

When the supposition, that Spirit is within what it
creates and the potter is subject to the clay,
is individualized, Truth is reduced to the level Individu-
of error, and the sensible is required to be made manifest alization
through the insensible.

NOTE

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

Chapter VII, page 173, lines 6-10.

The supposition that Spirit is within what it creates,
and that the potter is subject to the clay, when
individualized, reduces Truth to the level of Individu-
error, and requires the sensible to be made manifest alization.
through the insensible.

NOTE

This version first appeared in the 265th edition in 1903
and it remained unchanged until the 1907 edition.
Chapter VII, page 173, lines 6-10.

The theory that Spirit is distinct from matter, but must pass through it, or into it, to be individualized, reduces Truth to the dependency of error, and requires the sensible to be made manifest through the insensible.

Individu-
alization.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 265th edition in 1903. 50th ed., chapter II, page 65, lines 30-32, and page 66, lines 1-2 (unnumbered). 226th ed., chapter VII, page 173, lines 6-10.

The theory that Spirit is distinct from matter, but must pass through it, or into it, to be individualized, would reduce Truth to the dependency of error, and require Something to be made manifest through Nothing.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter V, page 196, lines 27-30 (unnumbered).
36th ed., chapter I, page 41, lines 27-30 (unnumbered).

That Spirit is distinct from matter but must pass through it or into it to be identified, would reduce Truth to the necessity of error, and require something to be made manifest through nothing.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter III, page 151, lines 8-12 (unnumbered).

To suppose that Spirit is distinct from matter, but passes through matter to be identified, is a mistake. Spirit is limitless, it would destroy limits if it entered them; but Spirit cannot enter limits. It is a dream, and illusion, that Soul is in body, and matter the medium of Spirit! But the dream is not aware it is a dream, and the belief, that makes pain or pleasure according to the belief.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1875. Vol. 2, chapter II, page 112, lines 16-23 (unnumbered).

To classify Spirit and matter thus, that Spirit is distinct from matter but must pass through it to be identified, is a mistake. - The limitless would destroy limits if it entered them, and Spirit cannot be limited. It is a dream and illusion that Soul is in body and matter the medium of Spirit. We are not aware it is a dream, the terrible nightmare, that makes suffering or enjoyment just as the dream chances to run.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter VII, page 350, lines 14-21 (unnumbered).

What is termed matter manifests nothing but a material mentality. Neither the substance nor the manifestation of Spirit is obtainable through matter. Spirit is positive. Matter is Spirit's contrary, the absence of Spirit. For positive Spirit to pass through a negative condition would be Spirit's destruction.

NOTE

This version first appeared in the 1908 edition and it remained unchanged thereafter.

Chapter VII, page 173, lines 11-16.

What is termed matter manifests nothing but a material mentality. Neither the substance nor the manifestation of Spirit is obtainable through matter. Spirit is positive. Matter is Spirit's supposed opposite, the absence of Spirit. For positive Spirit to pass through a negative condition would be Spirit's destruction.

NOTE

This version first appeared in the 1907 edition and it remained unchanged until the 1908 edition.

Chapter VII, page 173, lines 11-16.

What is termed matter manifests nothing but a material mentality. Not a glimpse or manifestation of Spirit is obtainable through matter. Spirit is positive. Matter is its supposed opposite, the absence of Spirit. For positive Spirit to pass through a negative condition would be its destruction.

NOTE

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

50th ed., chapter II, page 66, lines 3-8 (unnumbered).

226th ed., chapter VII, page 173, lines 11-16.

What is termed matter manifests nothing but mortality. Not a glimpse or manifestation of Spirit is obtained through matter. Spirit is positive; and for positive Spirit to pass through negatives would be its destruction.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891.
16th ed., chapter V, page 204, lines 3-7 (unnumbered).
36th ed., chapter I, page 49, lines 3-7 (unnumbered).

What is termed matter manifests nothing but mortality: therefore, not a glimpse or manifestation of Spirit is obtained through matter. Spirit is positive to all things, and all else is negative; and for positive Spirit to pass through a negative or matter would destroy Spirit and make it nothing.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter III, page 159, line 32, and page 160, lines 1-5 (unnumbered).

Physiology would make man both Spirit and matter;
this is error, and error makes mortal all it makes.
If brains are mind, matter is mind; and a stone is but
a lesser degree of man. To admit that Spirit is not
matter, and then to say it is manifested through matter,
contradicts logic; for matter manifests mortality only,
and Spirit is immortal: not a glimpse or manifestation
of Spirit is obtained through the erring or decaying.
Spirit is positive to all things, and, if it passed through
matter, it would destroy it, else it must become negative
to it. Metaphysical science, dry and abstract though it
appears, is not to be overlooked for the transient and
mortal sense of things. Health, harmony, and immor-
tality are gained through Metaphysics only; and this
will be understood sooner or later. Truth has but one
department for its students, and but one branch of
education; viz., the science of being. Studying into
the nature of matter, that embraces sin, sickness, and
death, hath no real advantage: all matter-laws lay
the foundations of sickness.

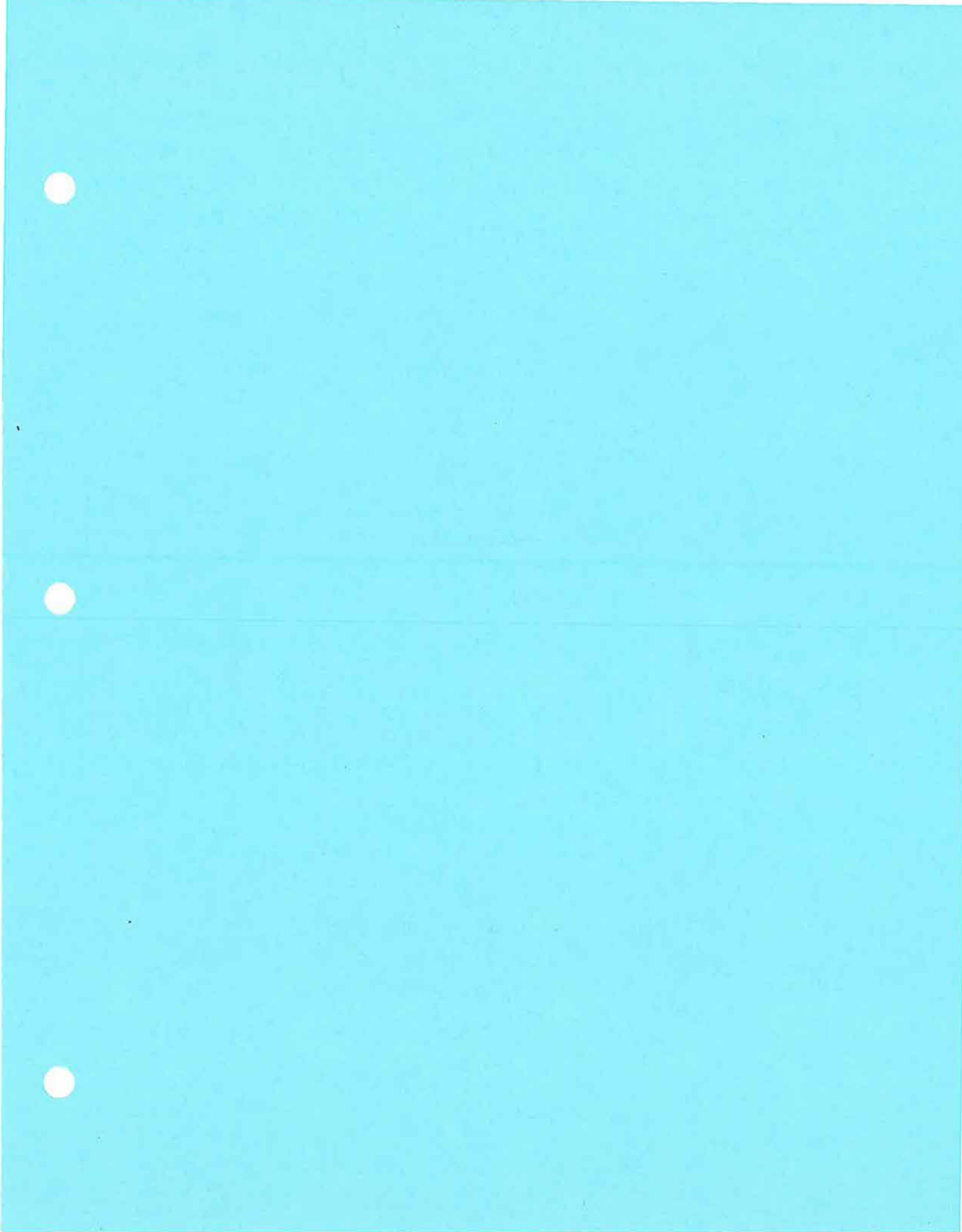
NOTE

This version first appeared in the 2nd edition in 1878
and it remained unchanged until the 3rd edition in 1881.
Vol. 2, chapter II, page 118, lines 3-22 (unnumbered).

Physiology makes man both Spirit and matter; and this error would make man mortal. If brains are mind matter is mind; and a stone, a lesser degree of man. To admit Spirit is not in matter, and then say it is manifested through it, contradicts facts, for matter manifests mortality only, and Spirit is immortal; not a glimpse or manifestation of Spirit is obtained through the erring or decaying. Spirit is positive to all things, and if it passed through matter it would destroy it, or become negative to it. Metaphysical science, dry and abstract though it appears, should not be overlooked for the transient and mortal sense of things; health, harmony and immortality are gained through spirituality only; and this will be understood sooner or later. Truth has but one department for its students, and but one branch of education, viz., the science of being. Studying into the nature of matter, that embraces sin, sickness and death, hath no real advantage; and matter-laws of health lay the foundation of sickness.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter VII, page 356, lines 12-30 (unnumbered).



Anatomy declares man to be structural. Physiology
continues this explanation, measuring human
strength by bones and sinews, and human life Man not
by material law. Man is spiritual, individual, and eter- structural
nal; material structure is mortal.

NOTE

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

Chapter VII, page 173, lines 17-21.

Anatomy declares man to be structural. Physiology
continues this explanation, measuring human
strength by bones and sinews, and human
life by material law. Man is spiritual, indiviudal, and
eternal; material structure is mortal.

Man not
structural.

NOTE

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

Chapter VII, page 173 , lines 17-21.

Anatomy declares man to be structural. Physiology
continues this explanation, measuring human strength
by bones and sinews, and human life by mate-
Man not structural. rial law. Man is spiritual, individual, and
eternal; material structure is mortal.

NOTE

This version first appeared in the 108th edition in 1896
and it remained unchanged until the 226th edition in 1902.
Chapter II, page 66, lines 9-13 (unnumbered).

Anatomy declares man to be structural. Physiology
continues this explanation, measuring human strength
by bones and sinews, and human life by mate-
Man not structural. rial law. Man is spiritual, individual, and
eternal; material structure would make man mortal.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 108th edition in 1896.
Chapter II, page 66, lines 9-13 (unnumbered).

Anatomy makes man structural. Physiology continues this explanation, measuring human strength by bones and sinews, and human life by material law.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. Chapter I, page 15, lines 13-15 (unnumbered). - 36th ed. Chapter V, page 170, lines 13-15 (unnumbered) - 16th ed.

Anatomy makes man a structural thing; physiology continues this definition, measuring his strength by bones, sinews, etc., and his life by material law.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Chapter III, page 124, lines 30-32 (unnumbered), vol. I.

Anatomy makes
man a structural thing; physiology continues this definition,
measuring his strength by bones, sinews, etc., and
his Life by material law.

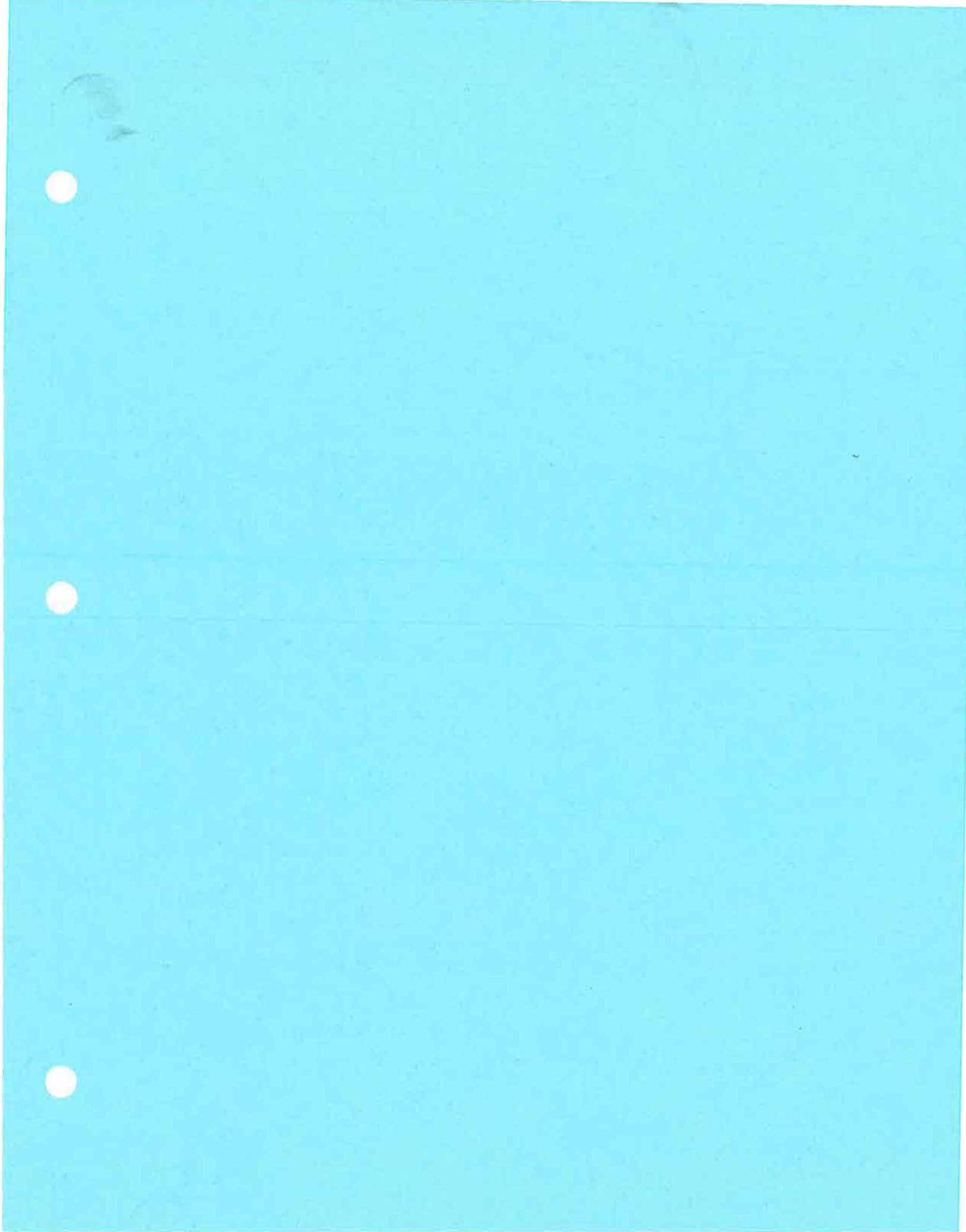
NOTE

This version first appeared in the 2nd edition in 1878
and it remained unchanged until the 3rd edition in 1881.
Chapter II, vol. 2, page 88, lines 31-32, and page 89,
lines 1-2 (unnumbered).

Anatomy makes man a structural thing; physiology continues this definition, measuring his strength by bones, sinews, etc., and his Life by material law.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter VII, page 328, lines 24-27 (unnumbered).



Phrenology makes man knavish or honest according to the development of the cranium; but anatomy, physiology, phrenology, do not define the image of God, the real immortal man.

NOTE

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

Chapter VII, page 173, lines 22-25.

Phrenology makes man knavish or honest, according to the development of the cranium; but anatomy, physiology, phrenology, do not define the image of God, the real immortal man.

NOTE

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

Chapter VII, page 173, lines 22-25.

Phrenology makes man knavish or honest, according
to the development of the cranium; but an-
Phrenology. atomy, physiology, phrenology, do not define
the image of God, the real immortal man.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter II, page 66, lines 14-17 (unnumbered).

Phrenology makes man thieving or honest, according to the development of the cranium; but anatomy, physiology, phrenology, do not define the image of God, or immortal man.

NOTE

This version first appeared in the 36th edition in 1886 and it remained unchanged until the 50th edition in 1891. Chapter 1, page 15, lines 16-19 (unnumbered). - 36th ed. Chapter V, page 170, lines 16-19 (unnumbered) - 16th ed.

Phrenology makes him a thief or a Christian, according to the development of the cranium; but not one of those defines the image of God or immortal man.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter III, page 125, lines 1-3 (unnumbered).

Phrenology makes him a thief, or a Christian, according to the development of the cranium; but not one of these define the image of God, or immortal 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 II, page 89, lines 2-5 (unnumbered).

Phrenology makes him a thief or Christian, according to the development of bumps on the cranium; but not one of these define immortal man.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter VII, page 328, lines 27-30 (unnumbered).

Human reason and religion come slowly to the recognition of spiritual facts, and so continue to call upon matter to remove the error which human mind alone has created.

NOTE

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

Chapter VII, page 173, lines 26-29.

Human reason and religion come slowly to the recog-
nition of spiritual facts, and so continue to
A slow growth. call upon matter to remove the error which
the human mind alone has created.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter II, page 66, lines 18-21 (unnumbered).

Human reason acts slowly in accepting spiritual facts,
but calling on matter to remove what the human mind
alone has occasioned is fatal.

NOTE

This version first appeared in the 36th edition in 1888
and it remained unchanged until the 50th edition in 1891.
Chapter 1, page 13, lines 30-32 (unnumbered).

Human reason acts slowly in accepting spiritual facts, contesting every inch it surrenders. Error, self-complacent and applauded, sneers at the slow marches of Truth.

Physiology has a reputation in our land. Insititutions honor it. To it Medicine bows the knee. Aside from this it remains to be proven whether physiology has improved mankind. We shall yet open our eyes to this fact, - that calling on matter to remove what the human mind alone has occasioned is a mistake attended with grave consequences.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 36th edition in 1888. Chapter V, page 168, lines 11-20 (unnumbered).

CHAPTER III.

PHYSIOLOGY.

BECAUSE Metaphysics reverses the position of physics, human reason acts slowly in accepting it, contesting every inch of ground it surrenders; while error, self-complacent and applauded, sneers at the slow marches of Truth. Physiology is a name in our land. Institutions honor it, and before it *Materia medica* bows the knee. Notwithstanding all this, it has not improved mankind. We shall yet open our eyes to this fact in theodicy, - that calling on matter to remove what mortal mind alone is responsible for is a mistake with grave consequences.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Chapter III, page 123, lines 1-11 (unnumbered), vol. I.

CHAPTER II.

PHYSIOLOGY.

BECAUSE Metaphysics reverse the position of physics, human reason acts slowly in accepting them, contesting every inch of ground it surrenders; while error, self-complacent and applauded, sneers at the slow marches of Truth. Physiology is a name in our land. Institutions honor it; and before it Materia Medica bows the knee; notwithstanding all this, it has not improved mankind. We shall yet open our eyes to this fact in theodicy, - that calling on matter to remove that for which mind alone is responsible, is a mistake with grave consequences.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter II, page 87, lines 1-11 (unnumbered).

CHAPTER VII.

PHYSIOLOGY.

BECAUSE science reverses the positions of personal sense, human reason acts slowly in accepting it, contesting every inch of ground it occupies, while error, self-complacent and applauded, sneers at the slow marches of Truth. Physiology is a name in our land. Institutions honor it, and materia medica bows the knee, but notwithstanding this, it has not improved mankind. We shall yet open our eyes to this fact in theodicy, that depending on matter for what Intelligence is responsible, is a mistake with grave consequences.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter VII, page 327, lines 1-11 (unnumbered).

The idols of civilization are far more fatal to health and longevity than are the idols of barbarism. The idols of civilization call into action less faith than Buddhism in a supreme governing intelligence. The Esquimaux restore health by incantations as consciously as do civilized practitioners by their more studied methods.

NOTE

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

Chapter VII, page 173, lines 30-32, and page 174, lines 1-3.

The idols of civilization are far more fatal to health and longevity than the idols of barbarism. They call into action less faith than Buddhism, in a supreme governing intelligence. The Esquimaux restore health by incantations, as consciously as civilized practitioners by their more studied methods.

NOTE

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

Chapter VII, page 173, lines 30-32, and page 174, lines 1-3.

The idols of civilization are far more fatal to health and longevity than the idols of barbarism. They call into action less faith than Buddhism, in a supreme governing Intelligence. The Esquimaux restore health by incantations, as consciously as civilized practitioners by their more studied methods.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter VII, page 173, lines 30-32, and page 174, lines 1-3.

The idols of civilization are far more fatal to health and longevity than the idols of barbarism. They call into action less faith than Buddhism, in a supreme governing Intelligence. The Esquimaux restore health by incantations, as effectually as civilized practitioners by their more studied methods.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter II, page 66, lines 22-27 (unnumbered).

The idols of civilization are far more fatal to health and longevity than the idols of older forms of heathenism. They call into action less faith than Buddhism, in a supreme governing Intelligence. Even the Esquimaux restore health by incantations, as effectually as civilized practitioners by their modus operandi.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. Chapter I, page 16, lines 12-17 (unnumbered). - 36th ed. Chapter V, page 171, lines 12-17 (unnumbered) - 16th ed.

The idols of civilization are more fatal to health and longevity than the idols of other forms of heathen homage; they certainly call into action less faith than Buddhism in a Supreme Intelligence governing man; and the Esquimaux restore health by incantations as effectually as the modus operandi of the schools.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter III, page 125, lines 29-32, and page 126, lines 1-2 (unnumbered).

The idols of civilization are more fatal to health and longevity than the idols of other forms of heathen homage; they certainly call into action less faith than Buddhism in a Supreme Intelligence governing man. And the Esquimaux restore health by incantations, as effectually as the modus operandi of the schools.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter II, page 89, lines 31-32, and page 90, lines 1-5 (unnumbered).

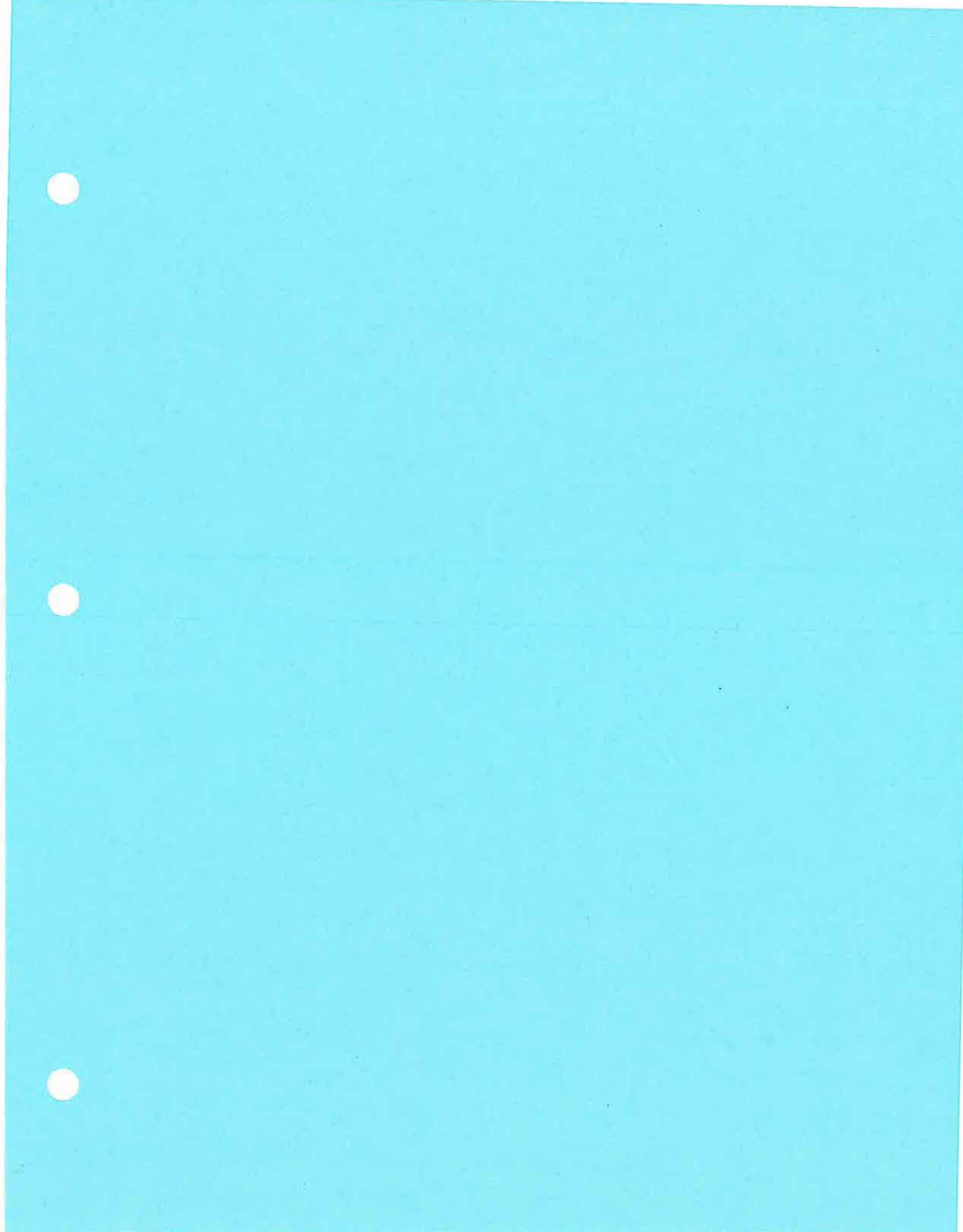
The idols of civilization are more fatal to health and longevity than the idols of other forms of heathen homage; they certainly call into action less faith than Buddhism in Intelligence governing man. The Esquimau restores health by incantations, as effectually as the modus operandi of the schools.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter VII, page 329, lines 23-28 (unnumbered).

ALSO NOTE

The spelling of the word 'Esquimau' has been corrected according to the errata page. Originally in the text it was spelled 'Esquimaux'.



Is civilization only a higher form of idolatry, that man should bow down to a flesh-brush, to flannels, to baths, diet, exercise, and air? Nothing save divine power is capable of doing so much for man as he can do for himself.

NOTE

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

Chapter VII, page 174, lines 4-8.

Is civilization only a higher form of idolatry, that man should bow down to a flesh-brush, to flannels, to baths, diet, exercise, and air? Nothing save Divine power is capable of doing as much for man as he can do for himself.

NOTE

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

Chapter VII, page 174, lines 4-8.

Is civilization only a higher form of idolatry, that man should bow down to a flesh-brush, to flannels, to baths, diet, exercise, and air? Nothing is able to do so much for man as he can do for himself, with omnipotent aid.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter II, page 66, lines 28-32 (unnumbered).

Is civilization but a higher stage of idolatry, that man, in the nineteenth century, should bow down to a flesh-brush, to flannels and baths, to diet, exercise, air? Nothing is able to do for man what he can do for himself with omnipotent aid.

NOTE

This version first appeared in the 36th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter I, page 16, lines 7-11 (unnumbered).

Is civilization but a higher stage of idolatry, that man, in the nineteenth century, should bow down to a flesh-brush, to flannels and baths, to diet, exercise, air? Nothing is able to do for him what he can do for himself with omnipotent aid.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 36th edition in 1888. Chapter V, page 171, lines 7-11 (unnumbered).

Unless civilization is but advanced idolatry, why should man, in the nineteenth century, bow down to flesh-brush, flannel, bath, diet, exercise, air, etc., when matter is not capable of doing for him what he can do for himself?

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter III, page 125, lines 25-28 (unnumbered).

Unless civilization embraces advanced heathenism,
why should man in the nineteenth century bow down
to flesh-brush, flannel, bath, diet, exercise, air, etc., when
matter is not capable of doing for him what he can do
for himself?

NOTE

This version first appeared in the 2nd edition in 1878
and it remained unchanged until the 3rd edition in 1881.
Vol. 2, chapter II, page 89, lines 27-31 (unnumbered).

Unless civilization embraces heathenism, why should man, in the nineteenth century, bow down to flesh-brush, flannel, bath, diet, exercise, air, etc., when matter is not capable of doing for him what he can do for himself?

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter VII, page 329, lines 19-23 (unnumbered).

The footsteps of thought, rising above material stand-
points, are slow, and portend a long night to the traveller;
but the angels of His presence - the spiritual
Rise of intuitions that tell us when "the night is far
thought spent, the day is at hand" - are our guardians in the
gloom. Whoever opens the way in Christian Science is
a pilgrim and stranger, marking out the path for gen-
erations yet unborn.

NOTE

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

Chapter VII, page 174, lines 9-16.

The footsteps of thought, as they pass higher from
material standpoints, are slow, and portend a long night
to the traveller; but the angels of His pres-
Rise of
thought. cence - the spiritual intuitions that tell us
when "the night is far spent, the day is at hand" - are
our guardians in the gloom. Whosoever opens the way
in Christian Science is a pilgrim and stranger marking
out the path for generations yet unborn.

NOTE

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

Chapter VII, page 174, lines 9-16.

The footsteps of thought, as they pass higher from material standpoints, are slow, and portend a long night to the traveller; but the guardians of the gloom are the angels of His presence, the spiritual intuitions that tell us when the night is far spent and the dawn approacheth. Whoso opens the way in Science is a pilgrim and stranger, marking out the path for generations yet unborn.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed, chapter II, page 87, lines 4-11 (unnumbered). 36th ed., chapter II, page 68, lines 4-11 (unnumbered).

ALSO NOTE

Prior to the 50th edition, this paragraph was located in the chapter "Footsteps of Truth" (chapter II).

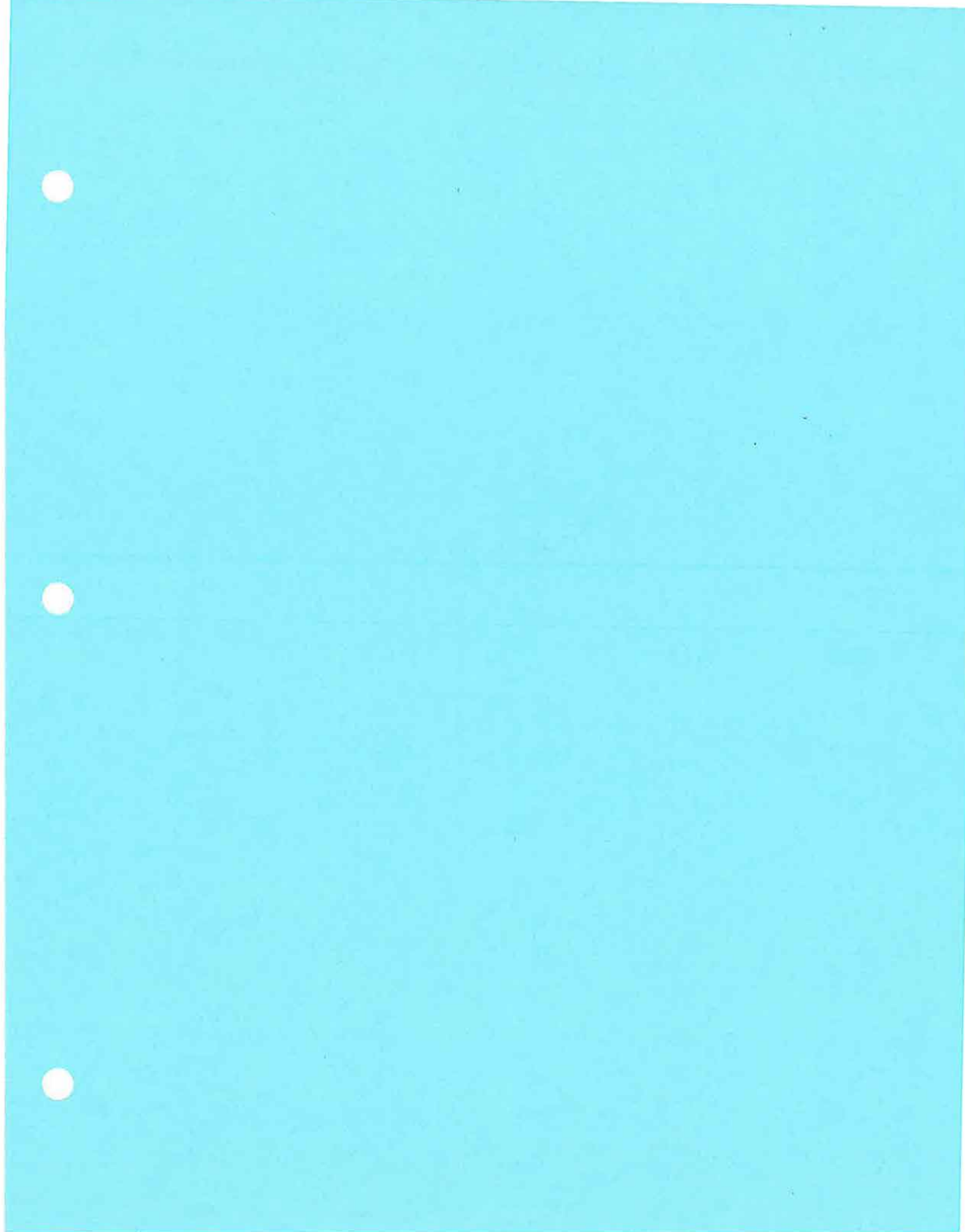
The footsteps of thought, as they pass from material stand-points, are slow; they portend a long night to the traveller, but the guardians of that night, the angels of His presence, are spiritual intuitions that tell us when it is far spent and the dawn approacheth. Whoso opens the way in science is a pilgrim and stranger that marks out the pathway of future generations.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter II, page 75, lines 4-10 (unnumbered).

ALSO NOTE

This paragraph was located in the chapter FOOTSTEPS OF TRUTH in the 3rd - 15th editions inclusive.



The thunder of Sinai and the Sermon on the Mount
are pursuing and will overtake the ages, rebuking in
their course all error and proclaiming the kingdom of
heaven on earth. Truth is revealed. It needs only to
be practised.

NOTE

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

Chapter VII, page 174, lines 17-21.

The voices of Sinai, and the Sermon in the Mount,
are pursuing and will overtake the ages, rebuking in
their course all error, and proclaiming the kingdom of
heaven on earth. Truth is revealed. It only needs to
be practised.

NOTE

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

Chapter VII, page 174, lines 17-21.

The voices of Sinai, and the Sermon on the Mount,
are pursuing and will overtake the ages, rebuking in
their course all error, and proclaiming the kingdom of
heaven on earth. Truth is revealed. It only needs to
be practised.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 265th edition in 1903.
Chapter VII, page 174, lines 17-21.

The voices of Sinai and the Sermon on the Mount are pursuing and will overtake the ages, rebuking in their course all error, and proclaiming the Kingdom of Heaven on earth. Truth is revealed. It only needs to be practised.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter II, page 67, lines 9-13 (unnumbered).

The voices of Sinai and the Sermon on the Mount are pursuing and will overtake the ages, demolishing in their course all error, and establishing the kingdom of heaven on earth. Truth has been uttered. It only needs to be practised.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter II, page 101, lines 28-32 (unnumbered). 36th ed., chapter II, page 82, lines 28-32 (unnumbered).

ALSO NOTE

This paragraph was located in the chapter "Footsteps of Truth" prior to the 50th edition.

The voices
of Sinai, and the Sermon on the Mount are pursuing, and
will overtake the ages, effacing in their course all error,
and establishing the kingdom of heaven on earth. Truth
has been uttered, it only needs to be practised.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
Vol. 1, chapter II, page 88, lines 22-26 (unnumbered).

ALSO NOTE

This paragraph was located in the chapter FOOTSTEPS OF TRUTH
in the early editions from the 3rd thru the 15th inclusive.

Mortal belief is all that enables a drug to cure mortal ailments. Anatomy admits that mind is somewhere in man, though out of sight. Then, if an individual is sick, why treat the body alone and administer a dose of despair to the mind? Why declare that the body is diseased, and picture this disease to the mind, rolling it under the tongue as a sweet morsel and holding it before the thought of both physician and patient? We should understand that the cause of disease obtains in the mortal human mind, and its cure comes from the immortal divine Mind. We should prevent the images of disease from taking form in thought, and we should efface the outlines of disease already formulated in the minds of mortals.

NOTE

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

Chapter VII, page 174, lines 22-32, and page 175, lines 1-3.

Belief is all that ever enables a drug to cure mortal ailments. Anatomy admits that mind is somewhere in man, though out of sight. Then, if one is Medical errors. sick, why treat the body alone, while we administer a dose of despair to the mind? Why declare that the body is diseased, and picture this disease to the mind, rolling it under the tongue as a sweet morsel, and holding it before the thought of both physician and patient? We should understand that the cause of disease obtains in the mortal human mind, and its cure with the immortal divine Mind. We should prevent the images of disease from taking form in thought, and we should efface the outlines of disease already formulated in mortal mind.

NOTE

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

Chapter VII, page 174, lines 22-32, and page 175, lines 1-3.

Belief is all that ever enables a drug to cure mortal ailments. Anatomy admits that mind is somewhere in man, though out of sight. Then, if one is sick, why treat the body alone, while we ad-
minister a dose of despair to the mind? Why declare that the body is diseased, and picture this disease to the mind, rolling it under the tongue as a sweet morsel, and holding it before the thought of both physician and patient? We should understand that the cause of disease rests in the mortal human mind, and its cure with the immortal divine Mind. We should prevent the images of disease from taking form in thought, and we should efface the outlines of disease already formulated in mortal mind.

Medical errors.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter II, page 67, lines 14-27 (unnumbered).

Delusion is all that ever enabled a drug to cure the ailments of a man. Anatomy admits that mind is somewhere in mortals, though out of sight. Then, if a man is sick, why doctor the body alone, and deal a dose of despair to mind? Why declare that the body is diseased, and picture the disease to the mind, holding it before the physician's and the patient's thought, rolling it under the tongue as a sweet morsel? We should understand that the cause of disease rests with the mortal human mind, and its cure with the immortal Divine Mind; and we should prevent the images of disease from taking form in thought, as well as efface the forms of disease already located in the human mind.

NOTE

This version first appeared in the 36th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter I, page 29, lines 1-13 (unnumbered).

Delusion is all that ever enabled a drug to cure the ailments of a man. Anatomy admits that mind is somewhere in mortals, though out of sight. Then, if a man is sick, why doctor the body alone, and deal a dose of despair to mind? Why declare that the body is diseased, and picture the disease to the mind, holding it before the physician's and the patient's thought, rolling it under the tongue as a sweet morsel? We should understand that the cause and cure of a disease rests with Mind; and we should address ourselves to the task of preventing the images of disease from taking form in thought, as well as by effacing the forms of disease already located in the human mind.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 36th edition in 1888. Chapter V, page 184, lines 1-13 (unnumbered).

A belief is all that ever made a drug remedy the ailments of a man. Anatomy admits that mind is a portion of mortal man. Then, if man is sick, why do you doctor matter alone, and deal the dose of despair to mind? You declare the body is diseased, and picture to mind the disease, hold it in your own thought, and roll it under your tongue like a sweet morsel. We must understand that the cause and cure of all disease rest with mind, and address ourselves to the task of preventing the images of disease taking form in thought and effacing the forms of disease already in the mind.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter III, page 138, lines 30-32, and page 139, lines 1-8 (unnumbered).

Belief is all that ever made a drug remedy the ailments of a man, or that makes matter heal mind. We must regard immortal Mind and the mortal belief, as utterly distinct from each other to understand metaphysics. The cause and cure of disease is solely mental; and to understand this fact, renders mortal mind less productive of disease. Matter has neither action nor sensation of its own: mind moves the body, and feels for it. We cannot admit the old positions, so diametrically opposite to metaphysical science, and then conquer disease with 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 II, page 102, lines 5-15 (unnumbered).

Faith is all that ever made a drug remedy the ailments of a man. Mortal mind is belief, the immortal is understanding, the latter is Spirit, the former personal sense; we must learn to hold immortal and mortal mind or belief separate. The cause and cure of disease is solely mental, and to understand this renders mind less productive of disease, and able to destroy it. Matter has neither action nor sensation of its own; mind moves the body, and feels for it. We cannot retain the old positions diametrically opposite to metaphysical science, and conquer disease with mind.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter VII, page 341, lines 5-15 (unnumbered).

In such cases a few persons believe the potion swallowed by the patient to be harmless, but the vast majority of mankind, though they know nothing of this particular case and this special person, believe the arsenic, the strychnine, or whatever the drug used, to be poisonous, for it is set down as a poison by mortal mind. Consequently, the result is controlled by the majority of opinions, not by the infinitesimal minority of opinions in the sick-chamber.

NOTE

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

Chapter VII, page 177, lines 31-32, and page 178, lines 1-7.

In such cases a few persons believe the potion swallowed by the patient to be harmless; but the vast majority of mankind, though they know nothing of this particular case and this special person, believe the arsenic, the strychnine, or whatever the drug used, to be poisonous, for it has been set down as a poison by mortal mind. The consequence is that the result is controlled by the majority of opinions outside, not by the infinitesimal minority of opinions in the sick-chamber.

NOTE

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

50th ed., chapter II, page 70, lines 23-32 (unnumbered).

226th ed., chapter VII: page 177, lines 31-32, and page 178, lines 1-7.

The few who think a drug harmless, where a mistake has been made in the prescription, are unequal to the many who have named it poison, and so the majority opinion governs the result.

NOTE

This version first appeared in the ~~16~~¹⁶th edition in 188~~8~~⁶ and it remained unchanged until the 50th edition in 1891.
~~16~~¹⁶th ed., chapter V, page 190, lines 19-22 (unnumbered).
36th ed., chapter I, page 35, lines 19-22 (unnumbered).

The few
who think the drug harmless in case of a mistake in
medicine are unequal to the many who have named it
and believed it a poison, and governed the result of tak-
ing it.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
Vol. 1, chapter III, page 145, lines 25-29 (unnumbered).

Mind is ever active, for action signifies 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 II, page 106, line 22 (unnumbered).

Mind is ever active, for action
signifies mind

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter VII, page 345, lines 8-9 (unnumbered).

Heredity is not a law. The remote cause or belief of disease is not dangerous because of its priority and the connection of past mortal thoughts with present. The predisposing cause and the exciting cause are mental.

NOTE

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

Chapter VII, page 178, lines 8-12.

Heredity is not a law. The remote cause or belief of disease is not dangerous because of its priority, and the connection of past mortal thoughts with present. The predisposing cause and the exciting cause are mental.

NOTE

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

Chapter VII, page 178, lines 8-11.

The remote cause, or belief, is not more dangerous, because of its priority, and the connection of past mortal thoughts with present, - than the predisposing and exciting cause.

NOTE

This version first appeared in the 108th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter II, page 71, lines 1-4.

The remote cause, or belief, is pronounced stronger than the predisposing and exciting cause, because of its priority, and the connection of past mortal thoughts with present.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 108th edition in 1896. Chapter II, page 71, lines 1-4 (unnumbered).

The remote cause, or belief, is stronger than the pre-disposing and exciting cause, because of its priority, and the connection of past mortal thoughts with present.

NOTE

This version first appeared in the ~~16~~¹⁶th edition in 188~~6~~⁶ and it remained unchanged until the 50th edition in 1891. ~~16~~¹⁶th ed., chapter V, page 190, lines 23-25 (unnumbered). 36th ed., chapter I, page 35, lines 23-25 (unnumbered).

The remote cause or belief is stronger than the predisposing and exciting cause, because of its priority; and the past mortal thought connects with the present, although this is not understood.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter III, page 145, lines 29-32 (unnumbered).

and a
remote and predisposing thought furnishes a link to
the present thought, although what we term personal
sense takes no cognizance of this.

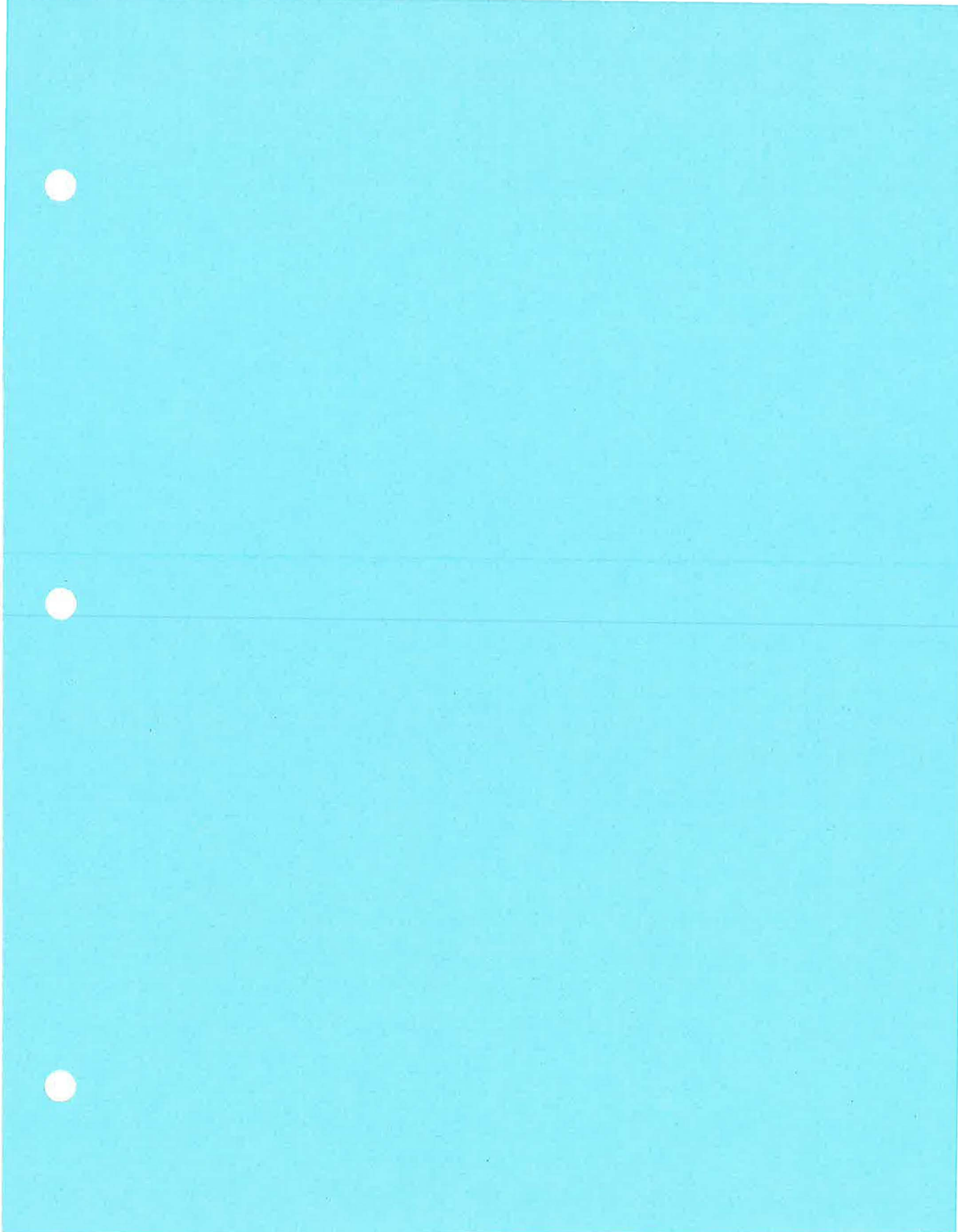
NOTE

This version first appeared in the 2nd edition in 1878
and it remained unchanged until the 3rd edition in 1881.
Vol. 2, chapter II, page 106, lines 22-25 (unnumbered).

and the remote and predisposing thought
furnishes a link to the present, although what we term
personal sense knows this not.

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter VII, page 345, lines 9-11 (unnumbered).



Perhaps an adult has a deformity produced prior to his birth by the fright of his mother. When wrested from human belief and based on Science or the divine Mind, to which all things are possible, that chronic case is not difficult to cure.

NOTE

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

Chapter VII, page 178, lines 13-17.

Perhaps an adult has a deformity, produced, thirty
years ago, by the terror of his mother. That chronic
error is not more difficult of cure because
Inherited deformity cured. thereof, for we wrest it from the human
mind, and base the cure on Science, or the
divine Mind, to which all things are possible.

NOTE

This version first appeared in the 1906 edition (unnumbered)
and it remained unchanged until the 1907 edition.
Chapter VII, page 178, lines 12-17.

Perhaps an adult has a deformity, produced, thirty
years ago, by the terror of his mother. That chronic
error is more difficult of cure than an acute
Inherited injury, unless we wrest it from the human
deformity cured. mind, and base the cure on Science, or the
divine Mind, to which all things are possible.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1906 edition.

Chapter VII, page 178, lines 12-17.

Perhaps an adult has a deformity, produced, thirty
years ago, by the terror of his mother. That chronic
error is more difficult of cure than an acute
injury, unless we wrest it from moral mind, Deformity.
and base the cure on Science, or immortal Mind, to
which all things are possible.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter II, page 71, lines 5-10 (unnumbered).

The adult has a deformity, produced, thirty years ago,
by the terror of his mother. That chronic error is more
difficult of cure than an acute injury, unless we wrest it
from mortal mind, and base the cure on Science, or Im-
mortal Mind, to whom all things are possible.

NOTE

This version first appeared in the 36th edition in 1888
and it remained unchanged until the 50th edition in 1891.
Chapter I, page 35, lines 26-30 (unnumbered).

The adult has a deformity, produced, thirty years ago,
by the terror of his mother. That chronic error is more
difficult of cure than an acute injury, unless we wrest it
from human opinions, and base the cure on Science, or
Divine Mind, to whom all things are possible.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 36th edition in 1888.
Chapter V, page 190, lines 26-30 (unnumbered).

The adult has a deformity that, thirty years ago, was produced by a fright of his mother; and that chronic error is more difficult of cure than the acute injury caused by an accident, unless we base the cure on science and immortal Mind, to whom all things are possible, and wrest it from the hands of belief or mortal mind.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter III, page 145, line 32, and page 146, lines 1-6 (unnumbered).

We know that the thought risen above the verge of unconscious mind is the only one recognized, but this very thought has acted before, and effects have followed this action all the same as when that thought became conscious. The mortal body is but a grosser stratum of mortal mind.

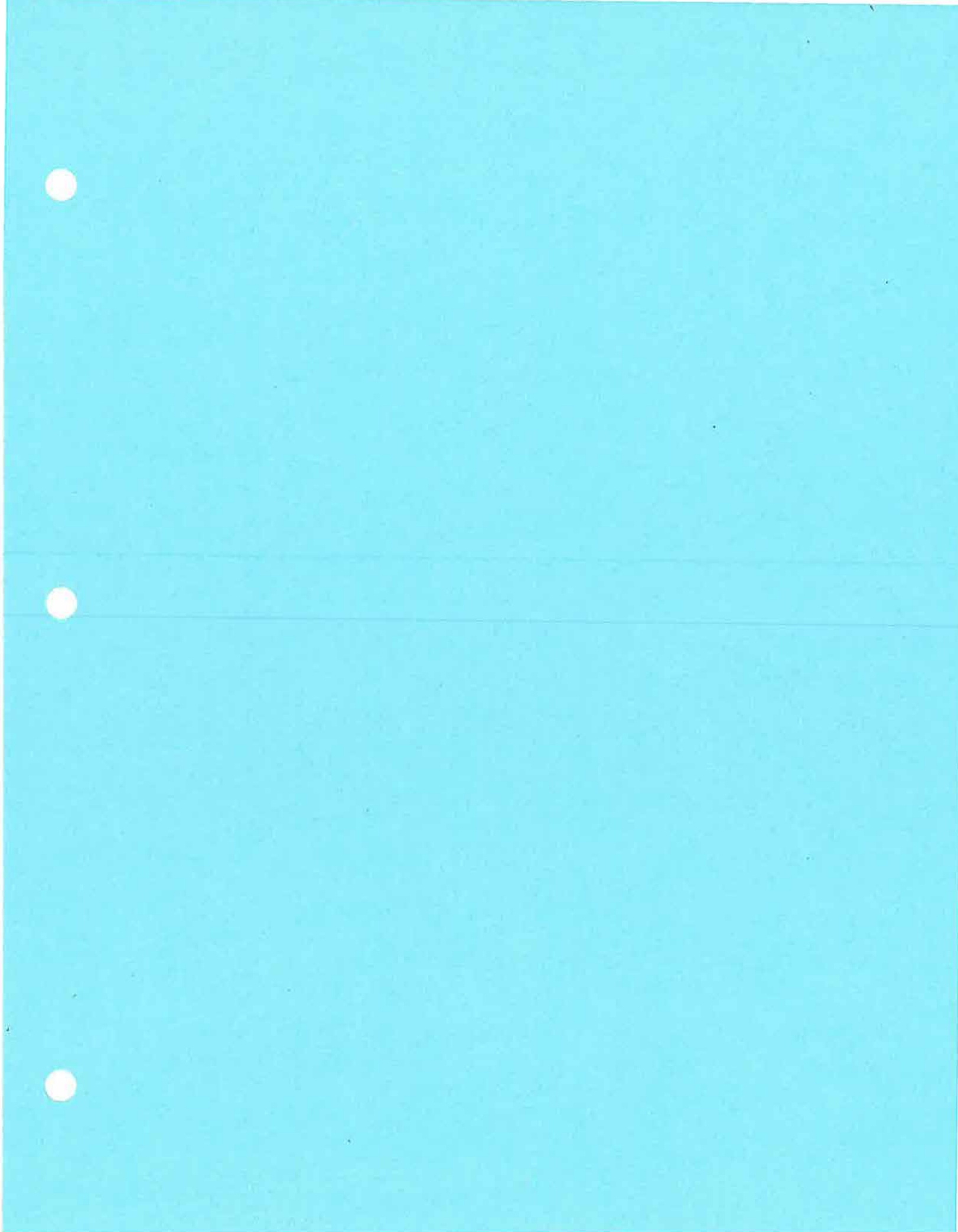
NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter II, page 106, lines 25-30 (unnumbered).

Accordingly, the thought that has risen above the verge of unconscious mind is the only one recognized, but it has acted before, and effects have followed this action all the same as when the thought became conscious. The mortal body, of matter, is but a grosser strata of mortal mind.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter VII, page 345, lines 11-16 (unnumbered).



Mortal mind, acting from the basis of sensation in matter, is animal magnetism; but this so-called mind, from which comes all evil, contradicts itself, and must finally yield to the eternal Truth, or the divine Mind, expressed in Science. In proportion to our understanding of Christian Science, we are freed from the belief of heredity, of mind in matter or animal magnetism; and we disarm sin of its imaginary power in proportion to our spiritual understanding of the status of immortal being.

NOTE

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

Chapter VII, page 178, lines 18-27.

Mortal mind, acting from the basis of sensation in matter, is animal magnetism; but this so-called mind whence cometh all evil, contradicting itself, Animal magnetism destroyed. must finally yield to the eternal Truth, or divine Mind, expressed in Science. In proportion as we understand Christian Science, we are freed from the belief of mind in matter or animal magnetism; and we disarm sin of its imaginary power, in proportion as we gain the spiritual understanding and status of immortal being.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter VII, page 178, lines 18-27.

Mortal mind, acting from the basis of sensuous belief in matter, is animal magnetism; but mortal mind, contradicting itself, must finally yield to the divine Mind, expressed in Science. In proportion as we understand Christian Science, we are freed from animal magnetism; and we disarm sin of its imaginary power, in proportion as we gain this spiritual understanding.

Animal
magnetism
destroyed.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter II, page 71, lines 11-18 (unnumbered).

Mortal mind, acting from the basis of sensuous belief in matter, is animal magnetism; but when mortal mind, contradicting the evidence of the senses, yields to the government of God, it can go forth on errands of love. In proportion as you understand Christian Science, you lose animal magnetism; and you disarm sin of its imaginary power, as you gain spiritual understanding.

NOTE

This version first appeared in the 36th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter I, page 42, lines 6-12 (unnumbered).

Mortal mind, acting from the basis of sensuous belief in matter, is animal magnetism; but when mortal mind, contradicting the evidence of the senses, yields to the government of God, it can go forth on errands of love. In proportion as you understand Christian Science, you lose animal magnetism; and you disarm mesmerism of its imaginary power, as you gain spiritual power.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 36th edition in 1888. Chapter V, page 197, lines 6-12 (unnumbered).

Mortal mind acting from the basis of the senses or a belief is animal magnetism; but when this mind, contradicting the evidence of the senses, yields to the understanding and government of immortal Mind, God, it goes forth on its errand of love, and this is metaphysics. In proportion as you understand metaphysics, you lose animal magnetism, and obtain spiritual power, and disarm mesmerism and mortal mind of their imaginary power to kill and destroy.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter III, page 151, lines 19-27 (unnumbered).

Mental treatment is either mesmeric, or scientific: in mesmerism it is "will power" that acts upon the body, and may act injuriously; but in Metaphysical Science it is Truth that acts upon the mind and cannot injure the body but heals it through mind. I can produce no effect through mesmerism.

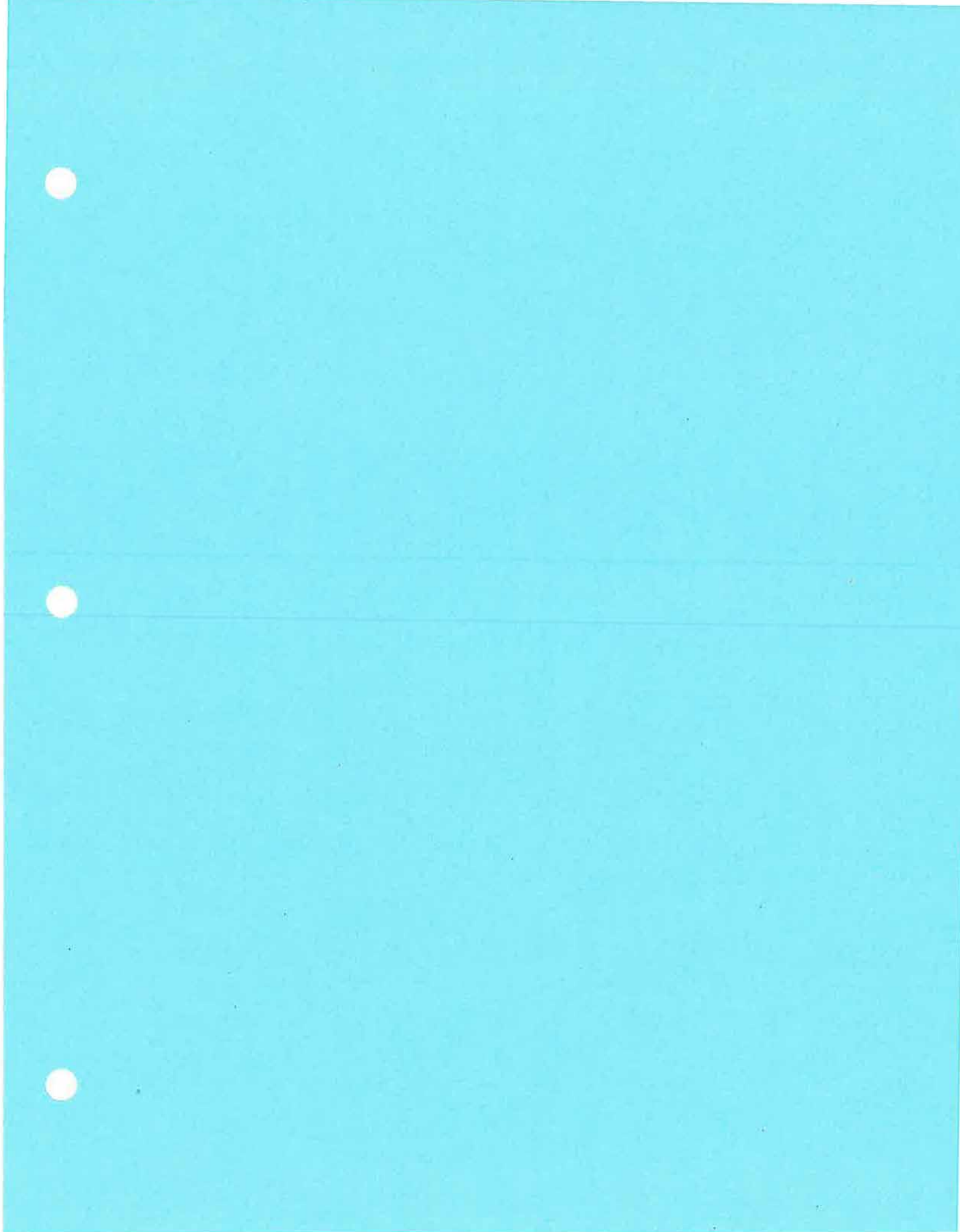
NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter II, page 113, lines 6-11 (unnumbered).

Mind acts mesmerically or scientifically;
it is will in mesmerism, and Truth in Science, that heals
the sick. I can have no effect on the sick through
manipulation, and cannot affect them mesmerically.

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter VII, page 351, lines 7-10 (unnumbered).



Ignorant of the methods and the basis of metaphysical healing, you may attempt to unite with it hypnotism, spiritualism, electricity; but none of these methods can be mingled with metaphysical healing.

NOTE

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

Chapter VII, page 178, lines 28-31.

Ignorant of the methods and the basis of metaphysical healing, you may attempt to unite with it hypnotism, spiritualism, electricity; but neither of these methods can be mingled with metaphysical healing.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter II, page 71, lines 19-22 (unnumbered).

Ignorant of the footsteps and the basis of metaphysical healing, you may attempt to unite with it mesmerism, mediumship, electricity; but not one of these can mingle with metaphysical healing, or 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 V, page 195, lines 21-24 (unnumbered). 36th ed., chapter I, page 40, lines 21-24 (unnumbered).

Ignorant of the footsteps whereby it is reached and the foundation of metaphysical healing, you may attempt to take with it mesmerism, mediumship, electricity, etc.; but not one of those can mingle with metaphysical healing, or demonstrate it.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter III, page 150, lines 4-8 (unnumbered).

Ignorant of the footsteps and foundations of metaphysical science, some may call it mesmerism, trance, mediumship, electricity, etc.; but not one of these in the least define it, or can demonstrate it on the Principle that sustains it, or with the rules that govern 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 II, page 111, lines 1-6 (unnumbered).

Ignorant of the footsteps and foundation of this science, the world may call it mesmerism, trance, mediumship, electricity, etc., but not one of these in the least expresses it,

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter VII, page 349, lines 7-10 (unnumbered).

ALSO NOTE

The word 'expresses' has been substituted for the word 'express', as called for in the errata page.

Whoever reaches the understanding of Christian Science in its proper signification will perform the sudden cures of which it is capable; but this can be done only by taking up the cross and following Christ in the daily life.

NOTE

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

Chapter VII, page 178, line 32, and page 179, lines 1-4.

Whosoever reaches the understanding of Christian Science, in its higher signification, will perform the sudden cures of which it is capable; but this can be done only by taking up the cross, and following Christ in the daily life.

NOTE

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

Chapter VII, page 178, line 32, and page 179, lines 1-4.

Whosoever reaches the understanding of Christian Science, in its higher signification, will perform the sudden cures of which it is capable; but this can be done only by taking up the cross, and following Christ in the daily life.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter II, page 71, lines 23-27 (unnumbered).

Whoso-
ever reaches the understanding of this Science, in its
higher significations, will perform the sudden cures of
which it is capable; but this can be done only by taking
up the cross and following Christ, Truth.

NOTE

This version first appeared in the 36th edition in 1888
and it remained unchanged until the 50th edition in 1891.
Chapter I, page 40, lines 24-28 (unnumbered).

Whoso-
ever reaches the understanding of this Science, in its
higher significations, will perform the sudden cures of
which it is capable; but this can be done only by taking
up the cross and following Christ, or Truth.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 36th edition in 1888.
Chapter V, page 195, lines 24-28 (unnumbered).

Whosoever
reaches the understanding of this science, in its higher
significations, will perform the sudden cures of which it
is capable by taking up the cross and following Christ,
Truth.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
Vol. 1, chapter III, page 150, lines 8-12 (unnumbered).

and whoever reaches the understanding of this science of being, in its higher significance, will produce the sudden cures of which it is capable, and learn they are done by taking up the cross and following Christ, 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 II, page 111, lines 6-10 (unnumbered).

and whoever reaches the science of
being in the high sense of its sudden cures, learns it is
by taking up the cross and following Christ.

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter VII, page 349, lines 10-12 (unnumbered).

Science can heal the sick, who are absent from their
healers, as well as those present, since space is no ob-
stacle to Mind. Immortal Mind heals what eye
hath not seen; but the spiritual capacity to ap- ^{Absent} patients
prehend thought and to heal by the Truth-power, is won
only as man is found, not in self-righteousness, but re-
flecting the divine nature.

NOTE

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

Chapter VII, page 179, lines 5-11.

Science can heal the sick who are absent from their
healers, as well as those present, since space is no obstacle
to Mind. Immortal Mind heals what eye
hath not seen; but the spiritual capacity to Absent
 patients.
apprehend thought, so as to heal by the Truth-power,
is gained only in proportion as man is found, not
wearing his own righteousness, but reflecting the divine
nature.

NOTE

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

Chapter VII, page 179, lines 5-12.

Science can heal the sick who are absent from their
healer, as well as the present, since space is no obstacle
to Mind. Immortal Mind heals what eye
hath not seen; but the spiritual capacity to Absent
apprehend thought, so as to heal by the Truth-power, patients.
is gained only in proportion as man is found, not
wearing his own righteousness, but reflecting the divine
nature.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter II, page 71, lines 28-32, and page 72, lines 1-3
(unnumbered).

Metaphysical healing enables one to heal the absent as well as the present. The spiritual capacity to apprehend thought is gained only when man is found not wearing his own righteousness, but reflecting the divine nature.

Scientists can heal the sick who are absent from them, since space is no obstacle to Mind. Immortal Mind heals what eye hath not seen.

NOTE

This version first appeared in the 36th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter I, page 40, lines 4-8 and page 42, lines 1-3 (unnumbered).

Metaphysical healing enables one to heal the absent as well as the present. The spiritual capacity to apprehend thought is gained only when man is found not wearing his own righteousness, but claiming righteousness of God.

Scientists can heal the sick who are absent from them, since space is no obstacle to Mind. My students heal many whom they never saw.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 36th edition in 1888. Chapter V, page 195, lines 4-8, and page 197, lines 1-3 (unnumbered).

Healing the sick

metaphysically enables us to heal the absent as well as the present. The spiritual capacity to apprehend thought, is reached only when man is found not having on his own righteousness, but the righteousness of God.

Metaphysicians can heal the sick, absent from them: space is no obstacle to mind. Our students are healing those whom they never saw.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter III, page 149, lines 22-26, and page 151, lines 15-17 (unnumbered).

Healing the sick through mind, instead of matter, enables us to heal the absent as well as the present; but the spiritual capacity to apprehend thought, is reached only when man is found not having on his own righteousness, which is physical law, but the righteousness which is God.

A metaphysician can heal the sick who are absent without the least consciousness of it on their part, except from the effects on the body. Now, reverse the action of mind, and mathematically it proves that if mind concentrated on the sick can benefit them, it can also make people sick. Whenever we have helped a student in a difficult case, it was not necessary for us to see the patients to heal them, we could do this without seeing them; but it was impossible to injure them through our mental method; none but a mesmerist can do this; and if the student was not advanced spiritually, we could not benefit the sick as much who were in his care.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter II, page 110, lines 19-24, and page 112, lines 26-32, and page 113, lines 1-6 (unnumbered).

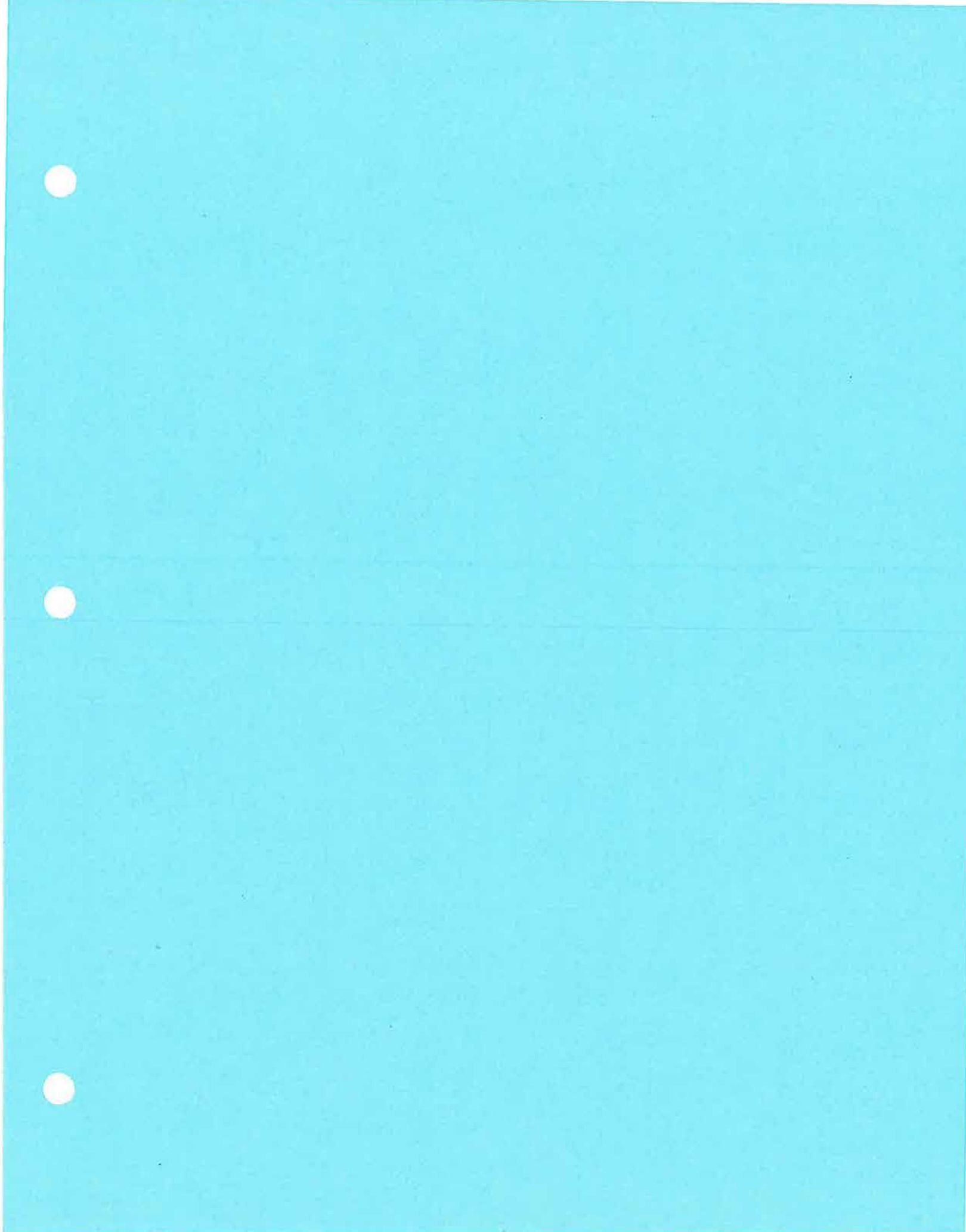
Healing the sick through mind instead of matter, enables us to heal the absent as well as the present. The spiritual capacity to apprehend thought, is reached only when man is found not having on his own righteousness, which is the law, but the righteousness which is of God.

We frequently heal the sick who are absent from us, without the least consciousness of it on their part, except from their recovery. Now reverse the case, and mathematically you prove that if mind eschewing laws of health, dietetics, physiology, etc., restores the sick, an opposite mind crammed with physiology, etc., might make them sick. This proof we gain of our body, for such mind causes us what are termed the physical sufferings that matter is powerless to do and could not produce. Whenever we have taken charge of a practice to establish a student, it was not necessary for us to see the patients to heal them; we could do this without seeing them; if the student was not advanced spiritually, we failed to benefit the sick so much in connection with him.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter VII, page 348, lines 26-31, and page 350, lines 25-32, and page 351, lines 1-7 (unnumbered).

The word 'dietetics' is substituted for 'dietics' to reflect the correction in spelling given on the errata page.



Every medical method has its advocates. The preference of mortal mind for a certain method creates a demand for that method, and the body then seems to require such treatment. You can even educate a Horses
mistaught healthy horse so far in physiology that he will take cold without his blanket, whereas the wild animal, left to his instincts, sniffs the wind with delight. The epizoötic is a humanly evolved ailment, which a wild horse might never have.

NOTE

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

Chapter VII, page 179, lines 12-20.

Every medical method has its advocates. The preference of mortal mind for any method creates a demand for that method, and the body then seems to require such treatment. You can even educate a healthy horse so far in physiology that he will take cold without his blanket; whereas the wild animal, left to his instincts, sniffs the wind with delight. The epizootic is a humanly evolved ailment, which a wild horse might never have.

Horses
mistaught.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 1907 edition.
50th ed., chapter II, page 72, lines 4-12 (unnumbered).
226th ed., chapter VII, page 179, lines 13-21.

Every method of medicine has its advocates. The preference of mortal mind for any method creates a demand for it, and the body seems to require it. You can even educate a healthy horse so far in physiology that he will take cold without his blanket; whereas the wild animal, left to his instincts, sniffs the wind with delight. Epizoötic is an evolved ailment, that a natural horse never has.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter V, page 194, lines 1-8 (unnumbered). 36th ed., chapter I, page 39, lines 1-8 (unnumbered).

Each method of medicine has its advocates, and the preference of mortal mind for any one method creates a demand for it, and the body will seem to require it. You can even educate a healthy horse into physiology far enough to take cold without his blanket; when the wild animal, left to his instincts, snuffs the wind with delight. Epizoötic is an educated finery that a natural horse has not.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter III, page 148, lines 17-24 (unnumbered).

Every new method of obtaining health has its advocates, and, when you get the consent of mind to this method as preferable to others, the body will demand it, and be benefited by it so long as the belief in it lasts. You can educate a healthy horse to take cold without his blanket; but the wild animal, left to his instincts, snuffs the wind and is strong. Epizoötic is an educated finery that a natural horse has not.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter II, page 109, lines 13-20 (unnumbered).

Every new method of obtaining health has its advocates, and when you get the consent of mind to this method as preferable to others, the body will demand it and be benefited by it so long as this belief lasts. You can educate a healthy horse to take cold without his blanket, but the wild animal left to his instincts, snuffs the wind with delight. Epizootic is an educated finery that a natural horse has not.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter VII, page 347, lines 20-27 (unnumbered).

Treatises on anatomy, physiology, and health, sustained
by what is termed material law, are the pro-
motors of sickness and disease. It should not
be proverbial, that so long as you read medical works you
will be sick.

Medical works
objectionable

NOTE

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

Chapter VII, page 179, lines 21-25.

Treatises on anatomy, physiology, and health sustained by what is termed material law, are the promoters of sickness and disease. It should not be proverbial, that so long as you read medical works you will be sick.

Medical works
objectionable.

NOTE

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

Chapter VII, page 179, lines 22-26.

Treatises on anatomy, physiology, and health sustained by what is termed material law, should not be the promoters of sickness and disease. Medical works objectionable.

It should not be proverbial, that as long as you read medical works you will be sick.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 265th edition in 1903. Chapter VII, page 179, lines 22-26.

Treatises on anatomy, physiology, and health sustained by what is termed material law, are the promoters of sickness and disease. It is proverbial, that as long as you read medical works you will be sick.

Medical works
objectionable.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VII, page 179, lines 22-26.

Treatises on anatomy, physiology, and health, sustained by what is termed material law, are Medical works. the promoters of sickness and disease. It is proverbial, that as long as you read medical works you will be sick.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter II, page 72, lines 13-17 (unnumbered).

Anatomy, physiology, treatises on health, - sustained by what is termed material law, - are the husbandmen of sickness and disease. It is proverbial that as long as you read medical works you will be sick.

NOTE

This version first appeared in the ~~16~~¹⁶th edition in 188~~6~~⁶ and it remained unchanged until the 50th edition in 1891.

Chapter I, page 28, lines 3-6 (unnumbered). - 36th ed.

Chapter V, page 183, lines 3-6 (unnumbered) - ~~16~~¹⁶th ed.

ALSO NOTE

A portion of this paragraph (" - are the husbandmen of sickness and disease.") actually corresponds to the 69th paragraph in the chapter Physiology rather than this 67th paragraph. However, since this phrase is part of another sentence and that sentence is definitely belonging in this paragraph, the compiler has chosen to present the sentence in full in this paragraph.

Materia medica,
physiology, treatises on health obtained and sustained by
what is termed material law, sickness produced and
cured by the same law, are the sowers and husbandmen
of sickness and disease. It is proverbial that as long as
you read a medical work you will be sick;

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
Vol. 1, chapter III, page 137, lines 29-32, and page 138,
lines 1-2 (unnumbered).

and we
have a crop abundant or scanty, according to the
variety and strength of soil, that is, according as the
mind is filled with Materia Medica, laws of health, phy-
siology, etc.

NOTE

This version first appeared in the 2nd edition in 1878
and it remained unchanged until the 3rd edition in 1881.
Vol. 2, chapter II, page 101, lines 20-24 (unnumbered).

ALSO NOTE

This version of the paragraph actually begins with the
words, "that is, according...," on line 22. However, the
first two lines have been included in order to make clear
the meaning of this paragraph since in this early version
the paragraph consisted of only a portion of one sentence.
The first portion of this paragraph as here presented actually
corresponds to paragraph #106 and is presented there as well.

and we have
a crop abundant or scanty, according to the variety and
strength of soil, the mind full of materia medica, laws
of health, physiology, etc.

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter VII, page 340, lines 21-24 (unnumbered).

ALSO NOTE

This paragraph version actually begins with the words,
"the mind full...", found on line 23; however, since this
early version consisted of only a portion of a sentence,
the first two lines from another paragraph are included
to help make the meaning clear.

Every medical method has its advocates. The preference of mortal mind for a certain method creates a demand for that method, and the body then seems to require such treatment. You can even educate a Horses
mistaught healthy horse so far in physiology that he will take cold without his blanket, whereas the wild animal, left to his instincts, sniffs the wind with delight. The epizootic is a humanly evolved ailment, which a wild horse might never have.

NOTE

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

Chapter VII, page 179, lines 12-20.

Every medical method has its advocates. The preference of mortal mind for any method creates a demand for that method, and the body then seems to require such treatment. You can even educate a healthy horse so far in physiology that he will take cold without his blanket; whereas the wild animal, left to his instincts, sniffs the wind with delight. The epizootic is a humanly evolved ailment, which a wild horse might never have.

Horses
mistaught.

NOTE

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

50th ed., chapter II, page 72, lines 4-12 (unnumbered).

226th ed., chapter VII, page 179, lines 13-21.

Treatises on anatomy, physiology, and health, sustained
by what is termed material law, are the pro-
motors of sickness and disease. It should not
be proverbial, that so long as you read medical works you
will be sick.

Medical works
objectionable

NOTE

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

Chapter VII, page 179, lines 21-25.

Treatises on anatomy, physiology, and health sustained by what is termed material law, are the promoters of sickness and disease. It should not be proverbial, that so long as you read medical works you will be sick.

Medical works
objectionable.

NOTE

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

Chapter VII, page 179, lines 22-26.

Treatises on anatomy, physiology, and health sustained by what is termed material law, should not be the promoters of sickness and disease. Medical works objectionable.

It should not be proverbial, that as long as you read medical works you will be sick.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 265th edition in 1903. Chapter VII, page 179, lines 22-26.

Treatises on anatomy, physiology, and health sustained by what is termed material law, are the promoters of sickness and disease. It is Medical works objectionable. proverbial, that as long as you read medical works you will be sick.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VII, page 179, lines 22-26.

Treatises on anatomy, physiology, and health, sustained by what is termed material law, are Medical works. the promoters of sickness and disease. It is proverbial, that as long as you read medical works you will be sick.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter II, page 72, lines 13-17 (unnumbered).

Anatomy, physiology, treatises on health, - sustained by what is termed material law, - are the husbandmen of sickness and disease. It is proverbial that as long as you read medical works you will be sick.

NOTE

This version first appeared in the ~~16~~¹⁶th edition in 188~~6~~⁶ and it remained unchanged until the 50th edition in 1891.

Chapter I, page 28, lines 3-6 (unnumbered). - 36th ed.

Chapter V, page 183, lines 3-6 (unnumbered) - ~~16~~¹⁶th ed.

ALSO NOTE

A portion of this paragraph (" - are the husbandmen of sickness and disease.") actually corresponds to the 69th paragraph in the chapter Physiology rather than this 67th paragraph. However, since this phrase is part of another sentence and that sentence is definitely belonging in this paragraph, the compiler has chosen to present the sentence in full in this paragraph.

Materia medica,
physiology, treatises on health obtained and sustained by
what is termed material law, sickness produced and
cured by the same law, are the sowers and husbandmen
of sickness and disease. It is proverbial that as long as
you read a medical work you will be sick;

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
Vol. 1, chapter III, page 137, lines 29-32, and page 138,
lines 1-2 (unnumbered).

and we
have a crop abundant or scanty, according to the
variety and strength of soil, that is, according as the
mind is filled with Materia Medica, laws of health, phy-
siology, etc.

NOTE

This version first appeared in the 2nd edition in 1878
and it remained unchanged until the 3rd edition in 1881.
Vol. 2, chapter II, page 101, lines 20-24 (unnumbered).

ALSO NOTE

This version of the paragraph actually begins with the
words, "that is, according...," on line 22. However, the
first two lines have been included in order to make clear
the meaning of this paragraph since in this early version
the paragraph consisted of only a portion of one sentence.
The first portion of this paragraph as here presented actually
corresponds to paragraph #106 and is presented there as well.

and we have
a crop abundant or scanty, according to the variety and
strength of soil, the mind full of materia medica, laws
of health, physiology, etc.

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter VII, page 340, lines 21-24 (unnumbered).

ALSO NOTE

This paragraph version actually begins with the words,
"the mind full....," found on line 23; however, since this
early version consisted of only a portion of a sentence,
the first two lines from another paragraph are included
to help make the meaning clear.

The sedulous matron - studying her Jahr with homoeopathic pellet and powder in hand, ready to put you into a sweat, to move the bowels, or to produce sleep, - is unwittingly sowing the seeds of reliance on matter, and her household may ere long reap the effect of this mistake.

NOTE

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

Chapter VII, page 179, lines 26-31.

The sedulous matron - studying her Jahr, with homeopathic pellet and powder in hand, ready to put you into a sweat, to move the bowels, or to produce sleep - is sowing the seeds of reliance on matter unwittingly, and her household may ere long reap the reward of this mistake.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 1907 edition.
Chapter VII, page 179, lines 27-32.

The sedulous matron - studying her Jahr, with homeopathic pellet and powder in hand, ready to put you into a sweat, to move the bowels, or to produce sleep - is sowing the seeds of sickness day and night, and her household will ere long reap the reward of this error.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 261st edition in 1903.
50th ed., chapter II, page 72, lines 18-23 (unnumbered).
226th ed., chapter VII, page 179, lines 27-32.

The sedulous
matron - studying her Jahr, at hand with homoeopathic
pellet and powder, ready to put you into a sweat, to
move the bowels, or to produce sleep - is sowing the
seed of sickness day and night, and her household will
erelong reap the reward of this error.

NOTE

This version first appeared in the ~~16~~¹⁶th edition in 188~~6~~⁶
and it remained unchanged until the 50th edition in 1891.
Chapter I, page 28, lines 6-11 (unnumbered). - 36th ed.
Chapter V, page 183, lines 6-11 (unnumbered) - ~~16~~¹⁶th ed.

and the sedulous housewife of homoeopathy, searching Jahr, ever ready with pellet and powder to put you into a sweat, to move the bowels, or to produce sleep, is sowing the seed of sickness by day and by night; and her household will follow her example, and reap the reward of leaning on matter that proves a broken reed.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter III, page 138, lines 2-8 (unnumbered).

Had we depended on Materia Medica, or used the means ordinarily employed in such emergencies, or allowed the weight of our former beliefs regarding structural and organic life, or the opinions expressed regarding the fatal nature of our case, to balance the scale of mind at the time the accident occurred, we should have passed away, or survived only to be a hopeless invalid and cripple.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter II, page 104, lines 27-32, and page 105, lines 1-2 (unnumbered).

Had we depended on *materia medica*, or used the means ordinarily employed in such emergencies, or allowed the weight of our former beliefs regarding structural and organic life, or the opinions expressed regarding the fatal nature of our case, to balance the scale of mind at the time the accident occurred, we should have passed away, or survived only to be a hopeless invalid and cripple.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter VII, page 343, lines 21-28 (unnumbered).

Descriptions of disease given by physicians and advertisements of quackery are both prolific sources of sickness. As mortal mind is the husbandman of error, it should be taught to do the body no harm and to uproot its false sowing.

NOTE

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

Chapter VII, page 179, line 32, and page 180, lines 1-4.

Descriptions of disease given by physicians, and advertisements of quackery, are both prolific sources of sickness. As mortal mind is the chief husbandman of error, it should be taught to do the body no harm, and to unweave its own webs.

NOTE

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

Chapter VII, page 180, lines 1-5.

Descriptions of disease, given by physicians, and advertisements of quackery, are both prolific sources of sickness. As mortal mind is the chief husbandman of error, it should be taught to do the body no harm, and to unweave its own webs.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter II, page 72, lines 24-28 (unnumbered).

The descriptions of disease by clairvoyants and medical charlatans, quacks alike with mind and matter, are the prolific sources of sickness. They are the principal manufacturers of disease and death. They first help to form the image of illness in mortal minds, by telling patients that they have a disease; and then they go to work to destroy that disease. They unweave their own webs;

NOTE

This version first appeared in the ~~16~~¹⁶th edition in 1886 and it remained unchanged until the 50th edition in 1891. Chapter I, page 28, lines 12-19 (unnumbered). - 36th ed. Chapter V, page 183, lines 12-19 (unnumbered) - ~~16~~¹⁶th ed.

ALSO NOTE

A portion of paragraph #67 which concerns "the husbandmen of sickness and disease" was later moved to this 69th paragraph beginning with the 50th edition. However, because it consists of only a portion of a sentence in this version, it has been presented in the comparison of the 67th paragraph.

The description of disease by chairvoyants and medical charlatans, those quacks in mind and quacks in matter, is the most prolific modern source of sickness. They are the principal manufacturers of disease and death; they form the image of disease in mortal mind by telling the patients they have it, and after that they work up the material into a certain fabric; then they go to work to destroy that fabric and unmake their manufactures,

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter III, page 138, lines 8-16 (unnumbered).

The diagnosis of disease, helps more than most things, to cultivate and develop the belief of disease, causing it to take deeper root in the patient's 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 II, page 101, lines 24-26 (unnumbered).

The diagnosis of disease
helps more than most things to cultivate the seeds of
disease, causing them to take deeper root in the pa-
tient's mind,

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter VII, page 340, lines 24-27 (unnumbered).

The patient sufferer tries to be satisfied when he sees
his would-be healers busy, and his faith in their efforts is
somewhat helpful to them and to himself; but
The invalid's outlook in Science one must understand the resusci-
tating law of Life. This is the seed within itself bearing
fruit after its kind, spoken of in Genesis.

NOTE

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

Chapter VII, page 180, lines 5-10.

The patient sufferer tries to be satisfied when he sees his would-be healers busy, and his faith in their efforts is somewhat helpful to them and himself; but The invalid's outlook. in Science one must understand the resuscitating law of Life. This is the seed within itself, bearing fruit after its kind, spoken of in Genesis.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 1907 edition.
Chapter VII, page 180, lines 6-11.

The patient sufferer tries to be satisfied when he sees his would-be healers busy, and his faith in their efforts is somewhat helpful to them and himself; but The invalid's outlook. in Science one must understand the resuscitating law of life. This is the seed within itself, bearing fruit after its kind, spoken of in Genesis.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VII, page 180, lines 6-11.

The patient sufferer tries to be satisfied when he sees
Invalid's his would-be healers busy, and his faith in their
outlook. efforts is somewhat helpful to them and him-
self; but in Science one must understand the resuscita-
ting law of Life. This is the seed within itself, bear-
ing fruit after its kind, spoken of in Genesis.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter II, page 72, lines 29-32, and page 73, lines 1-2
(unnumbered).

while sufferers are satisfied to see their supposed curers busy, and to pay them for both making sickness and trying to heal it. This is "the seed within itself," spoken of in the Bible, "bearing fruit after its kind."

NOTE

This version first appeared in the ~~16~~¹⁶th edition in 188~~6~~⁶ and it remained unchanged until the 50th edition in 1891. Chapter I, page 28, lines 19-22 (unnumbered). - 36th ed. Chapter V, page 183, lines 19-22 (unnumbered) - ~~16~~¹⁶th ed.

and their suffering dupes are
satisfied to see them busy, and to pay for making them sick
and trying to heal them. This is "the seed within itself"
spoken of in the Bible, bearing fruit after its own kind.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
Vol. 1, chapter III, page 138, lines 16-19 (unnumbered).

and to spring up, bearing fruit "after its own kind."

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 3rd edition in 1881.
Vol. 2, chapter II, page 101, line 27 (unnumbered) .- 2nd ed.
Chapter VII, page 340, lines 27-28 (unnumbered) - 1st ed.

Physicians should not deport themselves as if Mind were non-existent, nor take the ground that all causation is matter, instead of Mind. Ignorant that the human mind governs the body, its phenomenon, the invalid may unwittingly add more fear to the mental reservoir already overflowing with that emotion.

NOTE

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

Chapter VII, page 180, lines 11-16.

Physicians should not deport themselves as if Mind were non-existent; nor take the ground that all causation is matter, instead of Mind. Ignorant that the human mind governs the body, its phenomenon, the invalid may unwittingly add more fear to the mental reservoir already overflowing with that emotion.

NOTE

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

Chapter VII, page 180, lines 12-17.

Physicians generally deport themselves as if Mind were non-existent; and they may even take the ground that all causation is matter, not Mind. Ignorant that the human mind governs the body, its phenomenon, the invalid may unwittingly add more fear to the mental reservoir already overflowing with that emotion.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VII, page 180, lines 12-17.

Physicians generally deport themselves as if Mind were non-existent; and they may even take the ground, contrary to metaphysics, that all is matter, not Mind. Ignorant that the human mind governs the body, through belief, the invalid may unwittingly add more fear to the reservoir already overflowing with that emotion.

NOTE

This version first appeared in the 113th edition in 1897 and it remained unchanged until the 226th edition in 1902. Chapter II, page 73, lines 3-9 (unnumbered).

Physicians generally deport themselves as if Mind were non-existent; and they often take the ground, contrary to metaphysics, that all is matter, instead of Mind. Ignorant that the human mind governs the body, through belief, the invalid may unwittingly add more fear to the reservoir already overflowing with that emotion.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 113th edition in 1897. Chapter II, page 73, lines 3-9 (unnumbered).

Doctors deport themselves generally as if there were no Mind, and they had taken the ground, contrary to metaphysics, that all is matter. Ignorant that the human mind governs the body through belief, they hesitate not to poison this fount of fear with more fear.

NOTE

This version first appeared in the ~~16~~¹⁶th edition in 188~~6~~⁶ and it remained unchanged until the 50th edition in 1891. ~~16~~¹⁶th ed., chapter V, page 183, lines 23-27 (unnumbered). 36th ed., chapter I, page 28, lines 23-27 (unnumbered).

Doctors deport themselves generally as if there was no mind, and they had taken the ground versus metaphysics that all is matter. Ignorant that mortal mind governs the body, they hesitate not to poison this fearing fount with more fear,

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter III, page 138, lines 20-24 (unnumbered).

Doctors deport themselves, generally, as if there was no law of mind; at least, they regard not this law, or they would sooner administer poison of matter than of mind.

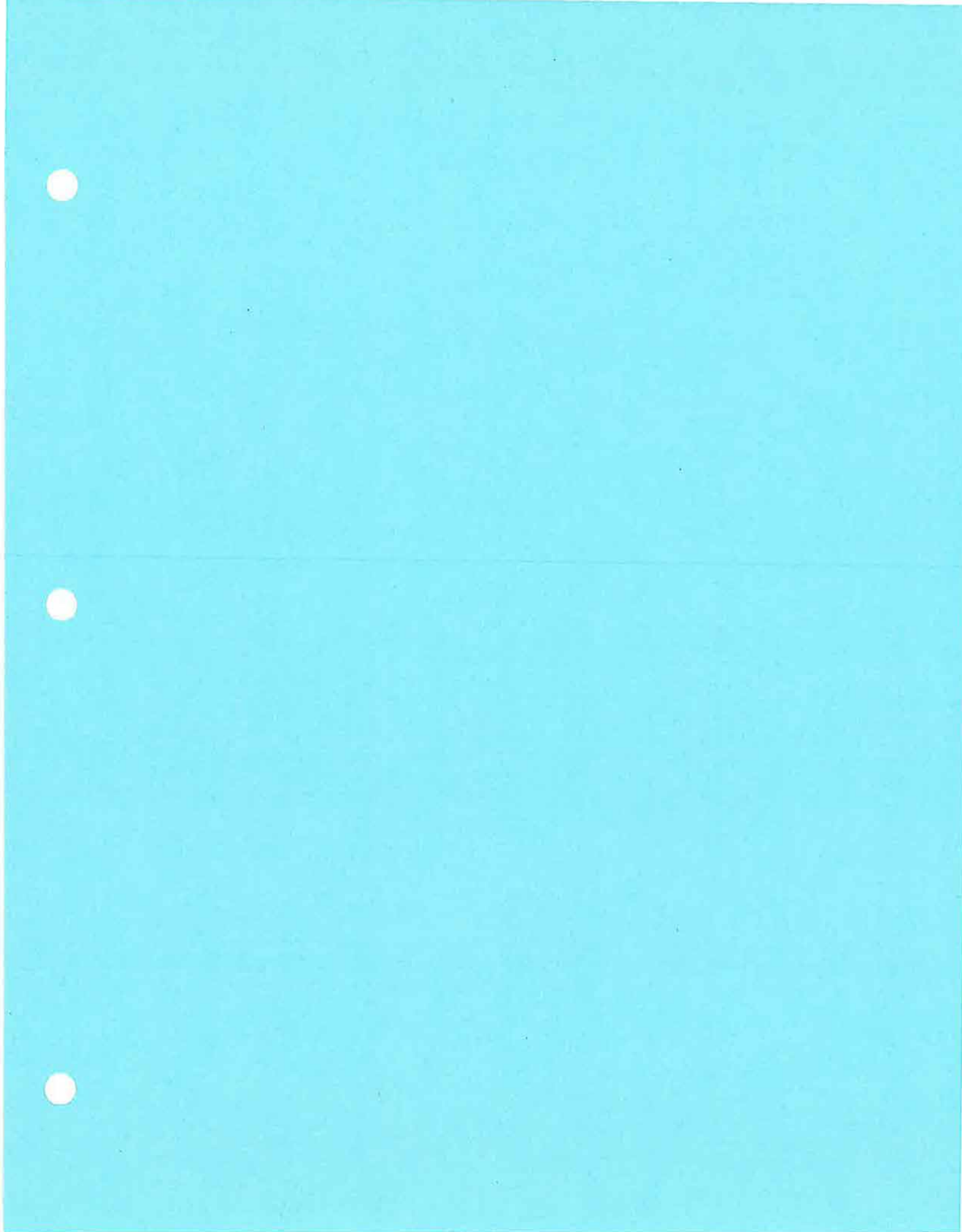
NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter II, page 101, lines 28-31 (unnumbered).

Doctors deport themselves, generally, as if there was no law of mind; at least, they regard not this law, or they would sooner administer poison in matter than mind.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter VII, page 340, lines 28-31 (unnumbered).



Doctors should not implant disease in the thoughts of
their patients, as they so frequently do, by declaring dis-
ease to be a fixed fact, even before they go to
Wrong and
right way work to eradicate the disease through the ma-
terial faith which they inspire. Instead of furnishing
thought with fear, they should try to correct this turbulent
element of mortal mind by the influence of divine Love
which casteth out fear.

NOTE

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

Chapter VII, page 180, lines 17-24.

Doctors should not implant disease in the thoughts
of their patients, as they so frequently do, by declaring
it to be a fixed fact, even before they go to work
Wrong and right way. to eradicate the disease through the material
faith which they inspire. Instead of furnishing thought
with fear, they should try to correct this turbulent ele-
ment of mortal mind, by the influence of divine Love
which casteth out fear.

NOTE

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

Chapter VII, page 180, lines 18-25.

Doctors should not implant disease in the thoughts
of their patients, as they so frequently do, by declaring
it a fixed fact, even before they go to work
to eradicate the disease, through the material Wrong and
faith which they inspire. right way.
Instead of furnishing mortal
thought with fear, they should try to correct this turbu-
lent element of mortal mind, by the influence of that
loving Truth which casteth out fear.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter II, page 73, lines 10-17 (unnumbered).

They form disease in thought by declaring it a fixed fact, even before they go to work to eradicate it with the material faith which they inspire. They first poison the mortal thought with fear, and then would offset mind-poison with the poison of matter.

NOTE

This version first appeared in the ~~36~~¹⁶th edition in 188~~6~~⁶ and it remained unchanged until the 50th edition in 1891. ~~16~~¹⁶th ed., chapter V, page 183, lines 28-32 (unnumbered). 36th ed., chapter I, page 28, lines 28-32 (unnumbered).

and to form the disease in thought by declaring it a fixed fact before they go to work to eradicate it from that mind with the faith they inspire in matter. They poison the mind, and find the antidote for that in the poisons of matter, on the homoeopathic basis that "like cures like."

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter III, page 138, lines 24-29 (unnumbered).

They fight disease with matter, and admit it with mind, and this makes it a certain thing. They propagate it mentally, and then consider that a thing of mind should be dosed with matter. It is the faith and not the medicine, or law of health, that cures: mind is the remedy.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter II, page 31-32, and page 102, lines 1-4 (unnumbered).

They fight disease with matter and admit it with mind, and this makes it a certain thing. They propagate it mentally, and then consider a thing of mind should be dosed with matter; but after all, 't is faith in drugs, etc., that cures, mind is their remedy at last.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter VII, page 340, lines 31-32, and page 341, lines 1-4 (unnumbered).

When man is governed by God, the ever-present Mind who understands all things, man knows that with God all things are possible. The only way to this living Truth, which heals the sick, is found in the Science of divine Mind as taught and demonstrated by Christ Jesus.

NOTE

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

Chapter VII, page 180, lines 25-30.

When man is governed by God, the ever-present Mind who understands all things, man knows that to God all things are possible. The only way to this living Truth, which heals the sick, is found in the Science of divine Mind as taught and demonstrated by Christ Jesus.

NOTE

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

Chapter VII, page 180, lines 26-30.

When man is governed by Spirit, the ever-present God who understands all things, man knows that to Spirit all things are possible. The only road to this affluence of Truth, which heals the sick, is found in the Divine Mind and Divine Science.

NOTE

This version first appeared in the 107th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter II, page 73, lines 18-22 (unnumbered).

When man is governed by Spirit, the God who understands all things, man knows that to Spirit all things are possible. The only road to this affluence of Truth, which heals the sick, is found in Divine Science.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 107th edition in 1896. Chapter II, page 73, lines 18-22 (unnumbered).

When man is governed by
Spirit, God, who understands all things, he knows that
to Spirit all things are possible. The only approach to
this affluence of Truth, that heals the sick, is found in
Divine 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 V, page 195, lines 11-15 (unnumbered).
36th ed., chapter I, page 40, lines 11-15 (unnumbered).

When
man is governed by Spirit, God, who understands all
things, he knows that to Spirit all things are possible. The
only approach to this affluence of Truth that heals the sick
in divine science are the footsteps of Truth and Love,

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
Vol I, chapter III, page 149, lines 28-32 (unnumbered).

ALSO NOTE

The last phrase, "are the footsteps of Truth and Love," is
really corresponding to the 125th paragraph of this chapter.
However, since it is required to make the last sentence in
this paragraph understandable, it is included here (as well
as being presented in its proper setting later).

Having learned that man is governed by Spirit, which understands all things, we know that to Spirit, God, all things are possible. The only approaches to this affluence of Truth that heals the sick, are made through the footsteps 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 II, page 110, lines 26-30 (unnumbered).

ALSO NOTE

The final phrase, "are made through the footsteps of science," actually belongs to the comparison for paragraph #125, but is included here to complete the idea being presented. It is also included with paragraph #125.

for having learned man
is governed by Spirit that understands all things, we
know Spirit is that to which all things are possible.
The approaches to this great affluence of Truth that
heals the sick, are made through the footsteps of our
Master.

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter VII, page 348, line 32, and page 349, lines 1-5
(unnumbered).

NOTE

The final phrase, "are made through the footsteps of our
Master", actually corresponds to paragraph #125, but has
been included here to complete the idea being presented.
It is also included with the comparison of paragraph #125.

To reduce inflammation, dissolve a tumor, or cure organic disease, I have found divine Truth more potent than all lower remedies. And why not, since Mind, God, is the source and condition of all existence? Before deciding that the body, matter, is disordered, one should ask, "Who art thou that repliest to Spirit? Can matter speak for itself, or does it hold the issues of life?" Matter, which can neither suffer nor enjoy, has no partnership with pain and pleasure, but mortal belief has such a partnership.

The important decision

NOTE

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

Chapter VII, page 180, lines 31-32, and page 181, lines 1-8.

To reduce inflammation, dissolve a tumor, or cure organic disease, I have found divine Truth more potent than all lower remedies. And why not, since this Mind is the source and condition of all existence? Before deciding that stomach or head is disordered, one should ask, "Who art thou that repliest to Spirit? Can matter speak for itself, or does it hold the issues of life?" Pain and pleasure have no partnership with matter, which can neither suffer nor enjoy; but mortal belief has such a partnership.

The important decision.

NOTE

This version first appeared in the 278th edition in 1903 and it remained unchanged until the 1907 edition.

Chapter VII, page 180, lines 31-32, and page 181, lines 1-8.

To reduce inflammation, dissolve a tumor, or cure organic disease, I have found divine Mind more potent than all lower remedies. And why not, since this Mind is the source and condition of all existence? Before deciding that stomach or head is disordered, one should ask, "Who art thou that repliest to Spirit? Can matter speak for itself, or does it hold the issues of life?" Pain and pleasure have no partnership with matter, which can neither suffer nor enjoy; but mortal belief has such a partnership.

The important decision.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 278th edition in 1903. Chapter VII, page 180, lines 31-32, and page 181, lines 1-8.

To reduce inflammation, dissolve a tumor, or cure organic disease, I have found Divine Mind more potent than all lower remedies. And why not, since this Mind is the source and condition of all existence? Before deciding that stomach or head is disordered, one should ask, "Who art thou that repliest to Spirit? Can matter speak for itself, or does it hold the issues of Life?" Pain and pleasure have no partnership with matter, which can neither suffer nor enjoy; but mortal belief has such a partnership.

The important decision.

NOTE

This version first appeared in the 107th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter II, page 73, lines 23-32 (unnumbered).

To reduce inflammation, dissolve a tumor, or cure organic disease, I have found Mind more potent than all lower remedies. And why not, since Mind is the source and condition of all existence? Before deciding that stomach or head is disordered, one should ask, "Who art thou that repliest to Spirit? Can matter speak for itself, or does it hold the issues of Life?" Pain and pleasure have no partnership with matter, which can neither suffer nor enjoy; but mortal belief has such a partnership.

The important decision.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 107th edition in 1896. Chapter II, page 73, lines 23-32 (unnumbered).

To reduce inflammation, dissolve a tumor, or cure organic disease, I have found Mind more potent than all lower remedies. And why not, since Mind is the source and condition of all existence? Before deciding that stomach or head is disordered, one should consider, Who art thou that repliest to Spirit? Can matter speak for itself, or hold the issues of Life? Pain or pleasure has no partnership with what can neither suffer nor enjoy; but mortal belief has such a partnership.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. Chapter I, page 20, lines 15-23 (unnumbered). - 36th ed. Chapter V, page 175, lines 15-23 (unnumbered) - 16th ed.

To

reduce inflammation, to dissolve a tumor, or to cure organic disease, etc., my students have found mind more potent than matter. And why not? since Mind is the source and condition of Life, and there is no sensation in matter. When we conclude the stomach or head is disordered or pained, we should consider What art thou that repliest to Spirit? Can the clay reply to the potter? Can matter speak for itself, and does it hold the issues of Life? Pain or pleasure belongs to mind alone, and matter has no partnership with mind, and cannot ache; but believing it does.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter III, page 130, lines 8-19 (unnumbered).

To

reduce inflammation, to dissolve a tumor, or to cure organic disease, mind is more potent than matter; and why should it not be? since Intelligence is Life, and mind the source of feeling or sensation, and matter has nothing to do with it. When we conclude that the stomach or head is disordered or pained, we should consider what art thou that repliest to Spirit; can matter speak for itself? and does it hold the issues of Life? Pain or pleasure belongs to mind alone. Matter has no sensation, and no partnership with Spirit, and matter cannot ache;

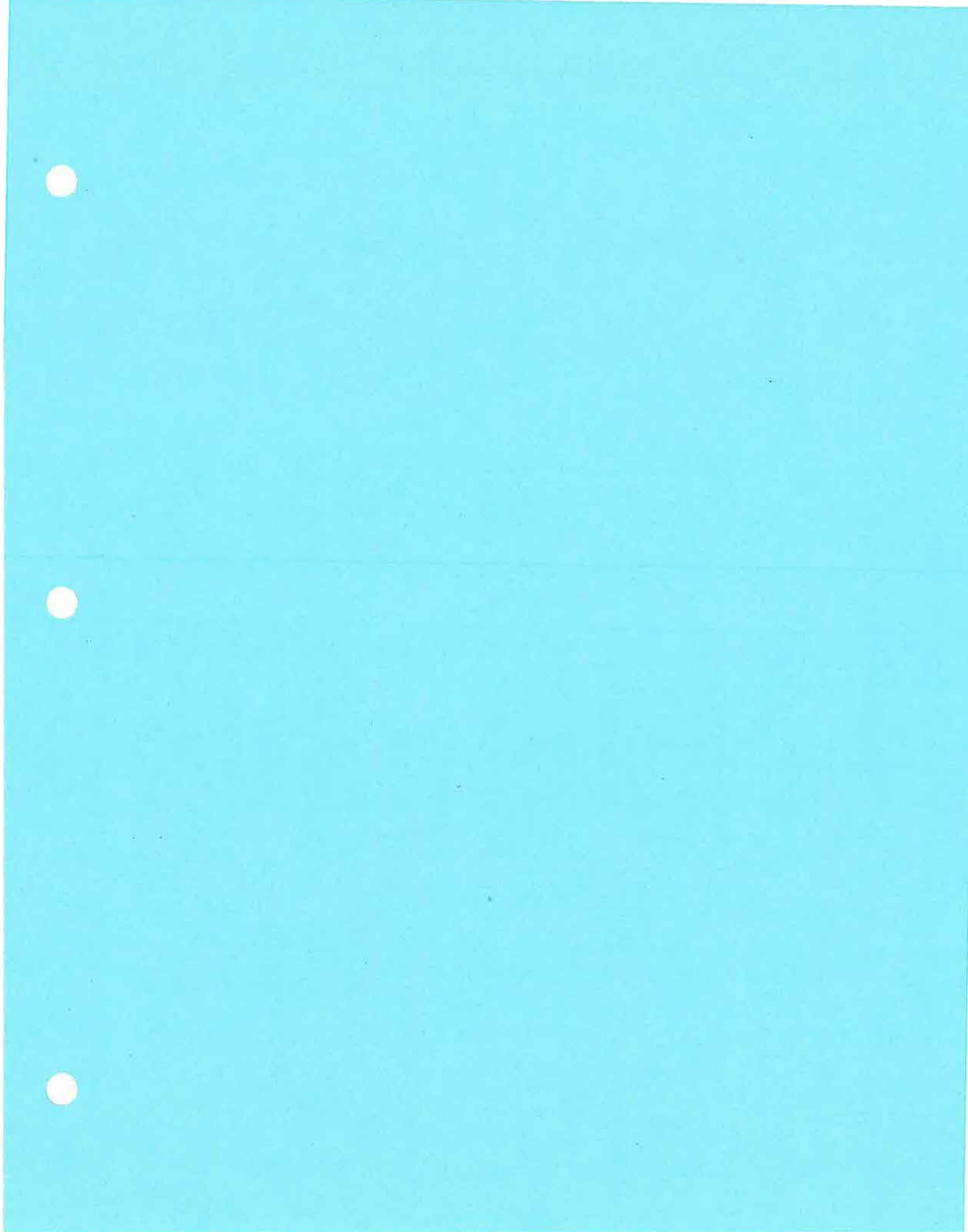
NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter II, page 94, lines 10-21 (unnumbered).

To reduce inflammation, dissolve tumors, or cure organic disease, mind is more potent than matter, and why not, since Intelligence is Life, and mind the seat of feeling or sensation, the body has nothing to do with it. When we say the stomach or head is disordered or pained, consider what art thou that repliest to Spirit? can matter speak for itself, or has it the issues of Life? Pain or pleasure belongs to mind alone. Matter has no partnership with Spirit. The head cannot ache,

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter VII, page 333, lines 27-32, and page 334, lines 1-4 (unnumbered).



When you manipulate patients, you trust in electricity
and magnetism more than in Truth; and for
that reason, you employ matter rather than
Mind. You weaken or destroy your power when you re-
sort to any except spiritual means.

Manipulation
unscientific

NOTE

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

Chapter VII, page 181, lines 9-13.

When you manipulate patients, you trust in electricity
and magnetism more than in Truth; and for
that reason you employ matter rather than Manipulation
Mind. You weaken or destroy your power, if you re- unscientific.
sort to any except spiritual means.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter VII, page 181, lines 9-13.

When you manipulate patients, you trust in electricity
and magnetism more than in Truth; and for that reason
you employ matter rather than Mind. You
Manipulation. weaken or destroy your power, if you resort
to any except spiritual means.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter II, page 74, lines 1-5 (unnumbered).

When you manipulate patients, you are trusting in electricity and magnetism, more than in Truth; and so you employ matter more than Mind. You weaken your power, if you resort to any except spiritual means.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. Chapter I, page 19, lines 12-15 (unnumbered). - 36th ed. Chapter V, page 174, lines 12-15 (unnumbered) - 16th ed.

If you manipulate your patients, you lean on electricity,
or matter, more than you rely on Spirit or Truth; and
you employ matter more than Mind to heal the sick;
while science teaches that all success is on the side of
Mind, and that you only weaken your power in meta-
physical healing with matter.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
Vol. 1, chapter III, page 129, lines 1-6 (unnumbered).

If you manipulate your patients, you lean on electricity, on matter, more than Spirit or Truth; and it is matter more than mind that you employ to heal the sick; while science teaches that success is on the side of Mind, and that you only weaken your power with matter.

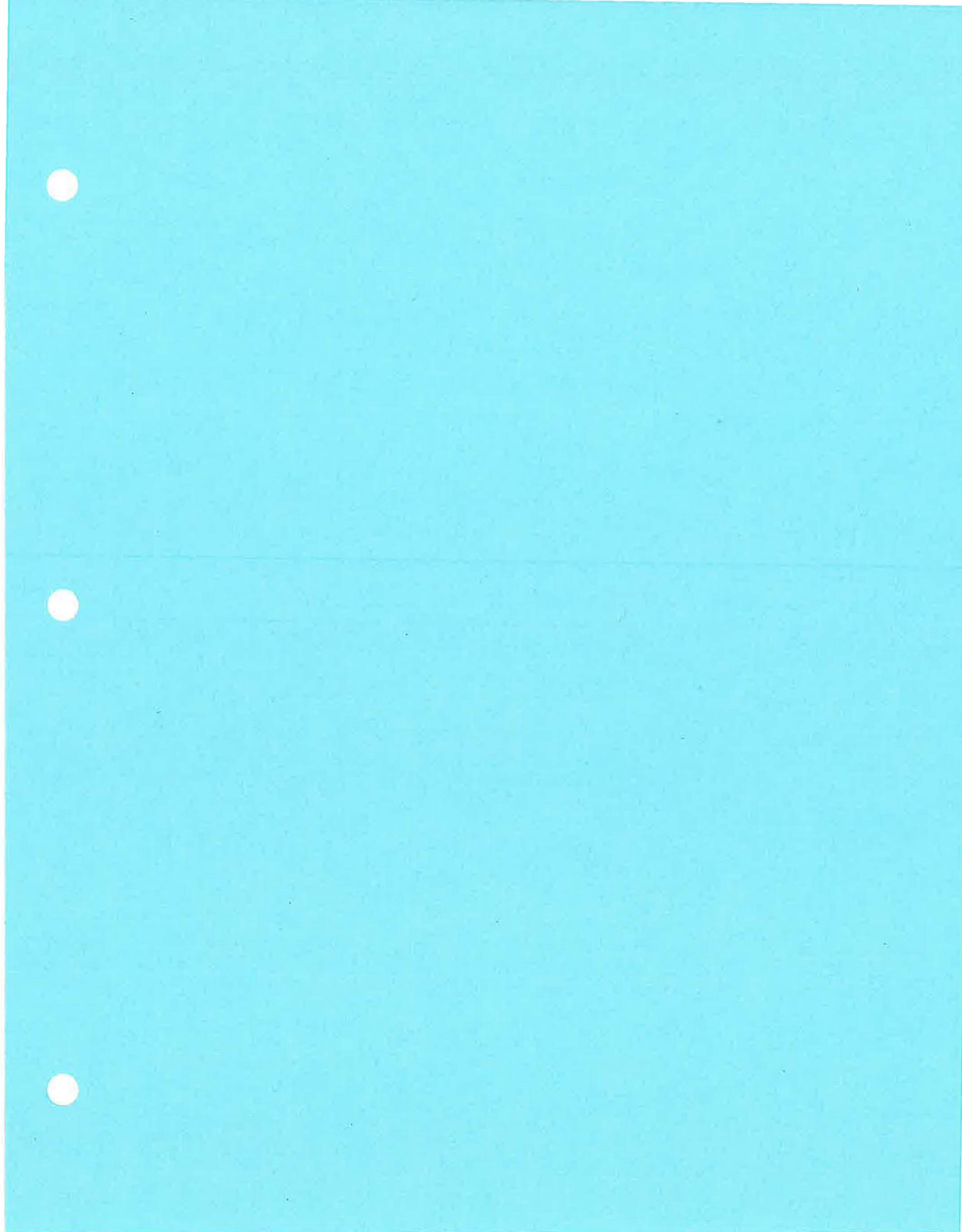
NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter II, page 93, lines 4-9 (unnumbered).

If you manipulate your patients, you lean on electricity more than Truth, and it is matter more than mind you employ to heal the sick, while science teaches you success is on the side of Intelligence, and that you only weaken your power with matter.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter VII, page 332, lines 21-25 (unnumbered).



It is foolish to declare that you manipulate patients but that you lay no stress on manipulation. If this be so, why manipulate? In reality you manipulate because you are ignorant of the baneful effects of magnetism, or are not sufficiently spiritual to depend on Spirit. In either case you must improve your mental condition till you finally attain the understanding of Christian Science.

NOTE

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

Chapter VII, page 181, lines 14-20.

It is foolish to say that you manipulate patients, but that you lay no stress on that manipulation. If this be so, why manipulate them? Really you do so because you are ignorant of the baneful effects of magnetism, or are not sufficiently spiritual to depend on Spirit. In this case you must improve your mental condition till you finally attain the understanding of Christian Science.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 1907 edition.,
50th ed., chapter II, page 74, lines 6-12 (unnumbered).
226th ed., chapter VII, page 181, lines 14-20.

It
is useless to say that you manipulate patients, but you
lay no stress on manipulation. If this is the case, why
manipulate? Really you do it because you are ignorant
of its baneful effects, or are not sufficiently spiritual to
depend on Spirit. If this be so, improve your life work
till you attain to Christian Science.

NOTE

This version first appeared in the 36th edition in 1888
and it remained unchanged until the 50th edition in 1891.
Chapter I, page 19, lines 15-21 (unnumbered).

It
is useless to say that you manipulate patients, but you
lay no stress on manipulation. If this is the case, why
manipulate? Really you do it because you are ignorant
of its baneful effects, or are not sufficiently spiritual to
depend on Spirit. If this be so, improve your practice
till you attain to Christian Science.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 36th edition in 1888.
Chapter V, page 174, lines 15-21 (unnumbered).

It is useless to say you manipulate patients, but lay no stress on that manipulation. Then, why do you do it? We answer for you: Because you are ignorant of the result, else not sufficiently spiritual to depend alone on Spirit. And if this is so, why not improve your practice?

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter III, page 129, lines 6-11 (unnumbered).

It is useless to say you manipulate patients but lay no stress on this manipulation. Then why do you do it? We answer for you: Because you are not sufficiently scientific to do otherwise; and, if this is so, why do you call it Metaphysical science?

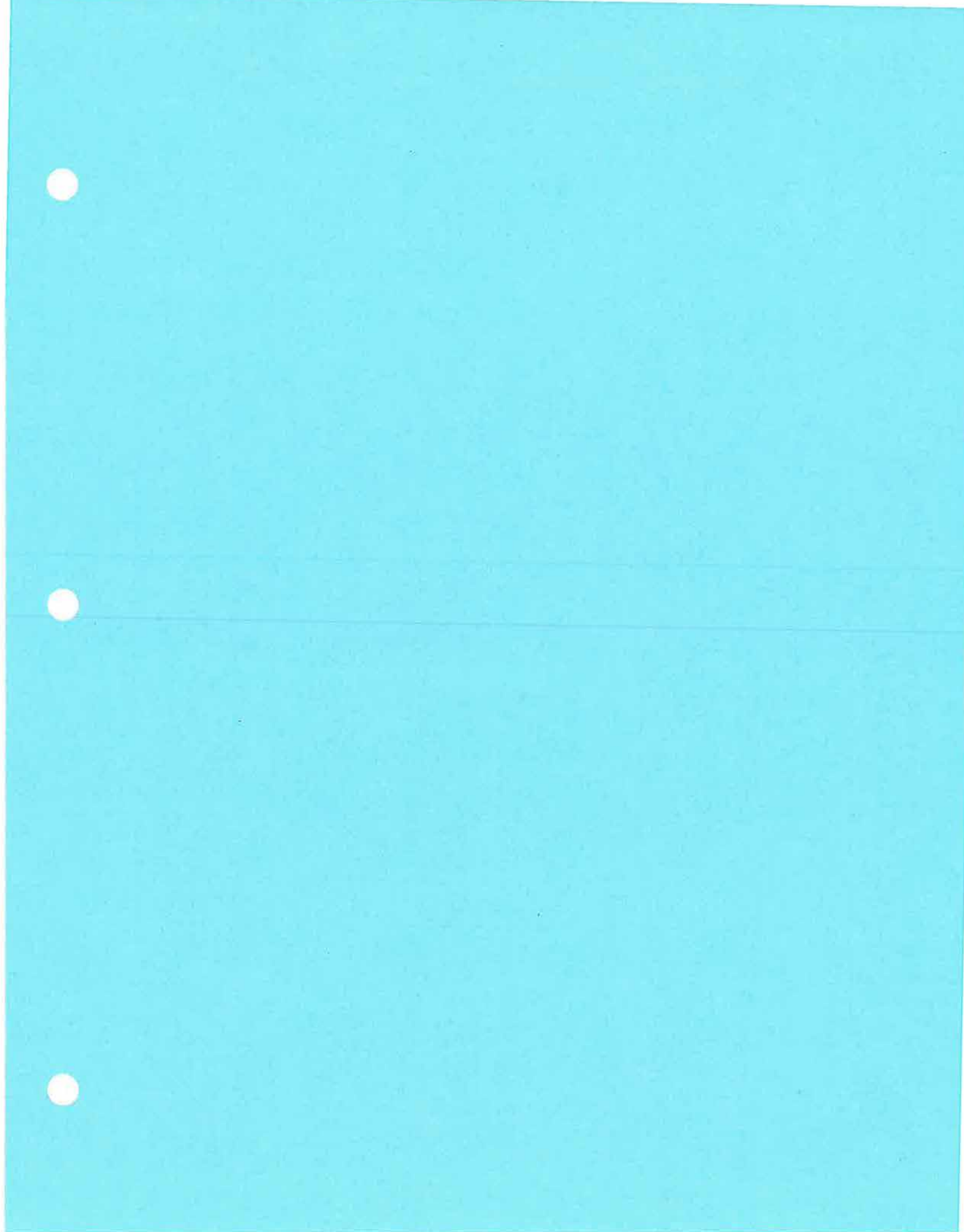
NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter II, page 93, lines 9-13 (unnumbered).

It is useless to
say you manipulate patients, but lay no stress on this
manipulation; then why do you do it? We answer for
you - because you are not sufficiently spiritual to do
otherwise; and if this is so, why do you call it science,
explained in this work?

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter VII, page 332, lines 25-30 (unnumbered).



If you are too material to love the Science of Mind and
are satisfied with good words instead of effects, if you
adhere to error and are afraid to trust Truth,
the question then recurs, "Adam, where art Not words
 but deeds
thou?" It is unnecessary to resort to aught besides
Mind in order to satisfy the sick that you are doing some-
thing for them, for if they are cured, they generally know
it and are satisfied.

NOTE

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

Chapter VII, page 181, lines 21-28.

If you are too material to love the Science of Mind,
and are satisfied with good words instead of deeds, if
you adhere to error and are afraid to trust
Not words
but deeds. Truth, the question then recurs, "Adam,
where art thou?" It is unnecessary to resort to aught
besides Mind, in order to satisfy the sick that you are
doing something for them; for if they are cured, they
generally know it, and are satisfied.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter II, page 74, lines 13-20 (unnumbered).

If, being too material to love the Science of Mind, you are satisfied with good words instead of deeds, adhering to error and afraid to trust Truth, the question then recurs, "Adam, where art thou?" It is unnecessary to resort to aught besides Mind in order to satisfy the sick that you are doing something for them; for if cured they are generally satisfied.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. Chapter I, page 19, lines 22-28 (unnumbered). - 36th ed. Chapter V, page 174, lines 22-28 (unnumbered) - 16th ed.

If you are too much in love with materiality to adopt the science of Mind, and manipulate the sick as a substitute for Truth, and adopt good words instead of good deeds, then you are adhering to error, and have fled to electricity because you are afraid to trust yourself to heal with Truth. "Adam, where art thou?" is the question here at every step. It is not necessary that you manipulate the sick to satisfy them that you are doing something for them; for they are generally satisfied if cured, and manipulation but retards their recovery.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter III, page 129, lines 11-21 (unnumbered).

If you are too material to understand the science of being, and manipulate the sick as a substitute for living Truth, and adopt good words, instead of good deeds and spirituality, then you are adhering to error, and have fled to electricity because you understand not science, and are afraid to trust yourself to heal with that which is spiritual, and only Truth. "Adam, where art thou?" is the question here, at every step. If you manipulate the sick to satisfy them that you are doing something for them, this is not necessary; for they are generally satisfied if cured, and manipulation but retards success in Metaphysics.

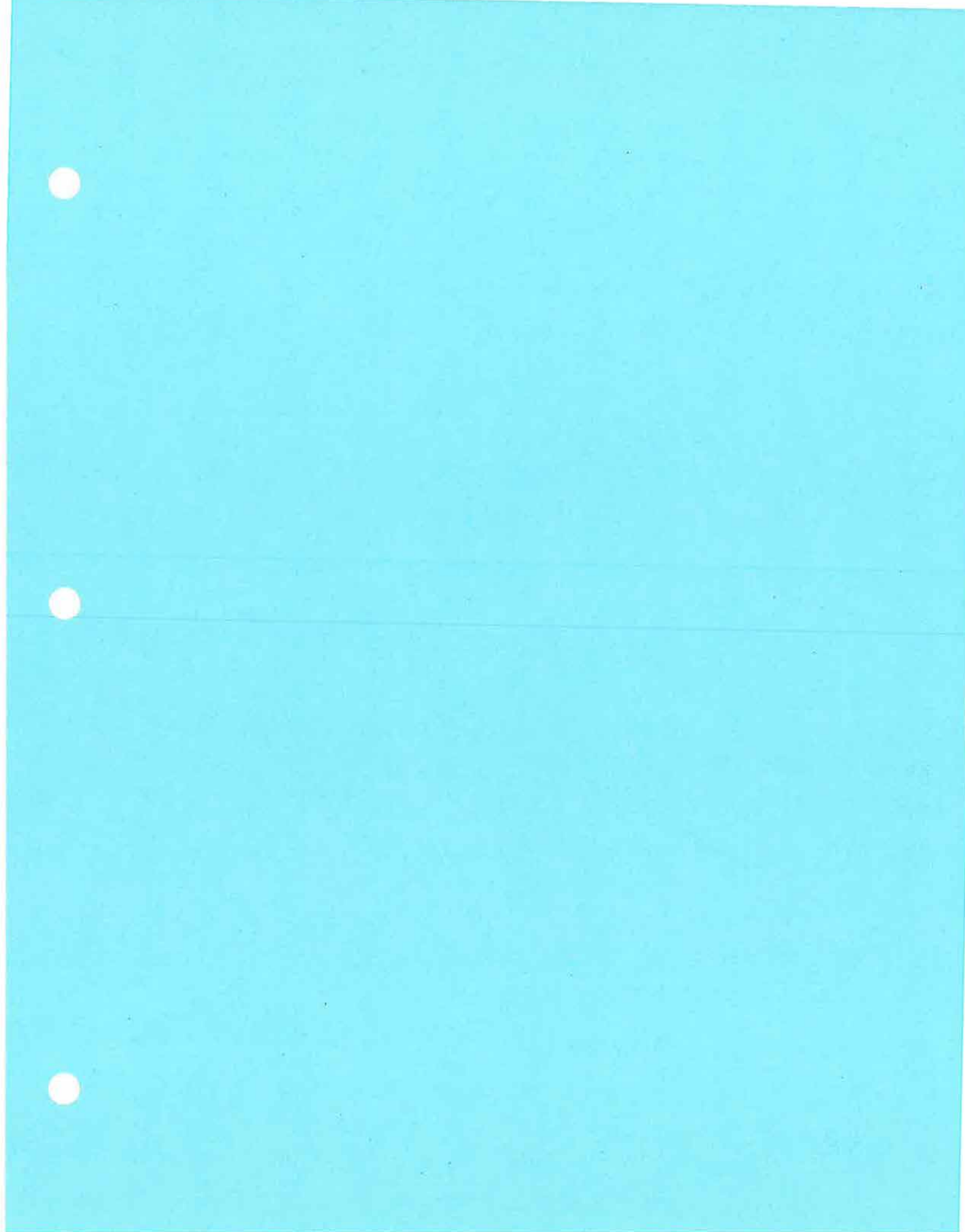
NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter II, page 93, lines 13-25 (unnumbered).

If you are too material to understand the science of being, and rub the head as a substitute for living Truth, adopting words and manipulation instead of good deeds, then you adhere to error and flee to electricity because you have not science, and are afraid to trust yourself to heal with your God-being. "Adam, where art thou?" is your question here at every step. If you manipulate the sick, the more to satisfy them that you are doing something for them, this is not necessary, for they are generally satisfied when cured, and manipulation will retard your success.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter VII, page 332, lines 30-32, and page 333, lines 1-8 (unnumbered).



"Where your treasure is, there will your heart be also."
If you have more faith in drugs than in Truth, this faith will incline you to the side of matter and error. Any hypnotic power you may exercise will diminish your ability to become a Scientist, and vice versa. The act of healing the sick through divine Mind alone, of casting out error with Truth, shows your position as a Christian Scientist.

NOTE

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

Chapter VII, page 181, lines 29-32, and page 182, lines 1-4.

"Where your treasure is, there will your heart be also." If you have more faith in drugs than in Truth, this faith will incline you to the side of matter and error. Any hypnotic power you may exercise will diminish your ability to become a Scientist, and vice versa. The act of healing the sick through Mind alone, of casting out error with Truth, shows your position as a Christian.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter II, page 74, lines 21-27 (unnumbered).

"Where your treasure is, there will your heart be also."
Having more faith in drugs than in Truth, this faith
will incline you to the side of matter and error. Any
mesmeric power you may exercise will diminish your
ability to become a Scientist, and vice versa. The act of
healing the sick through Mind alone, of casting out error
with Truth, shows your position as a Christian.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.
Chapter I, page 19, lines 29-32, and page 20, lines 1-3
(unnumbered). - 36th ed.

Chapter V, page 174, lines 29-32, and page 175, lines 1-3
(unnumbered) - 16th ed.

"Where your treasure is, there will your heart be also." Having more faith in electricity and drugs than you have in Truth, will balance you on the side of matter, where your power as a mesmerist will diminish your ability as a scientist, and vice versa; and this should remind you where your treasure is. Healing the sick through Mind alone, and casting out error with Truth, shows your position in science is correct, and nothing else can.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter III, page 129, lines 21-29 (unnumbered).

"Where your treasure is, there will your heart be also." Having more faith in electricity than you have in Truth, will balance you on the side of matter; and your power as a mesmerist will diminish your ability as a scientist, and vice versa, and this should remind you where your treasure is. It is casting out error with Truth that shows your real position 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 II, page 93, lines 25-32 (unnumbered).

"Where your treasure is there will your heart be also."
Having more faith in electricity than you have in your
God-being, balances you on the side of matter, and
your power as a mesmerist will diminish your achieve-
ments in the direction of science, and vice versa, and
this should remind you where your treasure is. Cast-
ing out error with Truth shows your real position
in science.

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter VII, page 333, lines 9-16 (unnumbered).

The demands of God appeal to thought only; but the claims of mortality, and what are termed laws of nature, appertain to matter. Which, then, are we to
Physiology
or Spirit accept as legitimate and capable of producing the highest human good? We cannot obey both physiology and Spirit, for one absolutely destroys the other, and one or the other must be supreme in the affections. It is impossible to work from two standpoints. If we attempt it, we shall presently "hold to the one, and despise the other."

NOTE

This version first appeared in the 1908 edition and it remained unchanged thereafter.

Chapter VII, page 182, lines 5-14.

The demands of God appeal to thought only; but the claims of mortality, and what are termed laws of nature, appertain to matter. Which, then are we to Physiology or Spirit. accept as legitimate and capable of producing the highest human good? We cannot obey both physiology and Spirit, for one is opposed to the other, and one or the other must be supreme in the affections. It is impossible to work from two standpoints. If we attempt it, we shall presently "hold to the one, and despise the other."

NOTE

This version first appeared in the 1907 edition and it remained unchanged until the 1908 edition.

Chapter VII, page 182, lines 5-14.

The demands of God appeal to thought only; but the claims of mortality, and what are termed laws of nature, appertain to matter. Which, then, are we to Physiology or Spirit. accept as legitimate and capable of producing the highest human good? We cannot obey both physiology and Spirit; for one is opposed to the other, and insists upon supremacy in the affections. It is impossible to work from two standpoints. If we attempt it, we shall presently "hold to the one, and despise the other."

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter VII, page 182, lines 5-14.

The demands of God appeal to thought only; but the claims of mortality, and what are termed laws of nature, appertain to matter. Which, then, are we to Physiology or Spirit. accept as legitimate, and capable of producing the highest human good? We cannot obey both physiology and Spirit; for one is opposed to the other, and insists upon supremacy in the affections. It is impossible to work from two standpoints. If we attempt it, we shall presently "hold to the one and despise the other."

NOTE

This version first appeared in the 85th edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter II, page 74, lines 28-32, and page 75, lines 1-4 (unnumbered).

The demands of God appeal to Mind only; but the claims of mortality, and what are termed laws of nature, appertain to matter. Which, then, are we to Physiology or Spirit. accept as legitimate, and capable of producing the highest human good? We cannot obey both physiology and Spirit; for one is opposed to the other, and insists upon supremacy in the affections. It is impossible to work from two standpoints. If we attempt it, we shall presently "hold to the one and despise the other."

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 85th edition in 1894. Chapter II, page 74, lines 28-32, and page 75, lines 1-4 (unnumbered).

The demands of God appeal to Mind only; but the claims of mortality, and what are termed laws of nature, appertain to matter. Which, then, are we to accept as legitimate, and capable of producing the highest human good? We cannot obey both physiology and Spirit; for one is opposed to the other, and insists upon supremacy in the affections. It is impossible to work from two standpoints. If we attempt it, we shall presently "cleave to the one and despise the other."

NOTE

This version first appeared in the 36th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter I, page 21, lines 20-28 (unnumbered).

The demands of God appeal to Mind only; but the claims of physiology, and what are termed laws of nature, appertain to matter. Which, then, are we to accept as legitimate, and capable of producing the highest human good? We cannot obey both physiology and Spirit; for one is opposed to the other, and insists upon supremacy in the affections. It is impossible to work from two standpoints. If we attempt it, we shall presently "cleave to the one and despise the other."

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 36th edition in 1888. Chapter V, page 176, lines 20-28 (unnumbered).

The demands of God
relate to mind only; but the claims of physiology, and
what are termed laws of nature, arise from matter.
Which, then, are we to accept as legitimate, and capable
of producing harmony? We cannot obey them both; for
one works against the other, and will be supreme in the
affections, because they are opposite, and we cannot work
from both standpoints; if we attempt it, we shall find
ourselves cleaving to one, and forsaking the other.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
Vol. 1, chapter III, page 131, lines 16-24 (unnumbered).

The
demands of God relate to mind only; but the claims of
physiology, and what are termed laws of nature, rest
upon the body only. Which, then, are we to accept as
legitimate, and capable of producing harmony? We
cannot obey them both; for one works against the other,
and will be supreme in the affections. Spirit and mat-
ter, are opposites, and we cannot work from both stand-
points; attempt it, and we shall find ourself cleaving
to one, and forsaking the other.

NOTE

This version first appeared in the 2nd edition in 1878
and it remained unchanged until the 3rd edition in 1881.
Vol. 2, chapter II, page 95, lines 20-29 (unnumbered).

The demands of God relate to mind alone, but the claims of physiology and what are termed laws of nature, rest upon the body only. Which, then, are we to accept as legitimate and capable of producing most harmony? We cannot obey them both, for one works against the other, and will be supreme in the affections. Spirit and matter are opposites, and we cannot work from the standpoints of both; attempt it, and we shall find ourself cleaving to one and forsaking the other.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter VII, page 334, lines 31-32, and page 335, lines 1-8 (unnumbered).

1A

Chapter 7

1 of 2

Psychology

para 7-80 / 7-158

The hypotheses of mortals are antagonistic to Science and cannot mix with it. This is clear to those who heal the sick on the basis of Science.

NOTE

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

Chapter VII, page 182, lines 15-17.

The hypotheses of mortals are antagonistic to, and cannot mix with Science. This is clear to those who heal the sick on the basis of Science.

NOTE

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

Chapter VII, page 182, lines 15-17.

Mortal beliefs are antagonistic to, and cannot mix with Science. This is clear to those who heal the sick on the basis of Science alone.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 261st edition in 1903. 50th ed., chapter II, page 75, lines 5-7 (unnumbered). 226th ed., chapter VII, page 182, lines 15-17.

An-

tagonistic mortal opinions are incorrect, as Jesus clearly showed, when he healed the sick and raised the dead.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. Chapter I, page 22, lines 19-21 (unnumbered). - 36th ed. Chapter V, page 177, lines 19-21 (unnumbered) - 16th ed.

our beliefs are not correct, as Jesus clearly proved, healing the sick, raising the dead, etc., contrary to them.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter III, page 132, lines 16-18 (unnumbered).

our beliefs of matter are
not correct, as Jesus clearly demonstrated by healing
the sick, raising the dead, etc., contrary to 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 II, page 96, lines 28-30 (unnumbered).

our beliefs of matter are not correct, as Jesus clearly demonstrated healing the sick, raising the dead, etc., contrary to them.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter VII, page 336, lines 4-6 (unnumbered).

Mind's government of the body must supersede the so-called laws of matter. Obedience to material law prevents full obedience to spiritual law, - the law No material law which overcomes material conditions and puts matter under the feet of Mind. Mortals entreat the divine Mind to heal the sick, and forthwith shut out the aid of Mind by using material means, thus working against themselves and their prayers and denying man's God-given ability to demonstrate Mind's sacred power. Pleas for drugs and laws of health come from some sad incident, or else from ignorance of Christian Science and its transcendent power.

NOTE

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

Chapter VII, page 182, lines 18-29.

Mind's government of the body must supersede the so-called laws of matter. Obedience to material law prevents full obedience to spiritual law, - the No material law. law which overcomes material conditions, and puts matter under the feet of Mind. Mortals entreat God to restore the sick to health, and forthwith shut out the aid of Spirit, by using material means, thus working against themselves and their prayers, and denying man's God-given ability to demonstrate Mind's sacred power. Pleas for drugs and laws of health come from mortal ignorance of Christian Science and its transcendent power.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter VII, page 182, lines 18-29.

Mind's government of the body must supersede the so-called laws of matter. Obedience to material law prevents full obedience to spiritual law, - the law which overcomes material conditions, and puts matter under the feet of Mind. Mortals entreat God to restore the sick to health, and forthwith shut out the aid of Spirit, by using material means, thus working against themselves and their prayers, and denying man's God-given ability to demonstrate Mind's sacred power. Pleas for medicine and the laws of health come from mortal ignorance of Science and its transcendent power.

True law.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter II, page 75, lines 8-18 (unnumbered).

Mind's control over the body must supersede the so-called laws of matter. Obedience to material law prevents full obedience to spiritual law, - the law that overcomes material conditions, and puts matter under the feet of Mind. Like a barrister who should try to strengthen his plea by commencing, "Woe unto you, lawyers," mortals entreat God to restore the sick to health, and forthwith, by using material means, shut out the aid of Spirit, thus working against themselves and their prayers, and suffocating man's God-given ability to demonstrate the sacred power. The plea for medicine and the laws of health comes from mortal ignorance of Science and celestial power.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. Chapter I, page 21, lines 29-32, and page 22, lines 1-9 (unnumbered). - 36th ed.

Chapter V, page 176, lines 29-32, and page 177, lines 1-9 (unnumbered) - 16th ed.

Our mental control over the body must supersede laws of matter. Obedience to what we call material law prevents obedience to spiritual law that overcomes material conditions, and puts matter under the feet of mind. Like a barrister that would strengthen his plea by introducing the text, "Woe unto you, lawyers, for you shut up the kingdom of heaven against man," we plead for God to restore the sick to health, and then shut out the aid of Spirit through material means, thus working against ourselves, and suffocating our God-given strength and ability. The plea for medicine, laws of health, etc., comes from ignorance of metaphysical science, or the powers of mind.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter III, page 131, lines 25-32, and page 132, lines 1-4 (unnumbered).

We cannot heal the sick with metaphysical science, if we adhere to the old regimen, and are taking drugs, etc. Our mental control over the body must supersede laws of matter. Obedience to what we call material law, prevents obedience to the spiritual law that enables us to handle deadly serpents unharmed, and to put matter under our feet. Like a barrister that would strengthen his plea by introducing the text, "Woe unto you, lawyers, for you shut up the kingdom of heaven against man," we plead for God to restore the sick to health, and then shut out the aid of Spirit through our material means; thus working against ourself, and suffocating our own strength and ability. The plea for matter, medicine, laws of health, etc., works against Metaphysical science, or the control mind has over matter, and vice versa.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter II, page 95, lines 30-32, and page 96, lines 1-13 (unnumbered).

Heal your body with the science of being if you can, adhering to the old regimen, taking drugs, or yielding your mental control to laws of matter. Obedience to what you call material law, prevents obedience to the spiritual law that enables you to handle deadly serpents unharmed, and put matter under your feet. Like a barrister that would strengthen his plea, introducing the text, "Wo unto you, lawyers, for you shut up the kingdom of heaven against man;" you plead for recovery of God, and then shut out the aid of Spirit through your material means; thus working against yourself, and suffocating your own strength and ability. The plea for matter, medicine, laws of health, etc., goes against the science of mind over matter, and vice versa.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter VII, page 335, lines 9-22 (unnumbered).

ALSO NOTE

The word 'woe' is spelled 'Wo' in the 1st edition.

To admit that sickness is a condition over which God has no control, is to presuppose that omnipotent power is powerless on some occasions. The law of Christ, or Truth, makes all things possible to Spirit; but the so-called laws of matter would render Spirit of no avail, and demand obedience to materialistic codes, thus departing from the basis of one God, one lawmaker. To suppose that God constitutes laws of inharmony is a mistake; discords have no support from nature or divine law, however much is said to the contrary.

NOTE

This version first appeared in the 1908 edition and it remained unchanged thereafter.

Chapter VII, page 182, lines 30-32, and page 183, lines 1-7.

To admit that sickness is a condition over which God has no control, is to presuppose that omnipotent power is powerless on some occasions. The law of Christ, or Truth, makes all things possible to Spirit; but the so-called laws of matter would render Spirit of no avail, and demand obedience to materialistic codes, thus departing from the basis of one God, one law-maker. To suppose that God constitutes laws of inharmony is a mistake; discords have no support from nature or divine law, however much is said to the contrary.

NOTE

This version first appeared in the 1907 edition and it remained unchanged until the 1908 edition.

Chapter VII, page 182, lines 30-32, and page 183, lines 1-7.

To admit that sickness is a condition over which God has no control, is to presuppose that omnipotent power is powerless on some occasions. The law of Christ, or Truth, makes all things possible to Spirit; but the so-called laws of matter would render Spirit of no avail, and demand obedience to materialistic codes, thus departing from the basis of one God, one law-maker. To suppose that God constitutes laws of inharmony is a mistake; for discords have no support from nature or divine law, however much may be said to the contrary.

NOTE

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

Chapter VII, page 182, lines 30-32, and page 183, lines 1-7.

To admit that sickness is a condition over which God has no control, is to presuppose that omnipotent power is powerless on some occasions. The law of Christ, or Truth, makes all things possible to Spirit; but the so-called laws of matter oftentimes render Spirit of no avail, and demand obedience to materialistic codes, thus departing from the basis of one God, one law-maker. To suppose that God constitutes laws of inharmony is a mistake; for discords have no support from nature or divine law, however much may be said to the contrary.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VII, page 182, lines 30-32, and page 183, lines 1-7.

To admit that sickness is a condition over which God has no control, is to presuppose that omnipotent power is powerless on some occasions. The law of Christ, or Truth, finds all things possible to Spirit; but the so-called laws of matter find Spirit of no avail, and demand obedience to materialistic codes, thus departing from the basis of Divine Science. To suppose that God constitutes laws of discord is a mistake; for discords have no support from divine law, however much may be said to the contrary.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter II, page 75, lines 19-28 (unnumbered).

To admit that sickness is a condition over which God has no control, presupposes that omnipotent power is, on some occasions, null and void. The law of Christ, or Truth, finds all things possible to Spirit; but the so-called laws of matter find Spirit generally of no avail, and demand obedience to materialistic codes, - thus departing from the basis of Divine Science. Discords have no support from divine law, however much is said to the contrary.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. Chapter I, page 22, lines 11-19 (unnumbered). - 36th ed. Chapter V, page 177, lines 11-19 (unnumbered) - 16th ed.

To admit that sickness is a condition over which God has no control would make Omnipotence, on some occasions, null and void. The law of Christ, Truth, finds all things possible to Spirit; but the so-called laws of matter find Spirit of no avail, and demand obedience to material codes, thus reversing the basis and demonstration of divine science and Christianity. Discords have not the support of divine law, however much is said to the contrary:

That God constitutes a law of discord, or institutes penalties without law, is a mistake.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter III, page 132, lines 8-16, and page 136, lines 21-22 (unnumbered).

Admitting sickness a condition of matter over which God has no control would make Omnipotence, on some occasions, null and void. The law of Christ, Truth, finds all things possible to Spirit; but the so-called laws of matter, find Spirit of no avail, and demand obedience to material law, only, thus reversing the basis and economy of being. Matter has not the support of law, however much is said to the contrary:

That God is the law of discord is morally impossible; or that Wisdom institutes penalites to protect us from that which is without law, and but a belief, is again impossible.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter II, page 96, lines 20-28, and page 100, lines 8-11 (unnumbered).

Admitting sickness a condition of matter over which God has no control, makes Omnipotence, on some occasions, null and void. The law of Christ, Truth, finds all things possible to Spirit; but the so-called laws of matter find Spirit of no avail, and demand obedience to them, reversing the basis and economy of being; to matter we deny the support of law;

That God is the law of discord, is morally impossible, or that Wisdom instituted penalties to protect us from what is without law, except to belief, is again impossible.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter VII, page 335, lines 29-32, and page 336, lines 1-4, and page 339, lines 17-20 (unnumbered).

Can the agriculturist, according to belief, produce a crop without sowing the seed and awaiting its germination according to the laws of nature? The answer is no, and yet the Scriptures inform us that sin, or error, first caused the condemnation of man to till the ground, and indicate that obedience to God will remove this necessity. Truth never made error necessary, nor devised a law to perpetuate error.

NOTE

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

Chapter VII, page 183, lines 8-15.

Can the agriculturist, according to belief, produce a crop without sowing the seed, and awaiting its germination according to the laws of nature? The answer is no, and yet the Scriptures inform us that sin, or error, first caused the condemnation of man to till the ground, and indicate that obedience to God will remove this necessity. Truth never made error necessary, nor devised a law to perpetuate error.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter VII, page 183, lines 8-15.

Can the agriculturist, according to belief, ever produce a crop without sowing the seed, and awaiting its germination according to the laws of God? Yet the Scriptures inform us that sin, or error, first caused the condemnation of man to till the ground. Obedience to Truth will remove this necessity. Truth never made error necessary, or devised a law to perpetuate it.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter II, page 75, lines 29-32, and page 76, lines 1-3 (unnumbered).

Can the agriculturist produce a crop without sowing the seed, and awaiting its germination according to the laws of God? The Scriptures inform us that sin, or error, first caused the condemnation of man to till the ground. In this case, obedience to Truth will remove this necessity. Truth never made error necessary, or devised a law to perpetuate it.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. Chapter I, page 22, lines 22-28 (unnumbered). - 36th ed. Chapter V, page 177, lines 22-28 (unnumbered) - 16th ed.

Can the agriculturalist produce a crop without sowing the seed and awaiting germination, according to the so-called laws of God? Yes; for the Bible says error first caused man to "till the ground"; and in this case, obedience to Truth would remove the cause. God never made a necessity for error, or a law to perpetuate it.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter III, page 132, lines 19-24 (unnumbered).

Can the agriculturist produce a crop without sowing the seed and awaiting the germination, according to the so-called laws of God? Yes; for the Bible says error caused man to till the ground; and, in this case, obedience to Truth would remove this cause. God never made a necessity for error, or a law to perpetuate 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 II, page 96, lines 31-32, and page 97, lines 1-4 (unnumbered).

Can the agriculturist produce a crop without first sowing the seed and awaiting its germination, according to laws of nature? Yes; if as the Bible says, error caused man to till the ground, for in this case, obedience to Truth, would remove this cause. God never made a necessity for error, or a law to perpetuate it.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter VII, page 336, lines 7-12 (unnumbered).

The supposed laws which result in weariness and disease are not His laws, for the legitimate and only possible action of Truth is the production of harmony.

Laws of nature are laws of Spirit; but mortals commonly recognize as law that which hides the power of Spirit. Divine Mind rightly demands man's entire obedience, affection, and strength. No reservation is made for any lesser loyalty. Obedience to Truth gives man power and strength. Submission to error superinduces loss of power.

Laws of nature
spiritual

NOTE

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

Chapter VII, page 183, lines 16-25.

The supposed laws which result in weariness and disease are not His laws, for the legitimate and only possible action of Truth is the production of harmony. Laws of nature are laws of Spirit; but men commonly recognize as law that which hides the power of Spirit. Divine Mind rightly demands man's entire obedience, affection, and strength. No reservation is made for any lesser loyalty. Obedience to Truth gives man power and strength. Submission to error superinduces loss of power.

Laws of nature spiritual.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition. Chapter VII, page 182, lines 30-32, and page 183, lines 1-7.

The supposed laws which result in discord and weariness are not His laws, for the legitimate and only possible action of Truth is the production of harmony. Laws of nature are laws of Spirit; but men commonly recognize as law that which annuls the power of Spirit. Divine Mind rightly demands man's entire obedience, affection, and strength. No reservation is made for any lesser loyalty. Obedience to Truth gives man power and strength. Submission to error superinduces loss of power.

NOTE

This version first appeared in the 107th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter II, page 76, lines 4-13 (unnumbered).

The supposed laws which result in discord and weariness are not His laws, for the legitimate and only possible action of Truth is the production of harmony. Laws of nature are laws of Spirit; but men commonly recognize as law that which annuls the power of Spirit. Mind rightly demands man's entire obedience, affection, and strength. No reservation is made for any lesser loyalty. Obedience to Truth gives man power and strength. Submission to error superinduces loss of power.

NOTE

This version first appeared in the 58th edition in 1891 and it remained unchanged until the 107th edition in 1892. Chapter II, page 76, lines 4-13 (unnumbered).

The supposed laws which result in discord and weariness are not His laws, for the legitimate and only possible action of Truth is the production of harmony. Laws of nature are truly His laws; but men commonly recognize as law that which annuls the power of Spirit. Mind rightly demands man's entire obedience, affection, and strength. No reservation is made for any lesser loyalty. Obedience to Truth gives man power and strength. Submission to error superinduces loss of power.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 58th edition in 1891. Chapter II, page 76, lines 4-13 (unnumbered).

The supposed laws that produce discord are not His laws, for it is the legitimate action of Truth to produce harmony. Laws of nature are truly His laws; but you construe that as law which annuls the power of Spirit. Mind, of a right, demands man's entire obedience, affection, and strength. No reservation is made for any lesser loyalty. Obedience to Truth gives man power and strength. Submission to error superinduces weakness and loss of power.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. Chapter I, page 22, lines 28-32, and page 23, lines 1-4 (unnumbered). - 36th ed.

Chapter V, page 177, lines 28-32, and page 178, lines 1-4 (unnumbered) - 16th ed.

The supposed laws that produce discord are not the laws of God, for it is the legitimate action of Truth to produce harmony. Such as you construe laws of nature would annul the law of Spirit. But the law of Spirit demands man's entire obedience and affection, heart, soul, and strength. No reservation is made for aught else; man's obedience to Truth gives him strength, yielding to error weakness.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter III, page 132, lines 25-32 (unnumbered).

The supposed laws of nature produce discord with man; then these laws are not of God, for it is legitimate with God, Truth, to heal the sick. As you construe the laws of nature they would annul the law of Spirit. But the law of Christ demands man's entire obedience, heart, Soul, and strength, which admits no reservation or obedience to aught else, and we should have no other God. Truth is strength, and error is weakness.

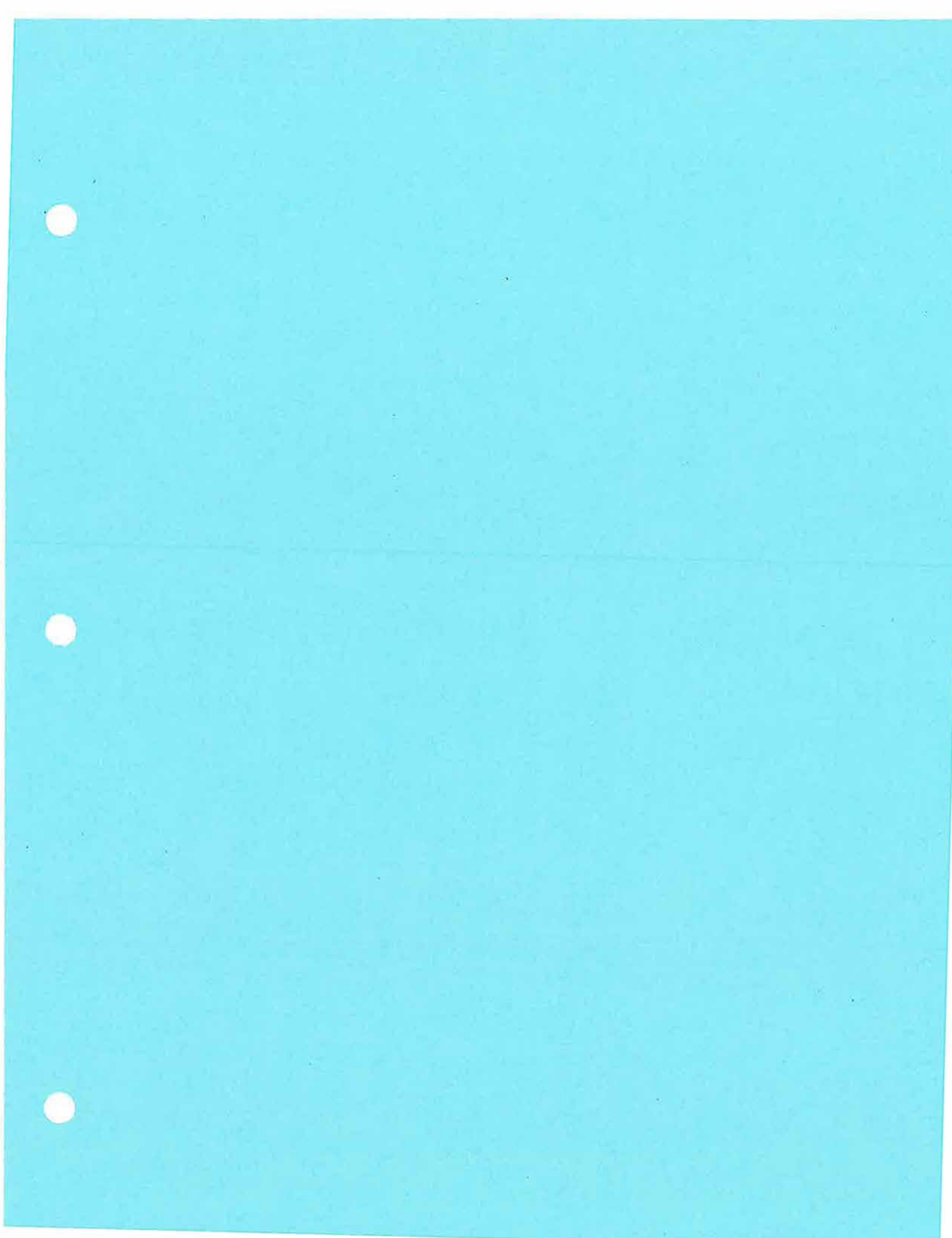
NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter II, page 97, lines 5-12 (unnumbered).

The opposite of harmony are supposed laws of nature, and by these you mean laws of God, therefore, is is not in harmony with Truth to be well. As you would construe them, laws of nature annul the law of Spirit; But the law of Christ demands man's entire obedience, heart, Soul and strength, which admits no reservation, or obedience to aught else, and we should have no other God. Truth is strength, and error weakness.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter VII, page 336, lines 13-20 (unnumbered).



Truth casts out all evils and materialistic methods
with the actual spiritual law, - the law which gives
sight to the blind, hearing to the deaf, voice
to the dumb, feet to the lame. If Christian
Science dishonors human belief, it honors spir-
itual understanding; and the one Mind only is entitled to
honor.

Belief and
under-
standing

NOTE

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

Chapter VII, page 183, lines 26-32.

Truth casts out all evils and materialistic methods
with the actual spiritual law, - the law which gives sight
to the blind, hearing to the deaf, voice to the
dumb, feet to the lame. If Christian Science
dishonors human belief, it honors spiritual
understanding; and the one Mind only is entitled to
honor.

Belief and
under-
standing.

NOTE

This version first appeared in the 265th edition in 1903
and it remained unchanged until the 1907 edition.
Chapter VII, page 183, lines 26-32.

Truth casts out all evils and materialistic methods
with the actual spiritual law, - the law which gives sight
to the blind, hearing to the deaf, voice to the
dumb, feet to the lame. If Christian Science
dishonors human belief, it honors spiritual
understanding; and the One Mind only is entitled to
honor.

Belief and
under-
standing.

NOTE

This version first appeared in the 261st edition in 1903
and it remained unchanged until the 265th edition in 1903.
Chapter VII, page 183, lines 26-32.

Truth casts out all evils and materialistic methods
with the actual spiritual law, - the law which gives sight
to the blind, hearing to the deaf, voice to the
dumb, feet to the lame. If Christian Science
dishonors human belief, it honors divine
Understanding; and the One Mind only is entitled to
honor.

Belief and
under-
standing.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter VII, page 183, lines 26-32.

Truth casts out all evils and materialistic methods
with the actual spiritual law, - the law which gives sight
to the blind, hearing to the deaf, voice to the
Our belief
and under-
standing. dumb, feet to the lame. If Christian Science
dishonors human belief, it honors divine Un-
derstanding; and the One Mind only is entitled to honor.

NOTE

This version first appeared in the 113th edition in 1897
and it remained unchanged until the 226th edition in 1902.
Chapter II, page 76, lines 14-19 (unnumbered).

Truth casts out all evils and materialistic methods
with the actual spiritual law, - the law which gives sight
to the blind, hearing to the deaf, voice to the
Our belief
and under-
standing. dumb, feet to the lame. If Christian Science
dishonors human belief, it honors divine un-
derstanding; and the One Mind only is entitled to honor.

NOTE

This version first appeared in the 58th edition in 1891
and it remained unchanged until the 113th edition in 1897.
Chapter II, page 76, lines 14-19 (unnumbered).

Truth casts out all evils and materialistic methods
with the higher spiritual law, - the law which gives sight
to the blind, hearing to the deaf, voice to the
Our belief
and under-
standing. dumb, feet to the lame. If Christian Science
dishonors human belief, it honors divine un-
derstanding; and the One Mind only is entitled to honor.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 58th edition in 1891.
Chapter II, page 76, lines 14-19 (unnumbered).

Truth casts out all evils, and every materialistic method, with the higher spiritual law, - the law that gives sight to the blind, hearing to the deaf, voice to the dumb, feet to the lame. If Christian Science dishonors belief, it honors understanding; and there is but One Mind entitled to honor.

NOTE

This version first appeared in the 36th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter I, page 23, lines 10-15 (unnumbered).

Truth casts out physiology, and every materialistic method, with the higher spiritual law, - the law that gives sight to the blind, hearing to the deaf, voice to the dumb, feet to the lame. If Christian Science dishonors belief, it honors understanding; and there is but One Mind entitled to honor.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 36th edition in 1888. Chapter V, page 178, lines 10-15 (unnumbered).

Christ, Truth, casts out
physiology and every law material with the higher spirit-
ual law, that gives sight to the blind, hearing to the deaf,
and preaches good tidings to the poor. If metaphysical
science dishonors the schools, it honors God; and there is
no other intelligence to honor.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
Vol. 1, chapter III, page 133, lines 3-8 (unnumbered).

Christ, Truth, casts
out physiology, and every law material, by a higher law
giving sight to the blind, hearing to the deaf, etc., con-
trary to these so-called laws. If Metaphysical science
dishonors the schools, it honors God; and there is no
other Intelligence to honor.

NOTE

This version first appeared in the 2nd edition in 1878
and it remained unchanged until the 3rd edition in 1881.
Vol. 2, chapter II, page 97, lines 16-21 (unnumbered).

Christ, Truth, cast out physiology and every law of health, giving sight to the blind, hearing to the deaf, etc., contrary to them. If these explanations dishonor the schools, they honor God, and there is no other Truth to honor.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter VII, page 336, lines 24-28 (unnumbered).

The so-called laws of health are simply laws of mortal belief. The premises being erroneous, the conclusions are wrong. Truth makes no laws to regulate sickness, sin, and death, for these are unknown to Truth and should not be recognized as reality.

NOTE

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

Chapter VII, page 184, lines 1-5.

The so-called laws of health are simply laws of mortal belief. The premises being erroneous, the conclusions are wrong. Truth makes no laws to regulate sickness, sin, and death, for these are unknown to Truth, and should not be recognized by man as reality.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter VII, page 184, lines 1-5.

The so-called laws of health are simply laws of mortal belief. The premises being erroneous, the conclusions are wrong. Truth makes no laws to regulate sickness, sin, and death, for these are unknown to Truth.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter II, page 76, lines 20-24 (unnumbered).

The so-called laws of health are simply laws of mortal belief, the premises whereof are erroneous. Therefore the conclusions are wrong. Truth has made no laws to regulate sickness, sin, and death; for these are unknown to Truth.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. Chapter I, page 23, lines 16-20 (unnumbered). - 36th ed. Chapter V, page 178, lines 16-20 (unnumbered) - 16th ed.

What we term laws of health are simply laws of mortal belief, the premises whereof are error; therefore, the conclusions are error. Truth has made no laws to regulate sickness, sin, and death; for these errors are unknown in Truth.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter III, page 133, lines 9-13 (unnumbered).

What we term laws of matter are simply the laws of mortal belief, the premises whereof are error, therefore, the conclusions are such. Truth has made no laws to regulate sickness, sin, and death; 'for these are errors Truth knoweth not.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter II, page 97, lines 22-26 (unnumbered).

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What we term laws of nature, are simply laws of belief regarding matter, the premises whereof are error; therefore their conclusions are such. The All-wise has made no laws regulating sickness, sin, and death, these are errors, that Truth destroys.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter VII, page 336, lines 29-32, and page 337, line 1 (unnumbered).

Belief produces the results of belief, and the penalties it affixes last so long as the belief and are inseparable from it. The remedy consists in probing the trouble to the bottom, in finding and casting out by denial the error of belief which produces a mortal disorder, never honoring erroneous belief with the title of law nor yielding obedience to it. Truth, Life, and Love are the only legitimate and eternal demands on man, and they are spiritual lawgivers, enforcing obedience through divine statutes.

NOTE

This version first appeared in the 1908 edition and it remained unchanged thereafter.

Chapter VII, page 184, lines 6-15.

Belief produces the results of belief, and the penalties it affixes last so long as the belief and are inseparable from it. The remedy consists in probing the trouble to the bottom, in finding and casting out by denial the error of belief which produces a mortal disorder, never honoring erroneous belief with the title of law nor yielding obedience to it. Truth, Life, and Love are the only legitimate and eternal demands on man, and they are spiritual law-givers, enforcing obedience through divine statutes.

NOTE

This version first appeared in the 1907 edition and it remained unchanged until the 1908 edition.

Chapter VII, page 184, lines 6-15.

Belief produces the results of belief; and the penalties it affixes last as long as the belief, and are inseparable from it. The remedy consists in probing the trouble to the bottom, in finding and casting out by denial the error of belief which produces a mortal disorder, never honoring it with the title of law, nor yielding obedience to it. Truth, Life, and Love are the only legitimate and eternal demands on man, and they are spiritual law-givers, enforcing obedience through divine statutes.

NOTE

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

Chapter VII, page 184, lines 6-15.

Belief produces the results of belief; and the penalties it affixes last as long as the belief, and are inseparable from it. The remedy consists in probing the trouble to the bottom, in finding and casting out by denial the error of belief which produces a mortal disorder, never honoring it with the title of law, nor yielding obedience to it. Truth, Life, and Love are the only legitimate and eternal demands on man, and they are spiritual law-givers, enforcing obedience through divine sanctions.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VII, page 184, lines 6-15.

Belief produces the results of belief; and the penalties it affixes last as long as the belief, and are inseparable from it. The remedy lies in probing the trouble to the bottom, in finding and casting out by denial the error of belief which produces a mortal disorder, and never honoring it with the title of law, or yielding obedience to it. Truth, Life, and Love are the only legitimate and eternal demands on man, and they are spiritual law-givers, enforcing obedience through divine sanctions.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter II, page 76, lines 25-32, and page 77, lines 1-2 (unnumbered).

Belief produces the results of belief, and the penalty it affixes is as sure as the belief itself. The remedy lies in probing to the bottom, finding out the error of belief that produces a mortal disorder, and never honoring it with the title of law, or yielding obedience to it. Truth, Life, and Love are the only legitimate or eternal demands on man, and they are spiritual laws that enforce obedience.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. Chapter I, page 23, lines 20-27 (unnumbered). - 36th ed. Chapter V, page 178, lines 20-27 (unnumbered) - 16th ed.

Belief produces the results of belief, and the penalty it affixes will be as positive as the belief that caused it: our remedy lies in reaching to the bottom of the thing, in finding out the error of belief that produces a mortal body, and not to honor error with the title of law, and yield obedience to it. Truth, Life, and Love make the only demands on man that are legitimate or eternal, yea, that are of God; and they are spiritual, and enforce only obedience thereto.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter III, page 133, lines 13-21 (unnumbered).

Belief produces the results of belief, and the penalty it affixes will be as positive as the belief that causes it: therefore our remedy lies in reaching to the bottom of the thing, in finding out the error in mortal mind that produces the discord of mortal body, and not honor the bad result with the title of law, and yield obedience to it. Truth, Life, and Love are the only demands that are eternal, hence, that are of God and appoint the law that governs 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 II, page 97, lines 26-32, and page 98, lines 1-2 (unnumbered).

Belief produces the results of belief, and the penalty it affixes will be as positive as the belief that causes it; therefore, our remedy lies in reaching the bottom of the thing, in finding out the error or mind that produces the discord we see on the body, and not to honor it with the title of law, and then yield obedience to it. Truth, Life, and Love are the only demands that rest on man, and the only laws that govern him.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter VII, page 337, lines 1-9 (unnumbered).

Controlled by the divine intelligence, man is harmonious and eternal. Whatever is governed by a false belief is discordant and mortal. We say man suffers Laws of human belief from the effects of cold, heat, fatigue. This is human belief, not the truth of being, for matter cannot suffer. Mortal mind alone suffers, - not because a law of matter has been transgressed, but because a law of this so-called mind has been disobeyed. I have demonstrated this as a rule of divine Science by destroying the delusion of suffering from what is termed a fatally broken physical law.

NOTE

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

Chapter VII, page 184, lines 16-26.

Controlled by the divine intelligence, man is harmonious and eternal. Whatever is governed by human belief is discordant and mortal. We say man suffers from the effects of cold, heat, fatigue. This is human belief, not the truth of being, for matter cannot suffer. Mortal mind alone suffers, - not because a law of matter has been transgressed, but because a law of this mind has been disobeyed. I have demonstrated this as a rule of divine Science by destroying the delusion of suffering from what is termed a broken physical law.

NOTE

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

Chapter VII, page 184, lines 16-26.

Controlled by the divine Intelligence, man is harmonious and eternal. Whatever is governed by human belief is discordant and mortal. We say man suffers from the effects of cold, heat, fatigue. This is human belief, not the truth of being, for matter cannot suffer. Mortal mind alone suffers, - not because a law of matter has been transgressed, but because a law of this mind has been disobeyed. I have demonstrated this as a rule of divine Science by destroying the delusion of suffering from what is termed a broken physical law.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VII, page 184, lines 16-26.

Controlled by the divine Intelligence, man is harmonious and eternal. Whatever is governed by human belief is discordant and mortal. We say man suffers from the effects of cold, heat, fatigue. Broken laws. This is human belief, not the truth of Being, for matter cannot suffer. Mortal mind alone suffers, - not because a law of matter has been transgressed, but because a law of this mind has been disobeyed. I have demonstrated this as a rule of Divine Science by destroying the delusion of suffering from what is termed a broken physical law.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter II, page 77, lines 3-13 (unnumbered).

Controlled by the Divine Intelligence, man becomes harmonious and eternal. That which is governed by human belief is discordant and mortal. We say man suffers from the effects of cold, heat, fatigue. This is human belief, not the Truth of Being, for matter cannot suffer. Mortal mind alone suffers; and that not because a law of matter has been transgressed, but because a law of this mind has been disobeyed. I have demonstrated this as a rule of Divine Science, when I have seen destroyed the delusion of suffering as the effect of what is termed a broken law.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. Chapter I, page 23, line 32, and page 24, lines 1-10 (unnumbered). - 36th ed.

Chapter V, page 178, line 32, and page 179, lines 1-10 (unnumbered) - 16th ed.

Controlled by intelligence, man is eternal, and governed by the Principle of being wherein is all harmony and immortality; but that which is governed by belief is discordant and mortal. We say the body suffers from the effects of cold, heat, fatigue, etc.; but this is a belief and error, and not the truth of being, for matter cannot suffer: mortal mind alone suffers, and not because a law of matter has been transgressed, but a law of this mind. We have demonstrated this fact, for when you destroy the belief in regard to the suffering, the suffering disappears, and the effects of what you term a broken law, producing consumptions, etc., disappear with the belief.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter III, page 133, lines 25-32, and page 134, lines 1-5 (unnumbered).

Controlled by Intelligence, man is governed by the Principle of being in which he is harmonious and immortal; but, governed by belief, he is discordant and mortal. We say the body suffers from the effects of extreme cold, heat, fatigue, etc.; but this is a belief only, and is not the Truth of being, for matter cannot suffer: it is mind alone that suffers, and not because we have transgressed a law of nature, matter, but a law of mortal mind. We have proved, and demonstrated this fact, viz., that if you destroy the belief in regard to the suffering, the suffering disappears, and the effect of what you term a broken law producing catarrhs, fevers, consumptions, etc., disappears with the 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 II, page 98, lines 9-22 (unnumbered).

And, controlled by Intelligence, the body is governed by the Principle of being, in which man is harmonious and immortal; but governed by man's belief, it is discordant and mortal. Under extreme cold, heat, fatigue, etc., we say, the body suffers, but this is belief only, and not the Truth of being; matter cannot suffer, mind alone suffers, and not because we have transgressed a law of nature, matter, but a law of belief. Our proof is, that if you destroy the belief in regard to the suffering, it disappears, and the effect of what you term broken law, producing catarrhs, fevers, consumptions, etc., goes with the belief.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter VII, page 337, lines 16-28 (unnumbered).

A woman, whom I cured of consumption, always breathed with great difficulty when the wind was from the east. I sat silently by her side a few moments. Her breath came gently. The inspirations were deep and natural. I then requested her to look at the weather-vane. She looked and saw that it pointed due east. The wind had not changed, but her thought of it had and so her difficulty in breathing had gone. The wind had not produced the difficulty. My metaphysical treatment changed the action of her belief on the lungs, and she never suffered again from east winds, but was restored to health.

NOTE

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

Chapter VII, page 184, lines 27-32, and page 185, lines 1-5.

A lady, whom I cured of consumption, always breathed with great difficulty when the wind was from the east. I sat silently by her side a few moments. Her breath came gently. The inspirations were deep and natural. I then requested her to look at the weather-vane. She looked, and saw that it pointed due east. The wind had not changed, but her thought of it had changed, and so her difficulty in breathing was gone. The wind had not produced it. My metaphysical treatment changed the action of her belief on the system, and she never suffered again from east winds, but was restored to health.

NOTE

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

Chapter VII, page 184, lines 27-32, and page 185, lines 1-5.

A lady, whom I cured of consumption, always breathed with great difficulty when the wind was east. I sat silently by her side a few moments. Her breath came gently. The inspirations were deep and natural. I then requested her to look at the weather-vane. She looked, and saw that it pointed due east. The wind had not changed, but her difficult breathing was gone. The wind had not produced it. My metaphysical treatment changed the action of her belief on the system, and she never suffered again from east winds.

Here is testimony on this subject:

I take pleasure in giving to the public one instance, out of many, of Mrs. Eddy's skill in metaphysical healing. At the birth of my youngest child, now eight years old, I thought my approaching confinement was premature by several weeks, and sent her a message to that effect. Without seeing me, she returned answer that the proper time had come, and that she would be with me immediately. Slight labor-pains had commenced before she arrived. She stopped them at once, and requested me to call an accoucheur, but to keep him below stairs until after the birth. When the doctor arrived, and while he remained in a lower room, Mrs. Eddy came to my bedside. I asked her how I should lie. She answered, "It makes no difference how you lie," and added, "Now let the child be born." Immediately the birth took place, and without a pain. The doctor was then called into the room to receive the child, and he saw that I had no pain whatever. My sister, Doreas

Childbirth.

B. Rawson, of Lynn, was present when my babe was born, and will testify to the facts as I have stated them. I confess my own astonishment. I did not expect so much, even from Mrs. Eddy, especially as I had suffered before very severely in childbirth. The physician covered me with extra bed-clothes, charged me to be very careful about taking cold and to keep quiet, and then went away. I think he was alarmed at my having no labor-pains, but before he went out I had an ague coming on. When the door closed behind him, Mrs. Eddy threw off the extra coverings and said, "It is nothing but the fear produced by the doctor which causes these chills." They left me at once. She told me to sit up when I chose, and to eat whatever I wanted. My babe was born about two o'clock in the morning, and the following evening I sat up several hours. I ate whatever the family did. I had a boiled dinner of meat and vegetables the second day. I made no difference in my diet, except to drink gruel between meals, and never experienced the least inconvenience from this course. I dressed myself the second day, and the third day felt unwilling to lie down. In one week I was about the house and was well, running up and down stairs and attending to domestic duties. For several years I had been troubled with prolapsus uteri, which disappeared entirely after Mrs. Eddy's wonderful demonstration of Christian Science at the birth of my babe.

MIRANDA R. RICE.

LYNN, MASS., 1874.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter II, page 77, lines 14-32, and page 78, lines 1-35 (unnumbered).

Entire contents of the testimonial set in smaller type, but not in italics.

A lady, whom I cured of consumption, always breathed with great difficulty when the wind was east. I sat silently by her side a few moments. Her breath came gently. The inspirations were deep and natural. I then requested her to look at the weather-vane. She looked, and saw that it pointed due east. The wind had not changed, but her difficult breathing was gone. The wind had not produced it. My metaphysical treatment changed the action her belief had produced on the system, and she never suffered again from east winds.

Here is testimony on this subject: -

I take pleasure in giving to the public one instance, out of the many, of Mrs. Glover-Eddy's skill in metaphysical healing. At the birth of my youngest child, now eight years old, I thought my approaching confinement would be premature by several weeks, and sent her a message to that effect. Without seeing me, she returned answer that the proper time had come, and that she would be with me immediately. Slight labor-pains had commenced before she arrived. She stopped them at once, and requested me to call an accoucheur, but to keep him below stairs until after the birth. When the doctor arrived, and while he remained in a lower room, Mrs. Eddy came to my bedside. I asked her how I should lie. She answered, "It makes no difference how you lie," and added, "Now let the child be born." Immediately the birth took place, and without a pain. The doctor was then called into the room to receive the child, and he saw that I had no pain whatever. My sister, Dorcas B. Rawson, of Lynn, was present when my babe was

born, and will testify to the facts as I have stated them. I confess my own astonishment. I did not expect so much, even from Mrs. Eddy, especially as I had suffered before very severely in childbirth. The physician covered me with extra bed-clothes, charged me to be very careful about taking cold and to keep quiet, and then went away. I think he was alarmed at my having no labor-pains, but before he went out I had an ague coming on. When the door closed behind him, Mrs. Eddy threw off the extra coverings and said, "It is nothing but the fear produced by the doctor that causes these chills." They left me at once. She told me to sit up when I chose, and to eat whatever I wanted. My babe was born about two o'clock in the morning, and the following evening I sat up several hours. I ate whatever the family did. I had a boiled dinner of meat and vegetables the second day. I made no difference in my diet, except to drink gruel between meals, and never experienced the least inconvenience from this course. I dressed myself the second day, and the third day felt unwilling to lie down. In one week I was about the house and was well, running up and down stairs and attending to domestic duties. For several years I had been troubled with prolapsus uteri, which disappeared entirely after Mrs. Eddy's wonderful demonstration of Christian Science at the birth of my babe.

MIRANDA R. RICE.

LYNN, Mass., 1874.

NOTE

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

NOTE (continued)

16th ed., chapter V, page 179, lines 11-32, and page 180,
lines 1-31 (unnumbered).

36th ed., chapter I, page 24, lines 11-32, and page 25,
lines 1-31 (unnumbered).

A lady whom we cured of consumption breathed with great difficulty when the wind was east. We sat silently by her side a few moments, and her breath came gently, the inspirations were deep and natural. We then requested her to look at the weather-vane. She looked, and saw it was due east. The wind had not changed, but her difficult breathing was gone, for it was not the wind that had produced it; our metaphysical treatment, changing the action her belief had produced on the system, relieved her, and she never suffered again from east winds. Here is testimony on this point: -

"I take pleasure in giving to the public one instance out of the many of Mrs. Glover Eddy's skill in metaphysical healing. At the birth of my youngest child, eight years old, I thought my approaching confinement was several weeks premature, and sent her a message to that effect. Without seeing me, she returned answer the proper time had come, and she would be with me immediately. Slight labor pains had commenced before she arrived; she stopped them immediately, and requested me to call a midwife, but to keep him below stairs until after the birth. When the doctor arrived, and while he remained in a lower room, she came to my bedside. I asked her how I should lie. She answered, 'It makes no difference how you lie,' and simply said, 'Now let the child be born,' and immediately the birth took place without a single pain. The doctor was then called into the room to receive the child, and saw I had no

pain whatever. My sister, Dorcas B. Rawson, of Lynn, was present when my babe was born, and will testify to the facts as I have stated them. I confess my own astonishment. I did not expect so much, even from Mrs. Eddy, especially as I had suffered before very severely in childbirth. The M.D. covered me with extra bed-clothes, charged me to be very careful about taking cold, and to keep quiet, then left. I think he was alarmed at my having no labor pains, but before he went out I had an ague coming on. When the door closed behind him, Mrs. Eddy threw off the extra bedding, and said, 'It is nothing but the fear the doctor has produced that causes these chills,' and they left me at once. She told me to sit up when I chose, and as long as I chose, and to eat whatever I wanted. My babe was born about two o'clock in the morning, and the following evening I sat up several hours. I ate whatever the family did; had a boiled dinner of meat and vegetables the second day, made no difference in my diet, except to drink gruel between meals, and never experienced the least inconvenience from it. I dressed myself the second day, and the third day felt unwilling to lie down, and in one week was about the house, well, running up and down stairs and attending to domestic duties. For several years I had been troubled with prolapsus uteri, which disappeared entirely after Mrs. Eddy's wonderful demonstration of metaphysical science at the birth of my babe.

"MIRANDA R. RICE.

"LYNN, MASS."

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter III, page 134, lines 5-33, and page 135, lines 1-27 (unnumbered).

A lady whom we cured of consumption, breathed with great difficulty when the wind was east. We sat silently by her side a few moments, and her breath came gently, the inspirations becoming deep and natural. We then requested her to look at the weather-vane: she saw it was due east. The wind had not changed; but her difficult breathing had gone, therefore it was not the wind that produced it; our metaphysical treatment had changed the action of the system that before was governed by her belief and fear, and she never suffered again from east winds. Here is testimony to this point: -

I was suffering from pulmonary difficulties, pains in the chest, a hard and unremitting cough, hectic fever, and all those fearful symptoms that made my case alarming. When I first saw Mrs. Glover (afterwards Mrs. Eddy), I was so reduced as to be unable to walk any distance, or to sit up but a portion of the day: to walk up stairs gave me great suffering in breathing. I had no appetite, and seemed surely going down the victim of consumption. I had not received her attention but a short time, when my bad symptoms disappeared, and I regained health. During this time I rode out in storms to visit her, and found the damp weather had no effect on me. From my personal experience I am led to believe the science by which she not only heals the sick, but explains the way to keep well, is deserving the earnest attention of community. Her cures are not the result of medicine, mediumship, or mesmerism, but the application of a Principle that she understands.

JAMES INGHAM, East Stoughton, Mass.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter II, page 98, lines 22-33, and page 99, lines 1-17 (unnumbered).

ALSO NOTE

In the early editions (1st and 2nd) the testimony given by James Ingham was placed with paragraph #89, which deals with the lady who suffered from east winds. By the 3rd ed. in 1881 the Ingham testimony was moved to a place in the textbook immediately following paragraph #124 and is said to elucidate that subject. However, in this early 2nd edition, the text states that this testimony 'gives point' to this paragraph (#89). For this reason the testimony has been presented here with this paragraph in spite of the fact that it later corresponds to another paragraph in the textbook. Of course, with the introduction of FRUITAGE, all these various testimonies in the textbook were dropped; thus it can be said that none of them actually correspond to any specific paragraph in the final 1910 edition.

A lady whom we cured of consumption, breathed with great difficulty when the wind was east; we sat silently by her side a few moments, and her breath came gently, the inspirations becoming deep and natural; we then requested her to look at the weather-vane; she saw it was due east; the wind had not changed, but her difficult breathing had gone; therefore it was not the wind that produced it, and our explanations broke this mental hallucination, and she never suffered again from east winds. Here is testimony on this point.

I was suffering from pulmonary difficulties, pains in the chest, a hard and unremitting cough, hectic fever, and all those fearful symptoms that made my case alarming. When I first saw Mrs. Glover, I was reduced to such a state of debility as to be unable to walk any distance, or to sit up but a portion of the day; to walk up stairs gave me great suffering for breath. I had no appetite, and seemed surely going down the victim of consumption. I had not recieved her attention but a short time, when my bad symptoms disappeared, and I regained health. During this time, I rode out in storms to visit her, and found the damp weather had no effect on me. From my personal experience I am led to believe the science by which she not only heals the sick, but explains the way to keep well, is deserving the earnest attention of community; her cures are not the result of medicine, mediumship, or mesmerism, but the appli-

cation of a Principle that she understands.

JAMES INGHAM,

East Stoughton, Mass.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter VII, page 337, lines 28-32, and page 338, lines 1-26 (unnumbered).

ALSO NOTE

See notation under 2nd edition for further explanation on the testimonial paragraph.

No system of hygiene but Christian Science is purely mental. Before this book was published, other books were in circulation, which discussed "mental medicine" and "mind-cure," operating through the power of the earth's magnetic currents to regulate life and health. Such theories and such systems of so-called mind-cure, which have sprung up, are as material as the prevailing systems of medicine. They have their birth in mortal mind, which puts forth a human conception in the name of Science to match the divine Science of immortal Mind, even as the necromancers of Egypt strove to emulate the wonders wrought by Moses. Such theories have no relationship to Christian Science, which rests on the conception of God as the only Life, substance, and intelligence, and excludes the human mind as a spiritual factor in the healing work.

NOTE

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

Chapter VII, page 185, lines 6-21.

No system of hygiene but Christian Science is purely mental. Before this book was published other books were in circulation, which discussed "mental medicine" and "mind-cure," operating through the power of the earth's magnetic currents to regulate life and health. Such theories, and systems of so-called mind-cure which have sprung up since, are as material as the prevailing systems of medicine. They have their birth in mortal mind, which puts forth a human conception in the name of Science, to match the divine Science of immortal Mind, even as the necromancers of Egypt strove to emulate the wonders wrought by Moses. Such theories have no relationship with Christian Science, which rests on the conception of God as all Life, substance, and intelligence, and excludes the human mind as a spiritual factor in the healing work.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 1907 edition.
Chapter VII, page 185, lines 6-21.

No system of hygiene but Christian Science is purely mental. Before my book was published other books were in circulation, which discussed "mental medicine" and "mind-cure," operating through the power of the earth's magnetic currents to regulate life and health. Such theories, and systems of so-called mind-cure which have sprung up since, are as material as the prevailing systems of medicine. They have their birth in mortal mind, which puts forth a human conception in the name of Science, to match the divine Science of immortal Mind, even as the necromancers of Egypt strove to emulate the wonders wrought by Moses. Such theories have no relationship with Christian Science, which rests on the conception of God as all Life, Substance, and Intelligence, and excludes the human mind as a spiritual factor in the healing work.

A material
mind-cure.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VII, page 185, lines 6-21.

No system of hygiene but mine is purely mental.

Before my book was published other books were in circulation, which discussed mental medicine and mind-cure, operating through the power of the earth's magnetic currents to regulate life and health. Such theories, and systems of so-called mind-cure which have sprung up since, are as material as the prevailing systems of medicine. They have their birth in mortal mind, which puts forth a human conception in the name of Science, to match the Divine Science of immortal Mind, even as the necromancers of Egypt strove to emulate the wonders wrought by Moses. Such theories have no relationship with Christian Science, which rests on the conception of God as all Life, Substance, and Intelligence, and excludes the human mind as a spiritual factor in the healing work.

The mortal mind-cure.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter II, page 79, lines 1-16 (unnumbered).

No system of hygiene but mine is purely mental. The falsehoods of disappointed fame-seekers relative to this established fact and the history of my discovery are insignificant and malicious. Evans's books were in circulation when my book was published, but they advocated the power of the earth's currents and animal magnetism to regulate life and health.

There has arisen among men another signally false witness, - a charity scholar, whom I found to be a depraved infidel, - one, too, vitally disappointed about "who shall be greatest;" unwilling that this solemn question, belonging alone to God, should rest with Him, after vehement public and epistolatory protestations of devotion to my system, preaching and praying in apparent good faith with it, he took the field against it, having learned that he must become an honest man before he could be a Christian Scientist. This quenched his entire zeal, and he returned to his vomit, Philosophical Realism. He has since become the special advocate of every villain who is defrauding the people by spurious claims to orthodox Mind-healing.

NOTE

This version first appeared in the 35th edition in 1888 and it remained unchanged until the 50th edition in 1891. 35th ed., chapter V, page 180, lines 32-33, and page 181, lines 1-19 (unnumbered).

36th ed., chapter I, page 25, lines 33-34, and page 26, lines 1-19 (unnumbered).

ALSO NOTE

The second paragraph in this version beginning, "There has arisen...", was replaced in the 50th edition with the second half of the first paragraph. This version is quite personal, while the version beginning in the next revision, the 50th, is impersonal.

A student visited his home in Boston, and requested my counsel in a difficult case that he was treating, but not curing. I examined the case, and told him the difficulties were produced by a fall several years before. Lingering belief made the trouble. When he returned to his practice he wrote me the following letter: -

APRIL 2, 1880.

Last Saturday, when I was at home and you examined my patient, she had the most wonderful experience that I ever heard of. She was sitting talking with some ladies, and felt a little faint. Her head ached, and she said she would go to bed; when she felt a crash, just as if she were thrown from a carriage, and she knew nothing for four hours. Great black and blue spots, just where she was bruised years ago when she fell, appeared, and she acted and talked like a person under the influence of morphine. After the discoloration was gone, the cuticle came off in scales. She is better than ever now, walks without a cane, and has been out to ride to-day. What can it be? What does it mean?

G.D. CHOATE.

I hope this age will settle the question, Which is the master of health, happiness, and being, - Mind or body?

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 35th edition in 1888. Chapter V, page 180, lines 32-33, and page 181, lines 1-20 (unnumbered). These lines were dropped and replaced in 35th ed.

A student visited his home in Boston, and requested our counsel in a difficult case that he was treating but not curing. We examined the case, and told him the difficulties were produced by a fall several years ago. That was the belief latent, and when he returned to his practice he wrote us the following letter: -

"APRIL 2, 1880.

"Last Saturday, when I was at home, and you examined my patient, she had the most wonderful chemical, or something of the kind, that I ever heard of. She was sitting talking with some ladies, and felt a little faint, her head ached, and she said she would go to bed, when she felt a crash, just as when she was thrown from a carriage, and knew nothing for four hours. Great black and blue spots, just where she was bruised years ago when she fell, appeared, and she acted and talked like a person under the influence of morphine. After the discoloration was gone, the cuticle came off in scales, and she is better than ever now, and walks without a cane. Has been out to ride to-day. What can it be? What does it mean?

"G.D. CHOATE."

We hope this period will settle the question, Which is the master of health, happiness, and being, - mind or body?

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter III, page 135, lines 28-33, and p. 136, lines 1-15.

Physically, mortal man is divided into five sensations, called the five personal senses; from these five points of sensation, supposed to originate in the brain, flow pleasure, pain, sin, sickness and death. But here we add, man is not mortal, at the mercy of personal sense, and Spirit is superior to matter, and the body that is ours, is under our control. Settle the question, then, Which shall be master, - Soul, or body? but do not think we serve both; for we do not. Soul owns man now and forever: then let the owner of man govern him and man will be found harmonious and eternal.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter II, page 99, lines 18-28 (unnumbered).

Mortal man is divided into five points of sensation, called personal sense; these five points constitute pleasure, pain, sin, sickness, and death; what would be left of man at the mercy of personal sense? Spirit is superior to matter, and the body that is ours, should be under our control; settle the question then, which shall be master, Soul or body, but do not think to serve both, for you cannot. Soul, owns man now and forever; let the owner of man then govern him, and the body will be harmonious and eternal.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter VII, page 338, lines 27-30, and page 339, lines 1-6 (unnumbered).

Jesus cast out evil and healed the sick, not only without drugs, but without hypnotism, which is the reverse of ethical and pathological Truth-power. Jesus and hypnotism

NOTE

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

Chapter VII, page 185, lines 22-25.

Jesus cast out evil and healed the sick, not only without drugs, but without hypnotism, which is the opposite of ethical and pathological Truth-power.

Jesus and
hypnotism.

NOTE

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

50th ed., chapter II, page 79, lines 17-19 (unnumbered).

226th ed., chapter VII, page 185, lines 22-25.

How can the dishonest man rely on Truth to heal the sick? Being dishonest he cannot exercise this power in a right direction. Jesus cast out error and healed the sick without drugs, and he said, "The works that I do, ye shall do."

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. Chapter I, page 20, lines 4-8 (unnumbered). - 36th ed. Chapter V, page 175, lines 4-8 (unnumbered) - 16th ed.

But the sensualist and dishonest man can never rely on Truth to heal the sick; he must depend on mesmerism or medicine, and his only power is exercised in a wrong direction. Jesus cast out error and healed the sick, with neither manipulation nor drugs, but with Divine science, even his God-being.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter III, page 129, lines 29-32, and page 130, lines 1-2 (unnumbered).

The sensualist, or the dishonest man, can never rely on Truth to heal the sick: he must depend on personal sense, and his only power is mesmerism. Jesus cast out error and healed the sick, with neither manipulation, nor drugs, but with his God-being.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter II, page 93, line 32, and page 94, lines 1-4 (unnumbered).

The sensualist or dishonest man can never rely on Truth to heal the sick; they must depend on personal sense, and their only power is mesmerism and manipulation. Jesus cast out error and healed the sick, not with manipulations or drugs, but his God-being.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter VII, page 333, lines 16-21 (unnumbered).

Erroneous mental practice may seem for a time to benefit the sick, but the recovery is not permanent. This is because erroneous methods act on and through the material stratum of the human mind, called brain, which is but a mortal consolidation of material mentality, and its suppositional activities.

NOTE

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

Chapter VII, page 185, lines 26-31.

Erroneous mental practice may seem for a time to benefit the sick, but the recovery is not permanent. This is because erroneous methods act on and through the material stratum of the human mind, called brain, which is but a mortal consolidation of material mentality and its suppositional activities.

NOTE

This version first appeared in the 278th edition in 1903 and it remained unchanged until the 1907 edition.
Chapter VII, page 185, lines 26-31.

Erroneous metaphysical practice may seem for a time to benefit the sick, but the recovery is not permanent. This is because erroneous methods act on and through the material stratum of the human mind, called brain, which is but a mortal consolidation of material mentality and its suppositional activities.

NOTE

This version first appeared in the 107th edition in 1896 and it remained unchanged until the 278th edition in 1903. 107th ed., chapter II, page 79, lines 20-25 (unnumbered). 226th ed., chapter VII, page 185, lines 26-31.

Erroneous metaphysical practice may seem for a time to benefit the sick, but the recovery is not permanent. This is because erroneous methods act on and through the material stratum of the human mind, called brain, which is but a mortal stratum of error, and perhaps the most active and pernicious.

NOTE

This version first appeared in the 58th edition in 1891 and it remained unchanged until the 107th edition in 1896. Chapter II, page 79, lines 20-25 (unnumbered).

Erroneous metaphysical practice may seem for a time to benefit the sick, but the recovery is not permanent. This is because erroneous methods act on and through the material stratum of the human mind, called brain, from which disease-beliefs spring, and in which they are most active and pernicious.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 58th edition in 1891. Chapter II, page 79, lines 20-25 (unnumbered).

A patient under the influence of mortal mind is healed
only by removing the influence on him of this mind, by
emptying his thought of the false stimulus
False
stimulus and reaction of will-power and filling it with
the divine energies of Truth.

NOTE

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

Chapter VII, page 185, lines 32, and page 186, lines 1-4.

A patient under the influence of mortal mind is healed only by removing the influence on him of this mind, by emptying his thought of the false stimulus and False stimulus. reaction of will-power and filling it with the divine energies of Truth.

NOTE

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

Chapter VII, page 185, line 32, and page 186, lines 1-4.

A patient under the influence of mortal mind is healed
only by removing the influence on him of this mind, by
emptying his thought of the false stimulus
and reaction of will-power, and filling it with False
the divine energies of Truth. stimulus.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter II, page 79, lines 26-30 (unnumbered).

Christian Science destroys material beliefs through the understanding of Spirit, and the thoroughness of this work determines health. Erring human mind-forces can work only evil under whatever name or pretence they are employed; for Spirit and matter, good and evil, light and darkness, cannot mingle.

NOTE

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

Chapter VII, page 186, lines 5-10.

Christian Science destroys material beliefs through the understanding of Spirit; and the thoroughness of this work determines health. Erring human mind-forces can work only evil, under whatever name or pretence they are employed; for Spirit and matter, good and evil, light and darkness, cannot mingle.

NOTE

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

Chapter VII, page 186, lines 5-10.

Christian Science destroys material beliefs through the understanding of Spirit; and the thoroughness of this work determines health. Erring human mind-forces can work only evil, under whatever name or pretence they are employed; for Spirit and matter, Good and evil, Light and darkness, cannot mingle.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VII, page 186, lines 5-10.

Christian Science destroys material beliefs through the understanding of Spirit, and the thoroughness of this work determines health. Erring human mind-forces can work only evil, under whatever name or pretence they are employed; for Spirit and matter, Good and evil, Light and darkness, cannot mingle.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter II, page 79, lines 31-32, and page 80, lines 1-4 (unnumbered).

Evil is a negation, because it is the absence of truth.
It is nothing, because it is the absence of something. It
is unreal, because it presupposes the absence
Evil nega-
tive and self- of God, the omnipotent and omnipresent.
destructive
Every mortal must learn that there is neither
power nor reality in evil.

NOTE

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

Chapter VII, page 186, lines 11-16.

Evil is a negation, because it is the absence of good.
It is nothing, because it is the absence of something. It
is unreal, because it presupposes the absence
Evil nega- of Truth, when really Truth is omnipresent.
tive and self- destructive.
Every mortal must learn that there is no
power in evil.

NOTE

This version first appeared in the 261st edition in 1903
and it remained unchanged until the 1907 edition.
Chapter VII, page 186, lines 11-16.

Evil is a negation, because it is the absence of Good.
It is nothing, because it is the absence of something. It
is error, because it presupposes the absence of
Evil nega-
tive and self- Truth, when really Truth is omnipresent.
destructive.
Every mortal must learn that there is no
power in evil.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter VII, page 186, lines 11-16.

Evil is a negation, because it is the absence of Good.
It is nothing, because it is the absence of something.
Evil negative It is an error, because it presupposes the ab-
and self- sence of Truth, when really Truth is omni-
destructive. present. Every mortal must learn that there
is no power in evil.

NOTE

This version first appeared in the 111th edition in 1896
and it remained unchanged until the 226th edition in 1902.
Chapter II, page 80, lines 5-10 (unnumbered).

Evil is a negation, because it is the absence of Good.
It is nothing, because it is the absence of something.
Evil negative It is an error, because it presupposes the ab-
and self- sence of Truth, when really Truth is omni-
destructive. present. Christian Science reveals the grand
verity that there is no power in evil.

NOTE

This version first appeared in the 107th edition in 1896
and it remained unchanged until the 111th edition in 1896.
Chapter II, page 80, lines 5-10 (unnumbered).

Evil is a negation, because it is the absence of Good.
It is nothing, because it is the absence of something.

Evil negative
and self-
destructive.

It is an error, because it presupposes the absence of Truth, when really Truth is omnipresent. We all need to learn that there is no power in evil.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 100th edition in 1896. Chapter II, page 80, lines 5-10 (unnumbered).

Evil is a negation, because it is the absence of good.
It is nothing, because it is the absence of something;
and it is error, because it presupposes the absence of
Truth, when really Truth is omnipresent. That there
is no power in evil, we all need to learn.

NOTE

This version first appeared in the ~~16~~¹⁶th edition in 188~~4~~⁶
and it remained unchanged until the 50th edition in 1891.
~~16~~¹⁶th ed., chapter V, page 189, lines 17-21 (unnumbered).
36th ed., chapter I, page 34, lines 17-21 (unnumbered).

Evil is a negative; it is the absence of good,
and nothing, because it is the absence of something.
Error is but the supposed absence of Truth, but Truth is
omnipresent, and error a liar. There is no power in
evil, and we all shall learn this.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
Vol. 1, chapter III, page 144, lines 24-28 (unnumbered).

Evil is self-assertive. It says: "I am a real entity, over-mastering good." This falsehood should strip evil of all pretensions. The only power of evil is to destroy itself. It can never destroy one iota of good. Every attempt of evil to destroy good is a failure, and only aids in peremptorily punishing the evil-doer. If we concede the same reality to discord as to harmony, discord has as lasting a claim upon us as has harmony. If evil is as real as good, evil is also as immortal. If death is as real as Life, immortality is a myth. If pain is as real as the absence of pain, both must be immortal; and if so, harmony cannot be the law of being.

NOTE

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

Chapter VII, page 186, lines 17-27.

Error is self-assertive. It says: "I am a real entity, overmastering good." This falsehood should strip error of all pretensions. The only power of evil is to destroy itself. It can never destroy one iota of good. Every attempt of evil to do that is a failure, and only aids in peremptorily punishing the evil-doer. If we concede the same reality to discord as to harmony, it has as lasting a claim upon us. If evil is as real as good, it is as immortal. If death is as real as Life, immortality is a myth. If pain is as real as the absence of pain, both must be immortal; and if so, harmony cannot be the law of being.

NOTE

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

Chapter VII, page 186, lines 17-27.

Error is self-assertive. It says: "I am a real entity, overmastering good." This falsehood should strip error of all pretensions. The only power of evil is to destroy itself. It can never destroy one iota of good. Every attempt of evil to do that is a failure, and only aids in peremptorily punishing the evil doer. If we concede the same reality to discord as to harmony, it has as lasting a claim upon us. If evil is as real as Good, it is as immortal. If death is as real as Life, immortality is a myth. If pain is as real as the absence of pain, both must be immortal; and if so, harmony cannot be the law of being.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VII, page 186, lines 17-27.

Error is self-assertive. It says: "I am a real entity, overmastering Good." This falsehood should strip error of all pretensions. The only power of evil is to destroy itself. It can never destroy one iota of good. Every attempt of evil to do that is a failure, and only aids in peremptorily punishing the evil doer. If we concede the same reality to discord as to harmony, it has as lasting a claim upon us. If evil is as real as Good, it is as immortal. If death is as real as Life, immortality is a myth. If pain is as real as the absence of pain, both must be immortal; and if so, harmony cannot be the law of Being.

NOTE

This version first appeared in the 145th edition in 1898 and it remained unchanged until the 226th edition in 1902. Chapter II, page 80, lines 11-22 (unnumbered).

Error is self-assertive. It says: "I am a real entity, overmastering Good." This falsehood should strip error of all pretensions. The only power of evil is to destroy itself. It can never destroy one iota of good. Every attempt of evil to do that is a failure, and only aids in finally destroying the evil doer. If we concede the same reality to discord as to harmony, it has as lasting a claim upon us. If evil is as real as Good, it is as immortal. If death is as real as Life, immortality is a myth. If pain is as real as the absence of pain, both must be immortal; and if so, harmony cannot be the law of Being.

NOTE

This version first appeared in the 76th edition in 1893 and it remained unchanged until the 145th edition in 1898. Chapter II, page 80, lines 11-22 (unnumbered).

Error is self-assertive. It says: "I am a real entity, overmastering Good." This falsehood should strip error of all pretensions. The only power of evil is to destroy itself. It can never destroy one iota of good. Every attempt of evil to do that is a failure, and only aids in the final destruction of error. If we concede the same reality to discord as to harmony, it has as lasting a claim upon us. If evil is as real as Good, it is as immortal. If death is as real as Life, immortality is a myth. If pain is as real as the absence of pain, both must be immortal; and if so, harmony cannot be the law of Being.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 76th edition in 1893. Chapter II, page 80, lines 11-22 (unnumbered).

If we concede the same reality to discord as to harmony, it has as lasting a claim upon us. If evil is as real as good, it is as immortal. If death is as real as Life, immortality is a myth. If pain is as real as the absence of pain, both must be immortal; and if so, harmony cannot be the fact of being.

Error is self-assertive, saying, "I am an Ego, over-mastering good." This falsehood exposes its falsity, and should strip it of all pretensions. The only power of evil is to destroy itself. It can never destroy an iota of good. Every attempt of evil to do that has been a failure, and only aids in the final destruction of 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 V, page 181, lines 28-31, and page 182, lines 1-2, and page 189, lines 22-27 (unnumbered).

35th ed., chapter V, page 182, lines 14-19, and page 189, lines 22-27 (unnumbered).

36th ed., chapter I, page 27, lines 14-19, and page 34, lines 22-27 (unnumbered).

If we admit the same reality to discord as to harmony, one must have as high a claim upon us as the other. If evil is as real as good it is as immortal; and if death is as real as Life, immortality is a myth. If pain is as real as the absence of pain, it must be immortal, and harmony not the fact of being.

Error has a statement of its supposed self; it says, "I am an 'I,' a small power over-mastering good"; but this falsehood exposes it, and should strip it of all pretensions. The only power of evil is its own self-destruction; it can never destroy an iota of good, and every attempt to do that has done just so much towards destroying the evil.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter III, page 136, lines 27-33, and page 144, lines 28-32, and page 145, lines 1-2 (unnumbered).

Discord is unreal, harmony is real. If we admit the same reality to discord that we do to harmony, we see no reason why one has not as high a claim on our confidence and obedience as the other. If evil is as real as good, then error is as real and immortal as Truth. What we name disease, is discord; but harmony is the reality of being, hence, the former, is but a belief of mortal mind; discord never originated with the unerring, supreme, and immortal Mind: discord is a belief, only, and not the Truth of being. If death is as real as Life, immortality is a myth; and if pain is as real as the absence of pain, then pain will be immortal, and harmony is not the order of being. Personal sense is all that is cognizant of discord, and discord is a personal sense of things. That which Soul discerns, or takes cognizance of, is forever harmonious.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter II, page 100, lines 24-32, and page 101, lines 1-8 (unnumbered).

Discord is unreal, harmony is real; admitting the same reality to discord we do to harmony, one has as high a claim on confidence and obedience as the other. If evil is as real as good, error is as real and immortal as Truth. What we name diseased action is discord, but harmony is the reality of being; hence the former is a belief only, and not the Truth of being; if death is as real as Life, immortality is a myth, and if pain is as real as the absence of pain, it will be immortal, and harmony is not the order of being. Personal sense discords, and is therefore a belief only; matter has no sensation; the action proceeding from Soul is harmonious and eternal.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter VII, page 339, line 32, and page 340, lines 1-12 (unnumbered).

Mortal mind is ignorant of self, or it could never be
self-deceived. If mortal mind knew how to be better, it
would be better. Since it must believe in some-
Ignorant thing besides itself, it enthrones matter as deity.
idolatry
The human mind has been an idolater from the beginning,
having other gods and believing in more than the one
Mind.

NOTE

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

Chapter VII, page 186, lines 28-32, and page 187, lines 1-2.

Mortal mind is ignorant of self, or it could never be
self-deceived. If it knew how to be better, it would be
better. Since it must believe in something
Ignorant idolatry. besides itself, it enthrones matter as deity.
The human mind has been an idolater from the begin-
ning, having other gods, and believing in more than the
one Mind.

NOTE

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

Chapter VII, page 186, lines 28-32, and page 187, lines 1-2.

Mortal mind is ignorant of self, or it could never be self-deceived. If it knew how to be better, it would be better. Since it must believe in something Ignorant idolatry. besides itself, it enthrones matter as deity. The human mind has been an idolater from the beginning, having other gods, and believing in more than the One Mind.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 265th edition in 1903. 50th ed., chapter II, page 80, lines 23-29 (unnumbered). 226th ed., chapter VII, page 186, lines 28-32, and page 187, lines 1-2.

for the human mind was an idolater from the beginning, having other gods and more than the One Mind.

Mortal mind is ignorant of self, or it could never be self-deceived. If it knew how to be better, it would be better.

NOTE

This version first appeared in the ~~16~~¹⁶th edition in 188~~6~~⁶ and it remained unchanged until the 50th edition in 1891. ~~16~~¹⁶th ed., chapter V, page 187, lines 27-29, and page 191, lines 27-29 (unnumbered).

36th ed., chapter I, page 32, lines 27-29, and page 36, lines 27-29 (unnumbered).

And creates its god of matter because it is an idolator from the beginning, claiming more than one mind, having other gods.

Mortal mind is self-ignorant, or it could never be self-destroyed; it would live if it knew how to live.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter III, page 142, lines 17-19, and page 146, lines 31-32, and page 147, line 1 (unnumbered).

As mortals do not comprehend even mortal existence,
how ignorant must they be of the all-knowing Mind and
of His creations.

NOTE

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

Chapter VII, page 187, lines 3-5.

As mortals do not comprehend even mortal existence,
how ignorant must they be of the all-knowing Mind, and
of His creations.

NOTE

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

Chapter VII, page 187, lines 3-5.

As mortals do not comprehend even mortal existence,
how ignorant must they be of the all-knowing Mind and
His creations.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter II, page 80, lines 30-32 (unnumbered).

Mortals comprehend not even mortal
existence. This proves their ignorance of the all-knowing
Mind and His creation.

NOTE

This version first appeared in the ~~16~~¹⁶th edition in 188~~6~~⁶
and it remained unchanged until the 50th edition in 1891.
~~16~~¹⁶th ed., chapter V, page 190, lines 3-5 (unnumbered).
36th ed., chapter I, page 35, lines 3-5 (unnumbered).

Mortals,
or what are termed mortal men, comprehend not their
own existence, which proves their ignorance of Mind,
God, and their ignorance of mortal mind and its crea-
tions.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
Vol. 1, chapter III, page 145, lines 10-14 (unnumbered).

and
no man comprehends his own being, which proves his
ignorance of the mind's action on 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 II, page 106, lines 11-13 (unnumbered).

who com-
prehends not his own being, for this proves ignorance of
mind's action on the body.

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter VII, page 345, lines 2-4 (unnumbered).

Here you may see how so-called material sense creates its own forms of thought, gives them material names, and then worships and fears them. With pagan blindness, it attributes to some material god or medicine an ability beyond itself. The beliefs of the human mind rob and enslave it, and then impute this result to another illusive personification, named Satan.

NOTE

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

Chapter VII, page 187, lines 6-12.

Here you may see how so-called material sense creates its own forms of thought, gives them material names, and then worships and fears them. With pagan blindness it attributes to some material god or medicine an ability beyond itself. The beliefs of the human mind rob and enslave it, and then impute this result to another illusive personification, named Satan.

NOTE

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

Chapter VII, page 187, lines 6-12.

Here you may see how sense creates its own forms of thought, gives them material names, and then worships and fears them. With pagan blindness it attributes to a material god of medicine an ability beyond itself. The beliefs of the human mind rob and enslave it, and then impute this result to another illusive personification, named Satan.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter II, page 81, lines 1-7 (unnumbered).

Here you see how sense makes its own idols, names
them matter, worships them. With pagan pride it has
attributed to a material god of medicine an ability
beyond itself. The beliefs of the human mind rob and
enslave it, and then impute this sad result to another
personality of illusion, named Satan.

Follow out true cultivation;
Widen Education's plan;
From the Majesty of Nature
Teach the Majesty of Man!

In these lines Charles Swain points out the true duty
of man.

NOTE

This version first appeared in the ~~16~~¹⁶th edition in 188~~6~~⁶
and it remained unchanged until the 50th edition in 1891.
~~16~~¹⁶th ed., chapter V, page 187, lines 30-32, and page 188,
lines 1-9 (unnumbered).
36th ed., chapter I, page 32, lines 30-32, and page 33,
lines 1-9 (unnumbered).

It makes its own idols, calls them matter, worships them, and concludes, with pagan pride, it has endowed its material god of medicine with ability beyond itself. The beliefs of mortal mind rob and enslave it, and then impute the results of those beliefs to a third personality, named Satan.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter III, page 142, lines 19-24 (unnumbered).

The ancient theories distinguished a personal Satan, from a personal man, by his horns and hoofs; but modern opinions compromise. Eschewing his satanic majesty in such a shape, they retain a sinful and mortal man, the opposite of God's idea, at war with his Maker, and swaying his own destiny in defiance of God, and yet supposed to have God dwelling in him! This man, is described by St. Paul as being "without hope, and without God in the world;" and the Psalmist said of him, he is "a sleep, and dream that is told." "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Relinquishing the belief of Intelligent matter, man abides in Spirit, and is the shadow of God; but this is a most high and most secret place to personal sense, that knows nothing about it.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Chapter II, vol. 2, page 121, lines 17-32 (unnumbered).

Ancient theories separated a personal Satan from man by horns and hoofs; modern opinions compromise; eschewing his satanic majesty in such proportions, they retain a sinful and mortal man, the opposite of God's idea, at war with his Maker, and swaying his own destinies in defiance of Him, yet supposed to have God dwelling in him! Whatever is sinful, sick, or dying, is not man, but that which Paul described "without hope, and without God in the world," and the psalmist said, was "a sleep, and dream that is told." "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Relinquishing the belief of Intelligent matter, man abides in Spirit and is harmonious; but this is a most high, and most secret place to personal sense, that knows nothing about it.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter VII, page 359, lines 20-32, and page 360, lines 1-3 (unnumbered).

The valves of the heart, opening and closing for the passage of the blood, obey the mandate of mortal mind as directly as does the hand, admittedly moved by the will. Anatomy allows the mental cause of the latter action, but not of the former.

Action of
mortal mind

NOTE

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

Chapter VII, page 187, lines 13-17.

The valves of the heart, opening and closing for the
passage of the blood, obey the mandate of mortal mind
as directly as does the hand, moved evidently
by the will; though anatomy admits the men-
tal cause of the latter action, but not of the former.

Action of
mortal mind.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 1907 edition.
50th ed., chapter II, page 81, lines 8-12 (unnumbered).
226th ed., chapter VII, page 187, lines 13-17.

The valves of the heart, opening and closing on the blood, obey the mandate of mortal mind, as directly as does the hand moved by the will; though anatomy admits the mental cause of the latter action, but not of the former.

NOTE

This version first appeared in the ~~36~~¹⁶th edition in 188~~6~~⁶ and it remained unchanged until the 50th edition in 1891.
~~16~~¹⁶th ed., chapter V, page 191, lines 22-26 (unnumbered).
36th ed., chapter I, page 36, lines 22-26 (unnumbered).

The valve of the heart opening and closing upon the blood obeys the mandate of mortal mind as directly as the hand that is moved by the will; but mortal and material anatomy admits one action and not the other.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter III, page 146, lines 27-31 (unnumbered).

The valve of the heart opening and closing to the blood, is not less obedient to mind than the hands that perform the offices of the will; but because mind embraces consciously one action, and not the other, we say the cause of one is physical, and the other mental. But stop the action of mortal mind wholly, by what is termed death, and every function of the body mortal ceases, proving, that organic action is produced by mind, and 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 II, page 107, lines 16-25 (unnumbered).

The valve of the heart, opening and closing for the blood, is not less obedient to mind than our hands, that perform the offices of our will; but because mind embraces one action consciously and not the other, we say the cause is physical and not mental. Stop the action of mortal mind wholly, by what is termed death, and every function of the body mortal ceases; proving organic action produced by mind and not matter.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter VII, page 346, lines 1-9 (unnumbered).

7-10

Whatever furnishes the semblance of an idea governed by its Principle, furnishes food for thought. Through astronomy, natural history, chemistry, music, mathematics, thought passes naturally from effect back to cause.

NOTE

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

Chapter VII, page 195, lines 15-18 (1907 edition) and lines 16-20 (226th edition).

Whatever furnishes the semblance of an idea, governed by its Principle, furnishes food for thought. Through astronomy, natural history, chemistry, music, mathematics, thought passes naturally from effect to cause.

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NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter V, page 204, lines 8-11 (unnumbered). 36th ed., chapter I, page 49, lines 8-11 (unnumbered).

Whatever furnishes the semblance of an idea governed by its Principle, furnishes food for thought. Through astronomy, natural history, chemistry, music, and mathematics, we pass naturally from matter to mind in hypotheses.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter III, page 160, lines 6-10 (unnumbered).

A knowledge of material things embraces neither Life nor Truth; but when we define the material by the spiritual, thus spiritualizing all, and look from nature up to nature's God, learning is profitable. The researches and experiences of our leading minds are of the utmost importance, when turned in this direction.

Astronomy, Natural History, Chemistry, Music, Mathematics, etc., as the ideas of a supreme Principle independent of matter, and the representatives of idealism, are milestones in the pathway 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 II, page 118, lines 22-32 (unnumbered).

Knowledge

embraces neither Life nor Truth; but when we define the material with the spiritual, and look from nature up to nature's God, learning is profitable. Prof. Rudolph's astronomical explanations are of this sort. The researches and experiences of our great minds are of the utmost importance, when given thus.

Astronomy, Natural History, Chemistry, Music, Mathematics, etc., as ideas of a Principle, are mile-stones in the pathway of science;

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter VII, page 356, lines 30-32, and page 357, lines 1-7 (unnumbered).

Academics of the right sort are requisite. Observation, invention, study, and original thought are expansive and should promote the growth of mortal mind out of itself, out of all that is mortal.

NOTE

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

Chapter VII, page 195, lines 19-22.

Academics of the right sort are requisite. Observation, invention, philosophic research, and original thought are expansive and should promote the growth of mortal mind out of itself, out of all that is mortal.

NOTE

This version first appeared in the 162nd edition in 1899 and it remained unchanged until the 226th edition in 1902. Chapter II, page 91, lines 15-18 (unnumbered).

Learning is useful if it is of the right sort. Historic study, observation, invention, philosophic research, and original thought are requisite for the expansion of mortal mind, and essential to its growth out of itself, error.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 162nd edition in 1899. Chapter II, page 91, lines 15-18 (unnumbered).

Learning is useful if it is of the right sort. History, observation, invention, philosophic research, and original thought are requisite for the expansion of mortal mind, are essential to its growth out of itself, error.

NOTE

This version first appeared in the 36th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter I, page 51, lines 16-19 (unnumbered).

Learning is useful if it is of the right sort. History, observation, invention, philosophic research, and original thought are requisite for the expansion of mortal mind, - essential to its growth, out of itself, into the immortal.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 36th edition in 1888. Chapter V, page 206, lines 16-19 (unnumbered).

Learning is useful if it is of the right sort; history, observation, invention, deep research, and original thought are requisite to the expansion of mortal mind and its growth out of itself.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter III, page 162, lines 5-8 (unnumbered).

We by no means deprecate learning, deep research, original thought, history, observation, invention, science and understanding;

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 3rd edition in 1881.
1st ed., chapter VII, page 358, lines 22-24 (unnumbered).
2nd ed., vol. 2, chapter II, page 120, lines 18-21 (unnumbered).

It is the tangled barbarisms of learning which we deplore, - the mere dogma, the speculative theory, the nauseous fiction. Novels, remarkable only for their exaggerated pictures, impossible ideals, and specimens of depravity, fill our young readers with wrong tastes and sentiments. Literary commercialism is lowering the intellectual standard to accommodate the purse and to meet a frivolous demand for amusement instead of for improvement. Incorrect views lower the standard of truth.

NOTE

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

Chapter VII, page 195, lines 23-32.

It is the tangled barbarisms of learning which we deplore, - the mere dogma, the speculative theory, the nauseous fiction. Novels, remarkable only for their exaggerated pictures, impossible ideals and specimens of depravity, fill our young readers with wrong tastes and sentiments. Literary arrangements are lowering the intellectual standard to accommodate the purse, and to meet a frivolous demand for amusement instead of instruction. Incorrect teaching lowers the standard of truth.

NOTE

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

Chapter VII, page 195, lines 25-32, and page 196, lines 1-2.

It is the tangled barbarisms of learning which we deplore, - the mere dogma, the speculative theory, the nauseous fiction. Novels, remarkable only for their exaggerated pictures, impossible ideals, and specimens of depravity, fill our young readers with wrong tastes and sentiments. Literary arrangements are lowering the intellectual standard to accommodate the purse, and to meet a frivolous demand for amusement instead of instruction. Incorrect teaching lowers the standard of Truth.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter II, page 91, lines 19-27 (unnumbered).

The tangled barbarisms of learning we deplore, - the mere dogma, the speculative theory, the nauseous fiction. Novels, remarkable only for their exaggerated pictures, impossible ideals, and specimens of depravity, fill our young readers with wrong tastes and sentiments. Our arrangements for thinking and writing are lowering the standards to accommodate the purse, and meet a frivolous demand for amusement instead of instruction.

Incorrect teaching lowers the standard of 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 V, page 206, lines 20-27, and page 207, lines 8-9 (unnumbered). 36th ed., chapter I, page 51, lines 20-27, and page 52, lines 8-9 (unnumbered).

It is the scheming barbarisms
of learning that we deplore, - the mere doctrine, speculative theory, or nauseous fiction. Novels, remarkable only for their exaggerated pictures, impossible ideals, and specimens of depravity, are filling our young readers with wrong tastes and sentiments. Our systems of thinking and writing are lowering their standards to accommodate our purses and meet a frivolous demand for amusement instead of instruction;

But incorrect teaching will lower the standard of Truth.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter III, page 162, lines 8-16 and lines 29-30 (unnumbered).

but the scheming barbarisms of learning, the mere doctrine, theory, or nauseous fiction, we deplore. Novels, remarkable only for exaggerated pictures of depravity, works on Materia Medica, hygiene and laws of health, remind you of AEsop's mountain in labor with a mouse; there is danger of introducing into the mind that which is unfit to be reproduced on the body. What I wish to know is this, Is the taste of modern times the fault of our present systems of thinking and writing?

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter II, page 120, lines 21-29 (unnumbered).

it is the scheming barbarisms of learning, the mere doctrine, theory, or nauseous fiction, we deplore. Novels, remarkable only for exaggerated pictures of depravity, works on materia medica, hygiene, or laws of health, remind you of AEsop's mountain in labor with a mouse; introduce but a scandal and humbug and you please society. What I wish to know is, if this taste be not a fault of our systems of thinking and writing.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter VII, page 358, lines 24-32 (unnumbered).

If materialistic knowledge is power, it is not wisdom. It is but a blind force. Man has "sought out many inventions," but he has not yet found it true that knowledge can save him from the dire effects of knowledge. The power of mortal mind over its own body is little understood.

NOTE

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

Chapter VII, page 196, lines 1-5.

If materialistic knowledge is power, it is not wisdom. It is but a blind force. Man has sought out many inventions, but he has not yet found it true that knowledge can save him from the dire effects of knowledge. The power of mortal mind over its own body is little understood.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter VII, page 196, lines 3-8.

If materialistic knowledge is power, it is not wisdom. It is but a blind force. Man has sought out many inventions, but he has not yet found that knowledge can save him from the dire effects of knowledge. The power of mortal mind over its own body is little understood.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter II, page 91, lines 28-32 (unnumbered).

The core of mortal mind is not readjusted, and its coverings are thickly inlaid with foreign devices. If modern knowledge is power, it is not wisdom. It is but a blind force, whose materiality loses in power what it gains in time.

Man hath sought out many inventions, but he has not yet found that knowledge can save him from the dire effects of knowledge.

The power of mortal mind over its own body is little known. Its destructive action, if reversed, would restore health.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter V, page 206, lines 28-32, and page 207, lines 9-11, and page 208, lines 18-20 (unnumbered). 36th ed., chapter I, page 51, lines 28-32, and page 52, lines 9-11, and page 53, lines 18-20 (unnumbered).

hence the core
of mortal mind is not readjusted, and its coverings are
thickly inlaid with foreign devises. If knowledge is
power, it is not wisdom, but a blind force, whose mate-
rial origin is made known by losing in time what it gains
in power.

Since
ever man hath sought out many inventions, he has not
learned that knowledge can save him from the dire effects
of knowledge.

The power of mortal
mind over its own body is little known; its action to
destroy the body, reversed, would restore health.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
Vol. 1, chapter III, page 162, lines 16-21 and lines 30-32,
page 163, line 1, and page 164, lines 1-3 (unnumbered).

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All is mechanical, nature is suffocated; the real man is not reached, and his coverings are thickly inlaid with foreign devices. Let us regain our God-being, and not swallow camels for popularity, or mince at gnats if they come in the shape of honest ideas. If knowledge is power, it is not Wisdom, but a blind force whose material origin is known by its mortality, by losing in time what it gains in power.

Though mortal man "has sought out many inventions," has he among them all learned that knowledge can save him from the dire effects of knowledge?

The mind's power to harm the body, if reversed in its action, would heal 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 II, page 120, lines 30-32, and page 121, lines 1-5, and page 122, lines 29-32, and page 126, lines 31-32 (unnumbered).

All is mechanical; nature is suffocated; the core of mankind is not reached, and its coverings thickly inlaid with foreign devices. Let us be individually what we are: not swallowing camels for popularity, or mincing at gnats in the shape of honest ideas, because they come from the Soul of man. If knowledge is power, it is not Wisdom, but blind force, whose material origin is made known by losing in time, what it gains in power.

Since man "hath sought out many inventions," he has not learned that knowledge can save him from the dire effects of knowledge.

The mind's power to harm the body, reversed in action, would heal it,

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter VII, page 358, line 32, and page 359, lines 1-8, and page 360, lines 29-31, and page 364, lines 20-22 (unnumbered).

Better the suffering which awakens mortal mind from
its fleshly dream, than the false pleasures
Sin destroyed through which tend to perpetuate this dream. Sin
suffering alone brings death, for sin is the only element
of destruction.

NOTE

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

Chapter VII, page 196, lines 6-10.

Better the suffering which awakens mortal mind
from its dream, than the false pleasures
Sin destroyed through suffering. which tend to perpetuate it. Sin alone
brings death, for it is the only element of
destruction.

NOTE

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

Chapter VII, page 196, lines 9-13.

Better the suffering which awakens mortal mind from
its dream, than the false pleasures which tend
Sin and death. to perpetuate it. Sin alone brings death, for
it is the only element of destruction.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter II, page 92, lines 1-4 (unnumbered).

Better the
suffering that awakens mortal mind from its dream, than
the false pleasures that tend to perpetuate it.

Take away the penalty that must follow sin, and mortal mind could not destroy its own body. Sin alone brings death, for it is the only element of destruction.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter V, page 196, lines 30-32, and page 208, lines 21-23 (unnumbered). 36th ed., chapter I, page 41, lines 30-32, and page 53, lines 21-23 (unnumbered).

Better the suffering that awakens mortal mind
from its dream than the false pleasures that tend to
perpetuate it.

But
take away the penalty that must follow sin, and mortal
mind could not destroy its own body. Sin alone brings
death, it is the element of destruction.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
Vol. 1, chapter III, page 151, lines 12-14, and page 164,
lines 3-6 (unnumbered).

We should prefer the suffering that makes one willing to arouse from this dream, to the false pleasure that tends to perpetuate it.

and the sick would triumph over the disease, that they resign themselves to suffer by believing it to be inevitable. If mind can kill, as has been proved, it has power to cure also.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter II, page 112, lines 23-25, and page 126, line 32, and page 127, lines 1-3 (unnumbered).

We would prefer the suffering that makes one willing to be aroused from this dream, to the pleasure that tends to hold it.

and the sick would triumph over the disease they resign themselves to suffer on the ground of inevitableness. If mind can kill, as has been proved, it has power to cure also.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter VII, page 350, lines 22-24, and page 364, lines 22-25 (unnumbered).

"Fear him which is able to destroy both soul and body in hell," said Jesus. A careful study of this text shows that here the word soul means a false sense or material consciousness. The command was a warning to beware, not of Rome, Satan, nor of God, but of sin. Sickness, sin, and death are not concomitants of Life or Truth. No law supports them. They have no relation to God wherewith to establish their power. Sin makes its own hell, and goodness its own heaven.

NOTE

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

Chapter VII, page 196, lines 11-19.

"Fear him which is able to destroy both soul and body in hell," said Jesus. A careful study of this text shows that the word soul meant sense, or corporeal consciousness. The command was a warning to beware, not of Rome, Satan, or God, but of sin. Sickness, sin, and death are not concomitants of Life or Truth. No law supports them. They have no relation to God where-with to establish their power. Sin makes its own hell, and goodness its own heaven.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter VII, page 196, lines 14-22.

"Fear him who is able to destroy both soul and body in hell," said Jesus. A careful study of this text shows that the word soul meant sense, or corporeal consciousness. The command was a warning to beware, not of Rome, Satan, or God, but of sin. Sickness, sin, and death are not concomitants of Life or Truth. No law supports them. They have no relation to God wherewith to establish their power. Sin makes its own hell, and goodness its own Heaven.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter II, page 92, lines 5-13 (unnumbered).

Sin makes its own hell, and goodness its own heaven.

"Fear

him who is able to destroy both Soul and body in hell," said Jesus; and a careful study of this text shows that these words were a warning to beware not of Rome, nor of Satan, nor of God, but of sin. Sickness, sin, and death are not concomitants of Life. No law supports them. They have no relation to God that can establish their power.

NOTE

This version first appeared in the 35th edition in 1888 and it remained unchanged until the 50th edition in 1891. 35th ed., chapter V, page 182, line 13, and page 208, lines 23-30 (unnumbered). 36th ed., chapter I, page 27, line 13, and page 53, lines 23-30 (unnumbered).

Every sin is the author of itself, and every invalid the cause of his own sufferings. Sin makes its own hell, and goodness its own heaven.

"Fear

him who is able to destroy both Soul and body in hell," said Jesus; and a careful study of this text shows that these words were a warning to beware, not of Rome, nor of Satan, nor of God, but of sin. Sickness, sin, and death are not concomitants of Life. No law supports them. They have no relation to God that can establish their power.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 35th edition in 1888. Chapter V, page 181, lines 26-28, and page 208, lines 23-30 (unnumbered).

Every
sinner makes his own error, and every invalid his own
suffering. Deity never made Hades to get ready for sin-
ners, and found there were so many sinners they had to
make their own hells. But goodness makes its own
heaven, and sin its own hell.

Sickness, sin,
and death are not the concomitants of Life: no law sup-
ports them, and they have no relation to God that estab-
lishes their power to exist.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
Vol. 1, chapter III, page 136, lines 22-27, and page 164,
lines 6-9 (unnumbered).

Wisdom

never made matter to subdue Spirit: to say that it did, is like concluding it made Hades to get ready for sinners; but there were so many sinners they had to make their own Hells. We read, that God is too pure to behold iniquity, "in Him was Life," etc., and we know harmony produces not discord, nor Life occasions death. Goodness makes its own heaven, sin its own hell, and belief its own sufferings.

Ah!

patient, or impatient sufferer, may Truth open your eyes to behold your way of escape from sickness! To this end we pledge you our endeavors, and have labored, since the Truth we address you raised us up from hopeless disease and unspeakable sufferings.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter II, page 100, lines 11-19, and page 127, lines 3-8 (unnumbered).

Wisdom never made matter to subdue Spirit;
to say it did is like concluding it made Hades to get
ready for sinners; but there were so many sinners
they had to make their own Hells. God is too pure to
behold iniquity, "in Him was Life," etc.; and har-
mony never produced discord, or Life death. Good-
ness makes its own heaven, sin its own hell, and belief
its own sufferings.

Ah! patient, or impatient
sufferer, may your eyes be opened to behold your way
of escape from sickness; to this end we have pledged
our endeavors, and labored since God raised us up from
hopeless disease and unspeakable sufferings.

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter VII, page 339, lines 20-27, and page 364, lines
25-29 (unnumbered).

Such books as will rule disease out of mortal mind, -
and so efface the images and thoughts of dis-
Dangerous ease, instead of impressing them with forcible
shoals
avoided descriptions and medical details, - will help
to abate sickness and to destroy it.

NOTE

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

Chapter VII, page 196, lines 20-24.

Such books as will rule disease out of mortal mind, -
and so efface the images and thoughts of
Dangerous disease, instead of impressing them with
shoals avoided. forcible descriptions and medical details, -
will help to abate sickness, and ultimately destroy it.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter VII, page 196, lines 23-27.

Such books as will rule disease out of mortal mind -
and so efface the images and thoughts of disease, in-
stead of impressing them with forcible de-
Good books. scriptions and medical details - will help to
abate sickness, and ultimately destroy it.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter II, page 92, lines 14-18 (unnumbered).

Books that would rule disease out of mortal mind, and would so efface the images and thoughts of disease, instead of impressing them with force of description and medical detail, - such books would abate sickness and ultimately destroy 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 V, page 207, lines 17-21 (unnumbered). 36th ed., chapter I, page 52, lines 17-21 (unnumbered).

Books that would
rule disease out of mortal mind, and efface the images
and thoughts of disease, instead of impressing them with
force of description and medical detail, would abate sick-
ness and ultimately destroy it.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
Vol. 1, chapter III, page 163, lines 5-9 (unnumbered).

Books that would rule disease out of mind, instead of impressing it more strongly on the belief, would abate sickness ten per cent in a short 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 II, page 124, lines 9-11 (unnumbered).

Books that would rule disease out of the mind
instead of impressing it more strongly on the belief,
would abate sickness ten per cent. in a short period.

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter VII, page 362, lines 5-7 (unnumbered).

Many a hopeless case of disease is induced by a single post mortem examination, - not from infection nor from contact with material virus, but from the fear of the disease and from the image brought before the mind; it is a mental state, which is afterwards outlined on the body.

NOTE

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

Chapter VII, page 196, lines 25-30.

Many a hopeless case of disease is induced by a single post mortem examination, - not from infection or contact with material virus, but from the fear of the disease, and from the image brought before the mind; it is a mental state, which is afterwards outlined on the body.

NOTE

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

Chapter VII, page 196, lines 28-32.

Many a hopeless case of disease is induced by a single post mortem examination, - not from infection, or contact with material virus, but from the fear of Autopsies. the disease, and from the image brought before the mind, - it is a mental state, which is afterward outlined on the body.

NOTE

This version first appeared in the 111th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter II, page 92, lines 19-24 (unnumbered).

Many a hopeless case of disease is induced by a single
post mortem examination, - not from infection, or con-
Autopsies. tact with material virus, but from the fear of
the disease, and from the image brought be-
fore the mind during an excited state of feeling, which
is afterward outlined on the body.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 111th edition in 1896.
Chapter II, page 92, lines 19-24 (unnumbered).

Many a hopeless case of disease is induced by a single post-mortem examination, - not from poison, or material virus, but from the fear of the disease, and from the image brought before the mind during an excited state of feeling, which is afterward outlined on the body.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter V, page 207, lines 12-16 (unnumbered). 36th ed., chapter I, page 52, lines 12-16 (unnumbered).

Many a hopeless case of disease is induced by a single post-mortem examination; but not from poison or material virus, but the fear of the disease and the image brought before the mind during this stirred state of feeling that is outlined on the body.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter III, page 163, lines 1-5 (unnumbered).

Many a hopeless case of disease has been induced by a single post-mortem examination, but not because of any material virus taken into the system; for one condition of blood is as harmless as another, if universal mind should admit this, but not otherwise. It is mind alone that affects the secretions of the body, gives it action, and increases or diminishes that action: a simple blush, or a fright tells us 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 II, page 122, line 32, and page 123, lines 1-7 (unnumbered).

Many a hopeless case of disease has been induced by a single post-mortem examination, not because of virus taken into the system, (one condition of blood is as harmless as another if mind says so, but not otherwise,) it is some fatal belief that is admitted, that does the harm. Mind alone affects the secretions of the body, gives action, and increases or diminishes it; a simple blush or fright tells us this.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter VII, page 360, line 32, and page 361, lines 1-7 (unnumbered).

The press unwittingly sends forth many sorrows and diseases among the human family. It does this by giving names to diseases and by printing long descriptions which mirror images of disease distinctly in thought. A new name for an ailment affects people like a Parisian name for a novel garment. Every one hastens to get it. A minutely described disease costs many a man his earthly days of comfort. What a price for human knowledge! But the price does not exceed the original cost. God said of the tree of knowledge, which bears the fruit of sin, disease, and death, "In the day that thou eatest thereof thou shalt surely die."

Pangs
caused by
the press

NOTE

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

Chapter VII, page 196, lines 31-32, and page 197, lines 1-10.

The press unwittingly sends forth many sorrows and diseases among the human family. It does this by giving names to diseases, and by printing long descriptions which mirror images of disease distinctly in thought. A new name for an ailment affects people like a Parisian name for a novel garment. Every one hastens to get it. A minutely described disease costs many a man his earthly days of comfort. What a price for human knowledge! But the price does not exceed the original cost. God said of the tree of knowledge, that beareth the fruit of sin, disease, and death, "In the day that thou eatest thereof, thou shalt surely die."

Pangs
caused by
the press.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition. Chapter VII, page 197, lines 1-13.

The press unwittingly sends forth many a plague
among the human family. It does this by giving names
to diseases, and printing long descriptions,
New plagues caused by which mirror images of disease distinctly in
the press. thought. A new name for an ailment affects
people like a Parisian name for a novel garment. Every
one hastens to get it. A minutely described disease
costs many a man his earthly days of comfort. What a
price for human knowledge! But the price does not
exceed the original cost. God said, "In the day that
thou eatest thereof, thou shalt surely die."

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter II, page 92, lines 25-32, and page 93, lines 1-3
(unnumbered).

The press unwittingly sends forth many a plague-spot into the human family. It does this by giving names to diseases, and printing long descriptions that mirror images of disease distinctly in thought. A new name for an ailment affects people like a Parisian name for a novel garment. Every one hastens to get it. A minutely described disease has cost many a man all his earthly days of comfort. What a price for human knowledge! But the price does not exceed the original cost. God said, "In the day thou eatest thereof, thou shalt die."

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter V, page 207, lines 30-32, and page 208, lines 1-7 (unnumbered). 36th ed., chapter I, page 52, lines 30-32, and page 53, lines 1-7 (unnumbered).

The press sends forth unwittingly many a plague-spot on the human family, giving names for diseases, and long explanations that form their images distinctly in thought, and affect people like a Parisian name for a new garment, - every one will be getting it. A minutely described disease has cost a man all his earthly days in suffering. What a price for knowledge! But not exceeding its original cost, when God said, "In the day thou eatest thereof, thou shalt die."

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter III, page 163, lines 16-24 (unnumbered).

Our press sends forth unwittingly many a plague-spot on the human family in treatises on disease, hygiene, and therapeutics. Getting up names for maladies, and giving explanations regarding them, affects people like a Parisian name for a new dress: those who hear of them will have them if they can. A minutely-described, long-syllabled name for a disease, may have cost one all their earthly days of usefulness. What a price for knowledge! but not exceeding its original market-value, when God said, "In the day thou eatest thereof thou shalt die."

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter II, page 126, lines 13-23 (unnumbered).

Our
press sends forth, unwittingly, many a plague spot on
the human family, in treatises on disease, hygiene,
and therapeutics; giving names for maladies and long
explanations regarding them, affects people like a Paris-
ian name for a new dress; every one that can, will
have it. A minutely-described, long-syllabled name for
disease has cost a man all his carthly days of usefulness.
What a price for knowledge! but not exceeding its
original market value, when God said, "In the day
thou eastest thereof thou shalt die."

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter VII, page 364, lines 3-13 (unnumbered).

The less that is said of physical structure and laws, and
the more that is thought and said about moral
and spiritual law, the higher will be the stand-
ard of living and the farther mortals will be re-
moved from imbecility or disease.

Higher
standard
for morals

NOTE

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

Chapter VII, page 197, lines 11-15.

The less there is said of physical structure and laws,
and the more there is thought and said about
moral and spiritual law, the higher the stand-
ard of mortals will be, and the farther they
will be removed from imbecility of mind and body.

Higher
standard
for mortals.

NOTE

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

Chapter VII, page 197, lines 14-18.

The less there is said of physical structure and laws,
and the more there is thought and said about
moral and spiritual law, the higher the stand- Avoiding
ard of mortals will be, and the farther they will be re- errors.
moved from imbecility of mind and body.

NOTE

This version first appeared in the 83rd edition in 1894
and it remained unchanged until the 226th edition in 1902.
Chapter II, page 93, lines 4-8 (unnumbered).

The less there is said of physical structure and laws,
and the more there is said about moral and
spiritual law, the higher the standard of mor-
tals will be, and the farther they will be removed from
imbecility of mind and body.

Avoiding
errors.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 83rd edition in 1894.
Chapter II, page 93, lines 4-8 (unnumbered).

The less there is said of physical structure or law, and the more there is said about moral and spiritual law, the higher the standard of mortals will be, and the further removed from imbecility of mind and body.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter V, page 205, lines 30-33 (unnumbered). 36th ed., chapter I, page 50, lines 30-33 (unnumbered).

The less thought or said of physical structure or law material, and the more that is uttered and depicted of the moral and spiritual, the higher is the standard of manhood, and the further removed from imbecility of mind and body.

NOTE

This version first appeared in the 3rd edition in 1881 and it remained unchanged until the 16th edition in 1886. Vol. 1, chapter III, page 161, lines 20-24 (unnumbered).

The less thought and said of physical structure, laws of health, etc., the higher will become manhood and womanhood, and the less sin will be manufactured, and the less disease will appear; no harm will come from change of climate, or of diet, from laying aside flannels, severe mental labor, sedentary habits, heated rooms, and all the et ceotera of physiological rules based on man as a structural thing, to him whose Life is hid with Christ in God, held as Principle and not idea. The scriptural warning against "knowledge" is unheeded. The stronger constitutions of our forefathers, compared with this age, should furnish a hint; but they do not. The difficulty lies in our nameless theories. Sin, sickness, and death, all over the land, are but the fruits of the belief of Life and Intelligence in 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 II, page 119, lines 26-32, and page 120, lines 1-8 (unnumbered).

The least thought or said of physical structure, laws of health, etc., the higher will become manhood and woman-hood, the fewer diseases appear, and less harm be derived from change of climate, unwholesome diet, laying aside flannels, severe mental labor, sedentary habits, heated rooms, and all the et cetera of physiological rules based on man as a structural thing, whose life is at the mercy of circumstance. The scriptural warning against "knowledge" ought to be heeded, but it is not; the stronger constitutions of our forefathers compared with this age, should furnish a hint, but they do not; the difficulty lies in our nameless theories; sin, sickness, and death, all over the land, are the fruits of the 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 VII, page 357, lines 31-32, and page 358, lines 1-12 (unnumbered).

We should master fear, instead of cultivating it. It was the ignorance of our forefathers in the departments of knowledge now broadcast in the earth, that made them hardier than our trained physiologists, more honest than our sleek politicians.

NOTE

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

Chapter VII, page 197, lines 16-20.

We should master fear, instead of cultivating it. It was the ignorance of our forefathers, in the departments of knowledge now broadcast in the earth, which made them more hardy than our trained physiologists, more honest than our sleek politicians.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 1907 edition.
50th ed., chapter II, page 93, lines 9-13 (unnumbered).
226th ed., chapter VII, page 197, lines 19-23.

We should master fear, instead of cultivating it. It was the ignorance of our forefathers, concerning the knowledge that to-day walks to and fro in the earth, that made them more hardy than our trained physiologists, more honest than our sleek politicians.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter V, page 206, lines 11-15 (unnumbered). 36th ed., chapter I, page 51, lines 11-15 (unnumbered).

and
master fear instead of creating it. The ignorance of our
forefathers of the knowledge that to-day walks to and fro
in the earth made them more hardy than our trained
physiologists, and more honest than our sleek politicians.

NOTE

This version first appeared in the 3rd edition in 1881
and it remained unchanged until the 16th edition in 1886.
Vol. 1, chapter III, page 161, line 32, and page 162, lines
1-4 (unnumbered).

Our forefathers' ignorance of the knowledge that to-day walks to and fro in the earth made them more hardy than our physiologists, and more honest than our politicians.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter II, page 120, lines 15-18 (unnumbered).

The ignorance of our forefathers of the knowledge that to-day walks to and fro in the earth, made them more hardy than our physiologists, and more honest than our politicians.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter VII, page 358, lines 18-22 (unnumbered).