on other lives; but when your vows are taken, preserve them stainless.

"Judge before friendship, then confide till death."

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 83rd edition in 1894. Chapter VII, page 279, lines 1-4 and 9-14 (unnumbered).

Jealousy is the grave of affection. Mistrust, where confidence is due, touches with mildew the flowers of Eden, and scatters love's petals to decay.

Be not in haste to take the vow, "until death do us part." Consider well its obligations, its responsibilities, and its relations to your future happiness; and when your vows are taken, preserve them stainless.

"Judge before friendship, then confide till death."

In this spirit sings the Scotch poet: -

It's we two, it's we two for aye,
All the world, and we two, and Heaven be our stay!
Like a laverock in the lift, sing, O bonny bride!
All the world was Adam once, with Eve by his side.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter IV, page 166, lines 31-32, and page 167, lines 1-8 (unnumbered). 36th ed., chapter IV, page 147, lines 31-32, and page 148, lines 1-8 (unnumbered).

Jealousy is the
grave of affection; mistrust, where confidence is due,
touches with mildew the flowers of Eden, and scatters to
the four winds the leaves of love.

Be not in haste to take the vow, "until death
do us part," but consider well its obligations, responsi-
bilities, and relations to all your future happiness.
"Judge before friendship, then confide till death."

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
3rd ed., chapter IX, page 163, lines 23-26 and 29-32
(unnumbered).
6th ed., chapter VIII, page 117, lines 23-26 and 29-32
(unnumbered).

Jealousy is the grave of affection; mistrust where confidence is due touches with mildew the flowers of Eden, and scatters to the four winds the leaves of love.

be not in haste to take the vow, "until death do us part," but consider well its obligations, responsibilities, and relations to all your future happiness; "judge before friendship, then confide till death."

NOTE

This version first appeared in the 1st edition in 1875 and it did not appear again.

Chapter VI, page 325, lines 29-32 and page 326, lines 3-7 (unnumbered).

I never knew more than one individual who believed in agamogenesis; she was unmarried, a lovely character, was suffering from incipient insanity, and Insanity and agamogenesis a Christian Scientist cured her. I have named her case to individuals, when casting my bread upon the waters, and it may have caused the good to ponder and the evil to hatch their silly innuendoes and lies, since salutary causes sometimes incur these effects. The perpetuation of the floral species by bud or cell-division is evident, but I discredit the belief that agamogenesis applies to the human species.

NOTE

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

Chapter III, page 68, lines 16-26.

I never knew more than one individual who believed in agamogenesis; she was unmarried, a lovely character, was suffering from incipient insanity, and a ~~Insanity and~~ agamogenesis. Christian Scientist cured her. I have named her case to individuals, when casting my bread upon the waters, and it may have caused the good to ponder, - and the evil to hatch their silly innuendoes and lies, - since salutary causes sometimes incur these effects. The perpetuation of the floral species by bud or cell-division is evident, but I discredit the belief that agamogenesis applies to the human species.

NOTE

This version first appeared in the 279th edition in 1903 and it remained unchanged until the 1907 edition.

Chapter III, page 68, lines 19-29.

I never knew but one individual who believed in agamogenesis; and that one was a patient suffering from incipient insanity, and a Christian Scientist Insanity and agamogenesis. cured her. I have named this case to individuals, when casting my bread upon the waters, and it may have caused the good to ponder, - and the evil to hatch their silly innuendoes and lies, - since salutary causes generally incur these effects. The perpetuation of the floral species by bud or cell-division is evident, but I discredit the belief that agamogenesis applies to the human species.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 279th edition in 1903. Chapter III, page 68, lines 19-29.

I never knew of but one person who believed in
agamogenesis; that one was a patient suffering from
incipient insanity, and a Christian Scientist
Insanity and
agamogenesis. cured her. I have named this case to indi-
viduals, when casting my bread upon the waters, and
it may have caused the good to ponder, - and the evil
to hatch their silly innuendoes and lies, - since salutary
causes generally incur these effects. The perpetuation
of the floral species by bud or cell-division is evident,
but I discredit the belief that agamogenesis applies to
the human species.

NOTE

This version first appeared in the 261st edition in 1903
and it remained unchanged until the 265th edition in 1903.
Chapter III, page 68, lines 19-29.

Christian Science presents unfoldment, not accretion; it manifests no material growth from molecule to mind, but an impartation of the divine Mind to man God's creation intact and the universe. Proportionately as human generation ceases, the unbroken links of eternal, harmonious being will be spiritually discerned, and man, not of the earth earthly but coexistent with God, will appear. The scientific fact that man and the universe are evolved from Spirit, and so are spiritual, is as fixed in divine Science as is the proof that mortals gain the sense of health only as they lose the sense of sin and disease. Mortals can never understand God's creation while believing that man is a creator. God's children already created will be cognized only as man finds the truth of being. Thus it is that the real, ideal man appears in proportion as the false and material disappears. No longer to marry or to be "given in marriage" neither closes man's continuity nor his sense of increasing number in God's infinite plan. Spiritually to understand that there is but one creator, God, unfolds all creation, confirms the Scriptures, brings the sweet assurance of no parting, no pain, and of man deathless and perfect and eternal.

NOTE

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

Chapter III, page 68, lines 27-32, and page 69, lines 1-16.

Christian Science presents unfoldment, not accretion; it manifests no material growth from molecule to mind, but an impartation of the divine Mind to man and the universe. Proportionately as human generation ceases, the unbroken links of eternal harmonious being will be spiritually discerned; and man not of the earth earthly but coexistent with God will appear. The scientific fact that man and the universe are evolved from Spirit - God - and so are spiritual and good, is as fixed in divine Science as is the proof that mortals gain the sense of health and heaven only as they lose the sense of sin, disease, and matter. Mortals can never understand God's creation while believing that man is a creator. His children already created will be cognized only as man seeks and finds the truth of his own being. Thus it is that the real, ideal man appears in proportion as mortals, or the false and material, disappear. To no longer marry or be "given in marriage" neither closes man's continuity, nor his sense of increasing number in God's infinite plan. Spiritually to understand there is but one creator - God - unfolds His creation, confirms the Scriptures, brings the sweet assurance of no parting, no pain, and man perfect and eternal.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.

Chapter III, page 68, lines 30-32, and page 69, lines 1-20.

Christian Science presents unfoldment, not accretion; it manifests no material growth from molecule to mind, but an impartation of the divine Mind to man and the universe. Proportionately as human generation ceases, the unbroken links of eternal harmonious being will be spiritually discerned; and man not of the earth earthly but coexistent with God will appear. The scientific fact that man and the universe are evolved from Spirit - God - and so are spiritual and good, is as fixed in divine Science as is the proof that mortals gain the sense of health and heaven only as they lose the sense of sin, disease, and matter. Mortals can never understand God's creation while believing that man is a creator. His children already created will be cognized only as man seeks and finds the truth of his own being. Thus it is that the real, ideal man appears in proportion as mortals, or the false and material, disappear. To no longer "marry or be given in marriage" neither closes man's continuity, nor his sense of increasing number in God's infinite plan. Spiritually to understand that there is but one creator - God - unfolds His creation, confirms the Scriptures, and brings the sweet assurance of no parting, no pain, and man perfect and eternal, - thus fulfilling Christ's command, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

God's crea-
tion intact.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 265th edition in 1903. Chapter III, page 68, lines 30-32, and page 69, lines 1-23.

If Christian Scientists educate their own offspring spiritually, they can educate others spiritually and not conflict with the scientific sense of God's creation. Some day the child will ask his parent: "Do you keep the First Commandment? Do you have one God and creator, or is man a creator?" If the father replies, "God creates man through man," the child may ask, "Do you teach that Spirit creates materially, or do you declare that Spirit is infinite, therefore matter is out of the question?" Jesus said, "The children of this world marry, and are given in marriage: But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage."

NOTE

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

Chapter III, page 69, lines 17-30.

If Christian Scientists educate their own offspring spiritually, they can educate others spiritually, and not conflict with their sense of God's creation. Some day the child will ask his parent, Do you keep the First Commandment? Do you have one God and creator, or is man a creator? If the father replies, God creates man through man, the child may ask, Do you teach that Spirit creates materially, or do you declare that there is no matter? Jesus said, "The children of this world marry, and are given in marriage: But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage."

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.
Chapter III, page 69, lines 21-33.

If Christian Scientists educate their own offspring spiritually, they can educate others spiritually, and not conflict with their sense of God's creation. Some day the child will ask his parent, Do you keep the First Commandment? Do you have one God and creator, or is man a creator? If the father replies, God creates man through man, the child may ask, Do you teach that Spirit creates materially, or do you declare that there is no matter?

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 265th edition in 1903. Chapter III, page 69, lines 24-32.

