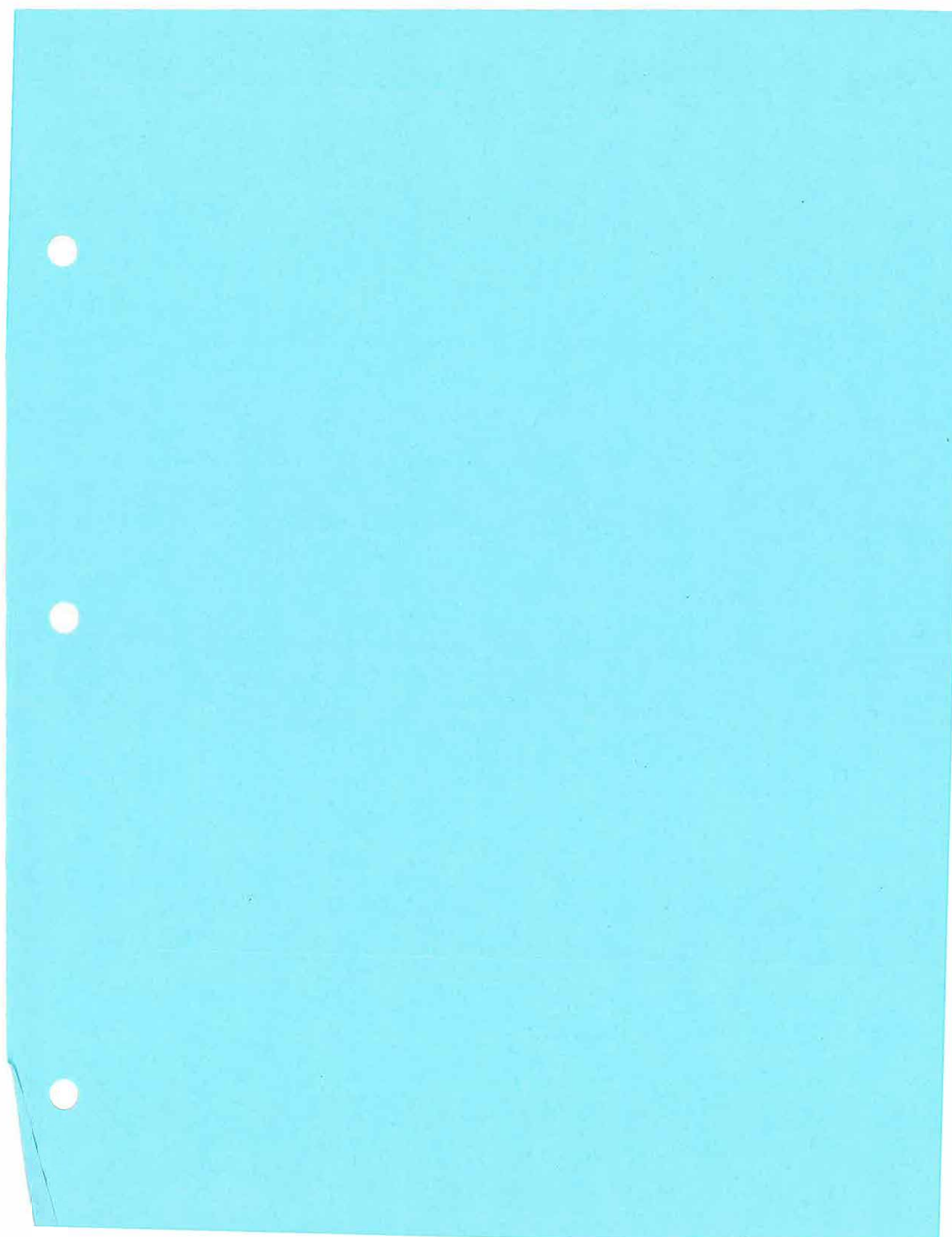


Chapter 4

1 of 2

CS vs Specialism
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CHAPTER IV

CHRISTIAN SCIENCE VERSUS SPIRITUALISM

And when they shall say unto you,
Seek unto them that have familiar spirits,
And unto wizards that peep and that mutter;
Should not a people seek unto their God? - ISAIAH.

Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil. - JOHN.

NOTE

This version first appeared in the 1910 edition and it remained unchanged thereafter.

Chapter IV, page 70, lines unnumbered before first paragraph.
The quoted lines from Isaiah and John are all in italics, except for the two names of Isaiah and John.

CHAPTER IV

CHRISTIAN SCIENCE AND SPIRITUALISM

And when they shall say unto you,
Seek unto them that have familiar spirits,
And unto wizards that peep and that mutter;
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NOTE

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

Chapter IV, page 70, lines unnumbered before first paragraph. The lines from the two quotations are all in italics except for the names Isaiah and John.

CHAPTER IV.

CHRISTIAN SCIENCE AND SPIRITUALISM.

And when they shall say unto you,
Seek unto them that have familiar spirits,
And unto wizards that peep and that mutter;
Should not a people seek unto their God?
For the living to the dead? - ISAIAH

Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil. - JOHN.

NOTE

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

Chapter IV, page 70, lines unnumbered before first paragraph. The lines from the two quotations are all in italics except the two names of Isaiah and John.

CHAPTER VI.

CHRISTIAN SCIENCE AND SPIRITUALISM.

AND when they shall say unto you,
Seek unto them that have familiar spirits,
And unto wizards that peep and that mutter;
Should not a people seek unto their God?
For the living to the dead? - ISAIAH.

VERILY, verily I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil. ˆ JESUS.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 236, lines unnumbered before first paragraph. None of the lines are in italics in this version.

CHAPTER VIII.

IMPOSITION AND DEMONSTRATION.

I HAVE turned your attention to this sublimely affecting subject, of our vital connection with God, not for the purpose of awakening temporary fervor, but that we may feel the urgent duty of cherishing these convictions. If this truth becomes a reality to us, we shall be conscious of having received a new Principle of Life. - CHANNING.

NEVER the Spirit was born; the Spirit shall cease to be never;

Never was time it was not; End and Beginning are dreams;

Birthless and deathless and changeless remaineth the Spirit forever;

Death hath not touched it at all, dead though the house of it seems!

EDWIN ARNOLD'S translation of Bhagavad-Gitā.

AND when they shall say to you,

"Inquire of the necromancers and the wizards,

That chirp and that murmur;"

(Then say ye) Should not a people inquire of their God?

Should they inquire of the dead for the living?

ISAIAH. Noye's Translation.

MEN saw the thorns on Jesus' brow,

But angels saw the roses.

JULIA WARD HOWE.

NOTE

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

16th ed., chapter VII, page 234, lines unnumbered before first

chapter VIII, same page, by the 21st edition in 1886.

MORTAL existence is an enigma. Every day is a mystery. The testimony of the corporeal senses cannot inform us what is real and what is delusive, but the revelations of Christian Science unlock the treasures of Truth. Whatever is false or sinful can never enter the atmosphere of Spirit. There is but one Spirit. Man is never God, but spiritual man, made in God's likeness, reflects God. In this scientific reflection the Ego and the Father are inseparable. The supposition that corporeal beings are spirits, or that there are good and evil spirits, is a mistake.

NOTE

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

Chapter IV, page 70, lines 1-11.

MORTAL existence is an enigma. Every day is a mystery. The testimony of the corporeal senses cannot inform us what is real and what is delusive, but the revelations of Christian Science unlock the treasures of Truth. Whatever is false or sinful The infinite one Spirit. can never enter the atmosphere of Spirit. There is but one Spirit. Man is never God; but spiritual man, made in His likeness, reflects God. In this scientific reflection the Ego and the Father are inseparable. The supposition that corporeal beings are spirits, or that there are good and evil spirits, is a mistake.

NOTE

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

Chapter IV, page 70, lines 1-11.

MORTAL existence is an enigma. Every day is a mystery. The testimony of the corporeal senses cannot inform us what is real and what is One Spirit. delusive, but the revelations of Christian Science unlock the treasures of Truth. Whatever is false or sinful can never enter the atmosphere of Spirit. There is but one Spirit. Man is never God; but spiritual man, made in His likeness, reflects God. In this Scientific reflection the Ego and the Father are inseparable. The supposition that corporeal beings are spirits, or that there are good and evil spirits, is a mistake.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 236, lines 1-11 (unnumbered).

MORTAL life is an enigma. Every day is a mystery. The testimony of the senses cannot inform us what is reality and what is delusion; but the revelations of Science unlock the treasures of Truth. Whatever is false or sinful can never enter the atmosphere of Spirit.

Spirit is God, and there is no room for more than One Infinite. Man is never God, but reflects Him, as the idea reflects its Principle, wherein the Ego and Father are one, in the sense of scientific inseparability.

Rejecting a personal God, only to make a God of persons, is equally fatal to the Science of Being. The supposition that persons are spirits is a mistake, since Spirit is God, and there is but One. The belief in good or evil spirits belongs to the dark ages. There is no evil in Spirit.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII, page 234, lines 1-6, and page 235, lines 17-20, and page 236, lines 18-23 (unnumbered). (Imp. & Dem.) 21st ed., chapter VIII, same pages and lines.

CHAPTER VII. (Chapter I in 6th ed.)

IMPOSITION AND DEMONSTRATION.

PHENOMENA not understood surround us, every day is a mystery, while we are pecking our shells to learn somewhat of our surroundings and to enter the vast laboratory of the real.

When we become Spirit we shall have but one mind, for there is no room for more if that One is infinite. Do we yet understand that saying, "I and Father are one"? We must reckon the I from the stand-point of a Principle, and leave the form, as it is the reflection of life and intelligence.

Rejecting a personal God, to make a God of persons, is equally fatal to the science of being. That persons are "spirits" is a mistake, for Spirit is God, and there is but one God. A belief in "spirits" belongs to the darker ages. There is no evil in Spirit.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 6th edition in 1886. 3rd ed., vol, 2, chapter VII, (Imp & Dem.), page 47, lines 1-4 (as well as chapter number and title), and page 48, lines 2-7, and lines 30-32, and page 49, lines 1-2 (unnumbered). 6th ed., vol. 2, chapter I, page 1, lines 1-4, and page 2, lines 2-7 and lines 30-32, and page 3, lines 1-2 (unnumbered).

CHAPTER I.

METAPHYSICS versus PHYSIOLOGY.

IMPOSITION AND DEMONSTRATION.

PHENOMENA not understood surround us, every day is a mystery, then must we be laughed at for pecking our shell to learn somewhat of our surroundings. Principle and idea are the sum total of Metaphysics; but to enter this vast laboratory of the real we must start with the explanation of both God and man.

When we become Spirit, we shall be infinite, and One, for there is no room for more than one, if that One is infinite; do we yet understand the Principle of that saying, "I and the Father are one"? We must reckon the I, from the stand-point of a Principle and leave individuality without Life or Intelligence.

Rejecting a personal God, to make a God of persons, is equally fatal to the science of being. That persons are "spirits," is a mistake, Spirit is God, and there is but one God "spirits" are beliefs that belong to the darker ages, and to demonology.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter 6, lines 1-6 (plus chapter number, book sub-

title, and chapter title), and page 7, lines 18-23, and page 8, lines 25-30 (unnumbered).

ALSO NOTE

A comma has been added after the word 'mistake' on line 28 to reflect the errata page. However, on the same line the errata page does not indicate any change in the punctuation or in capitalization to follow the word 'God' and to precede "spirits". Thus it is presented just as it exists in this 2nd edition. It is assumed a comma should follow 'God'.

CHAPTER II.

IMPOSITION AND DEMONSTRATION.

PHENOMENA not understood belong to the things that are, but which we venture not to explain, not having gained their origin and specific character from science. That which is real is not characterized by 'ism or belief; and the understanding grasping a subject is satisfied to name it only as it names itself. Phenomena based on science produce good results only, and never the opposite; this rule is invariable, and should measure every calculation.

When we are Spirit we shall have gained the high import of this Scripture, "I and the Father are one," and shall find, too, this oneness occasions no loss of identity, but that "I" signifies Spirit and not matter, Principle and not person, Soul and not body, even the Intelligence represented by all ideas,

persons called "spirits," instead of Principle that is Spirit and Truth, are their trust, while a belief in "spirits" belongs to the darker ages, and is demonology. There is but one Spirit, viz., God, Truth; in other words, Wisdom, Life, and Love.

NOTE

This version first appeared in the 1st edition in 1875

and it remained unchanged until the 2nd edition in 1878.
Chapter I (Imp. & Dem.), page 64, lines 1-9 (plus chapter
number and title), and page 65, lines 15-21, and page 66,
lines 11-15 (unnumbered).

The divine Mind maintains all identities, from a blade
of grass to a star, as distinct and eternal. The
Real and un-
real identity questions are: What are God's identities?
What is Soul? Does life or soul exist in the thing
formed?

NOTE

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

Chapter IV, page 70, lines 12-16.

The divine Mind maintains all identities as distinct
and eternal, from a blade of grass to a star.
Real and un-
real identity. The question is, What are God's identities?
What is Soul? Does life or soul exist in the thing
formed?

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter IV, page 70, lines 12-16.

The divine Mind maintains all identities as distinct
Identities. and eternal, from a blade of grass to a star.

The question is, What are God's identities?
What is Soul? Does life or soul exist in the thing
formed?

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter VI, page 236, lines 12-16 (unnumbered).

The Divine Mind maintains all identity as distinct and eternal, from a blade of grass to a star. The question is, What are God's identities? What is Soul, and what are its reflections? Is Life, or Soul, in the thing formed? or is it the creative, governing Infinite Principle (outside of finite form) which all form but reflects?

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. Chapter VII (Imp & Dem), 16th ed., page 236, lines 1-6 (unnumbered).

21st ed., chapter VIII, same page and lines.

Every creation of immortal mind has its distinct identity, order, and character, from the blade of grass to a star. The question to-day is, whether the "I" is Principle or person, Soul and body, God and man; and whether Life is in the flower or the creative and governing Principle outside of it.

NOTE

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

3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 48, lines 16-21 (unnumbered).

6th ed., vol. 2, chapter I, page 2, lines 16-21 (unnumbered).

Every idea of immortal Mind has its distinct order, outline, color and character, from the blade of grass to a star. The question to-day is whether the "I" is Principle or person, Soul or body, God or man, and whether Life is in the flower or the governing Principle of the flower; and whether Life and Intelligence are man, or the Principle that governs man? The "I" is God, and God is Principle, and Principle is Intelligence, and Intelligence is Life, Truth, and Love. And Principle is not in its idea; Man is idea, even the compound idea of God; a flower is a simple idea and a constituent part of the compound idea named man.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 8, lines 4-16 (unnumbered).

symbolizing harmony from the blade
of grass to a star. The question at present is, whether
this "I" is Principle or person, Soul or body, yea, God
or man?

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter II (Imp. & Dem.), page 65, lines 21-24 (unnumbered).

Nothing is real and eternal, - nothing is Spirit, - but God and His idea. Evil has no reality. It is neither person, place, nor thing, but is simply a belief, an illusion of material sense.

NOTE

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

Chapter IV, page 71, lines 1-4.

Nothing is real and eternal, nothing is Spirit, but God and His idea. Evil has no reality. It is neither person, place, nor thing, but is simply a belief, an illusion of material sense.

NOTE

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

Chapter IV, page 71, lines 1-4.

Nothing is Spirit, nothing is real and eternal, but God and His idea. Evil has no reality. It is neither person, place, nor thing, but is simply a belief, an illusion of material sense.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 237, lines 1-4 (unnumbered).

Nothing is real or eternal but God and His idea. Evil has no identity. It is neither person, place, nor thing, but is simply a belief and delusion.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp & Dem.), page 236, lines 23-25 (unnumbered).

21st ed. chapter VIII, same page and lines.

Nothing
is real or eternal but good, or the idea of goodness. Evil
has neither identity nor individuality, and is a belief.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 49, lines
2-4 (unnumbered).
6th ed., vol. 2, chapter I, page 3, lines 2-4 (unnumbered).

Nothing is real but that which is good or the idea of goodness; evil has neither identity nor individuality.

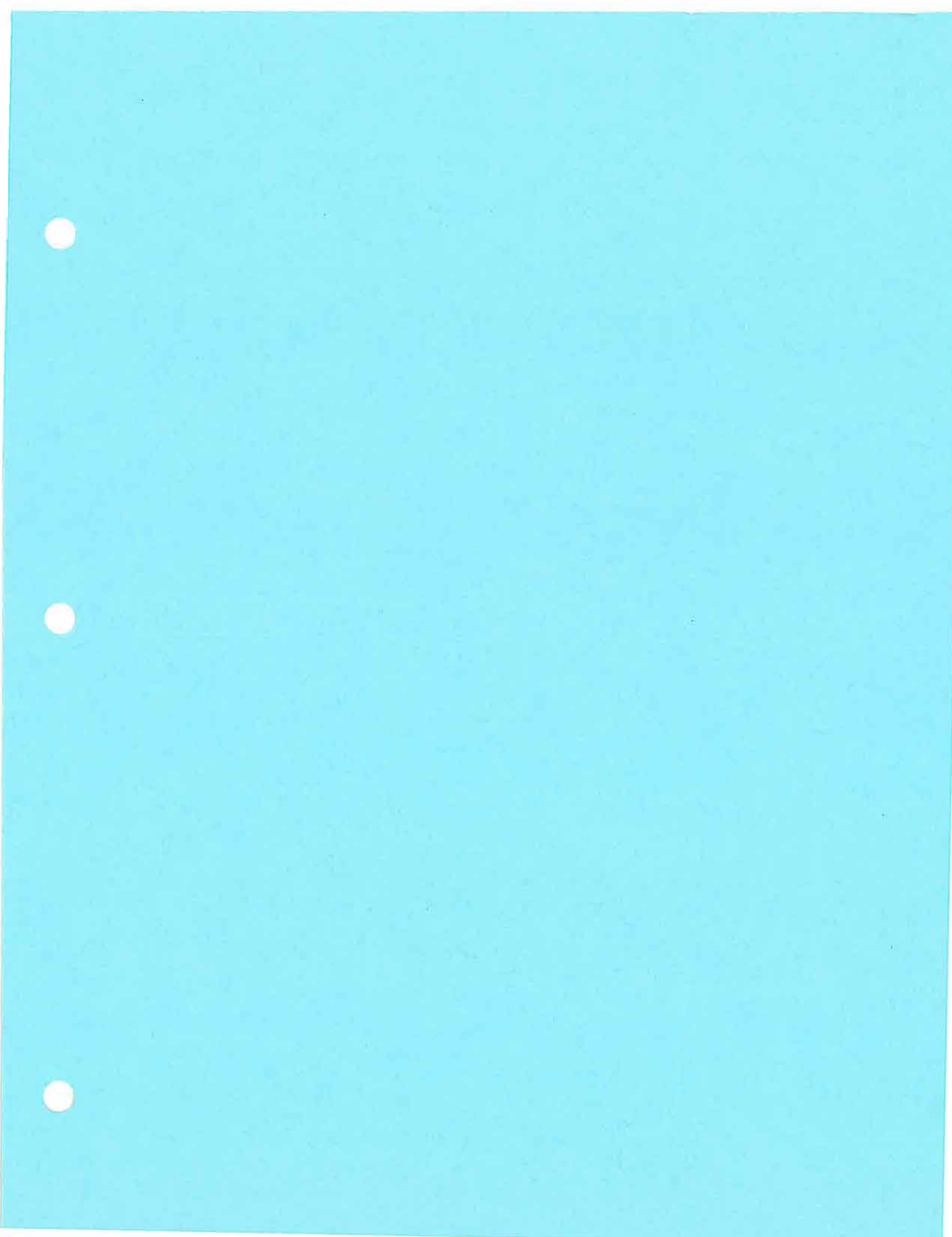
NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 8, lines 30-31 (unnumbered).

and nothing is real but what is good or the idea of goodness; evil has neither identity nor individuality, having no Principle.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 66, lines 16-18 (unnumbered).



The identity, or idea, of all reality continues forever;
but Spirit, or the divine Principle of all, is not in Spirit's
formations. Soul is synonymous with Spirit, God, the
creative, governing, infinite Principle outside of finite form,
which forms only reflect.

NOTE

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

Chapter IV, page 71, lines 5-9.

The identity, or idea, of all reality continues forever; but the Spirit, or divine Principle, of all is not in His formations. Soul is synonymous with Spirit, God, the creative, governing, infinite Principle, outside of finite form, which forms only reflect.

NOTE

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

Chapter IV, page 71, lines 5-9.

The identity, or idea, of all reality continues forever; but the Soul, or Principle, of all is not in its formations. Soul is synonymous with Spirit, God, the creative, governing, infinite Principle, outside of finite form, which forms only reflect.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter IV, page 71, lines 5-9.

The identity, or idea, of all reality continues forever;
but the Soul, or Principle, of all is not in its formations.
Soul is the creative, governing, infinite Principle, out-
side of finite form, which forms only reflect.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter VI, page 237, lines 5-8 (unnumbered).

The identity, or idea, of all reality continues, but the Soul, or Principle, of all is not in its formations.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 235, lines 21-22 (unnumbered).

21st ed., chapter VIII, same page and lines.

The
identity or idea of all that really is continues, but there is
no Soul or Principle in the idea.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 48, lines
7-9 (unnumbered).
6th ed., vol. 2, chapter I, page 2, lines 7-9 (unnumbered).

The identity or idea of all that really is, continues, but there is neither Life nor Intelligence in the idea.

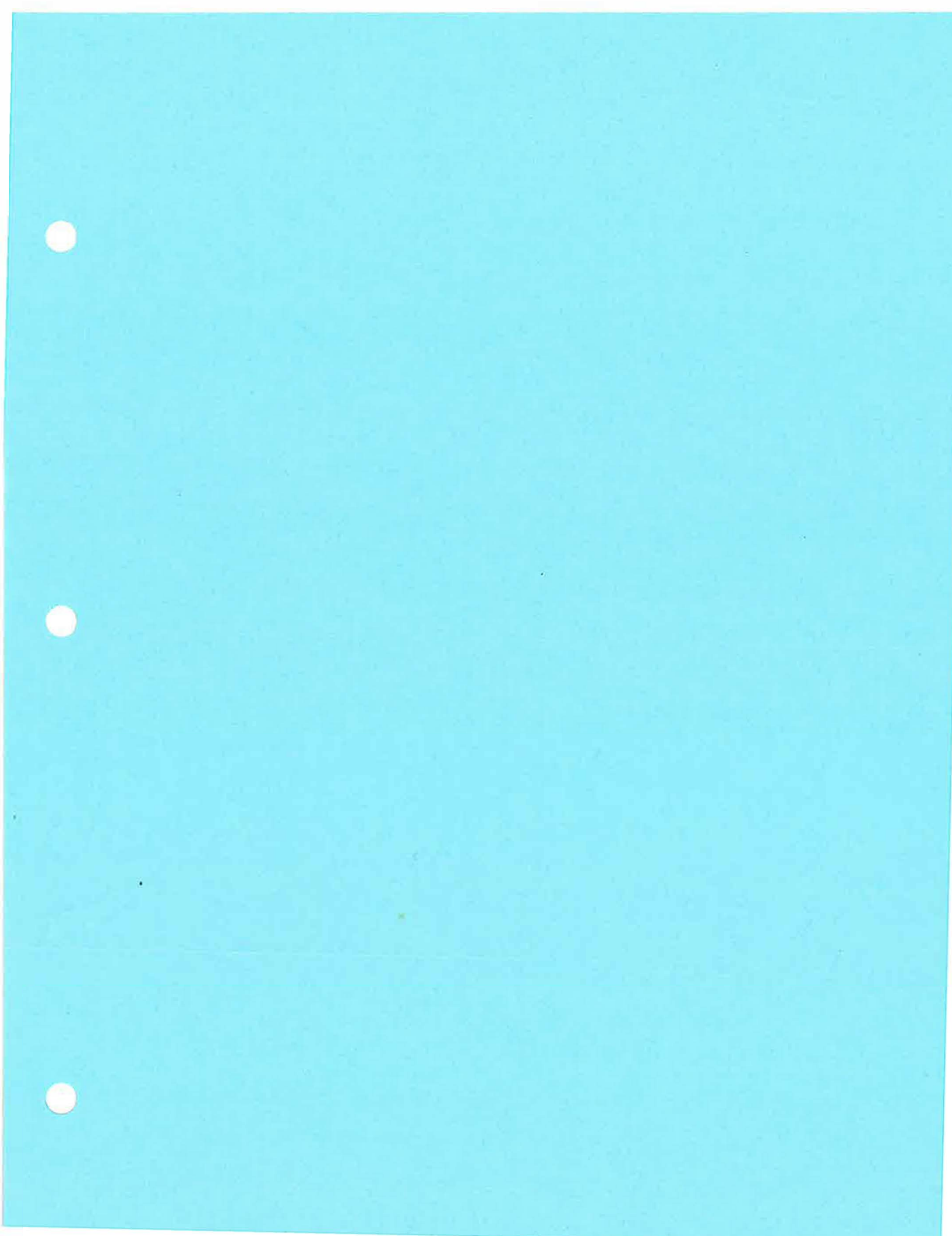
NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 7, lines 24-25 (unnumbered).

The science of being reveals God not in matter, therefore this "I" not body, nor in body, but Soul outside of matter, the infinite, and not finite, yea, Spirit and not person, and through this reckoning, man gains eternal identity.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 65, lines 28-32 (unnumbered).



Close your eyes, and you may dream that you see a flower, - that you touch and smell it. Thus you learn that the flower is a product of the so-called mind, a formation of thought rather than of matter. Close your eyes again, and you may see landscapes, men, and women. Thus you learn that these also are images, which mortal mind holds and evolves and which simulate mind, life, and intelligence. From dreams also you learn that neither mortal mind nor matter is the image or likeness of God, and that immortal Mind is not in matter.

Dream-
lessons

NOTE

This version first appeared in the 1910 edition and it remained unchanged thereafter.

Chapter IV, page 71, lines 10-20.

Close your eyes, and you may dream that you see a flower, - that you touch and smell it. Thus you learn that the flower is a product of mind, a formation of thought rather than of matter. Dream-
lessons

Close your eyes again, and you may see landscapes, men, and women. Thus you learn that these also are images, which mortal mind holds and evolves and which simulate mind, life, and intelligence. From dreams also you learn that neither mortal mind nor matter is the image or likeness of God, and that immortal Mind is not in matter.

NOTE

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

Chapter IV, page 71, lines 10-20.

Close your eyes, and you may dream that you see a flower, - that you touch and smell it. Thus you learn that the flower is a product of mind, a formation of thought, rather than of matter. Close them again, and you may see landscapes, men, and women. Thus you learn that these also are images that mortal mind holds and evolves, which simulate mind, life, and intelligence. From dreams also you learn that neither mortal mind nor matter is the image or likeness of God, and that immortal Mind is not in matter. Dream-lessons.

NOTE

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

Chapter IV, page 71, lines 10-20.

Close your eyes, and you may dream that you see a flower, - that you touch and smell it. Thus you learn that the flower is a product of mind, a formation of thought, rather than of matter. Close them again, and you may see landscapes, men, and women. Thus you learn that these also are images, which mortal mind holds and evolves, which simulate mind, life, and intelligence. From dreams also you may learn that matter is not the image or likeness of God, and that Mind is not in matter.

Dream-
lessons.

NOTE

This version first appeared in the 70th edition in 1892 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 237, lines 9-18 (unnumbered).

Close your eyes, and you may dream that you see a flower, - that you touch and smell it. Thus you learn that the flower is a product of mind, a formation of thought, rather than of matter. Close them again, and you may see landscapes, men, and women. Thus you learn that these also are images, which mortal mind holds and evolves, which simulate mind, life, and intelligence. From dreams also you may learn that matter is not the image or likeness of Mind, and that Mind is not in matter.

Dream-
lessons.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 70th edition in 1892. Chapter VI, page 237, lines 9-18 (unnumbered).

Close

your eyes and you may dream that you see a flower, that you touch and smell it. Thus you learn that a flower is the product of mind, a formation of thought, rather than of matter. Close them again, and you may see landscapes, or men and women; and therefrom you learn that these also are images, which mortal mind holds and evolves, reflecting Mind, Life, and Intelligence. From dreams also you may learn that matter is not the image or likeness of Mind, and that Mind is not in matter.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 235, lines 22-32 (unnumbered).

21st ed., chapter VIII, same page and lines.

Close your eyes and
dream you see a flower; then learn that a flower is a product of mind, one of the forms of thought. Close them again, and see a man and woman, and learn therefrom that they also are the images that mind holds and evolves, and the image has no Life or intelligence of its own in any case, and there can be no material manifestation of Mind.

NOTE

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

3rd ed., chapter VII (Imp. & Dem.), vol. 2, page 48, lines 9-16 (unnumbered).

6th ed., vol. 2, chapter I, page 2, lines 9-16 (unnumbered).

Close

your eyes and in dreams see a flower, then you will learn the flower is a product of mind; close them again and see a man and a woman, and learn therefrom that they also are the images that mind holds, and that these images have no Life or Intelligence of their own but are the products of Mind, and there is but one Mind in any case. Science expresses Mind or Intelligence; the five personal senses do not express mind, they express matter, and matter has no sense, for there is no sensation in matter; and there can be no material manifestation in matter; and there can be no material manifestation of mind.

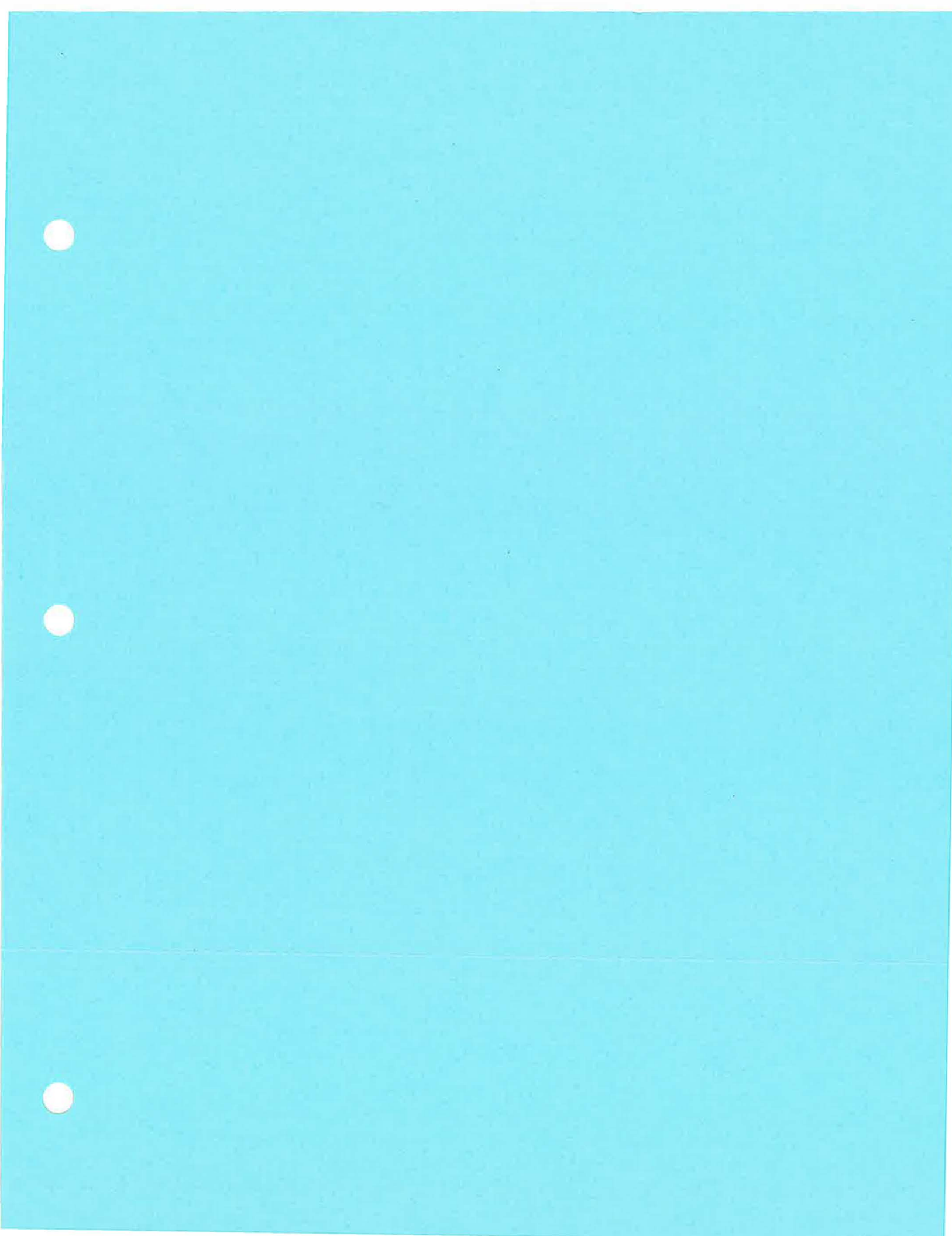
NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 7, lines 25-32, and page 8, lines 1-4 (unnumbered).

Principle is Soul, Intelligence, the "I am,"
but where do we place the "I"; is it Spirit in matter,
Soul in body, Life in the flower, or the outside Intelli-
gence and Life, that form these; is it man or the Soul
of man, outside of matter?

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter II (Imp. & Dem.), page 65, lines 24-28 (unnumbered).



When the Science of Mind is understood, spiritualism will be found mainly erroneous, having no scientific basis nor origin, no proof nor power outside of human testimony. It is the offspring of the physical senses. There is no sensuality in Spirit. I never could believe in spiritualism.

Found
wanting

NOTE

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

Chapter IV, page 71, lines 21-26.

When the Science of Mind is understood, spiritualism will be found mainly erroneous, having no scientific basis or origin, no proof nor power outside of human testimony. It is the off-spring of the physical senses. There is no sensuality in Spirit. I never could believe in spiritualism.

Found
wanting.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.
Chapter IV, page 71, lines 21-26.

When the Science of Mind is understood, spiritualism will be found mainly erroneous, having no scientific basis or origin, no proof nor power outside of human testimony. It is the offspring of the physical senses. There is no sensuality in Spirit. I never could believe in Spiritualism.

Found
wanting.

NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter IV, page 71, lines 21-26.

In proportion as the Science of Mind is understood,
Spiritualism will be found mainly erroneous, having no
scientific basis or origin in Principle, and
having no proof nor power outside of human Found
testimony and belief. It is clearly the offspring of the wanting.
physical senses, instead of Science.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 240th edition in 1902.
Chapter IV, page 71, lines 21-26.

In proportion as the Science of Mind is understood,
Spiritualism will be found mainly erroneous, having
no Scientific basis or origin in Principle,
and having no proof or power outside of hu- Found
man testimony and belief. It is clearly the offspring of wanting.
the physical senses, instead of Science.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter VI, page 237, lines 19-24 (unnumbered).

In proportion as Mental Science is understood, spiritual mediumship (so called) will be found erroneous, having no origin or government outside of itself. It is a phantom confined to earth, and regards mortals as the offspring, not of Science, but of sense.

Blind to the impossibility of the sensual being made the medium of the spiritual, or the finite being the medium of the Infinite, the notion of gaining light from spiritualistic philosophy is, in the main, like expecting Stygian darkness to emit a sunbeam.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII, page 235, lines 1-5, and lines 12-16 (unnumbered). (Imp. & Dem.)

As metaphysical science is learned, spiritualism and mediumship will be seen beliefs, that neither originate with "spirits" nor in heaven, but on earth and with mortals. They are beliefs that proceed from person, and have no principle, products of mortal and erring minds, not the immortal Mind, and are error instead of Truth.

Blind to the impossibility that the sensual can be the medium of the spiritual, and the finite the medium of the infinite, spiritualists reason as incorrectly as to say that Stygian darkness emits a sunbeam.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886.
3rd ed., vol. 2, chapter VII, page 47, lines 9-14 and 22-23, and page 48, lines 1-2 (unnumbered), (Imp. & Dem.)
6th ed., vol. 2, chapter I, page 1, lines 9-14 and 22-23, and page 2, lines 1-2 (unnumbered).

As the science of Life is learned, it will be seen, that spiritualism and mediumship are either mistakes or frauds, that neither originated with "spirits," nor in heaven, but have their origin on earth in mortal mind; they proceed from person and not Principle, from the mortal and not the immortal Mind, and are error instead of Truth.

Blind to the impossibility that the sensual can be the medium of the spiritual, and the finite the medium of the infinite, spiritualists reason as incorrectly from their own premises, as it would be to say, that Stygian darkness emits a sunbeam.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. 2nd ed., vol. 2, chapter I, page 6, lines 21-23, and page 7, lines 1-4 (unnumbered).

Mind is divided into idea and belief; idea is based on and represents Principle; belief has no foundation in science, and is illusion. What we term the mind of man is belief, forming the visionary basis of matter, therefore matter embraces not the reality of man.

Mediumship overlooks the impossibility for a sensual mind to become Spirit, or to possess a spiritual body after what we term death, while science reveals this more inconsistent than for stygian darkness to emit a sun-beam.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 64, lines 24-25, and page 65, lines 1-3 and lines 11-15 (unnumbered).

The basis and structure of spiritualism are alike material and physical. Its spirits are so many corporealities, limited and finite in character and quality. Spiritualism therefore presupposes Spirit, which is ever infinite, to be a corporeal being, a finite form, - a theory contrary to Christian Science.

NOTE

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

Chapter IV, page 71, lines 27-32.

The basis and structure of Spiritualism are alike material and physical. Its spirits are so many corporealities, limited and finite in character and quality. Spiritualism therefore presupposes Spirit, which is ever infinite, to be capable of dwelling in finite forms, - a theory contrary to Christian Science.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter IV, page 71, lines 27-32.

The basis and structure of Spiritualism are alike material and physical. Its spirits are so many corporealities, limited and finite in character and quality. Materiality. Spiritualism therefore presupposes spirit to be capable of dwelling in finite forms, - a theory contrary to Christian Science.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 237, lines 25-30 (unnumbered).

Person

is the basis of Spiritualism; and this person is regarded as either a limited spirit or a material spirit. In either case the spirit is supposed to be a finite form, having Soul inside of it. Such opinions are inadmissible, because Principle, not person, is the basis of Science.

NOTE

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

Chapter VII (Imp. & Dem.), page 235, lines 5-11 (unnumbered) - 16th. 21st ed., chapter VIII, same page and lines.

The origin of these beliefs is material instead of spiritual; and all theories proceeding from such a source are the offspring of sense instead of science. They have either a material basis or a limited one; they start from what is supposed to be a material body or a finite form, supposed to have a soul inside of it; and both these starting-points are inadmissible in science.

NOTE

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

3rd ed., chapter VII, vol. 2, (Imp. & Dem.), page 47, lines 15-21 (unnumbered).

6th ed., chapter I, vol. 2, page 1, lines 15-21 (unnumbered).

The origin of these beliefs must be material, instead of spiritual, their basis being person, instead of Principle, and all theories proceeding from such a source are the offspring of sense instead of science, and the products of mind in matter, they proceed from a limited or finite mind vainly supposed to be Spirit. They have either a material basis, or a limited one, they either start from a material body, or a body supposed to have a Soul inside of it, and both these starting-points are inadmissible in science.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 7, lines 4-13 (unnumbered).

Belief is not
a manifestation of Intelligence, but of non-intelligence.
To distinguish between the mind of Soul and the so-
called mind of body, we must remember one is idea, and
the other belief, alias the counterfeit and claimant of
mind, even as error claims Truth. Mind is immortal,
but belief is mortal, it being the so-called mind of mor-
tal body, whereas the mind of immortal Soul is idea,
even science revealing Truth.

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter II (Imp. & Dem.), page 65, lines 3-11 (unnumbered).

There is but one spiritual existence, - the Life of which corporeal sense can take no cognizance. The divine Principle of man speaks through immortal sense. If a material body - in other words, mortal, material sense - were permeated by Spirit, that body would disappear to mortal sense, would be deathless. A condition precedent to communion with Spirit is the gain of spiritual life.

NOTE

This version first appeared in the 1910 edition and it remained unchanged thereafter.

Chapter IV, page 72, lines 1-8.

There is but one spiritual existence, the Life of which corporeal sense can take no cognizance. The divine Principle of man speaks through immortal sense. If a material body - in other words, mortal, material sense - were permeated by Spirit, that body would disappear to mortal sense, would be deathless. A condition precedent to communion with Spirit is the gain of spiritual life.

NOTE

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

Chapter IV, page 72, lines 1-8.

There is but one spiritual existence, the Life of which corporeal sense can take no cognizance. The divine Principle of man speaks through immortal sense. If a material body - in other words if mortal, material sense - were permeated by Spirit, that body would disappear to these senses, - be deathless. A condition precedent to communion with Spirit is the gain of spiritual life.

NOTE

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

Chapter IV, page 72, lines 1-8.

There is but one spiritual existence, even the Life of which corporeal sense can take no cognizance. The Principle of man speaks through immortal sense. If a material body - in other words if mortal, material sense - were permeated by Spirit, that body would disappear to these senses, - be deathless. A condition precedent to communion with Spirit is the gain of spiritual life.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter IV, page 72, lines 1-8.

There is but one spiritual existence, even the Life of which corporeal sense can take no cognizance. The Principle of man speaks through immortal sense. If a material body - alias mortal, material sense - were permeated by Spirit, that body would disappear to these senses. A condition precedent to communion with Spirit is the gain of spiritual Life.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 237, lines 31-32, and page 238, lines 1-5 (unnumbered).

There is but one spiritual existence, even the Life of which personal sense can take no cognizance. Spirits are but personal forms of belief. If in reality one communed with Spirit, a shock could not be felt; nor could there be sensation in the body, or any return to the body.

The Principle of man speaks through immortal sense, and if a body - alias mortal sense - were permeated by Principle, that body would disappear to the senses.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 240, lines 17-24 (unnumbered).

21st ed., chapter VIII, same page and lines.

There is but one spiritual existence, and this is the Life of which personal sense can take no cognizance. What are termed "spirits" are but other forms of personal sense conjured up by material beliefs. A shock could not be felt, or sensation remain a moment in the body, if in reality you communed with Spirit. The only Principle of man speaks to and through immortal sense, and if the body or mortal sense was permeated by this Principle it would disappear;

NOTE

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

3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 52, lines 15-23 (unnumbered).

6th ed., vol. 2, chapter I, page 6, lines 15-23 (unnumbered).

There is but one spiritual condition, and this condition is Soul, that personal sense takes no cognizance of; what are termed "spirits," are beliefs of personal sense, or of Soul in body. A shock could not be felt, or sensation remain a moment in the body, if in reality we communed with impersonal Spirit. The only living Principle of man speaks through immortal sense, and if mortal sense was touched by this Principle, it would disappear, and the body present no appearance of Life, possess no sensation;

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 12, lines 1-10 (unnumbered).

There is but one spiritual communication, and this proceeds from Soul; personal sense takes no cognizance of it; what are termed "spirits," are mere personalities. A shock would not be felt, or sensation held for a moment in the body, if in reality we communed with Intelligence, Spirit, outside of matter. The only living Principle of man speaks through immortal sense, and if mortal sense was touched by this Principle, it would present no appearance of Life, possess no sensation, and the immortal would appear in its stead, and the spiritual take the place of the material;

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 69, lines 26-32, and page 70, lines 1-4 (unnumbered).

So-called spirits are but corporeal communicators. As
light destroys darkness and in the place of darkness all
is light, so (in absolute Science) Soul, or God,
Spirits
obsolete is the only truth-giver to man. Truth de-
stroys mortality, and brings to light immortality. Mortal
belief (the material sense of life) and immortal Truth
(the spiritual sense) are the tares and the wheat, which
are not united by progress, but separated.

NOTE

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

Chapter IV, page 72, lines 9-16.

So-called spirits are but corporeal communicators. As light destroys darkness, and in its place all is light, so
Spirits (in absolute Science) Soul, or God, is the only
obsolete. truth-giver to man. Truth destroys mortality, and brings to light immortality. Mortal belief (the material sense of life) and immortal Truth (the spiritual sense) are the tares and the wheat, which are not united by progress, but separated.

NOTE

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

Chapter IV, page 72, lines 9-16.

So-called spirits are but corporeal communicators. As light destroys darkness, and in its place all is light, so (in absolute Science) Soul, or God, is the only Spirits. truth-giver to man. His presence destroys mortality, and brings to light immortality. Mortal belief (the material sense of life) and immortal Truth (the spiritual sense) are the tares and wheat, which are not united by progress, but separated.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 238, lines 6-13 (unnumbered).

/

Absolute Truth only is true; and absolute error is more readily corrected than beliefs that are partly true and partly false.

As light destroys darkness, and in its place all is light, so Soul is the only truthful communicator. Mortal belief and Immortal Truth are the tares and wheat, which are not united by progress, but separated.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 237, lines 8-10, and page 240, lines 25-28 (unnumbered). 21st ed., chapter VIII, same pages and lines.

Absolute

Truth is only true; and absolute error is more readily corrected than the half-way positions of mortal mind.

and as light destroys darkness, and in its place all is light, Soul is the only truthful communicator, and mortal belief and immortal truth are the tares and wheat that progress separates instead of unites.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 49, lines 17-19, and page 52, lines 23-27 (unnumbered). 6th ed., vol. 2, chapter I, page 3, lines 17-19, and page 6, lines 23-27 (unnumbered).

Conservatism never was right, absolute Truth is all that is right, and absolute error is easier made right than a half-way position.

even as light destroys darkness and in its place all is light. Soul is the only truthful communicator. Mortal belief, and immortal Truth, like tares and wheat are separate, and to divide instead of unite them, is Wisdom.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 9, lines 13-15, and page 12, lines 10-14 (unnumbered).

Conservatism never was right, absolute Truth is all that is right, and absolute error is easier made right than a half-way position.

even as light destroys darkness and in its place all is light. Soul is the only truthful communicator with man. Mortal belief and immortal Truth, like tares and wheat, grow side by side until the harvest, but to divide instead of unite these, is the design of Wisdom that separates the wheat, and gathers it away from the tares.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 67, lines 1-3, and page 70, lines 4-10 (unnumbered).

Perfection is not expressed through imperfection.
Spirit is not made manifest through matter, the anti-
pode of Spirit. Error is not a convenient sieve through
which truth can be strained.

NOTE

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

Chapter IV, page 72, lines 17-20.

Perfection is not expressed through imperfection.
Spirit is not made manifest through matter, its anti-
pode. There are no convenient sieves which can strain
truth through error.

NOTE

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

Chapter IV, page 72, lines 17-20.

Perfection is not expressed through imperfection.
Spirit is not made manifest through matter, its anti-
pode. There are no convenient sieves which can strain
Truth through error.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter IV, page 72, lines 17-20.

Perfection is not expressed through imperfection.
Spirit is not made manifest through matter. There are
no convenient sieves which can strain Truth through
error.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter VI, page 238, lines 14-17 (unnumbered).

Perfection is not expressed through imperfection.
Spirit is not made manifest through matter. There are
no convenient sieves that can strain Truth through error.
The medium imitates whomsoever he believes to be controlling him, producing a sort of self-mesmerism.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.
16th ed., chapter VII (Imp. & Dem.), page 241, lines 13-17
(unnumbered).

21st ed., chapter VIII, same page and lines.

But perfection is not expressed through
imperfection: therefore Spirit is not made manifest
through matter. There are no temporary sieves that can
strain Truth through error. In the belief of mediumship,
the imitation of whoever the individual believes is con-
trolling her can be produced by mesmerism.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
3rd ed., chapter VII, vol. 2 (Imp. & Dem.), page 53, lines
8-13 (unnumbered).

6th ed., chapter I, vol. 2, page 7, lines 8-13 (unnumbered).

But

perfection is not expressed through imperfection, Spirit cannot pass through matter, there are no temporary sieves, that strain Truth through error.

When one belief controls another - and this is mediumship - every possible imitation of the real is made by the unreal. But the ideas of God never amalgamate, they retain their distinct identities and are controlled only by the Principle that evoked them. The mineral, vegetable and animal kingdoms have their distinct identities, wherein one creates not or controls the other, but all are created and controlled by God.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 12, lines 30-33, and page 13, lines 1-8 (unnumbered).

Perfection is not expressed through imperfection, therefore Spirit cannot pass through matter; there are no temporary sieves, even, that strain Truth through error.

Matter controlled by Soul, God, is harmonious, and governed by a demonstrable Principle; but when one belief controls another - and this is mediumship - every possible imitation of the real is made by the unreal. The possible to Soul is the impossible to body, so also the impossible to science is the possible to belief. The ideas of God never amalgamate, but retain their distinct identities and are controlled only by the Principle that evoked them. The mineral, vegetable and animal kingdoms have their distinct identities, wherein one creates not or controls the other, all are created and controlled by God. Admitting Life and intelligence in matter, admits mediumship, making man create and control man; beast, bird, and plant create and control one another. But this reverses the order of creation, introducing confusion and discord.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 70, lines 27-32, and page 71, lines 1-14 (unnumbered).

ALSO NOTE

On page 71, lines 12-13, the words 'one another' have been substituted for 'each other' to reflect the errata page.

God, good, being ever present, it follows in divine logic that evil, the suppositional opposite of good, is never present. In Science, individual good derived from God, the infinite All-in-all, may flow from the departed to mortals; but evil is neither communicable nor scientific. A sinning, earthly mortal is not the reality of Life nor the medium through which truth passes to earth. The joy of intercourse becomes the jest of sin, when evil and suffering are communicable. Not personal intercommunion but divine law is the communicator of truth, health, and harmony to earth and humanity. As readily can you mingle fire and frost as Spirit and matter. In either case, one does not support the other.

NOTE

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

Chapter IV, page 72, lines 21-32, and page 73, lines 1-2.

God, good, being ever present, it follows in divine logic that evil, the suppositional opposite of good, is never present. In Science, individual good Scientific phenomena. derived from God, the infinite All-in-all, may flow from the departed to mortals. But evil is neither communicable nor scientific. A sinning, earthly mortal is not the reality of Life, nor the medium through which truth passes to earth. The joy of intercourse becomes the jest of sin, when evil and suffering are communicable. Not personal intercommunion but divine law is the communicator of truth, health, and harmony to earth and humanity. As readily can you mingle fire and frost as Spirit and matter. In either case, one must control the other.

NOTE

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

Chapter IV, page 72, lines 21-32, and page 73, lines 1-2.

* All real effects are based on the divine Principle,
explained in Science. Phenomena produced by belief
are destitute of this Principle and Science.
Misleading phenomena. Error is a network of mystery, which cannot
be united with truth or immortality. Absolute Truth
only is true; and unmitigated error is more readily
detected than beliefs which are partly true and partly
false.

The notion that there can be a union of such opposites
as Spirit and matter, the Infinite and the finite, leads to
the errors seen in sin, disease, and death; and is exem-
plified in the mistakes of Spiritualism. As readily can
you mingle fire and frost as Spirit and matter. In either
case, one must destroy the other.

NOTE

This version first appeared in the 240th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter IV, page 72, lines 21-32, and page 73, lines 1-2.

All real effects are based on a demonstrable Principle,
explained in Science. Phenomena produced by belief

are destitute of Principle and Science. Error
Misleading phenomena. is a network of mystery, which cannot be
united with truth or immortality. Absolute Truth
only is true; and unmitigated error is more readily
detected than beliefs which are partly true and partly
false.

The notion that there can be a union of such opposites
as Spirit and matter, the Infinite and the finite, leads to
the errors seen in sin, disease, and death; and is exem-
plified in the mistakes of Spiritualism. As readily can
you mingle fire and frost as Spirit and matter. In either
case, one must destroy the other.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 240th edition in 1902.
Chapter IV, page 72, lines 21-32, and page 73, lines 1-2.

All real effects are based on a demonstrable Principle, explained in Science. Phenomena produced by

belief are destitute of Principle and Science. Phenomena.

Error is a network of mystery, which cannot be united with Truth or Immortality. Absolute Truth only is true; and absolute error is more readily detected than beliefs which are partly true and partly false.

The notion that there can be a union of such opposites as Spirit and matter, the Infinite and finite, leads to the

errors seen in sin, disease, and death, and is Amalgamation.

exemplified in the mistakes of Spiritualism. As readily can you mingle fire and frost as Spirit and matter. In either case, one must destroy the other.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 238, lines 18-30 (unnumbered).

When the imaginary intercourse between ourselves and the departed is found to be a myth, error will have a shorter life-lease, and humanity a more profitable and rational field of labor.

To unite in belief such opposites as Spirit and matter, the Infinite and finite; leads to the error seen in sin, sickness, and death, and exemplified in the mischief and mistake of mediumship. As readily can you mingle fire and frost as Spirit and matter; in either case one must destroy the other.

The demand for intercourse with the dead proceeds from the minds of the living, who believe in this process. Yearning for this communion, they mentally call for it. This call reaches the mind of the medium, and brings on the mood called mediumship, expressed in trance, by impression, or by motion.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 238, lines 1-4, and page 239, lines 5-10, and page 252, lines 14-19 (unnumbered). 21st ed., chapter VIII, same pages and lines.

When the imaginary
correspondence between the departed, called "spirits,"
and the individual here, supposed to be a spirit in matter,
is found a myth, error will have less of a life-lease, and
humanity a more profitable and rational field of labor.

The
natural result of an attempt to unite such opposites
as Spirit and matter, the infinite and finite, is discord,
seen in sin, sickness, and death, and the mischief and
mistake of mediumship. As soon think to mingle fire
and frost as Spirit and matter, for in either case one be-
lief would destroy the other, for there is but one.

The demand to talk of the dead pro-
ceeds from the mind of the living, who, believing in this
process or yearning for this communion, mentally call for
it, and this call reaches the mind of the so-called medium
and brings on the mood.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
3rd ed., vol. 2, chapter VII, page 49, lines 29-32, and page
50, line 1, and page 51, lines 2-8, and page 63, lines 13-17
(unnumbered).

6th ed., vol. 2, chapter I, page 3, lines 29-32, and page 4,
line 1, and page 5, lines 2-8, and page 17, lines 13-17
(unnumbered).

Until the imaginary connection between the so-called dead named "spirits," and the individual supposed to be a Soul in matter, ceases, error will have a life-lease beyond the grave; and this is belief and not the science of being.

The natural result of the attempt to unite such opposites as Spirit and matter is discord; as soon might fire and frost mingle, for in either case one would destroy the other.

The demand to talk of the dead proceeds from the mind of the living, who, believing in this process, or yearning for this communion mentally call for it, and this call reaches the mind touched to response, and brings on the mood called mediumship.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter 9, lines 23-27, and page 10, lines 26-30, and page 26, lines 9-14 (unnumbered).

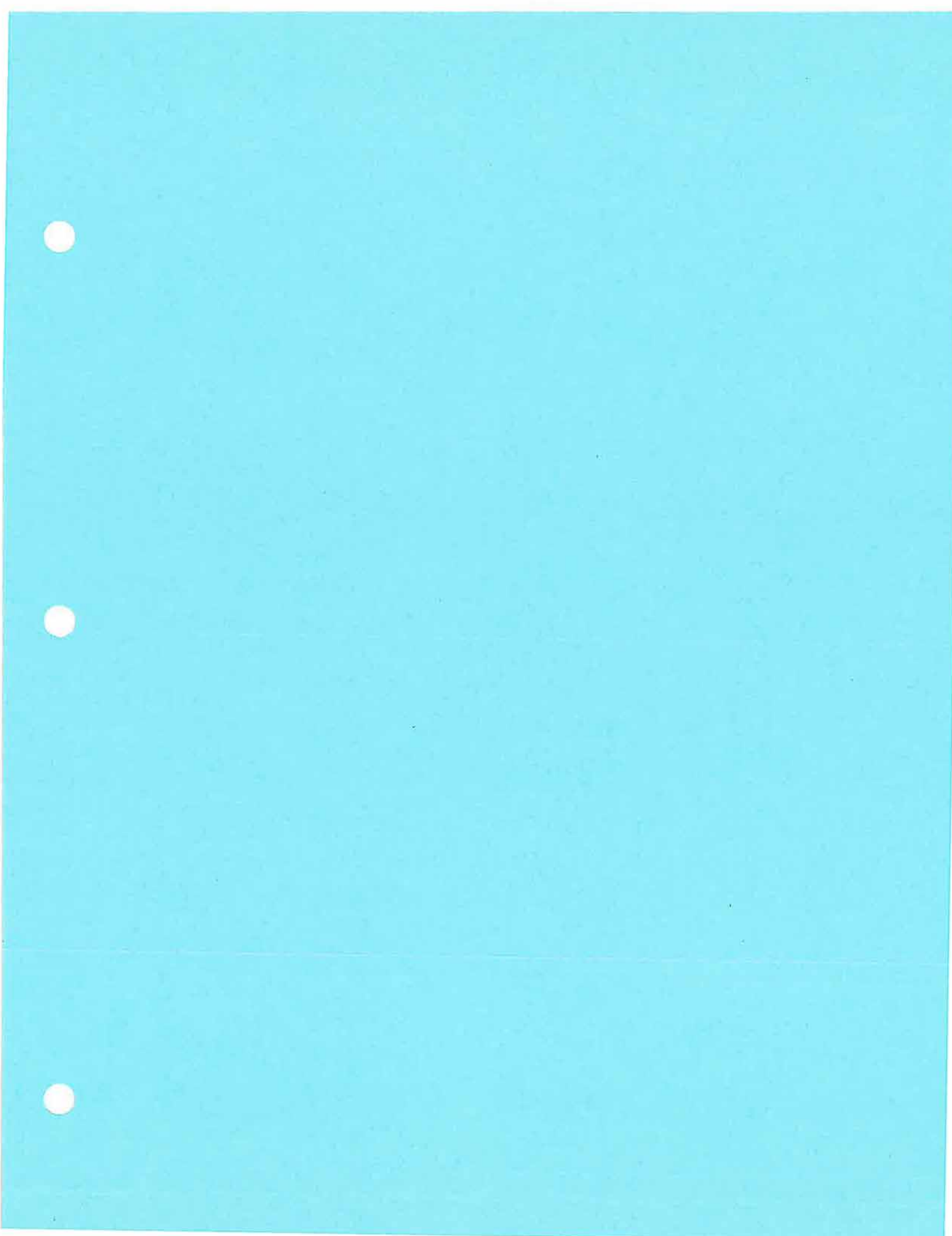
Until the imaginary connection between the so-called dead, named "spirits," and those supposed to be living in matter is destroyed, mortal man is not dead, only changed, for the immortal is not gained, and belief can gather itself on the wrong side of the question, and continue the old conclusion of Life in matter; this, however, is far from the science of being.

the natural result of the attempt to unite such opposites as Spirit and matter is discord; as soon might fire and frost mingle, for in either case one would destroy the other.

The demand to talk of the dead proceeds from the mind of the living, who, believing in this process or yearning for this communion mentally call for it, and this reaches the mind touched to response, and brings on the mood called mediumship.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 67, lines 11-17, and page 68, lines 20-23, and page 84, line 32, and page 85, lines 1-4 (unnumbered).



11
Spiritualism calls one person, living in this world, ma-
terial, but another, who has died to-day a sinner and sup-
posedly will return to earth to-morrow, it terms a spirit.
The fact is that neither the one nor the other is infinite
Spirit, for Spirit is God, and man is His likeness.

NOTE

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

Chapter IV, page 73, lines 3-7.

Spiritualism calls one person, living in this world, material, but terms another, who has died to-day a sinner, and supposedly returns to earth to-morrow, a spirit; when the fact is that neither the one nor the other is spirit, for Spirit is God; and man is His likeness.

NOTE

This version first appeared in the 320th edition in 1904 and it remained unchanged until the 1907 edition.

Chapter IV, page 73, lines 3-7.

Spiritualism calls one person, living in this world, material, but terms another, who has died, and supposedly returns to earth, spirit; when the fact remains that neither the one nor the other corporeality is spirit, for Spirit is one God; and man is His image.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 320th edition in 1904. Chapter IV, page 73, lines 3-7.

Spiritualism calls one person, living in this world, material, but terms another, who has died, and supposedly returns to earth, spirit; when the fact remains that neither the one nor the other corporeality is spirit, for Spirit is one, and is God.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter IV, page 73, lines 3-7.

Spiritualism calls one person, living in this world, matter, but another, who has died, but inhabits earth, it calls spirit; when the fact remains that neither the one nor the other corporeality is spiritual, for Spirit is one, and is God.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 238, lines 31-32, and page 239, lines 1-3 (unnumbered).

You call one individual (the living) matter; and the other (the dead) you call spirit; when the fact is that neither is Spirit. That matter is the Truth of existence, or that Spirit and matter, Intelligence and non-intelligence, can ever commune together, is an error that progress and Science will destroy.

NOTE

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

16th ed., chapter VII, (Imp. & Dem.), page 241, lines 27-32 (unnumbered).

21st ed., chapter VIII, same page and lines.

You call

one individual matter and the other spirit, when the fact remains that neither is that. That matter is a reality, or that Spirit and matter ever unite on any ground, or can hold communion, is the error that progress and science are destroying.

NOTE

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

3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 53, lines 22-27 (unnumbered).

6th ed., vol. 2, chapter I, page 7, lines 22-27 (unnumbered).

that you think to unite again
on planes so different, the one called substance, and
the other shadow, matter and Spirit communing together!
the one would inevitably blot out the other. That
Spirit and matter amalgamate, is the error that progress
and science will destroy.

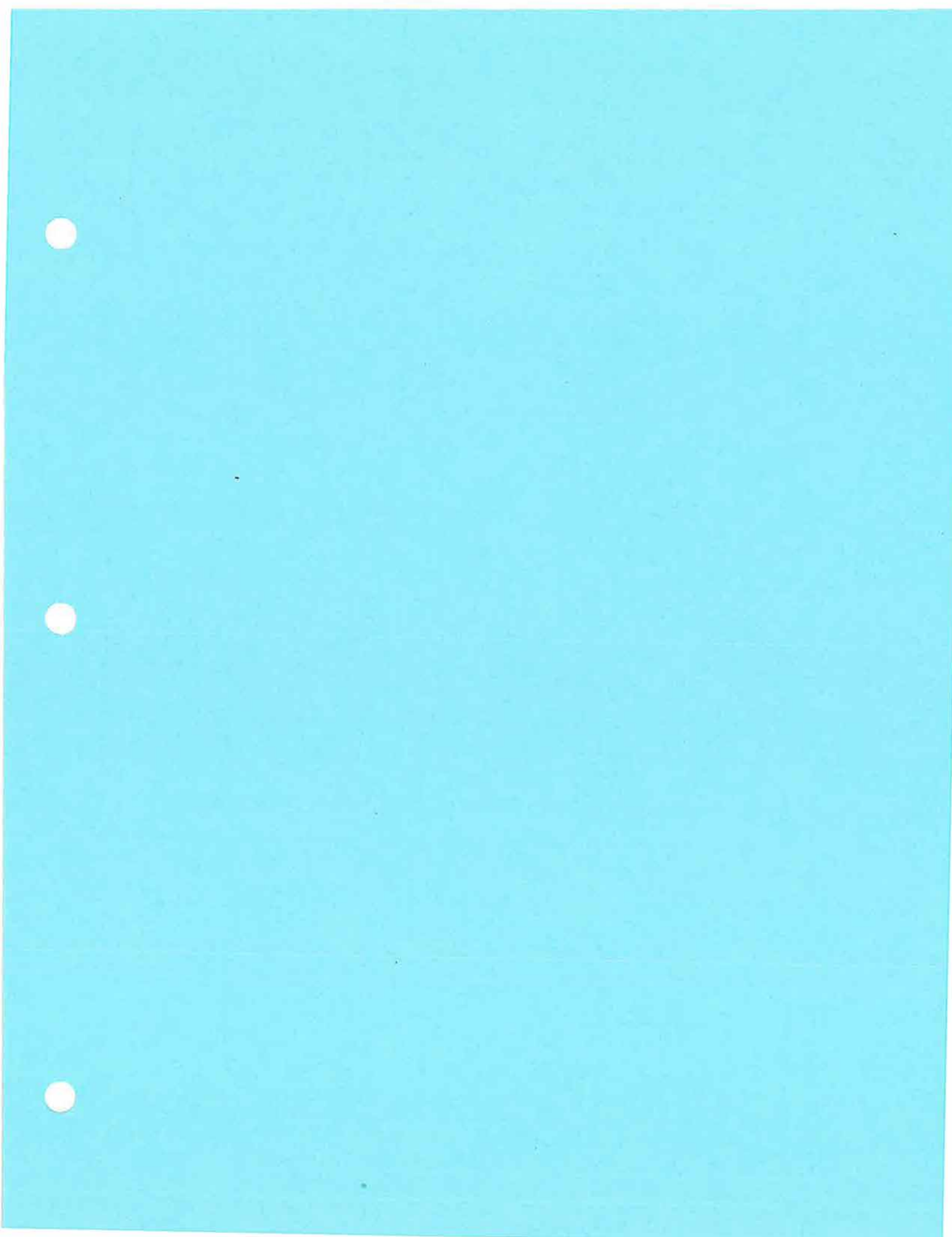
NOTE

This version first appeared in the 2nd edition in 1878
and it remained unchanged until the 3rd edition in 1881.
Vol. 2, chapter I, page 13, lines 18-23 (unnumbered).

that
you think to unite again on planes so different! the
one called substance, and the other shadow, matter and
Spirit communing together; one would inevitably blot
out the other. That Spirit and matter amalgamate is
the error progress and science will destroy.

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchaned until the 2nd edition in 1878.
Chapter II (Imp. & Dem.), page 71, lines 24-29 (unnumbered).



The belief that one man, as spirit, can control another man, as matter, upsets both the individuality and the Science of man, for man is image. God controls man, and God is the only Spirit. Any One government other control or attraction of so-called spirit is a mortal belief, which ought to be known by its fruit, - the repetition of evil.

NOTE

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

Chapter IV, page 73, lines 8-14.

The belief that one man, as spirit, can control another man, as matter, upsets both the individuality and the Science of man, for man is spiritual. God controls man and God is the only Spirit. One government. Any other control or attraction of so-called spirit is a mortal belief, which ought to be known by its fruit, - the repetition of evil.

NOTE

This version first appeared in the 320th edition in 1904 and remained unchanged until the 1907 edition.

Chapter IV, page 73, lines 8-14.

The belief that one man, as spirit, can control another man, as matter, upsets both the individuality and the Science of man, and is absurd. God controls man and the universe. He is the only Spirit. Any other control or attraction of so-called spirit is a mortal belief, an error which ought to be known by its fruit, - the continuance of evil.

One government.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 320th edition in 1904. Chapter IV, page 73, lines 8-14.

The belief that one man, as spirit, can control another man, as matter, upsets both the individuality and the Science of man, and is hypnotism. God controls man and the universe. He is the only Spirit. Any other control or attraction of so-called spirit is a mortal belief, an error which ought to be known by its fruit, - the continuance of evil.

One gov-
ernment.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter IV, page 73, lines 8-14.

The belief that one man, as spirit, can control another man, as matter, upsets both the individuality and Science of man. God controls all, as manifesting Mind, not matter. He is the only Spirit. Any other control or attraction of so-called spirit is a mortal belief, an error which ought to be known by its fruits, the perpetuity of evil. Control.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 239, lines 4-10 (unnumbered).

The notion that one man, as spirit, can control another man, as matter, upsets both the individuality and science of man.

God controls man, and is the only Spirit. Any other control, attraction, or so-called spirit, is a belief, an error that ought to be known by its fruits.

NOTE

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

16th ed., chapter VII (Imp. & Dem.), page 242, lines 1-3 and lines 15-17 (unnumbered).

21st ed., chapter VIII, same page and lines.

That one man is spirit, and controls another man that
is matter, while both remain in those opposite states;

God

controls man, and is the only Mind. Any other control,
attraction, or so-called "spirit," is a belief and error that
ought to be known by its fruits.

NOTE

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

3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 53, lines
28-29, and page 54, lines 7-10 (unnumbered).

6th ed., vol. 2, chapter I, page 7, lines 28-29, and page 8,
lines 7-10 (unnumbered).

Mediumship would say that one man is Spirit, and controls another man that is matter, while both remain the same opposites;

God controls man, and is the only Intelligence, or Spirit. Any other control, attraction or Spirit is a mistake, a belief and error that ought to be known by its fruits.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 13, lines 24-26, and page 14, lines 5-8 (unnumbered).

Mediumship pre-supposes one man is Spirit, and controls another man that is matter, while both remain the same opposites;

God controls man, and is the only Intelligence, attraction, or Spirit. Any other control, attraction or Spirit supposed to be exercised over man is a belief and error that ought to be known by its fruits.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 71, lines 30-32, and page 72, lines 10-14 (unnumbered).

If Spirit, or God, communed with mortals or controlled them through electricity or any other form of matter, the divine order and the Science of omnipotent, omnipresent Spirit would be destroyed.

NOTE

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

Chapter IV, page 73, lines 15-18.

If Spirit, or God, communed with or controlled mortals through electricity, or any other form of matter, this would destroy the divine order and the Science of omnipotent, omnipresent Spirit.

NOTE

This version first appeared in the 320th edition in 1904 and remained unchanged until the 1907 edition.

Chapter IV, page 73, lines 15-18.

If Spirit, or God, communed with or controlled mortals through electricity, or any other form of matter, this would destroy the divine order and the Science of omnipotent, omnipresent Mind.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 320th edition in 1904. Chapter IV, page 73, lines 15-18.

If Spirit, or God, communed with or controlled mortals through electricity, or any other form of matter, this would destroy the divine order and the Science of omnipotent Mind.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter IV, page 239, page 11-14 (unnumbered).

So is the
notion that God, Spirit, is mesmerizing mortal minds
and bodies.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.
16th ed., chapter VII (Imp. & Dem.), page 242, lines 5-7
(unnumbered).

21st ed., chapter VIII, same page and lines.

that immortal Mind, or God, is mesmerizing mortal minds
and bodies;

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 53, line
32, and page 54, line 1 (unnumbered).
6th ed., vol. 2, chapter I, page 7, line 32, and page 8,
line 1 (unnumbered).

that immortal Mind,
or God, is mesmerizing mortal minds and bodies!

NOTE

This version first appeared in the 2nd edition in 1878
and it remained unchanged until the 3rd edition in 1881.
Vol. 2, chapter I, page 13, lines 28-29 (unnumbered).

and desires material, and mesmerizing earthly
mortals;

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter II (Imp. & Dem.), page 72, lines 2-3 (unnumbered).

The belief that material bodies return to dust, hereafter to rise up as spiritual bodies with material sensations and desires, is incorrect. Equally incorrect is the belief that spirit is confined in a finite, material body, from which it is freed by death, and that, when it is freed from the material body, spirit retains the sensations belonging to that body. Incorrect theories

NOTE

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

Chapter IV, page 73, lines 19-25.

The belief that material bodies return to dust, here-
after to rise up as spiritual bodies, with material sen-
sations and desires, is incorrect. Equally
incorrect is the belief that spirit is confined Incorrect
here in a finite, material body, from which it is freed by theories.
death, and that, when it is freed, the spirit retains the
sensations belonging to the body.

NOTE

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

Chapter IV, page 73, lines 19-25.

The belief that material bodies return to dust, here-
after to rise up as spiritual bodies, with material sen-
sations and desires, is incorrect. Equally in-
correct is the belief that spirit is confined Death and
here in a finite, material body, from which it is freed by freedom.
death, and that, when it is freed, the spirit retains the
sensations belonging to the body.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter VI, page 239, lines 15-21 (unnumbered).

The notion that material bodies return to dust, hereafter to rise up as spiritual bodies, with all the material sensations and desires, is absurd.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 242, lines 3-5 (unnumbered).

21st ed., chapter VIII, same page and lines.

that bodies material return to dust and rise up spiritual
bodies, experiencing sensations and desires material;

NOTE

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

3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 53, lines
30-31 (unnumbered).

6th ed., vol. 2, chapter I, page 7, lines 30-31 (unnumbered).

that bodies which return to dust, or
new bodies called "spirits" are experiencing the old
sensations, and desires material;

NOTE

This version first appeared in the 2nd edition in 1878
and it remained unchanged until the 3rd edition in 1881.
Vol. 2, chapter I, page 13, lines 26-28 (unnumbered).

that bodies which return to dust or new bodies called "spirits" are experiencing the old sensations,

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 71, line 32, and page 72, lines 1-2 (unnumbered).

It is a grave mistake to suppose that matter is any part of the reality of intelligent existence, or that Spirit and matter, intelligence and non-intelligence, can commune together. This error Science will destroy. The sensual cannot be made the mouthpiece of the spiritual, nor can the finite become the channel of the infinite. There is no communication between so-called material existence and spiritual life which is not subject to death.

No me-
diumship

NOTE

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

Chapter IV, page 73, lines 26-32, and page 74, lines 1-2.

It is a grave mistake to suppose that matter is any part of the reality of intelligent existence, or that Spirit and matter, intelligence and non-intelligence, can commune together. This error Science will destroy. The sensual cannot be made the mouth-piece of the spiritual, nor the finite become the channel of the infinite. There is no communication between so-called material existence, and spiritual life which is not subject to death.

No me-
diumship.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 1907 edition.
Chapter IV, page 73, lines 26-32, and page 74, lines 1-2.

It is a grave mistake to suppose that matter is any part of the reality of intelligent existence, or that Spirit and matter, Intelligence and non-intelligence, can commune together. This error Science will destroy. The sensual cannot be made the mouth-piece of the spiritual, nor the finite become the channel of the Infinite. There is no communication between so-called material existence, and spiritual life, which is not subject to death.

No me-
diumship.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter IV, page 73, lines 26-32, and page 74, lines 1-2.

It is a grave mistake to suppose that matter is any part of the reality of existence, or that Spirit and matter, Intelligence and non-intelligence, can ever commune together. This error, progress in Mediumship. Science will destroy. The sensual cannot be made the mouthpiece of the spiritual, nor the finite become the channel of the Infinite. The gulf is impassable which separates so-called material existence from spiritual Life, which is not subject to death.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 239, lines 22-30 (unnumbered).

To suppose that Spirit, or God,
communes with mortal mind through electricity, or
matter, is ridiculous. If this were true it would destroy
the divine order and Science of Mind.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.
16th ed., chapter VII (Imp. & Dem.), page 239, lines 10-13
(unnumbered).

21st ed., chapter VIII, same page and lines.

That

immortal Mind or Spirit communes with mortal mind
through electricity, or a sinner, is ridiculous, and if it
were true it would destroy the order and harmony of
bliss.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 51, lines
8-12 (unnumbered).
6th ed., vol. 2, chapter I, page 5, lines 8-12 (unnumbered).

That mortal mind communes with Spirit, or that Spirit communes with matter by means of electricity, personality, etc., is impossible, and would destroy the order and harmony of progress.

Mistakes

are impossible to understanding, and understanding is spiritual and of God, and is the only Mind; ignorance and evil, are not Intelligence. Spirit is the only Intelligence, and a Creator not at the mercy of its creation. We see, hear, etc., not because of eyes or ears, these are faculties, the symbols or expressions of understanding that the mind cannot lose if an organ be destroyed; for they cannot perish, or be marred in Spirit. The senses of Soul are not matter, but Spirit, they apprehend and reflect Intelligence, and Life; hence, their immortality. Inspiration is the utterance of Soul, giving forth its own idea, or spiritual sense. It is safe to trust this communication; but it would no longer be safe if matter, or personal sense interpreted it. The garment in which belief hides itself is, that Soul is in matter, holiness in unholiness, and God in man.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 10, lines 30-32, and page 11, line 1, and page 48, lines 29-32, and page 49, lines 1-13 (unnumbered).

That matter

communes with Spirit, or that Spirit communes by means of electricity or personality with Spirit or matter, is impossible, and would destroy the order and harmony of progress.

Mistakes are impossible

to understanding, and understanding is all the mind there is; ignorance and evil, are not Intelligence. Soul is the only Intelligence, and a creator not at the mercy of its creation; we see, hear, feel, etc., not because of eyes or ears, these faculties are symbols or expressions of understanding, which is the mind of Soul; the mind of body loses them if an organ be destroyed; but they cannot perish, or be marred in Spirit. The senses of Soul are not matter, but Spirit, that apprehend and reflect Intelligence, and Life; hence, their immortality. Inspiration is the utterance of Soul, giving forth its own idea, or spiritual sense. It is safe to trust this communication; but it would no longer be so if matter, or personal sense interpreted it. The garment in which belief, error, hides itself is, that Soul is in matter, holiness in unholiness, and literally God in man.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 68, lines 23-27, and page 108, lines 25-32, and page 109, lines 1-9 (unnumbered).

To be on communicable terms with Spirit, persons must be free from organic bodies; and their return to a material condition, after having once left it, would be as impossible as would be the restoration to its original condition of the acorn, already absorbed into a sprout which has risen above the soil. The seed which has germinated has a new form and state of existence. When here or hereafter the belief of life in matter is extinct, the error which has held the belief dissolves with the belief, and never returns to the old condition. No correspondence nor communion can exist between persons in such opposite dreams as the belief of having died and left a material body and the belief of still living in an organic, material body.

NOTE

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

Chapter IV, page 74, lines 3-16.

To be on communicable terms with Spirit, persons must be free from organic bodies; and their return to that material condition, after having once left Opposing conditions. it, would be as impossible as the restoration of the acorn, already absorbed into a sprout which has risen above the soil, to its primitive condition. The seed which has germinated has a new form and state of existence. When the belief of life in matter is extinct, the error which has held it dissolves with it, and never returns to the old condition. No correspondence or communion can exist between persons in such opposite dreams as the belief of having died and left a material body, and the belief of still living in an organic, material body.

NOTE

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

Chapter IV, page 74, lines 3-16.

To be on communicable terms with Spirit, persons must be free from organic bodies; and their return to that material condition, after having once left it, would be as impossible as the restoration of the acorn, already absorbed into a sprout which has risen above the oak and acorn. the soil, to its primitive condition. The seed which has germinated has a new form and state of existence. When the belief of life in matter is gone, the error which has held it dissolves with it, and never returns to the old condition. No correspondence or communion can exist between persons in such opposite dreams as the belief of having died and left a material body, and the belief of still living in an organic, material body. The author always discredited mediumship.

NOTE

This version first appeared in the 107th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 239, lines 31-32, and page 240, lines 1-12 (unnumbered).

To be on communicable terms with Spirit, persons must be free from organic bodies; and their return to that material condition, after having once left it, would be as impossible as the restoration of the acorn, already absorbed into a sprout which has risen above the oak and acorn. the soil, to its primitive condition. The seed which has germinated has a new form and state of existence. When the belief of life in matter is gone, the mortal who has held it dissolves with it, and never returns to the old condition. No correspondence or communion can exist between persons in such opposite dreams as the belief of having died and left a material body, and the belief of still living in an organic, material body.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 107th edition in 1896. Chapter VI, page 239, lines 31-32, and page 240, lines 1-12 (unnumbered).

If communion were possible between the so-called dead and the living, either the departed must necessarily go backward in the scale of being, like the oak returning to the acorn; or the so-called medium must immediately advance to Life that is independent of matter, like the acorn becoming instantaneously an oak.

Persons on communicable terms with Spirit would have no organic body; and the restoration of that material condition would be as impossible as the restoration of the acorn, already absorbed into a sprout which has risen above the soil. The seed that has germinated higher has a new form and state of existence. When the belief of life in matter is broken, it leaves the old condition, and never returns to it. No correspondence or communication can exist between persons in opposite dreams, such as the belief of having died and of never having died.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 239, lines 14-30 (unnumbered).

21st ed., chapter VIII, same page and lines.

If communion were possible between the so-called dead and living, the departed would have to go backward in the scale of being, like the oak returning to its primitive acorn, and the so-called medium advance to Life independent of matter, like the acorn, becoming instantaneously an oak. Again, if a person was on communicable terms with Spirit, there would be no appearance of finite life, no action, animal or organic, in the body, and to restore that material condition would be as impossible as to restore an acorn absorbed into a germ and risen above soil and seed. The seed that has germinated higher has given place to a new form and state of existence; and when the belief of life in matter has given birth to a new germination, it has left the old condition, never to return to it. No correspondence or communion exists between the two opposite beliefs of having died and never having died.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 51, lines 12-28 (unnumbered).

6th ed., vol. 2, chapter I, page 5, lines 12-28 (unnumbered).

If communion were possible between the so-called dead and living, the departed would go backward in the scale of being, like the oak that would hold on to its primitive acorn, else the so-called medium must advance to Life independent of matter, like an acorn becoming instantaneously an oak. Again, if the medium were on communicable terms with Life, Spirit, independent of matter, there could be no appearance of Life in the body, no action animal or organic, and to restore this condition of matter, would be as impossible as to restore an acorn absorbed into a germ and risen above soil and seed. The seed that has propagated is gone, a new germination having taken place; when the belief of Life in matter is finally destroyed, the real Life that is Spirit, is won; but no correspondence or communion can exist between these opposites.

Memory may repeat the alphabet, and mortal mind may retain the history of the dead, but if we can read, we never in reality go back to the alphabet, or find pleasure in it, and those advanced spiritually never return to a material body.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 11, lines 1-17, and page 27, lines 18-22 (unnumbered).

If communion is possible between the so-called dead and living, the departed go backward in the scale of being, even as the oak holding on to its primitive acorn, or the so-called medium advances to Life independent of matter, like an acorn, becoming instantaneously an oak. Again, if the medium is on communicable terms with Life, Spirit, independent of matter, there can be no appearance of Life in the body, no action, animal or organic, and to restore this former condition of so-called Life, would be as impossible as to restore an acorn absorbed into a germ risen above soil, and seed. The seed that has propagated is gone, a new germination having taken place, and until the belief of Life in matter is destroyed, the real Life that is Spirit, is not won; no correspondence or communion exists between these two opposites.

Memory may repeat the alphabet, and mind here hold the history of the dead, but if we can read, we never in reality go back to the alphabet, or find pleasure in it; thus the advanced mind cannot return to matter.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 68, lines 27-32, and page 69, lines 1-10, and page 86, lines 8-11 (unnumbered).

The caterpillar, transformed into a beautiful insect,
is no longer a worm, nor does the insect return to
fraternize with or control the worm. Such
Bridgeless
division a backward transformation is impossible in
Science. Darkness and light, infancy and manhood,
sickness and health, are opposites, - different beliefs,
which never blend. Who will say that infancy can utter
the ideas of manhood, that darkness can represent light,
that we are in Europe when we are in the opposite hemi-
sphere? There is no bridge across the gulf which divides
two such opposite conditions as the spiritual, or incor-
poreal, and the physical, or corporeal.

NOTE

This version first appeared in the 1910 edition and it
remained unchanged thereafter.

Chapter IV, page 74, lines 17-28.

The caterpillar, transformed into a beautiful insect, is no longer a worm, nor does the caterpillar return to fraternize with or control the worm. Such
Bridgeless
division a backward transformation is impossible in Science. Darkness and light, infancy and manhood, sickness and health, are opposites, - different beliefs, which never blend. Who will say that infancy can utter the ideas of manhood, that darkness can represent light, that we are in Europe when we are in the opposite hemisphere? There is no bridge across the gulf which divides two such opposite conditions as the spiritual, or incorporeal, and the physical, or corporeal.

NOTE

This version first appeared in the 1907 edition and it remained unchanged until the 1910 edition.
Chapter IV, page 74, lines 17-28.

The caterpillar, transformed into a beautiful insect, is no longer a worm, nor does it return to fraternize with or control the worm. Such a backward transformation is impossible in Science. Darkness and light, infancy and manhood, sickness and health, are opposites, - different beliefs, which never blend. Who will say that infancy can utter the ideas of manhood; that darkness can represent light; that we are in Europe when we are in the opposite hemisphere? There is no bridge across the gulf which divides two such opposite conditions as the spiritual, or incorporeal, and the physical, or corporeal.

NOTE

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

Chapter IV, page 74, lines 17-28.

The caterpillar, transformed into a beautiful insect, is no longer a worm, nor does it return to fraternize with or control the worm. Such a backward transformation is impossible in Science. Darkness and light, infancy and manhood, sickness and health, are opposites, - different beliefs, which never blend. Who will say that infancy can utter the ideas of manhood, that darkness can represent light, that we are in Europe when we are in the opposite hemisphere? There is no bridge across the gulf which divides two such opposite conditions as the spiritual, or incorporeal, and they physical, or corporeal.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 240, lines 13-24 (unnumbered).

Darkness and light, infancy and manhood, sickness and health, are separate beliefs that never blend. Who would say that infancy can utter the ideas of manhood, that darkness can represent light, that we are in Europe when we are in the opposite hemisphere? Logic cannot bridge over the gulf between two such opposite conditions - as the state of those you believe to have died and come to life again, and the state of those whom you believe never to have died.

The caterpillar, transformed into a beautiful insect, is no longer a worm, nor does it return to fraternize with or control the worm; but such a backward transformation would be as sensible as allowing mediumship to befool reason.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 241, lines 18-26, and page 242, lines 17-21 (unnumbered). 21st ed., chapter VIII, same pages and lines.

Darkness and light, infancy and manhood, sickness and health, are distinct and separate beliefs that never blend. Then wherefore say that infancy is uttering the ideas of manhood, that darkness can represent light, or that we are in Europe when we are on the opposite hemisphere? Logic cannot bridge over conditions thus distinct; and they are not more unlike than the conditions of those having believed they once died and have come to life again, and those who never believed they died.

The caterpillar transformed into an insect of beauty is no longer a worm, and to push the conclusion that a butterfly returns again to affinitize with or to control the worm, is taking mesmerism to befool reason.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., chapter VII, vol. 2, (Imp. & Dem.), page 53, lines 14-22, and page 54, lines 10-14 (unnumbered). 6th ed., vol. 2, chapter I, page 7, lines 14-22, and page 8, lines 10-14 (unnumbered).

Darkness and light, infancy and manhood, sickness and health, are distinct conditions of belief, that cannot blend. To suppose infancy is uttering the idea of manhood, or thinking its thoughts, is contrary to reason and revelation; that darkness represents light, and sickness health, or that we are residing in Europe when we are on the opposite hemisphere, is simply absurd! Logic would not attempt to bridge over these distinct conditions, and they are not more markedly distinct than the so-called dead and living,

The caterpillar, transformed into an insect of beauty, is no longer a worm; and to push the conclusion that a butterfly returns again to affinitize with, or to control the worm, is to take mesmerism to befool reason!

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 13, lines 9-18, and page 14, lines 8-12 (unnumbered).

Darkness and light, infancy and manhood, sickness, health, etc., are distinct beliefs that cannot blend. To suppose infancy is uttering the idea of manhood, or thinking its thoughts, would be rejected by reason and revelation; and vice versa, that darkness represents light, and sickness health, or that we are residing in Europe when we are on the opposite hemisphere, is simply absurd! Logic would not attempt to bridge over these distinct conditions, and they are not more markedly distinct than the so-called dead and living,

The caterpillar, transformed into an insect of beauty, is no longer a worm; and to push the conclusion that a butterfly returns again to affinitize with, or to control the worm, is to take mesmerism to befool reason!

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 71, lines 15-24, and page 72, lines 14-18 (unnumbered).

In Christian Science there is never a retrograde step, never a return to positions outgrown. The so-called dead and living cannot commune together, for they are in separate states of existence, or consciousness.

NOTE

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

Chapter IV, page 74, lines 29-32.

In Christian Science there is never a retrograde step, nor any return to positions outgrown. The so-called dead and living cannot commune together, if they are in separate states of existence, or consciousness.

NOTE

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

Chapter IV, page 74, lines 29-32.

In Christian Science there is never a retrograde step, or return to positions outgrown. The so-called dead and living cannot commune together, if they are in separate states of existence, or consciousness.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 240, lines 25-28 (unnumbered).

Science never causes a retrograde step, a return to positions outgrown. If the so-called dead and living commune together, they are unfit for separate states of existence.

The Divine Principle of Science is unfolding higher forms of thought, but it never turns thought backward.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 236, lines 31-32, and page 237, lines 1-2, and page 242, lines 22-23 (unnumbered). 21st ed., chapter VIII, same pages and lines.

Science never caused a retrograde step or a return to positions outgrown. To conclude that the so-called dead and living commune together, is to decide their unfitness for separate states of existence,

Change controlled by Principle is science; but the spiritualistic beliefs prevent the perception of science. Progress is the evermore of being; but nothing save science reveals being, here or hereafter.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., ,chapter VII (Imp. & Dem.), vol. 2, page 49, lines 9-12, and page 54, lines 14-18 (unnumbered). 6th ed., vol. 2, chapter I, page 3, lines 9-12, and page 8, lines 14-18 (unnumbered).

Science never caused a retrograde step, a return to positions outgrown, or that Truth has destroyed. To admit that the so-called dead and living commune together, is to decide the unfitness of both for their distinct positions,

Change, controlled by Principle, is science, but a belief prevents the perception of science; progress is the evermore of Wisdom, but nothing save science reveals progress.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 9, lines 5-9, and page 14, lines 12-15 (unnumbered).

Science never caused a retrograde step in being, or a return to positions outgrown, or that Truth has destroyed. To admit the so-called dead and living commune together, is to decide the unfitness of both for their separate positions,

Change controlled by Principle is science, but some belief may hide its science; progress is the evermore of Wisdom, but nothing save science reveals progress.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 66, lines 24-28, and page 72, lines 18-21 (unnumbered).

This simple truth lays bare the mistaken assumption that man dies as matter but comes to life as spirit. The so-called dead, in order to reappear to those still in the existence cognized by the physical senses, would need to be tangible and material, - to have a material investiture, - or the material senses could take no cognizance of the so-called dead. Unscientific investiture

NOTE

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

Chapter IV, page 75, lines 1-7.

This simple truth lays bare the mistaken assumption that man dies as matter but comes to life as spirit. The so-called dead in order to reappear to those still in the existence visible to the physical senses, would need to be tangible and material, - to have still a material investiture, - or these lower senses could take no cognizance of them. Unscientific investiture.

NOTE

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

Chapter IV, page 75, lines 1-7.

This simple truth lays bare the mistake that man
Investiture. dies as matter, but comes to life as spirit.
The so-called dead, in order to reappear to
those still in the existence visible to the physical senses,
must be tangible and material, - must still have a ma-
terial investiture, - or these lower senses could take no
cognizance of them.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter VI, page 240, lines 29-32, and page 241, lines 1-3
(unnumbered).

This simple truth lays bare the mistake that man dies as matter, but comes to life as Spirit, or God. The so-called dead must reappear to the physical senses, tangibly and materially, or these lower senses can take no cognizance of them.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 237, lines 3-7 (unnumbered).

21st ed., chapter VTII, same page and lines.

and lays bare the mistaken belief that a man dies as matter, and then comes to life again as Spirit, alias God. The so-called dead must appear to the senses as tangible and material as ever they were, or the senses can take no cognizance of them.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 49, lines 12-17 (unnumbered).

6th ed., vol. 2, chapter I, page 3, lines 12-17 (unnumbered).

and that a mistake occurs when a man
dies to sense and lives in Soul.

We should either see the so-called dead,
materially, or they should be advanced beyond our
sight.

NOTE

This version first appeared in the 2nd edition in 1878
and it remained unchanged until the 3rd edition in 1881.
Vol. 2, chapter I, page 9, lines 9-10, and lines 11-13
(unnumbered).

and that a mistake occurs when
a man dies to sense or lives to Soul.

We should either see the so-called dead, materially, or they should be advanced beyond our sight.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 66, lines 28-29 and lines 31-32 (unnumbered).

Spiritualism would transfer men from the spiritual sense of existence back into its material sense. This gross materialism is scientifically impossible, since to infinite Spirit there can be no matter.

NOTE

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

Chapter IV, page 75, lines 8-11.

Spiritualism would transfer men from the spiritual sense of existence back into its material sense. This gross materialism is scientifically impossible, since to Spirit there can be no matter.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter IV, page 75, lines 8-11.

Spiritualism would transfer men from the spiritual sense of existence back into its material sense. This gross materialism is Scientifically impossible, since to Spirit there can be no matter.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 241, lines 4-7 (unnumbered).

Men are transformed from the spiritual sense of existence, back to its material sense. This is scientifically impossible, since to Spirit there can be no matter.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 237, lines 14-17 (unnumbered).

21st ed. chapter VIII, same page and lines.

Any midway to those states is a myth.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 49, line 17 (unnumbered).

6th ed., vol. 2, chapter I, page 3, line 17 (unnumbered).

Any supposed midway
is a myth.

NOTE

This version first appeared in the 2nd edition in 1878
and it remained unchanged until the 3rd edition in 1881.
Vol. 2, chapter I, page 9, lines 10-11 (unnumbered).

why so many called "spiritualists" are very gross materialists is because they make personality Spirit and the only conscious existence, and rejecting a personal God, make a God of persons, which is equally fatal to the science of being;

Any supposed midway between Life outside of matter, or in it, is a myth.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 66, lines 7-11 and lines 29-31 (unnumbered).

Jesus said of Lazarus: "Our friend Lazarus sleepeth;
but I go, that I may awake him out of sleep." Jesus
restored Lazarus by the understanding that
Lazarus had never died, not by an admis- Raising
sion that his body had died and then lived again. the dead
Had
Jesus believed that Lazarus had lived or died in his
body, the Master would have stood on the same plane of
belief as those who buried the body, and he could not have
resuscitated it.

NOTE

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

Chapter IV, page 75, lines 12-20.

Jesus said of Lazarus: "Our friend Lazarus sleepeth;
but I go, that I may awake him out of sleep." He re-
stored Lazarus by the understanding that he
had never died, not by an admission that his ^{Raising} the dead.
body had died, and then lived again. Had Jesus be-
lieved that Lazarus had lived or died in his body, he
would have stood on the same plane of belief with those
who buried the body, and he could not therefore have
resuscitated it.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter IV, page 75, lines 12-20.

Jesus said of Lazarus: "He is not dead, but sleep-
eth." He restored Lazarus by the understanding that
he had never died, not by an admission that
his body had died, and then lived again. Had Raising
the dead.
Jesus believed that Lazarus had lived or died in his
body, he would have stood on the same plane of belief
with those who buried the body, and he could not there-
fore have resuscitated it.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter VI, page 241, lines 8-15 (unnumbered).

Jesus said, "He is not dead but sleepeth." This restored Lazarus, by the understanding that he had never died, not by an admission that he died and was raised again. Had Jesus believed that Lazarus was dead, he would have been standing on the same plane of belief with those who buried the body, instead of resuscitating it.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 237, lines 18-24 (unnumbered).

21st ed., chapter VIII, same page and lines.

Jesus said, "He is not dead but sleepeth," and brought back Lazarus's former sense of things with his own understanding that he never died.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 49, lines 24-26 (unnumbered).

6th ed., vol. 2, chapter I, page 3, lines 24-26 (unnumbered).

Jesus said "He is not dead but sleepeth;" Lazarus
was in the dream of a midway condition when Jesus
wakened him;

NOTE

This version first appeared in the 2nd edition in 1878
and it remained unchanged until the 3rd edition in 1881.
Vol. 2, chapter I, page 9, lines 20-22 (unnumbered).

"He is not dead but sleepeth." Jesus knew Lazarus
was in the dream of a midway condition when Truth
wakened him;

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter II (Imp. & Dem.), page 67, lines 8-10 (unnumbered).

When you can waken yourself or others out of the belief that all must die, you can then exercise Jesus' spiritual power to reproduce the presence of those who have thought they died, - but not otherwise.

NOTE

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

Chapter IV, page 75, lines 21-24.

When you can waken yourself or others out of the belief that all must die, you can then exercise Jesus' spiritual power to reproduce the presence of those who thought they had died, - but not otherwise.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 1907 edition.

Chapter VI, page 241, lines 16-19 (unnumbered) - 83rd ed.

Chapter IV, page 75, lines 21-24 - 226th ed.

When you can waken yourself or others out of the belief that all must die, you can then exercise Jesus' spiritual power to reproduce the presence of those who you say have died, - but not otherwise.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 83rd edition in 1894. Chapter VI, page 241, lines 16-19 (unnumbered).

If you can waken yourself, or others, out of the belief
that all must die, you may claim Jesus' spiritual power,
to reproduce the presence of those who you say have died,
- but not otherwise. Longfellow's lines are true: -

There is no Death! What seems so is transition.

This life, of mortal breath,
Is but a suburb of the Life elysian,
Whose portal we call Death.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.
16th ed., chapter VII (Imp. & Dem.), page 237, lines 25-32
(unnumbered).

21st ed., chapter VIII, same page and lines.

If you could waken
yourself and others from the belief of the death of man,
you might lay claim to spirituality, and the actual presence of those you say have died.

NOTE

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

3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 49, lines
26-29 (unnumbered).

6th ed., vol. 2, chapter I, page 3, lines 26-29 (unnumbered).

if we could do this, we might lay claim
to spirituality.

NOTE

This version first appeared in the 2nd edition in 1878
and it remained unchanged until the 3rd edition in 1881.
Vol. 2, chapter I, page 9, lines 22-23 (unnumbered).

if we could do this, we might claim his spirituality.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 67, lines 10-11 (unnumbered).

There is one possible moment, when those living on the earth and those called dead, can commune together, and that is the moment previous to the transition, - the moment when the link between their opposite beliefs is being sundered. In the vestibule through which we pass from one dream to another dream, or when we awake from earth's sleep to the grand verities of Life, the departing may hear the glad welcome of those who have gone before. The ones departing may whisper this vision, name the face that smiles on them and the hand which beckons them, as one at Niagara, with eyes open only to that wonder, forgets all else and breathes aloud his rapture.

Vision of
the dying

NOTE

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

Chapter IV, page 75, lines 25-32, and page 76, lines 1-5.

There is one possible moment when those called dead,
and the living, can commune together, and that is the
moment previous to the transition, - the mo-
ment when the link between their opposite
beliefs is being sundered. In the vestibule through
which we pass from one dream to another dream, or
when we awake from earth's sleep to the grand verities
of Life, the departing may hear the glad welcome of
those gone before. Those departing may whisper this
vision, name the face that smiles on them, and the hand
which beckons them; as one at Niagara, with eyes open
only to that wonder, forgets all else, and breathes aloud
his rapture.

Vision of
the dying.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter IV, page 75, lines 25-32, and page 76, lines 1-5.

There is one possible moment when those called dead
and the living can commune together, and that is the
moment previous to the transition, - the mo-
ment when the link between their opposite
beliefs is being sundered. In the vestibule through
which we pass from one dream to another dream, or
when we wake from earth's sleep to the grand verities
of Life, the departing may hear the glad welcome of
those gone before. The dying may whisper this vision,
name the face that smiles on them, and the hand which
beckons them; as one at Niagara, with eyes open only
to that wonder, forgets all else, and breathes aloud his
rapture.

NOTE

This version first appeared in the 83rd edition in 1894
and it remained unchanged until the 226th edition in 1902.
Chapter VI, page 241, lines 20-32 (unnumbered).

There is one possible moment when the dead and the living can commune together, and that is the moment previous to the transition, - the moment just before the link between their opposite beliefs is sundered. In the vestibule through which we pass from one dream to another dream, or when we wake from earth's sleep to the grand verities of Life, the departing may hear the glad welcome of those gone before. The dying may whisper this vision, name the face that smiles on them, and the hand which beckons them; as one at Niagara, with eyes open only to that wonder, forgets all else, and breathes aloud his rapture.

Dying sight.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 83rd edition in 1894. Chapter VI, page 241, lines 20-32 (unnumbered).

There is but one possible moment when the dead and the living can commune together; and that is the moment called death, which forms a link between their opposite beliefs. In the vestibule through which we pass from one dream to another dream, or when we wake from earth's sleep to the grand verities of Life, the departing hear the glad welcome of those gone before. The dying may whisper this vision, name the face that smiles on them, and the hand beckoning them; as one at Niagara, with eyes open only to that wonder, forgets all else, and breathes aloud his rapture.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 239, lines 31-32, and page 240, lines 1-9 (unnumbered). 21st ed., chapter VIII, same pages and lines.

There is but one possible moment when the so-called dead and living commune together, - the moment called death, when the common link between their beliefs is being clasped. In this vestibule of awakening from one dream to another dream, they hear the glad welcome of those gone before them, and the departing sometimes breathe aloud their vision, naming the face that smiles on them and the hand beckoning them; even as man standing at the Falls of Niagara, with eyes only for that wonder, whispers aloud his rapture, forgetful of other scenes.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 51, lines 29-32, and page 52, lines 1-7 (unnumbered). 6th ed., vol. 2, chapter I, page 5, lines 29-32, and page 6, lines 1-7 (unnumbered).

There is but one possible moment when the so-called dead and living commune; this is the moment called death, when the link between them is being clasped. In this vestibule, when awakening to the glad welcome of those gone before, the departing sometimes breathe aloud their vision, naming the face that smiles upon them, and the hand beckoning them; even as a man standing at the falls of Niagara with eyes only for that wonder, whispers aloud his rapture, forgetful of other scenes.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 11, lines 18-27 (unnumbered).

ALSO NOTE

A comma has been added after the word 'death' in line 20 to correspond to the errata page.

There is but one possible moment when the so-called dead and living commune; the moment called death when the link between them is clasped. In this vestibule more awake to the welcome of those gone before, than to present pains of personal sense; the departing sometimes breathe aloud their vision, naming the face that smiles upon them, and the hand beckoning them; even as a man standing at the falls of Niagara with eyes only for that wonder, whispers aloud his rapture, forgetful of other scenes.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 69, lines 11-20 (unnumbered).

When being is understood, Life will be recognized as
neither material nor finite, but as infinite, - as God,
universal good; and the belief that life, or
Real Life is God mind, was ever in a finite form, or good in
evil, will be destroyed. Then it will be understood that
Spirit never entered matter and was therefore never
raised from matter. When advanced to spiritual being
and the understanding of God, man can no longer com-
mune with matter; neither can he return to it, any more
than a tree can return to its seed. Neither will man seem
to be corporeal, but he will be an individual conscious-
ness, characterized by the divine Spirit as idea, not matter.

NOTE

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

Chapter IV, page 76, lines 6-17.

When being is understood, Life will be recognized as neither material nor finite, but as infinite, - as God, universal good, and the belief that life, or Real Life is God. mind, was ever in a finite form, or good in evil, will be destroyed. Then it will be understood that Spirit never entered matter, and was therefore never raised from it. When advanced to spiritual being and the understanding of God, man can no longer commune with matter; neither can he return to it, any more than a tree can return to its seed. Neither will he be corporeal; but he will be an individual consciousness, characterized by the divine Spirit, not by matter.

NOTE

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

Chapter IV, page 76, lines 6-17.

When Being is understood, Life will be recognized as neither material nor finite, but as infinite, - as God, universal Good; and the belief that life, or Real Life as God. mind, was ever in a finite form, or good in evil, will be destroyed. Then it will be understood that Spirit never entered matter, and was therefore never raised from it. When advanced to spiritual being and the understanding of God, man can no longer commune with matter; neither can he return to it, any more than a tree can return to its seed. Neither will he be corporeal; but he will be an individual consciousness, characterized by the divine Spirit, not by matter.

NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter IV, page 76, lines 6-17.

When Being is understood, Life will be recognized as neither material nor finite, but as infinite, - as God, universal Good; and the belief that life, or Real Life as God. mind, was ever in a finite form, or good in evil, will be destroyed. Then it will be understood that Spirit never entered matter, and was therefore never raised from it. When advanced to spiritual being and the understanding of God, man can no longer commune with matter; neither can he return to it, any more than a tree can return to its seed. Neither will he be corporeal; but he will be an individual consciousness, characterized by Spirit, and not by matter.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter IV, page 76, lines 6-17.

When Being is understood, Life will be recognized as neither material nor finite, but as infinite, - as God, universal Good; and the belief that life, or Real Life. mind, was ever in a finite form, or good in evil, will be destroyed. Then it will be understood that Spirit never entered matter, and was therefore never raised from it. When advanced to Spiritual Being and the understanding of God, man can no longer commune with matter; neither can he return to it, any more than a tree can return to its seed. Neither will he be corporeal; but he will be an individual consciousness, characterized by Mind and not by matter.

NOTE

This version first appeared in the 108th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 242, lines 1-12 (unnumbered).

When Being is understood, Life will be recognized as neither material nor finite, but as infinite, - as God, universal Good; and the belief that life, or Real Life. mind, was ever in a finite form, or good in evil, will be destroyed. Then it will be understood that Spirit never entered matter, and was therefore never raised from it. When advanced to Scientific Being and the understanding of Spirit, man can no longer commune with matter; neither can he return to it, any more than a tree can return to its seed. Neither will he be corporeal; but he will be an individual, spiritual consciousness, characterized by Mind and not by body.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 108th edition in 1896. Chapter VI, page 242, lines 1-12 (unnumbered).

When being is understood, Life will be recognized neither as material nor finite, but as infinite, - as God, universal good; and the belief that Life, or Mind, was ever in a finite form, or good in evil, will be destroyed. Then it will be understood that Spirit never entered matter, and was therefore never resurrected from it. Thus advancing to scientific being and the understanding of Spirit, man can no longer commune with matter; nor can he return to it, any more than a tree can return to its seed.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 238, lines 4-13 (unnumbered).

21st ed., chapter VIII, same page and lines.

When being is understood spiritually, Life will be recognized as neither material nor personal, but found only in God, universal good, and the belief that life or mind was ever in a finite form will be destroyed; then it will be understood that Spirit never entered, or was resurrected from dust. Thus advanced to the understanding of Spirit, man can no more commune with matter than a tree can return to the soil and seed.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., chapter VII (Imp. & Dem.), vol. 2, page 50, lines 2-9 (unnumbered). 6th ed., vol. 2, chapter I, page 4, lines 2-9 (unnumbered).

When Life is understood
it will be found, not a material belief, or personal
sense, but God, in this case the belief that Life was
ever in the body disappears and cannot be resurrected;
our friends thus advanced are Spirit that never rose
from dust, and can no more commune with matter than
a blossom can return to its bud.

NOTE

This version first appeared in the 2nd edition in 1878
and it remained unchanged until the 3rd edition in 1881.
Vol. 2, chapter I, page 9, lines 27-33 (unnumbered).

When

Life is really gained outside of matter, it is understood, in which case the belief that Life was ever in the body is gone and cannot be resurrected; our friends thus advanced are Spirit, that never rose from dust and can no more return to, or commune with matter than a blossom can return to its bud.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 67, lines 17-23 (unnumbered).

Suffering, sinning, dying beliefs are unreal. When divine Science is universally understood, they will have no power over man, for man is immortal and lives by divine authority.

NOTE

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

Chapter IV, page 76, lines 18-21.

Suffering, sinning, dying beliefs are unreal, - when divine Science is universally understood, they will have no power over man, for man is immortal - and lives by divine authority.

NOTE

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

Chapter IV, page 76, lines 18-21.

Suffering, sinning, dying beliefs - which last as long as the beliefs of soul in body, or intelligence in matter, remain - prove material existence to be without divine authority.

NOTE

This version first appeared in the 113th edition in 1897 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 242, lines 13-16 (unnumbered).

Our suffering, sinning, dying conditions - which last as long as the beliefs of soul in body, or intelligence in form, remain - prove this material belief to be unnatural.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 113th edition in 1897. Chapter VI, page 242, lines 13-16 (unnumbered).

Our suffering, sinning, dying conditions - that remain as long as the belief remains of Soul in body, or Intelligence in form - prove this material belief to be unnatural;

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 236, lines 7-10 (unnumbered).

21st ed. chapter VIII, same page and lines.

A suffering, sinning, and dying condition, such as must ever remain while the belief of Soul in body and intelligence in man or materiality remains,

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 48, lines 22-24 (unnumbered).

6th ed., vol. 2, chapter I, page 2, lines 22-24 (unnumbered).

A suffering, sinning, and dying condition such as
must ever remain while the belief of Soul in body and
Intelligence in man or matter remains,

NOTE

This version first appeared in the 2nd edition in 1878
and it remained unchanged until the 3rd edition in 1881.
Vol. 2, chapter I, page 8, lines 17-19 (unnumbered).

A suffering, sinning, and dying condition such as must ever remain while the belief of Soul in body and Intelligence in man or matter remains,

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 66, lines 1-3 (unnumbered).

The sinless joy, - the perfect harmony and immortality
of Life, possessing unlimited divine beauty and goodness
without a single bodily pleasure or pain, -
Immaterial
pleasure constitutes the only veritable, indestructible
man, whose being is spiritual. This state of existence
is scientific and intact, - a perfection discernible only
by those who have the final understanding of Christ in
divine Science. Death can never hasten this state of
existence, for death must be overcome, not submitted to,
before immortality appears.

NOTE

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

Chapter IV, page 76, lines 22-31.

The sinless joy, the perfect harmony and immortality
of Life - possessing unlimited divine beauty and good-
ness, without a single bodily pleasure or pain,
~~Immaterial~~ pleasure. - constitute the only veritable, indestructible
man, whose being is spiritual. This state of existence
is scientific and intact, - a perfection discernible only
by those who have the final understanding of Christ in
divine Science. Death can never hasten it, for death
must be overcome, not submitted to, before immortality
appears.

NOTE

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

Chapter IV, page 76, lines 18-21.

The sinless joy, the perfect harmony and immortality of Life, - possessing unlimited divine beauty and goodness, without a single bodily pleasure or pain, ~~Immaterial~~ pleasure. - constitute the only veritable man. This state of existence is Scientific and intact, - a perfection discernible only by those who have the final understanding of Divine Science. Death can never hasten it, for death must be overcome, not submitted to, before immortality appears.

NOTE

This version first appeared in the 108th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 242, lines 17-25 (unnumbered).

The sinless joy, the perfect harmony and immortality of Life, - possessing unlimited divine beauty and goodness, without a single bodily pleasure or pain, Immaterial pleasure. - constitute the only veritable Being. This state of existence is Scientific and intact, - a perfection attainable only by those who have the understanding of Divine Science. Death can never hasten it, for death must be overcome, not submitted to, before mortality yields to immortality.

NOTE

This version first appeared in the 62nd edition in 1891 and it remained unchanged until the 108th edition in 1896. Chapter VI, page 242, lines 17-25 (unnumbered).

The sinless joy, the perfect harmony and immortality of Life, - possessing unlimited divine beauty and goodness, without a single bodily pleasure or pain, ~~Immaterial~~ pleasure. - constitute the only veritable Being. This state of existence is Scientific and intact, - a perfection attainable only by those who have the understanding of Divine Science. Death can never hasten it, for death must be overcome, not submitted to, before mortals can become immortals.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 62nd edition in 1891. Chapter VI, page 242, lines 17-25 (unnumbered).

while the sinless joy, the perfect harmony and immortality of Life (possessing unlimited divine beauty and goodness, without a single bodily pleasure or pain) constitute the only veritable being. This state of existence is scientific and intact, - a perfection attainable by those who have faith in Divine Science. Death can never hasten it, for death must be overcome, not yielded to, before mortals become immortals.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 236, lines 10-17 (unnumbered).

21st ed., chapter VIII, same page and lines.

cannot be preferable
to the sinless joy and perfect harmony that a recognition
of Life as Spirit confers; possessing all beauty and good,
and yet without a single pleasure or pain of body. This
state is attainable only through science; death can never
hasten it, and death must be overcome before we can
arrive at it.

NOTE

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

3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 48, lines
24-30 (unnumbered).

6th ed., vol. 2, chapter I, page 2, lines 24-30 (unnumbered).

cannot be preferable to the sinless joy, and perfect harmony that a recognition of Life as Spirit confers, possessing all beauty and good, and yet without a pleasure or pain of body; this state is attainable through science, but death can never hasten it, for death must be overcome before we can arrive at it.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 8, lines 19-25 (unnumbered).

cannot be preferable to the sinless joy and perfect harmony that a recognition of Life, as Spirit, possessing all beauty and good, without a single demand pleasure, or pain of body confers;

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 66, lines 3-7 (unnumbered).

The recognition of Spirit and of infinity comes not suddenly here or hereafter. The pious Polycarp said: "I cannot turn at once from good to evil." Neither do other mortals accomplish the change from error to truth at a single bound.

NOTE

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

Chapter IV, page 76, line 32, and page 77, lines 1-4.

The recognition of Spirit and infinity comes not suddenly, here or hereafter. The pious Polycarp said: "I cannot turn at once from good to evil." Neither do other mortals accomplish the change from error to truth at a single bound.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 1907 edition. Chapter IV, page 76, line 32, and page 77, lines 1-4.

The recognition of Spirit and Infinity comes not suddenly, here or hereafter. The pious Polycarp said: "I cannot turn at once from good to evil." Neither do other mortals accomplish the change from error to truth at a single bound.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter IV, page 76, line 32, and page 77, lines 1-4.

The recognition of Spirit and Infinity comes not suddenly, here or hereafter. The pious Polycarp Polycarp. said: "I cannot turn at once from Good to evil." Neither do other mortals accomplish the change at a single bound.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 242, lines 26-30 (unnumbered).

Unswerving adherence to right presents the true idea of manhood and womanhood. The pious Polycarp said, "I cannot turn at once from good to evil." Neither do other mortals accomplish the change at a single bound.

The recognition of Life, Spirit, and Infinity comes not suddenly, here or hereafter.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 236, lines 26-30, and page 240, lines 10-11 (unnumbered). 21st ed., chapter VIII, same pages and lines.

Charles Sumner's unswerving adherence to right made him present more than others the true idea, and less than others the beliefs of man. His professions were few, his acts colossal.

The recognition of Life as it is, namely, Spirit, and that Spirit is infinite, comes not at once beyond the grave,

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 49, lines 5-8, and page 52, lines 7-9 (unnumbered). 6th ed., vol. 2, chapter I, page 3, lines 5-8, and page 6, lines 7-9 (unnumbered).

Charles Sumner was a great man, because of his unswerving adherence to right; he had more than others, the true idea, and less than others, the beliefs of man. His professions were few, his acts colossal, his might was mind, not body but Soul.

The recognition of Life as Spirit - and all Life is Spirit - comes not at once beyond the grave;

NOTE

This version first appeared in the 2nd edition in 1873 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 8, line 32, and page 9, lines 1-4, and page 11, lines 27-28 (unnumbered).

Charles Sumner was a great man, because of his unswerving adherence to right; he had, more than others, the true idea, and less than others, the beliefs of man. His professions were few, his acts colossal, his might was mind; not person but Principle, not man but God.

The recognition of spiritual Life -
and all Life is Spirit - comes not at once;

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 66, lines 19-23, and page 69, lines 20-21 (unnumbered).

Existence continues to be a belief of corporeal sense until the Science of being is reached. Error brings its own self-destruction both here and hereafter, for mortal mind creates its own physical conditions. Death will occur on the next plane of existence as on this, until the spiritual understanding of Life is reached. Then, and not until then, will it be demonstrated that "the second death hath no power."

NOTE

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

Chapter IV, page 77, lines 5-12.

Existence continues to be a belief of corporeal sense,
until the Science of being is reached. Error brings its
own self-destruction, both here and hereafter,
for mortal mind creates its own physical con- Second
ditions. death.
Death will occur on the next plane of exist-
ence as on this, until the spiritual understanding of Life
is reached. Then, and not until then, will it be demon-
strated that "the second death hath no power."

NOTE

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

Chapter IV, page 77, lines 5-12.

Existence continues to be a belief of corporeal sense, until the Science of Being is reached. Error brings its own self-destruction, both here and hereafter, for mortal mind creates its own physical con-
Second death.
ditions. Death will occur on the next plane of existence as on this, until the spiritual understanding of Life is reached. Then, and not until then, will it be demonstrated that "the second death hath no power."

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter IV, page 77, lines 5-12.

Existence continues to be a belief of corporeal sense,
until the Science of Being is reached. Error brings its
own self-destruction on that plane as well as on this,
for mortal mind creates its own physical conditions.
Death will occur on the next plane of exist-
ence as on this, until the understanding of Second
Life is reached. Then "the second death hath no death.
power."

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter VI, page 242, lines 31-32, and page 243, lines 1-6
(unnumbered).

Existence continues to be a belief of personal sense, until the Science of Being is reached. Error brings its own self-destruction on that plane, as well as on this, for mind makes the conditions of the body. Death will repeatedly occur until Life is understood. Then "the second death" hath no 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 VII (Imp. & Dem.), page 240, lines 11-16 (unnumbered).

21st ed., chapter VIII, same page and lines.

where existence is but a continued belief of personal sense and matter, until the science of being is reached and Spirit is understood. Error brings its own self-destruction on that plane as well as this; for mind makes the conditions of the body, and death will occur until life is learned aright, and the second death hath no power.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 52, lines 9-15 (unnumbered).
6th ed., vol. 2, chapter I, page 6, lines 9-15 (unnumbered).

even there, existence is but a belief of personal sense and matter, until the science of being is reached; error brings its self-destruction on that plane as well as this; mind makes its own conditions.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 11, lines 29-32 (unnumbered).

even be-
yond the grave existence is but a belief of personal
sense until the science of being is reached, for error
brings its own outer darkness and self-destruction,
both now and then.

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter II (Imp. & Dem.), page 69, lines 21-25 (unnumbered).

11

The period required for this dream of material life,
embracing its so-called pleasures and pains, to vanish
from consciousness, "knoweth no man...
neither the Son, but the Father." This period A dream
will be of longer or shorter duration according to the vanishing
tenacity of the error. Of what advantage, then, would it be
to us, or to the departed, to prolong the material state and
so prolong the illusion either of a soul inert or of a sinning,
suffering sense, - a so-called mind fettered to matter.

NOTE

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

Chapter IV, page 77, lines 13-21.

11

The period required for this dream of material life, embracing its so-called pleasures and pains, to vanish from consciousness, "knoweth no man... neither the Son, but the Father." It will be A dream
vanishing. of longer or shorter duration, according to the tenacity of its error. Of what advantage, then, would it be to us, or to the departed, to prolong the material state, and so prolong the illusion either of a soul inert, or of a sinning, suffering sense, - a so-called mind fettered to matter.

NOTE

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

Chapter IV, page 77, lines 13-22.

The period required for this dream of material life,
embracing its so-called pleasures and pains, to vanish
from consciousness, "no man knoweth...
neither the Son, but the Father." It will be A dream
vanishing.
of longer or shorter duration, according to the tenacity
of its error. Of what advantage, then, should it be to
us, or to the departed, to prolong the material state, and
so prolong the illusion either of a soul inert, or of a sin-
ning, suffering sense, - a so-called mind fettered to
matter.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter IV, page 77, lines 13-22.

The period for this dream of material life,
embracing its so-called pleasures and pains, to vanish
from consciousness, "no man knoweth, not
the Son, but the Father." It will be of longer A dream
or shorter duration, according to the tenacity of its vanishing.
error. Of what advantage, then, would it be to us, or
to the departed, to prolong the material state, and so
prolong the illusion of a soul in sense, and a mind
fettered to materiality?

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter VI, page 243, lines 7-15 (unnumbered).

The period required for this dream of material life to vanish, embracing its so-called pleasures and pains, "no man knoweth, not the Son, but the Father." It will be of longer or shorter duration, according to the tenacity of its error. What advantage, then, would it be to us, or to the departed, to prolong the material state, so prolonging the illusion of Soul in sense, and Mind fettered to matter.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 238, lines 14-21 (unnumbered).

21st ed., chapter VIII, same page and lines.

The period required for this dream of life in matter, embracing the so-called pleasures and pains of the body, to vanish, "no man knoweth, not the Son but the Father." It will be of longer or shorter duration, according to the tenacity of error. What advantage, then, would it be to us or to the departed to prolong that state, and so prolong the error or belief of Spirit in a form, the infinite in finites, Soul in sense, and Mind confined by its own belief, or mortal sense.

NOTE

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

3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 50, lines 10-18 (unnumbered).

6th ed., vol. 2, chapter I, page 4, lines 10-18 (unnumbered).

The period required for the dream of Life in matter, that embraces the supposed pleasures and pains of body, to vanish, "no man knoweth, not the Son but the Father." It will be of longer or shorter duration according to the period of error, before the reality of being is understood, and Life is won. What advantage then would it be to us, or the departed, to prolong this state, by prolonging the belief of Soul in the body.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 10, lines 1-8 (unnumbered).

The period required for the dream of Life in matter embracing pleasures and pains of personal sense to vanish, "no man knoweth, not the son but the Father."

It will be of longer or shorter duration according to the period of error, before the reality of being is understood and eternal Life won. What advantage then would it be to us, or the departed, to prolong this state, by prolonging the belief of Life in matter.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 67, lines 24-31 (unnumbered).

Even if communications from spirits to mortal consciousness were possible, such communications would grow beautifully less with every advanced stage of existence. The departed would gradually rise above ignorance and materiality, and Spiritualists would outgrow their beliefs in material spiritualism. Spiritism consigns the so-called dead to a state resembling that of blighted buds, - to a wretched purgatory, where the chances of the departed for improvement narrow into nothing and they return to their old standpoints of matter.

NOTE

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

Chapter IV, page 77, lines 22-32.

Even if spirits' communications to mortal consciousness were possible, they would grow beautifully less with every advanced stage of existence. The departed would gradually rise above ignorance and materiality, and Spiritualists would outgrow their beliefs in material spiritualism. Spiritism consigns the dead to a state resembling that of blighted buds, - to a wretched purgatory, where their chances of improvement narrow into nothing, and they return to their old stand-points of matter.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 1907 edition.
Chapter IV, page 77, lines 23-32.

Even if spirits' communications to mortal consciousness were possible, they would grow beautifully less with every advanced stage of existence. The departed would gradually rise above ignorance and materiality, and Spiritualists would outgrow their beliefs in material Spiritualism. Spiritism consigns the dead to a state resembling that of blighted buds, - to a wretched purgatory, where their chances of improvement narrow into nothing, and they return to their old standpoints of matter.

NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter IV, page 77, lines 23-32.

Even if spirit-communications to material consciousness were possible, they would grow beautifully less with every advanced stage of existence. The departed would gradually rise above ignorance and materiality, and Spiritualists would outgrow their beliefs in material Spiritualism. Spiritism consigns the dead to a state resembling that of blighted buds, - to a wretched purgatory, where their chances of improvement narrow into nothing, and they return to their old stand-points of matter.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter IV, page 77, lines 23-32.

Even if spirit communications to material consciousness were possible, they would grow beautifully less with every advanced stage of existence. The departed would gradually rise above ignorance and materiality, and Spiritualists would outgrow their beliefs in material Spiritualism. Spiritism consigns the dead to a state resembling that of blighted buds, - to a wretched purgatory, where their chances of improvement narrow into nothingness, and they return to their old standpoints of matter.

Progress and
purgatory.

NOTE

This version first appeared in the 108th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 243, lines 16-25 (unnumbered).

Even if spirit communications to material consciousness were possible, they would grow beautifully less with every advanced stage of existence. The departed would gradually rise above ignorance and materiality, and Spiritualists would outgrow their beliefs in material Spiritualism. Spiritualism consigns the dead to a state resembling that of blighted buds, - to a wretched purgatory, where their chances of improvement narrow into nothingness, and they return to their old standpoints of matter.

Progress and
purgatory.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 108th edition in 1896. Chapter VI, page 243, lines 16-25 (unnumbered).

Spiritualism assigns the dead to a state resembling that of blighted buds; to a poor purgatory, where their chances of improvement narrow into nothing, and they return to the old standpoints of matter.

Even if spirit-communications were possible, they would grow beautifully less with every advanced stage of existence. The departed would gradually pass away from ignorance and materiality, and the medium would outgrow her belief in mediumship.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 237, lines 11-14, and page 253, lines 28-32 (unnumbered). 21st ed., chapter VIII, same pages and lines.

Spiritualism assigns to the dead a state of transition resembling blighted buds or mortal mildew, a poor purgatory, where their chances for something narrow into nothing, and they must return to the old stand-points.

If spirit returns were possible, they would grow beautifully less at every advanced stage of existence, for the departed would be passing away from ignorance and materiality, and the medium from her belief of mediumship.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 49, lines 20-23, and page 64, lines 19-23 (unnumbered). 6th ed., vol. 2, chapter I, page 3, lines 20-23, and page 18, lines 19-23 (unnumbered).

Mediumship assigns to the dead a condition worse than blighted buds or mortal mildew, even a poor purgatory where one's chances for something narrow into nothing, and they must return to the old stand-points of matter.

If spirit-returns were possible, they would grow beautifully less at every advanced stage of existence; for the departed would pass away from our ignorance, and the simple medium from her belief of mediumship, until all the beliefs of matter were gone, and the will of God done on earth and in heaven.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 9, lines 15-19, and page 48, lines 6-12 (unnumbered).

Mediumship assigns to their dead a condition worse than blighted buds or mortal mildew, even a poor purgatory where one's chances for something narrow into nothing, or they must return to the old stand-points of matter.

If spirit-returns were possible, they would grow beautifully less at every advanced stage of existence; for the departed would pass away from our ignorance, and we away from the belief of mediumship, until the beliefs of matter were gone, and we united through science; and the will of God "done on earth as it is done in heaven."

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 67, lines 3-7, and page 107, line 32, and page 108, lines 1-6 (unnumbered).

The decaying flower, the blighted bud, the gnarled oak,
the ferocious beast, - like the discords of disease, sin,
and death, - are unnatural. They are the fal-
Unnatural
deflections sities of sense, the changing deflections of mor-
tal mind; they are not the eternal realities of Mind.

NOTE

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

Chapter IV, page 78, lines 1-5.

The decaying flower, the blighted bud, the gnarled
oak, the ferocious beast, - like the discords of disease,
sin, and death, - are unnatural. They are
Unnatural deflections. the falsities of sense, the changing deflections
of mortal mind, and not the eternal realities of Mind.

NOTE

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

Chapter IV, page 78, lines 1-5.

The decaying flower, the blighted bud, the gnarled
oak, the ferocious beast, - like the discords of
disease, sin, and death, - are unnatural. They Unnatural
are the falsities of sense, the changing deflections. deflections.
mortal mind, and not the realities of Mind.

NOTE

This version first appeared in the 62nd edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter VI, page 243, lines 26-30 (unnumbered).

The decaying flower, the blighted bud, the gnarled
oak, the ferocious beast, - like the discords of
disease, sin, and death, - are unnatural. They Unnatural
are the falsities of sense, the changing deflections. deflections.
mortal mind, and not the realities of Soul.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 62nd edition in 1891.
Chapter VI, page 243, lines 26-30 (unnumbered).

The decaying flower, the blighted bud, the gnarled oak, the ferocious beast, - like the discords of sickness, sin, and death, - are unnatural. They are the falsities of sense, the changing reflections of mortal mind, and not the realities of Soul.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 247, lines 4-8 (unnumbered).

21st ed., chapter VIII, same page and lines.

The
decaying flower, the withering grass, blighted bud, gnarled
oak, and ferocious beast, together with all discords, in-
cluding sickness, sin, and death, were never produced by
supreme Wisdom; they are the falsities of sense, and
not the reality of things, the changing images of mortal
mind, that are not in reality substance, or Life, but only
beliefs.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 58, lines
29-32, and page 59, lines 1-4 (unnumbered).
6th ed., vol. 2, chapter I, page 12, lines 29-32, and page
13, lines 1-4 (unnumbered).

The decaying flower,
the withering grass, blighted bud, gnarled oak, and ferocious beast, together with all discords, including sickness, sin and death, were never produced by supreme Wisdom; they are the falsities of matter, the things of sense instead of Soul, the changing images of mortal mind, that are not in reality substance, or Life, but only beliefs. Personal sense declares matter substance, and what is this sense, but a belief of Life and Intelligence in matter, and this belief an error.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 19, lines 30-32, and page 20, lines 1-7 (unnumbered).

The
decaying flower, withering grass, blighted bud, gnarled
oak, or ferocious beast, together with all discords in-
cluding sick, sinning and mortal man, were not created
by supreme Wisdom; these are the falsities of matter,
things of sense instead of Soul, the changing images of
mortal mind, not in reality substance, or Life, but only
a belief of these. The mind of Soul embraces immortal
ideas only, but the so-called mind of body illusion, and
not the Truth of being. Personal sense declares matter
substance, but what is this sense but a belief of Life and
Intelligence in matter.

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter II (Imp. & Dem.), page 78, lines 5-16 (unnumbered).

How unreasonable is the belief that we are wearing out life and hastening to death, and that at the same

time we are communing with immortality!

Absurd

oracles

If the departed are in rapport with mortality, or matter, they are not spiritual, but must still be mortal, sinning, suffering, and dying. Then why look to them - even were communication possible - for proofs of immortality, and accept them as oracles? Communications gathered from ignorance are pernicious in tendency.

NOTE

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

Chapter IV, page 78, lines 6-15.

How unreasonable is the belief that we are wearing
out life and hastening to death, and that at the same
time we are communing with immortality?

Absurd
oracles.

If the departed are in rapport with mortality,
or matter, they are not spiritual, but must still be mortal,
sinful, suffering, and dying. Then wherefore look to
them - even were communication possible - for proofs
of immortality, and accept them as oracles? Com-
munications gathered from ignorance are pernicious in
tendency.

NOTE

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

Chapter IV, page 78, lines 6-15.

How unreasonable is the belief that we are wearing
out life and hastening to death, and that at the same
time we are communing with Immortality?

Absurd
oracles.

If the departed are in rapport with mortality,
or matter, they are not spiritual, but must still be mortal,
sinful, suffering, and dying. Then wherefore look to
them - even were communication possible - for proofs
of immortality, and accept them as oracles? Com-
munications gathered from ignorance are pernicious in
tendency.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 261st edition in 1903.
50th ed., chapter VI, page 243, lines 31-32, and page 244,
lines 1-8 (unnumbered).

226th ed., chapter IV, page 78, lines 6-15.

Spirit is never in limits or limbo. What of the belief that we are wearing out life, and hastening to death, while at the same time we are communing with immortality? If the departed are in rapport with mortality, or matter, they must still be mortal, sinful, suffering, and dying. Then wherefore look to them for proofs of immortality, and accept them as oracles? Communications gathered from ignorance are pernicious in their tendencies.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 243, lines 9-17 (unnumbered).

21st ed., chapter VIII, same page and lines.

Spirit is never in limits or limbo, and before we commune with Spirit the belief of death must be destroyed. What would be said of an English scholar unacquainted with the classics to claim that he understood Greek? You would say he was either an impostor or laboring under some hallucination. What, then, shall be thought of the belief that we are wearing out life, and hastening towards death, communing with immortality? If the departed are in rapport with mortality, they are sinning, suffering, and dying still, in which case wherefore look to them for proofs of immortality and accept them as oracles? Communications gathered from ignorance are pernicious in their tendencies.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 55, lines 6-18 (unnumbered). 6th ed., vol. 2, chapter I, page 9, lines 6-18 (unnumbered).

Immortal Mind communes not with the mortal, and cannot be made manifest through matter; Soul and body are distinct and opposite conditions, one is God, Spirit, that knows not matter; and the other is a belief of intelligent bodies called "spirits," as if Spirit was in limits and limbo, Soul in matter and in sin; before we commune with Spirit, God, the belief of death must be destroyed. What would be said of an English scholar unacquainted with the classics, before he had entered that department of learning, to claim he understood Greek? You would say he was either an impostor, or laboring under some hallucination. What then of believing we are wearing out Life and hastening towards death, yet communing with immortality! If indeed this communication was effected between the mortal and immortal, the media would never die, or pass the change called death. And if the departed communicate still with mortality, then are they sinning, suffering and dying still, in which case, wherefore look to them for proofs of immortality and accept them as oracles? Communications gathered from ignorance are pernicious in their tendencies;

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 15, lines 9-30 (unnumbered).

Immortal man communes not with the mortal, and cannot be made manifest through matter; these are distinct and opposite conditions; one is the idea of God, of Spirit outside of matter, and the other a belief of "spirits" and substance in matter; before we commune with Spirit that is immortal, the belief of death must be destroyed. What would be said of an English scholar unacquainted with the classics, before he had entered this department of learning, to claim he understood Greek? You would say he was either an imposter or laboring under some hallucination. What then of believing we are wearing out Life and hastening towards death, communing with immortality! If indeed this communication was possible between the mortal and immortal, the media would never die, or pass the change called death. And if the departed communicate still with mortality, then are they sinning, suffering, and dying still, in which case, wherefore look to them for proofs of immortality and accept them as oracles? Communications gathered from ignorance are pernicious in their tendencies;

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 78, lines 14-32, and page 74, lines 1-2 (unnumbered).

Spiritualism with its material accompaniments would destroy the supremacy of Spirit. If Spirit pervades all space, it needs no material method for the transmission of messages. Spirit needs no wires nor electricity in order to be omnipresent.

NOTE

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

Chapter IV, page 78, lines 16-20.

Spiritualism, with its material accompaniments, would destroy the supremacy of Spirit. If Spirit pervades all space, it needs no material method for the transmission of messages. Spirit needs no wires nor electricity in order to be omnipresent.

NOTE

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

Chapter IV, page 78, lines 16-20.

Spiritualism, with its material accompaniments, would destroy the supremacy of Spirit. Truth pervades all space, and needs no material method for the transmission of messages. Spirit needs no wires nor electricity in order to be omnipresent.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter IV, page 78, lines 16-20.

Spiritualism, with its material accompaniments, would destroy the supremacy of Spirit. Truth pervades all space, and needs no material method for the transmission of messages. Spirit needs no wires or electricity in order to be omnipresent.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 244, lines 9-13 (unnumbered).

Spirit needs no wires or electricity, in order to be omnipresent. Spiritualism, with its material accompaniments, would destroy the supremacy of Spirit. Truth pervades all space, and needs no material method for the transmission of messages.

Soul sends despatches everywhere. The electric wire, carrying to Europe a submarine word, foreshadows the Science of Mind. Little by little thought is forsaking materiality, and becoming more spiritual, while Science pushes the centuries onward.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 242, lines 27-31, and page 243, lines 4-8 (unnumbered).
21st ed., chapter VIII, same pages and lines.

The telegraphy of mind speaking to mind should claim no electricity and need no wires. Metaphysical science acknowledges no matter or electricity; but spiritualism would preserve those to destroy spiritual harmony and the supremacy of Spirit. Truth pervades all space, needing no material method of transmitting its messages;

Soul sends despatches everywhere, but the electric wire can only carry to Europe a submarine whisper, foreshadowing metaphysical science. Little by little thought must give up its materiality, and become spiritual; even mortal mind is expanding beyond its fetters, and science is pushing onward the centuries.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 54, lines 22-27, and line 32, and page 55, lines 1-5 (unnumbered). 6th ed., vol. 2, chapter I, page 8, lines 22-27 and line 32, and page 9, lines 1-5 (unnumbered).

The electric telegraph is a symbol of mind speaking to mind, and in progress of time this will not require wires; Spirit destroys matter, electricity, etc.; but spiritualism would preserve these to destroy harmony. Truth pervades all space, needing no material method of transmitting its messages;

Soul sends its despatches mentally; but to-day the electric wire carries to Europe a submarine whisper, foreshadowing mental science; little by little the action of thought is losing its matter element, becoming spiritualized, expanding outside of fetters, and science is pushing onward the centuries. The operations of Intelligence teach us that God made man upright, but belief has sought out many inventions; Life, Truth, and Love act through no erring medium.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 14, lines 22-27 and line 32, and page 15, lines 1-8 (unnumbered).

The electric telegraph is a symbol of mind speaking to mind, that in progress of time will not require wires, for Spirit destroys matter, electricity, etc.; but spiritualism would preserve these to destroy harmony. Truth pervades all space, needing no material method of transmitting its messages;

Soul sends no despatches on matter; but to-day the electric wire carries to Europe a submarine whisper foreshadowing the science that is to come; little by little the action of thought is losing its matter element, becoming spiritualized, expanding outside of fetters, and science is pushing onward the centuries. The operations of Intelligence teach us God made man upright, but belief has sought out many inventions; Life, Truth, and Love act through no erring medium.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 72, lines 27-32, and page 78, lines 4-13 (unnumbered).

Spirit is not materially tangible. How then can it communicate with man through electric, material effects?

How can the majesty and omnipotence of Spirit be lost? God is not in the medley where matter cares for matter, where spiritism makes many gods, and hypnotism and electricity are claimed to be the agents of God's government.

NOTE

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

Chapter IV, page 78, lines 24-27.

Spirit is not materially tangible. How then can it communicate with man through electric, material effects?

Spirit in- How can the majesty and omnipotence of
tangible. Spirit be lost? God is not in the medley,
where matter cares for matter; where spiritism makes
many gods, and hypnotism and electricity are claimed
to be the agents of God's government.

NOTE

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

Chapter IV, page 78, lines 21-27.

Spirit is not materially tangible. How then can it communicate with man through electric, material effects?

How can the majesty and omnipotence of Spirit in-tangible. Spirit be lost? God is not in the medley, where matter cares for matter; where Spiritism makes many gods, and hypnotism and electricity are claimed to be the agents of God's government.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter IV, page 78, lines 21-27.

Spirit is not materially tangible. How then can it communicate with man through electric, material effects?

How can the majesty and omnipotence of Intangibility.

Spirit lose themselves? God is not in the medley, where matter cares for matter, and Spiritism takes the place of Spirit, making hypnotism and electricity the agents of God's government.

NOTE

This version first appeared in the 108th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 244, lines 14-20 (unnumbered).

Spirit is not materially tangible. How then can it communicate with man through electric, material effects?

How can the majesty and omnipotence of Intangibility.

Spirit lose themselves? God is not in the material medley, where matter cares for matter, and Spiritualism takes the place of Spirit, making hypnotism and electricity the agents of God's government?

NOTE

This version first appeared in the 107th edition in 1896 and it remained unchanged until the 108th edition in 1896. Chapter VI, page 244, lines 14-20 (unnumbered).

Spirit is not tangible. How then can it communicate with man through electric, material effects? How can the majesty and omnipotence of Spirit lose Intangibility. themselves? God is not in the material medley, where matter cares for matter, and Spiritualism takes the place of Spirit, making hypnotism and electricity the agents of God's government.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 107th edition in 1896. Chapter VI, page 244, lines 14-20 (unnumbered).

Shadow is not tangible. No more is Spirit. How then can Spirit communicate with man through electric material effects? The supposition is too ludicrous for serious argument. God is not in this medley, where matter cares for matter, and mediumship takes the place of Science, making God's government contingent on mesmerism and electricity.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 242, lines 8-14 (unnumbered).

that shadow is tangible to touch, and imparts electricity, is too absurd to last another quarter of a century. God is not needed in this medley, for the reason that person is supposed to take care of itself, and mediumship take the place of God and Science. Who that has witnessed mediumship would say it was science and Truth, or that science and Truth are electricity?

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., chapter VII, vol. 2, (Imp. & Dem.), page 54, lines 1-7 (unnumbered). 6th ed., vol. 2, chapter I, page 8, lines 1-7 (unnumbered).

that
shadow is tangible to touch, and imparts electricity, etc.
Every one of these conclusions are ridiculous; God is
not named in mediumship, for the reason that person
is supposed to take care of itself, and mesmerism, and
personality, to take the place of idea and Principle, or
man and God. Who that has witnessed mesmerism
would say it was science, the Truth of being, or that
this was electricity?

NOTE

This version first appeared in the 2nd edition in 1878
and it remained unchanged until the 3rd edition in 1881.
Vol. 2, chapter I, page 13, lines 29-32, and page 14,
lines 1-5 (unnumbered).

that shadow is tangible to touch, and imparts electricity, etc. Every one of these conclusions are ridiculous; God is not named in them all, and for the best of reasons, viz., that matter is supposed to take care of itself, and mesmerism, and person take the place of idea and Principle, or man and God. Who that has witnessed mesmerism would say it was science, the Truth of being, or that this was electricity?

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 72, lines 3-10 (unnumbered).

Spirit blesses man, but man cannot "tell whence it cometh." By it the sick are healed, the sorrowing are comforted, and the sinning are reformed. These are the effects of one universal God, the invisible good dwelling in eternal Science.

NOTE

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

Chapter IV, page 78, lines 28-32.

Spirit blesses man, but man "canst not tell whence it cometh." By it the sick are healed, the sorrowing are comforted, and the sinful are reformed. These are the effects of one universal God, the invisible good dwelling in eternal Science.

NOTE

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

Chapter IV, page 78, lines 28-32.

Spirit blesses man, but man "cannot tell whence it cometh." By it the sick are healed, the sorrowing are comforted, and the sinful are reformed. These are the effects of one universal God, the invisible Good dwelling in eternal Science.

NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter IV, page 78, lines 28-32.

Spirit blesses man, but man "cannot tell whence it cometh." By it the sick are healed, the sorrowing are comforted, and the sinful are reformed. These are the effects of one universal Good, the invisible God dwelling in eternal Science.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter IV, page 78, lines 28-32.

Spirit blesses man, but man "cannot tell whence it cometh." By it the sick are healed, the sorrowing are comforted, and the sinful are reformed. These are the effects of one universal Good, and that Good is the invisible God.

NOTE

This version first appeared in the 62nd edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 244, lines 21-25 (unnumbered).

Spirit blesses man, but man "cannot tell whence it cometh." By it the sick are healed, the sorrowing are comforted, and the sinful are reformed. These are the effects of one universal Good, and that Good is the invisible Principle of Science.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 62nd edition in 1891. Chapter VI, page 244, lines 21-25 (unnumbered).

Spirit blesses man, but he
"cannot tell whence it cometh." The sick are healed
by it, the sorrowing comforted, and the sinner reformed.
These are the effects of one universal Cause, and that
Cause is the Principle, not the person, of Science.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.
16th ed., chapter VII (Imp. & Dem.), page 242, lines 31-32,
and page 243, lines 1-3 (unnumbered).
21st ed., chapter VIII, same pages and lines.

we
only know it blesses man, but "cannot tell whence it
cometh." The sick are healed by it, the sorrowing com-
forted, and the sinner reformed. But these are the
results of Principle not person, of science and not me-
diumship.

NOTE

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

3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 54, lines
27-32 (unnumbered).

6th ed., vol. 2, chapter I, page 8, lines 27-32 (unnumbered).

we only know it blesses man, but "cannot tell whence it cometh;" the sick are healed by it, the sorrowing comforted, and the sinner reformed; but these are the manifestations of Soul not sense, of Principle and not person, of science and not mesmerism.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 14, lines 27-32 (unnumbered).

we only know it blesses man, but
"cannot tell whence it cometh"; the sick are healed
by it, the sorrowing comforted, and the sinner re-
formed; these are the manifestations of Soul, not sense,
of science, and not mesmerism.

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter II (Imp. & Dem.), page 73, line 32, and page 73,
lines 1-4 (unnumbered).

The act of describing disease - its symptoms, locality,
and fatality - is not scientific. Warning people against
death is an error that tends to frighten into
death those who are ignorant of Life as God. Thought re-
garding death
Thousands of instances could be cited of health restored
by changing the patient's thoughts regarding death.

NOTE

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

Chapter IV, page 79, lines 1-6.

The act of describing disease - its symptoms, locality, and fatality - is not scientific. Warning people against death is an error that tends to frighten those into it who are ignorant of Life as God. Thought regarding death. Thousands of instances could be cited of health restored by changing the patient's thoughts relating to death.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter IV, page 79, lines 1-6.

The act of describing disease - its symptoms, locality,
and fatality - is not scientific. Warning people against
death is an error that tends to frighten those
Descriptions of disease. who are ignorant of Life as God. Thousands
of instances could be cited of health restored by chang-
ing the mental condition.

NOTE

This version first appeared in the 107th edition in 1896
and it remained unchanged until the 226th edition in 1902.
Chapter VI, page 244, lines 26-31 (unnumbered).

The act of describing disease - its symptoms, locality, and fatality - itself makes the disease. Warning people against death frightens them into it. This Descriptions of disease. obnoxious habit ought to cease. Many instances could be cited of death occasioned by the fear of death.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 107th edition in 1896. Chapter VI, page 244, lines 26-31 (unnumbered).

The act of describing disease - its symptoms, locality, and fatality - itself makes the disease. Warning people against death frightens them into it. This obnoxious practice ought to cease. Many instances could be cited of death from fright. Mediumship helps to strengthen and perpetuate the very belief that must be destroyed in order to heal the sick - namely, the illusion of death.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 243, lines 18-24 (unnumbered).

21st ed., chapter VIII, same page and lines.

Describing disease, its symptoms, locality, fatality, etc., makes the disease: according to metaphysics, warning people of death frightens them into it. This obnoxious practice ought to cease. Many instances could be cited of death from fright, produced by a belief in post-mortem evidence. The very belief that metaphysics must destroy, in order to heal the sick, mediumship strengthens and perpetuates.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 55, lines 18-25 (unnumbered).

6th ed., vol. 2, chapter I, page 9, lines 18-25 (unnumbered).

mediums describe disease, its symptoms, locality, fatality, etc., who know nothing about it, they warn people of death, and frighten them into it! This obnoxious practice makes sickness. The fact is proved that a man died from the belief that he was bled to death, when not a drop of blood had flowed, showing the cause of his death was purely mental; hence the danger of charlatans insisting on disease. What science finds requisite to destroy, in order to heal the sick, mediumship strengthens and perpetuates.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 15, lines 30-32, and page 16, lines 1-7 (unnumbered).

mediums describe disease, its symptoms, locality, fatality, etc., who know nothing about it, warn people of death, and frighten them into it! This obnoxious practice makes sickness. The case has been proved that a man died from the belief he was being bled to death, showing the cause of his death purely mental; hence the danger of ignorant charlatans dealing with disease. What science finds requisite to destroy in order to heal the sick, mediumship strengthens and perpetuates.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 74, lines 2-11 (unnumbered).

ALSO NOTE

The reference to the case of the man dying from the belief of loss of blood was expanded upon in later editions and became the 52nd paragraph of C.S. Practice on page 379 of the final edition. However, this paragraph presented does not correspond to that final edition paragraph since mention is made of this same incident in the first edition on page 421 of the chapter Healing the Sick.

A scientific mental method is more sanitary than the use of drugs, and such a mental method produces permanent health. Science must go over the whole ground, and dig up every seed of error's sowing. Spiritualism relies upon human beliefs and hypotheses. Christian Science removes these beliefs and hypotheses through the higher understanding of God, for Christian Science, resting on divine Principle, not on material personalities, in its revelation of immortality, introduces the harmony of being.

Fallacious
hypotheses

NOTE

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

Chapter IV, page 79, lines 7-16.

A scientific mental method is more sanitary than the use of drugs, and produces permanent health. Science must go over the whole ground, and dig up every seed of error's sowing: spiritualism relies upon human beliefs and hypotheses. Christian Science removes these beliefs and hypotheses, through the higher understanding of God, for it rests on divine Principle in its revelation of immortality, not on material personalities, and so introduces the harmony of being.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.
Chapter IV, page 79, lines 7-15.

A scientific mental method is more sanitary than the use of drugs, and produces permanent health. Science must go over the whole ground, and dig up every seed of error's sowing, spiritualism relies upon ^{Fallacious} hypotheses. human beliefs and hypotheses. Christian Science removes these beliefs and hypotheses, through the higher understanding of God, for it rests on divine Principle in its revelation of immortality, not on material personalities, and so introduces the harmony of being.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 265th edition in 1903. Chapter IV, page 79, lines 7-15.

A scientific mental method is more sanitary than the use of drugs, and produces permanent health. Science must go over the whole ground, and dig up every seed of error's sowing. Spiritualism relies upon human beliefs and hypotheses. Christian Science removes these beliefs and hypotheses, through the higher understanding of God, for it rests on divine Principle in its revelation of immortality, not on material personalities, and so introduces the harmony of Being.

NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter IV, page 79, lines 7-15.

A scientific mental method is more sanitary than the use of drugs, and produces permanent health. Science must go over the whole ground, and dig up every seed of error's sowing. Spiritualism relies upon ^{Fallacious} hypotheses. human beliefs and hypotheses. Science removes these beliefs and hypotheses, through the higher understanding of God, for it rests on Principle in its revelation of immortality, not on material personalities, and so introduces the harmony of Being.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter IV, page 79, lines 7-15.

A scientific mental method is more sanitary than drugs, and produces permanent health. Science must go over the whole ground, and dig up every seed of their sowing. Spiritualism relies upon human beliefs and hypotheses. Science removes these Hypotheses. beliefs and hypotheses, through its higher understanding, for it rests on Principle in its revelation of immortality, not on material personalities, and so introduces the harmony of Being.

NOTE

This version first appeared in the 107th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 244, line 32, and page 245, lines 1-8 (unnumbered).

An unscientific mental method is more fatal than drugs, and produces more sickness. Science must go over the whole ground, and dig up every seed of their sowing. Spiritualism relies upon human beliefs and hypotheses. Science removes these beliefs and hypotheses, through its higher understanding, for it rests on Principle in its revelation of immortality, not on material personalities, and so introduces the harmony of Being.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 107th edition in 1896. Chapter VI, page 244, line 32, and page 245, lines 1-8 (unnumbered).

Mysticism gives force to so-called mediumship. An unscientific mental method is more fatal than drugs, and produces more sickness. Fear, conjecture, and dismay are the mental elements of all disease. Science must go over the whole ground, and dig up every seed of their sowing. A spirit-medium relies on belief. Science removes belief with understanding; and it rests on Principle, instead of person, for the revelation of immortality and the introduction of the harmony 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 VII (Imp. & Dem.), page 243, lines 31-32, and page 244, lines 1-7 (unnumbered). 21st ed., chapter VIII, same pages and lines.

Mysticism gives force to the so-called medium's words of doom. A mental method not understood does more than drugs to produce sickness. Fear, doubt, and conjecture are the mental elements of all disease, and science must go over the whole ground and uproot every seed of their sowing to destroy this faith in disease. A belief is all the medium has to rely on, while science removes belief with understanding, and rests on Principle, instead of person, to explain and reveal immortality, and bring out the harmony 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., vol. 2, chapter VII (Imp. & Dem.), page 55, lines 31-32, and page 56, lines 1-8 (unnumbered). 6th ed., vol. 2, chapter I, page 9, lines 31-32, and page 10, lines 1-8 (unnumbered).

The mysticism of mediumship gives force to its words of doom, enabling it to do more harm than drugs if the sick are more frightened by what a medium pronounces fatal, than when an M.D. decides the case thus; fear is the mental state that develops all disease, Science would have to go over the whole ground and uproot every seed of their sowing to destroy disease. The evidence of belief is all the medium has to rely on, while science repudiates belief with the evidence of understanding, and with the Principle of being brings out the harmony of Life.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 16, lines 12-22 (unnumbered).

The mysticism of mediumship gives force to its words of doom, enabling it to do more harm than drugs, for the sick are more frightened by what a medium pronounces fatal, than when an M.D. so decides; and this fear is the mental condition that develops disease. Science would have to go over the whole ground and uproot every seed of their sowing to destroy disease. The evidence of belief is all the medium has to rely on, while science repudiates belief with the evidence of understanding, and demands the Principle of being to bring out the harmony of Life.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 74, lines 16-26 (unnumbered).

Jesus cast out evil spirits, or false beliefs. The Apostle Paul bade men have the Mind that was in the Christ. Jesus did his own work by the one Spirit. He said: "My Father worketh hitherto, and I work." He never described disease, so far as can be learned from the Gospels, but he healed disease.

NOTE

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

Jesus cast out evil spirits, or false beliefs. The Apostle Paul bade men have the Mind that was in the Christ. Jesus did his own work by the one Spirit. He said: "My Father worketh hitherto, and I work." He never described disease, so far as can be learned from the Gospels, but he healed it.

NOTE

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

Chapter IV, page 79, lines 16-21 - 226th ed.

Chapter VI, page 245, lines 9-14 (unnumbered) - 50th ed.

Jesus casts out spirits, or false beliefs. The apostle bade men have the Mind that was in Christ. Jesus did his own work, and explained the One Spirit. He never described disease, but he healed it. If the sick are made more comfortable by error, this shows them to be all the more the victims of disease.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 243, lines 25-30 (unnumbered).

21st ed., chapter VIII, same page and lines.

Jesus cast out "spirits," the beliefs in other gods, or more than one Mind, did his own work, explained the One Spirit, and never described disease, but healed it. If the sick are made more comfortable through error of process, they are tenfold more the victims of disease in the end.

NOTE

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

3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 55, lines 26-31 (unnumbered).

6th ed., vol. 2, chapter I, page 9, lines 26-31 (unnumbered).

Jesus cast out "spirits," did his own work, explained the oneness of Spirit, and never described disease, but healed it. If the sick are made more comfortable through error of process, they are tenfold more the victims of disease in the end.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 16, lines 8-12 (unnumbered).

Jesus cast out "spirits," error, did his work, confessed the oneness of God, Spirit, and never described disease, but healed it. If the sick are made more comfortable through some error of process they are ten-fold more the victims of disease in the end.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 74, lines 12-16 (unnumbered).

The unscientific practitioner says: "You are ill. Your brain is overtaxed, and you must rest. Your body is weak, and it must be strengthened. You have nervous prostration, and must be treated for it." ^{Mistaken} ^{methods} Science objects to all this, contending for the rights of intelligence and asserting that Mind controls body and brain.

NOTE

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

Chapter IV, page 79, lines 23-28.

The unscientific practitioner says: "You are ill. Your brain is overtaxed, and you must rest. Your body is weak, and it must be strengthened. You have nervous prostration, and must be treated for it." Science objects to all this, contending for the rights of intelligence, and asserting that Mind controls body and brain.

NOTE

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

Chapter IV, page 79, lines 22-28.

The unscientific practitioner says: "You are ill.
Your brain is overtaxed, and you must rest. Your body
is weak, and it must be strengthened. You
have nervous prostration, and must be treated Mistaken
methods.
for it." Science objects to all this, contending for the
rights of Intelligence, and asserting that Mind controls
body and brain.

NOTE

This version first appeared in the 107th edition in 1896
and it remained unchanged until the 226th edition in 1902.
Chapter VI, page 245, lines 15-21 (unnumbered).

*

The unscientific practitioner says: "You are ill. Your brain is overtaxed, and you must rest. Your body is lame, and you must be strengthened. You have nervous prostration, and must be treated for it." Science objects to all this, contending for the rights of Intelligence, and asserting that Mind controls body and brain.

Mistaken
methods.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 107th edition in 1896. Chapter VI, page 245, lines 15-21 (unnumbered).

A medium said to me: "You are ill. The brain is overtasked, and you must have rest." I interposed a vigorous objection, contending for the rights of Intelligence, and asserted that Mind controls body and brain. The views she insisted upon (as I told her) were the very ones to be rid of, in order to be well. She exclaimed, "Dr. Rush is present, and says you must use valganism [(meaning, undoubtedly, galvanism)] and rest, or you will be sick." Even this oracular warning failed to convince me, and so I continued in a good state of health. Indeed I had strong doubts whether fifty years of post-mortem experience could so demoralize the orthography of a learned man, or would so perpetuate his old medical beliefs. People who are rational on other topics sustain and believe such mummery as this, while at the same time they loudly admonish the world against Christian Science as dangerous.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 244, lines 8-24 (unnumbered).

21st ed., chapter VIII, same page and lines.

At one time a medium said to us: "You are ill; the brain is overtasked, and you must have rest." To this we filed a vigorous objection, contending for the rights of Intelligence, saying that mind controls body and brain, and the views she insisted on were the very ones to be rid of, in order to be well. She stopped the conversation, exclaiming, "Dr. Rush is present, and says you must use valganism" (meaning, undoubtedly, galvanism), "and rest, or be sick." But even this oracular warning failed to convince us, and the consequence was we continued in a good state of health, having strong doubts that fifty years of post-mortem experience had so demoralized the orthography of that learned man, or perpetuated his old beliefs of life in matter. Thousands of our church members, who are rational on other topics, are sustaining and believing such mummery as that, yet send forth a cry against science as dangerous to Christianity.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 56, lines 9-25 (unnumbered).

6th ed., vol. 2, chapter I, page 10, lines 9-25 (unnumbered).

At one time a medium said to us you are ill, the brain is overtasked, and you must have rest. To this we filed a vigorous objection, contending for the rights of Intelligence, and that mind controlled body and brain, that the views she insisted on were the ones to be rid of, in order to be well. Whereupon she stopped the conversation, exclaiming, "Dr. Rush is present, and says you must use valganism;" (meaning undoubtedly galvanism,) "and rest or be sick." But even this oracular warning failed to convince us, and the consequence was we continued in a good state of health; having strong doubts that fifty years of post-mortem experience had so demoralized the orthography of that learned man, or perpetuated his old beliefs material. Thousands of our church members who are rational on other topics, are sustaining and believing such mummery as this, while yet they send forth the cry against science as dangerous to Christianity.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 16, lines 23-32, and page 17, lines 1-8 (unnumbered).

At one time a medium informed us we were ill, said our brain was overtasked, and we must have rest. To this we filed a vigorous objection, contending for the rights of Intelligence, that mind controlled body and brain, and the views she insisted on were the ones to be rid of, in order to be well. Whereupon she stopped the conversation, exclaiming, "Dr. Rush is present, and says you must use valganism;" (meaning undoubtedly galvanism,) "and rest or be sick." But even this pretended oracular warning failed to convince us, and the consequence was we went on in a good state of health; having strong doubts that fifty years of post-mortem experience had so demoralized the orthography of that learned man, or perpetuated his old beliefs of matter. Thousands of our church members who are rational on other topics, are sustaining and believing just this mum-mery, while yet they send forth the cry against science as dangerous to Christianity.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 74, lines 27-32, and page 75, lines 1-12 (unnumbered).

Mind-science teaches that mortals need "not be weary
in well doing." It dissipates fatigue in doing
good. Giving does not impoverish us in the Divine
strength
service of our Maker, neither does withholding enrich us.
We have strength in proportion to our apprehension of
the truth, and our strength is not lessened by giving
utterance to truth. A cup of coffee or tea is not the equal
of truth, whether for the inspiration of a sermon or for
the support of bodily endurance.

NOTE

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

Chapter IV, page 79, lines 29-32, and page 80, lines 1-5.

Mind-science teaches that mortals need "not be
weary in well doing." It dissipates fatigue
in doing good. Giving does not impoverish Divine
us in the service of our Maker, neither does withhold- strength.
ing enrich us. We have strength in proportion to our
truth, and our strength is not lessened by giving utter-
ance to truth. A cup of coffee or tea is not the equal
of truth, whether for the inspiration of a sermon or
for the support of bodily endurance.

NOTE

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

Chapter IV, page 79, lines 29-32, and page 80, lines 1-5.

Mind-Science teaches that mortals need "not be weary in well-doing." It dissipates fatigue in doing good. Giving does not impoverish us in the service of our Maker, neither does withholding enrich us. We have strength in proportion to our Truth, and our strength is not lessened by giving utterance to Truth. A cup of coffee or tea is not the equal of Truth, whether for the inspiration of a sermon or for the support of bodily endurance.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 245, lines 22-30 (unnumbered).

To publicly give and privately steal has been deemed politic, but it is neither politic nor right.

A cup of coffee or tea is not equal to Truth, for the inspiration of a sermon.

Mortals need "not be weary in well doing." Mental Science dissipates such fatigue. Giving does not impoverish, in the service of our Maker; neither does withholding enrich. We have strength in proportion to our Truth, and our strength is not lessened by giving utterance to Truth.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 264, lines 17-26 (unnumbered).

21st ed., chapter VIII, same page and lines.

To steal in private, and give in public, is political, not Christian, economy. Because a man has uttered the ten commandments to fashionable audiences, it does not follow that he is a Christian. A cup of coffee or tea to inspire a sermon is not equal to Truth, and we are not made weary in well doing; the science of Christianity takes away fatigue. In the service of our Maker, giving does not impoverish or withholding enrich. We have more strength in proportion to our Truth, and no loss for having given utterance to Truth.

NOTE

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

3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 73, lines 21-31 (unnumbered).

6th ed., vol. 2, chapter I, page 27, lines 21-31 (unnumbered).

Because a man has uttered the law and ten commandments to fashionable audiences some quarter of a century, it does not follow that he is demonstrating the Christianity of the prophets, and our Master who cast out error and healed the sick. When people resort to a cup of coffee to help them preach, is it that matter is superior to Truth in this direction? Is the Truth we utter matter, or God? and if it be the latter, "giving does not impoverish or withholding enrich;" have we less of the Spirit that is God for having given utterance to it, and is matter or Spirit our strength?

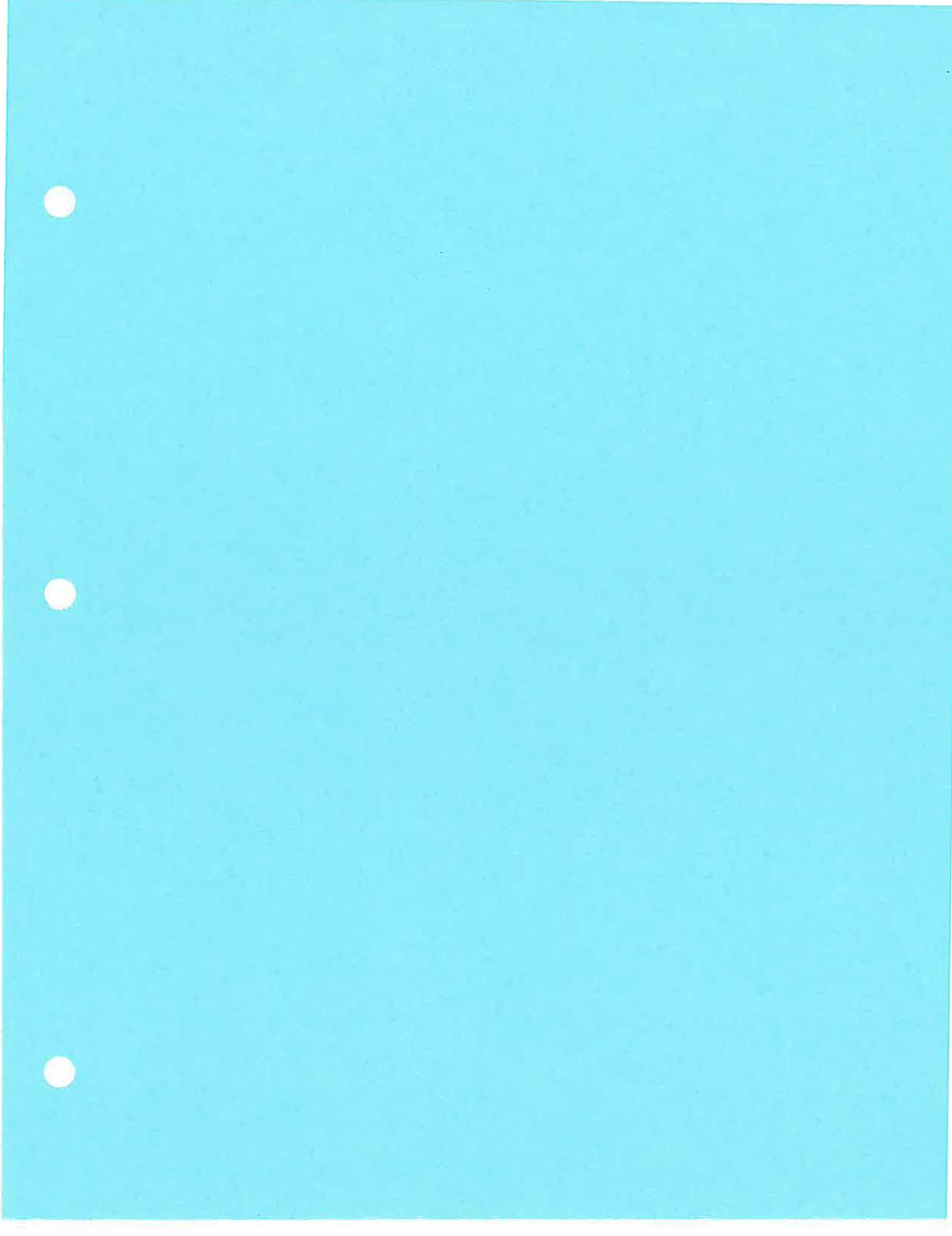
NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 64, lines 5-15 (unnumbered).

Because a man has uttered the law and ten commandments to fashionable audiences some quarter of a century, it does not follow that he can demonstrate the Christianity of the prophets, and of Jesus who cast out error and healed the sick. Sometimes people resort to a cup of tea or coffee to help them preach, as if matter was superior to Truth in this direction. Is the Truth we utter matter, or God? and if the latter, "giving does not impoverish nor withholding enrich;" have we less of the Spirit that is God for having given utterance to it, and is matter or Spirit our strength?

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 124, lines 20-30 (unnumbered).



A communication purporting to come from the late Theodore Parker reads as follows: "There never was, and there never will be, an immortal spirit." A denial of immortality Yet the very periodical containing this sentence repeats weekly the assertion that spirit-communications are our only proofs of immortality.

NOTE

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

Chapter IV, page 80, lines 6-11.

A communication purporting to come from the late Theodore Parker reads as follows: "There never was, and there never will be, an immortal spirit." A denial of immortality. Yet the very periodical containing this sentence repeats weekly the assertion that spirit-communications are our only proofs of immortality.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition. Chapter IV, page 80, lines 6-11.

A communication, purporting to come from the late Theodore Parker, reads as follows: "There never was, and there never will be, an immortal spirit." Yet the very periodical containing this sentence re-
A denial of immortality. peats weekly the assertion that spirit-commu-
nications are our only proofs of immortality.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 245, lines 31-32, and page 246, lines 1-4 (unnumbered).

A communication, purporting to come from the late Theodore Parker, read as follows: "There never was, and there never will be, an immortal spirit." Yet the very periodical containing this sentence repeats weekly the assertion that spirit-communications are our only proofs of immortality.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 244, lines 25-30 (unnumbered).

21st ed., chapter VIII, same page and lines.

In the summer of 1869 it was stated, in the "Banner of Light," published in Boston, that the late Theodore Parker said, through a medium, "There never was, and there never will be, an immortal spirit." Yet that paper was repeating, weekly, that spirit communications are our only proofs of immortality.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 56, lines 26-31 (unnumbered).

6th ed., vol. 2, chapter I, page 10, lines 26-31 (unnumbered).

In the summer of 1869, it was stated in the Banner of Light, published in Boston, that the late Theodore Parker said, through a medium, "there never was and there never will be, an immortal spirit"! At the same time this paper was repeating weekly that spirit communications are our only proofs of immortality!

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 17, lines 9-14 (unnumbered).

In the summer of 1869, it was stated in the Banner of Light, published in Boston, that the late Theodore Parker said, through a medium, "there never was and there never would be, an immortal spirit"! At the same time this paper was repeating weekly that spirit communications were our only proofs of immortality!

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 75, lines 13-18 (unnumbered).

I entertain no doubt of the humanity and philanthropy of many Spiritualists, but I cannot coincide with their views. It is mysticism which gives spiritual-Mysticism unscientific ism its force. Science dispels mystery and explains extraordinary phenomena; but Science never removes phenomena from the domain of reason into the realm of mysticism.

NOTE

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

Chapter IV, page 80, lines 12-18.

I entertain no doubt of the humanity and philanthropy
of many Spiritualists, but I cannot coincide with their
views. It is mysticism that gives spiritualism
Mysticism
unscientific. its force. Science removes mystery, and ex-
plains extraordinary phenomena; but Science never re-
moves such phenomena from the domain of reason into
the realm of mysticism.

NOTE

This version first appeared in the 265th edition in 1903
and it remained unchanged until the 1907 edition.
Chapter IV, page 80, lines 12-18.

I entertain no doubt of the humanity and philanthropy
of many Spiritualists, but I cannot coincide with their
views. It is mysticism that gives Spiritualism
Mysticism
unscientific. its force. Science removes mystery, and ex-
plains extraordinary phenomena; but Science never re-
moves such phenomena from the domain of reason into
the realm of mysticism.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 265th edition in 1903.
Chapter IV, page 80, lines 12-18.

I entertain no doubt of the humanity and philanthropy of many Spiritualists, but I cannot coincide with their views. It is mysticism that gives Spiritualism its force. Science removes mystery, and explains extraordinary phenomena, but Science never removes such phenomena from the domain of reason into the realm of mysticism.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 246, lines 5-11 (unnumbered).

The so-called medium makes his way into the confidence of those mourning the loss of friends, when sorrow stirs the mind like a fermenting fluid, till it is ready for any change. Great desire renders the sorrowful receptive of the belief that the departed can commune with them. "The wish is father to the thought." This error gains its foothold in mortal mind by coming, clad with the drapery of heaven, at the hour of human yearning. It is a mystery and marvel. The mental phenomena are not understood. What, more than ignorance and superstition, are needed as the foundation-stones of such a belief?

I entertain no doubt of the humanity and philanthropy of Spiritualists, but I cannot coincide with their views.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 241, lines 1-12, and page 244, lines 31-32 (unnumbered). 21st ed., chapter VIII, same pages and lines.

The so-called mediums make their way into the confidence of those who mourn the loss of friends, when the sorrows of bereavement stir their minds like a fermenting fluid to a chemical change, and they are receptive of the hope that their friends commune with them. This error gains a foothold in mortal mind by coming at the hour of human yearnings, clad with the drapery of heaven, - a mystery and marvel, its phenomenon not understood: and what needeth it more for the foundation of a new belief?

While we entertain no doubt of the humanitarianism of many spiritualists, we have proof of the incorrect views of spiritualism.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 52, lines 31-32, and page 53, lines 1-8, and page 56, lines 31-32, and page 57, line 1 (unnumbered).

6th ed., vol. 2, chapter I, page 6, lines 31-32, and page 7, lines 1-8, and page 10, lines 31-32, and page 11, line 1 (unnumbered).

The so-called medium has a stronger grasp on the sympathies of those who mourn the loss of friends, because, in the sorrows of bereavement when thought like a fermenting fluid is ready for a chemical change, they soothe the gushing emotions with the belief that friends are not separated; this consolation coming to the mourner like heaven's benediction, gains a strong foothold in the minds of millions. A belief coming at the hour of individual acceptance, clad with the drapery of heaven, a mystery and marvel, its phenomenon not understood, what needeth it more, as the foundation of a new 'ism?

While we entertain no doubt of the humanitarianism of many spiritualists, we have proof of the incorrect views of spiritualism.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 12, lines 19-30, and page 17, lines 15-17 (unnumbered).

But the so-called mediums have a strong hold on the sympathies of those who mourn the loss of friends; in the sorrows of bereavement, when thought like a fermenting fluid is ready for a chemical change, they turn the gushing emotions into the belief they are not separated, and this consolation comes to the mourner like heaven's benediction, gaining a strong foothold in the minds of millions. Hence the hold mediumship has on community, a belief coming at the hour of individual acceptance, clad with the drapery of heaven, a mystery and marvel, its phenomena not understood, what needeth it more, as the foundation of a new 'ism?

While we entertain no doubt of the humanitarianism of many spiritualists, we have strong proofs of the incorrect views of spiritualism.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp & Dem.), page 70, lines 15-27, and page 75, lines 19-21 (unnumbered).

It should not seem mysterious that mind, without the
aid of hands, can move a table, when we already know
that it is mind-power which moves both table
Physical
falsities and hand. Even planchette - the French toy
which years ago pleased so many people - attested the con-
trol of mortal mind over its substratum, called matter.

NOTE

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

Chapter IV, page 80, lines 19-24.

It should not seem mysterious that mind, without hands, can move a table, when we already know that it is mind-power which moves both table and hand. Physical falsities. Even planchette - the French toy which years ago pleased so many people - attested the control of mortal mind over its lower substratum, called matter.

NOTE

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

Chapter IV, page 80, lines 19-24.

It should not seem mysterious that mind, without hands, can move a table, when we already know that it is mind-power which moves both table and hand. Physical displays. Even Planchette - the French toy which years ago pleased so many people - attested the control of mortal mind over its lower substratum, called matter.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 246, lines 12-17 (unnumbered).

Even the simple
Planchette (the toy so popular fifteen years ago) attested
the control of mortal mind over its lower substratum,
called matter.

It should not seem mysterious that
mind, without hands, can move a table, when we already
know that it is mind-power that moves both table and
hand.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.
16th ed., chapter VII (Imp. & Dem.), page 245, lines 27-30,
and page 248, lines 8-11 (unnumbered).
21st ed., chapter VIII, same pages and lines.

Even the simple planchette is made to testify to the control that mind has over its lower stratum, called matter, and is no longer a mystery or marvel.

It is no mystery that mind moves a table without a hand, when it primarily moves the hand, and secondarily the table, in obedience to the belief that the only method of doing that is by seizing hold of it with the hand.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 57, lines 24-27, and page 60, lines 5-9 (unnumbered). 6th ed., vol. 2, chapter I, page 11, lines 24-27, and page 14, lines 5-9 (unnumbered).

Even the simple planchette
is made to testify to mind's power over matter, and is
no longer a mystery or marvel.

in which it is no mystery that mind
moves a table without a hand, because it primarily
moves the hand, and secondarily moves the table in
obedience to the belief that the only method of doing
this is by seizing hold of it with the hand.

NOTE

This version first appeared in the 2nd edition in 1878
and it remained unchanged until the 3rd edition in 1881.
Vol. 2, chapter I, page 18, lines 21-23, and page 21, lines
14-18 (unnumbered).

Even the simple planchette is made to testify to mind's power over matter, and no longer a mystery and marvel.

in which it is no greater mystery that mind moves a table without a hand than that it primarily moves the hand, and secondarily the table, in obedience to the belief that the only method of doing this is by seizing hold of it with the hand.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 76, lines 27-29, and page 79, lines 23-27 (unnumbered).

It is mortal mind which convulses its substratum, matter. These movements arise from the volition of human belief, but they are neither scientific nor rational. Mortal mind produces table-tipping as certainly as table-setting, and believes that this wonder emanates from spirits and electricity. This belief rests on the common conviction that mind and matter cooperate both visibly and invisibly, hence that matter is intelligent.

NOTE

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

Chapter IV, page 80, lines 25-32.

It is mortal mind which convulses its substratum called matter. These movements arise from the volition of human belief, but are neither scientific nor rational. Mortal mind produces table-tipping as certainly as table-setting, and believes that this wonder emanates from spirits and electricity; and this belief rests on the common conviction that mind and matter cooperate both visibly and invisibly, and hence that matter is intelligent.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.

Chapter IV, page 80, lines 25-32.

It is mortal mind which convulses its substratum called matter. These movements arise from the volition of human belief, but are neither scientific nor rational. Mortal mind produces table-tipping as certainly as table-setting, and believes that this wonder emanates from spirits and electricity; and this belief rests on the common conviction that mind and matter co-operate both visibly and invisibly, and hence that matter is intelligent.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter IV, page 80, lines 25-32.

It is mortal mind which convulses its substratum called matter. These movements arise from the volition of belief, but are neither Scientific nor rational. Mortal mind produces table-tipping, and believes that this wonder emanates from spirits and electricity; and this belief rests on the common conviction that matter acts upon matter, both visibly and invisibly.

NOTE

This version first appeared in the 107th edition of 1896 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 246, lines 18-24 (unnumbered).

It is mortal mind which convulses matter. These movements arise from the volition of belief, but are neither Scientific nor rational. Mortal mind produces table-tipping, and believes that this wonder emanates from spirits and electricity; and this belief rests on the common conviction that matter acts upon matter, both visibly and invisibly.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 107th edition in 1896. Chapter VI, page 246, lines 18-24 (unnumbered).

Mortal mind convulses matter. This movement is the volition of belief, but it is neither Science nor Understanding. Science removes mystery and interprets extraordinary phenomena.

Mortal mind produces table-tipping, through the belief that this wonder emanates from spirits and electricity; or through the common belief that matter acts upon matter, both openly and covertly.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 248, lines 5-8 and lines 11-14 (unnumbered).
21st ed., chapter VIII, same page and lines.

The belief

moves what is called matter; but the volition of a belief is not from science or understanding. Science removes phenomena from mysticism into the hands of interpretation.

Mortal mind produces this table-tipping either through the belief that "spirits" do it, or that electricity causes it, else the more common thought that muscular power produces the result; in other words, that what we term matter moves itself, openly or covertly.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 60, lines 1-5 and lines 9-13 (unnumbered).

6th ed., vol. 2, chapter I, page 14, lines 1-5 and lines 9-13 (unnumbered).

Matter is
moved by mind, but the volition of belief is not that of
understanding; harmonious phenomena are produced
by Soul, God, and the inharmonious by sense. Science
removes phenomena from mysticism into the hands of
interpretation,

Mortal mind
produces all this, and either through the belief that "spir-
its" do it, else that electricity caused it, or the more com-
mon thought that voluntary muscular power produced
this result, in other words, that matter moves matter.

NOTE

This version first appeared in the 2nd edition in 1878
and it remained unchanged until the 3rd edition in 1881.
Vol. 2, chapter I, page 21, lines 9-14 and lines 18-22
(unnumbered).

Matter is moved because of mind, through the volition of belief, or the understanding; all harmonious phenomena are produced by the latter, and the inharmonious by the former. Science removes phenomena from mysticism into the hands of interpretation;

Mind causes all action in the case, through a belief that "spirits" did it, or that electricity caused it, or the more common belief of voluntary muscular power; in other words, matter moving matter.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 79, lines 18-23 and lines 27-31 (unnumbered).

There is not so much evidence to prove intercommuni-
cation between the so-called dead and the living, as there
is to show the sick that matter suffers and has
sensation; yet this latter evidence is destroyed by ^{Poor post-}
Mind-science. If Spiritualists understood the ^{mortem}
^{evidence}
Science of being, their belief in mediumship would vanish.

NOTE

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

Chapter IV, page 81, lines 1-6.

There is not so much evidence to prove any inter-communication between the so-called dead and the living, as there is to show the sick that matter suffers and has sensation; yet this latter evidence is destroyed by Mind-science. If Spiritualists understood the Science of being, their belief in mediumship would vanish.

Poor post-mortem evidence.

NOTE

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

Chapter IV, page 81, lines 1-7.

There is not so much evidence to prove any inter-communication between the so-called dead and the living, as there is to show the sick that matter suffers and has sensation; yet this latter evidence is destroyed by Mind-science. If Spiritualists understood the Science of Being, their belief in mediumship would vanish.

Poor post-mortem evidence.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter IV, page 81, lines 1-7.

There is not so much evidence to prove any inter-communication between the so-called dead and the living, as there is to show the sick that matter suffers and has sensation; yet this latter evidence is destroyed by Mind-Science. If Spiritualists understood the Science of Being, their belief in mediumship would vanish.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 246, lines 25-31 (unnumbered).

There is not as much evidence of any intercommunion between the so-called dead and the living, as there is to the sick that matter suffers and has sensation; and this latter evidence is destroyed by Science. If the so-called mediums understood in part the Science of Being, their belief in mediumship would be gone. They could no longer produce the manifestations contingent on their own finite and material senses, although said to originate with spirits.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 238, lines 22-30 (unnumbered).

21st ed., chapter VIII, same page and lines.

There is not as much evidence of intercommunion between the so-called dead and living as the sick have that matter or the body suffers, has sensation, etc.; and this evidence science destroys. When the so-called medium understands even in part the science of being, his belief of mediumship is gone, and he can no longer produce the manifestations said to originate with departed "spirits," but which are contingent on his own finite and material sense.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 50, lines 19-27 (unnumbered).

6th ed., vol. 2, chapter I, page 4, lines 19-27 (unnumbered).

There is not as much evidence of intercommunion between the so-called dead and living, as the sick have that matter or the body suffers, has sensation, etc., which science decides an error. When the so-called medium shall understand, even in part, the science of being, his belief of mediumship will be gone, and the result will be, he can no longer produce the manifestations said to originate with departed "spirits," but which are contingent on the beliefs of matter instead of Spirit.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 10, lines 9-17 (unnumbered).

There is not as much evidence of intercommunion between the so-called dead and living, as the sick have of their positions relative to disease, which science decides an error, for it denies all identity or reality to discord. The entire phenomena of mediumship are deceptions or delusions; what is capable of error is not science, but destitute of Principle. When the so-called medium understands even in part the science of being, his belief of mediumship is gone, and the result is, he no longer produces the manifestations said to originate with departed "spirits," but which are really contingent on the beliefs of the living, instead of the dead.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 67, line 32, and page 68, lines 1-11 (unnumbered).

At the very best and on its own theories, spiritualism can only prove that certain individuals have a continued existence after death and maintain their affiliation with mortal flesh; but this fact affords no certainty of everlasting life. A man's assertion that he is immortal no more proves him to be so, than the opposite assertion, that he is mortal, would prove immortality a lie. Nor is the case improved when alleged spirits teach immortality. Life, Love, Truth, is the only proof of immortality.

No proof of
immortality

NOTE

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

Chapter IV, page 81, lines 7-16.

At the very best, on its own theories, spiritualism can only prove that certain individuals have a continued existence after death, and maintain their affiliation with mortal flesh; but this fact affords no certainty of everlasting life. A man's assertion that he is immortal no more proves him to be so, than the opposite assertion, that he is mortal, would prove immortality a lie. Nor is the case improved when alleged spirits teach immortality. Life, Love, Truth, is the only proof of immortality.

No proof of immortality.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 1907 edition. Chapter IV, page 81, lines 8-17.

At the very best, on its own theories, Spiritualism can only prove that certain individuals have a continued existence after death, and maintain their affiliation with mortal flesh; but Spiritualism affords no certainty of everlasting life. A man's assertion that he is immortal no more proves him to be so, than the opposite assertion, that he is mortal, would prove immortality a lie. Nor is the case improved when alleged spirits teach immortality. Life, Love, Truth, is the only proof of immortality.

No proof of
immortality.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter IV, page 81, lines 8-17.

At the very best, on its own theories, Spiritualism can only prove that certain individuals have a continued existence after death, and maintain their affiliation with mortal flesh; but Spiritualism affords no certainty of everlasting life. A man's assertion that he is immortal no more proves him to be so, than the opposite assertion, that he is mortal, would prove immortality a lie. Nor is the case improved when alleged spirits teach immortality. Life, Love, and Truth are the only evidences of immortality.

No proof of immortality.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 246, line 32, and page 247, lines 1-9 (unnumbered).

A man's assertion that he is immortal no more proves him to be so, than the opposite assertion, that he is mortal, would prove immortality a lie. Nor is the case improved when a returned spirit teaches immortality. At the very best, on its own theories, Spiritualism can only prove that certain individuals have a continued existence after death, and maintain their affiliation with mortal flesh; but Spiritualism affords no certainty of a life that shall last forever. Life, Love, and Truth are the only evidences of immortality.

In the company of those who believe in Spiritualism, the medium is more apt to repeat something about departed friends, and to describe them personally: thereby showing that it is mortal mind, acting on this earth-plane, that produces the effect, and that the communications come from the living rather than from the dead.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 245, lines 1-10, and page 251, lines 31-32, and page 252, lines 1-4 (unnumbered). 21st ed., chapter VIII, same pages and lines.

A

man's assertion that he is immortal is no more proof of this than of the opposite condition were he to say, "I am mortal"; but Theodore Parker was beyond such a vague hypothesis. Life, Love, and Truth are immortal, and until man is governed by them he will think himself mortal. Science is the only medium of Truth or Life.

It is more frequently in company with those who believe in mediumship that the so-called medium narrates something of the departed, describes them personally, etc.; showing it is mortal mind on this plane acting on them that produces this result, and the information imparted comes from the living instead of the dead.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 57, lines 1-7, and page 63, lines 3-8 (unnumbered). 6th ed., vol. 2, chapter I, page 11, lines 1-7, and page 17, lines 3-8 (unnumbered).

A man's assertion that he is immortal, is no more proof of this than we could gain of the opposite condition, were he to say, "I am mortal;" Theodore Parker was beyond such vague hypothesis. Life, Love, and Truth are immortal, and not until these are ours shall we be immortal. Truth is eternal, and science is the only medium of Truth, or Life, hence the saying, "I am the Way, the Truth, and Life, and no man cometh unto the Father" (the Principle of being) "but through Me."

It is more frequently in company with those who believe in mediumship that the so-called medium narrates something of the departed, describes them personally, etc., showing it is mind on this plane acting directly on theirs that produces this result. Again, the information imparted comes from the minds of the living instead of the dead.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 17, lines 17-26, and page 25, lines 31-32, and page 26, lines 1-5 (unnumbered).

A man's assertion that he is immortal, is no more proof of this than we would gain of an opposite condition, were he to say, "I am mortal"; Theodore Parker was beyond such vague hypothesis. Life, Love, and Truth are immortal, and only when these are realized will Life be understood. Truth is eternal Life, and science the only medium of Truth, or Life, hence the saying of Christ, "I am the Way, the Truth, and Life, and no man cometh unto the Father" (the Principle of being) "but through Me."

We have investigated the phenomenon called mediumship both to convince ourself of its nature and cause, and to be able to explain it; and have succeeded in the first instance, but may have failed in the second. It is more frequently in company with those who believe in mediumship that mediums narrate something of the departed, describe them personally, etc., showing it to be the effect of mind on this plane acting on theirs. Again, all the information imparted comes from the minds of the living instead of the dead.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 75, lines 21-30, and page 84, lines 18-27 (unnumbered).

Man in the likeness of God as revealed in Science cannot help being immortal. Though the grass seemeth to wither and the flower to fade, they reappear.

Erase the figures which express number, silence
the tones of music, give to the worms the body
called man, and yet the producing, governing, divine
Principle lives on, - in the case of man as truly as in
the case of numbers and of music, - despite the so-called
laws of matter, which define man as mortal. Though
the inharmony resulting from material sense hides the
harmony of Science, inharmony cannot destroy the divine
Principle of Science. In Science, man's immortality depends upon that of God, good, and follows as a necessary consequence of the immortality of good.

Mind's manifestations
immortal

NOTE

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

Chapter IV, page 81, lines 17-30.

Man in the likeness of God, as revealed in Science,
cannot help being immortal. Though the grass seemeth
to wither and the flower to fade, they reappear.

Erase the figures which express number, si-

lence the tones of music, give to the worms the

body called man, and yet the producing, governing, di-

vine Principle lives on, - in the one case as truly as in

the other, - despite the so-called laws of matter, which

define man as mortal. Though the inharmony resulting

from material sense hides the harmony of Science, it

cannot destroy the divine Principle thereof. In Science,

man's immortality depends on that of God, good, and

follows it as a necessary consequence.

Mind's mani-
festations
immortal.

NOTE

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

Chapter IV, page 81, lines 18-30.

Man in the likeness of God, as revealed in Science,
cannot help being immortal. Though the grass seemeth
to wither and the flower to fade, they reappear.
Erase the figures which express number, si-
lence the tones of music, give to the worms the
body called man, and yet the producing, governing, di-
vine Principle lives on, - in the one case as truly as in
the other, - despite the so-called laws of matter, which
define man as mortal. Though the inharmony resulting
from material sense hides the harmony of Science, it
cannot destroy the divine Principle thereof. In Science,
man's immortality depends on that of God, Good, and
follows it as a necessary consequence.

Mind's mani-
festations
immortal.

NOTE

This version first appeared in the 240th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter IV, page 81, lines 18-30.

Man in the likeness of God, as revealed in Science,
cannot help being immortal. Though the grass seemeth
to wither and the flower to fade, they reappear.
Erase the figures which express number, silence the tones of music, give to the worms the
body called man, and yet the producing, governing, divine Principle lives on, - in the one case as truly as in
the other, - despite the so-called laws of matter, which
define man as mortal. Though the inharmony resulting
from material sense hides the harmony of Science, it
cannot destroy the divine Principle thereof. In Science,
man's immortality depends on that of God, and follows
it as a necessary consequence.

Mind's manifestations
immortal.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 240th edition in 1902.
Chapter IV, page 81, lines 18-30.

Man in the likeness of God, as revealed in Science,
cannot help being immortal. Though the grass seem-
eth to wither and the flower to fade, they
reappear. Erase the figures which express Decay.
number, silence the tones of music, give to the worms
the body called man, and yet the producing and govern-
ing Principle lives on, - in the one case as truly as in the
other, - despite the so-called laws of matter, which de-
fine man as mortal. Though the inharmony resulting
from material sense hides the harmony of Science, it
cannot destroy the Principle, God. In Science, man's
immortality depends on that of God, and follows it as
a necessary consequence.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter VI, page 247, lines 10-22 (unnumbered).

Man, in the likeness of God, cannot help being immortal. Though the grass seemeth to wither and the flower to fade, they reappear. Erase the figures that express number, shut out the tones of music, give to the worms the body called man; yet the producing Principle lives on, despite so-called laws of matter, that would make man mortal. Though the inharmony of human belief hides the harmony of Science, it cannot destroy the Principle.

NOTE

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

16th ed., chapter VII (Imp. & Dem.), page 245, lines 11-18 (unnumbered).

21st ed., chapter VIII, page and lines the same.

Though the grass seemeth to wither, and the flowers
to fade, they reappear; erase the figures that express
numbers, shut out the tones of music, give to the worms
the body called man, yet the Principle reproducing these
lives on, despite the so-called laws of matter, that would
make them mortal. If the inharmony of belief hides
the harmony of Truth, it cannot destroy the Principle;

NOTE

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

3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 57, lines
8-14 (unnumbered).

6th ed., vol. 2, chapter I, page 11, lines 8-14 (unnumbered).

Though the grass seemeth to wither, and the flower
to fade, they re-appear, erase the figures that express
numbers, shut out the tones of music, give to the
worm the body called man, yet the Principle of these
lives despite the so-called laws of matter, and holds
them immortal. If the inharmony of belief, hides the
harmony of Truth, it cannot destroy this Principle
that is supreme,

NOTE

This version first appeared in the 2nd edition in 1878
and it remained unchanged until the 3rd edition in 1881.
Vol. 2, chapter I, page 17, lines 27-32, and page 18, lines
1-2 (unnumbered).

Though the grass seemeth to wither, and the flower to
fade, they reappear; erase the figures that express num-
bers; shut out the tones of music; give to the worm
the body called man, the Principle of these survives
despite the so-called laws of matter, and holds its ideas
immortal. If the inharmony of belief hides the har-
mony of Truth, it cannot destroy this Principle, for it is
God, supreme over all;

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter II (Imp. & Dem.), page 75, lines 31-32, and page
76, lines 1-6 (unnumbered).

4

That somebody, somewhere, must have known the
deceased person, supposed to be the communicator, is
evident, and it is as easy to read distant thoughts as near.
We think of an absent friend as easily as we do of one
present. It is no more difficult to read the
Reading absent mind than it is to read the present.
thoughts
Chaucer wrote centuries ago, yet we still read his thought
in his verse. What is classic study, but discernment of
the minds of Homer and Virgil, of whose personal exist-
ence we may be in doubt?

NOTE

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

Chapter IV, page 81, lines 31-32, and page 82, lines 1-8.

That somebody, somewhere, must have known the
deceased person, supposed to be the communicator, is
evident, and it is as easy to read distant thoughts as
near. We think of an absent friend as easily as we
do of one present. It is no more difficult to
Reading thoughts. read the absent mind than it is to read the
present. Chaucer wrote centuries ago, yet we still read
his thought in his verse. What is classic study, but so
much discernment of the minds of Homer and Virgil, of
whose personal existence we may be in doubt?

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter IV, page 81, lines 31-32, and page 82, lines 1-8.

That somebody, somewhere, must have known the deceased person, supposed to be the communicator, is evident, and it is as easy to read distant thoughts as near. We think of an absent friend as easily as we do of one present. It is no more difficult to read the absent mind than it is the present. Chaucer wrote centuries ago, yet we still read his thought in his verse. What is classic study, but so much discernment of the minds of Homer and Virgil, of whose personal existence we may be in doubt?

Communications.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 247, lines 23-32 (unnumbered).

That somebody, somewhere, must have known the deceased communicator is evident, and it is as easy to read distant thoughts as near. We think of an absent friend as easily as we do of one present. It is no more difficult to read the absent mind. Chaucer wrote centuries ago, yet we read his thought in his verse. What are classic studies, but so much discernment of the minds of Homer and Virgil, of whose very existence we may be in doubt?

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 252, lines 5-13 (unnumbered).

21st ed., chapter VIII, same page and lines.

That some one knew the individual deceased is evident, and it is not more difficult to read mortal mind far away than near. We think of an absent individual as easily as of one present; hence the equal ease to discern the absent mind that we read.

NOTE

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

3rd ed., chapter VII (Imp. & Dem.), vol. 2, page 63, lines 9-13 (unnumbered).

6th ed., vol. 2, chapter I, page 17, lines 9-13 (unnumbered).

That some one knew the individual deceased is evident, and it is not more difficult to read mind far away than near. We think of an absent individual as easily as of one present; hence the equal ease to discern the absent mind that we visit mentally.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 26, lines 5-9 (unnumbered).

That some one knew
the individual deceased is evident, and it is not more
difficult to read mind far away than near. We think
of an absent individual as easily as one present; hence
the equal ease to discern the absent mind that we visit
mentally.

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter II (Imp. & Dem.), page 84, lines 27-32 (unnumbered).

11

If spiritual life has been won by the departed, they cannot return to material existence, because different states of consciousness are involved, and one impossible intercommunion person cannot exist in two different states of consciousness at the same time. In sleep we do not communicate with the dreamer by our side despite his physical proximity, because both of us are either unconscious or are wandering in our dreams through different mazes of consciousness.

NOTE

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

Chapter IV, page 82, lines 9-17.

If spiritual life has been won by the departed, they cannot return to material existence; because different states of consciousness are involved, and one impossible intercommunion. person cannot exist in two different states of consciousness at the same time. In sleep we do not communicate with the dreamer at our side, despite this promimity, because both of us are either unconscious, or wandering through different mazes of consciousness in dreams.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter IV, page 82, lines 9-17.

If spiritual life has been won by the departed, they cannot return to material existence; because different states of consciousness are involved, and one person cannot exist in two different states of consciousness at the same time. In sleep we do not communicate with the dreamer at our side, despite this proximity, because, though both of us are dreamers, we are wandering through different mazes of consciousness.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 248, lines 1-9 (unnumbered).

In sleep we do not communicate with the dreamer at our side, despite this proximity, - nor because both are dreamers, wandering through the different mazes of belief. If spiritual Life is won by the departed, they cannot return to the material.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 252, lines 20-24 (unnumbered).

21st ed., chapter VIII, same page and lines.

It follows not that in sleep we communicate with the dreamers at our side because of the proximity of the individual, or because both are dreamers wandering through the mazes of belief. If Life that is God hath been won by the departed, they cannot return to the material and Godless;

NOTE

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

3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 63, lines 18-23 (unnumbered).

6th ed., vol. 2, chapter I, page 17, lines 18-23 (unnumbered).

It follows not that in sleep we communicate with the dreamer at our side because of her proximity, or because both are but dreamers wandering through the mazes of thought. If Life that is God hath been won by the departed, they cannot return to the unreal and Godless;

This, therefore, represents the so-called dead and living who are yet on planes of error or materiality and have not become Spirit, or holy, but cannot communicate with each other because their beliefs of death have separated them. Again, if one man is dreaming and another is awake, conscious of his friend's illusion, they certainly do not meet mentally; even thus the dead and living are parted, either through a belief that they died, or the understanding that Soul is not in a body.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 25, lines 22-27, and page 27, lines 9-18 (unnumbered).

It follows not that in sleep we communicate with the dreamer at our side, because of his proximity, or that we both are dreamers wandering through the mazes of thought. If Life has become real to the departed, they cannot return to the unreal;

This therefore represents the so-called dead and living who are on earthly planes of error, and have not become Spirit, but cannot communicate, because their beliefs of death have separated them. Again, supposing one man is dreaming and another awake, conscious of his friend's illusion, they certainly do not meet mentally and mingle; even thus the dead and living are parted, either through a belief that they died, or the understanding of Life outside of matter.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 85, lines 13-17 and lines 31-32, and page 86, lines 1-7 (unnumbered).

In like manner it would follow, even if our departed friends were near us and were in as conscious a state of existence as before the change we call death, that their state of consciousness must be different from ours. We are not in their state, nor are they in the mental realm in which we dwell. Communion between them and ourselves would be prevented by this difference. The mental states are so unlike, that intercommunion is as impossible as it would be between a mole and a human being. Different dreams and different awakenings betoken a differing consciousness. When wandering in Australia, do we look for help to the Esquimaux in their snow huts?

NOTE

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

Chapter IV, page 82, lines 18-30.

In like manner it would follow, even if our departed friends were near us, and were in as conscious a state of existence as before the change we call death, that their state of consciousness must be different from ours. We are not in their state, nor are they in the mental realm wherein we dwell. Communion between them and ourselves would be prevented by this difference. The mental states are so unlike, that intercommunion is as impossible as it would be between a mole and a human being. Different dreams and different awakenings betoken differing consciousness. When wandering in Australia, do we look for help to the Esquimaux in their snow huts?

NOTE

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

Chapter IV, page 82, lines 18-30.

In like manner it would follow, even if our departed friends were near us, and were in as conscious a state of existence as before the change we call death, that their state of consciousness must be different from ours. We are not in their state, nor are they in the mental realm wherein we dwell. Communion between them and ourselves would be prevented by this difference. The mental planes are so unlike, that intercommunion is as impossible as it would be between a mole and a human being. Different dreams and different awakenings betoken differing consciousness. When wandering in Australia, do we look for help to the Esquimaux in their snow huts?

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 248, lines 10-22 (unnumbered).

Even if our departed friends are beside us, and they are in as conscious a state of existence as before the change, still their state is different from ours. We are not in their state, nor are they in the realm wherein we dwell. Communion between them and us is prevented by this difference. The mental planes are so unlike, that intercommunion is as difficult as it would be between a mole and a human being.

It is but an illusion to suppose that death has given the departed a better understanding of ourselves, so that they can help us if we seek their aid. When wandering in Australia, do we look for help to the Esquimaux in their snow huts? Different dreams and different awakenings betoken differing consciousness.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 252, lines 25-32, and page 253, lines 1-6 (unnumbered). 21st ed., chapter VIII, same pages and lines.

and if they are at our side, and life goes on with them the same as before, we are not in their conscious existence, nor they in ours; hence we are debarred intercommunion; our dreams being distinct, they cannot blend if we are side by side. That those we call departed have gained a better understanding of us, or seek aid from us, is but a belief and error. When wandering in Australia, are you seeking or giving support to another dwelling in the snow-caverns of the Esquimaux? Different dreams or different awakenings separate consciousness.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 63, lines 23-32, and page 64, line 1 (unnumbered). 6th ed., vol. 2, chapter I, page 17, lines 23-32, and page 18, line 1 (unnumbered).

or if they are at our side, and Life goes on with them the same as before, we are not in their conscious existence, nor they in ours, hence, we are debarred intercommunion; our dreams being distinct they cannot blend, though we are side by side. If those we call departed, have gained a better understanding of Life than ours, they have advanced beyond us; in which case, we would not if we could, and we could not if we would draw them back to ignorance and communion with us; neither can we advance to their plane of understanding except through their footsteps, and these have not yet been taken. If one man dreams he is crossing the Atlantic, and another the Andes, they are not in communion, though they are side by side, and both are dreamers.

That the so-called dead return to torment us, or to comfort us, or to seek aid from us, is but a belief and error. When wandering in Australia, are you seeking comfort, or giving support to another dwelling in the snow-caverns of the Esquimaux? Two different dreams or different awakenings, separate consciousness. What we name mediumship, is a phenomenon of belief without reality or science; and we ought to know the consequences of launching into new and stronger fellowship with error, when we are already in it up to our necks.

NOTE

This version first appeared in the 2nd edition in 1878
and it remained unchanged until the 3rd edition in 1881.
Vol. 2, chapter I, page 26, lines 27-32, and page 27, lines
1-9, and page 46, lines 31-32, and page 47, lines 1-10
(unnumbered).

or if they are at our side, and Life goes on to them the same as before, we are not in their conscious existence, nor they in ours, hence, we are debarred intercommunion; our dreams being distinct they cannot blend, though we are side by side. If those we call departed have gained a better understanding of Life than ours, they have advanced beyond us; in which case, we would not if we could draw them back to our ignorance in order to meet us, and we could not if we would; neither can we advance to their plane of understanding except through their footsteps, and these have not yet been taken. If one man dreams he is crossing the Atlantic, and another the Andes, they are not in communion, though they are side by side, and dreamers both.

That the so-called dead return to torment us, or to comfort us, or to seek aid from us, is but a belief and error. When wandering in Australia, are you seeking comfort, or giving support to another, dwelling in the snow-caverns of the Esquimaux? Two different dreams, or different awakenings, separate consciousness. What is named mediumship is a phenomenon of belief, without reality, or science; and we ought to know the consequences of launching into new and stronger fellowship with error, when we are already in it up to our necks.

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 85, lines 17-31, and page 106, lines 25-32, and page 107, lines 1-3 (unnumbered).

11.

In a world of sin and sensuality hastening to a greater development of power, it is wise earnestly to consider whether it is the human mind or the divine Mind which is influencing one. What the prophets of Jehovah did, the worshippers of Baal failed to do; yet artifice and delusion claimed that they could equal the work of wisdom.

NOTE

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

Chapter IV, page 82, lines 31-32, and page 83, lines 1-5.

In a world of sin and sensuality, hastening to a greater development of power, it is wise to earnestly consider whether it is the human mind or the divine Mind which is influencing you. What the prophets of Jehovah did, the worshippers of Baal failed to do; yet artifice and delusion claimed that they could equal the work of wisdom.

NOTE

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

Chapter IV, page 82, lines 31-32, and page 83, lines 1-5.

In a world of sin and sensuality, hastening to a greater development of power, it is wise to earnestly consider whether it is the human mind or the divine Mind which is influencing you. What the prophets of Jehovah did, the worshippers of Baal failed to do; yet artifice and delusion claimed that they could equal the work of Wisdom.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter IV, page 82, lines 31-32, and page 83, lines 1-5.

In an age of sin and sensuality, hastening to a greater development of power, it is wise to consider whether it is the human mind or the divine Mind which Baal and Jehovah. is influencing you. What the prophets of Jehovah did, the worshippers of Baal failed to do; yet artifice and delusion claimed that they could equal the work of Wisdom.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 248, lines 23-29 (unnumbered).

In an age of sin and sensuality, hastening to a greater development of power, it is wise to consider whether it is the human mind or the Divine Mind that is influencing you. Only as you are guided by divine power, through Science and understanding, will you steer clear of the fearful shoals on this unexplored coast. The error which inaugurated the Salem Witchcraft delusion will not be over until that error is met and overcome, not by the gibbet, but by Truth.

What the prophets of Judah did, the worshippers of Baal failed to do; yet artifice and delusion claimed that they could equal the work of Wisdom. So mediumship and clairvoyance claim to work the same cures as Christian Science.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 253, lines 7-15, and page 254, lines 26-30 (unnumbered). 21st ed., chapter VIII, same pages and lines.

In an age of sin and sensuality, hastening to greater development of mental power, it is wise to consider what mind is influencing you. Only as you are guided by metaphysical science, honesty, and understanding, will you steer clear of the fearful shoals on the unexplored coast of mental phenomena. The peril of Salem witchcraft is not past until that error is overcome by Truth mastered through science and not the gibbet.

What the prophets did anciently, the worshippers of Baal failed to do; yet artifice and belief claimed the work of wisdom.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 64, lines 1-8, and page 65, lines 13-15 (unnumbered). 6th ed., vol. 2, chapter I, page 18, lines 1-8, and page 19, lines 13-15 (unnumbered).

In an age of sin and sensuality hastening to greater development of power, it is wise to consider well the power of mind; this power guided by science, honesty and understanding, will steer clear of the fearful shoals on this dangerous and unexplored coast. The peril of Salem witchcraft is not past, until that error be met by Truth and science;

What the prophets did anciently, the worshippers of Baal failed to do, yet in some instances, artifice and the faith of belief claimed the work of Wisdom. Necromancy and legerdemain are inventions of man, they originate in brains, or the so-called mind of matter, but science is the mind of God that proceeds from Spirit. The beliefs of man may be incorrectly called phenomena, and regarded as Truth, but phenomena proceed from Principle and are not in the least dependent on person. Mesmerism and mediumship are dependent wholly on belief and personality.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 47, lines 11-17, and page 50, lines 6-16 (unnumbered).

In an age of sin and sensuality hastening to greater development of power, 't is fearful to consider the influence of belief without more honesty and understanding to steer clear of the fearful shoals on this dangerous and unexplored coast. The peril of Salem witchcraft even is not past, until that error be met by the understanding and destroyed; not the gallows, but explanation, destroys error.

The prophets did anciently what the worshippers of Baal failed to do, yet in some instances, artifice and the faith of belief feigned the work of Wisdom. Necromancy and legerdemain are the inventions of man that originate in brains, or the so-called mind of matter, while science is the mind of God; one proceeds from Soul and the other from sense. The beliefs of man manifest error only; but this is sometimes called a phenomenon of Truth, that proceeds from "spirits"; the phenomena of Principle are outside of matter, and not in the least dependent on person. Mesmerism and mediumship are dependent wholly on belief or the so-called person of man.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 107, lines 4-11, and page 110, lines 1-13 (unnumbered).

11

Science only can explain the incredible good and evil elements now coming to the surface. Mortals must find refuge in Truth in order to escape the error of these latter days. Nothing is more antagonistic to Christian Science than a blind belief without understanding, for such a belief hides Truth and builds on error.

NOTE

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

Chapter IV, page 83, lines 6-11.

Science only can explain the incredible good, and the evil elements, now coming to the surface. Mortals must find refuge in Truth, in order to escape the error of these latter days. Nothing is more antagonistic to Christian Science than a blind belief without understanding, for it hides Truth, and builds on error.

NOTE

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

Chapter IV, page 83, lines 6-11.

Science only can explain the incredible good and evil elements now coming to the surface. Mortals must find refuge in Truth, in order to escape the error of these latter days. Nothing is more antagonistic to Christian Science than belief without understanding, for it blinds us to Truth, and builds on error.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 248, lines 30-32, and page 249, lines 1-3 (unnumbered).

Science must be allowed to explain the incredible good and evil elements now coming to the surface. An evil mind, at work mesmerically, is an agent of mischief little understood. Mortals must find refuge in Soul, in order to escape the error of these latter days. Mediumship and mesmerism are instigating a terribly discordant development.

Let us insist on the majesty of right, and its control over wrong, and deny the reality of aught but God and God's true idea. Thus shall be overthrown the reign of error, while the world of harmony and Truth shall reappear like the green hills after the deluge.

Nothing is more antagonistic to Science than belief without understanding. It hides Truth and builds on error.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 253, lines 16-27, and page 256, lines 1-3 (unnumbered). 21st ed., chapter VIII, same pages and lines.

ALSO NOTE

The second paragraph, or lines 23-27 from page 253, are not to be found in the final edition or in any edition beginning with the 50th in 1891. They are included here because they appear just following the 1st paragraph, or lines 16-22 from page 253.

Metaphysics must be allowed to explain the incredible good done by mind and the opposite evil attempted. An evil mind at work mesmerically is an agent of mischief little understood. We must find refuge in Soul to escape the error of the latter days, and mediumship or mesmerism more than all else contribute to a terrible development of discord. We should strongly insist on the majesty of Truth and its control over error, denying right or reality to be aught but God and the true idea; and thus break up the reign of error and let the world of harmony and Truth reappear.

Nothing can be more antagonistic to science than belief without understanding; it hides Truth and builds on the basis of error.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 64, lines 9-19 (unnumbered), and page 66, lines 15-17 (unnumbered). 6th ed., vol. 2, chapter I, page 18, lines 9-19, and page 20, lines 15-17 (unnumbered).

Metaphysical Science will show the need there is for law to restrain mesmerism when it is injuring another knowingly in person or property. Science must be allowed to explain the incredible evil that is done mentally. An evil mind at work mesmerically is an agent of mischief little understood; such a mind learning its control over other minds, will attempt to take the reins into its teeth, and law and order will be defied, it is only because this evil influence and its power to harm are not understood by the world in general, that the door is not effectually closed against them. To this end metaphysics are important; study mind more and matter less, for we must find refuge in Soul, to escape the error of the latter days; and mediumship and mesmerism more than all else contribute to a terrible future development of discord. We should strongly insist on the majesty of Truth, and its control over error; and deny right or reality to aught but God, and the true idea; saying, "depart from me all ye that work iniquity;" and thus break up the impending reign of error, and let the world of harmony and Truth re-appear.

Mesmerism is the very antipode of metaphysical science, it is the blind leading the blind. Nothing can be more antagonistic to science; it hides Truth and builds on the basis of error, of mortal thought and belief.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 47, lines 17-32, and page 48, lines 1-6, and page 52, lines 1-4 (unnumbered).

Science must be allowed to explain this phenomenon of belief, in contradistinction to that of Truth and Intelligence controlling man. An evil and artful mind is all the satan there is; and this is the fallen angel, or abused capacity; such a mind learning its control over other minds, will take the reins into its teeth, and Truth alone must take them out and guide it; as of old this mind works its spell in some manner on all it would harm, because the barriers against evil influences from such a source are not understood by the world in general, and the door is not readily closed against them. To this end metaphysics are important; study mind more and matter less, for we must find refuge in Soul, to escape the error of the latter days; and mediumship and mesmerism more than all else contribute to a terrible future development of discord. We should strongly insist on the majesty of Truth, and its control over error; and begin to-day denying right or reality to aught but God, and the true idea; saying, "depart from me all ye that work iniquity;" and thus break up the reign of error, and let the world of harmony and Truth re-appear.

Mesmerism is a belief, constituting mortal mind, error is all there is to it, which is the very antipode of science, the immortal mind. The former is hallucination, the latter reality; one a wholesale mistake, the other the Truth of being. Mesmerism assures the sick they are recovering, when there is no evidence or basis for this conclusion, turns

belief whithersoever it wills, and is the blind leading the blind. Nothing can be more antagonistic to science; it hides the Truth that man is the image and likeness of God, and as such cannot be sick, sinning, or dying, and claims that mortal mind and substance-matter constitute man, thus admitting through personal sense what Soul denies in science.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 107, lines 11-32, and page 112, lines 1-14 (unnumbered).

Miracles are impossible in Science, and here Science takes issue with popular religions. The scientific manifestation of power is from the divine nature and is not supernatural, since Science is an Natural wonders explication of nature. The belief that the universe, including man, is governed in general by material laws, but that occasionally Spirit sets aside these laws, - this belief belittles omnipotent wisdom, and gives to matter the precedence over Spirit.

NOTE

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

Chapter IV, page 83, lines 12-20.

Miracles are impossible in Science, and here it takes
issue with popular religions. The scientific manifesta-
tion of power is from the divine nature, and
is not supernatural, since Science is an ex-
plication of nature. The belief that the universe,
including man, is governed in general by material laws,
but that occasionally Spirit sets aside these laws, -
this belief belittles omnipotent wisdom, and gives to
matter the precedence over Spirit.

Natural
wonders.

NOTE

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

Chapter IV, page 83, lines 12-20.

Miracles are impossible in Science, and here it takes
issue with popular religions. The scientific manifesta-
tion of power is from the divine nature, and
is not supernatural, since Science is an ex-
plication of nature. The belief that the universe,
including man, is governed in general by material laws,
but that occasionally Spirit sets aside these laws, -
this belief belittles omnipotent Wisdom, and gives to
matter the precedence over Spirit.

Natural
wonders.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter IV, page 83, lines 12-20.

Miracles are impossible in Science, and here it takes
issue with popular religions. The highest manifestation
of Life, or Truth, is from the divine nature,
and is not supernatural, since Science is an
explication of nature. The belief that the universe, in-
cluding man, is governed in general by material laws,
but that occasionally Spirit sets aside these laws, - this
belief belittles omnipotent Wisdom, and gives to matter
the precedence over Spirit.

NOTE

This version first appeared in the 58th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter VI, page 249, lines 4-12 (unnumbered).

Miracles are impossible in Science, and here it takes
issue with popular religions. The highest manifestation
of Life, or Truth, is from the divine nature,
and is not supernatural, since Science is an
explication of nature. The belief that the universe, in-
cluding man, is governed in general by material laws,
but that occasionally Spirit sets aside these laws, belittles
omnipotent Wisdom, and gives to matter the precedence
over Spirit.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 58th edition in 1891.
Chapter VI, page 249, lines 4-12 (unnumbered).

Miracles are impossible in Science. The highest manifestation of Life or Truth is divine, - not supernatural or preternatural, since Science is nature explicated.

The belief that man and the universe are governed in general by material law, but that occasionally Spirit sets aside this law, belittles the capacity of Omnipotent Wisdom, giving to matter the general precedence; yet this is the popular view of Christians, as well as of other religionists, who believe in miracles, and such supernatural interferences.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 247, lines 1-3, and page 256, lines 29-32, and page 257, lines 1-3 (unnumbered). 21st ed., chapter VIII, same lines and pages.

Miracles are impossible; they are phenomena not understood, but which their Principle could explain, and we must all reach this explanation to understand it.

St. Paul was not one of Jesus's students, and yet he tested the Master's teachings, and demonstrated their principle in healing, etc. To conclude that man and the universe are governed in general by material law, but occasionally that Spirit walks over this law, and controls all things, is to divide the capacity of Omnipotence and Wisdom with matter, and to give the latter the more general claim.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 58, lines 27-29, and page 67, lines 10-17 (unnumbered). 6th ed., vol. 2, chapter I, page 12, lines 27-29, and page 21, lines 10-17 (unnumbered).

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Miracles are impossible; they are phenomena not understood but which their Principle could explain, and we should reach this explanation and understand it as our Master did, who demonstrated his own control over man and matter

Jesus taught and proved that freedom is the prerogative of Spirit, and gave the example of it for us to follow, saying, "The works that I do ye shall do." Paul was not one of his disciples, or contemporaries, and yet he tested the Master's teachings, and demonstrated their Principle by healing, etc.

To conclude that man and the universe are governed in general by material law, but occasionally that Spirit walks over this law, and controls all things, is to divide the capacity of Omnipotence and Wisdom with matter, and to give the latter the more general claim. These are the false conclusions of belief; understanding rebels at such folly, mortal belief produces and governs all that sins, suffers and dies. There is but one law and but one law-giver, the former is science, the latter is God, Soul, the only Life, substance, and Intelligence of man and of the universe; and not in the least dependent on matter conditions, or acting by reason of them.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 19, lines 26-30, and page 54, lines 17-32. and page 55, lines 1-3 (unnumbered).

Miracles

are impossible; they are phenomena not understood, but which their Principle explains, and we should reach this explanation and understand it as did our Master, who demonstrated it controlling man and matter.

Jesus taught and proved this Truth the prerogative of Spirit, and left his example for us, saying, "The works that I do ye shall do." Paul was not one of his disciples, or contemporaries, and yet he tested these teachings, and demonstrated their Principle. To conclude man and the universe are governed in general by material law, but occasionally that Spirit walks over this law, and holds the control in its own hands, is to divide the capacity of Omnipotence and Wisdom with matter, and to give the latter the more general claim. These are the false conclusions of belief; understanding rebels at such folly, mortal belief produces and governs all that sins, suffers and dies.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 78, lines 1-5, and page 114, lines 30-32, and page 115, lines 1-10 (unnumbered).

It is contrary to Christian Science to suppose that life is either material or organically spiritual. Between Christian Science and all forms of superstition a great gulf is fixed, as impassable as that between Dives and Lazarus. There is mortal mind-reading and immortal Mind-reading. The latter is a revelation of divine purpose through spiritual understanding, by which man gains the divine Principle and explanation of all things. Mortal mind-reading and immortal Mind-reading are distinctly opposite standpoints, from which cause and effect are interpreted. The act of reading mortal mind investigates and touches only human beliefs. Science is immortal and coordinate neither with the premises nor with the conclusions of mortal beliefs.

Conflicting
standpoints

NOTE

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

Chapter IV, page 83, lines 21-32, and page 84, lines 1-2.

It is contrary to Christian Science to suppose that life is either material or organically spiritual. Between Christian Science and all forms of superstition a great gulf is fixed, as impassable as that ^{Conflicting}standpoints. between Dives and Lazarus. There is mortal mind-reading and immortal Mind-reading. The latter is a revelation of divine purpose, through spiritual understanding, by which man gains the divine Principle and explanation of all things. These are distinctly opposite standpoints, whence cause and effect are interpreted. The act of reading mortal mind investigates and touches human beliefs only. Science is immortal and coordinate neither with the premises nor with the conclusions of mortal beliefs.

NOTE

- This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition. Chapter IV, page 83, lines 21-32, and page 84, lines 1-2.

It is contrary to Christian Science to suppose that life is either material or organically spiritual. Between Christian Science and all forms of superstition a great gulf is fixed, as impassable as that Conflicting
standpoints. between Dives and Lazarus. There is mortal mind-reading and immortal Mind-reading. The latter is a revelation of divine purpose, through spiritual understanding, by which man gains the Principle and explanation of all things. These are distinctly opposite standpoints, whence cause and effect are interpreted. The act of reading mortal mind investigates and touches human beliefs only. Science is immortal and co-ordinate neither with the premises nor with the conclusions of mortal beliefs.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter IV, page 83, lines 21-32, and page 84, lines 1-2.

It is contrary to Christian Science to suppose that life is either material or organically spiritual. Between Christian Science and all forms of superstition a great gulf is fixed, as impassable as Conflicting
standpoints. that between Dives and Lazarus. There is mortal mind-reading and immortal Mind-reading. The latter is a revelation of divine purpose, through the understanding, by which we gain the Principle and explanation of all things. These are distinctly opposite standpoints, whence cause and effect are interpreted. The act of reading mortal mind investigates and influences human beliefs only. Science is co-ordinate neither with the premises nor conclusions 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 VI, page 249, lines 13-25 (unnumbered).

Clairvoyance is simply mortal mind-reading, whereas the Science of Mind is an immortal revealing of divine purpose, through the understanding, by which we gain the Principle and explanation of things. These are distinctly opposite standpoints, whence to interpret cause and effect. Clairvoyance investigates and influences mortal thought only. Science is co-ordinate neither with the premises nor conclusions of mortal belief.

Spirit, or Science, has nothing to do with mediumship. It is preposterous to suppose that Life is material, that it is a nervo-vital fluid. It is equally absurd to suppose that mortal mind, in another sphere of being, can intermeddle profitably with this. There is a great gulf fixed between Science and mediumship, like that between Dives and Lazarus.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 249, lines 28-32, and page 250, lines 1-3, and page 256, lines 3-9 (unnumbered). 21st ed., chapter VIII, same pages and lines.

Clairvoyance is simply mind-reading, whereas science reveals Truth through the understanding, by which we gain the principle and explanation of phenomena. These are distinctly opposite stand-points whence to obtain information, and the right interpretation of cause and effect belongs to science. Clairvoyance reaches only the fancied realities of mortal thought, whereas science admits neither the premises nor conclusions of mortality, but destroys them all.

Soul and science have nothing to do with mediumship. Spiritualism consents to the belief that life is in matter and a nervo-vital fluid, that mortal mind in another sphere is an outlaw, ready to recommit crimes in this, and to prophesy of sickness, sin, and death on the reversed plan of spiritual metaphysics. There is a deep gulf fixed between science and mediumship. Vitalized matter is a grave mistake.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 61, lines 4-12, and page 66, lines 17-24 (unnumbered). 6th ed., vol. 2, chapter I, page 15, lines 4-12, and page 20, lines 17-24 (unnumbered).

Clairvoyance is mind-reading, whereas science unlike clairvoyance, reveals Truth through the understanding by which we gain the Principle and explanation of phenomena; these are distinctly opposite stand-points whence to obtain information; and the right interpretation of cause and effect belongs to science. Clairvoyance reaches only the fancied realities of mortal mind, whereas science admits neither the premises nor conclusions of mortality, but destroys them all.

Soul and science have nothing to do with mesmerism. In mental healing, mesmerism is a direct appeal to personal sense; it is predicated of the false supposition that Life is in matter, and a nervo-vital fluid, - and that mortal mind is an outlaw ready to commit any crime, even to cause sickness, sin and death on the reversed plan of metaphysics that heals sickness and lifts Mind above sin and casts out error. Mesmerism is belief in conflict with belief; but science masters belief, with the understanding of Truth. Mesmerism is one error at war with another, "a kingdom divided against itself that cannot stand;" it is personal sense giving the lie to its own statements, denying the pains but admitting the pleasures of sense; whereas science denies all sensation to matter, and holds the reins in the hands of Spirit. There is a deep gulf fixed between science and mesmerism. Vitalized matter is a grave mistake.

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 22, lines 18-26, and page 52, lines 5-21 (unnumbered).

Clair-

voyance is mind-reading alone, whereas science in contradistinction to clairvoyance reveals Truth through the understanding, by which we gain the Principle and explanation of phenomena; these are distinctly opposite stand-points whence to obtain information; and the right interpretation of cause and effect, belongs alone to science. Clairvoyance reaches only the fancied realities of mortal mind, whereas science admits none of these things, but reveals Truth, outside of mortality and error.

Mesmerism is a

direct appeal to personal sense, proceeds from it, and derives its only prestige from belief; it is predicated on the supposition that Life is in matter, and a nervo-vital fluid at that; whereas science reveals man's Life, God, and therefore dwelling not in matter. Mesmerism is error and belief in conflict; but science masters error and belief with the understanding of Truth, and reveals man immortal, sinless and undying. Mesmerism is one error at war with another, "a kingdom divided against itself that cannot stand;" but science is harmonious and eternal. Mesmerism is personal sense giving the lie to its own statements, denying the pains but admitting the pleasures of sense; whereas science denies all sensation to matter, and holds the reins in the hands of Spirit. The gulf fixed between science and mesmerism is impassible. Vitalized matter is a grave mistake.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 80, lines 25-32, and page 81, lines 1-3, and page 112, lines 14-30 (unnumbered).

The ancient prophets gained their foresight from a spiritual, incorporeal standpoint, not by foreshadowing evil and mistaking fact for fiction, - predicting the future from a groundwork of corporeality and human belief. When sufficiently advanced in Science to be in harmony with the truth of being, men become seers and prophets involuntarily, controlled not by demons, spirits, or demigods, but by the one Spirit. It is the prerogative of the ever-present, divine Mind, and of thought which is in rapport with this Mind, to know the past, the present, and the future.

NOTE

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

Chapter IV, page 84, lines 3-13.

The ancient prophets gained their foresight from a spiritual, incorporeal standpoint; not by foreshadowing evil, and mistaking fact for fiction, - pre-Scientific foreseeing. dicting the future from a groundwork of corporeality and human belief. When sufficiently advanced in Science to be in harmony with the Truth of being, men become seers and prophets involuntarily, controlled not by demons, spirits, or demigods, but by the one Spirit. It is the prerogative of the ever-present, divine Mind, and of thought which is in rapport with this Mind, to know the past, the present, and the future.

NOTE

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

Chapter IV, page 84, lines 3-13.

The ancient prophets gained their foresight from a spiritual, incorporeal standpoint; but men foreshadow evil, and mistake fact for fiction, when they predict the future from a groundwork of corporeality and human belief. When sufficiently advanced in Science to be in harmony with the Truth of Being, men become seers and prophets involuntarily, controlled not by demons, spirits, or demigods, but by the one Spirit. It is the prerogative of ever-present Mind, and of thought which is in rapport with this Mind, to know the past, present, and the future. Prophecy.

NOTE

This version first appeared in the 113th edition in 1897 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 249, lines 26-32, and page 250, lines 1-4 (unnumbered).

The ancient prophets gained their foresight from a spiritual, incorporeal standpoint; but men foreshadow evil, and so bring it to pass, when they predict the future from a groundwork of corporeality and human belief. When sufficiently advanced in Science to be in harmony with the Truth of Being, men become seers and prophets involuntarily, controlled not by demons, spirits, or demigods, but by the one Spirit. It is the prerogative of ever-present Mind, and of thought which is in rapport with this Mind, to know the past, present, and the future. Prophecy.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 113th edition in 1897. Chapter VI, page 249, lines 26-32, and page 250, lines 1-4 (unnumbered).

Foresight,

from a spiritual standpoint, is in accord with the prophetic character of the ancient worthies; but we foreshadow evil, and so bring it to pass, when we predict the future from a groundwork of error.

When sufficiently advanced in Science to blend with the Truth of Being, we become seers and prophets involuntarily, controlled not by demons, spirits, or demigods, but by the One Spirit, or God. It is the prerogative of ever-present Truth to know the past and present, and foreknow the future.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 250, lines 7-17 (unnumbered).

21st ed., chapter VIII, same page and lines.

If we forsee, from a spiritual standpoint of our own, that is prophetic, and accords with the ancient worthies.

When advanced in science sufficiently to blend with the Truth of being, we are seers and prophets involuntarily, but not because we are controlled by "spirits," gods, as in mythology, but by Spirit, which is purity, righteousness, and Omnipotence. To know the past, present, and future is the office of intelligence; yea, it is the ever-present Truth.

NOTE

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

3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 61, lines 17-26 (unnumbered).

6th ed., vol. 2, chapter I, page 15, lines 17-26 (unnumbered).

We should discern spiritually that which is foreseen, and seeing is then prophecy and accords with the ancient worthies; it is a belief that produces clairvoyance, or mortal mind-reading.

When advanced in science sufficiently to blend with the Truth of being, we are seers and prophets involuntarily, but not because we are controlled by "spirits," persons, but by Spirit which is purity, righteousness, and Omnipotence. To know the past, present and future, is the office of Intelligence, yea, it is the ever-present Truth;

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 23, lines 2-12 (unnumbered).

Foretelling events is to discern them spiritually outside of personal sense, which is prophecy, and accords with the ancient worthies; or through a belief which is clairvoyance, or mind-reading.

If advanced in the science of being sufficiently to blend with the Truth of being, we are seers and prophets involuntarily, not because we are controlled by "spirits," persons, but by Spirit, which is purity, righteousness, and omnipotence. To know the past, present and future, is the office of Intelligence, yea, it is ever-present Truth;

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 81, lines 10-20 (unnumbered).

Acquaintance with the Science of being enables us to commune more largely with the divine Mind, to foresee and foretell events which concern the universal welfare, to be divinely inspired, - yea, to reach the range of fetterless Mind.

NOTE

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

Chapter IV, page 84, lines 14-18.

Acquaintance with the Science of Being enables us to commune more largely with the divine Mind, to foresee and foretell events which concern the universal welfare, to be divinely inspired, - yea, to reach the range of fetterless Mind.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter IV, page 84, lines 14-18.

Acquaintance with the Science of Being enables us to commune more largely with the one Mind, to foresee and foretell events which concern the universal welfare, to be divinely inspired, to reach the range of fetterless Mind.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 250, lines 5-9 (unnumbered).

Acquaintance with the Science of Being enables us to commune more largely with the One Mind, to foretell events that concern the universal good, to record Truth, to receive inspiration, to reach the range of fetterless Mind. Man cannot scan the works of God, or do well his own work, out of mere curiosity to know evil, or dive into the experiences of the dead.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 250, lines 22-28 (unnumbered).

21st ed., chapter VIII, same page and lines.

The science of
being enables us to read mind, to foretell events that
concern the universal good, to record Truth, and receive
inspiration from God, but not from idle curiosity, or to
work evil, or to dip into the experiences of the dead, and
attempt to explain, through erring and mortal belief, the
divine Principle and its phenomena.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 61, lines
30-32, and page 62, lines 1-4 (unnumbered).
6th ed., vol. 2, chapter I, page 15, lines 30-32, and page
16, lines 1-4 (unnumbered).

The science of being enables us to read mind, to foretell events that concern the universal good, to record Truth, or receive inspiration from God, but not from idle curiosity, or to work evil, or dip into the experiences of the dead, and attempt to explain through erring and mortal belief, Principle and phenomena.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 23, lines 20-26 (unnumbered).

The science
of being enables us to read mind, foretell events that
concern the universal good, to trace records of Soul,
and receive inspirations from God; but not from idle
curiosity, or to work evil, or dip into the experiences
of the dead, or connect erring and mortal belief with
Principle and its phenomena.

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter II (Imp. & Dem.), page 81, lines 28-32, and page
82, lines 1-2 (unnumbered).

To understand that Mind is infinite, not bounded by corporeality, not dependent upon the ear and eye for sound or sight nor upon muscles and bones for locomotion, is a step towards the Mind-science by which we discern man's nature and existence. This true conception of being destroys the belief of spiritualism at its very inception, for without the concession of material personalities called spirits, spiritualism has no basis upon which to build.

NOTE

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

Chapter IV, page 84, lines 19-27.

To understand that Mind is infinite, not bounded by corporeality, not dependent upon the ear and eye for sound or sight, or upon muscles and bones for locomotion, is a step towards Mind-science whereby we discern man's nature and existence. This true conception of being destroys the belief of spiritualism at its very inception; for, without the concession of material personalities called spirits, spiritualism has no basis to build upon.

NOTE

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

Chapter IV, page 84, lines 19-27.

To understand that Mind is infinite, not bounded by corporeality, not dependent upon the ear and eye for sound or sight, or upon muscles and bones for locomotion, is a step towards Mind-science whereby we discern man's nature and existence. This true conception of Being destroys the belief of Spiritualism at its very inception; for, without the concession of material personalities called spirits, Spiritualism has no basis to build upon.

NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter IV, page 84, lines 19-27.

To understand that Mind is not bounded by corporeality, is not dependent upon the ear and eye for sound and sight, or upon muscles and bones for locomotion, is a step towards Mind-science whereby we discern man's real nature and existence. This true conception of Being destroys the belief of Spiritualism at its very inception; for, without the concession of material personalities called spirits, Spiritualism has no basis to build upon.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter IV, page 84, lines 19-27.

To understand that Mind is not bounded by corpore-
ality, is not dependent upon the ear and eye for sound
and sight, or upon muscles and bones for
The Mind
unbounded. locomotion, is a step towards Mind-Science,
whereby we discern man's real nature and existence.
This true conception of Being destroys the belief of
Spiritualism at its very inception; for, without the con-
cession of a corporeal personality, Spiritualism has no
basis to build upon.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter VI, page 250, lines 10-18 (unnumbered).

It is a step towards Mental Science,
whereby we discern man's real personality, to under-
stand that Mind is not bounded by person, not dependent
upon the ear and eye for sound and sight, or upon
muscles and bones for locomotion.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.
16th ed., chapter VII (Imp. & Dem.), page 250, lines 17-21
(unnumbered).

21st ed., chapter VIII, same page and lines.

To understand that mind is not pent up within the boundaries of a personal man, confined to the ear and eye for sound and sight, or to muscles, bones, etc., for locomotion, is metaphysical science, whereby we discern man's real being.

NOTE

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

3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 61, lines 26-30 (unnumbered).

6th ed., vol. 2, chapter I, page 15, lines 26-30 (unnumbered).

to understand that mind is not pent up within the boundaries of a personal man confined to the ear and eye, for sound and sight, or to muscles, bones, etc., for locomotion, is Metaphysical science whereby we discern man's real being. "Though we take the wings of morning and flee to the uttermost parts of the earth, behold Thou art there;" Soul is ever present, supporting the idea of Soul, and carrying out the proofs of Omnipotence.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 23, lines 12-20 (unnumbered).

and to understand we are not pent up within the boundaries of personal sense, confined to the ear, and eye, for sound and sight, or to muscles, bones, etc., for locomotion, is science, whereby we discern somewhat of being that is real. "Though we take the wings of morning and flee to the uttermost parts of the earth, behold Thou art there." Soul is ever present, embracing its likeness, man, and supporting the idea of Truth to carry out proofs of omnipotence.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 81, lines 20-28 (unnumbered).

All we correctly know of Spirit comes from God, divine Principle, and is learned through Christ and Christian Science. If this Science has been thoroughly Scientific foreknowing learned and properly digested, we can know the truth more accurately than the astronomer can read the stars or calculate an eclipse. This Mind-reading is the opposite of clairvoyance. It is the illumination of the spiritual understanding which demonstrates the capacity of Soul, not of material sense. This Soul-sense comes to the human mind when the latter yields to the divine Mind.

NOTE

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

Chapter IV, page 84, lines 28-32, and page 85, lines 1-6.

All we correctly know of Spirit comes from God,
divine Principle, and is learned through Christ and
Christian Science. If this Science has been
Scientific foreknowing. thoroughly learned and properly digested, we
can know the truth more accurately than the astronomer
can read the stars, or calculate an eclipse. This Mind-
reading is the opposite of clairvoyance. It is the illu-
mination of spiritual understanding, which demonstrates
a capacity of Soul, not of material sense. This Soul-
sense comes to the human mind when the latter yields
to the divine Mind.

NOTE

This version first appeared in the 240th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter IV, page 84, lines 28-32, and page 85, lines 1-6.

All we correctly know of Mind comes from God,
divine Principle, and is learned through Christ and
Christian Science. If this Science has been
Scientific foreknowing. thoroughly learned and properly digested, we
can know the truth more accurately than the astronomer
can read the stars, or calculate an eclipse. This Mind-
reading is the opposite of clairvoyance. It is the illu-
mination of spiritual understanding, which demonstrates
a capacity of Soul, not of material sense. This Soul-
sense comes to the human mind when the latter yields
to the divine Mind.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 240th edition in 1902.
Chapter IV, page 84, lines 28-32, and page 85, lines 1-6.

All we correctly know of Mind comes from God,
divine Principle, and is learned through Christian Sci-
ence. If this Science has been thoroughly
Mind-reading. learned and properly digested, we can read
mortal mind more accurately than the astronomer can
read the stars or calculate an eclipse. This Mind read-
ing is the opposite of clairvoyance. It is the illumina-
tion of understanding, which demonstrates a capacity
of Soul, not of material sense. This Soul-sense comes
to the human mind, when the latter yields to the divine
Mind.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter VI, page 250, lines 19-29 (unnumbered).

All we correctly know of Mind comes from God,
or Principle, and is learned through Christian Science.
If this Science has been deeply learned and inwardly
digested, we can read Mind more accurately than the
astronomer can read the stars and calculate an eclipse.
This mind-reading is the opposite of clairvoyance. It
is the illumination of spiritual understanding, a capacity
of Soul, not sense. It is possessed only by the highly
spiritual.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.
16th ed., chapter VII (Imp. & Dem.), page 250, lines 29-32,
and page 251, lines 1-5 (unnumbered).
21st ed., chapter VIII, same pages and lines.

In Science we read mind from the stand-point of God, Principle, and with more accuracy than the astronomer calculating the eclipses. This mind-reading is the opposite of clairvoyance; it is spiritual understanding, Soul, and not sense, and possessed by individuals highly spiritual.

NOTE

This version first appeared in the 3rd edition in 1891 and it remained unchanged until the 16th edition in 1886.

3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 62, lines 5-10 (unnumbered).

6th ed., vol. 2, chapter I, page 16, lines 5-10 (unnumbered).

In science, we read mind from the stand-point of God, Principle, and with all the accuracy of the astronomer calculating the path of the planets. This mind-reading is the opposite of clairvoyance, it is the act of understanding, based on Soul and not sense, and possessed by individuals highly spiritual.

Mere theories, or the multiplication of beliefs, are error; the important era, is the awakening or resurrection of the understanding through which the unreal yields to the real, the corruptible to the incorruptible, and the belief of Life in matter, or Soul in sense, gives place to the understanding that Life is Wisdom, Love, and Truth in which there is no conscious matter, or mortal belief.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 23, lines 27-32, and page 26, lines 14-21 (unnumbered).

In science, we read mind from the stand-point of Soul, and with all the accuracy of the astronomer calculating the path of the planets. This mind-reading is distinguishable from clairvoyance, in that it is the understanding of being back of personal sense, and possessed by individuals highly spiritual.

All theories and manifestations growing out of belief are error: and the important era for this age is the awakening or resurrection of understanding through which the unreal yields to the real, and 'isms are given up; the corruptible yields to the incorruptible, and the belief of Life in matter or Soul in sense gives place to the understanding of Life, that Wisdom, Love, and Truth, in which there is no conscious matter.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 82, lines 3-8, and page 85, lines 4-12 (unnumbered).

2 of 2

Chapter 4

CS vs Spiritualism

para 4-60/4-118

Such intuitions reveal whatever constitutes and perpetuates harmony, enabling one to do good, but not evil. You will reach the perfect Science of healing when you are able to read the human mind after this manner and discern the error you would destroy. The Samaritan woman said: "Come, see a man, which told me all things that ever I did: is not this the Christ?"

Value of intuition

NOTE

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

Chapter IV, page 85, lines 7-14.

Such intuitions reveal whatever constitutes and perpetuates harmony, enabling one to do good, but not evil. You will reach the perfect Science of healing when able to read the human mind after this manner, and discern the error you would destroy. The Samaritan woman said: "Come, see a man, which told me all things that ever I did: is not this the Christ?"

Value of
intuition.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter IV, page 85, lines 7-14.

Such intuitions reveal whatever constitutes and perpetuates harmony, enabling one to do good, but not evil. You will reach the perfect Science of Healing when able to read the human mind after this manner, and discern the error you would destroy. The Samaritan woman said: "Come, see a man, Intuition. which told me all things that ever I did! Is not this the Christ?"

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 250, lines 30-32, and page 251, lines 1-5 (unnumbered).

Such intuitions reveal whatever constitutes and perpetuates harmony, enabling one to do good, but not evil. You will reach the perfect Science of Healing when able to read the human mind after this manner, and discern the error you would destroy. The Samaritan woman said: "He told me all things that ever I did; is not this the Christ?"

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 251, lines 6-12 (unnumbered).

21st ed., chapter VIII, same page and lines.

Such intuitions come from Spirit, and reveal what constitutes and continues harmony, enabling us to heal the sick. We shall reach the science of healing when able to read mind after this manner, and discern the error we would destroy. The Samaritan woman said: "He told me all things that ever I did; is not this the Christ?"

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 62, lines 10-16 (unnumbered).

6th ed., vol. 2, chapter I, page 16, lines 10-16 (unnumbered).

Such intuitions come from Spirit, and reveal what constitutes the harmony of man, and what promotes it, and enables us also to heal the sick. We shall surely reach the science of healing when able to read mind after this manner, and to discern the error we would destroy. The Samaritan woman said, "He told me all things that ever I did, is not this the Christ?"

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 23, line 32, and page 24, lines 1-7 (unnumbered).

Its intuitions

are from Soul, revealing what disturbs the harmony of man, and what promotes it, and enabling us to heal the sick. We can never learn Christ, as the Principle of healing, except we are able to read mind after this manner, and discern the error we would destroy. The Samaritan woman said, "He told me all things that ever I did, is not this the Christ?"

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 82, lines 8-15 (unnumbered).

It is recorded that Jesus, as he once journeyed with his students, "knew their thoughts," - read them scientifically. In like manner he discerned disease and healed the sick. After the same method, events of great moment were foretold by the Hebrew prophets. Our Master rebuked the lack of this power when he said: "O ye hypocrites! ye can discern the face of the sky; but can ye not discern the signs of the times?"

NOTE

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

Chapter IV, page 85, lines 15-22.

It is recorded that Jesus, as he once journeyed with his students, "knew their thoughts," - read them scientifically. In like manner he discerned disease and healed the sick. After the same method, events of great moment were foretold by the Hebrew Prophets. Our Master rebuked the lack of this power when he said: "O ye hypocrites! ye can discern the face of the sky; but can ye not discern the signs of the times?"

NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter IV, page 85, lines 15-22.

It is recorded that Jesus, as he once journeyed with his students, "knew their thoughts," - discerned them scientifically. In like manner he read disease and healed the sick. After the same method, events of great moment were foretold by the Hebrew Prophets. Our Master rebuked the lack of this power when he said: "O ye hypocrites! ye can discern the face of the sky; but can ye not discern the signs of the times?"

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter IV, page 85, lines 15-22.

It is recorded that Jesus, as he once journeyed with his students, "knew their thoughts," - discerned them spiritually. In like manner he read disease and healed the sick. After the same method, events of great moment were foretold by the Hebrew Prophets. Our Master rebuked the lack of this power when he said: "Ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?"

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 251, lines 6-13 (unnumbered).

It is recorded once that Jesus, as he journeyed with his students, knew their thoughts, - discerned them spiritually. In like manner he read disease and healed the sick. After the same method, events of great moment were foretold by the Hebrew prophets. Our Master rebuked the lack of this power, when he said: "Ye hypocrites, who know how to judge of the face of the sky, but cannot discern the signs of the 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 VII (Imp. & Dem.), page 251, lines 13-20 (unnumbered).

21st ed., chapter VIII, same page and lines.

The Scripture informs us that, as Jesus journeyed with his students, he understood their thoughts. He did this through spiritual understanding, whereby he healed the sick, etc. Events of great moment, relating to the Christian era and the history of the world, were foretold by the prophets through spiritual discernment. Our Master rebuked the lack of spiritual discernment when he said: "Ye hypocrites, that can discern the face of the sky, but cannot discern the signs of these times";

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 62, lines 16-24 (unnumbered).

6th ed., vol. 2, chapter I, page 16, lines 16-24 (unnumbered).

The scripture informs us, that when Jesus journeyed with his students he understood their thoughts.

Through spiritual understanding Jesus healed the sick; and events of great moment concerning the Christian era, and the history of the world were foretold by the glorious old prophets, through this spiritual discernment. Our Master referred to a lack of spiritual discernment in this direction, when he said, "Ye hypocrites that can discern the face of the sky, but cannot discern the signs of these times;"

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 24, lines 7-16 (unnumbered).

Again, as he journeyed with his students, understanding their thoughts, he rebuked them, etc.

Through this spiritual sense Jesus healed the sick; and events of great moment concerning the Christian era and the history of the world were foretold by the glorious old prophets, through spiritual vision. Our Master referred to a lack of spiritual discernment in this direction, when he said, "Ye hypocrites that can discern the face of the sky, but cannot discern the signs of these times";

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 82, lines 15-25 (unnumbered).

Both Jew and Gentile may have had acute corporeal senses, but mortals need spiritual sense. Jesus knew the generation to be wicked and adulterous, seeking the material more than the spiritual. His Hypocrisy
condemned thrusts at materialism were sharp, but needed. He never spared hypocrisy the sternest condemnation. He said: "These ought ye to have done, and not to leave the other undone." The great Teacher knew both cause and effect, knew that truth communicates itself but never imparts error.

NOTE

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

Chapter IV, page 85, lines 23-32.

Both Jew and Gentile may have had acute corporeal senses, but all mortals lack spiritual sense. Jesus knew the generation to be wicked and adulterous, seeking the material more than the spiritual. Hypocrisy condemned. His thrusts at materialism were sharp, but needful. He never spared hypocrisy the sternest condemnation. He said: "These ought ye to have done, and not to leave the other undone." The great Teacher knew both cause and effect, knew that truth communicates itself but never imparts error.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 1907 edition.
Chapter IV, page 85, lines 23-32.

Both Jew and Gentile may have had acute corporeal senses, but all mortals lack spiritual sense. Jesus knew the generation to be wicked and adulterous, seeking the material more than the spiritual. Hypocrisy condemned. His thrusts at materialism were sharp, but needful. He never spared hypocrisy the sternest condemnation. He said: "These ought ye to have done, and not to leave the other undone." The great Teacher knew both cause and effect, knew that Truth communicates itself but never imparts error.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter IV, page 85, lines 23-32.

The Jews had acute corporeal senses, but they were wanting in spiritual sense. Jesus knew the generation to be wicked and adulterous, seeking the material and hating the spiritual. His thrusts at materialism were sharp, but needful. He never spared hypocrisy the sternest condemnation. He said: "These ought ye to have done, and not to leave the others undone." The great Teacher of Christian Science knew both cause and effect, knew that Truth communicates itself, but never imparts error.

Hypocrisy.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 251, lines 14-23 (unnumbered).

Their personal senses were acute, but in spiritual sense they were wanting. Jesus knew the generation to be wicked and adulterous, seeking the material and losing the spiritual. His thrust at materialism was sharp but requisite. He never spared hypocrisy the sternest condemnation. He said, "Ye do the things ye ought not to do, and leave undone those ye ought to have done." The great Teacher of Christian Science knew that a good tree cannot send forth evil fruit, - that Truth communicates Truth, but never imparts error.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 251, lines 21-30 (unnumbered).

21st ed., chapter VIII, same page and lines.

in
other words, whose belief of personal sense is acute, but
whose spiritual sense is wanting. He knew it was a
wicked and adulterous generation, that, seeking material
signs, lost the spiritual. His cut at materialism was pun-
gent, but requisite, and he never spared hypocrisy the
sternest condemnation. Again, he said: "Ye do the
things ye ought not to do, and leave undone those ye
should have done." The great Teacher of Christian
science knew that a good tree sendeth not forth evil
fruit; that Truth communicates Truth, and never error.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 62, lines
24-32, and page 63, lines 1-2 (unnumbered).
6th ed., vol. 2, chapter I, page 16, lines 24-32, and page
17, lines 1-2 (unnumbered).

in other words, whose personal sense is acute, but whose spiritual sense is wanting; he knew it was a wicked and adulterous generation, that seeking material signs, lost their spiritual estate; his cut at the materialism of the age was pungent, but requisite, and he never spared hypocrisy the sternest condemnation. Again, he said to this class of believers, "Ye do the things ye ought not to do, and leave undone those ye should have done." The great Teacher of Christian science, knew, that a good tree sendeth not forth evil fruit; that Truth communicates Truth, and whatever proceedeth from personal sense is error.

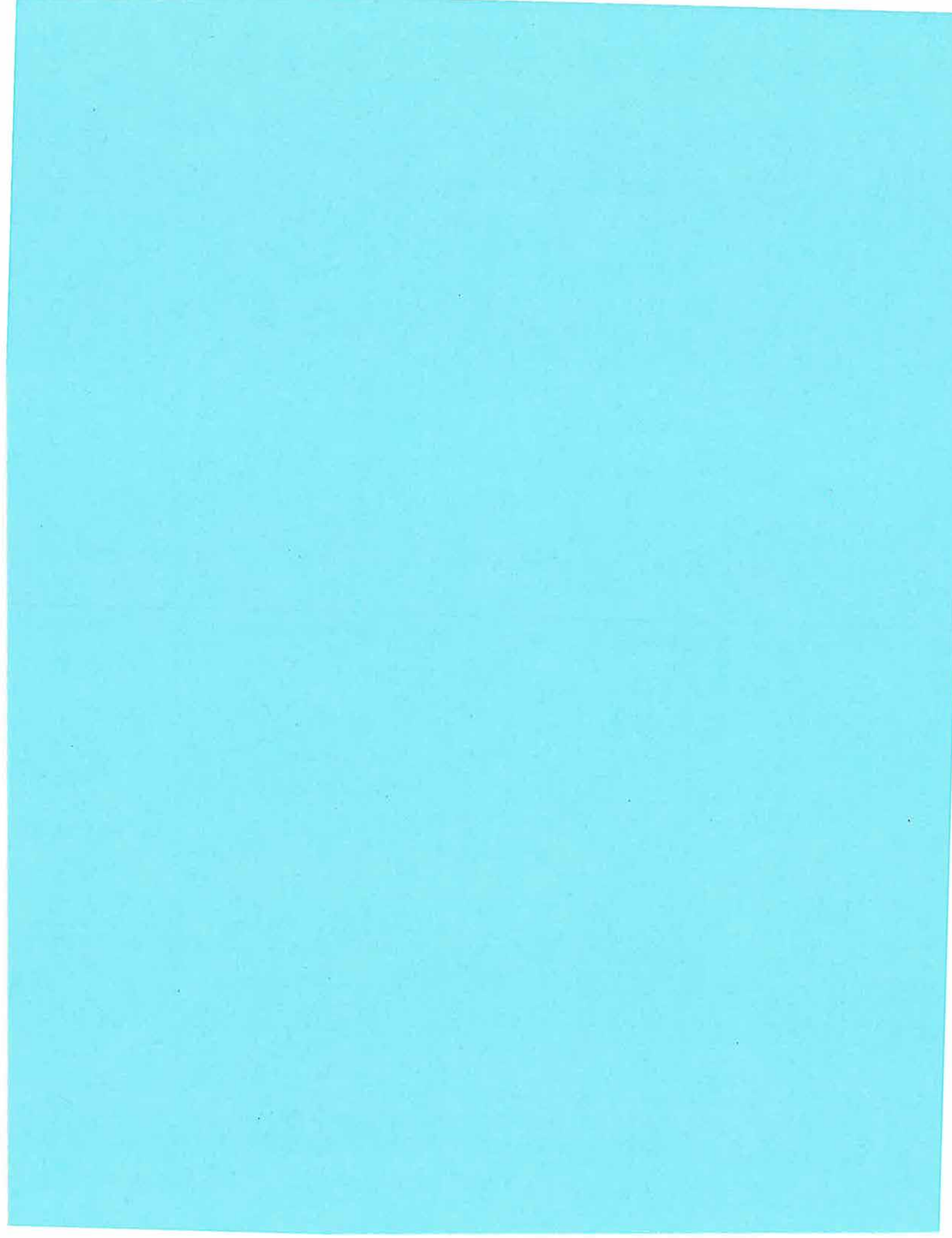
NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 24, lines 16-27 (unnumbered).

in other words, whose personal sense was acute, but whose spiritual sense was wanting; he knew it was a wicked and adulterous generation, who seeking material signs, lost the prerogatives of Soul; his cut at the materialism of the age was pungent, but requisite, and he never spared hypocrisy the sternest condemnation. Again, he said to this class of believers, "Ye do the things ye ought not to do, and leave undone those ye should have done." The great Teacher of Christian science knew a good tree sendeth not forth evil fruit; that Soul emits only unerring Truth, while that which proceedeth from personal sense is error; also, that Truth and error cannot mingle; they are the tares and wheat side by side that never blend, but await the harvest, when belief shall yield to understanding, and error be self-destroyed.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 82, lines 25-32, and page 83, lines 1-8 (unnumbered).



Jesus once asked, "Who touched me?" Supposing this inquiry to be occasioned by physical contact alone, his disciples answered, "The multitude throng thee." Jesus knew, as others did not, that it was not matter, but mortal mind, whose touch called for aid. Repeating his inquiry, he was answered by the faith of a sick woman. His quick apprehension of this mental call illustrated his spirituality. The disciples' misconception of it uncovered their materiality. Jesus possessed more spiritual susceptibility than the disciples. Opposites come from contrary directions, and produce unlike results.

NOTE

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

Chapter IV, page 86, lines 1-12.

Jesus once asked, "Who touched me?" Supposing this inquiry to be occasioned by physical contact alone, his disciples answered, "The multitude throng thee." Jesus knew, as others did not, that it was not matter, but mortal mind, whose touch called for aid. Repeating his inquiry, he was answered by the faith of a sick woman. His quick apprehension of this mental call illustrated his spirituality. The disciples' misconception of it uncovered their materiality. He possessed more spiritual susceptibility than the disciples. Opposites come from contrary directions, and produce unlike results.

NOTE

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

Jesus once asked, "Who hath touched me?" Sup-
posing this inquiry to be occasioned by physical contact
alone, his disciples answered, "The people
throng thee." Jesus knew, as others did not, Mental
contact.
that it was not matter, but mortal mind, whose touch
called for aid. Repeating his inquiry, he was answered
by the faith of a sick woman. His quick apprehension
of this mental call illustrated his spirituality. The dis-
ciples' misconception of it betrayed their materiality.
He possessed more spiritual susceptibility than the dis-
ciples. Opposites come from contrary directions, and
produce unlike results.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter VI, page 251, lines 24-32, and page 252, lines 1-3
(unnumbered).

Once, when touched by material thought, Jesus asked, "Who hath touched me?" Supposing this inquiry to be occasioned by some physical contact, his students answered, "The people throng thee." Jesus however knew, better than others knew, that it was not matter, but mortal mind, whose touch called for aid. Repeating his inquiry he was answered by the faith of a sick woman. His quick apprehension of this mental call illustrated his spirituality. The disciples' misconception of it betrayed their materiality. He possessed more spiritual and less material susceptibility than the disciples. Opposites come from contrary directions, and produce opposite results.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 267, lines 1-13 (unnumbered).

21st ed., chapter VIII, same page and lines.

Feeling a momentary weakness when reached by material thought, Jesus asked "Who hath touched me?" His students, thinking this inquiry occasioned by contact with his body, answered, "The people throng thee." But Jesus knew it was not matter, but mortal mind, that touched him in its call for aid. And so he repeated his inquiry, and was answered by the sick woman. His quick apprehension of this mental call arose from his spirituality, or metaphysics; and their misconception of it, from their materiality and physics. Not that he shared less the advantages of adroitness because of goodness; but possessing more of Soul, he had less personal sense. Opposites come from opposite directions and produce opposite results. The treasures of our Master were laid up in Spirit; for he well knew matter is a belief, and not the reality of existence.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 76, lines 6-21 (unnumbered). 6th ed., vol. 2, chapter I, page 30, lines 6-21 (unnumbered).

Sacred history informs us that even Jesus felt a momentary weakness when touched by others' grossness and he asked "Who hath touched me?" The people more material, thought this inquiry was occasioned by contact with his body, but Jesus knew that some mind had touched him, or called on him for aid to destroy its beliefs, and make it more spiritual. His quick apprehension of the case arose from his spirituality, and their misconception, from their materiality; not that he deserved less the advantages of adroitness, because of his goodness; but possessing the insight and glory that cometh from Soul, he had less personal sense; opposites come from opposite directions, and the treasures of our Master were laid up in Spirit, not matter.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 66, line 32, and page 67, lines 1-13 (unnumbered).

History informs us that Jesus, feeling the gross materialism that surrounded him, at times experienced a momentary weakness, and turning, asked "Who hath touched me?" The more material, thought this inquiry was occasioned by contact with his body, but he knew it was mind in the multitude that called on him for aid to destroy its beliefs, and make it more spiritual, even as himself. His quick apprehension of this arose from his spirituality, and their misconception, from their materiality; not that he deserved less the advantages of adroitness, because of his goodness; but possessing the insight and honor that cometh from Soul, only, he had less personal sense; these two come from opposite directions, and the treasures of our Master were laid up in Spirit, not matter.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 127, lines 16-30 (unnumbered).

Mortals evolve images of thought. These may appear to the ignorant to be apparitions; but they are mysterious only because it is unusual to see
Images of thought thoughts, though we can always feel their influence. Haunted houses, ghostly voices, unusual noises, and apparitions brought out in dark seances either involve feats by tricksters, or they are images and sounds evolved involuntarily by mortal mind. Seeing is no less a quality of physical sense than feeling. Then why is it more difficult to see a thought than to feel one? Education alone determines the difference. In reality there is none.

NOTE

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

Chapter IV, page 86, lines 13-24.

Mortals evolve images of thought. These may appear to the ignorant to be apparitions; but they are mysterious only because it is unusual to see thoughts, Images of thought. though we can always feel their influence. Haunted houses, ghostly voices, unusual noises, and apparitions brought out in dark seances, either involve feats by tricksters, or they are images and sounds evolved involuntarily by mortal mind here. Optical seeing is no less a quality of physical sense than feeling is. Then why is it more difficult to see a thought than to feel it? Education alone determines the difference. In reality there is none.

NOTE

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

Chapter IV, page 86, lines 13-24.

Mind evolves images of thought. These may appear
to the ignorant to be apparitions; but they are mysteri-
ous only because it is unusual to see thoughts,
Images of thought. though we can always feel their influence.
Haunted houses, ghostly voices, unusual noises, and
apparitions brought out in dark seances, either involve
feats by tricksters, or they are images and sounds
evolved involuntarily by mortal mind here. Optical
seeing is no less a quality of physical sense than feeling
is. Then why is it more difficult to see a thought than
to feel it? Education alone determines the difference.
In reality there is none.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 240th edition in 1902.
Chapter IV, page 86, lines 13-24.

Mind evolves images of thought. These may appear to the ignorant to be apparitions; but they are mysterious only because it is unusual to see thoughts, Spectres. though we can always feel their influence. Haunted houses, ghostly voices, unusual noises, and apparitions brought out in dark seances, either involve feats by tricksters, or they are images and sounds evolved involuntarily by mortal mind here. Seeing is no less a quality of physical sense than feeling is. Then why is it more difficult to see a thought than to feel it? Education alone determines the difference. In reality there is none.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 252, lines 4-15 (unnumbered).

Mind evolves images of thought. These may appear to the ignorant to be apparitions; but they are mysterious only because it is unusual to see thoughts, though we can always feel them. One may think it is the same thing to see the mental images of departed friends, as it is to see them personally, but it is not. Seeing and hearing, though equal senses, are made unequal in power and effect, when you believe that, though you can feel the mental pain of minds here, you cannot see their images of thought. The sick may not have seen the images of disease, or spoken on the subject to anybody, yet the mind-reader can tell the locality of the pain. Through sympathy yawning is reproduced. So are sickness and tale-bearing.

Seeing is no less an attribute of personal sense than feeling is. Then why is it more difficult to see a thought than to feel it? Education alone determines the difference. In reality there is none. Haunted houses, ghostly voices, unusual noises, apparitions, dark seances, either involve feats by tricksters, or they are images and sounds evolved involuntarily by mortal mind.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 254, lines 31-32, and page 255, lines 1-19 (unnumbered). 21st ed., chapter VIII, same pages and lines.

Mind evolves

images of thought, and these may appear like apparitions to the ignorant; but it is not more mysterious, only because it is less common for us to see than to feel a thought. To see the mind's images of departed friends, we think, is to see the friends. These two equal senses, seeing and feeling, we would separate in power and results. There are those who believe they feel the pains of others. The sick may not have seen them or spoken on the subject, and yet they will tell the locality of their pains or diseases through sympathy, - the same as yawning is produced. Seeing is no less a thing of personal sense or belief than feeling: then why is it more difficult to see a thought than to feel it? Education alone determines the difference, and in reality there is none. Haunted houses, unusual noises, voices, apparitions, dark seances, etc., are tricks produced by tricksters, else they are images and sounds evolved involuntarily by mortal mind on this plane.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 65, lines 15-32, and page 66, line 1 (unnumbered). 6th ed., vol. 2, chapter I, page 19, lines 15-32, and page 20, line 1 (unnumbered).

Mind evolves images

of thought, and these may seem apparitions to the ignorant; it is not more mysterious, only because it is less common, for us to see, than to feel a thought. To feel the grief of another mind is not a marvel, but we think, to see the mind's images of departed friends is to see the friends; these two equal senses, seeing and feeling, we separate in power or in their results. There are persons that recognize the pain of others; the sick may not have seen them, or spoken on the subject, and yet they feel their pains and tell their locality, and this because of sympathy the same as yawning is produced. Seeing is no less a thing of personal sense, or belief, than feeling; then why is it more difficult to see a thought than to feel it? Education alone determines the difference, and in reality it is not more marvellous. Haunted houses, unusual noises, voices, apparitions, dark-seances, etc., are tricks produced by tricksters; else they are images and sounds evolved by mind on this plane. The mind of Soul that embraces only what is real and immortal, has nothing to do with the so-called mind of body that is named the mind of man; this mind produces all that is unreal and mortal.

Mind that is Soul, Spirit, produces the phenomena of science and the idea of Truth; but the so-called mind of the body, is a belief producing false appearances. Because there is but one Mind, thoughts said to emanate from bodies are delusions.

NOTE

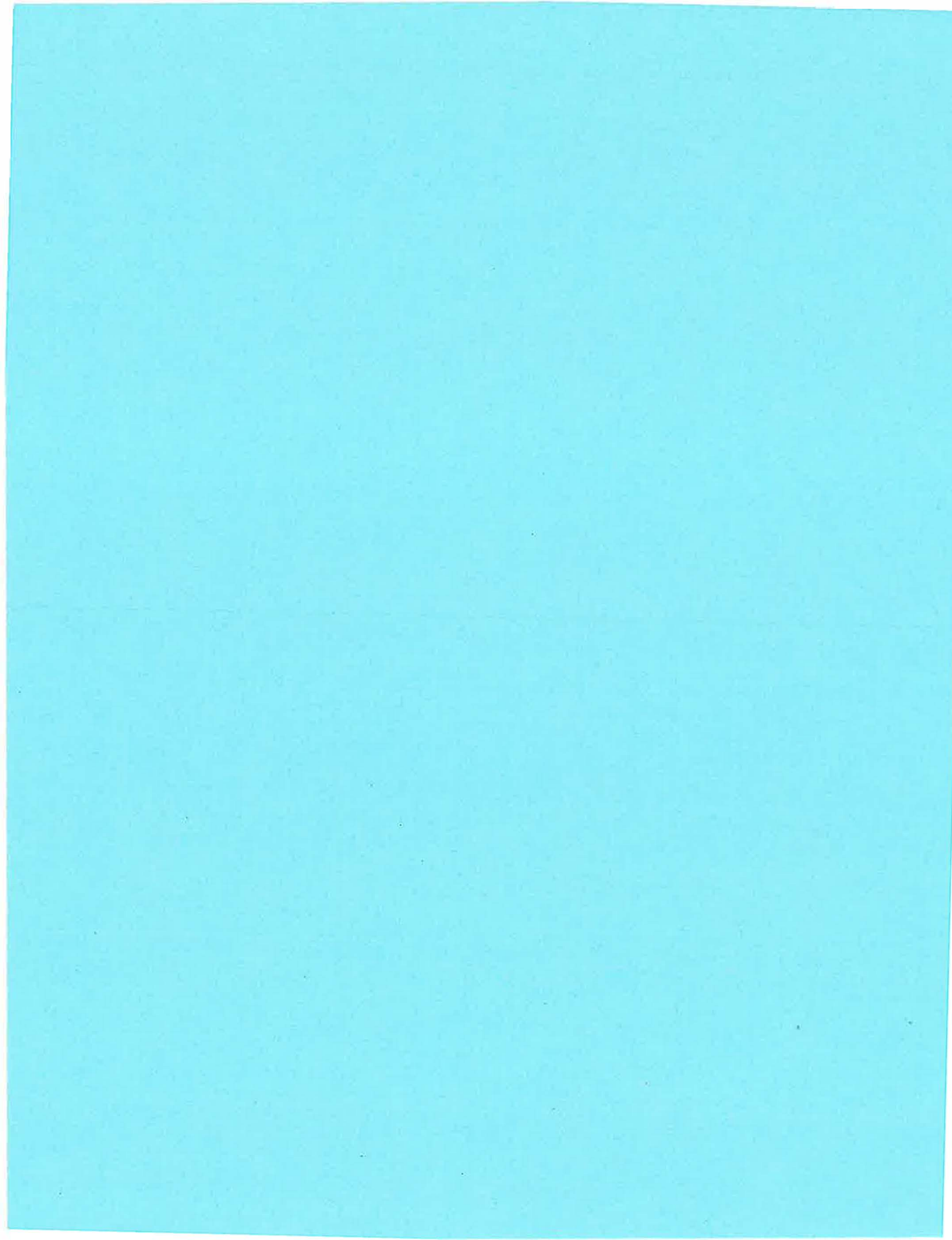
This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 50, lines 16-32, and page 51, lines 1-12 (unnumbered).

Mind evolves images of thought, and these are the apparitions seen by the so-called medium; it is not more mysterious, only because it is less common, for us to see, than to feel a thought. To feel the grief of another's mind is not unusual, but we think, to see the mind's images of departed friends, is to see them in reality; here are two equal senses, seeing and feeling, that we separate in power. There are those that feel another's pain as quickly as their own; the sick may not have touched them, or spoken on the subject, and yet they feel their pains and can tell their locality, and this because of sympathy the same as yawning is produced. Seeing belongs no less to personal sense, or belief, than feeling; then why more difficult to see a thought than to feel it? Education alone determines the difference, and in reality it is not more marvellous. Haunted houses, unusual noises, voices, apparitions, dark-seances, etc., are tricks produced by tricksters; else they are images and sounds evolved by mind on this plane. The mind of Soul embraces all that is real and immortal, and the so-called mind of body which we name the mind of man, embraces all that is unreal and mortal.

Truth proceeds from Spirit; error from the material body. The mind of Soul, Spirit, is science giving only the idea of Truth; but the so-called mind of body, or man, is belief giving false appearances. Because there is no mind of man, that is, no material mind, thoughts said to emanate from body or brain are delusions.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 110, lines 13-32, and page 111, lines 1-9 (unnumbered).



Portraits, landscape-paintings, fac-similies of penmanship, peculiarities of expression, recollected sentences, can all be taken from pictorial thought and memory as readily as from objects cognizable by the senses. Mortal mind sees what it believes as certainly as it believes what it sees. It feels, hears, and sees its own thoughts. Pictures are mentally formed before the artist can convey them to canvas. So is it with all material conceptions. Mind-readers perceive these pictures of thought. They copy or reproduce them, even when they are lost to the memory of the mind in which they are discoverable.

NOTE

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

Chapter IV, page 86, lines 25-32, and page 87, lines 1-4.

Portraits, landscape-paintings, fac-similies of penmanship, peculiarities of expression, recollected sentences, can all be taken from pictorial thought and memory, as readily as from objects cognizable by the senses. Mortal mind sees what it believes, as certainly as it believes what it sees. It feels, hears, and sees its own thoughts. Pictures are mentally formed before the artist can convey them to canvas. So is it with all material conceptions. Mind-readers perceive these pictures of thought. They copy or reproduce them, even when lost to the memory of the mind in which they are discoverable.

NOTE

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

Chapter IV, page 86, lines 25-32, and page 87, lines 1-4.

Portraits, landscape-paintings, fac-similes of penmanship, peculiarities of expression, recollected sentences, can all be taken from pictorial thought and memory, Phenomena explained. as readily as from objects cognizant to the senses. Mortal mind sees what it believes, as certainly as it believes what it sees. It feels, hears, and sees its own thoughts. Pictures are mentally formed before the artist can convey them to canvas. So is it with all material conceptions. Mind-readers perceive these pictures of thought. They copy or reproduce them, even when lost to the memory of the mind in which they are discoverable.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 252, lines 16-27 (unnumbered).

Portraits, landscape-paintings, fac-similes of penmanship, peculiarities of expression, recollected sentences, can all be taken from pictorial thought and memory, as readily as from objects cognizant to the senses. Mortal mind sees what it believes, even as it can feel and hear its own thoughts.

Mediumship would remove spiritualistic phenomena from the domain of reason into the realm of mysticism. Why? Pictures are mentally formed, before the artist can convey them to canvas. So is it with all pictures of thought. They copy or reproduce them, even when lost to the recognition of the mind where they are discoverable.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 248, lines 15-20, and page 249, lines 11-17 (unnumbered). 21st ed., chapter VIII, same pages and lines.

Likenesses

of individuals, landscape views, fac-similes of penmanship, certain forms of expression that belonged to the departed, sentences of their saying, etc., may be taken as directly from mortal mind as from objects cognizant to the so-called personal senses. This so-called mind sees what it embraces, even as the sense of feeling feels it, and hearing hears it.

Mediumship removes phenomena from rationalism into mysticism, and gives intelligence to what we term matter. Pictures are formed mentally before the artist conveys them to canvas; and thus it is that material mind-readers, perceiving the pictures of thought, copy or reproduce them, even when lost to the recognition of the mind whence they are taken.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 60, lines 13-20 and lines 27-32, and page 61, line 1 (unnumbered). 6th ed., vol. 2, chapter I, page 14, lines 13-20 and lines 27-32, and page 15, line 1 (unnumbered).

Likenesses of individuals, landscape views, facsimiles of penmanship, certain forms of expression that belonged to the departed, sentences of their saying, etc., may be taken as directly from mortal mind as from objects cognizant to personal sense; in belief, mind sees what mind embraces, the same as the sense of feeling feels it, and of hearing hears it.

In accordance with some belief matter is moved by mortal mind; to immortal Mind, there is no matter. But mediumship removes phenomena from rationalism into mysticism, and gives Intelligence to matter instead of mind. Pictures are formed mentally before the artist conveys them to canvas; thus clairvoyants perceiving pictures of thought copy or reproduce them, even when lost to the recognition of the mind whence they are taken.

NOTE

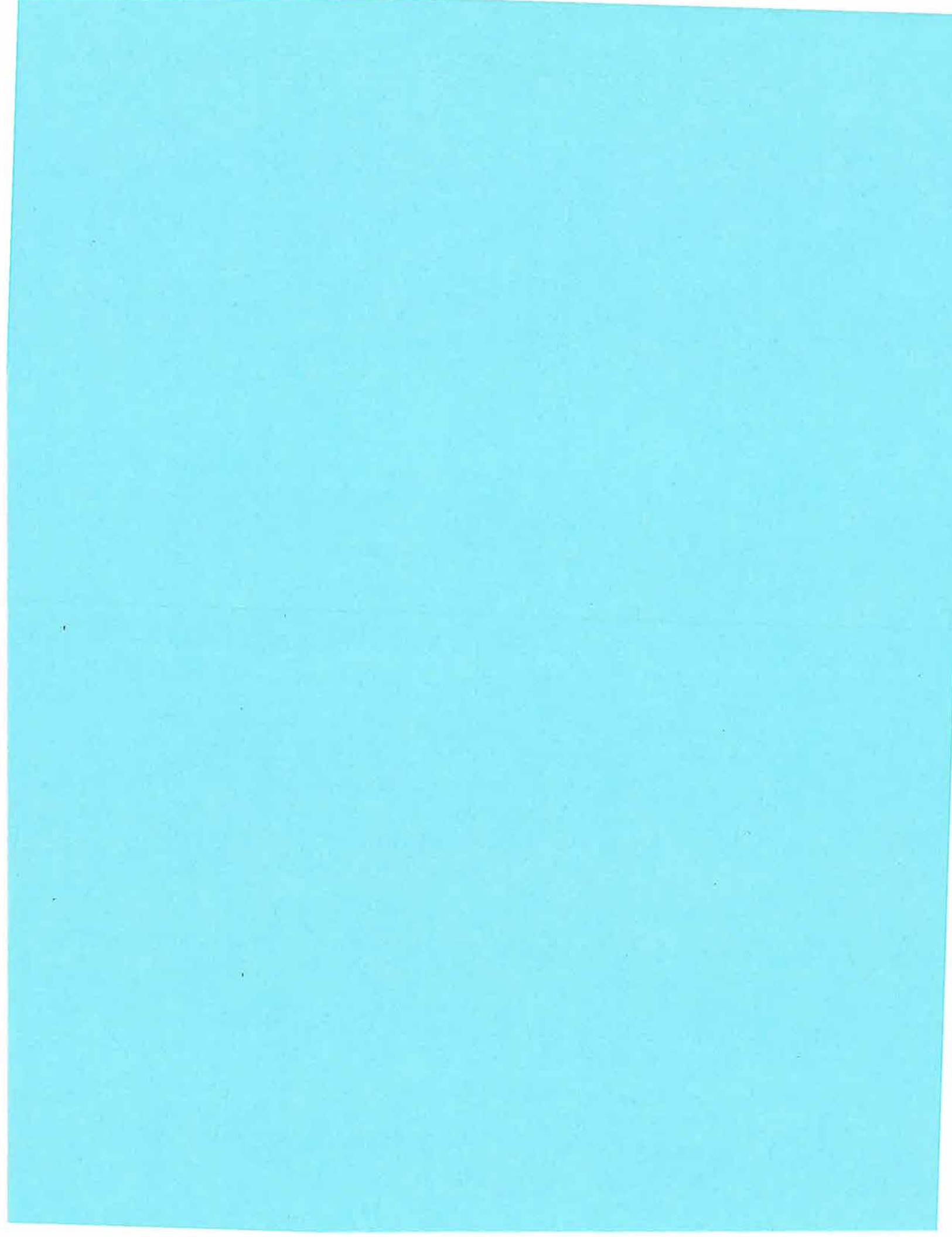
This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 21, lines 23-29, and page 22, lines 7-14 (unnumbered).

Likenesses of individuals, landscape views, fac-similes of penmanship, certain forms of expression that belonged to the departed, and even sentences of their saying, may be taken as directly from minds as from objects cognizant to personal sense; mind sees what mind embraces, the same as personal sense feels what personal sense touches.

Matter is moved solely by mind in accordance with science or belief. But mediumship removes phenomena from rationalism into mysticism, and gives Intelligence to matter, instead of mind. Pictures are formed mentally before the artist gives them to canvas; thus clairvoyants perceiving pictures of thought can copy or reproduce them, even though lost to the recognition of the mind whence they are taken.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II, page 79, lines 31-32, and page 80, lines 1-5 and lines 15-22 (unnumbered).



It is needless for the thought or for the person holding the transferred picture to be individually and consciously present. Though individuals have passed away, their mental environment remains to be discerned, described, and transmitted. Though bodies are leagues apart and their associations forgotten, their associations float in the general atmosphere of human mind.

NOTE

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

Chapter IV, page 87, lines 5-12.

It is needless for the thought or person holding the transferred picture to be individually and consciously present. Though individuals have passed away, their mental environment remains, to Mental environment. be discerned, described, and transmitted. Though bodies are leagues apart, and their associations forgotten, they float in the general atmosphere of human mind.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter IV, page 87, lines 5-11.

It is needless for the thought or person holding the transferred picture to be individually and consciously present. Though individuals have passed Distance. away, their mental environment remains, to be discerned, described, and transmitted. Though bodies are leagues apart, and their associations forgotten, they float in the general atmosphere of human mind.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 252, lines 28-32, and page 253, lines 1-2 (unnumbered).

It is needless that the thought or the personality, holding the transferred picture, should be individually and consciously present. Though bodies are leagues apart, and the circumstances forgotten, they float in the general atmosphere of human mind.

Though individuals have passed away, their mental environment remains, to be discerned and described.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 249, lines 1-5 and lines 9-10 (unnumbered).

21st ed., chapter VIII, same page and lines.

Nor is it necessary that the thought embracing the picture or paragraph be present with the clairvoyant.

If the individuals have passed away, their aroma of thought is left, which is mentally scented and described.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VII (Imp. & Dem). page 60, lines 20-22 and lines 24-26 (unnumbered).

6th ed., vol. 2, chapter I, page 14, lines 20-22 and lines 24-26 (unnumbered).

Nor is it necessary that the mind embracing the picture, or paragraph, be individually present with the clairvoyant.

if the individuals have passed away, their aroma of thought is left, which is mentally scented and described.

NOTE

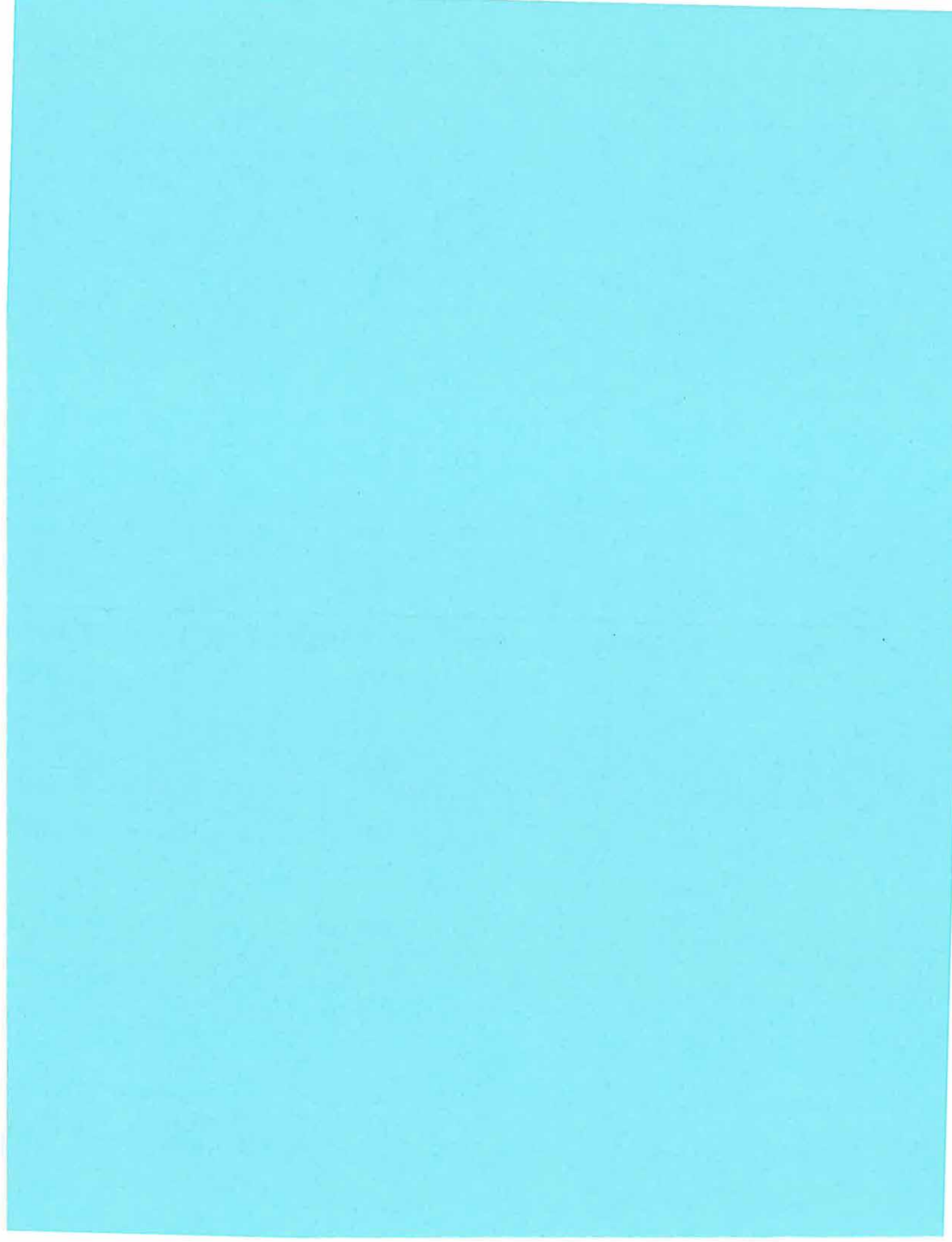
This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 21, lines 29-31, and page 22, lines 1-3 (unnumbered).

Nor is it
necessary that the mind embracing the picture, or paragraph, be individually present with the clairvoyant.

if the individuals have passed away, their
aroma of thought is left, which is mentally scented and
described.

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter II (Imp. & Dem.), page 80, lines 5-7 and lines
10-12 (unnumbered).



11

The Scotch call such vision "second sight", when really it is first sight instead of second, for it presents primal facts to mortal mind. Science enables one to read the human mind, but not as a Second sight clairvoyant. It enables one to heal through Mind, but not as a mesmerist.

NOTE

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

Chapter IV, page 87, lines 13-18.

The Scotch call such vision "second sight" when really it is first sight instead of second, for it presents primal facts to mortal mind. Science enables one to read the human mind, but not as a Second sight. clairvoyant. It enables one to heal through Mind, but not as a mesmerist.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter IV, page 87, lines 12-17.

The Scotch call such vision Second Sight, when really it is first sight instead of second, for it presents primal facts to mortal mind. Science enables one to read the human mind, but not as a clair-voyant. It enables one to heal through Mind, but not as a mesmerist.

Second
Sight.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 253, lines 3-8 (unnumbered).

The Scotch call such vision Second Sight; when really it is first sight instead of second, for it presents primal facts to the mind.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 249, lines 6-8 (unnumbered).

21st ed., chapter VIII, same page and lines.

Mind has senses sharper than the body.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 60, line 26
(unnumbered).

Mind has senses sharper than the body: this we know from experience, but we also know there is no such thing as mediumship, and always openly avowed this.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 22, lines 3-6 (unnumbered).

Mind has senses sharper than the body;
this we know from experience, yet we never believed
ourselves a medium, and always openly avowed this.

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter II (Imp. & Dem.), page 80, lines 12-14 (unnumbered).

The mine knows naught of the emeralds within its
rocks; the sea is ignorant of the gems within its caverns,
of the corals, of its sharp reefs, of the tall ships
that float on its bosom, or of the bodies which ^{Buried}
lie buried in its sands: yet these are all there. Do not ^{secrets}
suppose that any mental concept is gone because you do
not think of it. The true concept is never lost. The
strong impressions produced on mortal mind by friend-
ship or by any intense feeling are lasting, and mind-
readers can perceive and reproduce these impressions.

NOTE

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

Chapter IV, page 87, lines 19-28.

The mine knows naught of the emeralds within its rocks; the sea is ignorant of the gems within its caverns, of the corals, of its sharp reefs, of the tall ships that float on its bosom, or of those Buried secrets. whose carcasses lie buried in its sands; yet these are all there. Do not suppose that any mental concept is gone because you do not think of it. The true concept is never lost. The strong impressions produced on mortal mind by friendship, or by any intense feeling, are lasting, and mind-readers can perceive and reproduce these impressions.

NOTE

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

Chapter IV, page 87, lines 18-28.

The mine knows naught of the emeralds within its
rocks; the sea is ignorant of the gems within its cav-
erns, of the corals, of its sharp reefs, of the
tall ships that float on its bosom, or whose
carcasses lie buried in its sands; yet these are all
there. Do not suppose that any mental concept is gone
because you do not think of it. The true concept is
never lost. The strong impressions produced on mortal
mind by friendship, or any intense feeling, are lasting,
and mind-readers can perceive and reproduce these
impressions.

Buried
secrets.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter VI, page 253, lines 9-19 (unnumbered).

The mine knows naught of the emeralds within its rocks; the sea is ignorant of the pearls within its caverns, of the corals of its sharp reefs, of the tall ships which float on its bosom, or whose carcasses lie buried in its sands; yet these are all there. Think not that a mental concept is lost because you do not think of it. Nay, the concept is never lost. The strong impressions produced on mortal mind by friendship, or any intense feeling, are indelible, and mind-readers can perceive and reproduce these impressions.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 249, lines 18-27 (unnumbered).

21st ed., chapter VIII, same page and lines.

The strong impressions
that friendship or any intense feeling leave on mortal
minds remain, and others can perceive and reproduce
them.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 61, lines
1-4 (unnumbered).
6th ed., vol. 2, chapter I, page 15, lines 1-4 (unnumbered).

The strong impressions that friendship, or any intense feelings leave on mortal mind remain, and another mind can perceive and reproduce the pictures they have formed.

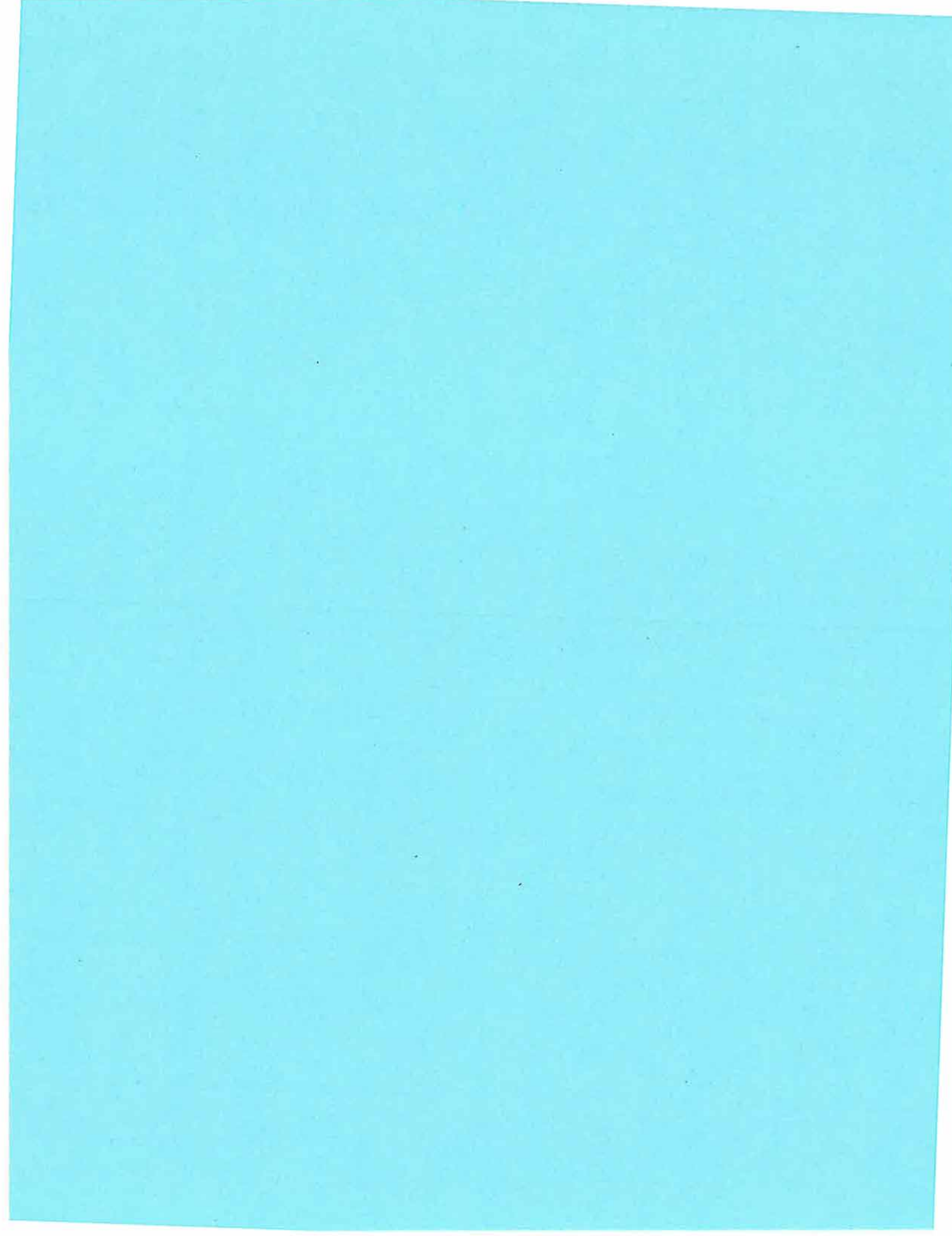
NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 22, lines 15-18 (unnumbered).

The strong impressions friendship, or any intense feeling leaves on mind is ineffacable, except to personal sense, hence another mind can perceive and reproduce the emotion.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 80, lines 22-25 (unnumbered).



Memory may reproduce voices long ago silent. We
have but to close the eyes, and forms rise
before us, which are thousands of miles away Recollected
or altogether gone from physical sight and sense, and friends
this not in dreamy sleep. In our day-dreams we can
recall that for which the poet Tennyson expressed the
heart's desire, -

the touch of a vanished hand,

And the sound of a voice that is still.

The mind may even be cognizant of a present flavor and
odor, when no viand touches the palate and no scent
salutes the nostrils.

NOTE

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

Chapter IV, page 87, lines 29-32, and page 88, lines 1-8.

Memory may reproduce voices long since silent.
We have but to close the eyes, and forms
rise before us which are thousands of miles
away, or altogether gone from physical sight and
sense, and this not in dreamy sleep. In our day-dreams
we can recall, - what the poet Tennyson expressed the
heart's desire for, -
the touch of a vanished hand,
And the sound of a voice that is still.
The mind may even be cognizant of a present flavor and
odor, when no viand touches the palate, and no scent
salutes the nostrils.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter IV, page 87, lines 29-32, and page 88, lines 1-8.

Memory may reproduce voices long since silent. We
have but to close the eyes, and forms rise before us
which are thousands of miles away, or alto-
gether gone from physical sight and sense, - Recollection.
and this not in dreamy sleep. In our day-dreams we
recall what the poet felt, -

the touch of the vanished hand,

And the sound of the voice that is still.

The mind may even be cognizant of a present flavor and
odor, when no viand touches the palate, and no scent
salutes the nostrils.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter VI, page 253, lines 20-30 (unnumbered).

Many a time we hear voices long since silent. We
answer to the call of our names, when no one has uttered
a sound. We have but to close the eyes, and forms rise
before us that are thousands of miles away, or altogether
gone from this world - and this not in dreamy sleep.
Wide awake, in the broad sunshine, we recognize

the touch of the vanished hand,
And the sound of the voice that is still.

The mind may even be cognizant of a present flavor
and odor, when no viand touches the palate, and no scent
salutes the nostrils.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.
16th ed., chapter VII (Imp. & Dem.), page 248, lines 21-31
(unnumbered).

21st ed., chapter VIII, same page and lines.

Any mental link, though the bodies are leagues apart, is sufficient to reproduce the facts to the mind.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VII (Imp & Dem.), page 60, lines 22-24 (unnumbered).

6th ed., vol. 2, chapter I, page 14, lines 22-24 (unnumbered).

Any mental link, though
the bodies are leagues apart, is sufficient to reproduce the
facts to the clairvoyant;

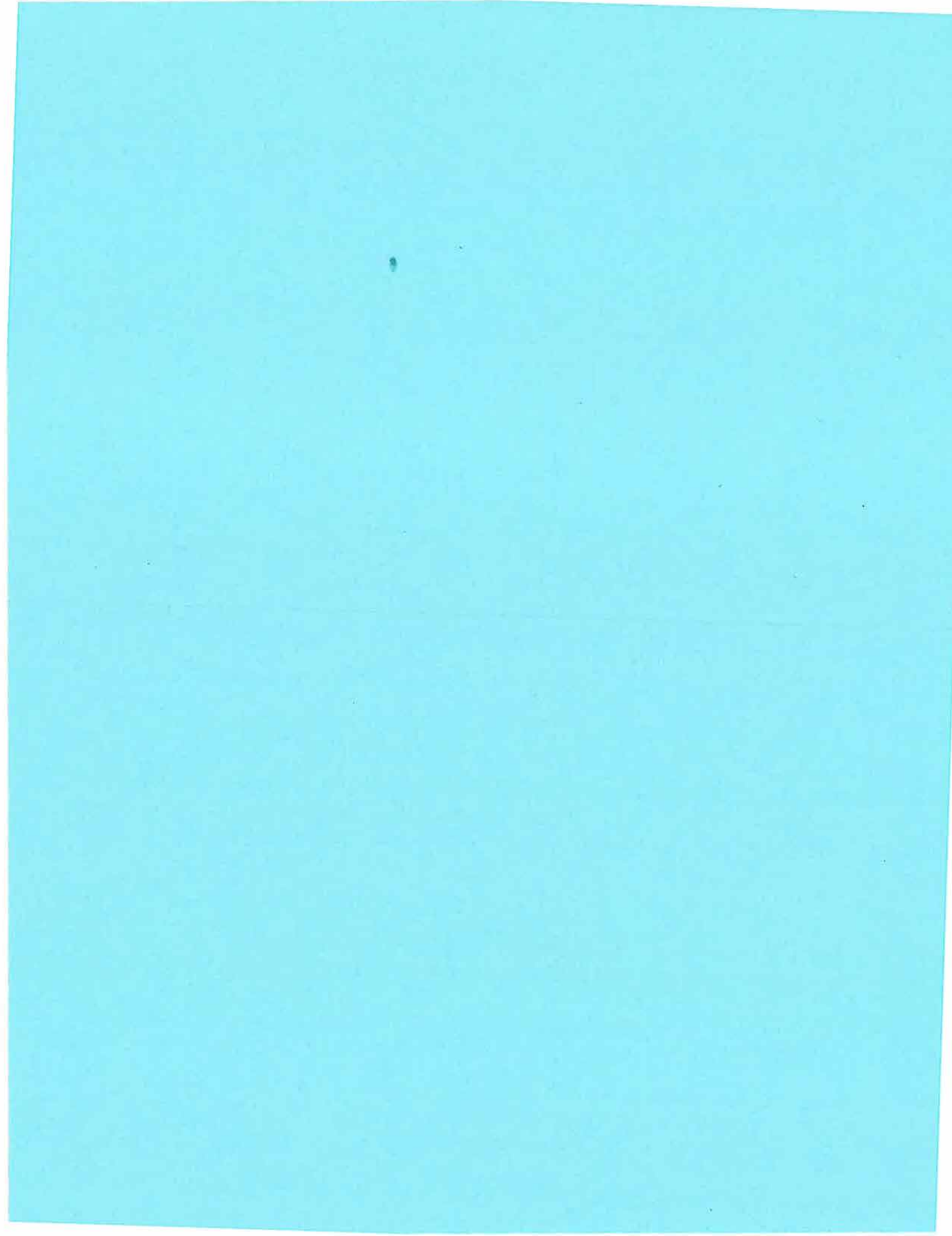
NOTE

This version first appeared in the 2nd edition in 1878
and it remained unchanged until the 3rd edition in 1881.
Vol. 2, chapter I, page 21, lines 31-32, and page 22, line 1
(unnumbered).

Any mental link touching mind, though bodies are
leagues apart, is sufficient to reproduce these to the
clairvoyant;

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter II (Imp. & Dem.), page 80, lines 8-10 (unnumbered).



How are veritable ideas to be distinguished from illusions? By learning the origin of each. Ideas are emanations from the divine Mind. Thoughts, Illusions not ideas proceeding from the brain or from matter, are offshoots of mortal mind; they are mortal material beliefs. Ideas are spiritual, harmonious, and eternal. Beliefs proceed from the so-called material senses, which at one time are supposed to be substance-matter and at another are called spirits.

NOTE

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

Chapter IV, page 88, lines 9-17.

How are veritable ideas to be distinguished from illusions? By learning their origin. Ideas are emanations of Spirit. Thoughts, proceeding from the Illusions not ideas. brain or from matter, are offshoots of mortal mind, - they are mortal material beliefs. Ideas are spiritual, harmonious, and eternal. Beliefs proceed from the so-called material senses, which at one time are supposed to be substance-matter, and at another are called spirits.

NOTE

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

Chapter IV, page 88, lines 9-16.

How are veritable ideas to be distinguished from illusions? By learning their origin. Ideas are emanations of Spirit. Thoughts, proceeding from the Illusions not ideas. brain or from matter, are illusions of mortal mind, - they are mortal material beliefs. Ideas are spiritual, harmonious, and eternal. Beliefs proceed from the so-called material senses, which at one time are supposed to be substance-matter, and at another are called spirits.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter IV, page 88, lines 9-16.

How are veritable ideas to be distinguished from illusions? By learning their origin. Ideas are emanations of Spirit. Thoughts, proceeding from the brain or from matter, - illusions of mortal mind, - are beliefs.

Ideas and illusions.	Ideas are spiritual, harmonious, and eternal. Beliefs proceed from the material senses, which at one time are supposed to be substance-matter, and at another are called spirit.

NOTE

This version first appeared in the 113th edition in 1897 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 253, lines 31-32, and page 254, lines 1-6 (unnumbered).

How are veritable ideas to be distinguished from illusions? By learning their origin. Ideas are emanations of Spirit. Thoughts, proceeding from the brain or from matter, - illusions of mortal mind, - are beliefs.

Ideas and illusions.	Ideas are spiritual, harmonious, and eternal. Thoughts proceed from the material senses, which at one time are supposed to be substance-matter, and at another are called spirit.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 113th edition in 1897. Chapter VI, page 253, lines 31-32, and page 254, lines 1-6 (unnumbered).

How are veritable ideas to be distinguished from illusions? By learning their origin. Ideas are emanations of Spirit. Thoughts, proceeding from the brain or from matter, are beliefs. Ideas are spiritual, harmonious, and eternal. Thoughts proceed from the material senses, at one time supposed to be substance, at another called Spirit.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 255, lines 20-25 (unnumbered).

21st ed., chapter VIII, same page and lines.

The question is, How can we determine the ideas of Truth from beliefs? By learning their origin. Emanations from Spirit are ideas. Thoughts supposed to proceed from the brain, or matter, are beliefs. The former proceed from spiritual sense, and are harmonious; the latter are the so-called senses of matter, and are a supposed substance at one time and "a spirit" at another.

NOTE

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

3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 66, lines 1-8 (unnumbered).

6th ed., vol. 2, chapter I, page 20, lines 1-8 (unnumbered).

How

may we determine the ideas of Truth from beliefs?

By learning their origin; emanations from Soul are ideas; thoughts from the brain or matter are beliefs; the former proceed from spiritual sense, are not substance, and are harmonious; the latter are the suppositions of personal sense, and are supposed substance at one time, and spirit at another, and are inharmonious.

NOTE

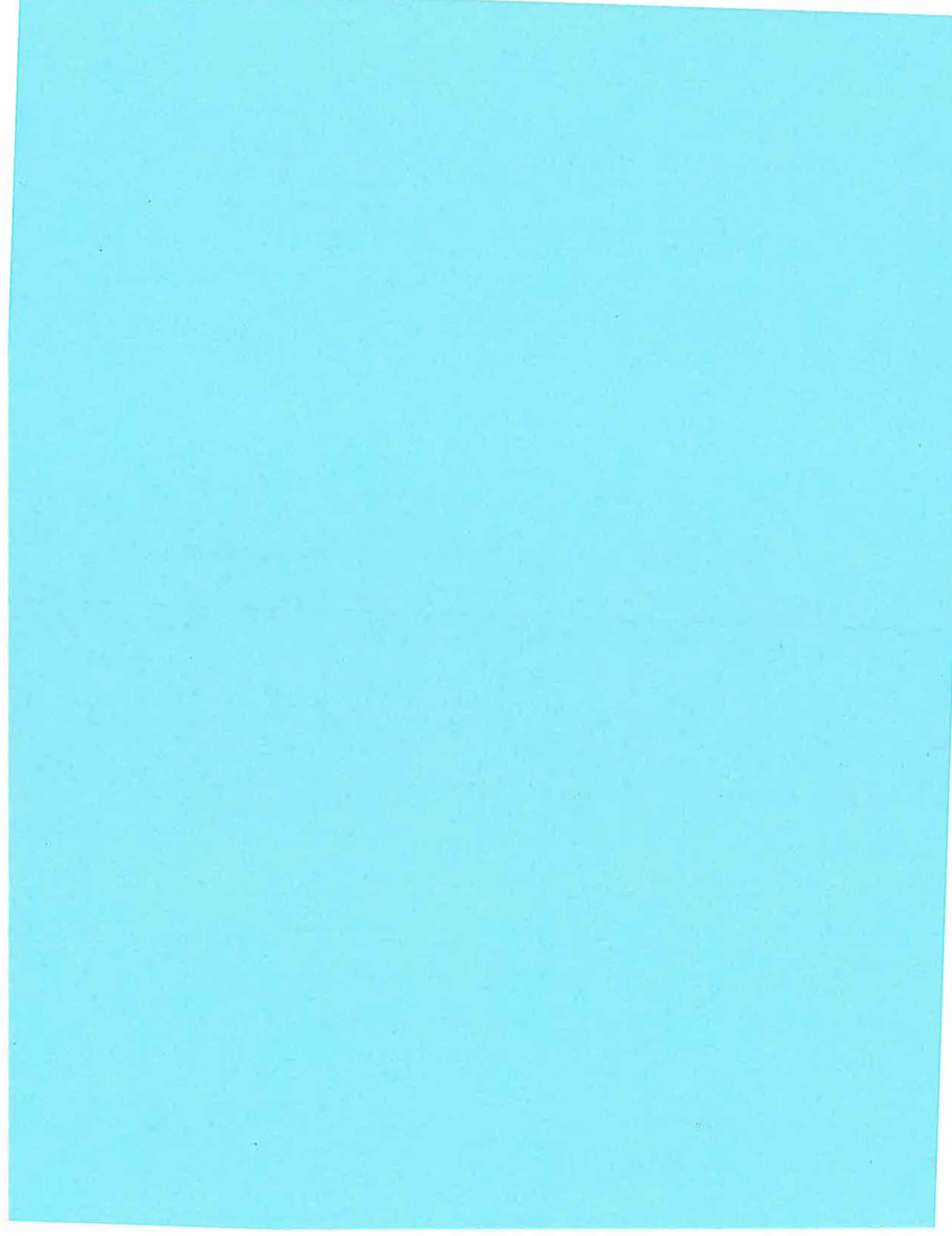
This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 51, lines 12-19 (unnumbered).

How

may we determine the ideas of Truth from belief? By learning their origin; thoughts from the Soul are ideas, and from the brain beliefs; the former proceed from spiritual sense, are not substance, and are harmonious; the latter are the product of personal sense, and are supposed substance at one time, and spirit at another, and are inharmonious; the former are understanding, the latter, beliefs begotten of error.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 111, lines 9-17 (unnumbered).



To love one's neighbor as one's self, is a divine idea; but this idea can never be seen, felt, nor understood through the physical senses. Excite the organ of veneration or religious faith, and the individual manifests profound adoration. Excite the opposite development, and he blasphemes. These effects, however, do not proceed from Christianity, nor are they spiritual phenomena, for both arise from mortal belief.

NOTE

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

Chapter IV, page 88, lines 18-25.

To love one's neighbor as one's self is a divine idea; but this idea can never be seen, felt, nor understood through the physical senses. Excite the organ of veneration, religious faith, and the individual manifests profound adoration. Excite the opposite development, and he blasphemes. These effects, however, do not proceed from Christianity, nor are they spiritual phenomena; for both arise from mortal belief.

NOTE

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

Chapter IV, page 88, lines 17-24.

To love one's neighbor as one's self is a divine idea; but this idea can never be seen, felt, or understood through the physical senses. Excite the organ of veneration, religious faith, and the individual manifests profound adoration. Excite the opposite development, and he blasphemes. These effects, however, do not proceed from Christianity, nor are they spiritual phenomena; for both arise from mortal belief.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 253, lines 31-32, and page 254, lines 1-6 (unnumbered).

To love one's neighbor as one's self is an idea of Soul; but physical sense can never see, feel, or understand this idea. Excite the organ of veneration, religious faith, and the individual manifests profound adoration. Excite the opposite development, and he blasphemes. Neither of these results, however, is from Christianity, for both are but the effects 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 VII (Imp. & Dem.), page 255, lines 26-32 (unnumbered).
21st ed., chapter VIII, same page and lines.

To love our neighbor as ourself is an idea of Soul, and this idea personal sense can neither see, feel, nor understand. Excite the organ of veneration or the religious tone of belief, and the individual manifests the most profound adoration; then excite the opposite development, and he blasphemes; but neither of those results are Christianity, but the effects of belief.

NOTE

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

3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 66, lines 8-14 (unnumbered).

6th ed., vol. 2, chapter I, page 20, lines 8-14 (unnumbered).

To love our neighbor as ourself is an idea of Soul, coming from Love and Truth; and this idea, personal sense can neither see, feel, nor understand, but the spiritual senses can; malice, hatred, sin, sickness and death are beliefs of mortal or material mind that Soul can neither see nor feel.

Matter is but the grosser stratum of mortal mind, in which one belief introduces and destroys another in Darwinian process. The body mortal is an individualized belief that germinates, matures and decays, a material belief the "dust to dust" and this belief is mortal man. Excite the organ of veneration or the religious tone of this belief, and it manifests the most profound adoration; then excite the opposite development, and it blasphemes.

The command to love our neighbor as ourself, is an idea from Soul, yea, from Wisdom, Love and Truth; but this idea personal sense cannot see, feel, or understand. This idea is vague to personal sense, but to spiritual sense it is full of harmony. To favor his faults, conciliates the man of error; but it prolongs discord;

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 51, lines 20-33, and page 61, lines 11-17 (unnumbered).

ALSO NOTE - The word 'stratum' has been substituted for the word 'strata' to reflect the errata page changes.

To love our neighbor as ourself is an idea from Soul, yea, from Wisdom, Love and Truth; and this idea personal sense cannot see, feel, or understand, but spiritual sense can; "the carnal mind cannot discern spiritual things."

Matter is but a grosser strata of mortal mind, wherein one belief introduces and destroys another in Darwinian process. As before stated, Spirit is Intelligence, whereas the basis of matter is belief; the former is science, the latter mesmerism. The body that is mortal is an individualized belief that germinates, grows and decays, "dust unto dust," and mortal man is just this belief; even a phenomenon of mesmerism, an error construing man matter. Excite the organ of veneration or the religious tone of this belief, and it manifests the most profound adoration; but change the action to an opposite development, and it blasphemes.

This is the ultimate of the command to love our neighbor as ourself, and an idea from Soul, yea, from Wisdom, Love and Truth; but this idea personal sense cannot see, feel, or understand, whereas spiritual sense can; "the carnal mind cannot discern spiritual things." This idea is vague to personal sense, but to spiritual sense it is harmony. To favor his faults, conciliates the man of error; but it prolongs discord;

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 111, lines 17-32, and page 112, line 1, and page 121, lines 17-25 (unnumbered).

ALSO NOTE

On line 20, page 111, the word 'the' has been omitted from the line, making the original textual phrase, "but the spiritual sense..." to read, "but spiritual sense..." as outlined in the errata page.

Eloquence re-echoes the strains of Truth and Love.

It is due to inspiration rather than to erudition. It shows

Trance	the possibilities derived from divine Mind,
speaking	though it is said to be a gift whose endowment
illusion	is obtained from books or received from the

impulsion of departed spirits. When eloquence proceeds from the belief that a departed spirit is speaking, who can tell what the unaided medium is incapable of knowing or uttering? This phenomenon only shows that the beliefs of mortal mind are loosed. Forgetting her ignorance in the belief that another mind is speaking through her, the devotee may become unwontedly eloquent. Having more faith in others than in herself, and believing that somebody else possesses her tongue and mind, she talks freely.

NOTE

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

Chapter IV, page 88, lines 26-32, and page 89, lines 1-8.

Eloquence re-echoes the strains of Truth and Love.
It is inspiration, rather than erudition. It shows the possibilities derived from divine Mind, though
Trance-
speaking
illusion. it is said to be a gift whose endowment is obtained from books, or received from the impulsion of departed spirits. When eloquence proceeds from the belief that a departed spirit is speaking, who can tell what the unaided medium is incapable of knowing or uttering; - this only shows that the beliefs of mortal mind are loosed. Forgetting her ignorance, in the belief that another mind is speaking through her, the devotee may become unwontedly eloquent. Having more faith in others than in herself, and believing that somebody else possesses her tongue and mind, she talks freely.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter IV, page 88, lines 25-32, and page 89, lines 1-7.

Eloquence re-echoes the strains of Truth and Love.
It is inspiration, rather than erudition. It shows the
possibilities derived from Mind, though it is
Trance-
speaking. said to be a gift whose endowment is obtained
from books, or received from the impulsion of departed
spirits. When eloquence proceeds from the belief that
a departed spirit is speaking, who can tell what the
unaided medium is incapable of knowing or uttering,
this only shows that the beliefs of mortal mind are
loosed. Forgetting her ignorance, in the belief that
another mind is speaking through her, the devotee may
become unwontedly eloquent. Having more faith in
others than herself, and believing that somebody else
possesses her tongue and mind, she talks freely.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter VI, page 254, lines 15-28 (unnumbered).

Eloquence reverberates with the strains of Truth and Love. It is inspiration, more than erudition. It shows the possibilities of Mind; though it is said to be a gift, whose endowment is obtained from books or derived from the impulsion of departed spirits. When eloquence proceeds from the belief that a departed spirit is speaking, who can tell what the unaided medium is incapable of uttering or knowing, this shows that the fetters of mortal mind are loosed. Forgetting her ignorance, in the belief that another mind is speaking through her, she may become unwontedly eloquent. Because she thinks somebody else possesses her tongue and mind, she talks freely.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 247, lines 9-21 (unnumbered).

21st ed., chapter VIII, same page and lines.

Eloquence is inspiration not contingent on erudition; it is a scientific phenomena, showing that all things are possible to Mind; but eloquence misinterpreted is a supposed gift, or a knowledge obtained from books, or the utterances of "spirits." When eloquence proceeds from the belief that a departed "spirit" is speaking, and can say what the so-called medium is incapable of uttering, or of knowing, alone, the fetters of mortal mind are unclasped, and, forgetting her ignorance by believing others are speaking for her, she becomes eloquent beyond her usual self, and because she thinks something besides herself is helping her.

NOTE

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

3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 59, lines 5-16 (unnumbered).

6th ed., vol. 2, chapter I, page 13, lines 5-16 (unnumbered).

Eloquence is inspiration, not contingent on erudition, it is a scientific phenomenon showing that all things are possible to Intelligence; but eloquence is supposed to be a gift, else knowledge obtained from books, or perhaps, the so-called utterances of "Spirits." When eloquence proceeds from the belief that a departed "spirit" is speaking, and can say what the so-called medium is incapable of uttering, or even of knowing, alone, the fetters of mind are unclasped, and forgetting her ignorance by believing others are speaking for her, she becomes eloquent beyond her usual self; and because she thinks some Spirit, not her own, is helping her.

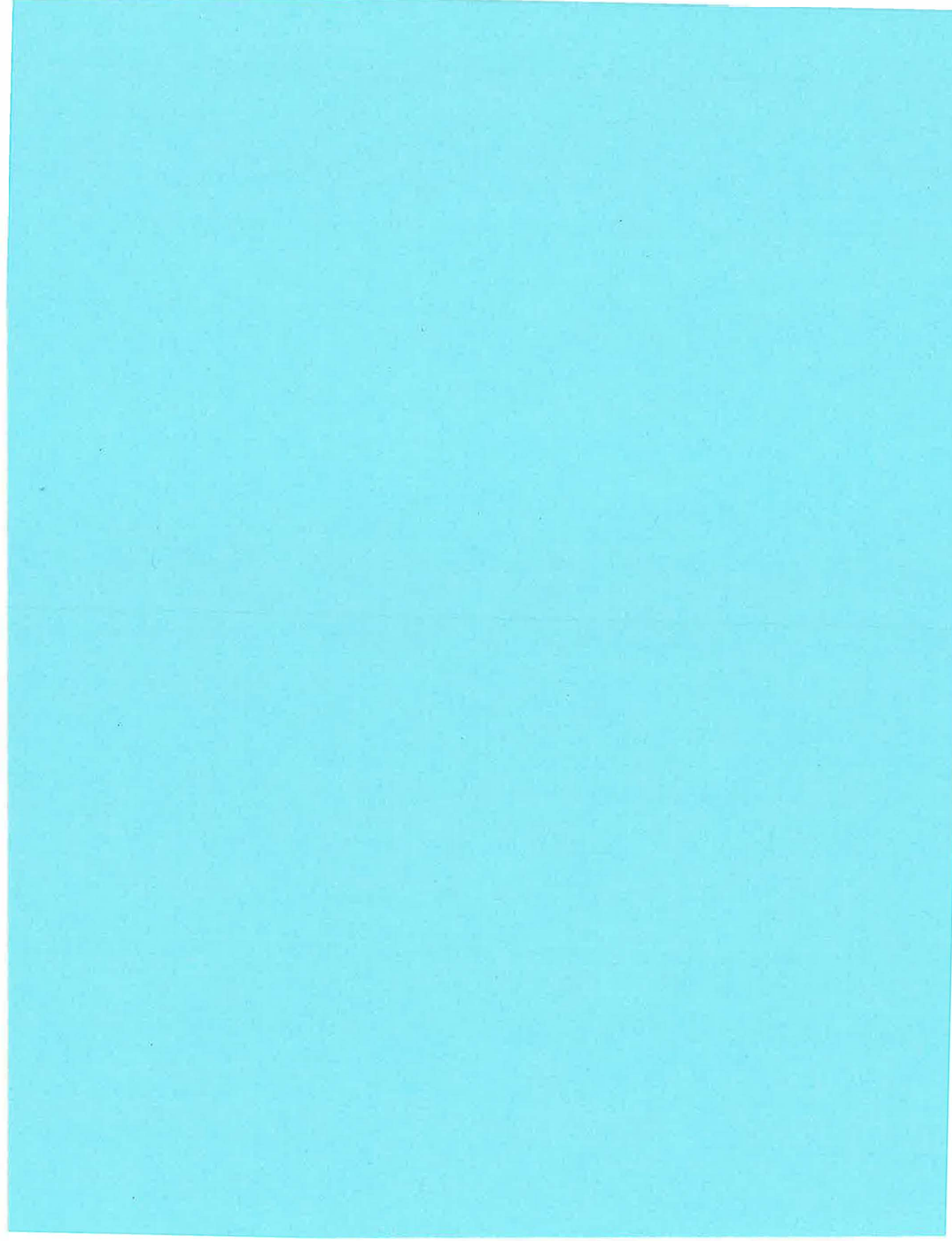
NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 20, lines 8-20 (unnumbered).

Eloquence is inspiration, not contingent on erudition, but a scientific phenomenon, showing that all things are possible to Intelligence; sometimes it is supposed to arise from knowledge obtained from books, and again from mediumship. When eloquence proceeds from the belief a departed "spirit" is speaking, and can say what the so-called medium is incapable of uttering, or even knowing alone, the fetters of mind are unclasped, and forgetting her ignorance, by believing others are speaking for her, she becomes eloquent beyond her usual self, and because she thinks some individual, and not the one Spirit, is helping her.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 78, lines 17-28 (unnumbered).



Destroy her belief in outside aid, and her eloquence disappears. The former limits of her belief return. She says, "I am incapable of words that glow, for I am uneducated." This familiar instance reaffirms the Scriptural word concerning a man, "As he thinketh in his heart, so is he." If one believes that he cannot be an orator without study or a superinduced condition, the body responds to this belief, and the tongue grows mute which before was eloquent.

NOTE

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

Chapter IV, page 89, lines 9-17. - 1907 ed.

Lines 8-16 in 226th thru 1906 editions.

Destroy her belief in outside aid, and her eloquence disappears. The former limits of her belief return. She says, "I am incapable of words that glow, for I am uneducated." This familiar instance reaffirms the Scriptural word, "As a man thinketh, so is he." If one believes that he cannot be an orator without study or a superinduced condition, the body responds to this belief, and the tongue grows mute which before was eloquent.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 254, lines 29-32, and page 255, lines 1-5 (unnumbered).

Destroy her belief in outside aid, and her eloquence disappears. The former limits of her belief return. She says, "I am incapable of words that glow, for I am uneducated." This familiar instance reaffirms the Scriptural word, "As a man thinketh, so is he." If one believes that he cannot be an orator without study, the body responds to this belief; and the tongue grows mute, that before was eloquent.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 247, lines 22-29 (unnumbered).

21st ed., chapter VIII, same page and lines.

Now, destroy this belief of foreign aid, and the eloquence disappears, and the old limits that her belief imposes return, and she says, I am incapable of "words that glow," being uneducated; showing that "as a man thinketh, so is he." Believing she cannot be eloquent without book-learning, her body responds to this, and the tongue grows mute that before was eloquent,

NOTE

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

3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 59, lines 16-22 (unnumbered).

6th ed., vol. 2, chapter I, page 13, lines 16-22 (unnumbered).

Now destroy this belief of aid, and the eloquence disappears, and the old limits that personal sense assigns, are resumed, and she says I am incapable of "words that glow," for I am uneducated; proving the fact, that "as a man thinketh, so is he." Believing she cannot be eloquent without book-learning, her body responds to this thought, and the tongue grows mute that before was eloquent when loosened on the scientific basis

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 20, lines 20-28 (unnumbered).

Now destroy this belief
of aid, and the eloquence disappears, and the old limits
personal sense assigns are resumed, and she says I am
incapable of "words that glow," being uneducated,
proving the fact, "as a man thinketh, so is he." Be-
lieving she cannot be eloquent without book-learning,
her body responds to this thought, and the tongue
grows mute that before was eloquent, loosened on the
scientific basis

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter II (Imp. & Dem.), page 78, lines 28-32, and page
79, lines 1-4 (unnumbered).

Mind is not necessarily dependent upon educational processes. It possesses of itself all beauty and poetry, and the power of expressing them. Spirit, God, is heard when the senses are silent. We are all capable of more than we do. The influence or action of Soul confers a freedom, which explains the phenomena of improvisation and the fervor of untutored lips.

NOTE

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

Chapter IV, page 89, lines 18-24.

Mind is not necessarily dependent upon educational processes. It possesses of itself all beauty and poetry, and the power of expressing them. Spirit, God, is heard when the senses are silent. We are all capable of more than we do. The influence or action of Soul confers a freedom which explains the phenomena of improvisation, and the fervor of untutored lips.

Scientific improvisation.

NOTE

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

Chapter IV, page 89, lines 17-24.

Mind is not necessarily dependent upon educational processes. It possesses of itself all beauty and poetry, and the power of expressing them. Soul, God, Improvisation. is heard when the senses are silent. We are all capable of more than we do. The influence or action of Soul confers a freedom which explains the phenomena of improvisation, and the fervor of untutored lips.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 255, lines 6-13 (unnumbered).

Mind is not necessarily confined to the development of educational processes, but it possesses all beauty and poetry, with the power of expressing them.

Soul is heard when sense is silent. All of us are absolutely capable of more than we do. The emotions of Soul confer a freedom which explains the phenomena of improvisation, and the fervor of untutored lips.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 247, lines 30-32, and page 248, lines 1-4 (unnumbered). 21st ed., chapter VIII, same pages and lines.

loosened on the scientific basis that Mind is not confined to development or educational processes, but possesses primarily all beauty and poetry, together with the power to express them. The fact is sometimes caught by the so-called medium, through mind-reading, and always dependent on it. Soul can better be heard when sense is silent; and we all are capable of more than we do.

The beliefs called personal senses, or Soul in body, limit mortal mind. The emotions from Soul give this mind more freedom, which explains the phenomena of impromptu poets and uneducated orators.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 59, lines 23-32, and page 60, line 1 (unnumbered). 6th ed., vol. 2, chapter I, page 13, lines 23-32, and page 14, line 1 (unnumbered).

that mind is not confined to development or educational processes, but possesses primarily all beauty and poetry, together with the power to express them. Harmony is caught and not understood by the so-called medium, but caught through a belief, and dependent on it; Soul may be heard when sense is silent, hence the improvement; all are capable of this, and a "spirit," or person, has nothing to do with it.

The beliefs called personal senses, or Soul in body, limit mind; Soul sets mind free, which explains the phenomena of impromptu poets, and uneducated orators. Eloquence in those who are supposed to be mediums may be construed supernaturally, and the beautiful phenomenon be circumscribed by an 'ism.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 20, lines 28-32, and page 21, lines 1-9 (unnumbered).

that mind is not confined to the development of educational processes, but possesses primarily all beauty and poetry, together with the power to express them; harmony is caught and not understood by the medium; caught through a belief, and dependent on it; but Soul gives utterance to itself when sense is silent, hence the improvement; she was always capable of this, and a "spirit," or person, had nothing to do with it.

The beliefs of personal sense, of Soul in body, etc., limit mind; Soul sets man free, which explains the phenomena of impromptu poets and uneducated orators; witnessing this in moments falsely called mediumship, 't is construed supernaturally, which circumscribes the phenomenon by an 'ism.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 79, lines 4-18 (unnumbered).

Matter is neither intelligent nor creative. The tree is not the author of itself. Sound is not the originator of music, and man is not the father of man. Cain very naturally concluded that if life was in the body, and man gave it, man had the right to take it away. This incident shows that the belief of life in matter was "a murderer from the beginning."

NOTE

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

Chapter IV, page 89, lines 25-31.

Matter is neither intelligent nor creative. The tree is not the author of itself. Sound is not the originator of music, and man is not the father of man.

Cain concluded, very naturally, that if life was in the body, and man gave it, man had the right to take it away. This incident shows that the belief of life in matter was "a murderer from the beginning."

Divine
origination.

NOTE

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

Chapter IV, page 89, lines 25-31.

Matter is neither intelligent nor creative. The tree is not the author of itself. Sound is not the originator of music, and man is not the father of man.

Origination.

Cain concluded, very naturally, that if life was in the body, and man gave it, man had the right to take it away. This incident shows that the belief of life in matter was "a murderer from the beginning."

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 255, lines 14-20 (unnumbered).

Matter is neither intelligent nor creative. The tree is not the author of itself. Sound is not the originator of music, and man is not the father of man.

Paul learned that in order to be "present with the Lord," or Truth, we must be "absent from the body," - that is, from material evidence.

Cain concluded, very naturally, that if Life was in the body, and man gave it, man had the right to take it away. This incident shows that the belief of Life in matter was a murderer from the beginning.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed. chapter VII (Imp. & Dem.), page 246, lines 24-26, and page 254, lines 4-10 (unnumbered). 21st ed., chapter VIII, same pages and lines.

Matter is neither intelligence nor a creator; the tree is not the author of itself; sound is not the originator of music, and man is not the father of man.

St. Paul learned that to be present with Truth we must be absent to the body; whereas Cain concluded, and very naturally, that if Life is in the body, and man gave it, he had the right to take it away, showing that the belief of Life in matter was an error from the beginning.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 58, lines 20-22, and page 64, lines 25-30 (unnumbered). 6th ed., vol. 2, chapter I, page 12, lines 20-22, and page 18, lines 25-30 (unnumbered).

Matter is neither Intelligence, nor a creator; the tree is not the author of itself; sound is not the originator of music, and man is not the father of man.

Paul learned that to be present with Truth, we must be absent to the body; but Cain concluded very naturally that if man gave life he had the right to take it away, and attempted to kill his brother, showing that the belief of Life in matter, was an error from the beginning. We name a mistaken thought, mind, but it is belief only, destitute of Intelligence, and without Principle, but claiming to be Truth.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 19, lines 20-22, and page 48, lines 22-29 (unnumbered).

Matter is neither Intelligence, nor a creator; the tree is not the author of itself; sound is not the originator of music, or man the father of man.

Paul learned that to be present with Truth, we must be absent to the body; but Cain concluded very naturally if man gave life he had the right to take it away, and attempted to kill his brother, showing this belief of Life in matter, or man, was error from the beginning. We name a mistaken thought, mind, while it is error only, without intelligence, but imitating it; without Principle, but claiming to be Truth.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 77, lines 28-30, and page 108, lines 18-25 (unnumbered).

If seed is necessary to produce wheat, and wheat to produce flour, or if one animal can originate another, how then can we account for their primal origin? How were the loaves and fishes multiplied on the shores of Galilee, - and that, too, without meal or monad from which loaf or fish could come?

NOTE

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

Chapter IV, page 89, line 32, and page 90, lines 1-5.

If seed is necessary to produce wheat, and wheat to produce flour, or if one animal can originate another, how then can we account for their primal origin? How were the loaves and fishes multiplied on the shores of Galilee, - and that, too, without meal or monad, from which loaf or fish could come?

NOTE

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

50th ed., chapter VI, page 255, lines 21-26 (unnumbered).

226th ed., chapter IV, page 89, line 32, and page 90, lines 1-5.

If seed

could really produce wheat, and wheat could produce flour, or one animal could originate another, how then could we account for the origin of Mind? How were the loaves and fishes multiplied on the shores of Galilee; and that, too, without grain or monad, from which loaf and fish could come?

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 246, lines 26-32 (unnumbered).

21st ed., chapter VIII, same page and lines.

If

seed produces wheat, and wheat produces flour, and one animal originates another, who made Mind? and how were the loaves and fishes multiplied without meal or monad?

NOTE

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

3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 58, lines 22-26 (unnumbered).

6th ed., vol. 2, chapter I, page 12, lines 22-26 (unnumbered).

If seed
produces wheat, and wheat produces flour, and one
animal originates another, who made Intelligence? and
how were the loaves and fishes multiplied without meal
or monad?

NOTE

This version first appeared in the 2nd edition in 1878
and it remained unchanged until the 3rd edition in 1881.
Vol. 2, chapter I, page 19, lines 22-26 (unnumbered).

If seed produces
wheat, the latter flour, and one animal another animal,
etc., who made Intelligence, and how were the loaves
and fishes multiplied without meal or monad?

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter II (Imp. & Dem.), page 77, lines 30-32, and page
78, line 1 (unnumbered).

The earth's orbit and the imaginary line called the equator are not substance. The earth's motion and position are sustained by Mind alone. Divest Mind is substance yourself of the thought that there can be substance in matter, and the movements and transitions now possible for mortal mind will be found to be equally possible for the body. Then being will be recognized as spiritual, and death will be obsolete, though now some insist that death is the necessary prelude to immortality.

NOTE

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

Chapter IV, page 90, lines 6-15.

The earth's orbit, and the imaginary line called the equator, are not substance. The earth's motion and position are sustained alone by Mind. Divest Mind is substance. yourself of the thought that there can be substance in matter, and then the movements and transitions now possible for mortal mind, will be found to be equally possible for the body. Then being will be recognized as spiritual, and death will be obsolete; though now some insist that death is the necessary prelude to immortality.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter IV, page 90, lines 6-15.

The earth's orbit, and the imaginary line called the equator, are not substance. The earth's motion and position are sustained alone by Mind. Di-
vest yourself of the thought that there can
ever be substance in matter, and then the movements and transitions, now possible for mortal mind, will be found to be equally possible for the body. Then Being will be recognized as spiritual, and death will be obsolete; though now we insist that death is the necessary prelude to immortality.

Unseen orbits.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 255, lines 27-32, and page 256, lines 1-4 (unnumbered).

The earth's orbit, and the imaginary line called the equator, are not substance. The earth's motion and position are sustained alone by Mind.

Divest yourself of the thought that there can ever be Substance in matter, and then the movements and transitions, now possible for the mind, will be found to be just as possible for the body. Then being will be recognized as spiritual, and death will be obsolete; though now we insist that death is the necessary prelude of immortality.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 245, lines 25-27, and page 246, lines 5-10 (unnumbered). 21st ed., chapter VIII (Imp. & Dem.), same pages and lines.

Did you understand there is no other, you would be reaching sooner that which is real. The imaginary line called the equator is not substance; the earth's action and position are sustained alone by intelligence.

Divest your belief of substance in matter, and the movements and transitions possible to mind would be found just as possible to the body. Then Spirit would identify being, and death, that we say must occur before immortality, would be obsolete.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 57, lines 20-24, and page 58, lines 1-5 (unnumbered). 6th ed., vol. 2, chapter I, page 11, lines 20-24, and page 12, lines 1-5 (unnumbered).

Did you understand there is no other world, you would be reaching sooner that which is real, where Life and substance is Soul and not matter, and realizing the harmonious and eternal. There is, in fact, nothing but God; for all that is real comes with God, which is the Substance, Life and Intelligence of all. God and man are co-existent and eternal; there is no substance-matter. The imaginary line called the equator, is not substance, the earth's action and position are sustained alone by the Intelligence that launched the earth into orbit, and said to the proud wave, "here shalt thou be stayed;" that holds the "winds in its fist," "numbers the hairs of the head," and furnishes sublime proof of the control that Spirit holds over matter.

Divest belief of substance or matter, and the movements and transitions possible to mind would be found just as possible to the body; and Spirit would identify being, and death that we suppose must occur before immortality, would be obsolete.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 18, lines 7-21, and page 19, lines 1-5 (unnumbered).

Did you understand there is no other world, you would be reaching sooner that which is real of Life, where substance is Soul and not matter, and realizing it thus all would be harmonious and eternal. It should never be said, nothing but God; for all that is real comes with God, the substance, Life, and Intelligence of all. Principle and its idea are God and man, co-existent and eternal; there is no substance-matter. The imaginary line called the equator, is not substance, the earth's action and position are sustained alone by Intelligence, that launched the earth into orbit and said to the proud wave, "here shalt thou be staid," that holds the "winds in its fist," "numbers the hairs of the head," and furnishes sublime proof of the control Spirit holds over matter.

Divest belief of substance in matter, and the movements and transitions possible to mind would be found just as possible to the body; and then would Spirit identify being without the loss of body, that we suppose must occur before this science of being is acknowledged.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 76, lines 13-27, and page 77, lines 8-12 (unnumbered).

In dreams we fly to Europe and meet a far-off friend.
The looker-on sees the body in bed, but the supposed
Mortal inhabitant of that body carries it through
delusions the air and over the ocean. This shows the
possibilities of thought. Opium and hashish eaters men-
tally travel far and work wonders, yet their bodies stay
in one place. This shows what mortal mentality and
knowledge are.

NOTE

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

Chapter IV, page 90, lines 16-23.

In dreams we fly to Europe, and meet a far-off friend.
The looker-on sees the body in bed, but the supposed
Mortal inhabitant of that body carries it through the
delusions. air and over the ocean. This shows the possibilities of thought. Opium and hashish eaters mentally travel far and work wonders; yet their bodies stay in one place. This shows what mortal mentality and knowledge are.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter IV, page 90, lines 16-23.

In dreams we fly to Europe and meet a far-off friend.
The looker-on sees the body in bed, but the supposed
inhabitant of that body carries it through the
Dreamy delusions. air and over the ocean. This shows the pos-
sibilities of thought. Opium and hashish eaters men-
tally travel far and work wonders; yet their bodies stay
in one place. This shows what mortal mentality and
knowledge are.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter VI, page 256, lines 5-12 (unnumbered).

Mrs. Hemans has touched a faith-chord in her lines -

We know that the bowers are green and fair

In the light of that summer shore;

And we know that the friends we have lost are there, -

They are there, and we weep no more!

In dreams we fly to Europe, and meet a far-off friend.
We have the body in bed, and yet we carry it through
the air or over the ocean. This sleeping dream is nearer
the actuality of man's scientific being than is the waking
dream of material life, because the belief of personal
sense governs it less. The scientific statement that all
is Mind gains its simplest proofs from dreams, and from
the healing of the sick by mentality.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.
16th ed., chapter VII (Imp. & Dem.), page 257, lines 16-28
(unnumbered).

21st ed., chapter VIII, same lines and page.

ALSO NOTE

The poem by Mrs. Hemans is not in any addition beginning with
the 50th edition in 1891. The lines are included here because
of their placement immediately before this paragraph, and due
to their content.

When this belief
changes, as in dreams, the material body changes with
it, going wherever we wish, and becoming whatsoever
belief may decree.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.
16th ed., chapter IX (Platform of Christian Scientists), page
379, lines 10-13 (unnumbered).
21st ed., chapter X (same page and lines).

ALSO NOTE

This paragraph is quite unlike any paragraph now in our textbook,
although the mention of dreams and the body 'changes' and 'going'
would seem to present the same basic tone as paragraph #78 from
C.S. vs Spiritualism. Thus it is presented in this comparison.

The first and last step of metaphysics is to learn that Mind is supreme, and governs all. In dreams we fly, meet a far-off friend, and have our body with our mind, carrying it through the air, or over the ocean; and this dream of sleep is nearer our being in science than the waking dream of Life in matter, and because the belief of personal sense governs it less. The scientific statement that all is mind gains its first proofs by healing the sick on this Principle. A single demonstration of this is important evidence.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 67, line 32, and page 68, lines 1-9 (unnumbered). 6th ed., vol. 2, chapter I, page 21, line 32, and page 22, lines 1-9 (unnumbered).

The first step in Metaphysics is to learn that Mind is Supreme, and governs all; the second, is to learn the nothingness of matter. The science of being reveals the great fact that there is neither mortal mind, nor substance-matter; that mind is a Principle, and not a person, God and not man, Spirit and not matter, Soul and not sense; therefore Mind is not in mortality, and man has not a separate mind from Deity, for that would make another Intelligence, and there would be more than one God. When this Truth is admitted, thinking brains and intelligent bodies will be found myths, and then will the harmony and immortality of man and the universe appear. When we learn that matter has neither Intelligence, substance, nor Life; that it neither suffers nor enjoys; disease will be found a belief only, and will be healed by destroying this belief, and giving man the understanding of himself. Personal sense contradicts the science of being, and dreams contradict the evidences of sense; personal sense and science are opposites. In dreams you fly, or meet a far-off friend, and have your body with your mind, carrying it through the air, or over the ocean, and this dream of sleep is nearer our being in science, than the waking dream of Life in matter, because personal sense governs it less.

The era of science comes in on this statement and is proof; viz., that all is mind, and there is no matter. Sickness, sin, and death are creations of mortal mind, that Life and Truth destroy. Order and beauty emanate from the mind of Soul that is immortal; the

scientific statement, that all is mind, gains its first proofs by healing the sick on this Principle. A single demonstration of this is important evidence.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 55, lines 21-32, and page 56, lines 1-20 (unnumbered).

When

belief changes, as in dreams, matter or the mortal body changes with it, to belief, and is wherever and whatever belief makes it.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 16th edition in 1886. 2nd ed., vol. 2, chapter IV (Metaphysics), page 143, lines 10-13 (unnumbered).

3rd ed., vol. 2, chapter IX (Platform), page 193, line 32, and page 194, lines 1-3 (unnumbered).

By 6th ed., vol. 2, chapter X, pages 147 and 148, same lines.

The next step in progress is to learn how mind controls matter, and how to destroy error. The science of being emancipates man from belief, giving him understanding, through which his harmony and immortality are obtained. There is neither mortal mind, nor substance-matter; mind is the emanation and atmosphere of Principle, and not person; it proceeds from God, and not man, from Spirit, and not matter, from Soul, and not sense; therefore mind is not in mortality, and man has not a separate mind from Deity, for that would make other Intelligences, and there would be more than one God. When Truth is admitted, and thinking brains and intelligent bodies are found a myth, then will the harmony and immortality of man and the universe appear. When we learn matter has neither Intelligence, substance, nor Life; and neither suffers nor enjoys; disease will be found a belief only, and healed by destroying this belief, and giving man the understanding of himself. Personal sense contradicts the science of being, and so do dreams contradict the daily experiences of sense; personal sense and science are opposites, that dispute each other. In dreams you fly, or meet a far-off friend, and hold your body with your mind, carrying it through the air, or over the ocean, and this dream of sleep is nearer man's being in science, than the waking dream of Life in matter; because personal sense governs it less.

The era of science comes in on this statement and its proof; viz., that all is mind, and there is no matter.

Sickness, sin, and death are creations of mortal mind, that Life, and Truth destroy. Order and beauty emanate from the mind of Soul, that is immortal; and the scientific statement that all is mind, will gain its first proofs in healing the sick on this Principle. A single demonstration of this is important evidence.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 115, lines 30-32, and page 116, lines 1-32 (unnumbered).

The admission to one's self that man is God's own likeness sets man free to master the infinite idea. This conviction shuts the door on death, and opens it wide towards immortality. The understanding and recognition of Spirit must finally come, and we may as well improve our time in solving the mysteries of being through an apprehension of divine Principle. At present we know not what man is, but we certainly shall know this when man reflects God.

NOTE

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

Chapter IV, page 90, lines 24-32.

The admission to one's self that man is God's own likeness, sets one free to master the infinite idea. This conviction shuts the door on death, and opens Scientific finalities. it wide towards immortality. The understanding and recognition of Spirit must finally come, and we may as well improve our time in solving the mysteries of being, through an apprehension of divine Principle. At present we know not what man is; but we certainly shall know this when man reflects God.

NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter IV, page 90, lines 24-32.

The admission to one's self that man is God's own likeness, sets one free to master the infinite idea. This conviction shuts the door on death, and opens Scientific finalities. it wide towards immortality. The understanding and recognition of Spirit must finally come, and we may as well improve our time in solving the mysteries of being, through an apprehension of Principle. At present we know not fully what man is; but we certainly shall know this when man reflects God.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter IV, page 90, lines 24-32.

The admission to one's self that man is God's own likeness, sets one free to master the infinite idea. This conviction shuts the door on death, and opens Finalities. it wide towards immortality. The understanding and recognition of Spirit must finally come, and we might as well improve our time in solving the mysteries of Being, through an apprehension of Principle. At present we know not fully what man is; but we certainly shall know this when man reflects God.

NOTE

This version first appeared in the 108th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 256, lines 13-21 (unnumbered).

The admission to one's self that man is God's own likeness, sets one free to master the infinite idea. This conviction shuts the door on death, and opens Finalities. it wide towards immortality. The understanding and recognition of Spirit must finally come, and we might as well improve our time in solving the mysteries of Being, through an apprehension of Principle. At present we know not fully what man is; but this is certain, that we shall know this when man reflects God.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 108th edition in 1896. Chapter VI, page 256, lines 13-21 (unnumbered).

The admission to one's self that one is Soul instead of body, sets man free to master the infinite idea. This conviction shuts the door on death, and opens it wide towards immortality.

The understanding and recognition of Spirit must finally come, and we might as well improve our time in solving the mysteries of being on this Principle. At present we know not fully what we are; but this is certain, that we shall be Love, Life, and Truth, when we understand them.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 246, lines 1-4 and lines 11-16 (unnumbered).

To admit one's self Soul instead of body sets us free to master the infinite idea, shuts the door on death, and opens it wide on immortality.

The final understanding and recognition of but one Spirit must come, and we might as well improve our time in solving the mysteries of being on this principle. At present we know not what we are; but this is certain, that we shall be Love, Life, and Truth, when we understand them.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 57, lines 30-32, and page 58, lines 5-10 (unnumbered). 6th ed., vol. 2, chapter I, page 11, lines 30-32, and page 12, lines 5-10 (unnumbered).

to admit one's self Soul instead of body, sets us free to master the infinite idea, shuts the door on death, and opens it wide on immortality. The belief that God is a personal, individualized being, leads into every error whereby phenomena are ascribed to supernatural and personal causes. All is the phenomena of Soul, of Intelligence, and not personality, of God and not man.

The final understanding that there is but one Spirit must come, and we might as well improve our time in solving the mysteries of to-day on this Principle. At present we know not what we are, but certainly we shall be Love, Life, and Truth, when we understand them.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 18, lines 26-33, and page 19, lines 5-10 (unnumbered).

ALSO NOTE

A comma has been placed after the word personal on line 30 of page 18 to correspond to the errata page.

to admit one's self Soul instead of body, sets us free to master the infinite idea; it shuts the door on death, and opens it wide on immortality. The belief that God has a separate being leads to multitudinous errors, in which phenomena are ascribed to supernatural and personal causes. Man is the phenomenon of Soul, of Intelligence and not matter, and created by God and not man.

The final understanding that we are Spirit must come, and we might as well improve our time in solving the so-called mysteries of to-day on this Principle. At present we know not what we are, but hereafter we shall be found Love, Life, and Truth, because we understand them.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 76, line 32, and page 77, lines 1-7 and lines 13-18 (unnumbered).

The Revelator tells us of "a new heaven and a new earth." Have you ever pictured this heaven and earth, inhabited by beings under the control of supreme wisdom?

NOTE

This version first appeared in the 261st edition in 1903 and it rema-ned unchanged thereafter.

Chapter IV, page 91, lines 1-4.

The Revelator tells us of "a new heaven and a new earth." Have you ever pictured this heaven and earth, inhabited by beings under the control of supreme Wisdom?

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter IV, page 91, lines 1-4.

The Revelator tells us of "a new Heaven and a new earth." Have you ever pictured this Heaven and earth, inhabited by beings under the control of supreme Wisdom?

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 256, lines 22-24 (unnumbered).

The One Mind cannot be marred, for it "doeth according to His own will, in the army of heaven and among the inhabitants of the earth, and none can stay His hand or say unto Him, What doest thou?" Have you ever pictured this heaven and earth, inhabited by men under the control of supreme Wisdom?

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 245, lines 19-24 (unnumbered).

21st ed., chapter VIII, same page and lines.

it cannot mar the one Mind "that doeth according to His own will in the army of Heaven and among the inhabitants of the earth, and none can stay His hand or say unto Him, What doest thou?" But have you ever ruminated on this Heaven and earth inhabited by man controlled alone by supreme Wisdom?

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 57, lines 15-20 (unnumbered).

6th ed., vol. 2, chapter I, page 11, lines 15-20 (unnumbered).

"and doeth according to His own
will in the army of heaven, and among the inhabitants
of the earth, and none can stay His hand or say unto
Him, what doest thou." But have you ever ruminated
on this heaven and earth declared to be inhabited by
man controlled alone by supreme Wisdom?

NOTE

This version first appeared in the 2nd edition in 1878
and it remained unchanged until the 3rd edition in 1881.
Vol. 2, chapter I, page 18, lines 2-7 (unnumbered).

"who doeth according to His
own will in the army of heaven, and among the inhabi-
tants of the earth, and none can stay his hand or say
unto Him, what doest thou."

Matter cannot reply to Spirit, but have you ever ru-
minated on this heaven and earth expressly declared to
be inhabited by man, controlled alone by supreme Wis-
dom?

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter II (Imp. & Dem.), page 76, lines 6-13 (unnumbered).

Let us rid ourselves of the belief that man is separated from God, and obey only the divine Principle, Life and Love. Here is the great point of departure for all true spiritual growth.

NOTE

This version first appeared in the 108th edition in 1896 and it remained unchanged thereafter.

108th ed., chapter VI, page 256, lines 25-28 (unnumbered).

226th ed., chapter IV, page 91, lines 5-8.

Let us rid ourselves of the belief that man is a separate intelligence from God, and obey unerring Principle, Life, and Love. Here is the point of departure for all true spiritual growth.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 108th edition in 1896. Chapter VI, page 256, lines 25-28 (unnumbered).

Let us rid ourselves of the belief that man is a separate intelligence from God, and obey this unerring Principle of Life and Love.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 259, lines 3-5 (unnumbered).

21st ed., chapter VIII, same page and lines.

Let us, then, yield the belief that man is a separate intelligence from God, and obey the unerring Principle of our being, Life and Love not in matter.

NOTE

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

3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 68, lines 27-29 (unnumbered).

6th ed., vol. 2, chapter I, page 22, lines 27-29 (unnumbered).

Let us
then yield the belief that man is a separate Intelligence from God, and obey the unerring Principle of being, and be governed by Life and Love, instead of matter.

As music is harmonious controlled by a Principle, so man governed by his Principle of being, by Soul and not sense, is harmonious, sinless and immortal. Our beliefs regarding Soul and body, or God and man, are error and discord, and not the scientific demonstration of man; they are sickness, sin and death of which we complain. The idea of Life is obtained only from its perfect Principle, and gained through science in which man is found sinless and immortal.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 57, lines 11-24 (unnumbered).

Let us then yield the belief that man is a separate Intelligence from God, and reach his unerring Principle of being, and be governed by Life and Love, outside of matter.

As music is harmonious controlled by its Principle, so man governed by his Principle of being, by Soul and not sense, is harmonious, sinless and immortal. The error of belief regarding Soul and body, and God and man, introduces discord into the demonstration of man, even the sickness, sin and death of which we complain. The idea of Life is obtained only from its perfect Principle, and gained through science in which man is sinless and immortal.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 117, lines 25-32, and page 118, lines 1-5 (unnumbered).

It is difficult for the sinner to accept divine Science,
because Science exposes his nothingness; but the sooner
error is reduced to its native nothingness, the
sooner man's great reality will appear and his Man's genu-
ine being
genuine being will be understood. The destruction of
error is by no means the destruction of Truth or Life, but
is the acknowledgment of them.

NOTE

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

Chapter IV, page 91, lines 9-15.

It is difficult for the sinner to accept divine Science,
because it exposes his nothingness; but the sooner error
is reduced to its native nothingness, the sooner
man's great reality will appear, and his genu-
ine being will be understood. The destruction of error
is by no means the destruction of Truth or Life, but
is the acknowledgment of them.

Man's genu-
ine being.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter IV, page 91, lines 9-15.

It is difficult for the sinner to accept Divine Science,
because it exposes his nothingness; but the
Selfhood. sooner error is reduced to its native nothing-
ness, the sooner man's great reality will appear, and his
genuine Being will be understood. The destruction of
error is by no means the destruction of Truth or Life,
but is their acknowledgment.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter VI, page 256, lines 29-32, and page 257, lines 1-3
(unnumbered).

This Divine Science seems too much for the sinner. It exposes his nothingness. But the sooner error is reduced to its native nothingness, the sooner man's great reality will appear, and the Truth of his genuine being will be understood. The destruction of error is by no means the destruction of Truth or Life, but their virtual acknowledgment.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 275, lines 6-12 (unnumbered).

21st ed., chapter VIII, same page and lines.

This divine science is too much for the sinner; it reduces him to nothingness too soon, he thinks; but we think the sooner he is reduced, the more prospect he has of becoming something. To destroy error is not the destruction of Truth or Life, but its virtual acknowledgment.

NOTE

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

3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 83, lines 21-25 (unnumbered).

6th ed., vol. 2, chapter I, page 37, lines 21-25 (unnumbered).

This statement
is met with the same opposition to-day from sensualism
that it ever was, and why?

NOTE

This version first appeared in the 2nd edition in 1878
and it remained unchanged until the 3rd edition in 1881.
Vol. 2, chapter I, page 73, lines 27-29 (unnumbered).

To-day this very statement is met with the same opposition from sensualism it ever was, and why? Because it cuts off right hands, and plucks out eyes by denying personal sense;

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 134, lines 11-14 (unnumbered).

Absorbed in material selfhood we discern and reflect but faintly the substance of Life or Mind. The denial of material selfhood aids the discernment of man's spiritual and eternal individuality, and destroys the erroneous knowledge gained from matter or through what are termed the material senses.

NOTE

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

Chapter IV, page 91, lines 16-21.

Absorbed in material selfhood we discern and reflect but faintly the substance of Life or Mind. The denial of material selfhood aids the discernment of man's spiritual and eternal individuality, and destroys the erroneous knowledge gained from matter, or through what are termed the material senses.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 257, lines 4-9 (unnumbered).

Absorbed in material selfhood, we discern and reflect the substance of Life, or Mind, but faintly. The denial of material selfhood aids the discernment of man's spiritual and eternal individuality. It cuts down erroneous knowledge, gained from matter, or through what is termed the evidence of the material senses.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 275, lines 13-18 (unnumbered).

21st ed., chapter VIII, same page and lines.

Bigots are too much absorbed in material selfhood to discern the reflection of Substance, Life, and Intelligence, and to own these are God, and to see that, because man is not God, he is not this one Mind, and because there is but one God, there is no evil or mortal mind, and but one reality, namely, God and man, Principle and its idea, - Principle infinite, including in itself all, and its idea, man, embracing all ideas, and the infinite reflector of them all.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 33, lines 26-32, and page 34, line 1 (unnumbered). 6th ed., vol. 2, chapter I, page 37, lines 26-32, and page 38, line 1 (unnumbered).

Certain erroneous postulates should be here considered
in order that the spiritual facts may be better Erroneous
apprehended. postulates

NOTE

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

Chapter IV, page 91, lines 22-24.

Certain erroneous postulates should be here considered, in order that the spiritual facts may be better apprehended.

Erroneous
postulates.

NOTE

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

Chapter VI, page 257, lines 10-12 (unnumbered) - 50th ed.

Chapter IV, page 91, lines 22-24 - 226th ed.

As I understand it, the only evil, or devil, in the universe is made up of such erroneous beliefs as these: that man is a compound of both mind and matter; that a wicked mind can exist in a material form, and both form and mind can be created by the Divine Mind; that God is the author of sin, sickness, and death; and that Mind can be an entity within the cranium, with power to sin ad libitum. In other words, Satan is not a person, but an illusion.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 276, lines 21-29 (unnumbered).

21st ed., chapter VIII, same page and lines.

The

material belief that man is both mind and matter, a wicked mind and a material body, God never created. That mind comprehends, feels, and exists, an entity beneath the cranium, and sins and suffers ad libitum, is the only personal devil there is, and the one to be cast out as a belief, and not a person.

NOTE

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

3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 85, lines 4-10 (unnumbered).

6th ed., vol. 2, chapter I, page 39, lines 4-10 (unnumbered).

belief produces all the errors of personal sense, and Soul condemns them. Those hated by personal sense are loved of Soul, and for the very things that sense hates them.

The personal belief that man is a separate mind from God, and that this mind comprehends, feels, and exists as an entity within the cranium, and that it sins, and suffers, ad libitum, is the only personal devil there is, and the one we should begin to cast out.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 61, lines 17-20, and page 74, lines 25-29 (unnumbered).

belief produces all the errors of personal sense, and Soul condemns them. Those hated by personal sense are loved of Soul, and for the very things sense hates them.

The personal belief that man is a separate mind from God, and that this mind comprehends, feels, and exists, an entity within the cranium, and sins, and suffers, ad libitum, is the only personal devil there is, and the one we should begin to cast out.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 121, lines 25-28, and page 135, lines 7-12 (unnumbered).

The first erroneous postulate of belief is, that substance, life, and intelligence are something apart from God.

NOTE

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

Chapter VI, page 257, lines 12-14 (unnumbered) - 50th ed.

Chapter IV, page 91, lines 24-26 - 226th ed.

Chapter IV, page 91, lines 25-26 - 107th ed.

The first erroneous postulate of belief is that Substance, Life, and Intelligence are something apart from 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 VII (Imp. & Dem.), page 262, lines 26-27 (unnumbered).
21st ed., chapter VIII, same page and lines.

The first statement of error is evidently this: Substance, Life, and Intelligence are in and of something besides God; and man is material, a sinner, and mortal.

NOTE

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

3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 72, lines 11-13 (unnumbered).

6th ed., vol. 2, chapter I, page 26, lines 11-13 (unnumbered).

The foundation error of mortal man is, first, that personal sense is real;

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 61, lines 21-22 (unnumbered).

The foundation error that makes a mortal man is,
that personal sense is Truth;

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter II (Imp. & Dem.), page 121, lines 29-30 (unnumbered).

The second erroneous postulate is, that man is both mental and material.

NOTE

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

50th ed., chapter VI, page 257, lines 15-16 (unnumbered).

226th ed., chapter IV, page 91, lines 27-28.

The second erroneous postulate is that man is both mind and matter.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 262, lines 28-29 (unnumbered).
21st ed., chapter VIII, same page and lines.

The second, that man is both mind and matter.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 72, line 14
(unnumbered).
6th ed., vol. 2, chapter I, page 26, line 14 (unnumbered).

second, that it is pleasure,

NOTE

This version first appeared in the 2nd edition in 1878
and it remained unchanged until the 3rd edition in 1881.
Vol. 2, chapter I, page 61, line 22 (unnumbered).

the next that it is pleasure;

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 121, lines 30-31 (unnumbered).

The third erroneous postulate is, that mind is both evil and good; whereas the real Mind cannot be evil nor the medium of evil, for Mind is God.

NOTE

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

Chapter IV, page 91, lines 29-31.

The third erroneous postulate is, that mind is both evil and good; whereas the real Mind cannot be evil, nor the medium of evil, for Mind is God.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter IV, page 91, lines 29-31.

The third erroneous postulate is, that mind is both evil and good; when the real Mind cannot be evil, or the medium of evil, for Mind is God.

NOTE

This version first appeared in the 108th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 257, lines 17-19 (unnumbered).

The third erroneous postulate is, that mind is both evil and good; when the real Mind cannot mingle with evil, since Mind is God.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 108th edition in 1896. Chapter VI, page 257, lines 17-19 (unnumbered).

The third erroneous postulate is that mind is both evil and good; when really Mind cannot be evil, since God is Mind.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 262, lines 30-32 (unnumbered).

21st ed., chapter VIII, same page and lines.

Third,
that mind is both evil and good, and God is the author
of it,

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 72, lines
14-16 (unnumbered).

6th ed., vol. 2, chapter I, page 26, lines 14-16 (unnumbered).

and
thirdly that it is pain, and from this point it dates its
destruction;

NOTE

This version first appeared in the 2nd edition in 1878
and it remained unchanged until the 3rd edition in 1881.
Vol. 2, chapter I, page 61, lines 22-24 (unnumbered).

the third that it is pain;

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter II (Imp. & Dem.), page 121, line 31 (unnumbered).

The fourth erroneous postulate is, that matter is intelligent, and that man has a material body which is part of himself.

NOTE

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

Chapter IV, page 91, line 32, and page 92, lines 1-2.

The fourth erroneous postulate is, that matter is intelligent, and that man has a material body, which is part of himself.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 257, lines 20-22 (unnumbered).

The fourth erroneous postulate is that matter is intelligent, and that man has a material body, which is part of himself.

NOTE

This version first appeared in the 16th edition in 1836 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 263, lines 1-3 (unnumbered).

21st ed., chapter VIII, same page and lines.

From this last false
admission dates the destruction of mortal bodies;

NOTE

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

3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 72, lines
17-18 (unnumbered).

6th ed., vol. 2, chapter I, page 26, lines 17-18 (unnumbered).

hence the so-called pain of personal sense is comparatively encouraging, it being productive of less sin than its pleasure; but personal sense suffers only from imaginary selfhood; its pleasures and pains are all unreal.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 61, lines 24-28 (unnumbered).

but from this point dates
its destruction;

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter II (Imp. & Dem.), page 121, lines 31-32 (unnumbered).

The fifth erroneous postulate is, that matter holds in itself the issues of life and death, - that matter is not only capable of experiencing pleasure and pain, but also capable of imparting these sensations. From the illusion implied in this last postulate arises the decomposition of mortal bodies in what is termed death.

NOTE

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

Chapter IV, page 92, lines 3-8.

The fifth erroneous postulate is, that matter holds in itself the issues of life and death, - that it is not only capable of experiencing pleasure and pain, but also capable of imparting these sensations. From the illusion implied in this last postulate arises the decomposition of mortal bodies in what is termed death.

NOTE

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

Chapter IV, page 92, lines 3-8.

The fifth erroneous postulate is, that matter holds in itself the issues of life and death, - that it is not only capable of experiencing pleasure and pain, but also of imparting these sensations. From the illusion implied in this last postulate arises the decomposition of mortal bodies in what is termed death.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 257, lines 23-28 (unnumbered).

The fifth erroneous postulate is that matter holds in itself the issues of life and death; that it is not only capable of experiencing pleasure and pain, but also of imparting these sensations to mind. From the illusion implied in this last postulate arises the decomposition of mortal bodies in what is termed Death.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 263, lines 4-9 (unnumbered).

21st ed., chapter VIII, same page and lines.

and the body of this mind feels pleasure and pain,
and is the centre of life and death.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 72, lines
16-17 (unnumbered).

6th ed., vol. 2, chapter I, page 26, lines 16-17 (unnumbered).

The belief that matter has Life and sensation is the error that produces all suffering, sin and death; the chemical action of Truth on this error is to destroy it. Truth gives the spiritual idea of substance, and destroys all supposed matter-substance, while error gives the belief of matter-substance, and hides the idea of spiritual substance.

Immortal man is an idea of spiritual substance, Life and Intelligence; but the mortal, is a belief that Intelligence, Life, and substance are in matter. The idea of substance is an infinite idea, even as the Soul of immortal man is the infinite Principle. Mortal man is a belief that Intelligence, or Soul and Life, are in the body, when these three are one and Infinite.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 61, lines 28-32, and page 61, lines 1-9 (unnumbered).

hence the so-called pain of personal sense is comparatively encouraging, it being productive of less sin than its pleasure; but personal sense suffers only from imaginary self-hood; its pleasures and pains are all unreal. The belief that matter has Life and substance is the error that produces all suffering, sin and death; the chemical action of Truth on this error will destroy it. Truth gives the idea of Spirit-substance, and destroys all supposed matter-substance, while error gives the belief of matter-substance, and hides the idea of Spirit-substance.

Immortal man is an idea of Spirit-substance, Life and Intelligence; but the mortal is a belief that Intelligence, Life and substance are in matter. The idea of substance guided by understanding, becomes the infinite idea, even as the Soul of immortal man is the infinite Principle. Mortal man is a belief of Intelligence, substance and Life in the body, therefore of a limited Infinite!

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 121, line 32, and page 122, lines 1-17 (unnumbered).

Mind is not an entity within the cranium with the power
of sinning now and forever.

NOTE

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

Chapter IV, page 92, lines 9-10.

Mind is not an entity within the cranium, with the power of sinning now and forever.

NOTE

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

Chapter IV, page 92, lines 9-10.

Mind is not an entity within the cranium, with power
of sinning now and forever.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter VI, page 257, lines 29-30 (unnumbered).

It is pantheistic to suppose that brains are intelligent, or, in other words, that Mind is material. Pantheism is neither Christian nor scientific. The belief that Mind is a product of matter is absurd. Common medical theories would have two intelligences, one mental, the other material. They would put Mind into matter. They would enclose the larger within the smaller, and call that error a man.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 276, lines 30-32, and page 277, lines 1-5 (unnumbered).

Error is not the result of brains, but a belief that brains are intelligent; in other words, that God is in matter. Error is by no means mind. Error is not a product of mind, but a belief that mind is a product. Anatomy and materia medica would have two intelligences, one Mind, the other matter, then put Mind into matter, the larger into the lesser, and call that error man.

NOTE

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

3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 85, lines 11-18 (unnumbered).

6th ed., vol. 2, chapter I, page 39, lines 11-18 (unnumbered).

Error is not the result of brains, but of a belief that brains are Intelligent, in other words, that God is in matter: error is by no means mind, or an Intelligence, it is but a belief that matter is intelligent; error is not a product of mind, but a belief that mind is a product; and all belief is delusion, and delusion is error. Do you ask who or what it is that believes? God is not a believer and could not make a believer in His image, and "all things were made by Him and without Him nothing was made;" there are no believers, Soul is understanding; personal sense has no claims whatever. Anatomy, physiology, materia medica, etc., would make personality, a believer or a man, but we take the ground of the Scripture metaphor, namely, that the "tree of knowledge," had a serpent coiled about it, and that this serpent symbolized beliefs, whence come all error, sin, sickness and death.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 74, lines 30-32, and page 75, lines 1-14 (unnumbered).

This error is not the result of brains, but is a belief that brains are Intelligence; in other words, that God is in matter: it is not the result of Intelligence in matter, but a belief that matter is intelligent; not the product of man's mind, but a belief there is mind in man, and this belief is delusion, and delusion, error. Do you ask who or what is it that believes? Insomuch as you admit God is not the author of error, and that "all things were made by him and without him nothing was made," we answer no one believes: it is only that error is a belief, and a belief is error. The prerogative of Soul is understanding, but personal sense has no claims whatever to this.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 135, lines 13-25 (unnumbered).

In old Scriptural pictures we see a serpent coiled around the tree of knowledge and speaking to Adam and Eve.

Knowledge of
good and evil This represents the serpent in the act of commending to our first parents the knowledge of good and evil, a knowledge gained from matter, or evil, instead of from Spirit. The portrayal is still graphically accurate, for the common conception of mortal man, - a burlesque of God's man - is an outgrowth of human knowledge or sensuality, a mere offshoot of material sense.

NOTE

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

Chapter IV, page 92, lines 11-20.

In old Scriptural pictures we see the tree of knowledge, with a serpent coiled around it speaking to Adam and Eve. This represents the serpent in the Knowledge of good and evil. act of commending to our first parents the knowledge of good and evil, a knowledge gained from matter or evil, instead of from Spirit. The portrayal is still graphically accurate, for the common conception of manhood - a burlesque of God's man - is an outgrowth of human knowledge, a mere offshoot of material sense.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter IV, page 92, lines 11-20.

In old Scriptural pictures we see the Tree of Knowledge, with a serpent coiled around it, speaking to Adam and Eve. This represents the serpent in the act of commending to our first parents the knowledge of good and evil, a knowledge gained from matter, or
Serpent. evil, instead of Spirit. The portrayal is still graphically accurate, for the common conception of manhood - a burlesque of God's man - is an outgrowth of human knowledge, a mere offshoot of material sense.

NOTE

This version first appeared in the 63rd edition of 1891 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 257, lines 31-32, and page 258, lines 1-7 (unnumbered).

In old Scriptural pictures we see the Tree of Knowledge; with a serpent coiled around it, speaking to Adam and Eve. This represents the serpent in the act of commending to our first parents the knowledge of good

and evil, a knowledge gained from matter, or Serpent.

evil, instead of Spirit. The portrayal is still graphically accurate, for the common conception of manhood - a burlesque of God's man - is an outgrowth of human knowledge, a mere offshoot of material sense.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 63rd edition in 1891. Chapter VI, page 257, lines 31-32, and page 258, lines 1-7 (unnumbered).

In old Scriptural pictures we see the Tree of Knowledge with a Serpent coiled around it, with uplifted crest, speaking to Adam and Eve. This represents the Serpent in the act of commending to our first parents the knowledge of good and evil, a knowledge gained from matter instead of Spirit. The portrayal is still graphically accurate, for the common conception of manhood is an outgrowth of human knowledge on a low plane, the offshoot of the material senses.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 277, lines 6-14 (unnumbered).

21st ed., chapter VIII, same page and lines.

This belief is human knowledge, represented in scriptural metaphor by a tree with a serpent coiled around it, - a subtle lie introducing other lies, even the beliefs of sin, sickness, and death.

NOTE

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

3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 85, lines 19-22 (unnumbered).

6th ed., vol. 2, chapter I, page 39, lines 19-22 (unnumbered).

that these beliefs never constituted a man, that belief is neither mind nor the result of Intelligence; it is not Soul, or its manifestation. What then is it? The very opposite of Spirit or Soul, called brains, matter and mortality; the opposite of Truth, named error, calling Principle a person and God a man; and presupposing man intelligent matter. Is it an error to believe Truth? It is impossible to do this; all Truth comes through the understanding. The so-called mind that is a belief, is mortal; it can be deranged by a blow on the cranium and is finally destroyed; but Intelligence is not lost. Intelligence is Life, Love and Truth, and by no means personal sense, sin, sickness and death. Intelligence understands, it never believes, and the body of Intelligence is spiritual not material, idea and not substance, even the shadow of Soul. Man that is "the image and likeness of God" is idea and not belief, and idealism is the science of being; what besides this we name man, is but dust to dust.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 75, lines 14-32 (unnumbered).

We need not cite anatomy, physiology, materia medica, etc., that place Intelligence in personal man, but will cover the ground with the Scripture metaphor that named belief the "tree of knowledge," whence sprang sickness, sin and death. A belief is not Intelligence, nor its result, neither God, nor the result of this Principle; it is not Soul, nor its manifestation. What then is it? The opposite of Soul, called brains, and personal sense. Error is the opposite of Intelligence and imitates it only by falsehood, calling Principle, person, God, man; thus pre-supposing man intelligent matter. Is it an error to believe Truth? It is impossible to do this; all we receive of Truth comes through the understanding. The so-called mind of man can be deranged or destroyed by a blow on the cranium; but Intelligence, that governs man and the universe, is not lost. Intelligence is Life, Love and Truth, and by no means personal sense, sin, sickness and death. The mind of Intelligence understands and never believes, and the body of Intelligence is spiritual not material; idea, and not substance; yea, it is the reflex shadow of Soul, even man that is "the image and likeness of God;" what besides this we name man, is but a belief and error, dust to dust.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 135, lines 25-32, and page 136, lines 1-16 (unnumbered).

The first part of the paper discusses the importance of the
 research and the objectives of the study. It also outlines the
 methodology used in the study and the data sources. The second
 part of the paper presents the results of the study and discusses
 the implications of the findings. The third part of the paper
 concludes the study and provides recommendations for future
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 concludes the study and provides recommendations for future
 research.

Uncover error, and it turns the lie upon you. Until the fact concerning error - namely, its nothingness - appears, the moral demand will not be met, Opposing power. and the ability to make nothing of error will be wanting. We should blush to call that real which is only a mistake. The foundation of evil is laid on a belief in something besides God. This belief tends to support two opposite powers, instead of urging the claims of Truth alone. The mistake of thinking that error can be real, when it is merely the absence of truth, leads to belief in the superiority of error.

NOTE

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

Chapter IV, page 92, lines 21-31.

Uncover error, and it turns the lie upon you. Until the fact concerning error - namely, its nothingness - appears, the moral demand will not be met, and Opposing power. the ability to make nothing of error will be wanting. We should blush to call that real which is only a mistake. The foundation of evil is laid on a belief in something besides God. This belief tends to support two opposite powers, instead of urging the claims of Truth alone. The mistake of thinking that error can be real, when it is merely the absence of truth, leads to belief in the superiority of error.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 1907 edition.
Chapter IV, page 92, lines 21-31.

Uncover error, and it turns the lie upon you. Until the fact concerning error - namely, its nothingness - appears, the moral demand will not be met, and Opposing power. the ability to make nothing of error will be wanting. We should blush to call that real which is only a mistake. The foundation of evil is laid on a belief in something besides God.¹ This belief tends to support two opposite powers, instead of urging the claims of Truth alone. The mistake of thinking that error can be real, when it is merely the absence of Truth, leads to belief in the superiority of error.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter IV, page 92, lines 21-31.

Uncover error, and it turns the lie on you. Until the fact concerning error - namely, its nothingness - appears, the moral demand will not be met, and ^{Opposing} ~~power.~~ the ability to make nothing of error will be wanting. We should blush to call that real which is only a mistake. The foundation of evil is laid on a belief in something besides God. This belief tends to support two opposite powers, instead of urging the claims of Truth alone. The mistake of thinking that error can be real, when it is merely the absence of Truth, leads to belief in the superiority of error.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 258, lines 8-18 (unnumbered).

The foundation of evil is laid on a belief in aught save the good. This belief tends to support two opposite powers, instead of urging the claims of Truth alone. The mistake of thinking that error can be Mind, when it is really the absence of Truth, occasions the belief in the superiority of error. The belief in a personal Satan, as a distinct individual, is yielding to the conviction that he is simply a superstitious personification of evil. The next lesson to learn is that, rightly understood, there is no evil.

A lie is the only Satan there is, as results prove. All the discords of earth are lies, and falsehood cannot proceed from Truth. In and of itself discord is a falsity. It does not represent the fact relative to God or man. Uncover error, and it turns the lie on you, if possible.

Until the fact concerning error - namely, its nothingness - appears, the moral demand will not be met, and the ability to make nothing of error will be wanting. The discovery that error is nothing will introduce new light. It will diminish sickness and death, and finally extinguish them. Philosophers should blush to call that real which is but a mistake.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 275, lines 25-32, and page 277, lines 15-27 (unnumbered). 21st ed., chapter VIII.

To admit aught but the good intelligence lays the foundation of evil, and goes to support two powers, namely, God and devil, Truth and error; and to conclude that error is an intelligence when it is the absence of it, and to attribute superiority and success to error more frequently than Truth. The belief in a personal Satan is on the wane; at present his Satanic Majesty is not deemed so much a distinct individual as a universal power. The next step is to learn there is no evil power; that evil or error is not a power; that it has neither life nor intelligence.

A lie is all the Satan there is, and, observing its results, we gain this proof. All the discords of earth are the effects of a lie, not of Truth, and in themselves are falsities; they are not the realities either of God or man, for they proceed not from Truth. Uncover a lie, and, snake-like, it turns to give the lie to you. Until this Truth concerning error, that exposes its nothingness, appears, the moral demand, and the ability to make no reality of error, will not appear. When error is found out and acknowledged to be nothing, it will introduce new light, and make philosophers loath to call that real which is a mistake and proves itself a delusion.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 84, lines

12-22, and page 85, lines 23-32, and page 86, lines 1-2
(unnumbered).

6th ed., vol. 2, chapter I, page 38, lines 12-22, and page
39, lines 23-32, and page 40, lines 1-2 (unnumbered).

To admit
there is any Intelligence but that which is good, is to lay
the foundation of evil and support two powers, viz., God,
and devil, and to give superiority and all worldly suc-
cess to the latter: this superstition is waning somewhat,
and to-day his Satanic majesty is not deemed so much a
distinct individual as a universal power. The next step
in progress is, to learn that there is no power in evil;
and that error has no Intelligence;

A lie is all the satan
there is, and marking its footsteps we gain this proof;
all the discords of earth are falsities, and not the reality
of God or man; error would prey on harmony or Truth,
and hide individual character, and mortal mind, or be-
lief, is an error of itself, for Mind is immortal. Expose
sin, and it turns the lie on you; a sinner may for a
time prosper in wrong-doing but the hour cometh that
"whatsoever is hidden shall be revealed." When the
Truth concerning error appears, the moral demand not
to make a reality of error will be seen and understood,
and the fact that error is found out to be nothing, will
introduce new light and make philosophers loath to call
that real, which is a mistake and delusion.

NOTE

This version first appeared in the 2nd edition in 1878
and it remained unchanged until the 3rd edition in 1881.
Vol. 2, chapter I, page 74, lines 1-9, and page 75, line 32,
and page 76, lines 1-13 (unnumbered).

Now to admit there is a separate Intelligence from good, called evil, is the error that admits two powers, namely, God, and devil, simultaneous, but gives superiority and all worldly success to the latter; this error is waning somewhat, and to-day his Satanic majesty is not deemed so much a distinct individual as a universal power. The next step in progress is to learn there is no devil; that error and sin have no Intelligence;

Hereby we learn a lie is all the satan there is, and marking its footsteps we gain this proof, all the discords of earth proceed from false conceptions of God and man; besides, falsehood preys on harmony in society, and hides individual character. Truth is generally unperceived, because a lie is a more natural conclusion for the wicked. Expose sin, and it turns the lie on you; a sinner for the time prospers in secret wrong-doing until the final hour that "whatsoever is hidden shall be revealed." We must tell the Truth concerning sin and sinners, because of the moral necessity not to cover iniquity; they will deny what we say, of course, but at the same time it produces the desired effect, and we receive our reward, for it introduces new light and makes sinners afraid to repeat the offence when they are found out.

NOTE

This version first appeared in the 1st edition in 1875

and it remained unchanged until the 2nd edition in 1878.
Chapter II (Imp. & Dem.), page 134, lines 19-27, and
page 136, lines 16-31 (unnumbered).

Do you say the time has not yet come in which to recognize Soul as substantial and able to control the body? Remember Jesus, who nearly nineteen centuries ago demonstrated the power of Spirit and said, "He that believeth on me, the works that I do shall he do also," and who also said, "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth." "Behold, now is the accepted time; behold, now is the day of salvation," said Paul.

The age's
privilege

NOTE

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

Chapter IV, page 92, line 32, and page 93, lines 1-9.

Do you say the time has not yet come in which to recognize Soul as substantial and able to control the body? Remember Jesus, who over eighteen centuries ago demonstrated the power of Spirit, and said, "He that believeth on me, the works that I do shall he do also," and who also said, "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth." "Behold, now is the accepted time; behold, now is the day of salvation," said Paul.

The age's privilege.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition. Chapter IV, page 92, line 32, and page 93, lines 1-9.

Do you say the time has not yet come in which to recognize Soul as substantial, and able to control the body? Remember Jesus, who, over eighteen centuries ago, demonstrated the power of Spirit, and said, "The works that I do, ye shall do;" and who also said, "But the hour cometh, and now is, when the true worshippers shall worship the Father in Spirit and in Truth." "Behold, now is the accepted time, now is the day of salvation," said Paul.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 258, lines 19-27 (unnumbered).

Do you say the time has not yet come, in which to recognize Soul as substantial, and able to control the body? Remember Jesus, who, over eighteen centuries ago, demonstrated the power of Spirit, and said, "The works that I do, ye shall do;" and who also said, "Behold the hour cometh, and now is, when they who worship the Father shall worship Him in Spirit and in Truth."

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 246, lines 17-23 (unnumbered).

21st ed., chapter VIII, same page and lines.

Do you say the time has not yet come in which to recognize Soul as the only substance, and to gain our entire control over the body? Then we refer you to Jesus, who demonstrated this over eighteen centuries ago, and said, "The works that I do, ye shall do; and, "Behold the time cometh and now is, when they who worship the Father shall worship Him in Spirit and in Truth"; but this method of understanding God and doing good was not electricity, materia medica, mesmerism, or mediumship.

NOTE

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

3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 58, lines 10-19 (unnumbered).

6th ed., vol. 2, chapter I, page 12, lines 10-19 (unnumbered).

ALSO NOTE

The quotation marks in this paragraph are presented just as they are in the 3rd - 15th editions. There was no errata page beginning with the 3rd edition so it is not possible to see if these were a typo or set deliberately as they are found.

Do you say the
time has not yet come, in which to recognize Soul as
the only substance, and to gain our entire control over
the body and man? Then we refer you to Jesus, who
demonstrated this over eighteen centuries ago, and said,
"The works I do, ye shall do," and "Behold the time
cometh and now is, when they who worship the Father
shall worship Him in Spirit and in Truth;" but this
method of understanding God, and doing good, was not
electricity, materia medica, mesmerism, or mediumship.

NOTE

This version first appeared in the 2nd edition in 1878
and it remained unchanged until the 3rd edition in 1881.
Vol. 2, chapter I, page 19, lines 10-19 (unnumbered).

Do you say the time has not yet come,
in which to recognize Soul the only substance, and gain
our entire control over the universe and man? Then
we refer you to Jesus, who demonstrated this over
eighteen centuries ago, and said, "The works I do, ye
shall do," and "Behold the time cometh and now is,
when they who worship the Father shall worship Him
in Spirit and in Truth"; but this method of understand-
ing God and doing good was not electricity, materia
medica, mesmerism, or mediumship.

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter II (Imp. & Dem.), page 77, lines 18-27 (unnumbered).

Divine logic and revelation coincide. If we believe
otherwise, we may be sure that either our
logic is at fault or that we have misinterpreted
revelation. Good never causes evil, nor creates aught
that can cause evil.

NOTE

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

Chapter IV, page 93, lines 10-14.

Divine logic and revelation coincide. If we find this
to be otherwise, we may be sure that our logic
is at fault, or that we have misinterpreted
revelation. Good itself never causes evil, nor creates
aught that can cause evil.

Logic and
revelation.

NOTE

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

Chapter IV, page 93, lines 10-14.

Divine logic and revelation coincide. If we find this to be otherwise, we may be sure that our logic is at fault, or that we have misinterpreted revelation. Good itself never causes evil, or creates aught that can cause evil.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 258, lines 28-32 (unnumbered).

Divine logic and revelation coincide. If we find this to be otherwise, we may be sure that we have misinterpreted revelation. Good itself never made evil, nor created aught else that could make evil;

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 276, lines 3-6 (unnumbered).

21st ed., chapter VIII, same page and lines.

Divine logic and revelation coincide: if we find this not so, it is because we have misinterpreted revelation. Good never made evil, or aught that could make it,

NOTE

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

3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 84, lines 22-25 (unnumbered).

6th ed., vol. 2, chapter I, page 38, lines 22-25 (unnumbered).

the Scriptures inform us that God and that which proceedeth from Him is all; that "nothing was made without Him," and "out of the mouth of the Most High proceedeth not good and evil." Reason and revelation declare that God never made a demon, that a pure fountain sendeth not forth corrupt streams, hence that God never made evil

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 74, lines 9-16 (unnumbered).

the Scriptures deny aught but God, and his creation; and assert there "was nothing made without Him," while "out of the mouth of the most high proceedeth not good and evil;" in other words, that God never made a demon, for a pure fountain sends not forth corrupt streams,

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 134, lines 27-32 (unnumbered).

Good does not create a mind susceptible of causing evil, for evil is the opposing error and not the truth of creation. Destructive electricity is not the offspring of infinite good. Whatever contradicts the real nature of the divine Esse, though human faith may clothe it with angelic vestments, is without foundation.

NOTE

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

Chapter IV, page 93, lines 15-20.

Good does not create a mind susceptible of causing evil, for evil is the opposing error, and not the truth of creation. Destructive electricity is not the offspring of infinite good. Whatever contradicts the real nature of the divine Esse, though human faith may clothe it with angelic vestments, is without foundation.

NOTE

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

Chapter IV, page 93, lines 15-20.

Good does not create a mind susceptible of causing evil, for evil is the opposing error, and not the Truth of creation. Destructive electricity is not the offspring of infinite Good. Whatever contradicts the real nature of the divine Esse, though human faith may clothe it with angelic vestments, is without foundation.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter IV, page 93, lines 15-20.

Good does not create a mind susceptible of causing evil, for evil is the opposing error, and not the Truth of creation. Destructive electricity is not the offspring of infinite Good. Whatever contradicts the real nature of the divine esse, though human faith may clothe it with angelic vestments, is without foundation.

NOTE

This version first appeared in the 108th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 259, lines 1-6 (unnumbered).

Good does not create a mind susceptible of causing evil, for evil is the opposing error, and not the Truth of creation. Here again electricity, the offspring of finite mind, is shown to be unreal. The testimony which contradicts the divine esse, though human faith may clothe it with angelic vestments, is without foundation.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 108th edition in 1896. Chapter VI, page 259, lines 1-6 (unnumbered).

and Good, or
God, is the only self-existent Creator. Evil is a belief.
Destroy the belief, and the evil disappears. Because
Mind is immortal, there can be no mortal mind. There-
fore if we destroy mortal belief, there remains no
evil.

God, or Good, has not created a mind susceptible of
creating evil, for evil is the opposing error, and not the
Truth of creation.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.
16th ed., chapter VII (Imp. & Dem.), page 276, lines 6-11,
and lines 18-20 (unnumbered).

21st ed., chapter VIII, same page and lines.

and only Good, God, is self-existent. Evil is nothing but a belief or mortal mind: destroy the belief, and the evil disappears. And because Mind is immortal, there is no mortal mind; hence, destroy the belief of mortal mind, and there is no evil.

God destroys Satan, sin, instead of creating another mind to make sin.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 84, lines 25-29, and page 85, lines 3-4 (unnumbered). 6th ed., vol. 2, chapter I, page 38, lines 25-29, and page 39, lines 3-4 (unnumbered).

and that nothing but God is self-existent; so there is no evil except in belief, and destroy the belief and the evil will disappear.

showing
that God destroys satan, or sin, instead of creating it; in other words, that Truth destroys error, thus proving its nothingness.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 74, lines 16-18 and lines 22-25 (unnumbered).

and nothing but God is self-
existent;
showing that God destroyed
satan instead of making it; in other words, that Truth
destroys error by proving its nothingness.

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1875.
Chapter II (Imp. & Dem.), page 134, line 32, and page
135, line 1 and lines 5-7 (unnumbered).

The belief that Spirit is finite as well as infinite has darkened all history. In Christian Science, Spirit, as a proper noun, is the name of the Supreme Being. It means quantity and quality, and applies exclusively to God. The modifying derivatives of the word spirit refer only to quality, not to God. Man is spiritual. He is not God, Spirit. If man were Spirit, then men would be spirits, gods. Finite spirit would be mortal, and this is the error embodied in the belief that the infinite can be contained in the finite. This belief tends to becloud our apprehension of the kingdom of heaven and of the reign of harmony in the Science of being.

NOTE

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

Chapter IV, page 93, lines 21-32.

The belief that Spirit is finite as well as infinite, has darkened all history. In Christian Science, Spirit, as a proper noun, is the name of the Supreme Being. It means quantity and quality, and applies exclusively to God. The modifying derivatives of the word spirit refer only to quality, not God. Man is spiritual. He is not God, Spirit. If man were Spirit, then men would be spirits, gods. Finite spirit would be mortal; and this is the error embodied in the belief that the infinite can be contained in the finite. This belief tends to becloud our apprehension of the kingdom of heaven, and the reign of harmony in the Science of being.

Derivatives
of spirit.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.

Chapter IV, page 93, lines 21-32.

The belief that Spirit is finite as well as infinite, has darkened all history. In Christian Science, Spirit, as a proper noun, is the name of the Supreme Being. It means quantity and quality, and applies exclusively to God. The modifying derivatives of the word "spirit" refer only to quality, not God. Man is spiritual. He is not God, Spirit. If man were Spirit, then men would be spirits, gods. Finite spirit would be mortal; and this is the error embodied in the belief that the infinite can be contained in the finite. This belief tends to becloud our apprehension of the kingdom of heaven, and the reign of harmony in the Science of being.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 265th edition in 1903. Chapter IV, page 93, lines 21-32.

The belief that Spirit is finite as well as infinite, has darkened all history. In Christian Science, Spirit, as a proper noun, is the name of Being. It means quantity and quality, and applies exclusively to God. The modifying derivatives of the word "spirit" refer only to quality, not Being. Man is spiritual. He is not God, Spirit. If man were Spirit, then men would be spirits, gods. Finite spirit would be mortal; and this is the error embodied in the belief that the Infinite can be contained in the finite. This belief tends to becloud our apprehension of the kingdom of heaven, and the reign of harmony in 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 IV, page 93, lines 21-32.

The belief that Spirit is finite as well as infinite has darkened all history. In Christian Science, Spirit, as a proper noun, is the name of Being. It means quantity and quality, and applies exclusively to Derivatives of spirit. God. The modifying derivatives of the word spirit refer only to quality, not Being. Man is spiritual. He is not God, Spirit. If man were Spirit, then men would be spirits, gods. Finite spirit would be mortal; and this is the error embodied in the belief that the Infinite can be contained in the finite. This belief tends to becloud our apprehension of the Kingdom of Heaven, and the reign of harmony in the Science of Being.

NOTE

This version first appeared in the 113th edition in 1897 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 259, lines 7-18 (unnumbered).

The belief that Spirit is finite as well as infinite has darkened all history. In Christian Science, Spirit, as a noun, is the name of Being. It means quantity and quality, and applies exclusively to God. The modifying derivatives of the word spirit refer only to quality, not Being. Man is spiritual. He is not God, Spirit. If man were Spirit, then men would be spirits, gods. Finite spirit would be mortal; and this is the error embodied in the belief that the Infinite can be contained in the finite. This belief tends to becloud our apprehension of the Kingdom of Heaven, and the reign of harmony in the Science of Being.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 113th edition in 1897. Chapter VI, page 259, lines 7-18 (unnumbered).

The belief that Spirit is finite instead of infinite has darkened all history. Finite spirit would be mortal, and this is the physical error included in the belief that the Infinite can be contained in the finite. This belief tends to becloud the apprehension of the coming of the kingdom of heaven, in the reign of harmony and 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 VII (Imp. & Dem.), page 274, lines 20-26 (unnumbered).

21st ed., chapter VIII, same page and lines.

The belief that Spirit is a personality instead of Principle has darkened the whole history of the human race. It renders Spirit finite, therefore mortal, and the personal error that the belief of Soul in body includes. This error of belief crucified Jesus, and to-day it is shutting out the kingdom of heaven, the reign of harmony, and 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., vol. 2, chapter VII (Imp. & Dem.), page 83, lines 7-13 (unnumbered).

6th ed., vol. 2, chapter I, page 37, lines 7-13 (unnumbered).

The personal belief that saith Spirit is a person instead of Principle, would make Soul intelligent matter, and possessing all the tyranny and passion that the belief of Life in matter manifests; this very belief was what crucified Jesus; and what to-day is shutting out the reign of harmony.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 73, lines 14-19 (unnumbered).

The personal belief of God that holds Spirit person instead of Principle, making Soul intelligent matter, and possessing all the tyranny and passion a belief of Life in matter manifests, was the very error that crucified Jesus; and that to-day is shutting out the reign of harmony.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 133, lines 31-32, and page 134, lines 1-4 (unnumbered).

11

Jesus taught but one God, one Spirit, who makes man in the image and likeness of Himself, - of Spirit, not of matter. Man reflects infinite Truth, Life, and Scientific Love. The nature of man, thus understood, man includes all that is implied by the terms "image" and "likeness" as used in Scripture. The truly Christian and scientific statement of personality and of the relation of man to God, with the demonstration which accompanied it, incensed the rabbis, and they said: "Crucify him, crucify him...by our law he ought to die, because he made himself the Son of God."

NOTE

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

Chapter IV, page 94, lines 1-11.

Jesus taught but one God, one Spirit, which makes man in the image and likeness of Himself, - of Spirit, not of matter. Man reflects infinite Truth, Scientific Life, and Love. The nature of man, thus man. understood, includes all that is implied by the terms "image" and "likeness" as used in Scripture. The truly Christian and scientific statement of personality, and the relation of man to God, with the demonstration which accompanied it, incensed the rabbis, and they said: "Crucify him, crucify him,...by our law he ought to die, because he made himself the Son of God."

NOTE

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

Chapter IV, page 94, lines 1-11.

Jesus taught but one God, one Spirit. Spirit makes man in the image and likeness of Himself, - of Spirit, not of matter. Man reflects infinite Truth, Scientific Life, and Love. The nature of man, thus man. understood, includes all that is implied by the terms "image" and "likeness" as used in Scripture. The truly Christian and scientific statement of personality, and the relation of man to God, with the demonstration which accompanied it, incensed the rabbis, and they said: "Crucify him, crucify him,...by our law he ought to die, because he made himself the Son of God."

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter IV, page 94, lines 1-11.

Jesus taught but one God, one Spirit. Spirit makes man in the image and likeness of Himself, - of Spirit, not of matter. Man reflects infinite Truth, Personality. Life, and Love. The nature of man, thus understood, includes more than is implied by the term person, as commonly used. The truly Christian and Scientific statement of personality, and the relation of man to God, with the demonstration which accompanied it, incensed the rabbis, and they said: "Crucify him! He maketh himself as God. What further witness need we against him?"

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 259, lines 19-29 (unnumbered).

Jesus taught but One God, One Spirit. Spirit made man in the image and likeness of Himself - that of Spirit, not of matter; and man reflects infinite Truth, Life, and Love. This nature of man includes more than is implied by the term person.

From this comes Jesus' divine logic, expressed by the words "I and the Father are one." This truly scientific statement of personality and the relation of man to God, with the demonstration that accompanied it, incensed the rabbis, and they said: "Crucify him! He maketh himself as God. What further witness need we against him?"

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 274, lines 27-33, and page 275, lines 1-5 (unnumbered). 21st ed., chapter VIII, same pages and lines.

Jesus knew there is but one God,
that God is Mind, and Mind made man the image and
likeness of Mind, the reflection of Truth, Life, and Love,
and not of personality; hence his divine logic that the
"I and Father are one." But this scientific statement,
and the demonstration it brought out, incensed the rab-
bis, and they said: "Crucify him! He maketh himself as
God, and what further witness need we against him?"

NOTE

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

3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 83, lines
13-20 (unnumbered).

6th ed., vol. 2, chapter I, page 37, lines 13-20 (unnumbered).

Jesus said, there is but one God, and that Intelligence is God and not man, Principle and not person - when he said, that the "I" "and the Father are one;" but because of this scientific statement, and the demonstration that it brought, the rulers cried out, "Crucify him, he maketh himself as God," "and what further witness need we against him?"

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 19-25 (unnumbered).

Jesus knew there was but one God, hence that man's Intelligence was God, and not man; Principle, and not person; therefore, said he, "I and the Father are one;" and because of this scientific statement, and the demonstration it brought with it, the rulers cried out, "Crucify him, he maketh himself as God," "and what further witness need we against him."

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 134, lines 4-10 (unnumbered).

11

The eastern empires and nations owe their false government to the misconceptions of Deity there prevalent. Tyranny, intolerance, and bloodshed, wherever found, arise from the belief that the infinite is formed after the pattern of mortal personality, passion, and impulse.

NOTE

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

Chapter IV, page 94, lines 12-16.

The eastern empires and nations owe their false government to the misconceptions of Deity there prevalent. Tyranny, intolerance, and bloodshed, wherever found, arise from the belief that the Infinite is formed after the pattern of mortal personality, passion, and impulse.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter IV, page 94, lines 12-16.

The eastern Empires and nations owe their false government to the misconceptions of Deity there prevalent. Tyranny, intolerance, and bloodshed, wherever found, arise from the belief that the Infinite is formed after the pattern of mortal personality, passion, and impulse.

NOTE

This version first appeared in the 113th edition in 1897 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 259, lines 30-32, and page 260, lines 1-2 (unnumbered).

The eastern Empires owe their foul social systems to the misconceptions of Deity there prevalent. Tyranny, intolerance, and bloodshed, wherever found, arise from the belief that the Infinite is formed after the pattern of mortal personality, passion, and impulse.

NOTE

This version first appeared in the 108th edition in 1896 and it remained unchanged until the 113th edition in 1897. Chapter VI, page 259, lines 30-32, and page 260, lines 1-2 (unnumbered).

The Chinese Empire owes its peculiarities and renown to the conceptions of Deity there prevalent. Tyranny, intolerance, and bloodshed, wherever found, arise from the belief that the Infinite is formed after the pattern of mortal personality, passion, and impulse.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 108th edition in 1896. Chapter VI, page 259, lines 30-32, and page 260, lines 1-2 (unnumbered).

The Chinese Empire owes its peculiarities and renown to the ancient conceptions of Deity there prevalent. Tyranny, intolerance, and bloodshed arise from the belief that the Infinite is formed after the pattern of mortal passions and impulses.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 256, lines 24-28 (unnumbered).

21st ed., chapter VIII, same page and lines.

The history of the Chinese Empire derives its antiquity and renown from the Buddhist's conception of Deity being in advance of the tyranny, intolerance, and bloodshed included in the belief that the great Jehovah is formed after the pattern of mortal man.

NOTE

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

3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 67, lines 6-10 (unnumbered).

6th ed., vol. 2, chapter I, page 21, lines 6-10 (unnumbered).

The history of the Chinese Empire derives its antiquity and renown from the better perception the Buddhist had of God, contrasted with the tyranny, intolerance and bloodshed included in the belief that Truth, Life, and Love are in matter, and are the great Jehovah formed after error's pattern of mortal man, or intelligent matter. That matter and Spirit mingle, is a mistake and is not the science on which are based the right conclusions of God and man, of Soul and body, and the proofs of immortality. Philosophy defines law, as Intelligence, but physics define it as matter over which Intelligence has no control, as in sickness, sin, and death. Spirit is the only law-giver, and the law of Spirit is Truth, destroying the so-called laws of matter, by walking over the wave, healing the sick contrary to laws of matter, raising the dead, etc. Soul triumphing over personal sense, puts to flight belief, and walks over sin and matter conditions.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 53, line 32, and page 54, lines 1-17 (unnumbered).

The history of the Chinese Empire derives its antiquity and renown from the truer idea the Buddhist entertains of God, contrasted with the tyranny, intolerance and bloodshed based on the belief that Truth, Life, and Love are in matter, and the great Jehovah formed after error's pattern of mortal man, or intelligent matter. To suppose matter and Spirit mingle, is the error that hides science on which to base our conclusions of God and man, of Soul and body, and our proof of immortality. At one time, we define law, Intelligence, and again, matter, over which Intelligence holds no control, as in sickness, sin, and death. The law of Spirit is the only law, and this is Truth, destroying the so-called laws of nature, and its idea is walking the wave, destroying error, healing the sick, and raising the dead. This is Soul triumphing over personal sense, putting to flight belief, walking over sin and matter conditions.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 114, lines 12-29 (unnumbered).

The progress of truth confirms its claims, and our Master confirmed his words by his works. His healing-power evoked denial, ingratitude, and betrayal, arising from sensuality. Of the ten lepers whom Jesus healed, but one returned to give God thanks, - that is, to acknowledge the divine Principle which had healed him.

NOTE

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

Chapter IV, page 94, lines 17-23.

The progress of truth confirms its claims, and our Master confirmed his words by his works. His healing-powers evoked denial, ingratitude, and betrayal, arising from sensuality. Of the ten lepers whom Jesus healed, but one returned to give God thanks, - that is, to acknowledge the divine Principle which healed him.

NOTE

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

Chapter IV, page 94, lines 17-23.

The progress of Truth confirms its claims, and our Master confirmed his words by his works. His healing-powers evoked denial, ingratitude, and betrayal, arising from sensuality. Of the ten lepers whom Jesus healed, but one returned to give God thanks, - that is, to acknowledge the Principle which healed him.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter IV, page 94, lines 17-23.

The progress of Truth confirms its claims, and our Master confirmed his words by his works. His healing-powers evoked denial, ingratitude, and betrayal, arising from sensuality. Of the ten lepers whom Jesus healed, but one returned to give God thanks, - that is, to acknowledge the Principle which healed him.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 259, lines 3-9 (unnumbered).

The progress of Truth confirmed its claims. From sensuality and sin, every good word and work of our Master evoked denial, ingratitude, and betrayal.

Of the ten lepers that Jesus healed, but one returned to give God thanks, - that is, to acknowledge the Principle that healed him.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 266, lines 6-11 (unnumbered).

21st ed., chapter VIII, same page and lines.

But
every good word and work of our Master evoked denial,
ingratitude, and betrayal, from sensualism and malice.
Of the ten lepers he healed, but one returned to give God
thanks, to acknowledge the Principle that healed him,
and interpret his healing aright;

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 75, lines
16-21 (unnumbered).
6th ed., vol. 2, chapter I, page 29, lines 16-21 (unnumbered).

Every good word and work of our Master evoked but denial, ingratitude, and persecution, from sensualism and malice. Of the ten lepers he healed, but one returned to give God thanks, or acknowledge the Principle that healed him, therefore, but one interpreted his healing aright; and yet he wrought on for his enemies.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 66, lines 8-13 (unnumbered).

Every good word and work of our Master evoked but denial, ingratitude, and persecution, from sensualism and malice. Of the ten lepers he healed, but one returned to give God thanks, that is, to acknowledge the Principle that healed him, therefore, but one interpreted his healing aright; and yet he wrought on for his enemies.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 126, lines 24-30 (unnumbered).

Our Master easily read the thoughts of mankind, and this insight better enabled him to direct those thoughts aright; but what would be said at this period of an infidel blasphemer who should hint that Jesus used his incisive power injuriously? Our Master read mortal mind on a scientific basis, that of the omnipresence of Mind. An approximation of this discernment indicates spiritual growth and union with the infinite capacities of the one Mind. Jesus could injure no one by his Mind-reading. The effect of his Mind was always to heal and to save, and this is the only genuine Science of reading mortal mind. His holy motives and aims were tra-
duced by the sinners of that period, as they Spiritual
insight
would be to-day if Jesus were personally present. Paul said, "To be spiritually minded is life." We approach God, or Life, in proportion to our spirituality, our fidelity to Truth and Love; and in that ratio we know all human need and are able to discern the thought of the sick and the sinning for the purpose of healing them. Error of any kind cannot hide from the law of God.

NOTE

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

Chapter IV, page 94, lines 24-32, and page 95, lines 1-11.

Our Master easily read the thoughts of mankind, and this insight better enabled him to direct those thoughts aright; but what would be said, at this period, of an infidel blasphemer who should hint that Jesus used his incisive power injuriously? Our Master read mortal mind on a scientific basis - the omnipresence of Mind. An approximation toward this discernment indicates spiritual growth, and a union with the infinite capacities of the one Mind. Jesus could injure no one by his Mind-reading. The effect of his Mind was always to heal and save. This is the only genuine Science of reading mortal mind. His holy motives and aims were traduced by the sinners of that period, as Spiritual
insight. they would be to-day, if Jesus were personally present. Paul said, "To be spiritually minded is life." We approach God, or Life, in the ratio of our spirituality, our fidelity to Truth and Love; and in that ratio we know all human need and are able to discern the thought of the sick and the sinful, in order to heal them. Error of any kind cannot hide from the law of God.

NOTE

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

Chapter IV, page 94, lines 24-32, and page 95, lines 1-11.

Our Master easily read the thoughts of mankind, and this insight better enabled him to direct those thoughts aright; but what would be said, at this period, Insight. of an infidel blasphemer who should hint that Jesus used his incisive power injuriously? Our Master read mortal mind on a Scientific basis, - the omnipresence of Mind. An approximation toward this discernment indicates spiritual growth, and a union with the infinite capacities of the one Mind. Jesus could injure no one by his Mind-reading. The effect of his Mind was always to heal and save. This is the only genuine Science of reading mortal mind. His holy motives and aims were traduced by the sinners of that period, as they would be to-day, if Jesus were personally present. Paul said, "To be spiritually minded is Life." We approach God, or Life, in the ratio of our spirituality, our fidelity to Truth and Love; and in that ratio we are able to discern the thoughts of the sick and the sinful, in order to heal them. Error of any kind cannot hide from the law of Wisdom.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 260, lines 10-29 (unnumbered).

A lady having an internal tumor, and greatly dreading a surgical operation, called on me. I conducted her case metaphysically, never touching her, never using a drug or an instrument, and yet the tumor was wholly removed in two days.

Jesus triumphed over the belief that matter is anything in and of itself, or has any authority over man. His kingdom was not material but spiritual. He understood both Soul and body. He conquered the flesh and the devil. He was the master of sense, sickness, sin, and death. He came teaching and fulfilling the law of being, so establishing the kingdom of heaven, the reign of harmony on earth. His demonstration of Life is the strongest proof of Divine Science - of perfect manhood, of a Life without death, and holiness without sin. He not only taught, but exemplified, the possibility of meeting the command, "Be ye perfect, even as your Father in Heaven [(the Principle of man)] is perfect."

Theodore Parker has a remarkable essay on Naturalism, Supernaturalism, and Spiritualism, using the term spiritualism not in its modern, narrow, sectarian and material sense, but in its primitive and proper sense, as indicative of that spiritualism which is the opposite of materialism. In this essay, speaking of the power of divine faith and Spirit, he says with much force: -

It is no vulgar superstition to say men are inspired in such times. They are the seedtime of life. Then we live whole years through in a few moments; and afterwards, as we journey

on in life, cold and dusty and travel-worn and faint, we look to that moment as a point of light; the remembrance of it comes over us like the music of our home, heard in a distant land. Like Elisha...we go long years in the strength thereof. It travels with us, a great wakening light, - a pillar of fire in the darkness, to guide us through the lonely pilgrimage of life. These hours of inspiration, like the flower of the aloe-tree, may be rare, but are yet the celestial blossoming of man, - the result of the past, the prophecy of the future.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 257, lines 29-31, and page 258, lines 1-32, and page 259, lines 1-2 (unnumbered). 21st ed., chapter VIII, same pages and lines.

ALSO NOTE

This entire version was dropped completely in the 50th edition and the current paragraph #100 was substituted in the 1891 version.

A lady having an internal tumor, and greatly fearing a surgical operation, called on us. We conducted her case metaphysically, never touched her person or used a drug or an instrument, and this tumor was wholly removed in two days.

Jesus mastered the belief that matter is something in and of itself, and something to be feared. His kingdom was not of this world. He understood that being is Soul, and not body; therefore he triumphed over the flesh, the senses, over sickness, sin, and death. He came to teach and fulfil the facts of being, that should establish the kingdom of heaven, the reign of harmony on earth. The demonstrations that he gave of Life, harmonious and continuous, are the strongest proofs that divine science produces a perfect man, and brings out Life without death, and holiness without sin. This science reveals the possibility of meeting the command, "Be ye perfect, even as your Father in Heaven (the Principle of man) is perfect."

NOTE

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

3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 68, lines 9-27 (unnumbered).

6th ed., vol. 2, chapter I, page 22, lines 9-27 (unnumbered).

A lady having an internal tumor, and greatly fearing a surgical operation, called on us. We conducted her case scientifically, as herein stated, never touched her person, used a drug, or an instrument; and the tumor was wholly removed within two days. We have stated that all is mind, but the distinction between the so-called substances and essences is made by naming one matter, and the other mind.

Understanding that Soul and body are Intelligence and its idea, Jesus mastered the belief that matter is something to be feared, and that sickness and death are superior to harmony and Life. His kingdom was not of this world, he understood himself to be Soul, and not body, therefore he triumphed over the flesh, over sin and death. He came to teach and to fulfil this Principle that should establish the kingdom of heaven, or reign of harmony on earth. The demonstration that he gave of this Truth of being, is the strongest proof that God produces a perfect man, and giveth Life without death, and holiness without sin. Only the science of being reveals the possibility of meeting the command, "Be ye perfect even as your Father in heaven," (the Principle of man) "is perfect."

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 56, lines 21-32, and page 57, lines 1-11 (unnumbered).

At present, Truth is trampled upon and error holds the reins. "Well done, good and faithful villain," is the merit mark of to-day, and youth seem eager for the prize. The surpassing bravado of sin, and the falsehood of character, are whited sepulchres for the dead carcasses of conscience, and this is owing to the fear of a personal devil being less, and the fear to do wrong having not gained the ascendant. The student of the Science of Life is responsible, above all others, if he is false to conscience and reason. Said the wicked king, "I hate him because he prophesieth evil continually of me." Reformers are traduced most by the class that fears them most, but those who understand in part the science of being, know that morality is indispensable to the understanding of Metaphysics.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I (Imp & Dem.), page 24, lines 28-32, and page 25, lines 1-10 (unnumbered).

ALSO NOTE

This paragraph is not found in any edition after the 2nd. The reference to "Well done, good and faithful...", might accord with Atonement (92nd paragraph), only it has its corresponding paragraph in this edition. The reference to "whited sepulchres" might correspond to Prayer (29th para-

graph), only the chapter Imposition and Demonstration does not contain any other material from this chapter. Other portions of this paragraph such as the quote by the "wicked king" are simply not to be found in any other edition. Thus the compiler has included the entire paragraph as a comparison with paragraph #100 in C.S. vs Spiritualism because of the last portion reference to reformers being 'traded'. Equally, paragraph #100 does not actually exist in its final edition form prior to the 50th edition since a large body of material previously in its place was dropped to make room for this later paragraph.

A lady having an internal tumor, and greatly fearing a surgical operation, called on us. We conducted her case according to the science here stated, never touched her person, or used a drug, or an instrument; and the tumor was wholly removed within one or two days. We refer to this case to prove the Principle. We have stated all is mind, but the distinction between what we call substance and essence, is made by naming one matter, and the other mind.

Christ understanding that Soul and body are Intelligence and its idea, destroyed the belief that matter is something to be feared, and that sickness and death are superior to harmony and Life. His kingdom was not of this world, he understood himself, Soul, and not body, therefore he triumphed over the flesh, over sin and death. He came to teach and fulfill this Truth, that established the kingdom of heaven, or reign of harmony on earth. The demonstration he made of this Principle and Truth of being, is the strongest proof that God is the only Intelligence that produces a perfect man, and is the Life that is without death, and holiness without sin. Only the science of being reveals the possibility of meeting the command, "Be ye perfect even as your Father in heaven," (the Principle of man) "is perfect."

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 117, lines 1-25 (unnumbered).

At present Truth is trampled upon, while error holds the reins, with virtue at a discount! "Well done, good and faithful villain," is the merit mark for to-day, and youth seems eager for the prize. Such surprising aristocracy of evil is owing to the gilded falsehood of individual character, those whited sepulchres that hold the dead carcasses of conscience; students of the Science of Life are responsible above all others if false to the teachings of conscience and reason. Said the wicked king, "I hate him because he prophesieth evil continually of me." Reformists are mostly traduced by the class that feel them most: let the good tell the Truth and live it, and the evil publish a lie and live it, and the former will be doubted and the latter believed, until the world advances nearer to what is Truth, when their relative positions will be seen and appreciated.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 83, lines 9-24 (unnumbered).

ALSO NOTE

See notes on 2nd edition version for further information on this alternate comparative edition of paragraph #100.

Whoever reaches this point of moral culture and goodness cannot injure others, and must do them good. The greater or lesser ability of a Christian Scientist to discern thought scientifically, depends upon his genuine spirituality. This kind of mind-reading is not clairvoyance, but it is important to success in healing, and is one of the special characteristics thereof.

NOTE

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

Chapter IV, page 95, lines 12-18.

Whoever reaches this point of moral culture and goodness cannot injure others, and must do them good. The greater or less ability of a Christian Scientist, to discern thought scientifically, depends on his genuine spirituality. This kind of mind-reading is not clairvoyance; but it is important to our success in healing, and is one of the special characteristics thereof.

NOTE

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

Chapter IV, page 95, lines 12-18.

Whoever reaches this point of moral culture cannot injure others, and must do them good. The greater or less ability of a Christian Scientist, to discern thought, depends on his genuine spirituality. This kind of mind-reading is not clairvoyance; but it is important to our success in healing, and is one of the special characteristics of that success.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 260, lines 30-32, and page 261, lines 1-4 (unnumbered).

In Science we can do good, but not evil. Clairvoyance can do evil, can accuse wrongfully, and err in every direction. The sensual may be clairvoyant, but not scientific. The scientific cannot be sensual.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 250, lines 4-7 (unnumbered).

21st ed., chapter VIII, same page and lines.

We can do good to our neighbor through the science of being, but through it we cannot do evil. Clairvoyance can do evil, accuse wrongfully, and err in every possible direction. The sensual may be clairvoyant, but cannot be scientific, and the scientific are not sensual.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 61, lines 12-17 (unnumbered).

6th ed., vol. 2, chapter I, page 15, lines 12-17 (unnumbered).

We can do good to our neighbor through the science of being, but through it, we cannot do evil. Clairvoyance can do evil, accuse wrongfully, and err in every possible direction. If we act from the stand-point of spiritual sense, we are right, but if from the stand-point of personal sense, all is error. The sensuous may be clairvoyant, but cannot be scientific, and the scientific are not sensual.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 22, lines 26-32, and page 23, lines 1-2 (unnumbered).

We can do good to our neighbor through the science of being, but through it we cannot do evil also. Clairvoyance can do evil, accuse wrongfully, and explain unscientifically. If we act from the stand-point of spiritual sense we are right, but if from personal sense, we do evil continually. The sensuous may be clairvoyant, but cannot be scientific, and the scientific cannot be sensual.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 81, lines 3-10 (unnumbered).

We welcome the increase of knowledge and the end
of error, because even human invention must have its
day, and we want that day to be succeeded
by Christian Science, by divine reality. Mid-
night foretells the dawn. Led by a solitary star amid
the darkness, the Magi of old foretold the Messiahship
of Truth. Is the wise man of to-day believed, when he
beholds the light which heralds Christ's eternal dawn
and describes its effulgence?

Christ's re-
appearance

NOTE

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

Chapter IV, page 95, lines 19-27.

We welcome the increase of knowledge, and the end
of error, because even human invention must have its
day, and we want that day to be succeeded by
Christian Science, - divine reality. Midnight Christ's re-
foretells the dawn. Led by a solitary star amid the appearance.
darkness, the Magi of old foretold the Messiahship of
Truth. Is the wise man of to-day believed, when he
beholds the light which heralds Christ's eternal dawn,
and describes its effulgence?

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter IV, page 95, lines 19-27.

We welcome the increase of knowledge, even though
it lead into error, because sinful human invention must
have its day, and we want that day to be
over. Midnight foretells the dawn. Led by a Christ's re-
appearance.
solitary star amid the darkness, the Magi of old foretold
the Messiahship of Truth. Is the wise man of to-day be-
lieved, when he beholds the light which heralds Christ's
eternal dawn, and describes its effulgence?

NOTE

This version first appeared in the 107th edition in 1896
and it remained unchanged until the 226th edition in 1902.
Chapter VI, page 261, lines 5-12 (unnumbered).

We welcome the increase of knowledge, even though
it lead into error, because sinful human invention must
have its day, and we want that day to be
over. Midnight foretells the dawn. Led by a Christ's re-
appearance.
solitary star amid the darkness, the Magi of old foretold
the Messiahship of Truth. Is the wise man of to-day be-
lieved, when he beholds the light which heralds Christ's
second coming, and describes its effulgence?

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 107th edition in 1896.
Chapter VI, page 261, lines 5-12 (unnumbered).

We welcome the increase of knowledge, even though
it lead to evil, because sinful human invention must
have its day, and we want that day over.

Midnight foretells the dawn. Led by a solitary star,
amid the darkness, the magii of old foretold the Messiah-
ship of Truth. What sage to-day, beholding this light,
is believed when he describes its effulgence?

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.
16th ed., chapter VII (Imp. & Dem.), page 254, lines 1-3
and lines 11-14 (unnumbered).

21st ed., chapter VIII, same page and lines.

We welcome the increase of knowledge because knowledge must have its day, and we want that day over.

Midnight foretells the dawn. Beholding a solitary star, a single ray amid the darkness, the Wise Men of old were led by spiritual vision to foretell the hour of Truth. But what shepherd-sage to-day, beholding the light, dare tell of it?

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 64, lines 23-25, and lines 31-32, and page 65, lines 1-3 (unnumbered). 6th ed., vol. 2, chapter I, page 18, lines 23-25 and lines 31-32, and page 19, lines 1-3 (unnumbered).

Mind that is Soul, has no fellowship or communion with the so-called mind of the body; the changing, sinful and erring thought, is not immortal Spirit; matter or the brains are not mind. We welcome the increase of knowledge, because all knowledge must have its day and we want that day over; materiality never has borne the fruits of harmony and immortality, and never will approach the demonstration that Jesus gave. The so-called mind of the body, is material error, Soul alone is understanding.

Midnight foretells the dawn; beholding a solitary star, or single ray amid the darkness, the wise men of old were led by spiritual vision to foretell the hour of Truth. But what shepherd-sage to-day, beholding the light, is allowed to explain away the darkness.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 48, lines 13-22, and page 49, lines 14-18 (unnumbered).

The mind of Soul has no fellowship, or communion, with the so-called mind of the body; the changing, sinful and erring thought is not immortal Spirit; matter and brains are not mind, notwithstanding opinions and beliefs to the contrary! But we welcome the increase of knowledge even though it never has borne the fruits of harmony and immortality, and never will approach the demonstration that Jesus gave, because knowledge must have its day, and we want that day over. The so-called mind of body, is belief and error, but the mind of Soul is understanding, even the science of being.

Midnight foretells the dawn; and beholding a solitary star the wise men of old were led by spiritual vision to foretell the hour of Truth. But what shepherd-sage to-day, seeing the light is allowed to explain the darkness.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 108, lines 7-17, and page 109, lines 10-13 (unnumbered).

Lulled by stupefying illusions, the world is asleep
in the cradle of infancy, dreaming away the hours.
Material sense does not unfold the facts of
existence; but spiritual sense lifts human
consciousness into eternal Truth. Humanity advances
slowly out of sinning sense into spiritual understanding;
unwillingness to learn all things rightly, binds Christen-
dom with chains.

Spiritual
awakening

NOTE

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

Chapter IV, page 95, lines 28-32, and page 96, lines 1-3.

Lulled by stupefying illusions, the world is asleep in the cradle of infancy, dreaming away the hours. Material sense cannot at once enter upon the unknown reality of Spirit. As a criminal it will be punished by an unlooked-for doom. Humanity advances out of material sense into spiritual understanding slowly, because unwillingness to learn clogs the footsteps and loads Christendom with chains. Awakening.

NOTE

This version first appeared in the 87th edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 261, lines 13-20 (unnumbered).

Lulled by stupefying illusions, the world is asleep in
the cradle of infancy, dreaming away the hours. Enter-
ing upon the heretofore unknown reality of Awakening.
Spirit, material sense, like an outlaw found on
forbidden ground, is doomed to an unlooked-for death.
Humanity advances out of mortal belief into Science, but
it advances slowly, because unwillingness to learn clogs
the mind and loads Christendom with chains.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 87th edition in 1894.
Chapter VI, page 261, lines 13-20 (unnumbered).

Lulled by stupefying illusions, the world is asleep in the cradle of infancy, dreaming away the hours. Entering upon the heretofore unknown eternity of Spirit, material sense, like an outlaw escaping to a foreign land, is doomed to an unlooked-for death.

Humanity advances out of belief into Science, but it advances slowly, because unwillingness to learn clogs the mind and loads Christendom with chains. So much hypocrisy swells the catalogue of social ills, that the demands and demonstration of Truth are held undesirable, and they even incur the enmity of mankind.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 254, lines 15-25 (unnumbered).

21st ed., chapter VIII, same page and lines.

The world is asleep, lulled by stupefying beliefs, in the cradle of infancy dreaming away the hours. Entering upon an unknown eternity of Spirit, material sense would be like an outlaw escaping to a foreign land where he is doomed to an unlooked-for death. The footsteps of belief have not advanced man a single league toward immortality, and the unwillingness to learn man and God of science hold Christendom in chains. So much hypocrisy swells the catalogue of society that honesty or the demonstration of Truth is not desired and incurs the enmity of mankind.

NOTE

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

3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 65, lines 3-13 (unnumbered).

6th ed., vol. 2, chapter I, page 19, lines 3-13 (unnumbered).

The world is asleep! lulled by stupefying beliefs; in the cradle of infancy dreaming away the hours. Entering upon an unknown eternity, personal sense will be found as an outlaw escaping to a foreign land, where he is doomed to an unlooked-for death. The footsteps of belief have not advanced man a single league toward immortality; and the unwillingness to learn man and God of science, holds christendom in chains. So much hypocrisy swells the catalogue of society that honesty, or the demonstration of Truth, is not desired and even incurs the enmity of mankind. To claim you understand a problem of Euclid, and fail to demonstrate it, would exhibit folly or dishonesty; but to solve the problem by its rule would prove that you understood the Principle. Science is the rule of harmonious and immortal man, Jesus the example, and Christ the Principle. This rule of man is embraced in Life, Love and Truth; and the spiritual sense of the Scripture reveals this rule of science.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 49, lines 18-32, and page 50, lines 1-5 (unnumbered).

The world is asleep! lulled by stupefying beliefs; in the cradle of infancy dreaming away the hours under its spell. Entering upon an unknown eternity, personal sense will be found as an outlaw escaping to a foreign land, where he is doomed to an unlooked-for death. The footsteps of belief have not advanced man a single league toward immortality; and the unwillingness to learn man and God of science, holds christendom in chains. So much hypocrisy swells the catalogue of society, the honesty that demands demonstration is not desired, and incurs the enmity of mankind. Science never plays the hypocrite. To claim you understand a problem of Euclid, and fail to demonstrate it, would exhibit folly or dishonesty; but to solve the simple problem according to its rule proves you perceive the Principle. Science is the rule of harmonious and immortal man; Jesus the example, and Christ the Principle. This rule of man is embraced in Life, Love and Truth; and the spiritual sense of the Scripture reveals the science of being.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 109, lines 14-32 (unnumbered).

Love will finally mark the hour of harmony, and spiritualization will follow, for Love is Spirit. Before error is wholly destroyed, there will be interruptions of the general material routine. Earth will become dreary and desolate, but summer and winter, seedtime and harvest (though in changed forms), will continue unto the end, - until the final spiritualization of all things. "The darkest hour precedes the dawn."

NOTE

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

Chapter IV, page 96, lines 4-11.

Love will finally mark the hour of harmony; and spiritualization will follow, for Love is Spirit. Before error is wholly destroyed, there will be interruptions. The darkest hours of all. in the general material routine. Earth will become dreary and desolate, but summer and winter, seedtime and harvest (though in changed forms), will continue unto the end, - until the final spiritualization of all things. "The darkest hour precedes the dawn."

NOTE

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

Chapter IV, page 96, lines 4-11.

Love will finally mark the hour of harmony; and spiritualization will follow, for Love is Spirit. Before error is wholly destroyed, there will be interruptions in the general material routine. Earth will become dreary and desolate, but summer and winter, seedtime and harvest (though in changed forms), will continue unto the end, - until the final spiritualization of all things. "The darkest hour just precedes the dawn."

The darkest
hours of all.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 261, lines 21-29 (unnumbered).

Truth will finally mark the hour of harmony: and spiritualization will follow, for Truth is Spirit. Before error is wholly destroyed, there will be interruptions to the general material routine. Earth will become dreary and desolate; but summer and winter, seedtime and harvest (though in changed forms) will continue unto the end, - until the final spiritualization of all things.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 257, lines 9-15 (unnumbered).

21st ed., chapter VIII, same page and lines.

When Truth shall lay her
hand on the hour, spiritualization will follow, for Truth
is Spirit; but before the final disappearance of error
there will be interruptions in what is called the order of
nature. Earth will become dreary and desolate; not
that summer and winter, seed-time and harvest, shall
utterly cease before the final spiritualization of all things,
but that their order will be interrupted, owing to the
changes in mortal beliefs.

NOTE

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

3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 67, lines
23-31 (unnumbered).

6th ed., vol. 2, chapter I, page 21, lines 23-31 (unnumbered).

When Truth

shall lay its hand on the hour, spiritualization will follow, for Truth is Spirit; but before the final disappearance of error there will be interruptions in what is called the order of nature, earth will become dreary and desolate. Not that summer and winter, seed-time and harvest shall utterly cease, before the final spiritualization of all things, but that their order will be interrupted, owing to the changes in mortal belief.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 55, lines 11-20 (unnumbered).

When Truth lays
its hand on error to wipe it out, all will be growing
immortal; but before the final doom of error there will
be interruptions in what we call the order of nature,
and earth will become dreary and desolate. Not that
summer and winter, seed-time and harvest shall utterly
cease, before the final spiritualization of all things, but
that their order will be interrupted, owing to the change
in belief.

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter II (Imp. & Dem.), page 115, lines 21-29 (unnumbered).

This material world is even now becoming the arena for conflicting forces. On one side there will be discord and dismay; on the other side there will be Science and peace. The breaking up of material beliefs may seem to be famine and pestilence, want and woe, sin, sickness, and death, which assume new phases until their nothingness appears. These disturbances will continue until the end of error, when all discord will be swallowed up in spiritual Truth.

NOTE

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

Chapter IV, page 96, lines 12-20.

This material world is even now becoming the arena
for conflicting forces. On one side there will be discord
and dismay; on the other side there will be
Arena of
contest. Science and peace. In the breaking up of
material beliefs, there will be famine and pestilence;
want and woe, sin, sickness, and death will assume new
phases, and their nothingness will finally appear. These
disturbances will continue until the end of error, when
all discord will be swallowed up in spiritual Truth.

NOTE

This version first appeared in the 240th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter IV, page 96, lines 12-20.

This material world is even now becoming the arena
for conflicting forces. On one side there will be discord
and dismay; on the other side there will be
Arena of Science and peace. In the breaking up of
contest. material beliefs, there will be famine and pestilence;
want and woe, sin, sickness, and death will assume new
phases, and their nothingness will be understood. These
disturbances will continue until the end of matter, when
all discord will be swallowed up in spiritual harmony.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 240th edition in 1902.
Chapter IV, page 96, lines 12-20.

This material world is even now becoming the arena of conflicting forces. On one side there will be discord and dismay; on the other there will be Science and peace. In the breaking up of material beliefs, there will be famine and pestilence. Sickness and death will assume sudden phases, and their nothingness be understood. These disturbances will continue until the end, when all material discord will be swallowed up in spiritual harmony.

NOTE

This version first appeared in the 88th edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 261, lines 30-32, and page 262, lines 1-6 (unnumbered).

This material world is even now becoming the arena of conflicting forces. On one side there will be discord and dismay; on the other there will be Science and peace. In the breaking up of belief there will be famine and pestilence. Sickness and death will assume sudden phases, and their nothingness be understood.

Arena of
contest.

These disturbances will continue until the end, when all material discord will be swallowed up in spiritual harmony.

NOTE

This version first appeared in the 83rd edition in 1894 and it continued unchanged until the 88th edition in 1894. Chapter VI, page 261, lines 30-32, and page 262, lines 1-6 (unnumbered).

This material world is even now becoming the arena of conflicting forces. On one side there will be discord and dismay; on the other there will be Science and peace. In the latter days earth will be convulsed with error, famine, and pestilence. Sickness will assume more acute phases, and death become more sudden. These disturbances will continue until the end, when all material discord will be swallowed up in spiritual harmony.

NOTE

This version first appeared in the 50th edition in 1891 and it continued unchanged until the 83rd edition in 1894. Chapter VI, page 261, lines 30-32, and page 262, lines 1-6 (unnumbered).

At no distant date this material world will be the arena of conflicting forces. On one side will be discord and dismay; on the other, Science and peace. In the latter days earth will be convulsed with error, famine, and pestilence. Sickness will assume more acute phases, and death become more sudden. These disturbances will continue until the end, when all material discord is swallowed up in spiritual harmony.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 263, lines 18-25 (unnumbered).

21st ed., chapter VIII, same page and lines.

The material world at a future date will be full of disorder and dismay in one case, and of science and peace in the other. There will be convulsions of mortal mind, and consequently of what is termed matter, spasms of error, earthquakes, famines, and pestilence; sickness will become more acute, and death more sudden.

Note

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 72, lines 27-32 (unnumbered).

6th ed., vol. 2, chapter I, page 26, lines 27-32 (unnumbered).

The material world, at a future date, will become a spectacle of disorder and dismay on the one hand, and of science on the other. There will be convulsions of mind and consequently of matter, spasms of error, earthquakes, famine and pestilence. Sickness will become more acute, and death more sudden;

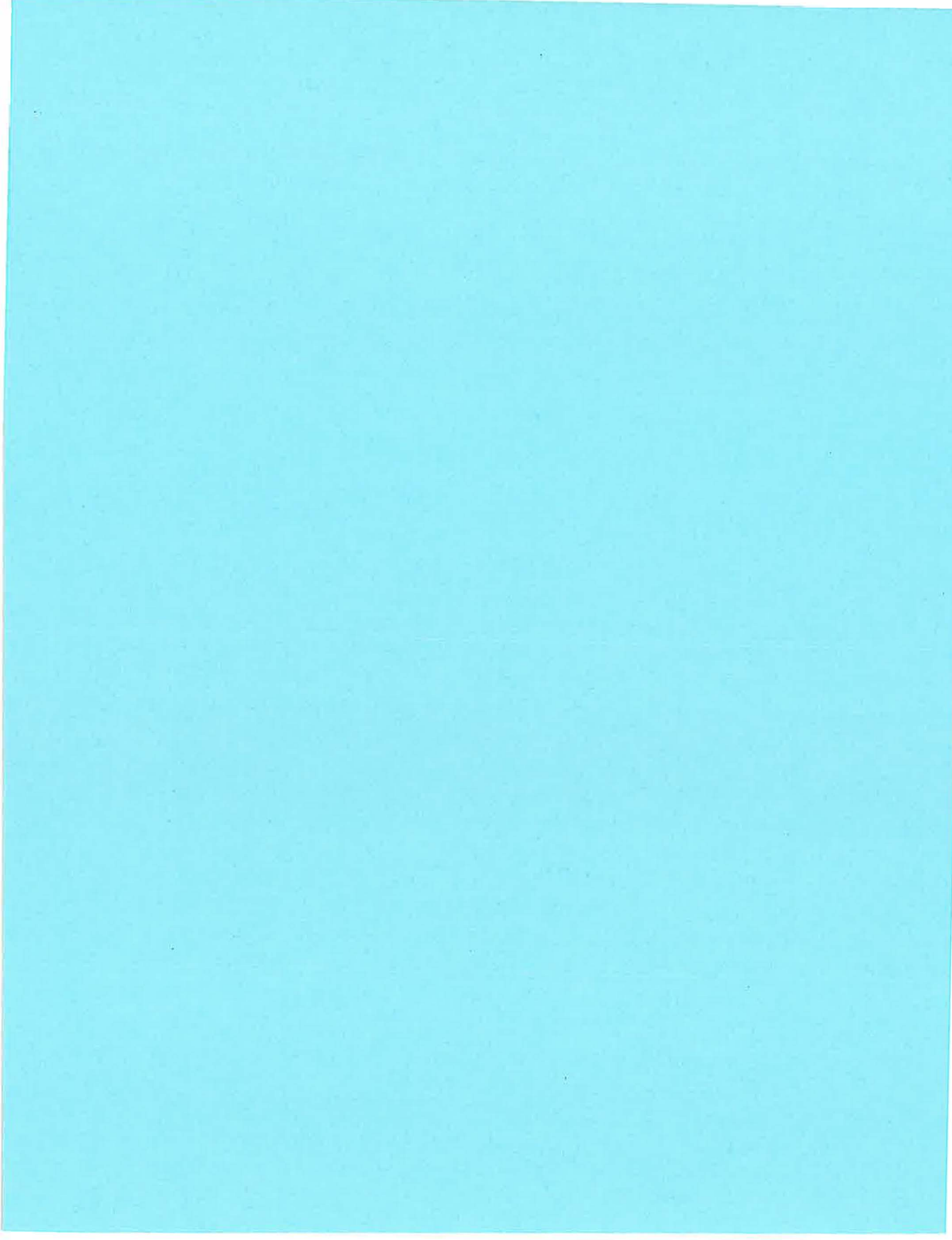
NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 62, lines 16-21 (unnumbered).

The material world, at a future date, will become a spectacle of disorder and dismay on one hand, and of science on the other. There will be convulsions of mind and consequently of matter, spasms of error, earthquakes, famine and pestilence. Sickness will become more acute, and death more sudden:

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 122, lines 24-29 (unnumbered).



Mortal error will vanish in a moral chemicalization.
This mental fermentation has begun, and will continue
until all errors of belief yield to understanding. Belief is
changeable, but spiritual understanding is changeless.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged thereafter.
Chapter IV, page 96, lines 21-24.

Mortal belief will vanish in a moral chemicalization.
This mental fermentation has begun, and will continue
until all errors of belief yield to understanding. Belief is
changeable, but understanding is spiritually changeless.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter VI, page 262, lines 7-10 (unnumbered).

Mortal belief will vanish in a moral chemicalization. This chemicalization has begun, and will continue until belief yields to understanding. The basis of all health, sinlessness, and immortality is Truth, not believed merely, but understood. Belief may change, but understanding is spiritually changeless.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 278, lines 18-23 (unnumbered).

21st ed., chapter VIII, same page and lines.

All belief will go down in a moral
chemical, that has already begun, and will continue until
God is admitted impersonal Spirit, and the only Soul and
Life of man, and belief has yielded to understanding.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 86, lines
31-32, and page 87, lines 1-2 (unnumbered).
6th ed., vol. 2, chapter I, page 40, lines 31-32, and page
41, lines 1-2 (unnumbered).

The belief in a personal Deity, or that God is in matter or man, never yet made a Christian, and will go down in a moral chemical that has already begun, and will continue, until God is admitted to be the only Soul of man, and Soul to be the impersonal and Infinite, that is never in the finite, sinning or dying.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 77, lines 11-16 (unnumbered).

The belief of God in matter, or a personal Deity, never yet made a Christian, and will go down in a moral chemical that has already begun and will continue until God is admitted Soul outside of sense, and the only Intelligence.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 137, lines 28-32 (unnumbered).

The first part of the paper discusses the importance of maintaining accurate records of all transactions. It is essential for the business to have a clear and concise record of all income and expenses. This will help in the preparation of the tax return and in the event of an audit. The second part of the paper discusses the importance of keeping up to date with the latest tax laws and regulations. This will help the business to avoid any penalties or interest charges. The third part of the paper discusses the importance of having a good understanding of the business's financial position. This will help the business to make informed decisions about its future.

As this consummation draws nearer, he who has
shaped his course in accordance with divine Science
will endure to the end. As material knowl-
Millennial
glory edge diminishes and spiritual understanding
increases, real objects will be apprehended mentally
instead of materially.

NOTE

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

Chapter IV, page 96, lines 25-30.

As this consummation draws nearer, he who hath
shaped his course in accordance with divine Science will
endure unto the end. As material knowledge
Millennial
glory. diminishes and spiritual understanding in-
creases, real objects will be apprehended mentally instead
of materially.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter IV, page 96, lines 25-30.

As this consummation draws nearer, he who hath shaped his course in accordance with Christian Science will find harmony established at the very Consummation. threshold of his career. As material knowledge diminishes, and spiritual understanding increases, sensible objects will be apprehended mentally instead of physically.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 262, lines 11-17 (unnumbered).

He who hath shaped his course scientifically before that period, will then find harmony at the very doors of his life. As material knowledge diminishes and spiritual understanding increases, every sensible object will be mentally evolved and understood, instead of materially.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 263, lines 26-30 (unnumbered).

21st ed., chapter VIII, same page and lines.

But

whoever has reached the science of his course in metaphysics will have the advantage of physics; to him harmony and immortality will be near, even at the door.

As material knowledge diminishes and metaphysics gains ground, Spirit will be found the only basis of generation.

As that period approaches, phenomena will be evolved more spiritually and consciously, for God will be understood in part.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 72, line 32, and page 73, lines 1-8 (unnumbered).

6th ed., vol. 2, chapter I, page 26, line 32, and page 27, lines 1-8 (unnumbered).

but to those
who spiritually understand results as in the science of
being, length of days will be added, and harmony and
immortality be near, even at the door. As material
knowledge diminishes and Metaphysics are understood,
Spirit will be made the only basis of generation. When
this period arrives phenomena will be spiritually dis-
cerned and God understood in part, despite conflicting
beliefs.

NOTE

This version first appeared in the 2nd edition in 1878
and it remained unchanged until the 3rd edition in 1881.
Vol. 2, chapter I, page 62, lines 21-29 (unnumbered).

but to those
who understand this hour, as explained in the science
of being, length of days will increase, and harmony
and immortality be near, even at the door. Knowledge
will then diminish and lose estimate in the sight of man;
and Spirit instead of matter be made the basis of gen-
eration. At this period phenomena will be spiritually
discerned, but there will be strong conflicting opinions
and results.

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter II (Imp. & Dem.), page 122, lines 29-32, and page
123, lines 1-5 (unnumbered).

During this final conflict, wicked minds will endeavor to find means by which to accomplish more evil; but those who discern Christian Science will hold crime in check. They will aid in the ejection of error. They will maintain law and order, and cheerfully await the certainty of ultimate perfection.

NOTE

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

Chapter IV, page 96, lines 31-32, and page 97, lines 1-4.

During this final conflict, wicked minds will endeavor to find means whereby to accomplish more evil; but those who discern Christian Science will hold crime in check. They will aid in the ejection of error. They will maintain law and order, and cheerfully await the certainty of ultimate perfection.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition. Chapter IV, page 96, lines 31-32, and page 97, lines 1-4.

During this final conflict, wicked minds will endeavor to find means whereby to accomplish more evil; but those who discern Christian Science will hold crime in check. They will aid the ejection of error. They will maintain law and order, and cheerfully await the certainty of ultimate perfection.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 262, lines 18-23 (unnumbered).

Those who discern Christian Science will then hold
crime in check. They will aid this dismissal of old
opinions. They will maintain law and order, and cheer-
fully await the scientific certainty of final perfection.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.
16th ed., chapter VII (Imp. & Dem.), page 263, lines 31-32,
and page 264, lines 1-2 (unnumbered).
21st ed., chapter VIII, same pages and lines.

Those who discern metaphysics and live it, will hold crime in check, support those letting go of old opinions, and maintain law and order, awaiting cheerfully the certainty, in science, of final justice.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1881. 3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 73, lines 8-11 (unnumbered).

6th ed., vol. 2, chapter I, page 27, lines 8-11 (unnumbered).

Those who discern Life scientifically will hold in check those who are letting go of old opinions, and help restrain the outlawry of mesmerism, and support the power of law, and point out the certainty of God's retributive justice.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 62, lines 29-32, and page 63, line 1 (unnumbered).

Those understanding Life scientifically
will hold in check those, letting go of old opinions, who
would hang an M.D., a mesmerist, or a medium, - thus
curbing the violence of old beliefs exercising retribu-
tive vengeance.

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter II (Imp. & Dem.), page 123, lines 5-9 (unnumbered).

In reality, the more closely error simulates truth and so-called matter resembles its essence, mortal mind, the more impotent error becomes as a belief. According to human belief, the lightning is fierce and the electric current swift, yet in Christian Science the flight of one and the blow of the other will become harmless. The more destructive matter becomes, the more its nothingness will appear, until matter reaches its mortal zenith in illusion and forever disappears. The nearer a false belief approaches truth without passing the boundary where, having been destroyed by divine Love, it ceases to be even an illusion, the riper it becomes for destruction. The more material the belief, the more obvious its error, until divine Spirit, supreme in its domain, dominates all matter, and man is found in the likeness of Spirit, his original being.

Dangerous
resemblances

NOTE

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

Chapter IV, page 97, lines 5-20.

In reality, the more closely error simulates truth, and so-called matter resembles its essence, mortal mind, the more impotent error becomes as a belief. According to human belief the lightning is fierce and the electric current swift, yet in Christian Science the flight of one and the blow of the other will become harmless. The more destructive matter becomes, the more its nothingness will appear, until it reaches its mortal zenith in illusion, and forever disappears. The nearer a false belief approaches truth, without passing the boundary where, having been destroyed by divine Love, it ceases to be an illusion, the riper it becomes for destruction. The more material the belief, the more obvious its error, until divine Spirit, supreme in its domain, dominates all matter, and man is found in the likeness of Spirit, his original being.

Dangerous
resemblances.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 1907 edition.
Chapter IV, page 97, lines 5-20.

In reality, the more closely error simulates truth, and so-called matter resembles its essence, mortal mind, the more impotent error becomes as a belief. According to human belief the lightning is fierce and the electric current swift, yet in Christian Science the flight of one and the blow of the other will become harmless. The more destructive matter becomes, the more its nothingness will appear, until it reaches its mortal zenith in illusion, and forever disappears. The nearer a false belief approaches truth, without passing the boundary where, having been destroyed by divine Love, it ceases to be an illusion, the riper it becomes for destruction. The more material the belief, the more obvious its error, until divine Spirit, supreme in its domain, dominates all matter, and man is found in the likeness of Spirit, his original Being.

Dangerous
resemblances.

NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter IV, page 97, lines 5-20.

In reality, the more closely error simulates truth, and so-called matter resembles its essence, mortal mind, the more impotent error becomes as a belief. According to human belief the lightning is fierce and the electric current swift, yet in Christian Science the flight of one and the blow of the other will become harmless. The more destructive matter becomes, the more its nothingness will appear, until it reaches its mortal zenith in illusion, and forever disappears. The nearer a false belief approaches truth, without passing the boundary where, having been corrected by divine Love, it ceases to be an illusion, the riper it becomes for destruction. The more material the belief, the more obvious its error, until Spirit, supreme in its domain, destroys all matter, and man is found in the likeness of Spirit, his heavenly Father.

Dangerous
resemblances.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter IV, page 97, lines 5-20.

In reality, the more closely error simulates Truth, and so-called matter resembles its essence, mortal mind, the more impotent error becomes as a belief. The Dangerous resemblances. lightning is fierce and the electric current swift, yet in Christian Science the flight of one and the blow of the other are harmless. The more ethereal matter becomes, the more its nothingness appears, until it reaches its mortal zenith in illusion, the source of all evil. The nearer a belief approaches Truth, without passing the boundary where it ceases to be an illusion, having been corrected by the understanding, the riper it becomes for destruction. The more material the belief, the more obvious it is, until Divine Science, supreme in its domain, destroys it, and man is found in the likeness of his heavenly Father.

NOTE

This version first appeared in the 87th edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 262, lines 24-32, and page 263, lines 1-6 (unnumbered).

The more closely error simulates Truth, and so-called matter resembles its essence, mortal mind, the more potent error becomes as an evil belief. The Dangerous resemblances. lightning is fierce and the electric current swift, yet how invisible is the flight of one and the blow of the other! The more ethereal matter becomes, the more destructive is it in belief, until it reaches its mortal zenith in mortal mind, the source of all evil. The nearer a belief approaches Truth, without passing the boundary where it ceases to be an illusion, having been corrected by the understanding, the more plausible and dangerous it becomes. The more material the belief, the more obnoxious it is, until Divine Science, supreme in its domain, destroys it, and man is found in the likeness of his heavenly Father.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 87th edition in 1894. Chapter VI, page 262, lines 24-32, and page 263, lines 1-6 (unnumbered).

The more closely error simulates Truth, and so-called matter resembles its essence (mortal mind), the more potent error becomes as an evil belief. The lightning is fierce and the electric despatch swift, yet how invisible is the flight of one and the blow of the other. The more ethereal matter becomes, the more destructive is it in belief, until it reaches its mortal ultimatum in mortal mind, the source of all evil. The nearer a belief approaches Truth, without passing the boundary where it ceases to be an illusion (though it has reached understanding), the more plausible and dangerous it becomes. The more material the belief, the more possible is mesmerism, until Divine Science, supreme in its domain, destroys it, and man is found in the likeness of Spirit.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 256, lines 10-23 (unnumbered).

21st ed., chapter VIII, same page and lines.

The nearer error simulates Truth, and what is termed matter approaches its essence, mortal mind, the more potent it becomes as an agent of evil. The lightning is fierce and the electric despatch swift. The more ethereal matter becomes, according to accepted theories, the more destructive it is, until it becomes mortal mind, which contains all that we name evil. The nearer a belief approaches Truth, without passing the boundary where it is no longer a belief, but understanding, the more plausible and dangerous it becomes. The more material a man is, the more mesmerism he possesses: but science destroys at length all materiality of mortal thought, and man is found the idea of Spirit.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 66, lines 24-32, and page 67, lines 1-5 (unnumbered). 6th ed., vol. 2, chapter I, page 20, lines 24-32, and page 21, lines 1-5 (unnumbered).

Elec-

tricity is the last boundary between personal sense and Soul, and although it stands at the threshold of Spirit, it cannot enter into it, but the nearer matter approaches mind the more potent it becomes, as an agent of either good or evil; the lightning is fierce, and the electric despatch is swift. Penal law will yet include mesmerism in its code of crimes and punish the wretch who makes a man sick, destroys the peace of his family, and who kills through mind instead of matter. The more ethereal matter becomes, according to accepted theories, the more powerful it is, e.g., the homoeopathic drug, steam, and electricity; possessing less and less materiality, matter passes at length into essences, and becomes a stronger force, step by step, until it becomes mortal mind that is capable of all that we name evil; but this mind is not Intelligence, but belief, not Truth, but error. And the nearer a belief approaches Truth without passing the boundary where it is no longer a belief, the more plausible and dangerous it becomes. Mesmerism attracts to matter, science attracts to Spirit, or God. The more material a mortal man is the more mesmerism he possesses; but the less material he is, the less mesmerism until science destroys all materiality and man is the idea of God. If brain is the organ of mind, to destroy this organ, would destroy mind, and in this case how can you distinguish between mind and matter? Mortal mind grows finer towards the core, and we name its exterior matter, and the interior mind,

in contradistinction to the Truth of being where the scale ascends in the opposite direction.

The generic name of matter is mortal mind; and this so-called mind is made up of beliefs, even the beliefs that say Intelligence, Life, sensation, Substance, good and evil are in and of matter, and are the body called man; that Spirit and matter commingle, and constitute mortal man, or sickness, sin, and death. Life is not organization, and Spirit takes no cognizance of matter. The so-called material man, together with every matter belief of a material world, must pass away before sorrow, sickness, sin, and death can disappear. The millennial glory cometh only as science reveals the Intelligence and Life that are God.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 52, lines 21-32, and page 53, lines 1-31 (unnumbered).

Electricity is the last boundary between personal sense and Soul, and although it stands at the threshold of Spirit it cannot enter into it, but the nearer matter approaches mind the more potent it becomes, to produce supposed good or evil; the lightning is fierce, and the electric telegram swift. The more ethereal matter becomes according to accepted theories, the more powerful it is; e.g., the homoeopathic drugs, steam, and electricity, until possessing less and less materiality, it passes into essence, and is admitted mortal mind; not Intelligence, but belief, not Truth, but error. But the nearer belief approaches Truth without passing the boundary, where it is no longer belief, but understanding, the more plausible and dangerous is the error. Mesmerism attracts man to matter, science attracts to Principle, therefore to Spirit, or God. The more material man is, the more mesmerism he possesses; but the more spiritual, the less mesmerism and the more science, and the higher his demonstration of Truth. In reality brains and matter are one; but we call them mind and matter; but if the brain be the organ of mind, and to destroy this organ, destroys mortal mind, how can you distinguish between them? What we call mind and matter-man is mind only, but this mortal mind grows finer towards the core, and we name its exterior matter, and the interior mind, in contradistinction to the Truth of being that reveals all Intelligence outside of matter.

The generic name of matter is mind; its different

species are the beliefs that say Intelligence, Life, sensation, Substance, good and evil are matter, and the body called man; also, that Spirit and matter commingle, and form mortal man, on the foundation of sickness, sin, and death; this theory is not the Truth of being, but its opposite, viz., error. Life is not organization, and Intelligence takes no cognizance of matter, these are God, Spirit, and to Spirit there is only Principle and idea. The so-called man of matter together with every material belief of a material world, must pass away before sorrow, sickness, sin, and death can disappear. The millennial glory cometh only as science reveals Intelligence and Life outside of matter. Alas! that man should take a material sword to slay error when the two-edged sword of Truth destroys it so much more effectually.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 112, lines 31-32, page 113, lines 1-32, and page 114, lines 1-11 (unnumbered).

The broadest facts array the most falsities against themselves, for they bring error from under cover. It requires courage to utter truth; for the higher Truth lifts her voice, the louder will error scream, until its inarticulate sound is forever silenced in oblivion.

NOTE

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

Chapter IV, page 97, lines 21-25.

The broadest facts array the most falsities against themselves, for they bring error out from under cover. It requires courage to utter Truth; for the higher Truth lifts her voice, the louder will error scream, until its inarticulate sound is forever silenced, smothered in oblivion.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 263, lines 7-12 (unnumbered).

The broadest fact arrays the most falsities against itself, for it brings error out from under cover. It requires courage to utter Truth; for the higher Truth lifts her voice, the louder will error scream, until its inarticulate sound is forever silenced, smothered in oblivion.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 277, lines 28-32 (unnumbered).

21st ed., chapter VIII, same page and lines.

But

the largest fact arrays the most falsities against it, and brings lies from under cover. The higher Truth utters her voice the louder error tries to be heard above her, until error's uncertain sound is forever silenced.

When the science of being's purity again confronts the impurity of sense, and Truth lifts her voice above all error, the blows fall liberally on science;

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 86, lines 2-6, and page 95, lines 9-11 (unnumbered). 6th ed., vol. 2, chapter I, page 40, lines 2-6, and page 49, lines 9-11 (unnumbered).

The Truth

that is weightiest in the scale of progress brings out the more intense and multiplied lies concerning it; the louder Truth speaks, the higher will error lift its voice to be heard above it, until the final conquest on the side of Truth.

When the science of being in its purity, confronts the impurity of sense, and humanitarianism lifts its voice above sectarianism, the blows will fall liberally on science,

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 76, lines 13-18, and page 85. lines 5-7 (unnumbered).

The higher you rise
in the scale of Truth, the more intense and multiplied
are the lies concerning you; the louder God speaks, the
higher the devil lifts its voice to be heard above Him;
the more Truth you bring, the more error is stirred by
it, until the final conquest on the side of right.

When the science of being's purity, confronts the
impurity of sense, and humanitarianism lifts a voice
above sectarianism, blows will fall liberally on science,

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter II (Imp. & Dem.), page 136, line 32, and page
137, lines 1-4, and page 145, lines 16-18 (unnumbered).

"He uttered His voice, the earth melted." This Scripture indicates that all matter will disappear before the supremacy of Spirit.

NOTE

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

Chapter IV, page 97, lines 26-28.

"He uttered His voice; the earth melted." This Scripture indicates that all falsity, or matter, will disappear before the supremacy of Spirit.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 263, lines 13-15 (unnumbered).

"He uttered His voice, the earth melted." This Scripture indicates that all falsity, termed matter, will disappear before the supremacy of Spirit.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 278, lines 1-3 (unnumbered).

21st ed., chapter VIII, same page and lines.

"He

uttered His voice, the earth melted."

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 86, lines
6-7 (unnumbered).
6th ed., vol. 2, chapter I, page 40, lines 6-7 (unnumbered).

Christianity is again demonstrating the Life that is
Truth, and the Truth that is Life, by the apos-
tolic work of casting out error and healing the Christianity
sick. Earth has no repayment for the persecutions which still rejected
attend a new step in Christianity; but the spiritual recom-
pense of the persecuted is assured in the elevation of ex-
istence above mortal discord and in the gift of divine Love.

NOTE

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

Chapter IV, page 97, lines 29-32, and page 98, lines 1-3.

Christianity is again demonstrating the Life that is Truth, and the Truth that is Life, by the apostolic work of casting out error and healing the sick. Earth has no repayment for the persecutions which attend a new step in Christianity; but the spiritual recompense of the persecuted is assured in the elevation of existence above mortal discord, and in the gift of divine Love. Christianity still rejected.

NOTE

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

Chapter IV, page 97, lines 29-32, and page 98, lines 1-4.

Christianity is again demonstrating the Life that is Truth, and the Truth that is Life, by the apostolic work of casting out error and healing the sick. Earth has no repayment for the persecutions which attend a new step in Christianity; but the spiritual recompense of the persecuted is assured in the elevation of existence above mortal discord, and in the gift of Love. Christianity still rejected.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter IV, page 97, lines 29-32, and page 98, lines 1-4.

Christianity is again demonstrating the Life that is Truth, and the Truth that is Life, by the apostolic work of casting out error and healing the sick.

Earth has no repayment for the persecutions which attend a new step in Christianity; but their spiritual recompense is assured in the elevation of existence above mortal discord, and the gift of immortal harmony to Being.

Christianity
still rejected.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 263, lines 16-23 (unnumbered).

Neither creed, rite, nor mystery entered into his methods. Through Mind alone he triumphed over sickness, sin, and death. By this power he opened the prison doors to the captive, unchained the fetters of belief that imprisoned mind in matter, and gave to immortal being its full scope and recompense.

Then shall Christianity again demonstrate the Life that is Truth, and the Truth that is Life, by the apostolic work of casting out error and healing the sick. Earth has no reward for the persecution that attends a new step in Christianity; but its spiritual recompense is sure, lifting Life above mortal discord, and giving immortal harmony to 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 VII (Imp. & Dem), page 262, lines 20-25, and page 271, lines 29-32, and page 272, lines 1-3 (unnumbered). 21st ed., chapter VIII, same pages and lines.

ALSO NOTE

The first paragraph given here does not exist in any edition beginning with the 50th in 1891. It is included here with this paragraph #112 because it contains some similar statements. In the 16-48th editions the first paragraph (Neither creed, rite, nor mystery...) served as a 'bridge' paragraph which followed several pages of material that eventually became part of Science, Theology, Medicine, and other parts of CS vs Spiritualism.

It is also evident that part of the paragraph in question also seems to be similar to parts of paragraph #226 from the chapter Christian Science Practice. However it is not coupled with that paragraph for comparison since this early chapter Imposition and Demonstration did not serve as the early repository for material that later was found in that chapter. Equally, Christian Science Practice did exist in a different form in the 16-48th editions under the name of Healing and Teaching (a combined chapter which later became C.S. Practice and Teaching C.S.).

But neither a creed nor a rite entered into this statement of his church and of himself, and mediumship was plainly excluded. To be Christlike we must triumph over sickness, sin, and death, and open the prison doors to the captive; in other words, break the fetters of belief, that would imprison mind in matter, and give to being full scope and recompense.

Then shall Christianity again demonstrate, in part, the Life that is Truth and the Truth that is Life, and result, as in the time of the apostles, in healing the sick and casting out error. Earth has no recompense for the persecutions that attend this higher understanding of God, but its recompense is sure, for it lifts our earthly life above mortal discord, and gives it immortal harmony.

Jesus taught his students Christian science, and they reached the demonstration thereof in healing only as they followed implicitly its divine rules. It was of no importance to him whether his self-abnegation and faithfulness met their reward in the present or future; he knew their recompense was sure. There must be a going out of the so-called material appetites, pursuits, and joys, and the spiritual be taking their place to demonstrate the science of Christian healing, whereby we gain the impersonal sense of Omnipotence.

NOTE

This version first appeared in the 3rd edition in 1881

and it remained unchanged until the 16th edition in 1886.
3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 72, lines
4-10, and page 81, lines 9-16, and page 86, lines 8-17
(unnumbered).

6th ed., vol. 2, chapter I, page 26, lines 4-10, and page
35, lines 9-16, and page 40, lines 8-17 (unnumbered).

but there was neither a creed nor a rite named in it, and mediumship plainly denied.

To be Christ-like, is to triumph over sickness, sin and death, to open the prison doors to the captive, break the fetters of personal sense, and give to being full scope and recompense.

and be able to demonstrate in part that this Life of Truth, and Truth of Life, heals the sick, casts out error, raises the dead, and triumphs over the grave, as our Master taught. But earth hath no recompense for such a Life, personal sense can neither give nor receive it; but the understanding of God that lifts being above mortal discord and gives it immortal harmony, is its own recompense.

Jesus taught his students Christian science, but they never quite understood him and reached its demonstration, or rose toward it, only as they followed implicitly his directions. It was of no importance however whether his self-abnegation and faithfulness were rewarded in the present or future, since their recompense was sure. There must be a going out of personal sense, and coming in of the spiritual, to demonstrate the science of being and give the impersonal sense of Omnipotence whereby man is controlled.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 61, lines 6-11, and page 71, lines

that is,
to break the fetters of personal sense, and give to being
full scope and recompense.

and be able to give
the demonstration of healing the sick, casting out error,
raising the dead, and triumphing over the grave, that
our blessed Master gave for our example. But earth
hath no recompense for such a life; personal sense can
neither give nor receive this reward; the understanding
of God is its only recompense that lifts being above
mortal discord and gives it immortal harmony.

Jesus taught his students the science he understood,
but they never reached his demonstration, and rose
toward it only as they followed implicitly his directions.
It is of little importance whether self-abnegation and
faithfulness are rewarded in the present or future; their
recompense is sure. There must be a going out of per-
sonal sense, and coming in of the spiritual, to understand
the science of being, and to give a higher sense of Om-
nipotence whereby to control man and matter.

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter II (Imp. & Dem.), page 121, lines 15-17, and page
132, lines 1-8, and page 137, lines 5-13 (unnumbered).

The prophet of to-day beholds in the mental horizon the signs of these times, the reappearance of the Christianity which heals the sick and destroys error, Spiritual fore- and no other sign shall be given. Body can- shadowings not be saved except through Mind. The Science of Christianity is misinterpreted by a material age, for it is the healing influence of Spirit (not spirits) which the material senses cannot comprehend, - which can only be spiritually discerned. Creeds, doctrines, and human hypotheses do not express Christian Science; much less can they demonstrate it.

NOTE

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

Chapter IV, page 98, lines 4-14.

The prophet of to-day beholds in the mental horizon the signs of these times, the reappearance of the Christianity which heals the sick and destroys error, Spiritual fore-shadowing. and no other sign shall be given. Body cannot be saved, except through Mind. The Science of Christianity is misinterpreted by a material age; for it is that healing influence of Spirit (not spirits) which the material senses cannot comprehend, - which can only be spiritually discerned. Creeds, doctrines, and human hypotheses do not express it, much less can they demonstrate it.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter IV, page 98, lines 5-15.

The prophet of to-day beholds in the mental horizon the signs of these times, the reappearance of the Christianity which heals the sick and destroys error, "and no other sign shall be given."

Timely signs.

Body cannot be saved, except through Mind. Christianity is misinterpreted by this material age; for it is the healing influence of Spirit (not spirits) which the material senses cannot comprehend, and which can only be spiritually discerned. Creeds and doctrines and beliefs do not express it, much less can they demonstrate it.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 263, lines 24-32, and page 264, lines 1-2 (unnumbered).

The prophet of to-day beholds, in the mental horizon, the signs of these times, the approaching Christianity that heals the sick and destroys error; "and no other sign shall be given." This Christianity is misinterpreted by this material age; for it is the healing influence of Divine Spirit, which the material senses cannot comprehend, and it must be spiritually discerned. Creeds, doctrines, and beliefs do not express it, much less can they demonstrate it.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 265, lines 9-17 (unnumbered).

21st ed., chapter VIII, same page and lines.

The prophet of to-day beholds in the mental horizon the signs of these times, even the approaching Christianity that heals the sick and destroys error, "And no other sign shall be given." But Christianity is a phenomenon misinterpreted by the material age in which it appears. It is the healing influences of Spirit that the material senses cannot comprehend. It must be understood and spiritually discerned. Creeds, doctrines, and beliefs do not express it, much less can they demonstrate its Divine power to heal and save.

NOTE

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

3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 74, lines 19-28 (unnumbered).

6th ed., vol. 2, chapter I, page 28, lines 19-28 (unnumbered).

The prophet of to-day beholds in the spiritual horizon the bow of promise, even the demonstration of Christianity that our Master gave as our example and which is again required, and "no other sign shall be given." But Christianity brings with it a phenomenon that is misinterpreted by the material age in which it appears, a phenomenon of Soul that personal sense cannot comprehend, and which, when spiritually discerned will destroy sickness, sin and death; creeds, doctrines and beliefs do not express it, much less can they demonstrate it; we must understand God to demonstrate Truth. Jesus of Nazareth, the fittest teacher of mankind, possessed this understanding; but the scorning Rabbi, the rival Pharisee, Gethsemane and the cross would have devoured him.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 65, lines 4-18 (unnumbered).

The prophet of to-day beholds in the spiritual horizon the bow of promise; the demonstration of Christianity that our Master gave, is again required, and no other "sign shall be given you." Christianity brings with it a phenomenon that will be misinterpreted by the material age in which it appears, because it is the phenomenon of Soul, and not matter, that personal sense cannot comprehend, but when spiritually discerned will be found to destroy sickness, sin and death. Creeds, doctrines and beliefs do not express it, much less can they demonstrate it; we must understand God to demonstrate Truth. Jesus of Nazareth, the fittest teacher of mankind, possessed this understanding; but the scorning Rabbi, the rival Pharisee, Gethsemane and the cross were ready to devour him.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 125, lines 20-32, and page 126, lines 1-2 (unnumbered).

Beyond the frail premises of human beliefs, above the loosening grasp of creeds, the demonstration of Christian Mind-healing stands a revealed and practical Revelation of Science Science. It is imperious throughout all ages as Christ's revelation of Truth, of Life, and of Love, which remains inviolate for every man to understand and to practise.

NOTE

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

Chapter IV, page 98, lines 15-21.

Beyond the frail premises of human beliefs, - above
the loosening grasp of creeds, - the demonstration of
Christian Mind-healing stands a revealed and
Revelation of Science. practical Science. It is imperious through-
out all ages, as Christ's revelation of Truth, of Life,
and of Love, which remains inviolate for every man to
understand and practise.

NOTE

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

Chapter IV, page 98, lines 16-22.

Beyond the frail premises of human hypotheses, above
the loosening grasp of creeds, the demonstration of
Christian Mind-healing stands a revealed and
Elevation. practical Science. It is imperious through-
out all ages, as Christ's revelation of Truth and Love
which remains inviolate for every man to understand
and practise.

NOTE

This version first appeared in the 179th edition in 1900
and it remained unchanged until the 226th edition in 1902.
Chapter VI, page 264, lines 3-9 (unnumbered).

Beyond the frail premises of Spiritualism, above the grasp of creeds, the divine demonstration of Mind-healing stands as a revealed and practical reality, Elevation. imperious throughout all ages, - a system of Truth and Love, for every man to understand and practise.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 179th edition in 1900. Chapter VI, page 264, lines 3-8 (unnumbered).

Beyond

the false premise of mediumship, above the grasp of creeds, the divine demonstration of Mind-healing stands as a revealed and practical reality, imperative throughout all ages - a method for every man to understand and practise.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 288, lines 1-6 (unnumbered).

21st ed., chapter VIII, same page and lines.

That which accomplishes a sinister purpose that harms our neighbors, or that creeds need to pardon, is unknown in the realm of Life, Truth, and Love; and there is no other realm of the real.

neither mediumship nor doctrines, but science, must declare its meaning to man.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., chapter VII (Imp. & Dem.), page 47, lines 5-8, and page 94, lines 5-6 (unnumbered), vol. II. 6th ed., chapter I, vol. II, page 1, lines 5-8, and page 48, lines 5-6 (unnumbered).

Metaphysics establish the opposite of matter, and furnish the evidence, that all is mind. To classify the generic word Mind we denominate the unerring, supreme and infinite the immortal Mind, or God; and the erring, we term mortal mind, or belief. In the realm of immortal Mind, understanding is enthroned, personal sense is unknown, and the origin and specific character of all phenomena determined by science, and governed by eternal harmony. That which accomplishes a sinister purpose, that can harm our neighbor, or that creeds need to pardon, are unknown in the realm of Truth, and there is no other realm; immortality is the only actual state of being, for harmony is the real of Soul, and discord the unreal of sense.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 6, lines 7-20 (unnumbered).

Whatever can work discord,
accomplish a sinister purpose, or harm our neighbor, is
not science or the phenomenon of Truth, but the mani-
festation of some belief and error. What are termed
spiritual manifestations, as progress compels the change,
will be found not mediumship, but openly defined, and
when confined within the limits of harmony and it be
found impossible to do evil by means of them, it will be
time to consider them demonstrations of science, but not
until then. These manifestations at present are the
result of tricks or belief, proceeding from the so-called
mind of man, and not the mind of God, from the mind
of body and not the mind of Soul, from person and not
Principle, from belief and not understanding; yea,
from matter and not Spirit.

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter II (Imp. & Dem.), page 64, lines 9-23 (unnumbered).

For centuries - yea, always - natural science has not been considered a part of any religion, Christianity not excepted. Even now multitudes consider that Science as foreign to all religion which they call science has no proper connection with faith and piety. Mystery does not enshroud Christ's teachings, and they are not theoretical and fragmentary, but practical and complete; and being practical and complete, they are not deprived of their essential vitality.

NOTE

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

Chapter IV, page 98, lines 22-30.

For centuries - yea, always - natural science has been considered no part of any religion, Christianity not excepted. Even now multitudes consider Science as foreign to all religion. that what they call science has no proper connection with faith and piety. Mystery does not enshroud Christ's teachings, and they are not theoretical and fragmentary, but practical and complete; and thus they are not deprived of their essential vitality.

NOTE

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

Chapter IV, page 98, lines 23-31.

For centuries - yea, always - natural science has been considered no part of any religion, Christianity not excepted. Even now multitudes consider Science as foreign to all religion. that what they call science has no proper connection with faith and piety. Mystery enshrouds the popular systems of religion. Religion is made theoretical and fragmentary, rather than practical and complete; and so it is deprived of its essential vitality.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter IV, page 98, lines 23-31.

For centuries - yea, always - natural science has been considered no part of any religion, Christianity not excepted. Even now multitudes consider Science as foreign to all religion. that what they call science has no proper connection with faith and piety. Mystery enshrouds the popular systems of religion. Religion is made theoretical and fragmentary, rather than practical and complete, and so is deprived of its essential vitality.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 264, lines 9-17 (unnumbered).

Science, as connected with Christianity, is an obsolete word. Mystery enshrouds religion, which is made a theory, rather than a practice.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 289, lines 4-6 (unnumbered).

21st ed., chapter VIII, same page and lines.

have little inspiration
to nerve Christian effort.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 95, lines
7-8 (unnumbered).
6th ed., vol. 2, chapter I, page 49, lines 7-8 (unnumbered).

ALSO NOTE

In this early version this paragraph did not exist in any
form other than this slight reference to what was later
termed 'practice' and was here called 'Christian effort'.
These two lines formed the last phrase in the 3rd edition
version of the 70th paragraph in chapter II (final edition),
Atonement and Eucharist, following the command to "heal the
sick."

But the vengeance with which doctrines and beliefs pursue Truth, has not ceased at this period.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 85, lines 3-4 (unnumbered).

We see some amelioration of the stake and gibbet in this age, but the vengeance with which doctrines and beliefs pursue Truth, has not ceased in this century.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 145, lines 12-15 (unnumbered).

The way through which immortality and life are learned is not ecclesiastical but Christian, not human but divine, not physical but metaphysical, not material but scientifically spiritual. Human philosophy, ethics, and superstition afford no demonstrable divine Principle

by which mortals can escape from sin; yet

Key to the
kingdom

to escape from sin, is what the Bible demands. "Work out your own salvation with fear and trembling," says the apostle, and he straightway adds: "for it is God which worketh in you both to will and to do of His good pleasure" (Philippians ii.12,13). Truth has furnished the key to the kingdom, and with this key Christian Science has opened the door of the human understanding.

None may pick the lock nor enter by some other door.

The ordinary teachings are material and not spiritual.

Christian Science teaches only that which is spiritual and divine, and not human. Christian Science is unerring and Divine; the human sense of things errs because it is human.

NOTE

This version first appeared in the 1910 edition and it remained unchanged thereafter.

Chapter IV, page 98, lines 31-32, and page 99, lines 1-17.

The way through which immortality and life are learned is not ecclesiastical but Christian, not human but divine, not physical but metaphysical, not material but scientifically spiritual. Human philosophy, ethics, and superstition afford no demonstrable divine Principle by which mortals can escape from sin; yet Key to the kingdom to escape from sin, is what the Bible demands. "Work out your own salvation with fear and trembling," says the apostle, and he straightway adds: "for it is God which worketh in you both to will and to do of His good pleasure" (Philippians ii.12,13). Truth has furnished the key to the kingdom, and with this key Christian Science has opened the door of the human understanding. None may pick the lock nor enter by some other door.

NOTE

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

Chapter IV, page 98, lines 31-32, and page 99, lines 1-12.

The way through which immortality and life are learned is not ecclesiastical, but Christian; not human, but divine; not physical, but metaphysical; not material, but scientifically spiritual. Human philosophy, ethics, and superstition afford no demonstrable divine Principle whereby mortals can escape from sin; yet this is what the Bible demands. "Work out your own salvation with fear and trembling," says the apostle; yet he straightway adds: "for it is God which worketh in you both to will and to do of His good pleasure" (Philippians ii.12,13). Truth has furnished the key to the kingdom, and with this key Christian Science has opened the door of the human understanding. None may pick the lock or enter by some other door.

Key to the
kingdom.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 1907 edition. Chapter IV, page 98, line 32, and page 99, lines 1-13.

The way through which immortality and life are learned is not ecclesiastical, but Christian; not human, but divine; not physical, but metaphysical; not material, but scientifically spiritual. Human philosophy, ethics, and ecclesiasticism afford no demonstrable divine Principle whereby mortals can escape from sin; yet this is what the Bible demands. "Work out your own salvation with fear and trembling," says the apostle; yet he straightway adds: "for it is God which worketh in you both to will and to do of his good pleasure" (Philippians ii.12,13). Truth has furnished the key to the kingdom, and with this key Christian Science has opened the door of the human understanding. None may pick the lock or enter by some other door.

Key to the
kingdom.

NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter IV, page 98, line 32, and page 99, lines 1-13.

The way through which immortality and life are learned is not ecclesiastical, but Christian; not human, but divine; not physical, but metaphysical; not material, but scientifically spiritual. Human philosophy, ethics, and ecclesiasticism afford no demonstrable principle whereby mortals can escape from sin; yet this is what the Bible demands. "Work out your own salvation with fear and trembling," says the apostle; yet he straightway adds: "for it is God which worketh in you both to will and to do of his good pleasure" (Philippians ii.12,13). Truth has furnished the key to the kingdom, and with this key Christian Science has opened the door of the human understanding. None may pick the lock or enter by some other door.

Key to the
kingdom.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter IV, page 98, line 32, and page 99, lines 1-13.

The way through which Immortality and Life are
learned is not ecclesiastical, but Christian, not human
but divine, not physical, but metaphysical, not
Keys of
Heaven. material, but Scientifically spiritual. Human
philosophy, doctrines, ethics, and ecclesiasticism afford
no demonstrable principle, whereby mortals can escape
from sin; yet this is what the Bible demands. "Work
out your own salvation with fear and trembling,"
says the apostle; yet he straightway adds: "for it is
God who worketh in you, both to will and to do of His
good pleasure" (Philippians, ii.12,13). Truth has
furnished the key to the kingdom, and with this key
Christian Science has opened the door of the human
understanding. None may pick the lock, or enter by
some other door.

NOTE

This version first appeared in the 83rd edition in 1894
and it remained unchanged until the 226th edition in 1902.
Chapter VI, page 264, lines 18-32 (unnumbered).

The way through which Immortality and Life are
learned is not ecclesiastical, but Christian, not human,
but divine, not physical, but metaphysical, not
Keys of
Heaven. material, but Scientifically spiritual. Human
philosophy, doctrines, ethics, and ecclesiasticism afford
no demonstrable principle, whereby mortals can escape
from sin; yet this is what the Bible demands. "Work
out your own salvation with fear and trembling,"
says the apostle; yet he straightway adds: "for it is
God who worketh in you, both to will and to do of His
good pleasure" (Philippians, ii.12,13). Jesus has
furnished the key to the kingdom, and with this key
Christian Science has opened the door of the human
understanding. None may pick the lock, or enter by
some other door.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 83rd edition in 1894.
Chapter VI, page 264, lines 18-32 (unnumbered).

The medium through which Immortality and Life are learned is not human but divine, not physical but metaphysical, not material but spiritual.

Human philosophy, doctrines, ethics, and theories afford no demonstrable Principle, whereby man can work out his own salvation; yet this is what the Bible demands. Jesus has furnished this key to the kingdom, and the treasury of Truth is closed to all other keys. None may pick the lock, or enter by some other door.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 290, lines 13-21 (unnumbered).

21st ed., chapter VIII, same page and lines.

May the age soon learn that the only medium through which immortality and Life is learned profitably and permanently is metaphysics, not physics. Human opinions, doctrines, and beliefs afford no demonstrable principle whereby man can work out his own salvation, and understand God, the divine Principle thereof. Jesus' teachings and demonstrations furnish the only key to the kingdom, but we must drink of his cup, partake of his sorrows, and be baptized into his purity before we rise to the higher proofs of the divine Principle of scientific being.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 95, lines 18-27 (unnumbered).

6th ed., vol. 2, chapter I, page 49, lines 18-27 (unnumbered).

The only medium through which we can learn man's being, is science; opinions, doctrines and beliefs afford no demonstrable Principle whereby to reach it, or to enable man to work out his own salvation; the Principle of man alone can do this. But is there not a smoother and broader path to harmony, or heaven; cannot Christianity be coupled with worldly peace and prosperity?

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 85, lines 19-25 (unnumbered).

The highest stand-point of being, is its science, but opinions, doctrines and beliefs afford no demonstrable Principle to reach it, and enable man to work out his own salvation; 't is Truth, the Principle of man that does this. But is there not a smoother and broader path to harmony or heaven; and cannot Christianity be coupled with worldly peace and prosperity?

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 145, lines 31-32, and page 146, lines 1-5 (unnumbered).

Those individuals, who adopt theosophy, spiritualism, or hypnotism, may possess natures above some others who eschew their false beliefs. Therefore my contest is not with the individual, but with the false system. I love mankind, and shall continue to labor and to endure.

NOTE

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

Chapter IV, page 99, lines 18-22.

Those individuals who adopt theosophy, spiritualism, or hypnotism, may possess natures above some others who eschew them. Therefore my contest is not with the individual, but with the false system. I have loved mankind - and because thereof, continue to labor and endure.

NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter IV, page 99, lines 14-19.

Credulity, misguided faith, jugglery, fraud, are the foundations of mediumship. That all things are possible to Truth, is a scientific statement. That nothing is possible to error, ought to be equally apparent.

Our only resignation at the rise of a new ism, or a new disease, is the hope that another stir in the waters of belief will help to expose their muddy undercurrents.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 240, lines 29-32, and page 242, lines 24-26 (unnumbered). 21st ed., chapter VIII, same pages and lines.

Credulity, misguided faith, jugglery, or fraud are the foundations of what is termed mediumship. That all things are possible to Truth is a scientific statement; that nothing is possible to error ought to be equally apparent.

Our only resignation to a new ism or a new disease is the hope that another stir in the waters of belief will help to show their muddy foundations.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 52, lines 27-31, and page 54, lines 19-21 (unnumbered). 6th ed., vol. 2, chapter I, page 6, lines 27-31, and page 8, lines 19-21 (unnumbered).

That all things are possible to Truth, is a scientific position; and that nothing is possible to error, ought to be equally apparent. Secretiveness, jugglery, superstition and fraud are the vapid mistakes and false foundations of what is termed mediumship.

Whatsoever is false is proved an error; the impossibility for mediumship to be science, and governed by Truth, is proved by the falsehoods it utters. Our only resignation to a new 'ism, or to some new disease, is the hope that another stir in the waters of belief will help to show their muddy foundations.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 12, lines 15-19, and page 14, lines 16-21 (unnumbered).

That all things are possible to Truth, is a scientific position; and that all error is possible to belief, is equally apparent. Secretiveness, jugglery, credulity, superstition and belief, are the foundations of what is termed mediumship.

Whatsoever utters falsehood is error, therefore, the impossibility for mediumship to be science, and governed by Truth. Our only resignation to a new 'ism or some new disease, is the hope that another stir made in the waters of belief will help to show their muddy foundation.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 70, lines 11-15, and page 72, lines 22-26 (unnumbered).

The calm, strong currents of true spirituality, the manifestations of which are health, purity, and self-immolation, must deepen human experience, until the beliefs of material existence are seen to be a bald imposition, and sin, disease, and death give everlasting place to the scientific demonstration of divine Spirit and to God's spiritual, perfect man.

NOTE

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

Chapter IV, page 99, lines 18-29.

The calm, strong currents of true spirituality, the manifestations whereof are health, purity, and self-immolation, must deepen human experience, until the beliefs of material existence are seen to be a bald imposition, and sin, disease, and death give everlasting place to the scientific demonstration of divine Spirit, and God's spiritual, perfect man.

NOTE

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

Chapter IV, page 99, lines 20-26.

The calm, strong currents of true spirituality, the manifestations whereof are health, purity, and self-immolation, must deepen human experience, until the beliefs of material existence are seen to be a bald imposition, and sin, disease, and death give everlasting place to the scientific demonstration of Spirit, - God's spiritual, perfect man.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter IV, page 99, lines 14-20.

The calm, strong currents of true spirituality, the manifestations whereof are harmony, purity, and self-immolation, must deepen human experience, until the beliefs of material life are seen to be a bald imposition, and materiality gives everlasting place to the Scientific demonstration of Spirit.

NOTE

This version first appeared in the 58th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VI, page 265, lines 1-6 (unnumbered).

The calm, strong currents of true spirituality, the manifestations whereof are harmony, purity, and affection, must deepen human experience, until the beliefs of material life are seen to be a bald imposition, and materiality gives everlasting place to the Scientific demonstration of Spirit.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 58th edition in 1891. Chapter VI, page 265, lines 1-6 (unnumbered).

Jesus and his students gave the divine demonstration of Mind-healing. The malpractice or misinterpretation of Christian Mind-healing, in sickness or sin, is imposition.

Imposition is mental quackery, a mistaken mind-cure of some sort, a patent medicine, or a patent error of mortal mind. Using the letter of healing, but omitting the Spirit, is by no means the Science of Mind-healing, which is seen in a gradual outgrowing of the pleasures and pains of personal sense. The calm, strong currents of harmony, purity, and love must channel human experience, until the belief of material life is seen to be a bald imposition, and a result of helpless fear; and materiality gives everlasting place to the demonstration of Christian Science.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter VII (Imp. & Dem.), page 287, lines 25-27, and page 290, lines 28-32, and page 291, lines 1-6 (unnumbered). 21st ed., chapter VIII, same pages and lines.

imposition and malice will smite their destroyer in the present as in the past.

The imposition of mental quackery in repeating the letter and omitting the Spirit is by no means science, seen in the gradual going out of the pleasures and pains of personal sense, and harmony, purity, and Love coming in to our experiences, until the beliefs of life in matter yield to the consciousness that Life is Spirit, and Spirit is God, the divine Principle of the demonstration of metaphysics.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. 3rd ed., vol. 2, chapter VII (Imp. & Dem.), page 95, lines 11-13 and lines 31-32, and page 96, lines 1-6 (unnumbered). 6th ed., vol. 2, chapter I, page 49, lines 11-13 and lines 31-32, and page 50, lines 1-6 (unnumbered).

and imposition and malice will smite their destroyer. Doctors of physics will naturally trample on Metaphysical Science, that heals the sick without drugs, and must ultimately destroy sickness - because their occupation will be gone. But shall we serve the old masters because Truth has enemies when it disturbs the tranquility of error?

By this change we do not mean death, or a sudden ecstasy; but the gradual perishing of the things of sense, earthly desires, pleasures or pains, and the coming in of harmony, purity, and immortality. The demands of personal sense should grow less, the appetite become more simple, pride, malice and sin yield to meekness, mercy and Love, until the belief of Life in matter finally yields to the consciousness that Life is Spirit, and that Spirit is God. All good thoughts and deeds are science, proceeding not from a doctrinal basis, but from Soul subduing sin, and revealing all harmony, righteousness and blessedness in God and not man.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter I, page 85, lines 9-14 and lines 28-32, and page 86, lines 1-8 (unnumbered).

its true followers will be traduced and persecuted, and imposition and malice will smite their destroyer. Doctors in general will trample on it, insomuch as it heals the sick without drugs, and must ultimately destroy sickness, when their "occupation will be gone." But shall we serve the old masters because Truth has enemies, and disturbs the tranquility of error?

By this we do not mean death, nor a sudden ecstasy; but the gradual fading out of material things, of earthly desires, possessions and pleasures, and the coming in of purity, Truth and immortality. The demands of personal sense will grow less, the appetite become simple, pride, malice and all sin yield to meekness, mercy and Love, until finally the belief of Life in matter yields to the consciousness that Life is Spirit, and Spirit, God. All good thoughts and deeds are science that proceeds not from a doctrinal basis, but is soul subduing sin, personal belief, personal pleasure, or pain; and revealing all harmony, righteousness and blessedness in our God-being.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter II (Imp. & Dem.), page 145, lines 19-25, and page 146, lines 8-20 (unnumbered).

