

Chapter 5

Animal Magnetism Unmasked

Para 5-0/5-32

CHAPTER V

ANIMAL MAGNETISM UNMASKED

For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man. - JESUS.

NOTE

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

Chapter V, page 100, lines unnumbered before first paragraph.

The entire quotation is in italics except for the name of JESUS. The difference in the 1910 version from the earlier 1907 - 1909 version is entirely in the chapter title.

CHAPTER V

ANIMAL MAGNETISM

For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man. - JESUS.

NOTE

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

The quotation by Jesus is entirely in italics except for the name JESUS.

Chapter V, page 100, lines unnumbered before first paragraph.

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CHAPTER V.

ANIMAL MAGNETISM.

For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man. - JESUS.

NOTE

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

Chapter V, page 100, lines unnumbered before first paragraph.

CHAPTER VIII.

ANIMAL MAGNETISM.

FOR out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are the things which defile a man. - JESUS.

NOTE

This version first appeared in the 107th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter VIII, page 280, lines unnumbered before first paragraph. The two words - the things - are in italics.

CHAPTER VIII.

ANIMAL MAGNETISM.

AND have no fellowship with the unfruitful works of darkness, but rather reprove them. - PAUL.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 107th edition in 1896. No italics at all in this version.

CHAPTER VI.

ANIMAL MAGNETISM.

AND the dragon was enraged at the woman, and went away to make war with the rest of her offspring, who keep the commandment of God and maintain the testimony of Jesus. - APOCALYPSE.

HE has sounded forth the trumpet that shall never call retreat;
He is sifting out the hearts of men before His judgment-seat;
Oh be swift my Soul to answer Him, be jubilant my feet.

JULIA WARD HOWE.

IF the light that is in thee be darkness, how great is that darkness.

JESUS.

CHAPTER VI.

WAYSIDE HINTS.

THE broadening flood swells slowly out, o'er cattle-dotted plains;
The stream is strong and turbulent, and dark with heavy rains;
The laborer looks up to see our shallop speed away.
When shall the sandy bar be crossed, when shall we find the bay?

R. GARNETT.

THEY shall ask the way to Zion, with their faces thitherward.

JEREMIAH.

NOTE

This version first appeared in the 21st edition in 1886
and it remained unchanged until the 50th edition in 1891.

CHAPTER VI.

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CHAPTER VI.

[(Supplementary.)]

WAYSIDE HINTS.

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R. GARNETT.

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JEREMIAH.

NOTE

This version first appeared in the 16th edition in 1886

and it remained unchanged until the 21st edition in 1886.

We note that both chapters are numbered VI - both ANIMAL MAGNETISM and WAYSIDE HINTS (a supplementary chapter which ceased to appear in the textbook beginning with the 50th edition in 1891). Because both chapters have the same number and WAYSIDE HINTS is called a Supplementary chapter, it is listed here along with ANIMAL MAGNETISM.

Chapter VI, ANIMAL MAGNETISM, page 210, lines unnumbered before first paragraph.

Chapter VI, WAYSIDE HINTS, page 224, lines unnumbered before first paragraph.

MESMERISM or animal magnetism was first brought into notice by Mesmer in Germany in 1775. According to the American Cyclopaedia, he regarded this so-called force, which he said could be exerted by one living organism over another, as the earliest investigation of a means of alleviating disease. His propositions were as follows:

NOTE

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

Chapter V, page 100, lines 1-7.

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Earliest in-vestigations. paedia, he regarded this force, which he said could be exerted by one living organism over another, as a means of alleviating disease. His propositions are as follows:

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in Germany, in 1775, by Mesmer. According to the
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Earliest in-vestigations. which he said could be exerted by one living
organism over another, as a means of alleviating disease.
His propositions are as follows:

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter VIII, page 280, lines 1-6 (unnumbered).

"There exists a mutual influence between the celestial bodies, the earth, and animated things. Animal bodies are susceptible to the influence of this agent, disseminating itself through the substance of the nerves."

NOTE

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

Chapter V, page 100, lines 8-11.

There exists a mutual influence between the celestial bodies, the earth, and animated things. Animal bodies are susceptible to the influence of this agent, disseminating itself through the substance of the nerves.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VIII, page 280, lines 7-10 (unnumbered).

1

In 1784, the French government ordered the medical faculty of Paris to investigate Mesmer's theory and to report upon it. Under this order a commission was appointed, and Benjamin Franklin was one of the commissioners. This commission reported to the government as follows:

NOTE

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

Chapter V, page 100, lines 12-17.

5-3

In 1784 the French government ordered the medical faculty of Paris to investigate Mesmer's theory, and to report upon it. Under this order a commission was appointed, and Benjamin Franklin was one of the commissioners. They reported to the government as follows:

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter V, page 100, lines 12-17.

In 1784 the French government ordered the medical faculty of Paris to investigate Mesmer's theory, and report upon it. Under this order a commission was appointed, and Benjamin Franklin was one of the commissioners. They reported to the government as follows:

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VIII, page 280, lines 11-16 (unnumbered).

"In regard to the existence and utility of animal magnetism, we have come to the unanimous conclusions that there is no proof of the existence of the animal magnetic fluid; that the violent effects, which are observed in the public practice of magnetism, are due to manipulations, or to the excitement of the imagination and the impressions made upon the senses; and that there is one more fact to be recorded in the history of the errors of the human mind, and an important experiment upon the power of the imagination."

NOTE

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

Chapter V, page 100, lines 18-20, and page 101, lines 1-7.

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NOTE

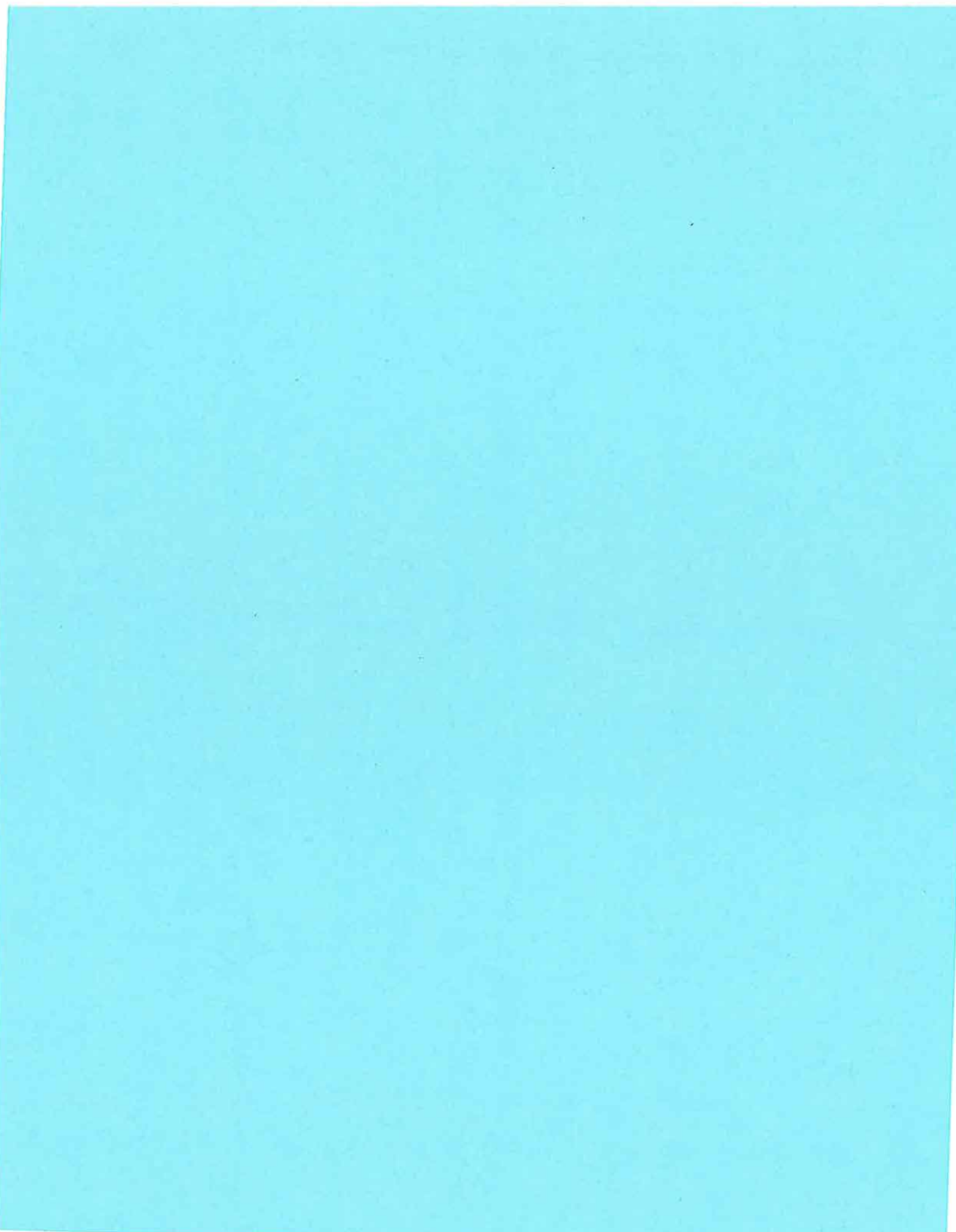
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Chapter V, page 100, lines 18-20, and page 101, lines 1-7.

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NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VIII, page 280, lines 17-20, and page 281, lines 1-5 (unnumbered).



In 1837, a committee of nine persons was appointed,
among whom were Roux, Bouillaud, and Clo-
quet, which tested during several sessions the Clairvoyance,
phenomena exhibited by a reputed clairvoyant. Their magnetism
report stated the results as follows:

NOTE

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

Chapter V, page 101, lines 8-12.

5-5

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among whom were Roux, Bouillaud, and Clo-
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NOTE

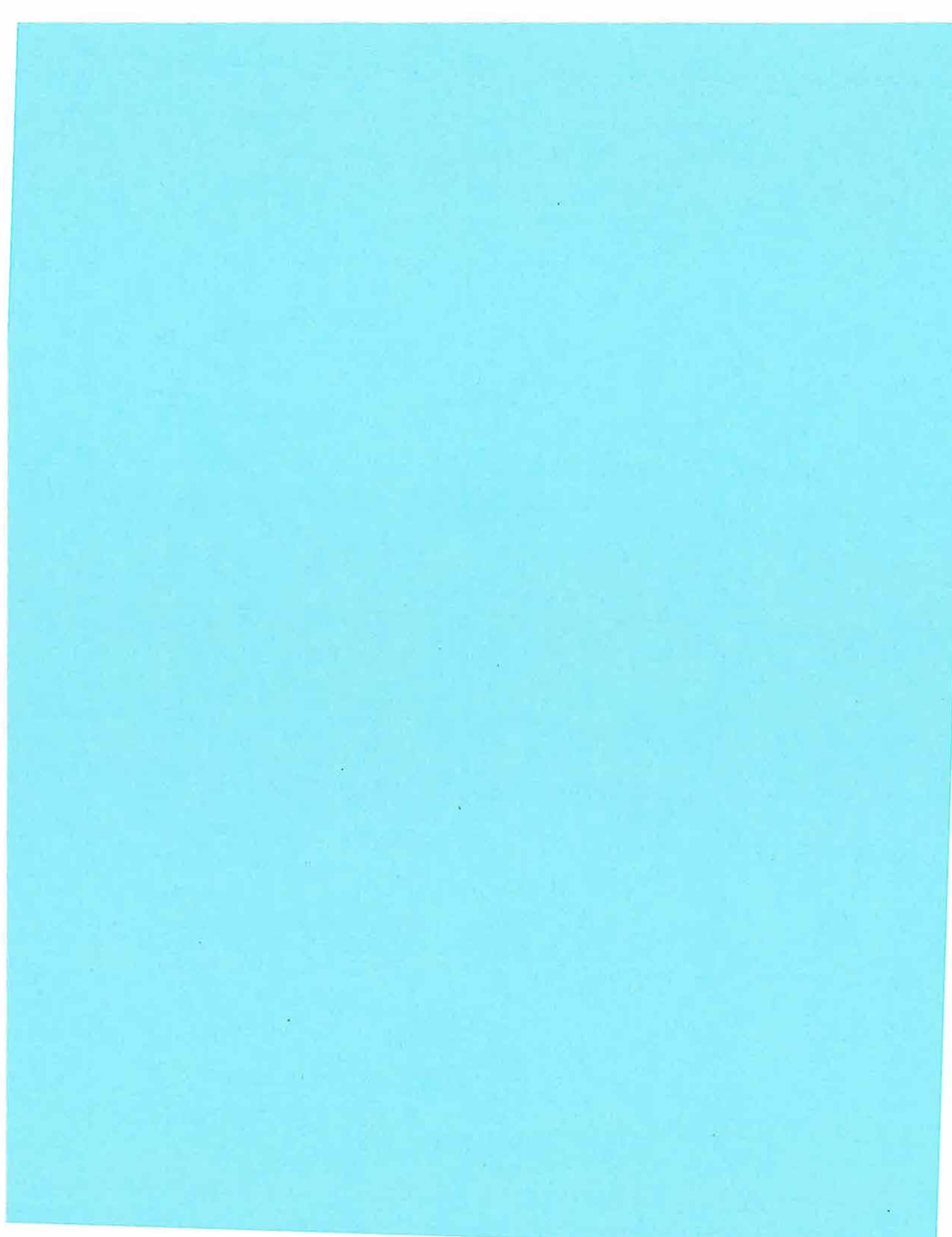
This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter V, page 101, lines 8-12.

In 1837 a committee of nine was appointed, among whom were Roux, Bouillaud, and Cloquet, who tested, in several sessions, the phenomena exhibited by a reputed clairvoyant. Their report stated the results as follows.

Clairvoyance.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VIII, page 281, lines 6-10 (unnumbered).



"The facts which had been promised by Monsieur Berna [(the magnetizer)] as conclusive, and as adapted to throw light on physiological and therapeutical questions, are certainly not conclusive in favor of the doctrine of animal magnetism, and have nothing in common with either physiology or therapeutics."

NOTE

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

Chapter V, page 101, lines 13-18.

The facts which had been promised by Monsieur Berna
[the magnetizer] as conclusive, and as adapted to throw
light on physiological and therapeutical questions, are cer-
tainly not conclusive in favor of the doctrine of animal mag-
netism, and have nothing in common with either physiology
or therapeutics.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter VIII, page 281, lines 11-16 (unnumbered).

This report was adopted by the Royal Academy of
Medicine in Paris.

NOTE

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

Chapter V, page 101, lines 19-20.

This report was adopted by the Royal Academy of
Medicine, in Paris.

NOTE

This version first appeared in the 265th edition in 1903
and it remained unchanged until the 1907 edition.

Chapter V, page 101, lines 19-20.

This Report was adopted by the Royal Academy of
Medicine, in Paris.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 265th edition in 1903.
50th ed., chapter VIII, page 281, lines 17-18 (unnumbered).
226th ed., chapter V, page 101, lines 19-20.

The first part of the paper discusses the importance of maintaining accurate records of all transactions. It emphasizes that proper record-keeping is essential for the success of any business and for the protection of the interests of all parties involved. The author argues that without accurate records, it is impossible to make informed decisions or to identify areas for improvement.

The second part of the paper focuses on the importance of maintaining accurate records of all transactions. It emphasizes that proper record-keeping is essential for the success of any business and for the protection of the interests of all parties involved. The author argues that without accurate records, it is impossible to make informed decisions or to identify areas for improvement.

The third part of the paper discusses the importance of maintaining accurate records of all transactions. It emphasizes that proper record-keeping is essential for the success of any business and for the protection of the interests of all parties involved. The author argues that without accurate records, it is impossible to make informed decisions or to identify areas for improvement.

The fourth part of the paper focuses on the importance of maintaining accurate records of all transactions. It emphasizes that proper record-keeping is essential for the success of any business and for the protection of the interests of all parties involved. The author argues that without accurate records, it is impossible to make informed decisions or to identify areas for improvement.

The fifth part of the paper discusses the importance of maintaining accurate records of all transactions. It emphasizes that proper record-keeping is essential for the success of any business and for the protection of the interests of all parties involved. The author argues that without accurate records, it is impossible to make informed decisions or to identify areas for improvement.

The sixth part of the paper focuses on the importance of maintaining accurate records of all transactions. It emphasizes that proper record-keeping is essential for the success of any business and for the protection of the interests of all parties involved. The author argues that without accurate records, it is impossible to make informed decisions or to identify areas for improvement.

The seventh part of the paper discusses the importance of maintaining accurate records of all transactions. It emphasizes that proper record-keeping is essential for the success of any business and for the protection of the interests of all parties involved. The author argues that without accurate records, it is impossible to make informed decisions or to identify areas for improvement.

The eighth part of the paper focuses on the importance of maintaining accurate records of all transactions. It emphasizes that proper record-keeping is essential for the success of any business and for the protection of the interests of all parties involved. The author argues that without accurate records, it is impossible to make informed decisions or to identify areas for improvement.

The ninth part of the paper discusses the importance of maintaining accurate records of all transactions. It emphasizes that proper record-keeping is essential for the success of any business and for the protection of the interests of all parties involved. The author argues that without accurate records, it is impossible to make informed decisions or to identify areas for improvement.

The tenth part of the paper focuses on the importance of maintaining accurate records of all transactions. It emphasizes that proper record-keeping is essential for the success of any business and for the protection of the interests of all parties involved. The author argues that without accurate records, it is impossible to make informed decisions or to identify areas for improvement.

The author's own observations of the workings of
animal magnetism convince her that it is not
a remedial agent, and that its effects upon
those who practise it, and upon their subjects who do
not resist it, lead to moral and to physical death.

Personal
conclusions

NOTE

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

Chapter V, page 101, lines 21-25.

The author's own observations of the workings of animal magnetism convince her that it is not a remedial agent, and that its effects upon those who practise it, and upon their subjects, who do not resist it, lead to moral and to physical death.

Personal
conclusions.

NOTE

This version first appeared in the 278th edition in 1903 and it remained unchanged until the 1907 edition.
Chapter V, page 101, lines 21-25.

The author's own observations of the workings of animal magnetism not only convince her that it is not a remedial agent, but that its effects upon those who practise it, and upon their subjects, lead to moral and to physical death.

Personal conclusions.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 278th edition in 1903. Chapter V, page 101, lines 21-25.

The author's own observations of the workings of animal magnetism not only convince her that it is not a remedial agent, but that its effects upon those who willingly practise it lead to moral and physical death.

Personal
conclusions.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VIII, page 281, lines 19-23 (unnumbered).

Table 1. The mean (SD) age, height, weight, and body mass index (BMI) of the 100 children in the study

Measure	Mean (SD)
Age (years)	10.2 (0.5)
Height (cm)	145.2 (10.1)
Weight (kg)	38.5 (10.2)
BMI (kg m ⁻²)	18.6 (3.2)

children were asked to perform a series of tasks designed to assess their ability to perform a range of physical activities. The tasks were performed in a sequence, and the order of the tasks was randomized.

The first task was a 100 m sprint. The children were asked to run as fast as they could for 100 m. The time taken to complete the sprint was recorded.

The second task was a 100 m shuttle run. The children were asked to run back and forth between two lines 100 m apart for 100 m. The time taken to complete the shuttle run was recorded.

The third task was a 100 m obstacle course. The children were asked to run a 100 m course that included a series of obstacles. The time taken to complete the obstacle course was recorded.

The fourth task was a 100 m relay race. The children were asked to run a 100 m relay race with their teammates. The time taken to complete the relay race was recorded.

The fifth task was a 100 m endurance run. The children were asked to run a 100 m course as fast as they could for 100 m. The time taken to complete the endurance run was recorded.

The sixth task was a 100 m agility test. The children were asked to perform a series of agility drills for 100 m. The time taken to complete the agility test was recorded.

The seventh task was a 100 m speed test. The children were asked to perform a series of speed drills for 100 m. The time taken to complete the speed test was recorded.

The eighth task was a 100 m power test. The children were asked to perform a series of power drills for 100 m. The time taken to complete the power test was recorded.

The ninth task was a 100 m coordination test. The children were asked to perform a series of coordination drills for 100 m. The time taken to complete the coordination test was recorded.

The tenth task was a 100 m balance test. The children were asked to perform a series of balance drills for 100 m. The time taken to complete the balance test was recorded.

The eleventh task was a 100 m reaction time test. The children were asked to perform a series of reaction time drills for 100 m. The time taken to complete the reaction time test was recorded.

The twelfth task was a 100 m decision making test. The children were asked to perform a series of decision making drills for 100 m. The time taken to complete the decision making test was recorded.

The thirteenth task was a 100 m communication test. The children were asked to perform a series of communication drills for 100 m. The time taken to complete the communication test was recorded.

The fourteenth task was a 100 m social skills test. The children were asked to perform a series of social skills drills for 100 m. The time taken to complete the social skills test was recorded.

If animal magnetism seems to alleviate or to cure disease, this appearance is deceptive, since error cannot remove the effects of error. Discomfort under error is preferable to comfort. In no instance is the effect of animal magnetism, recently called hypnotism, other than the effect of illusion. Any seeming benefit derived from it is proportional to one's faith in esoteric magic.

NOTE

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

Chapter V, page 101, lines 26-32.

If it seems to alleviate or to cure disease, this appearance is deceptive, since error cannot remove the effects of error. Discomfort under error is preferable to comfort. In no instance is the effect of animal magnetism, recently called hypnotism, other than the effect of illusion. Any seeming benefit derived therefrom is proportional only to one's faith in esoteric magic.

NOTE

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

Chapter V, page 101, lines 26-32.

If it seems to alleviate or cure disease, this appearance is deceptive, since error cannot remove the effects of error. Discomfort under error is preferable to comfort. In no instance is the effect of hypnotism other than the effect of illusion. Any seeming benefit derived therefrom is proportionate only to one's faith in esoteric magic.

NOTE

This version first appeared in the 107th edition in 1896 and it remained unchanged until the 226th edition.

Chapter VIII, page 281, lines 24-30 (unnumbered).

If it seems to alleviate or cure disease, this appearance is deceptive, since matter cannot remove the effects of matter. Discomfort under error is preferable to comfort. In no instance is the effect of animal magnetism other than the effect of illusion. Any seeming benefit derived therefrom is proportionate only to one's faith in delusion.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 107th edition in 1896. Chapter VIII, page 281, lines 25-31 (unnumbered).

If it seems to alleviate or cure disease, this appearance is deceptive, since matter cannot remove the effects of matter. Discomfort under error is preferable to comfort. In no instance is the effect of animal magnetism other than the effect of illusion. Any seeming benefit derived therefrom is proportionate only to one's faith in materiality.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 83rd edition in 1894. Chapter VIII, page 281, lines 24-30 (unnumbered).

Animal magnetism has no scientific foundation, for
God governs all that is real, harmonious, and eternal, and
His power is neither animal nor human. Its
Mere
negation basis being a belief and this belief animal, in
Science animal magnetism, mesmerism, or hypnotism is
a mere negation, possessing neither intelligence, power,
nor reality, and in sense it is an unreal concept of the so-
called mortal mind.

NOTE

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

Chapter V, page 102, lines 1-8.

Animal magnetism has no scientific foundation; for
God governs all that is real, harmonious, and eternal,
and His power is neither animal nor human.
Mere
negation. Its basis being a belief and this belief an-
imal, in Science animal magnetism, mesmerism, or
hypnotism is a mere negation, possessing neither intel-
ligence, power, nor reality; and in sense it is the spe-
cific term for error.

NOTE

This version first appeared in the 261st edition in 1903
and it remained unchanged until the 1907 edition.
Chapter V, page 102, lines 1-8.

Animal magnetism has no scientific principle; for
God governs all that is real, harmonious, and eternal,
and His power is neither animal nor human.
Mere negation. Its basis being a belief and this belief an-
imal, in Science animal magnetism, mesmerism, or
hypnotism is a mere negation, possessing neither intel-
ligence, power, nor reality; and in sense it is the spe-
cific term for error.

NOTE

This version first appeared in the 240th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter V, page 102, lines 1-8.

Animal magnetism has no scientific principle; for
God governs all that is real, harmonious, and eternal,
and His power is neither animal nor human.
Mere
negation. Its basis being a belief and this belief an
error, in Science animal magnetism, mesmerism, or
hypnotism is a mere negation, possessing neither intel-
ligence, power, nor reality; and in sense it is the spe-
cific term for error.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 240th edition in 1902.
Chapter V, page 102, lines 1-8.

Animal magnetism has no Scientific principle; for
God governs all that is real, harmonious, and eternal,
and His power is neither animal nor human. Its basis
being a belief, and this belief an error, in
Negation.
Science, - animal magnetism, hypnotism, or
mesmerism is a mere negation, possessing neither intel-
ligence, power, nor reality.

NOTE

This version first appeared in the 113th edition in 1897
and it remained unchanged until the 226th edition in 1902.
Chapter VIII, page 281, line 31 and page 282, lines 1-6
(unnumbered).

Animal magnetism has no Scientific principle; for
God governs all that is real, harmonious, and eternal,
and His power is neither animal nor human. Its basis
being a belief, and this belief an error, animal
Negation.
magnetism, hypnotism, or mesmerism is a
mere negation, possessing neither intelligence, power,
nor reality.

NOTE

This version first appeared in the 108th edition in 1896
and it remained unchanged until the 113th edition in 1897.
Chapter VIII, page 281, line 31, and page 282, lines 1-6
(unnumbered).

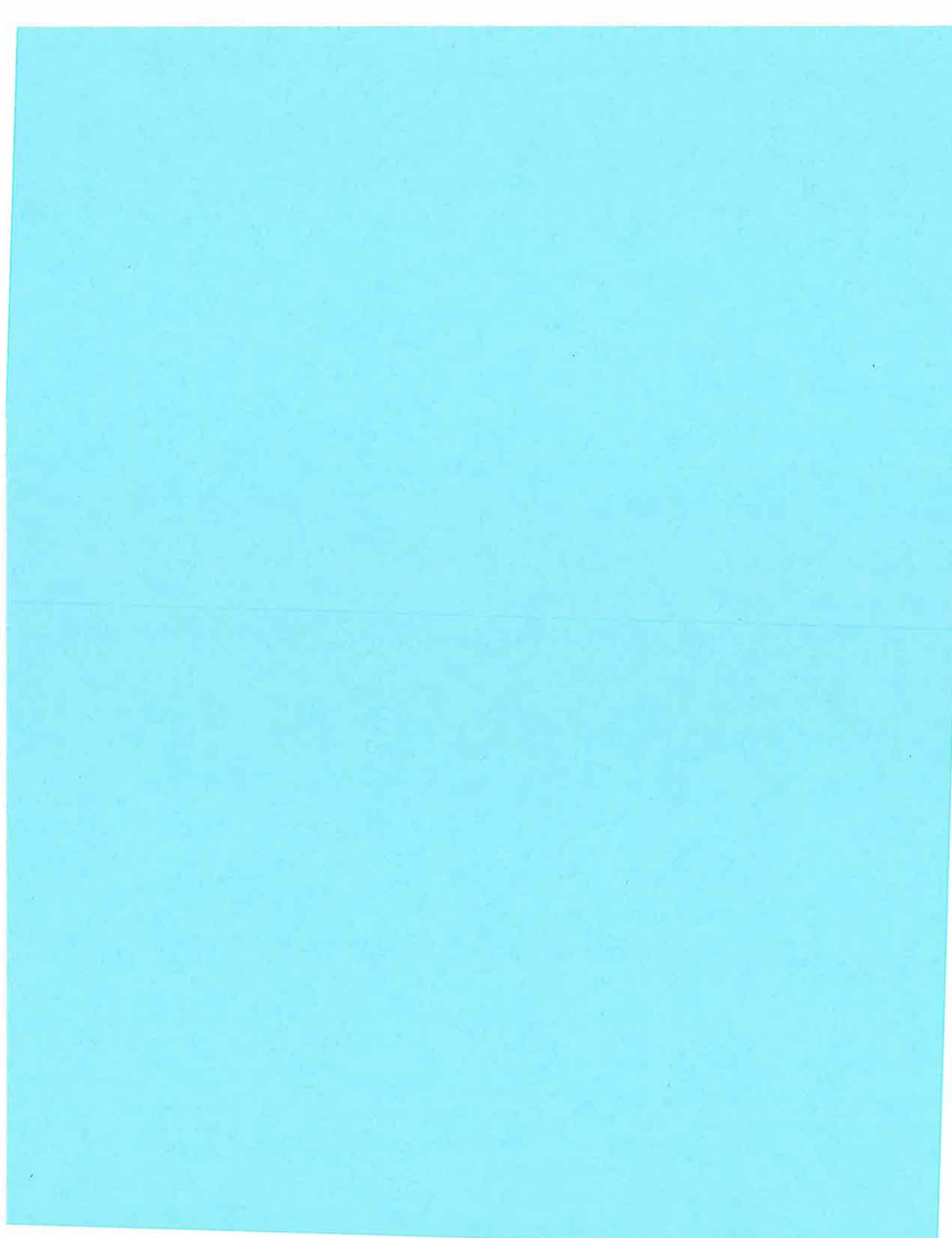
Animal magnetism has no Christianly Scientific principle; for God governs all that is real, harmonious, and eternal, and His power is neither animal nor human.

Negation. Its basis being a belief, and this belief an

error, animal magnetism, hypnotism, or mesmerism is a mere negation, possessing neither intelligence nor power.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 108th edition in 1896. Chapter VIII, page 281, line 31, and page 282, lines 1-6 (unnumbered).



There is but one real attraction, that of Spirit. The pointing of the needle to the pole symbolizes this all-embracing power or the attraction of God, divine Mind.

NOTE

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

Chapter V, page 102, lines 9-11.

There is but one real attraction, - namely, that of Spirit.
The pointing of the needle to the pole symbolizes this all-
embracing power, or the attraction of God, divine Mind.

NOTE

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

Chapter V, page 102, lines 9-11.

There is but one real attraction, - namely, that of Spirit.
The pointing of the needle to the pole symbolizes this all-
embracing power, or the attraction of God, infinite Mind.

NOTE

This version first appeared in the 226th edition in 1902
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Chapter V, page 102, lines 9-11.

There is but one real attraction, - namely, that of Spirit. The pointing of the needle to the pole symbolizes this all-embracing power, or the attraction of Mind.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VIII, page 282, lines 7-9 (unnumbered).

The planets have no more power over man than over his Maker, since God governs the universe; but man, reflecting God's power, has dominion over all the earth and its hosts.

NOTE

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

Chapter V, page 102, lines 12-15.

The planets have no more power over man than over his Maker, since God governs the universe; but man reflecting His power, has dominion over all the earth, and its hosts.

NOTE

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

Chapter V, page 102, lines 12-15.

The planets have no more power over man than over his Maker, since God governs the universe; but man reflecting His power, has dominion over sky, and earth, and all their hosts.

NOTE

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The planets have no more power over man than over his Maker, since God governs the universe. Reflecting His power, man has dominion over sky and earth, and all their hosts.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VIII, page 282, lines 10-13 (unnumbered).

The mild forms of animal magnetism are disappearing, and its aggressive features are coming to the front.

Hidden agents The looms of crime, hidden in the dark recesses of mortal thought, are every hour weaving webs more complicated and subtle. So secret are the present methods of animal magnetism that they ensnare the age into indolence, and produce the very apathy on the subject which the criminal desires. The following is an extract from the Boston Herald:

NOTE

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

Chapter V, page 102, lines 16-24.

The mild forms of animal magnetism are disappearing,
and its aggressive features are coming to the front.

Hidden agents. The looms of crime, hidden in the dark recesses of mortal thought, are every hour weaving webs more complicated and subtile. So secret are its present methods that they ensnare the age into indolence, and produce the very apathy on this subject which the criminal desires. The following is an extract from the Boston Herald:

NOTE

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

Chapter V, page 102, lines 16-24.

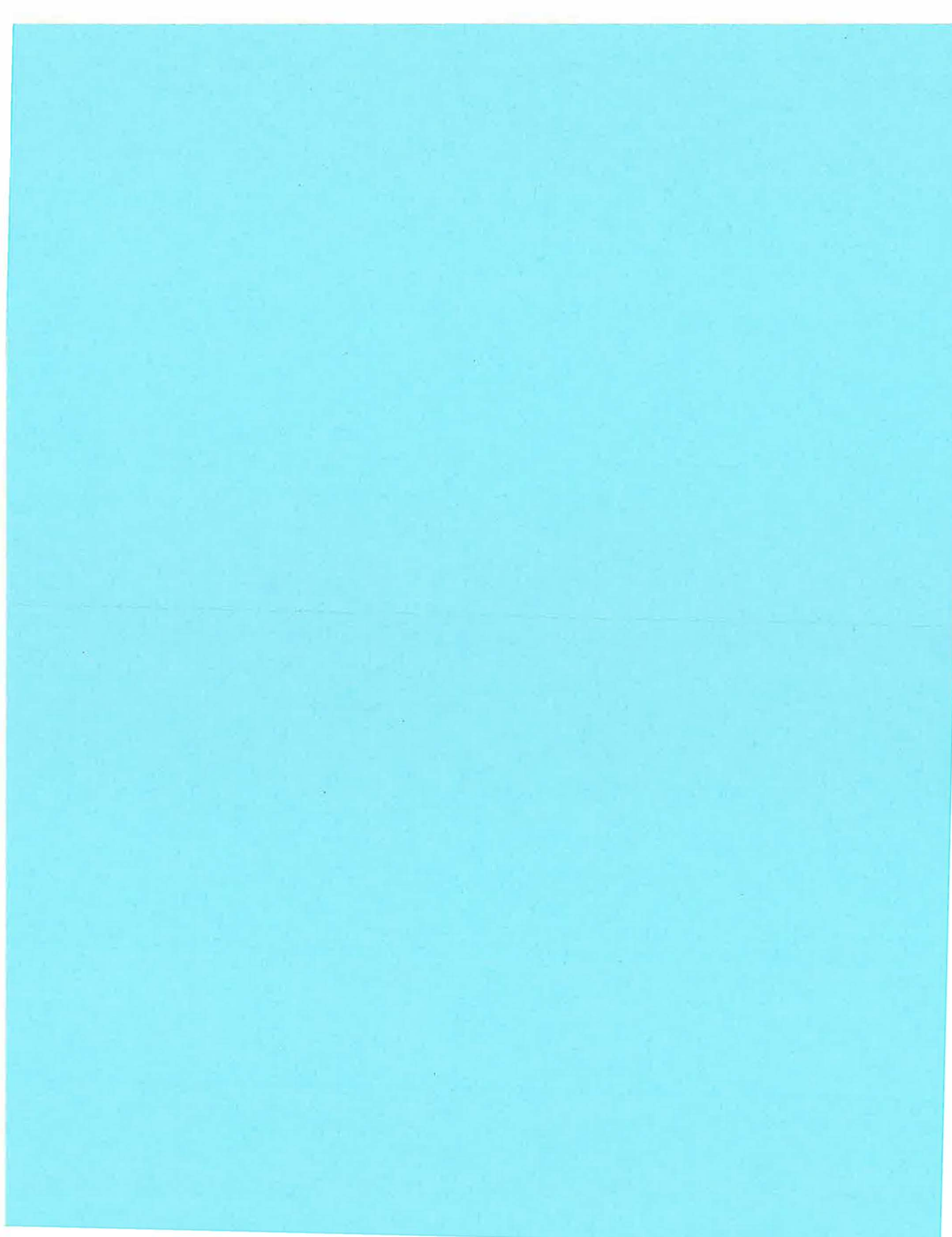
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Hidden agents. The looms of crime, hidden in the dark recesses of mortal thought, are every hour weaving webs more complicated and subtile. So secret are its present methods, that they ensnare the age into indolence, and produce the very apathy on this subject which the criminal desires.

The following is an extract from the Boston Herald:

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VIII, page 282, lines 14-22 (unnumbered).



"Mesmerism is a problem not lending itself to an easy explanation and development. It implies the exercise of despotic control, and is much more likely to be abused by its possessor, than otherwise employed, for the individual or society."

NOTE

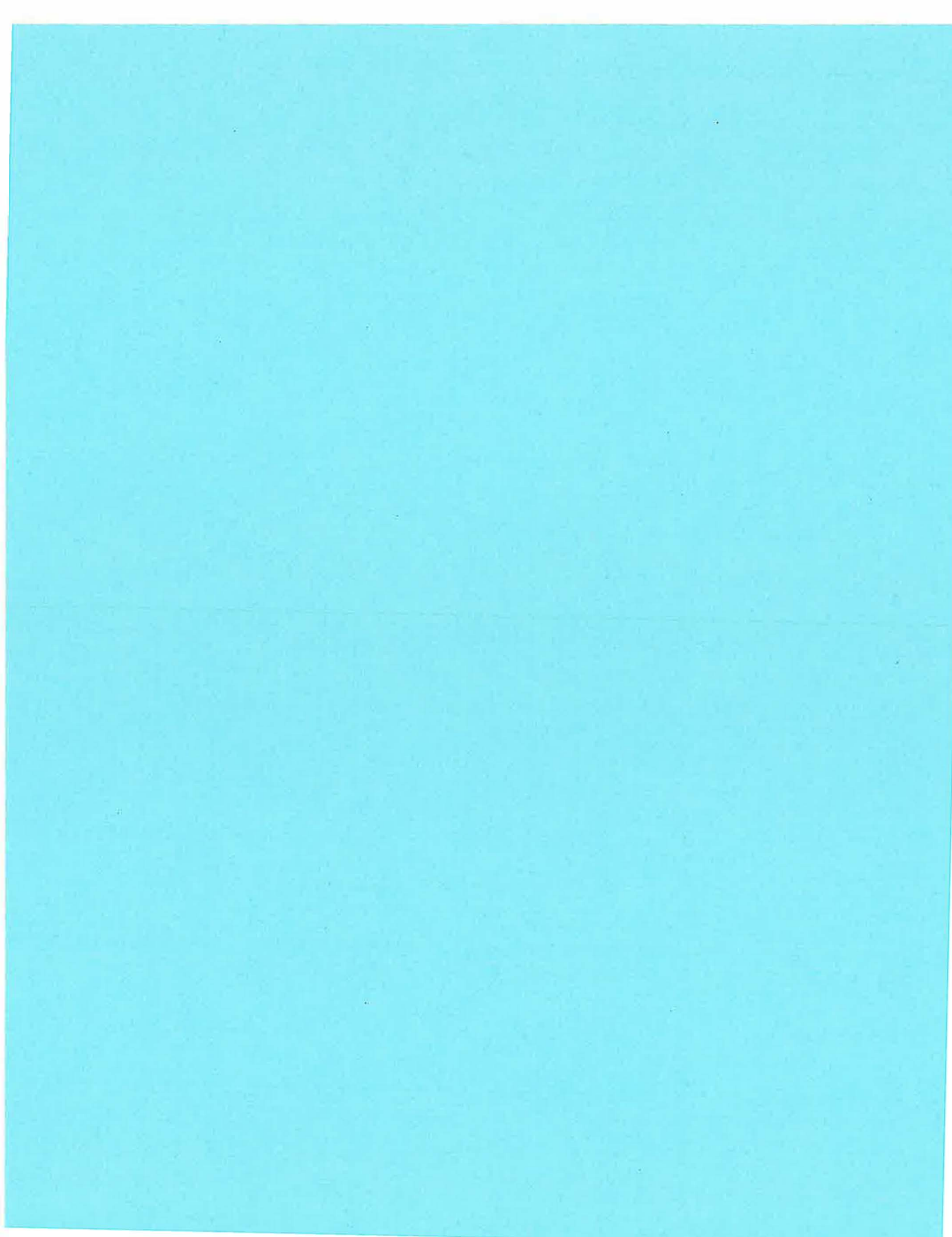
This version first appeared in the 226th edition in 1902 and it remained unchanged thereafter.

Chapter V, page 102, lines 25-29.

Mesmerism is a problem not lending itself to an easy explanation and development. It implies the exercise of despotic control, and is much more likely to be abused by its possessor, than otherwise employed, for the individual or society.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VIII, page 282, lines 23-27 (unnumbered).



Mankind must learn that evil is not power. Its so-called despotism is but a phase of nothingness. Christian Science despoils the kingdom of evil, and pre-eminently promotes affection and virtue in families and therefore in the community. The Apostle Paul refers to the personification of evil as "the god of this world," and further defines it as dishonesty and craftiness. Sin was the Assyrian moon-god.

Mental
despotism

NOTE

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

Chapter V, page 102, lines 30-32, and page 103, lines 1-5.

Mankind must learn that evil is not power. Its seeming despotism is but a phase of error. Christian Science despoils the kingdom of Satan, and pre-eminently promotes affection and virtue in families, and therefore in the community. The Apostle Paul refers to the personification of evil as "the god of this world," and further defines it as dishonesty and craftiness. Sin was the Assyrian moon-god.

Mental
despotism.

NOTE

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

Chapter V, page 102, lines 30-32, and page 103, lines 1-5.

Mankind must learn that evil is not power. Its seeming despotism is but a belief in evil. Christian Science despoils the kingdom of belief, and pre-eminently promotes affection and virtue in families, and therefore in the community. The Apostle Paul refers to the personification of evil as "the god of this world," and further defines it as dishonesty and craftiness. Sin was the Assyrian moon-god.

Mental
despotism.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter V, page 102, lines 30-32, and page 103, lines 1-5.

Evil is not power. Its seeming despotism is but a belief in evil. Christian Science despoils the kingdom of belief, and pre-eminently promotes affection and virtue in families, and therefore in the community. The Apostle Paul refers to the personification of evil as "the god of this world," and further defines it as dishonesty and craftiness. Sin was the Assyrian moon-god.

NOTE

This version first appeared in the 100th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter VIII, page 282, lines 28-31, and page 283, lines 1-4 (unnumbered).

Evil is not power. Its seeming despotism is but a belief in evil. Christian Science despoils the kingdom of belief, and pre-eminently promotes affection and virtue in families, and therefore in the community. The Apostle Paul refers to the personification of evil as "the god of this world," and further defines it as dishonesty and craftiness, "handling the Word of God deceitfully."

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 100th edition in 1896. Chapter VIII, page 282, lines 28-31, and page 283, lines 1-4 (unnumbered).

The destruction of the claims of mortal mind through
Science, by which man can escape from sin
and mortality, blesses the whole human fam-
ily. As in the beginning, however, this libera-
tion does not scientifically show itself in a knowledge of
both good and evil, for the latter is unreal.

Liberation
of mental
powers

NOTE

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

Chapter V, page 103, lines 6-11.

The liberation of the powers of mortal mind through
Science, whereby man may escape from sin and mortal-
ity, blesses the whole human family. As in
the beginning, however, this liberation does
not scientifically show itself in a knowledge of both
good and evil, for the latter is unreal.

Liberation of
mental powers.

NOTE

This version first appeared in the 265th edition in 1903
and it remained unchanged until the 1907 edition.
Chapter V, page 103, lines 6-11.

The liberation of the powers of mortal mind through
Science, whereby man may escape from sin and mortal-
ity, blesses the whole human family. As in
the beginning, however, this liberation does
not scientifically show itself in a knowledge of good
and evil, for this knowledge is unreal.

Liberation of
mental powers.

NOTE

This version first appeared in the 261st edition in 1903
and it remained unchanged until the 265th edition in 1903.
Chapter V, page 103, lines 6-11.

The liberation of the powers of mortal mind through
Science, whereby man may escape from mortality into
immortality, blesses the whole human family.

As in the beginning, however, this liberation

Liberation of
mental powers.

does not scientifically show itself in a knowledge of good
and evil, for this knowledge is unreal.

NOTE

This version first appeared in the 240th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter V, page 103, lines 6-11.

The liberation of the powers of mortal mind through
Science, whereby man may escape from mortality into
immortality, blesses the whole human family.

As in the beginning, however, this liberation
shows itself in a knowledge of good and evil; but this
knowledge must be destroyed.

Liberation of
mental powers.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 240th edition in 1902.
Chapter V, page 103, lines 6-11.

The liberation of the powers of mortal mind through Science, whereby man may escape from mortality into immortality, blesses the whole human family.

As in the beginning, however, this liberation shows itself in a knowledge of good and evil; but this knowledge must be destroyed.

The liberation of evil.

NOTE

This version first appeared in the 113th edition in 1897 and it remained unchanged until the 226th edition in 1902. Chapter VIII, page 283, lines 5-10 (unnumbered).

The liberation of the powers of mortal mind through Science, whereby man may escape from mortality into immortality, blesses the whole human family.

As in the beginning, however, this liberation shows itself in a knowledge of good and evil; but this knowledge must be corrected.

The libera-
tion of evil.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 113th edition in 1897. Chapter VIII, page 283, lines 5-10 (unnumbered).

On the other hand, Mind-science is wholly separate from any half-way impertinent knowledge, because Mind-science is of God and demonstrates the divine Principle, working out the purposes of good only. The maximum of good is the infinite God and His idea, the All-in-all. Evil is a suppositional lie.

NOTE

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

Chapter V, page 103, lines 12-17.

On the other hand, Mind-science is wholly separate from any half-way impertinent knowledge, because Mind-science is of God and demonstrates the divine Principle, working out the purposes of good only. The maximum of good, however, is met by the maximum of suppositional evil, hence the fight to crush Science.

NOTE

This version first appeared in the 1907 edition and it remained unchanged until the 1909 edition.

Chapter V, page 103, lines 12-17.

On the other hand, Mind-science is wholly separate from any half-way, impertinent knowledge; because it is of God and demonstrates the divine Principle, working out the purposes of good only. The maximum of good, however, is met by the maximum of suppositional evil, hence the fight to crush Science.

NOTE

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

Chapter V, page 103, lines 12-17.

On the other hand, Mind-science is wholly separate from any half-way, impertinent knowledge; because it is of God and demonstrates the divine Principle, working out the purposes of Good only. The maximum of Good, however, is met by the maximum of suppositional evil, hence the fight to crush Science.

NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter V, page 103, lines 12-17.

On the other hand, Mind-science is wholly separate from any half-way, impertinent knowledge; because it is of God and demonstrates the divine Principle, working out the purposes of Good only. The maximum of Good is met by the maximum of suppositional evil, hence the fight to crush Science.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter V, page 103, lines 12-17.

On the other hand, Mind-Science is wholly separate from any half-way, impertinent knowledge; because it is of God, and gives a spiritual understanding, which works out the purposes of Good only. The maximum of Good is always met by the maximum of suppositional evil.

NOTE

This version first appeared in the 113th edition in 1897 and it remained unchanged until the 226th edition in 1902. Chapter VIII, page 283, lines 11-16 (unnumbered).

On the other hand, Mind-Science is wholly separate from this half-way, imperfect knowledge; because it is of God, and gives a spiritual understanding, which works out the purposes of Good only. The maximum of Good is always met by the maximum of suppositional evil.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 113th edition in 1897. Chapter VIII, page 283, lines 11-16 (unnumbered).

As named in Christian Science, animal magnetism or hypnotism is the specific term for error, or mortal mind. It is the false belief that mind is in matter, and is both evil and good; that evil is as real as good and more powerful. This belief has not one quality of Truth. It is either ignorant or malicious. The malicious form of hypnotism ultimates in moral idiocy. The truths of immortal Mind sustain man, and they annihilate the fables of mortal mind, whose flimsy and gaudy pretensions, like silly moths, singe their own wings and fall into dust.

The genus
of error

NOTE

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

Chapter V, page 103, lines 18-28.

As used in Christian Science, animal magnetism or hypnotism is the specific term for error, or mortal mind. It is the false belief that mind is in matter, and both evil and good; that evil is as real as goodness, and more powerful. This belief has not one quality of Truth or good. It is either ignorant or malicious. The malicious form of animal magnetism ultimates in moral idiocy. The truths of immortal Mind sustain man; and they annihilate the fables of mortal mind, whose flimsy and gaudy pretensions, like silly moths, singe their own wings and fall into dust.

The genus
of error.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 1907 edition.
Chapter V, page 103, lines 18-28.

As used in Christian Science, animal magnetism or hypnotism is the specific term for error, or mortal mind. It is the false belief that mind is in matter, and both evil and good; that evil is as real as goodness, and more powerful. This belief has not one quality of Truth or Good. It is either ignorant or malicious. The malicious form of animal magnetism ultimates in moral idiocy. The truths of immortal Mind sustain man; and they annihilate the fables of mortal mind, whose flimsy and gaudy pretensions, like silly moths, singe their own wings and fall into dust.

The genus
of error.

NOTE

This version first appeared in the 226th edition in 1902 and remained unchanged until the 261st edition in 1903. Chapter V, page 103, lines 18-28.

As used in Christian Science, animal magnetism is the specific term for error, or mortal mind. It is a belief that mind is material, and both evil and good; and that evil is as real as goodness, and more powerful. This belief has not one quality of Truth or Good. It is either ignorant or malicious. The malicious form of animal magnetism ultimates in moral idiocy. The truths of immortal Mind sustain man; and they annihilate the fables of mortal mind, whose flimsy and gaudy pretensions, like silly moths, singe their own wings and fall into dust.

The genus
of error.

NOTE

This version first appeared in the 113th edition in 1897 and it remained unchanged until the 226th edition in 1902, Chapter VIII, page 283, lines 17-27 (unnumbered).

As used in Christian Science, animal magnetism is the specific term for error, or mortal mind. It is a belief that mind is material, and both evil and good; and that evil is as real as goodness, and more powerful. This belief has not one quality of Truth or Good. It is either ignorant or malicious. The malicious form of animal magnetism ends in mental diabolism. The truths of immortal Mind sustain man; and they annihilate the fables of mortal mind, whose flimsy and gaudy pretensions, like silly moths, singe their own wings and fall into dust.

The genus
of error.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 113th edition in 1897. Chapter VIII, page 283, lines 17-27 (unnumbered).

In reality there is no mortal mind, and consequently no transference of mortal thought and will-power. Life and being are of God. In Christian Science, man can do no harm, for scientific thoughts are true thoughts, passing from God to man.

Thought-
transference

NOTE

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

Chapter V, page 103, lines 29-32, and page 104, lines 1-2.

In reality there is no mortal mind, and consequently no transference of mortal thought and will-power. Life and being are of God. In Christian Science man can do no harm, for scientific thoughts are true thoughts, passing from God to man.

Thought-
transference.

NOTE

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

Chapter V, page 103, lines 29-32, and page 104, lines 1-2.

In reality there is no mortal mind, and consequently no transference of mortal thought and will-power. Life and being are of God. In Christian Science man can do no harm, for his thoughts are true thoughts, passing from God to man.

Thought-
transference.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter V, page 103, lines 29-32, and page 104, lines 1-2.

In reality there is no mortal mind, and consequently
no transference of mortal thought and will-
power. Life and Being are of God. In Chris-
tian Science man can do no harm, for his thoughts are
true thoughts, passing from God to man.

Thought-
transference.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter VIII, page 283, lines 28-32 (unnumbered).

When Christian Science and animal magnetism are both comprehended, as they will be at no distant date, it will be seen why the author of this book has been so unjustly persecuted and belied by wolves in sheep's clothing.

NOTE

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

Chapter V, page 104, lines 3-7.

When Christian Science and animal magnetism are both comprehended, as they will be, at no distant date, it will be seen why the pioneer of this Science has been so unjustly persecuted, and belied by wolves in sheep's clothing.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter V, page 104, lines 3-7.

When Christian Science and animal magnetism are both comprehended, as they will be, it will be seen why the pioneer of this Science has been so unjustly persecuted, and belied by wolves in sheep's clothing calling themselves Christian Scientists.

NOTE

This version first appeared in the 107th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter VIII, page 284, lines 1-5 (unnumbered).

When Christian Science and animal magnetism are both comprehended, as they will be some day, it will be seen why the pioneer of this Science has been so unjustly criticised, scoffed, persecuted, and persistently misrepresented by certain characters.

NOTE

This version first appeared in the 100th edition in 1896 and it remained unchanged until the 107th edition in 1896. Chapter VIII, page 284, lines 1-5 (unnumbered).

When Christian Science and animal magnetism are both comprehended, as they will be some day, it will be seen why the pioneer of this Science has been so unjustly persecuted and misrepresented by some of her students.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 100th edition in 1896. Chapter VIII, page 284, lines 1-5 (unnumbered).

Agassiz, the celebrated naturalist and author, has wisely said: "Every great scientific truth goes through three stages. First, people say it conflicts with the Bible. Next, they say it has been discovered before. Lastly, they say they have always believed it."

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged thereafter.
Chapter V, page 104, lines 8-12.

Agassiz has wisely said:

Every great scientific truth goes through three stages. First, people say it conflicts with the Bible. Next, they say it has been discovered before. Lastly, they say they have always believed it.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VIII, page 284, lines 6-10 (unnumbered).

Christian Science goes to the bottom of mental action,
and reveals the theodicy which indicates the rightness of
all divine action, as the emanation of divine
Perfection of divine government Mind, and the consequent wrongness of the
opposite so-called action, - evil, occultism,
necromancy, mesmerism, animal magnetism, hypnotism.

NOTE

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

Chapter V, page 104, lines 13-18.

Christian Science goes to the bottom of mental action,
and reveals the theodicy which indicates the rightness
of all divine action (as the emanation of di-
Perfection of divine government. vine Mind), and the consequent wrongness of
its opposites, evil, occultism, necromancy, mes-
merism, animal magnetism, hypnotism.

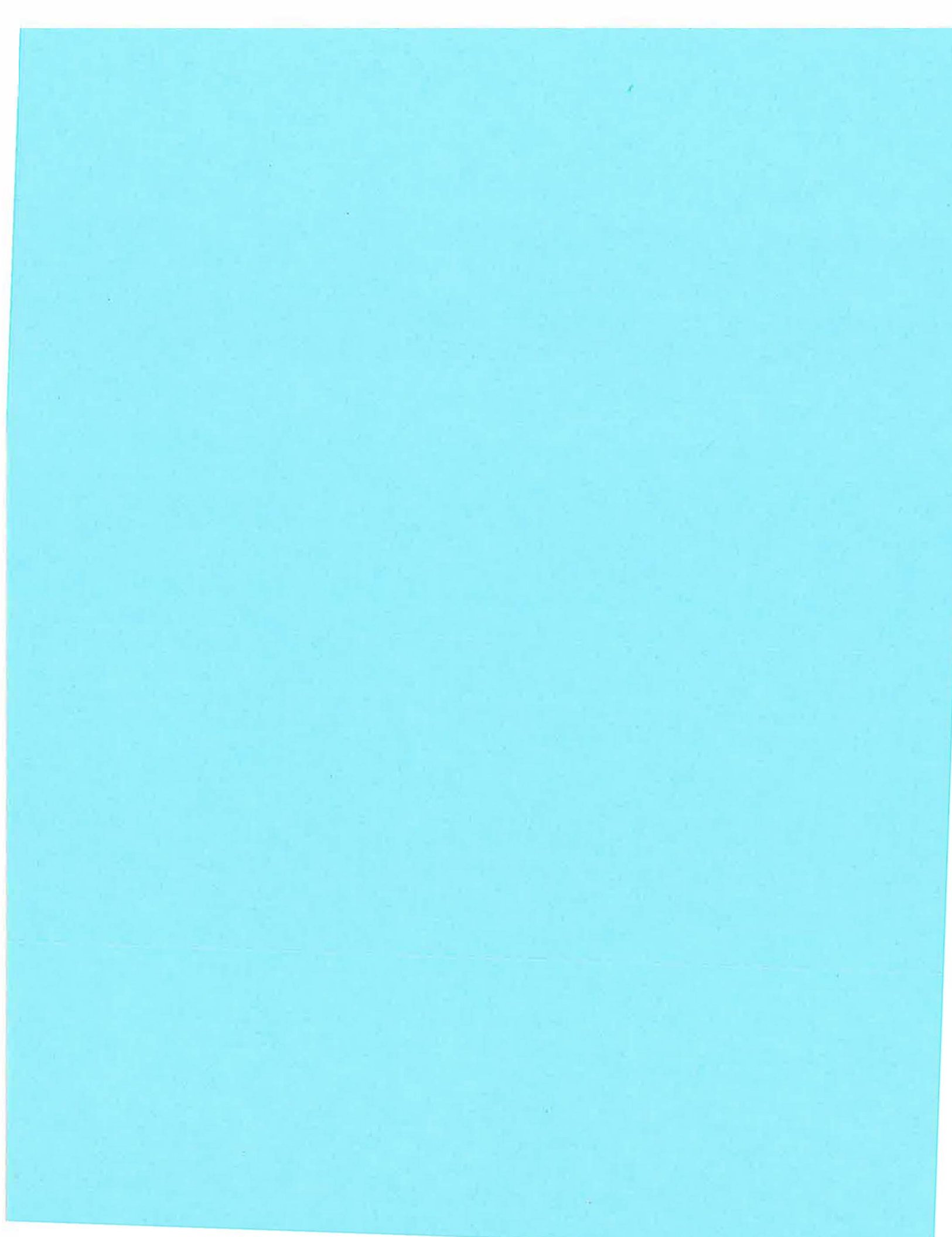
NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter V, page 104, lines 13-18.

Christian Science goes to the bottom of mental action,
and reveals the theodicy which indicates the rightness
of all divine action (as the emanation of di-
Theodicy. vine Mind), and the consequent wrongness of
its opposite.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter VIII, page 284, lines 11-15 (unnumbered).



The medicine of Science is divine Mind; and dishonesty, sensuality, falsehood, revenge, malice, are animal propensities and by no means the mental qualities which heal the sick. The hypnotizer employs one error to destroy another. If he heals sickness through a belief, and a belief originally caused the sickness, it is a case of the greater error overcoming the lesser. This greater error thereafter occupies the ground, leaving the case worse than before it was grasped by the stronger error.

NOTE

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

Chapter V, page 104, lines 19-28.

The medicine of Science is divine Mind; and dishonesty, sensuality, falsehood, revenge, malice, are animal propensities and by no means the mental qualities which heal the sick. The hypnotizer employs one error to destroy another. If he heals sickness through a belief, and a belief originally caused the sickness, it is a case of the greater error overcoming the lesser. This greater error thereafter occupies the ground, leaving the case worse than before it was grasped by the stronger error.

NOTE

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

Chapter V, page 104, lines 19-28.

The medicine of Science is divine Mind; and dishonesty, sensuality, falsehood, revenge, malice, are animal propensities and by no means the mental qualities which heal the sick. The hypnotizer employs one belief to destroy another. If he heals sickness through a belief, and a belief originally caused the sickness, it is a case of the greater error overcoming the lesser. This greater error thereafter occupies the ground, leaving the case worse than before it was grasped by the stronger error.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter V, page 104, lines 19-28.

Remember that the medicine of Science is divine Mind;
and dishonesty, sensuality, falsehood, revenge, malice,
Adulteration. are not the mental qualities which heal the
sick. The hypnotizer employs one belief to
destroy another. If he heals sickness through a belief,
and a belief originally caused the sickness, it is a
case of the greater error overcoming the lesser. This
greater error thereafter occupies the ground, leaving the
case worse than before it was grasped by the stronger
error.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter VIII, page 284, lines 16-25 (unnumbered).

Courts and juries judge and sentence mortals in order to restrain crime, to prevent deeds of violence or to punish them. To say that these tribunals have no jurisdiction over the carnal or mortal mind, would be to contradict precedent and to admit that the power of human law is restricted to matter, while mortal mind, evil, which is the real outlaw, defies justice and is recommended to mercy. Can matter commit a crime? Can matter be punished? Can you separate the mentality from the body over which courts hold jurisdiction? Mortal mind, not matter, is the criminal in every case; and human law rightly estimates crime, and courts reasonably pass sentence, according to the motive.

Mental
crimes

NOTE

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

Chapter V, page 105, lines 3-15.

Courts and juries judge and sentence mortals, in order to restrain crime, to prevent deeds of violence or to punish them. To say that these tribunals have no jurisdiction over mortal mind, would be to contradict precedent, and to admit that the power of human law is restricted to matter, while mortal mind, which is the real outlaw, defies justice and is recommended to mercy. Can matter commit a crime? Can matter be punished? Can you separate the mentality from the body over which courts hold jurisdiction? Mental crimes. Mortal mind, not matter, is the criminal in every case; and human law rightly estimates crime, and courts reasonably sentence it, according to its motive.

NOTE

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

Chapter V, page 105, lines 3-15.

Courts and juries judge and sentence mortals, in order to restrain crime, to prevent deeds of violence, and to punish those deeds. To say that these tribunals have no jurisdiction over mortal mind, would be to contradict precedent, and admit that the power of human law is restricted to matter, while mortal mind, which is the real outlaw, defies justice and is recommended to mercy. Can matter commit a crime? Can matter be punished? Can you separate the mentality from the body over which courts hold jurisdiction? Mortal mind, not matter, is the criminal in every case; and human law rightly estimates crime, and courts reasonably sentence it, according to its motive.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VIII, page 285, lines 1-13 (unnumbered).

Our courts recognize evidence to prove the motive as well as the commission of a crime. Is it not Motives considered clear that the human mind must move the body to a wicked act? Is not mortal mind the murderer? The hands, without mortal mind to direct them, could not commit a murder.

NOTE

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

Chapter V, page 104, lines 29-32, and page 105, lines 1-2.

Our courts recognize evidence to prove the motive
as well as the commission of a crime. Is it
Motives considered. not clear that the human mind must move the
body to a wicked act? Is not mortal mind the mur-
derer? The hands, without mortal mind to direct them,
could not commit a murder.

NOTE

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

Chapter V, page 104, lines 29-32, and page 105, lines 1-2.

Our courts recognize evidence to prove the motive
as well as the commission of a crime. Is it not clear
that the human mind must move the body to
Murder.
a wicked act? Is not mortal mind the mur-
derer? The hands, without mortal mind to direct them,
could not murder.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter VIII, page 284, lines 26-31 (unnumbered).

When our laws eventually take cognizance of mental
crime and no longer apply legal rulings wholly to physical
offences, these words of Judge Parmenter of
Boston will become historic: "I see no reason
why metaphysics is not as important to medicine as to
mechanics or mathematics."

Important
decision

NOTE

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

Chapter V, page 105, lines 16-21.

When our laws eventually take cognizance of mental crime, and no longer apply legal rulings wholly to physical offences, these words of Judge Parmenter of Boston, will become historic: "I see no reason why metaphysics is not as important to medicine as to mechanics or mathematics."

Important
decision.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter V, page 105, lines 16-21.

When our laws eventually take cognizance of mental crime, and no longer apply legal rulings wholly to physical offences, these words of Judge Parmenter, of Boston, will become historic: "I see no reason why metaphysics is not as important to medicine as to mechanics or mathematics."

Important
decision.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter VIII, page 285, lines 14-19 (unnumbered).

If our laws eventually should take cognizance of mental crime, and no longer apply legal rulings wholly to physical offences, these words of Judge Par-
menter, of Boston, will become historic: "I
see no reason why metaphysics is not as important to
medicine as to mechanics or mathematics."

Important
decision.

NOTE

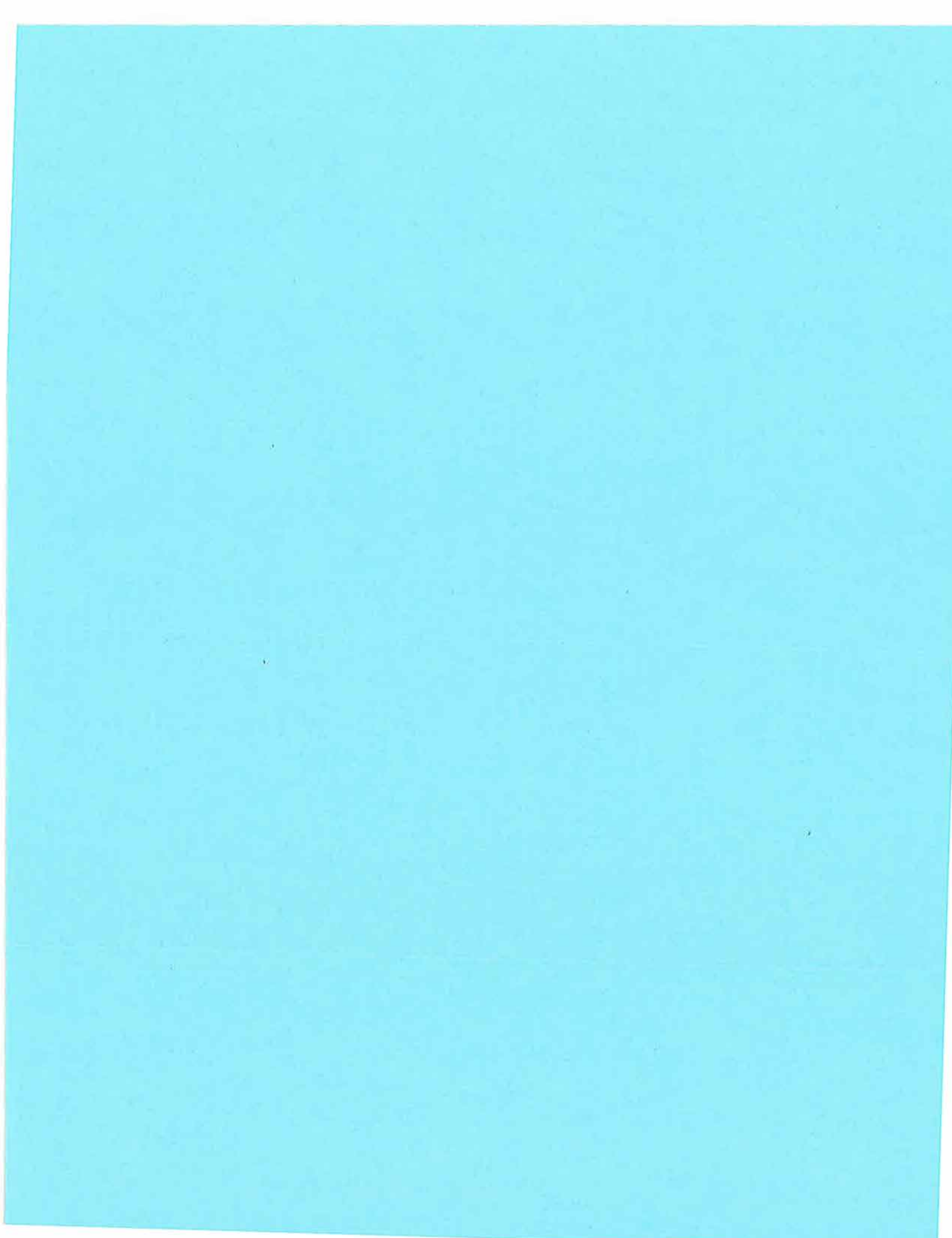
This version first appeared in the 58th edition in 1891
and it remained unchanged until the 83rd edition in 1894.
Chapter VIII, page 285, lines 14-19 (unnumbered).

Our laws eventually will take cognizance of mental crime, and no longer apply legal rulings wholly to physical offences. These words of Judge Parmenter, of Boston, are destined to become historic: "I see no reason why metaphysics is not as important to medicine as to mechanics or mathematics."

Important
decision.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 58th edition in 1891. Chapter VIII, page 285, lines 14-19 (unnumbered).



Whoever uses his developed mental powers like an escaped felon to commit fresh atrocities as opportunity occurs is never safe. God will arrest him. Divine justice will manacle him. His sins will be millstones about his neck, weighing him down to the depths of ignominy and death. The aggravation of error foretells its doom, and confirms the ancient axiom: "Whom the gods would destroy, they first make mad."

NOTE

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

Chapter V, page 105, lines 22-29.

Whosoever uses his developed mental powers like an
escaped felon, to commit fresh atrocities as opportunity
occurs, is never safe. God will arrest him,
divine justice will manacle him. His sins Evil let
will be millstones about his neck, weighing him down to loose.
the depths of ignominy and death. The aggravation of
error foretells its doom, and confirms the ancient axiom:
"Whom the gods would destroy they first make mad."

NOTE

This version first appeared in the 265th edition in 1903
and it remained unchanged until the 1907 edition.
Chapter V, page 105, lines 22-29.

Whosoever uses his developed mental powers like an
escaped felon, to commit fresh atrocities as opportunity
occurs, is never safe. God will arrest him.
divine justice will manacle him. His sins Evil let
will be millstones about his neck, weighing him down to loose.
the depths of ignominy and death. The aggravation of
error foretells its doom, and confirms the ancient axiom:
"Whom the gods would destroy they first make mad."

NOTE

This version first appeared in the 261st edition in 1903
and it remained unchanged until the 265th edition in 1903.
Chapter V, page 105, lines 22-29.

This "version" may well be a typographical error and not an
intended change in the text. On the 4th line of this para-
graph, the word "divine" begins with a small-case letter "d",
while in the immediately preceeding edition the word "Divine"
began with a capital "D" and started a new sentence. It is
possible that the period which ends the preceeding sentence
was intended to have been replaced with a comma or semicolon,
but this did not occur. Thus we are left with a sentence
beginning with a small case "d" in divine. It is also possible
that the "D" type-piece simply fell out and was replaced with
a small case "d" incorrectly. It is a fact that there are many
examples in the various editions where hyphens at the end of
sentences are missing in one edition, only to reappear in the
next edition, - thus showing they were inadvertently dropped.

Whosoever uses his developed mental powers like an escaped felon, to commit fresh atrocities as opportunity occurs, is never safe. God will arrest him.

Divine justice will manacle him. His sins Evil let loose.

will be millstones about his neck, weighing him down to the depths of ignominy and death. The aggravation of error foretells its doom, and confirms the ancient axiom:

"Whom the gods would destroy they first make mad."

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter V, page 105, lines 22-29.

He who uses his developed mental powers like an escaped felon, to commit fresh atrocities as opportunity occurs, is never safe. God will arrest him.

Divine justice will manacle him. His sins

Escaped
criminal.

will be millstones about his neck, weighing him down to the depths of ignominy and death. The aggravation of error foretells its doom, and confirms the ancient axiom: "Whom the gods would destroy, they first make mad."

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VIII, page 285, lines 20-28 (unnumbered).

The distance from ordinary medical practice to Christian Science is full many a league in the line of light; but to go in healing from the use of inanimate drugs to the criminal misuse of human will-power, is to drop from the platform of common manhood into the very mire of iniquity, to work against the free course of honesty and justice, and to push vainly against the current running heavenward.

The misuse of
mental power

NOTE

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

Chapter V, page 105, lines 30-32, and page 106, lines 1-5.

17-28

From ordinary medical practice, the distance
to Christian Science is full many a league
in the line of light; but to go from the use of inanimate
drugs in healing, to the criminal misuse of human will-
power, is to drop from the platform of common manhood
into the very mire of iniquity, to work against the free
course of honesty and justice, and push vainly against
the current running heavenward.

The misuse of
mental power.

NOTE

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

Chapter V, page 105, lines 30-32, and page 106, lines 1-5.

From ordinary medical practice, the distance
to Christian Science is full many a league The misuse of
in the line of light; but to go from the use of inanimate mental power.
drugs in healing, to the criminal misuse of human will
power, is to drop from the platform of common manhood
into the very mire of iniquity, to work against the free
course of honesty and justice, and push vainly against
the current running heavenward.

NOTE

This version first appeared in the 240th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter V, page 105, lines 30-32, and page 106, lines 1-5.

From ordinary medical practice, the distance
to Christian Science is full many a league
in the line of light; but to go from the use of inanimate
drugs in healing, to the criminal misuse of human will
power, is to drop from the platform of common manhood
into the very mire of iniquity. To work against the free
course of honesty and humility, is to push vainly against
the current running heavenward.

The misuse of
mental power.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 240th edition in 1902.
Chapter V, page 105, lines 30-32, and page 106, lines 1-5.

From ordinary medical practice, the distance to Christian Science is full many a league in the line of light; but to go from the use of inanimate drugs, in healing, to the criminal misuse of mortal mind, is to drop from the platform of common manhood into the very mire of iniquity. To work against the free course of honesty and humility, is to push vainly against the current running Heavenward.

The misuse of
mental power.

NOTE

This version first appeared in the 62nd edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VIII, page 285, lines 29-32, and page 286, lines 1-4 (unnumbered).

From ordinary medical practice, the distance to Christian Science is full many a league in the line of light; but to go from the use of inanimate drugs, in healing, to the criminal misuse of mortal mind, is to drop from the platform of common manhood into the very mire of iniquity. To work against the free course of honesty and humility, is to push foolishly against the current running Heavenward.

The misuse of
mental power.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 62nd edition in 1891. Chapter VIII, page 285, lines 29-32, and page 286, lines 1-4 (unnumbered).

Like our nation, Christian Science has its Declaration of Independence. God has endowed man with inalien-
able rights, among which are self-government,
Proper self-
government reason, and conscience. Man is properly self-
governed only when he is guided rightly and governed by
his Maker, divine Truth and Love.

NOTE

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

Chapter V, page 106, lines 6-11.

Like our nation, Christian Science has its Declaration of Independence. God has endowed man with inalienable rights, among which are self-government, Proper self-government. reason, and conscience. Man is properly self-governed only when he is guided rightly, and governed by his Maker, divine Truth and Love.

NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter V, page 106, lines 6-11.

Like our nation, Christian Science has its Declaration of Independence. God has endowed man with inalienable rights, among which are self-government, Proper self-government. reason, and conscience. Man is properly self-governed only when he is guided by no other mind than his Maker's - divine Truth and Love.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter V, page 106, lines 6-11.

Like our nation, Christian Science has its Declaration of Independence. God has endowed man with inalienable rights, among which are self-government, reason, and conscience. Man is properly self-governed, only when he is guided by no other mind than his Maker's.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VIII, page 286, lines 5-10 (unnumbered).

Man's rights are invaded when the divine order is interfered with, and the mental trespasser incurs the divine penalty due this crime.

NOTE

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

Chapter V, page 106, lines 12-14.

Man's rights are invaded when the divine order is interfered with. The mental trespasser necessarily incurs the divine penalty due to this crime.

NOTE

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

Chapter V, page 106, lines 12-14.

Man's rights are invaded when this divine order is interfered with. The mental trespasser necessarily incurs the divine penalty due to this crime.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 240th edition in 1902. Chapter VIII, page 286, lines 11-13 (unnumbered) .- 50th ed. Chapter V, page 106, lines 12-14 - 226th ed.

Let this age, which sits in judgment on Christian
Science, sanction only such methods as are demonstrable
in Truth and known by their fruit, and classify
Right methods all others as did St. Paul in his great epistle
to the Galatians, when he wrote as follows:

NOTE

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

Chapter V, page 106, lines 15-19.

Let this age, which sits in judgment on Christian
Science, sanction only such methods as are demonstrable
in Truth, and known by the fruit thereof; and
Right methods. classify all others as did St. Paul, in his great
epistle to the Galatians, when he wrote as follows:

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter V, page 106, lines 15-19.

Let this age, which sits in judgment on Christian Science, sanction only such methods as are demonstrable in Truth, and classify all others as did Saint Right methods. Paul, in his great Epistle to the Galatians, when he wrote as follows:

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VIII, page 286, lines 14-18 (unnumbered).

"Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

NOTE

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

Chapter V, page 106, lines 20-29.

"Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

NOTE

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

Chapter V, page 106, lines 20-29 (unnumbered).

Now the works of the flesh are manifest, which are these
- adultery, fornication, uncleanness, lasciviousness, idolatry, WITCHCRAFT, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the Kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter VIII, page 286, lines 19-27 (unnumbered).

