

We are told that the simple food our forefathers ate helped to make them healthy, but that is a mistake. Their diet would not cure dyspepsia at this period. With rules of health in the head and the most digestible food in the stomach, there would still be dyspeptics. Many of the effeminate constitutions of our time will never grow robust until individual opinions improve and mortal belief loses some portion of its error.

NOTE

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

Chapter VII, page 197, lines 21-29.

We are told that the simple food our forefathers ate assisted to make them healthy; but that is a mistake. Their diets would not cure dyspepsia at this period. With rules of health in the head, and the most digestible food in the stomach, there would still be dyspeptics. Many of the effeminate constitutions of our time will never grow robust until individual opinions improve, and mortal belief loses some portion of its error.

Diet and
dyspepsia.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition. Chapter VII, page 197, lines 24-32.

We are told that the simple food our forefathers ate assisted to make them healthy; but that is a mistake. Their diet would not cure dyspepsia at this period. With rules of health in the head, and the most digestible food in the stomach, there would still be dyspeptics. Many effeminate constitutions of our time will never grow robust until individual opinions improve, and mortal belief loses some portion of its error.

Diet and
dyspepsia.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter II, page 93, lines 14-22 (unnumbered).

We are told that the simple food our forefathers ate assisted to make them healthy; but that is a mistake. Their diet would not cure dyspepsia at this period. With rules of health in the head, and the most digestible food in the stomach, there would still be dyspeptics. The effeminate constitutions of our time will never grow robust until individual opinions improve, and mortal belief loses some portion of its 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 1-8 (unnumbered).

We are told that the simple food our forefathers ate assisted to make them healthy; but that is a mistake. Their diet would not cure dyspepsia at this period. With rules of health in the head, and the most digestible food in the stomach, there would still be dyspeptics. The effeminate constitutions of our time will never grow robust until individual opinions improve, and belief loses some portion of its error.

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 1-8 (unnumbered).

The simple food our forefathers ate we are told helped to make them healthy, but that is a mistake: their diet would fail to cure dyspepsia at this period. With rules of health in the head, and the most digestible food in the stomach, there would be dyspeptics. The effeminate constitutions of our time will never grow robust until the individual opinions improve, and their beliefs lose somewhat of error.

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 34-31 (unnumbered).

The simple food our forefathers ate would not cure dyspepsia to-day. With rules of health in the head, and the most digestible food in the stomach, there would be dyspeptics: the effeminate constitutions of this period will never grow robust, until Metaphysics or the science of being, takes the place of Materia Medica, physiology, 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 120, lines 9-15 (unnumbered).

The simple food our forefathers ate would not cure dyspepsia to-day; with rules of health in the head and the most digestible food in the stomach, there would be dyspeptics; the effeminate constitutions of this period will never grow robust until the science of being takes the place of materia medica, 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 358, lines 13-18 (unnumbered).

The doctor's mind reaches that of his patient. The doctor should suppress his fear of disease, else his belief in its reality and fatality will harm his patients even more than his calomel and morphine, for the higher stratum of mortal mind has in belief more power to harm man than the substratum, matter. A patient hears the Harm done by physicians doctor's verdict as a criminal hears his death-sentence. The patient may seem calm under it, but he is not. His fortitude may sustain him, but his fear, which has already developed the disease that is gaining the mastery, is increased by the physician's words.

NOTE

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

Chapter VII, page 197, lines 30-32, and page 198, lines 1-8.

The doctor's mind reaches that of his patient. He should suppress his fear of disease, else his belief in its reality and fatality will harm his patients more than his calomel and morphine, inasmuch as the higher stratum of mortal mind is more potent to injure than its lower substratum, matter. A patient hears the doctor's verdict as a criminal hears his death-sentence. He may seem calm under it, but he is not. His fortitude may sustain him, but his fear which has already developed the disease that is gaining the mastery, is thereby increased.

NOTE

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

Chapter VII, page 198, lines 1-11.

The doctor's mind reaches his patient's. He should suppress his fear of disease, or his belief in its reality and fatality will harm his patients more than his calomel and morphine, inasmuch as the Harmful
physicians. higher stratum of mortal mind is more potent to injure than its lower substratum, matter. A patient hears the doctor's verdict as a criminal hears his death-sentence. He may seem calm under it, but he is not. His fortitude may sustain him, but his fear has already developed the disease which is gaining the mastery.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter II, page 93, lines 23-32 (unnumbered).

The doctor's mind reaches his patient's. His belief in disease - its reality and fatality to him - harms his patients more than his calomel and morphine; inasmuch as the higher stratum of mortal mind is more potent to injure than its lower substratum, called matter. A patient hears the doctor's verdict as a martyr hears his death-sentence. He may seem calm under it, but he is not. His fortitude may sustain him, but his fear has already developed the disease which is gaining the mastery.

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 208, lines 8-17 (unnumbered).
36th ed., chapter I, page 53, lines 8-17 (unnumbered).

The doctor's mind reaches his patients; his belief in disease, and the reality and fatality it has to him, harms his patients more than his calomel and morphine, inasmuch as the higher stratum of mortal mind is more potent than its lower substratum, called matter. A patient hears the doctor's verdict as a martyr hears his death-sentence. He may seem calm under it, but he is not; his fortitude may sustain him, but his fear has already developed the disease and is mastering the case.

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 25-32, and page 164, line 1 (unnumbered).

A doctor's belief in disease harms his patients more than his calomel, morphine, ether, or forceps; insomuch as mind is more potent than matter. A patient hears the doctor's verdict, like a culprit listening to his death-sentence. He may seem calm under it, and to exercise fortitude worthy a better cause, or an occasion more real; but he is not calm: fear is mastering the case, and developing the disease.

NOTE

This version first appeared in the 2nd edition in 1873 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter II, page 126, lines 23031 (unnumbered).

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A doctor's belief
in disease harms his patients more than calomel, mor-
phine, ether, or the forceps; mind is more potent than
matter. A patient hears the doctor's verdict like a
culprit his death-sentence. He may seem calm under
it, and to exercise fortitude worthy a better cause, or
an occasion more real, but he is not calm; fear is
mastering the case and developing the disease.

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 13-20 (unnumbered).

The materialistic doctor, though humane, is an artist who outlines his thought relative to disease, and then fills in his delineations with sketches from text-
Disease depicted books. It is better to prevent disease from forming in mortal mind afterwards to appear on the body; but to do this requires attention. The thought of disease is formed before one sees a doctor and before the doctor undertakes to dispel it by a counter-irritant, - perhaps by a blister, by the application of caustic or croton oil, or by a surgical operation. Again, giving another direction to faith, the physician prescribes drugs, until the elasticity of mortal thought haply causes a vigorous reaction upon itself, and reproduces a picture of healthy and harmonious formations.

NOTE

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

Chapter VII, page 198, lines 9-22.

The materialistic doctor, though humane, is an artist who outlines his thought relative to disease, and then fills in his delineations with sketches from Disease depicted. text=books. It is easy to prevent disease from forming in mortal mind, to appear afterwards on the body. The thought of disease is sometimes formed before you see your doctor, and before he undertakes to dispel it by a counter-irritant, - perhaps by a blister, by the application of caustic, or croton oil, or by a surgical operation. Perhaps, giving another direction to faith, he prescribes drugs, until the elasticity of mortal thought haply causes a vigorous reaction upon itself, and thus reproduces a picture of healthful and harmonious formations.

NOTE

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

Chapter VII, page 198, lines 12-25.

ALSO NOTE

In the word "text-books" (on line 15, the hyphen disappeared beginning with the 278th edition in 1903 and did not appear again until the 1907 edition when the word was hyphenated because it was split onto two lines. However, the tiny space remained between the two parts of the word thus indicating that the hyphen undoubtedly 'fell out' and was not noticed as being missing until this paragraph was reset in the 1907 edition.

The materialistic doctor, though humane, is an artist who outlines his thought relative to disease, and then fills his delineations with sketches from text-
Disease depicted. books. It is easy to prevent disease forming in mortal mind, to appear afterwards on the body. The thought of disease is sometimes, formed before you see your doctor, and before he undertakes to dispel it by a counter irritant, - perhaps by a blister, by the application of caustic, by croton oil, or by a surgical operation. Perhaps, giving another direction to faith, he prescribes drugs, until the elasticity of mortal thought haply causes a vigorous reaction upon itself, and thus reproduces a picture of healthful and harmonious formations.

NOTE

This version first appeared in the 107th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter II, page 94, lines 1-13 (unnumbered).

The materialistic doctor, though humane, is an artist who outlines his thought relative to disease, and then fills his delineations with sketches from text-
Disease depicted. books. After disease is formed in mortal mind, it is apt to appear on the body sooner or later. The thought of disease is sometimes formed before you see your doctor, and before he undertakes to dispel it by a counter fear, - perhaps by a blister, by the application of caustic, by croton oil, or by a surgical operation. Perhaps, giving another direction to faith, he prescribes drugs, until the elasticity of mortal thought haply causes a vigorous reaction upon itself, and thus reproduces a picture of healthful and harmonious formations.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 107th edition in 1896. Chapter II, page 94, lines 1-13 (unnumbered).

The doctor is the artist who outlines disease, and fills his delineations with sketches from class-books. After disease is formed in mortal mind, it is sure to appear on the body, sooner or later. The thought of disease is sometimes formed before you see your doctor, and before he undertakes to dispel it by a counter fear, - perhaps by a blister, by the application of caustic, by croton oil, or by a surgical operation. Or, giving another direction to faith, he prescribes drugs, until the elasticity of mortal thought haply causes a vigorous reaction upon itself, and thus reproduces a picture of healthful and harmonious formations.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter V, page 208, lines 31-32, and page 209, lines 1-10 (unnumbered).

36th ed., chapter I, page 53, lines 31-32, and page 54, lines 1-10 (unnumbered).

The doctor is the artist that outlines disease, and fills his delineations with sketches from class-books. After disease is formed in mortal mind, it is sure to appear on the body, sooner or later. The thought of disease is sometimes formed before you see your doctor, and before he addresses himself to unform it by a counter-fear, perhaps a blister, the application of caustic, croton oil, or a surgical operation. Taking another direction for your faith, he more frequently prescribes drugs for hope to lean upon, until the elasticity of mortal thought reacts upon itself, and reproduces a more pleasing picture of health and harmonious formations.

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 164, lines 9-20 (unnumbered).

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The doctor
is the artist that delineates most distinctly on mind
the image of disease, and causes the belief to fill up its
outlines on the body. Possibly disease had appeared
before you saw your doctor: your own mind might have
produced this result; but it could not have been so positive,
or so distinctly there, as when it was once impressed on mind,
by the fatal skill of physics unmindful of metaphysics.

NOTE

This version first appeared in the 2nd edition in 1878
and it remained unchanged until the 3rd edition in 1881.
Vol. 2, chapter II, page 127, lines 8-16 (unnumbered).

The doctor
is the artist that delineates in mind most distinctly the
image of disease, and causes belief to fill up his outlines
on the body. Possibly disease had appeared before
you saw your doctor, but it could not be so positive
or defined as afterward;

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 29-32, and page 365, lines 1-2
(unnumbered).

A patient's belief is more or less moulded and formed by his doctor's belief in the case, even though the doctor says nothing to support his theory. His thoughts and his patient's commingle, and the stronger thoughts rule the weaker. Hence the importance that doctors be Christian Scientists.

NOTE

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

Chapter VII, page 198, lines 23-28.

The patient's belief is more or less moulded and formed by his doctor's belief in the case, even though the doctor says nothing to support his theory. His thoughts and his patient's commingle, and the stronger thoughts rule the weaker. Hence the importance that doctors be Christian Scientists.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter VII, page 198, lines 26-31.

The patient's belief is more or less moulded and formed by his doctor's belief in the case, even though the doctor says nothing to support his theory. His thoughts and his patient's commingle, and the stronger rule the weaker. Hence the importance that doctors be Christian Scientists.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter II, page 94, lines 14-19 (unnumbered).

The patient's belief is more or less moulded and formed by his doctor's belief in the case, even though the doctor says nothing to support his theory. His thoughts and his patient's commingle, and the stronger rule the weaker. Hence the importance that doctors be Christian Scientists.

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 209, lines 11-16 (unnumbered). 36th ed., chapter I, page 54, lines 11-16 (unnumbered).

The patient's belief is moulded and formed by his doctor's belief of the case, even if he says nothing to support his own theory; his thoughts and his patient's commingle, and the stronger rules the weaker: hence the importance for doctors to be metaphysicians.

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 164, lines 21-25 (unnumbered).

You cannot avoid the influence of the doctor's mind. His belief in disease affects yours, even if he says nothing; but for this added weight in the wrong scale, you might have gradually lost the image of disease on your own mind, and then you would have recovered.

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 127, lines 16-21 (unnumbered).

you must have felt the influence of his mind, his belief in disease affected yours, even if he said nothing, and but for this it might have gradually left your mind and you would have recovered.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter VII, page 365, lines 2-6 (unnumbered).

Because the muscles of the blacksmith's arm are
strongly developed, it does not follow that
Mind over matter exercise has produced this result or that a
less used arm must be weak. If matter were the cause
of action, and if muscles, without volition of mortal
mind, could lift the hammer and strike the anvil, it
might be thought true that hammering would enlarge
the muscles. The trip-hammer is not increased in size
by exercise. Why not, since muscles are as material as
wood and iron? Because nobody believes that mind is
producing such a result on the hammer.

NOTE

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

Chapter VII, page 198, lines 29-32, and page 199, lines 1-7.

Because the muscles of the blacksmith's arm are strongly developed, it does not follow that exercise has produced this result, or that a less-used arm must be weak. If matter were the cause of action, and muscles, without the volition of mortal mind, could lift the hammer and strike the anvil, it might be thought true that hammering would enlarge the muscles. The trip-hammer is not increased in size by exercise. Why not, since muscles are as material as wood and iron? Because nobody believes that mind is producing that result on the hammer.

Mind over
matter.

NOTE

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

Chapter VII, page 198, line 32, and page 199, lines 1-10.

Because the muscles of the blacksmith's arm are strongly developed, it does not follow that exercise has produced this result, or that a less-used arm must be weak. If matter were the cause of action, and muscles, without the co-operation of mortal mind, could lift the hammer and strike the anvil, it might be thought true that hammering would enlarge the muscles. The trip-hammer is not increased in size by exercise. Why not, since muscles are as material as wood and iron? Because nobody believes that mind is producing that result on the hammer.

Mind over
matter.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VII, page 198, line 32, and page 199, lines 1-10.

Because the muscles of the blacksmith's arm are strongly developed, it does not follow that exercise has produced this result, or that a less-used arm must be weak. If matter were the cause of action, and muscles, without the co-operation of mortal mind, could lift the hammer and strike the nail, it might be thought true that hammering would enlarge the muscles. The trip-hammer is not increased in size by exercise. Why not, since muscles are as material as wood and iron? Because mortal mind is not willing that result on the hammer.

NOTE

This version first appeared in the 107th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter II, page 94, lines 20-30 (unnumbered).

Because the muscles of the blacksmith's arm are strongly developed, it does not follow that exercise has produced this result, or that a less-used arm must be weak. If matter were the cause of action, and muscles, without the co-operation of mortal mind, could lift the hammer and strike the nail, it might be thought true that hammering would enlarge the muscles. The trip-hammer is not increased in size by exercise. Why not, since muscles are as material as wood and iron? Because mortal mind is not producing that result in the hammer.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 107th edition in 1896. Chapter II, page 94, lines 20-30 (unnumbered).

Because the muscles of the blacksmith's arm are strongly developed, it does not follow that exercise did it, or that an arm less used must be fragile. If matter were the cause of action, and muscles, without the co-operation of mortal mind, could lift the hammer and smite the nail, it might be thought true that hammering enlarges the muscles. But the trip-hammer is not increased in size by exercise. Why not, since muscles are as material as wood and iron? Because mortal mind is not producing that result in the hammer.

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 209, lines 23-32 (unnumbered). 36th ed., chapter I, page 54, lines 23-32 (unnumbered).

Because the muscles of the blacksmith's arm are strongly developed, it does not follow that exercise did it, or that the arm less used must be fragile. If matter was the cause of action, and muscles, without the co-operation of mortal mind, lifted the anvil and smote the nail, it might be true that hammering enlarges the muscles. But the trip-hammer is not increased in size by action; and why? - for muscles are as much matter as wood and iron. Because mortal mind is not producing the result.

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 164, line 32, and page 165, lines 1-8 (unnumbered).

Because the muscles of a blacksmith's arm are strong, it does not follow that exercise made them so, or that the individual whose habits are sedentary must be fragile. If matter caused action, and muscles without mind could use the anvil, and smite the nail, such an inference might be correct; but muscles act in obedience to 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 128, lines 30-32, and page 129, lines 1-3 (unnumbered).

Because the muscles of a blacksmith's arm are strongly developed, it does not follow that exercise did this, or that he whose habits are sedentary must be fragile. If matter was the cause of action, and muscles without mind used the anvil and smote the nail, such an inference might be true; but muscles act in obedience to 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 366, lines 11-17 (unnumbered).

Muscles are not self-acting. If mind does not move them, they are motionless. Hence the great fact that Mind alone enlarges and empowers man through its mandate, - by reason of its demand for and supply of power. Not because of muscular exercise, but by reason of the blacksmith's faith in exercise, his arm becomes stronger.

NOTE

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

Chapter VII, page 199, lines 8-14.

Muscles are not self-acting. If mortal mind moves them not, they are motionless. Hence the fact that this so-called mind enlarges and strengthens them through its mandate, - through its own demand for and supply of power. Not because of muscular exercise, but by reason of the blacksmith's faith in it, his arm becomes stronger.

NOTE

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

Chapter VII, page 199, lines 11-17.

Muscles are not self-acting. If mortal mind moves them not, they are motionless. Hence the fact that this so-called mind enlarges and strengthens them through its mandate, - through its own demand for and supply of power. Not because of muscular exercise, but by reason of the blacksmith's faith in muscle, his arm becomes stronger.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter VII, page 199, lines 11-17.

Muscles are not self-acting. If mortal mind moves them not, they are motionless. Hence the fact that mortal mind enlarges and strengthens them through its mandate, through its own demand for and supply of power. Not because of muscular exercise, but by reason of the blacksmith's faith in muscle, his arm becomes stronger.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter II, page 94, lines 31-32, and page 95, lines 1-5.

Muscles are not self-acting. If mortal mind moves them not, they are motionless. Hence the fact that mortal mind enlarges and strengthens them through its mandate, through its own demand and supply of power. Not because of muscular exercise, but through the blacksmith's belief, comes the strength of his arm.

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 210, lines 1-6 (unnumbered).
36th ed., chapter I, page 55, lines 1-6 (unnumbered).

Muscles are not self-acting, and if mortal mind moves them not, they are motionless. Hence the fact that mortal mind enlarges and strengthens them through the mandate of mind, - its own demand and supply of power, - and not because of exercise or muscles, but what the blacksmith believes, is the strength of his arm.

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 165, lines 9-15 (unnumbered).

hence the fact, that mind and not matter, enlarges and strengthens them through the demand that mind makes on them, and the corresponding power it supplies; and not because of exercise or muscles, but because of the blacksmith, is the strength of his arm.

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 129, lines 4-8 (unnumbered).

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hence the fact that mind and not matter enlarges and strengthens them only through the demand man makes on them, and the corresponding power he supplies, and not because of exercise or muscles, but the blacksmith is the strength of his arm.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter VII, page 366, lines 17-21 (unnumbered).

Mortals develop their own bodies or make them sick,
according as they influence them through mortal mind.
To know whether this development is produced
consciously or unconsciously, is of less impor- Latent fear
tance than a knowledge of the fact. The feats of the gym- subdued
nast prove that latent mental fears are subdued by him.
The devotion of thought to an honest achievement makes
the achievement possible. Exceptions only confirm this
rule, proving that failure is occasioned by a too feeble
faith.

NOTE

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

Chapter VII, page 199, lines 15-24.

Mortals develop their own bodies, or make them sick,
according as they move them, through mortal mind.

To know whether this development is pro-

duced consciously or unconsciously, is of less

Latent fear
subdued.

importance than a knowledge of the fact. The feats of
the gymnast prove that latent mental fears are subdued
by him. The devotion of even mortal mind to an honest
achievement makes its accomplishment possible. Excep-
tions only confirm this rule, proving that failure is
occasioned by a too feeble faith.

NOTE

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

Chapter VII, page 199, lines 18-27.

Mortals develop their own bodies, and make them sick or well, accordingly as they move them, through mind. To know whether this development is produced consciously or unconsciously, is of less importance than a knowledge of the fact. The feats of the gymnast prove that latent mental fears are subdued by him. The devotion of mortal mind to some achievement makes its accomplishment possible. Exceptions only confirm this rule, proving that failure is occasioned by a too feeble sense of power.

Gymnastics.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter II, page 95, lines 6-15 (unnumbered).

Mortals develop their bodies just as they move them, through mind. To know whether this development is produced consciously or unconsciously, is of less importance than a knowledge of the fact. The feats of the gymnast prove that latent mental fears are quite unknown to him. Even mortal mind, fixed on some achievement, makes its accomplishment possible. Exceptions only confirm this rule, proving that failure is occasioned by a too feeble sense of evil desires or good.

NOTE

This version first appeared in the 36th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter I, page 55, lines 7-15 (unnumbered).

Man develops his body just as he moves it, through mind. To know whether this development is produced consciously or unconsciously, is of less importance than a knowledge of the fact. The feats of the gymnast prove that latent mental fears are quite unknown to him. Mind, fixed on some achievement, makes its accomplishment possible. Exceptions only confirm this rule, proving that failure is occasioned by a too feeble sense of capability.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 36th edition in 1888. Chapter V, page 210, lines 7-15 (unnumbered).

Man develops his own body, and moves it how and where the mind says; and whether this result is produced consciously or unconsciously is of less importance than to know the fact. The feats of the gymnast prove that the latent powers of man are unknown to him, and mind, fixing on some achievement, makes its accomplishment possible, as a general rule; the exceptions confirm the rule and prove the lack is in the mortal sense of what can be done.

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 165, lines 16-24 (unnumbered).

Mind moves the body and develops it in whatever direction it determines, whether consciously or unconsciously, it matters not. The feats of the gymnast are proofs that his latent powers of mind are unknown to him. Mind, fixing on some achievement, makes its accomplishment easy.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1891. Vol. 2, chapter II, page 129, lines 9-14 (unnumbered).

Man moves his own body and develops it in whatever direction mind determines; whether consciously or unconsciously, it matters not. The feats of the gymnast are proofs that the latent powers of man are unknown to him; mind fixing on some achievement, makes its accomplishment easy.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter VII, page 366, lines 22-27 (unnumbered).

Had Blondin believed it impossible to walk the rope over Niagara's abyss of waters, he could never have done it. His belief that he could do it gave his thought-forces, called muscles, their flexibility and power which the unscientific might attribute to a lubricating oil. His fear must have disappeared before his power of putting resolve into action could appear.

NOTE

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

Chapter VII, page 199, lines 25-31.

Had Blondin believed it impossible to walk the rope over Niagara's abyss of waters, he could never have done it. His belief that he could do it gave his thought-forces, called muscles, their flexibility and power which the unscientific might attribute to a lubricating oil. His fear must disappear before his power of putting resolve into action could appear.

NOTE

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

Chapter VII, page 199, lines 28-32, and page 200, lines 1-2.

Had Blondin believed it impossible to walk a rope over Niagara's abyss of waters, he could never have done it. His belief that he could do it gave his thought-forces, called muscles, their flexibility and power, which the unscientific might attribute to a lubricating oil. His fear must disappear before his power of putting resolve into action could appear.

NOTE

This version first appeared in the 58th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter II, page 95, lines 16-22 (unnumbered).

Had Blondin believed it impossible to walk a rope over Niagara's abyss of waters, he could never have done it. His belief that he could do it gave his muscles their flexibility and power, which the unscientific might attribute to a lubricating oil. His fear must disappear before his power of putting resolve into action could appear.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 58th edition in 1891. Chapter II, page 95, lines 16-22 (unnumbered).

Had Blondin believed it impossible to walk a rope over Niagara's abyss of waters, he could never have done it. His belief that he could do it gave his muscles their flexibility and power, - which was attributed, perhaps, to a lubricating oil. His fear must disappear, and his power of putting resolve into action must appear.

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 210, lines 16-21 (unnumbered). 36th ed., chapter I, page 55, lines 16-21 (unnumbered).

Had Blondin believed it impossible for him to walk a rope over Niagara's abyss of waters, he could never have done it; but believing he could do it gave his muscles flexibility and power, that was attributed, perhaps, to a lubricating oil. His fears must first disappear, and his force in putting resolve into action must then appear.

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 165, lines 24-30 (unnumbered).

Had a Blondin never believed
he could walk the rope over an abyss of waters, to
accomplish that feat would have been impossible; but,
knowing it could be done, he lost all fear, and gave his
muscles flexibility and power, that was attributed, per-
haps, to a lubricating oil!

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 129, lines 14-19 (unnumbered).

Had Blondin believed he could not walk a rope over Niagara's abyss of waters, to accomplish that feat would have been impossible; but, understanding it could be done, he lost his fear and gave his muscles flexibility and power that was attributed, perhaps, to a lubricating oil.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter VII, page 366, lines 27-32 (unnumbered).

When Homer sang of the Grecian gods, Olympus was dark, but through his verse the gods became alive in a nation's belief. Pagan worship began with muscularity, but the law of Sinai lifted thought into the ~~Homer~~ and ~~Moses~~ song of David. Moses advanced a nation to the worship of God in Spirit instead of matter, and illustrated the grand human capacities of being bestowed by immortal Mind.

NOTE

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

Chapter VII, page 199, line 32, and page 200, lines 1-7.

When Homer sang of the Grecian gods, Olympus was dark; but through his verse the gods became alive in a nation's belief. Pagan worship began with Homer and muscularity, but the law of Sinai lifted Moses. thought into the song of David. Moses advanced a nation to the worship of God in Mind instead of matter, and illustrated the grand human capacities of being bestowed by immortal Mind.

NOTE

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

Chapter VII, page 200, lines 3-10.

When Homer sang of the Grecian gods, Olympus was
dark; but through his verse the gods became alive in a
nation's belief. Pagan worship began with
muscularity, but the Law of Sinai lifted
thought into the song of David. Moses advanced a
nation to the worship of God in Mind instead of matter,
and illustrated the grand human capacities of Being
bestowed by immortal Mind.

Homer and
Moses.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter II, page 95, lines 23-30 (unnumbered).

When Homer sang of the Grecian gods, Olympus was dark; but through his verse the gods became alive in a nation's belief. Pagan worship began with muscularity, but the Law of Sinai lifted thought into the song of David. Moses advanced a nation to the worship of God in Mind instead of matter, and illustrated the grand human capacities of being bestowed by Immortal Mind.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter V, page 210, lines 22-28 (unnumbered). 36th ed., chapter I, page 210, lines 22-28 (unnumbered).

When Homer sang of the Grecian gods, Olympus
was dark. The pagan worship began with muscles, but the
law of Sinai lifted thought to the song of David, the
worship of God through mind instead of matter, and the
grand capacities of being, bestowed by immortal 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 165, lines 30-32, and page 166,
lines 1-2 (unnumbered).

When Homer sang of the
Grecian gods, how dark was Olympus compared with
Sinai!

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 129, lines 19-21 (unnumbered).

When Homer sang
of Grecian gods, how dark was Olympus compared
with Sinai.

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter VII, page 366, line 32, and page 367, lines 1-2
(unnumbered).

Whoever is incompetent to explain Soul would be wise
not to undertake the explanation of body. Life is, always
has been, and ever will be independent of
A mortal
not man matter; for Life is God, and man is the idea
of God, not formed materially but spiritually, and not
subject to decay and dust. The Psalmist said: "Thou
madest him to have dominion over the works of Thy
hands. Thou hast put all things under his feet."

NOTE

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

Chapter VII, page 200, lines 8-15.

Whosoever is incompetent to explain Soul would be wiser not to undertake the explanation of body. Life is, was, and ever will be independent of matter; for Life is God, and man is the idea of God, not formed materially

but spiritually, and not subject to decay and
A mortal
not man. dust. The Psalmist said: "Thou madest
him to have dominion over the works of Thy hands.
Thou hast put all things under his feet."

NOTE

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

Chapter VII, page 200, lines 11-18.

Whosoever is incompetent to explain Soul had better not undertake the explanation of body. Life is, was, and ever will be independent of matter; for Life is God, and man was the idea of God, not formed ma-

Life and matter. terially, but spiritually, and not subject to decay and dust. The Psalmist said: "Thou madest him to have dominion over the works of Thy hands. Thou hast put all things under his feet."

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter II, page 95, lines 31-32, and page 96, lines 1-6 (unnumbered).

Whatsoever is incompetent to explain Soul, had better not undertake the explanation of body. Life is, was, and ever will be independent of matter; for Life is God, and man is the idea of God, that dust can neither make nor unmake.

The Psalmist said: "Thou madest man to have dominion over the works of Thy hands. Thou hast put all things under his feet."

NOTE

This version first appeared in the 36th edition in 1888 and it remained unchanged until the 50th edition in 1891. 36th ed., chapter I, page 38, lines 20-24, and page 55, lines 30-32 (unnumbered).

Physiology has never explained Soul, and had better not undertake the explanation of body. Life is, was, and ever will be independent of matter; for Life is God, and man is the idea of God, that dust can neither make nor unmake.

The Psalmist said: "Thou madest man to have dominion over the works of Thy hands. Thou hast put all things under his feet."

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 36th edition in 1888. Chapter V, page 193, lines 20-24, and page 210, lines 29-31 (unnumbered).

Physiology has never explained soul, and had better not undertaken to explain body. Life is and was and ever will be independent of matter, for Life is God, and man is the idea of God, that dust can neither make nor unmake.

as
when the Psalmist said, "Thou madest man to have dominion over the works of thy hands. Thou hast put all things under his feet."

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 10-14, and page 166, lines 2-5 (unnumbered).

Physiology has never explained Soul, and had better never attempted to explain body. Life was and is and ever will be harmonious; for Life is God; and its idea was and is and ever will be harmonious, and this idea is immortal man, that Spirit has made, and matter cannot unmake. Our body is as dead that we call living, as ever it will be, and when dead, as much alive as it ever was. There is no Life in matter. Life is Spirit, limitless and unconfined: hence, Spirit is not in matter; and, if you understand the law of Spirit, you understand how to make the body immortal. Physiology is like a drug that we say makes man suffer, because he took too little of it.

The Hebrew Psalmist better understood the divine wisdom and economy of the science of being, when he sang; "Thou madest man to have dominion over the works of thy hands; thou hast put all things under his feet."

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 108, lines 24-32, and page 109, lines 1-4, and page 129, lines 21-25 (unnumbered).

Physiology has never explained Soul, and had better not undertaken to explain body. Truth has no beginning, and therefore no end. Life was, and is, and ever will be, for Life is God, and its idea was, and is, and ever will be, and this idea is man, that Spirit has made, and matter cannot unmake. Our body is as dead that we call living as ever it will be, and when dead, as much alive as it ever was. Life is Spirit, not matter, and if you understand the law of Spirit you understand how to make the body immortal.

David expressed the science of being when he said, "Thou madest man to have dominion over the works of thy hands; thou hast put all things under his feet."

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 1-10, and page 367, lines 2-5 (unnumbered).

The great truth in the Science of being, that the real man was, is, and ever shall be perfect, is incontrovertible; for if man is the image, reflection, of God, he is neither inverted nor subverted, but upright and Godlike.

NOTE

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

Chapter VII, page 200, lines 16-19.

The great truth in the Science of being that the real man was, is, and ever shall be perfect, is incontrovertible; for if man is the image, reflection, of God, he is neither inverted nor subverted, but upright and Godlike.

NOTE

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

Chapter VII, page 200, lines 19-22.

The great truth in the Science of Being that the real man was, is, and ever shall be perfect, is incontrovertible; for if man is the image, reflection, of God, he is neither inverted nor subverted, but upright and Godlike.

NOTE

This version was first introduced in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VII, page 200, lines 19-22.

The great truth that man was, is, and ever shall be perfect is incontrovertible, for if man is the image, reflection, of God, he is not inverted.

NOTE

This version first appeared in the 106th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter II, page 96, lines 7-9 (unnumbered).

The suppositional antipode of divine infinite Spirit is the so-called human soul or spirit, in other words the five senses, - the flesh that warreth against Spirit. These so-called material senses must yield to the infinite Spirit, named God.

NOTE

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

Chapter VII, page 200, lines 20-24.

ALSO NOTE

In the final 1910 edition, the hyphen in the word "so-called" found on line 23 is missing. However, the hyphen is included in the same "so-called" found just above it on line 21. The compiler checked and found that the hyphen was included in the 1908 edition (when this version first appeared), in the 1909 edition just preceding the final version, and it also was reintroduced into the text at least by the 1912 edition (after Mrs. Eddy's passing). Thus we must assume that the hyphen is supposed to be there and had merely "fallen out".

The suppositional antipode of divine infinite Spirit, Soul, is the human finite soul or spirit, in other words the five senses, - the flesh that warreth against Spirit. These so-called material senses must yield to infinite Spirit, the divine Soul named God.

NOTE

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

Chapter VII, page 200, lines 20-24.

The suppositional antipode of divine infinite Spirit, Soul, - is the human soul or spirit, in other words the five senses, - the flesh that warreth against Spirit. These so-called material senses must yield to Spirit, the divine Soul.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 1907 edition.
Chapter VII, page 200, lines 23-27.

St. Paul said: "For I determined not to know anything among you, save Jesus Christ, and him crucified."
(I Cor.ii.2.) Christian Science says: I am determined not to know anything among you, save Jesus Christ, and him glorified.

NOTE

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

Chapter VII, page 200, lines 25-29.

1 of 3

Chapter 7

We say, "My hand hath done it." What is this my but mortal mind, the cause of all materialistic action? All voluntary, as well as miscalled involuntary, action of the mortal body is governed by this so-called mind, not by matter. There is no involuntary action. The divine Mind includes all action and volition, and man in Science is governed by this Mind. The human mind tries to classify action as voluntary and involuntary, and suffers from the attempt.

NOTE

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

Chapter VII, page 187, lines 18-26.

We say, "My hand hath done it." What is this my but mortal mind, the cause of all materialistic action? All voluntary, as well as miscalled involuntary, action of the mortal body is governed by this mind, not by matter. There is no involuntary action. The divine Mind includes all action and volition, and man in Science is governed by this Mind. The human mind tries to classify action as voluntary and involuntary, and suffers from the attempt.

NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter VII, page 187, lines 18-26.

We say, "My hand hath done it." What is this my but mortal mind, the cause of all materialistic action? All voluntary, as well as miscalled involuntary, action of the mortal body is governed by this mind, not by matter. There is no involuntary action. The divine Mind includes all action and volition, and man in Science is governed by Mind. The human mind tries to classify action as voluntary and involuntary, and suffers from the attempt.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter VII, page 187, lines 18-26.

We say, "My hand hath done it." What is this my but mortal mind, the cause of all materialistic action? All voluntary, as well as miscalled involuntary, action of the mortal body is governed by this mind, not by matter. There is no involuntary action. Mind includes all action and volition, but so-called human mind tries to classify action as voluntary and involuntary.

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 13-20 (unnumbered).

We say, "My hand hath done it." What is this my
but mortal mind, the cause of all materialistic action?
All voluntary - or miscalled involuntray - action of the
mortal body is governed by this mind, not by matter.

There is no involuntary action. Mind includes all ac-
tion and volition. But the human mind tries to distinguish
between voluntary and involuntary action.

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 178, lines 28-31, and page 189,
lines 28-30 (unnumbered).
36th ed., chapter I, page 23, lines 28-31, and page 34,
lines 28-30 (unnumbered).

We say, "My hand hath done that;" but what is the "my" but mind, the cause of all the action of the body? The so-called voluntary and involuntary actions of the mortal body are governed alone by mortal mind, not matter.

There is no involuntary action. Mind includes all action or volition. But mortal mind names one action voluntary and another involuntary.

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 21-25, and page 145, lines 3-5 (unnumbered).

We say,

"My hand hath done this;" but what is this "my" in the case, but mind, the universal cause of all the action of the body? Discord is not a thing, but a belief: action is harmony, or discord. The so-called voluntary, and the involuntary action of the body, are governed by mortal mind, and not matter.

Few will admit that what is termed involuntary organic action is governed alone by 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 98, lines 2-9, and page 106, lines 7-9 (unnumbered).

We say my hand hath done
this; but what is the "my" in this case, but mind,
the universal cause whence proceedeth all harmony
and inharmony. Discord is not a thing, but a belief,
and the action of our hand is either produced by
Intelligence or belief, by harmony or discord. The
so-called voluntary and involuntary action of the body
is governed by mind, and not matter.

Few will admit that what is
termed involuntary organic action is governed alone by
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 337, lines 9-16, and page 344, lines
31-32, and page 345, line 1 (unnumbered).

If you take away this erring mind, the mortal material
body loses all appearance of life or action, and this so-
called mind then calls itself dead; but the hu-
man mind still holds in belief a body, through Death and
the body
which it acts and which appears to the human mind to
live, - a body like the one it had before death. This body
is put off only as the mortal, erring mind yields to God,
immortal Mind, and man is found in His image.

NOTE

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

Chapter VII, page 187, lines 27-32, and page 188, lines 1-2.

If you take away this erring mind, the mortal material
body loses all appearance of life or action, and this so-
called mind then calls itself dead; but this
human mind still holds in belief a body, Death and
the body.
through which it acts, and which appears to itself to
live, - a body like the one it had before death, and this
so-called body is put off only as the mortal, erring mind
yields to God, immortal Mind.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 240th edition in 1902.
Chapter VII, page 187, lines 27-32, and page 188, lines 1-2.

If you take away this erring mind, the mortal body loses all appearance of life or action, and the human mind then calls it dead; but this human mind still has a body, through which it acts, and which appears to itself to live, - a body which is like the one it had before death, and which we still see.

Death and
the body.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 113th edition in 1897. Chapter II, page 81, lines 21-26 (unnumbered).

Take away

this erring mind, and the body loses all appearance of life or action, and the human mind then calls it dead.

Still this human mind has a body, acting and appearing to itself to live, like the one that it had before death, and that we see.

NOTE

This version first appeared in the ~~16~~³⁶th edition in 188~~6~~⁶ and it remained unchanged until the 50th edition in 1891. ~~16~~³⁶th ed., chapter V, page 189, lines 30-32, and page 190, lines 1-3 (unnumbered).

36th ed., chapter I, page 34, lines 30-32, and page 35, lines 1-3 (unnumbered).

But separate this
mind from the body that we see, and that body loses
all appearance of life or action; while this mind has a
body that is acting and appearing to live the same
as the other one that it made, and strayed from when
it went into another dream of itself in sleep.

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 5-10 (unnumbered).

or that mind, unconsciously, controls
the body; but man presents this phenomenon every
moment. What would the body be without 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 7-9 (unnumbered).

or that mind unconsciously controls the body, but
man presents this phenomenon every moment,

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 1-2 (unnumbered).

What is termed disease does not exist. It is neither
mind nor matter. The belief of sin, which has grown

Embryonic
sinful
thoughts

terrible in strength and influence, is an uncon-
scious error in the beginning, - an embryonic
thought without motive; but afterwards it
governs the so-called man. Passion, depraved appetites,
dishonesty, envy, hatred, revenge ripen into action, only to
pass from shame and woe to their final punishment.

NOTE

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

Chapter VII, page 188, lines 3-10.

What is termed disease does not exist. It is not mind
nor matter. The belief of sin, which has grown terrible in
strength and influence, is an unconscious er-
Embryonic
sinful
thoughts. ror in the beginning, - an embryonic thought
without motive; but afterwards it governs the
so-called man. Passion, depraved appetites, dishonesty,
envy, hatred, revenge ripen into action, only to pass from
shame and woe to their final punishment.

NOTE

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

Chapter VII, page 188, lines 3-10.

What is termed disease does not exist. It is not mind
nor matter. The belief of sin, which has grown terrible
in strength and influence, is an unconscious
Embryonic error in the beginning, - an embryonic thought
sinful thoughts.
without motive; but afterwards it governs
the so-called man. Passion, appetite, dishonesty, envy,
hatred, and revenge ripen into action, only to pass on
from shame and woe to their final punishment.

NOTE

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

Chapter VII, page 188, lines 3-10.

What is termed disease does not exist. It is not mind nor matter. The belief of sin, which has grown terrible in strength and influence, is an unconscious error in the beginning, - an embryotic thought without motive; but afterwards it governs the so-called man. Passion, appetite, dishonesty, envy, and malice ripen into action, only to pass on from shame and woe to their next stage, self-destruction.

Embryotic
thoughts.

NOTE

This version first appeared in the 107th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter II, page 81, lines 27-32, and page 82, lines 1-3 (unnumbered).

What is termed disease exists unconsciously, until
fear awakes the consciousness of it. The belief of sin,
which has grown terrible in strength and in-
fluence, is an unconscious error in the begin-
ning, - an embryotic thought without motive; but
afterwards it governs the so-called man. Passion,
appetite, dishonesty, envy, and malice ripen into action,
only to pass on from shame and woe to their next stage,
self-destruction.

Embryotic
thoughts.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 107th edition in 1896.
Chapter II, page 81, lines 27-32, and page 82, lines 1-3
(unnumbered).

What is termed disease is formed unconsciously, until fear awakes consciousness. The belief of sin, grown terrible in strength and control, was an unconscious error in the beginning, - an embryotic thought, without motive, - that afterwards governed the so-called man. Passion, appetite, dishonesty, envy, and malice ripen into action, to pass on from shame and woe to their next stage, self-destruction.

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 31-32, and page 191, lines 1-6 (unnumbered).
36th ed., chapter I, page 35, lines 31-32, and page 36, lines 1-6 (unnumbered).

What is termed disease is formed unconsciously by mortal mind. The belief of sin, that has grown terrible in strength, and controls the individual, was an unconscious error in the beginning, a mere embryo of mortal mind, without motive, that afterwards governed the so-called man, in whom dishonesty, envy, and malice ripened into action, and passed in shame and woe to their last stage, self-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 146, lines 6-13 (unnumbered).

When
the belief of Life and Intelligence in matter ceases,
the physical manifestation will cease, and mortal man
will disappear, and the immortal become apparent.
And why? Because man is immortal, and all that is
mortal is simply a belief, and this belief is error instead
of Truth: man is not matter, and never dies. To prove
that the body, called mortal man, is error and not Truth,
we have only to learn that it is mortal. The belief that
Life and Intelligence are in matter will be destroyed;
but Life and man will go on forever.

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 117, lines 16-26 (unnumbered).

When the belief of Life and Intelligence in matter disappears, its physical manifestation will cease, and mortal man return to dust, and why? because he was simply a belief, and this belief an error, instead of the reality of being; for man is not matter, and never dies. To prove the body called mortal man error and not Truth, we have only to find it mortal. The belief of Life and Intelligence in matter is destroyed; but Life and man, still are, and ever will be.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter VII, page 355, lines 27-32, and page 356, lines 1-3 (unnumbered).

Mortal existence is a dream of pain and pleasure in
matter, a dream of sin, sickness, and death; and it is like
the dream we have in sleep, in which every one
Disease
a dream recognizes his condition to be wholly a state of
mind. In both the waking and the sleeping dream, the
dreamer thinks that his body is material and the suffering
is in that body.

NOTE

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

Chapter VII, page 188, lines 11-17.

Mortal existence is a dream of pain and pleasure in matter, of sin, sickness, and death, - and like the dream

we have in sleep, wherein every one recognizes
Disease
a dream. his condition to be wholly a condition of
mind. In both cases the dreamer thinks his body is
material, and that the suffering is in that body.

NOTE

This version first appeared in the 361st edition in 1905 and it remained unchanged until the 1907 edition.

Chapter VII, page 188, lines 11-16.

The dream of mortal existence, sin, sickness, and death, is like the dream we have in sleep, wherein every one recognizes his condition to be wholly a Disease a dream. condition of mind. In both cases the dreamer thinks his body is material, and that the suffering is in that body.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1905. Chapter VII, page 188, lines 11-16.

The dream of disease is like the dreams we have in sleep, wherein every one recognizes suffering to be wholly in mortal mind. In both cases the Disease dreamer thinks his body is material, and that a dream. the suffering is in that body.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter II, page 82, lines 4-8 (unnumbered).

Disease is like the dream of sleep, wherein the suffering is wholly in mortal mind; yet the dreamer thinks he has a body, and the suffering is in that body.

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, lines 23-25 (unnumbered).
36th ed., chapter I, page 27, lines 23-25 (unnumbered).

Disease is an impression originating in the unconscious mortal mind, and becoming at length a conscious belief that the body, or matter, suffers. This delusion is like the dream of sleep, wherein the suffering is wholly in mortal mind; yet the dreamer always thinks he has a body, and that the suffering is in that body, although the body may be all the while sensationless, and at rest in sleep.

This goes to show that all suffering and disease are forms of thought, appearing upon the body by consent of the mind. If the dream of disease and suffering, that goes on in sleep, should continue long enough, the body would manifest disease and pain.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 35th edition in 1888. Chapter V, page 182, lines 9-20 (unnumbered).

Disease is an impression originating in the unconscious mortal mind, and becoming at length a belief that the body or matter suffers. This belief is like the dream of sleep, wherein the suffering is in mortal mind; but this mind always has a body with it, and says the suffering is there, although that body is sensationless, and at rest, showing you that all suffering and disease are formations of thought, that appear upon the body by the consent of minds. If the dream of disease and suffering, that goes on in sleep, should continue long enough, the body would manifest the disease and pain.

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 7-17 (unnumbered).

Disease

originates in the unconscious mortal mind, and next, it appears on what is termed conscious matter or the body, the same as in dreams when the body suffers through mind: but there is no conscious matter, therefore there is no personal sense: hence disease is mortal mind still.

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 13-19 (unnumbered).

Disease germinates in unconscious mind, until it reaches what is termed conscious matter, or the body, named personal sense, but there is no conscious matter; therefore disease is mind still, named 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 340, lines 16-20 (unnumbered).

The smile of the sleeper indicates the sensation produced physically by the pleasure of a dream. In the same way pain and pleasure, sickness and care, are traced upon mortals by unmistakable signs.

NOTE

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

Chapter VII, page 188, lines 18-21.

The smile of the sleeper indicates the sensation produced physically by the pleasure of a dream. In the same way pain and pleasure, sickness and care, are traced in unmistakable signs upon mortals.

NOTE

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

Chapter VII, page 188, lines 17-20.

The smile of the sleeper indicates the sensation produced physically by the pleasure of a dream. In the same way pain and pleasure, sickness and care, are traced in unmistakable signs upon the face.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter II, page 82, lines 9-12 (unnumbered).

The smile of the sleeper indicates the sensation produced physically by the pleasure of a dream. So pain and pleasure, sickness and care, are traced in unmistakable signs upon the face.

NOTE

This version first appeared in the 35th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chapter I, page 27, lines 26-29 (unnumbered).

The smile of the sleeper indicates the sensation produced physically by the pleasure of a dream. Indications of pain are also often seen on the face of the sleeper. So pain and pleasure, sickness and care, are traced in unmistakable signs upon the face.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 35th edition in 1888. Chapter V, page 182, lines 21-25 (unnumbered).

The smile of the sleeper indicates
the sensation produced physically by the pleasure of
mortal mind, and its corresponding effect on the body.
The indications of pain or pleasure, sickness or care, are
traced in unmistakable signs upon the face,

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 17-21 (unnumbered).

A dream, seem-
eth a reality, while it lasts; a falsehood, is true to
them that believe it; and sickness is real to such as
believe it: but mind, and not the body, is responsible
for it all. Pain and pleasure are mind, not matter;
the body has no sensation of its own.

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 19-24 (unnumbered).

A dream seemeth a reality while
it lasts; a falsehood is true to those that believe it,
and sickness is real to such as have it, but mind and
not the body is responsible for it all. Pain and pleas-
ure are mind, not matter; the body has no sensation of
its own.

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 27-32 (unnumbered).

Sickness is a growth of error, springing from mortal ignorance or fear. Error rehearses error. What causes disease cannot cure it. The soil of disease is mortal mind, and you have an abundant or scanty crop of disease, according to the seedlings of fear. Sin and the fear of disease must be uprooted and cast out.

NOTE

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

Chapter VII, page 188, lines 22-27.

Sickness is a growth of error, springing from man's ignorance of Science. Error rehearses error. What causes disease cannot cure it. The soil of disease is sinful mortal mind, and you have an abundant or scanty crop, according to the seedlings in that mind, unless they are uprooted and cast out.

NOTE

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

Chapter VII, page 188, lines 21-26.

Sickness is a growth of error, springing from man's ignorance of Science. Error rehearses error. What causes disease cannot cure it. The soil of disease is mortal mind, and you have an abundant or scanty crop, according to the seedlings in that soil, unless they are uprooted and cast out.

NOTE

This version first appeared in the 107th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter II, page 82, lines 13-18 (unnumbered).

Sickness is a growth of error, springing from a seed of thought. Error produces error. What causes disease cannot cure it. The soil of disease is mortal mind, and you have an abundant or scanty crop, according to the seedlings in that soil, unless they are uprooted and cast out.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 107th edition in 1896. Chapter II, page 82, lines 13-18 (unnumbered).

Error produces error. Sickness is error, - inharmony.
What causes disease cannot cure it.

Sickness is a growth of error, springing from a seed
of thought, - either your own thought or another's.
The soil of disease is mortal mind, and you have a
crop abundant or scanty, according to the seedlings in
that soil, by whomsoever placed there.

NOTE

This version first appeared in the year 1888 (the first
portion or first two lines in the 36th edition, and the second
portion or last five lines in the 35th edition of 1888), and
it remained unchanged until the 50th edition in 1891.
Chapter I, page 22, lines 10-11, and page 27, lines 30-32,
and page 28, lines 1-2 (unnumbered) - 36th ed.

ALSO NOTE

The first two lines of this version actually are identical
with the earlier 16th edition version of 1886. However, it
is the second portion of this paragraph that was altered in
1888, thus causing a different version of this paragraph.

Error produces error. Sickness is error, - inharmony.
What causes disease cannot cure it.

You may say that consumption, as a latent and hereditary thought, produces no sign upon the body. You may scoff at my declaration that mortal mind produces lung complaints, and all other diseases. But I repeat it: sickness is a growth of illusion, springing from a seed of thought, - either your own thought, or another's. The soil of disease is mortal mind, and you have a crop abundant or scanty, according to the seedlings in that soil, by whomsoever placed there.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 35th edition in 1888. Chapter V, page 177, lines 10-11, and page 182, lines 26-32, and page 183, lines 1-2 (unnumbered).

Error produces error; sickness is a material error; and what causes disease cannot cure it, unless it be in homoeopathy whence matter disappears, and belief is the dose.

whereas you think a thought of consumption, latent and hereditary, produces no sign upon the body, and scoff at the declaration of metaphysical science that mortal mind produces all lung complaints and utters them. Sickness is a germ of belief, springing from a seed of thought, either your own or another's; its soil is mortal mind, and you have a crop abundant or scanty according to the seedlings in that soil, sown by yourself or others.

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 5-7, and page 137, lines 21-29 (unnumbered).

Error produces error; sin and sickness are errors; and what causes disease cannot cure it, unless it be the homoeopathic drug in which matter is not reckoned, and belief is the dose.

The belief of sickness, is developed as a germ rising out of the soil of mortal thought; and we have a crop abundant or scanty, according to the variety and strength of soil,

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 17-20, and page 101, lines 19-22 (unnumbered).

Error produces error, sin and sickness, for both are errors of belief, and what causes disease cannot cure it, unless it be the homoeopathic dose where matter is destroyed and mind says this.

thus the belief of sickness is developed as a germ, rising above its soil, and we have a crop abundant or scanty, according to the variety and strength of soil,

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 26-29, and page 340, lines 20-23 (unnumbered).

When darkness comes over the earth, the physical
senses have no immediate evidence of a sun.
Sense yields
to under- The human eye knows not where the orb of
standing day is, nor if it exists. Astronomy gives the
desired information regarding the sun. The human or
material senses yield to the authority of this science, and
they are willing to leave with astronomy the explanation of
the sun's influence over the earth. If the eyes see no sun
for a week, we still believe that there is solar light and
heat. Science (in this instance named natural) raises
the human thought above the cruder theories of the
human mind, and casts out a fear.

NOTE

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

Chapter VII, page 188, lines 28-32, and page 189, lines 1-7.

When darkness comes over the earth, the physical
senses have no immediate evidence of a sun.
Sense yields
to under- The human eye knows not where the orb of
standing day is, nor if it exists. Astronomy gives the
desired information regarding the sun. The human or
material senses yield to the authority of this science, and
they are willing to leave with astronomy the explanation of
the sun's influence over the earth. If the eyes see no sun
for a week, we still believe that there is solar light and
heat. Natural science in this instance raises the human
thought above the cruder theories of the human mind,
and casts out a fear.

NOTE

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

Chapter II, page 188, lines 28-32, and page 189, lines 1-7.

When darkness comes over the earth, the physical senses have no immediate evidence of a sun. The human eye knows not where the orb of day is, nor if it exists. Astronomy gives the desired information. The human or material senses yield to its authority, and they are willing to leave with astronomy the explanation of the sun's influence over the earth. If the eyes see no sun for a week, we still believe there is solar light and heat. Natural science in this instance raises the human thought above its cruder theories, and establishes a higher theory.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition. Chapter VII, page 188, lines 27-32, and page 189, lines 1-5.

When darkness comes over the earth, the physical senses have no immediate evidence of a sun. The human eye knows not where the orb of day is, or if it exists. Sense yields to faith. Astronomy gives the desired information. The human senses yield to its authority, and they are willing to leave with astronomy the explanation of the sun's influence over the earth. If the eyes see no sun for a week, we still believe there is solar light and heat. Natural science in this instance raises the thought above its cruder theories, and establishes a higher theory.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter II, page 82, lines 19-29 (unnumbered).

When darkness comes over the earth the senses have no evidence of a sun. The human mind knows not where the orb of day is, or if it exists. Astronomy, the interpreter of the solar system, decides that question. The human senses yield to this opposite evidence, willing to leave with astronomy the explanation of the sun and its influence on the earth. If the personal senses see no sun for a week, we still believe there is solar light and heat.

Science, so far, has beaten illusion out of its crude theory, and established its own theory.

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 191, lines 7-17 (unnumbered). 36th ed., chapter I, page 36, lines 7-17 (unnumbered).

When darkness comes over the earth the senses of mortal mind are without the evidence of light. This so-called mind knows not where the sun is, or if there is a sun; science, an emanation from immortal Mind, must decide that question. And we are willing to leave with astronomy the explanation of the sun and his influence on the earth. If what is termed the personal senses see no sun for twenty-four hours, mortal belief admits there is a solar light and heat that govern the earth, because science has beaten that belief out of its cruder theories and established other evidence.

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 14-24 (unnumbered).

When darkness is over the earth, personal sense cannot say where the sun is, or that there is a sun: our antipodes must tell us this, or we must learn it of science. Thus it is with mind: the very reverse of what we are thinking, at present, is often the remote mental cause that has produced the inharmony of the body; and we must learn the belief that did this, of its opposite thought, perhaps, else from its effect on the body, and submit its character and relations to science. We are willing to leave the explanation of light, and its effect on the earth, to science; and because sense takes no cognizance a portion of the twenty-four hours, of the sun, we never say it has no effect on the earth, or deny there is a sun, or that the earth borrows light and heat from the sun.

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 31-32, and page 107, lines 1-13 (unnumbered).

When darkness is over the earth, personal sense cannot say where the sun is, or that there is a sun; our antipodes must tell us this, or we must learn it of science. Thus it is with mind; the very reverse of what we are thinking at present, is often the remote cause or belief that has produced the inharmony of the body, and we must learn this belief of its opposite thought or the effect on the body, or submit its character and relations to science. We are willing to leave the explanation of light and its effect on the earth, to science, and because sense takes no cognizance, a portion of the twenty-four hours, of the sun, never say it has no effect on the earth, or deny there is a sun, or that the earth borrows light and heat from the sun.

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 17-30 (unnumbered).

In like manner mortals should no more deny the power of Christian Science to establish harmony and to explain the effect of mortal mind on the body, though the cause be unseen, than they should deny the existence of the sunlight when the orb of day disappears, or doubt that the sun will reappear. The sins of others should not make good men suffer.

NOTE

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

Chapter VII, page 189, lines 8-14.

In like manner mortals should no more deny the power of Christian Science to establish harmony and to explain the effect of mortal mind on the body, though the cause be unseen, than they should deny the existence of the sunlight when the orb of day disappears, or doubt that the sun will reappear. The sins of others seem to make good men suffer more than the sinners themselves suffer.

NOTE

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

Chapter VII, page 189, line- 8-14.

In like manner mortals should no more deny the power of Christian Science to establish harmony and show the effect of mortal mind on the body, - though the cause be unseen, though the belief which reproduces itself is unconscious of its effects, - than they would deny the existence of the sunlight when the orb disappears, or doubt that the sun will reappear.

NOTE

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

Chapter VII, page 189, lines 6-12.

In like manner mortals should no more deny the power of Christian Science to establish harmony, and show the effect of mortal mind on the body, - though the cause be unseen, though the belief which reproduces itself is unconscious of its effects, - than it should deny the existence of the sunlight when the orb disappears, or doubt that the sun will reappear.

NOTE

This version first appeared in the 107th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter II, page 82, lines 30-32, and page 83, lines 1-4 (unnumbered).

In like manner mortals should no more deny the power of Christian Science to establish harmony, or the effect of mortal mind on the body, - though the cause be unseen, though the belief which reproduces itself is unconscious of its effects, - than it should deny the existence of the sunlight when the orb disappears, or doubt that the sun will reappear.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 107th edition in 1896. Chapter II, page 82, lines 30-32, and page 83, lines 1-4 (unnumbered).

In like manner mortals should no more deny the power of Christian Science to establish harmony, or the effect of mortal mind as the body, - though the cause be unseen, though the belief which reproduces itself is unconscious of its effects, - than it should deny the existence of the sunlight when the orb disappears, or doubt that the sun will reappear.

NOTE

This version first appeared in the 62nd edition in 1891 and it remained unchanged until the 83rd edition in 1893. Chapter II, page 82, lines 30-32, and page 83, lines 1-4 (unnumbered).

In like manner mortals should no more deny the power of Christian Science to establish harmony, or the effect of mortal mind on the body, - though the cause be unseen, though the belief which produces the effect is unconscious of its effects, - than it should deny the existence of the sunlight when the orb disappears, or doubt that the sun will reappear.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 62nd edition in 1891. Chapter II, page 82, lines 30-32, and page 83, lines 1-4 (unnumbered).

Mortals should
no more deny the effect of mortal mind on the body,
when the cause is not seen, - and when the belief producing the effect is unconscious of its effects, - than it should deny the sunlight when the orb disappears.

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 191, lines 17-21 (unnumbered).
36th ed., chapter I, page 36, lines 17-21 (unnumbered).

No more should we
deny the effect of mortal mind on its own body when the
cause is not seen, and the belief producing the effect is
unconscious of what it is doing.

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 24-27 (unnumbered).

No more should we deny the effect of mind on the body because the error or belief that produces this effect, is below the mental horizon, not having yet risen to conscious thought.

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 13-16 (unnumbered).

No more should
we deny the effect of mind on the body because the
belief that produces this effect is below the mental
horizon, not having risen yet to recognition.

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 30-32, and page 346, line 1
(unnumbered).

We call the body material; but it is as truly mortal mind, according to its degree, as is the material brain which is supposed to furnish the evidence of all mortal thought or things. The human mortal mind, by an inevitable perversion, makes all things start from the lowest instead of from the highest mortal thought. The reverse is the case with all the formations of the immortal divine Mind. They proceed from the divine source; and so, in tracing them, we constantly ascend in infinite being.

Ascending
the scale

NOTE

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

Chapter VII, page 189, lines 15-24.

We call the body material; but it is as truly mortal
mind, according to its degree, as the brain which is sup-
posed to furnish the evolution of all mortal
thought or things. The human mortal mind, Ascending
 the scale.
by an inevitable perversion, makes all things start from
the lowest instead of from the highest mortal thought.
The reverse is the case with all the formations of the
immortal divine Mind. They proceed from the divine
source; and so, in tracing them, we constantly ascend
the scale of infinite being.

NOTE

This version first appeared in the 261st edition in 1903
and it remained unchanged until the 1907 edition.
Chapter VII, page 189, lines 13-22.

We call the body material; but it is as truly mortal
mind, according to its degree, as the brain which is sup-
posed to furnish the evolution of all mortal
thought or things. The human mortal mind, Ascending
the scale.
by an inevitable perversion, makes all things start from
the lowest instead of from the highest mortal thought.
The reverse is the case with all the formations of the
immortal divine Mind. They proceed from the divine
Source; and so, in tracing them, we constantly ascend
the scale of infinite 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 189, lines 13-22.

We call the body material; but it is as truly mortal mind, according to its degree, as the brain which is supposed to furnish the evolution of all mortal things. Mortal mind, by an inevitable perversion, makes all things start from the lowest instead of the highest mortal thought. The reverse is the case with all the formations of the immortal Divine Mind. They proceed from the Divine Source; and so, in tracing them, we constantly ascend the scale of infinite Being.

Ascending
the scale.

NOTE

This version first appeared in the 158th edition in 1898 and it remained unchanged until the 226th edition in 1902. Chapter II, page 83, lines 5-13 (unnumbered).

We call the body material; but it is as truly mortal mind, according to its degree, as the brain which is supposed to furnish the evolution of all mortal things. Mortal mind, by an inevitable perversion, makes all things start from the lowest instead of the highest mortal thought. The reverse is the case with all the formations of the divine, immortal Mind. They proceed from the divine Source; and so, in tracing them, we constantly ascend the scale of infinite Being.

Ascending
the scale.

NOTE

This version first appeared in the 113th edition in 1897 and it remained unchanged until the 158th edition in 1898. Chapter II, page 83, lines 5-13 (unnumbered).

We call the body material; but it is as truly mortal mind, according to its degree, as the brain which is supposed to furnish the evolution of all mortal things. Mortal mind, by an inevitable perversion, makes all things start from the lowest instead of the highest mortal thought. The reverse is the case with all the formations of the divine, immortal Mind. They proceed from the divine source; and so, in tracing them, we constantly ascend the scale of infinite Being.

Ascending
the scale.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 113th edition in 1897. Chapter II, page 83, lines 5-13 (unnumbered).

We call the body matter, but it is as much mortal mind, according to its degree, as the brains that furnish the evolution of all mortal things, - which, strange to say, start from the lowest instead of the highest mortal thought. The reverse is the case with all the formations of the Divine, Immortal Mind. They proceed from the highest source, and constantly ascend the scale of infinite being.

NOTE

This version first appeared in the 36th edition in 1888 and it remained unchanged until the 50th edition in 1891. Chap-er I, page 37, lines 1-8 (unnumbered).

We call the body matter, but it is as much mind, according to its degree, as the brains that furnish the evolution of all mortal things, - which, strange to say, start from the lowest instead of the highest mortal thought. The reverse is the case with all the formations of the Divine, Immortal Mind. They proceed from the highest source, and constantly ascend the scale of infinite being.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 36th edition in 1888. Chapter V, page 192, lines 1-8 (unnumbered).

they start from an unconscious source, and from the lowest instead of the highest stratum. The reverse of this is the case with all the formations of immortal Mind: they proceed from the highest source.

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 147, lines 2-6 (unnumbered).

Science and personal sense are antagonists, bearing very different reports of man; but demonstration proves that science is right, and that personal sense is wrong, and that mind instead of matter, controls matter.

Reverse the case, and, when the symptoms of disease appear, administer to the mind, and not the body; teach the patient that pain, swelling, ulceration, morbid or acute action, etc., appear on the body only after they are mapped out in mind, and that the latter transfers its images to 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 124, lines 20-23, and lines 31-32, and page 125, lines 1-4 (unnumbered).

ALSO NOTE

This paragraph was dropped and completely replaced by the 3rd edition in 1881.

Science and personal sense are antagonists, bearing very different reports of man, but demonstration proves science right and personal sense wrong, and that mind instead of matter controls matter.

Reverse the case, and when the symptoms of disease appear administer to the mind and not the body; teach the patient that pain, swelling, ulceration, morbid or acute action, etc., appear on the body only because they are mapped out in mind, for the latter transfers its images to 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 362, lines 16-19, and lines 26-31 (un-numbered).

From mortal mind comes the reproduction of the species, - first the belief of inanimate, and then of animate matter. According to mortal thought, the development of embryonic mortal mind commences in the lower, basal portion of the brain, and goes on in an ascending scale by evolution, keeping always in the direct line of matter, for matter is the subjective condition of mortal mind.

Human re-
production

NOTE

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

Chapter VII, page 189, lines 25-32.

From mortal mind comes the reproduction of the species, - first the belief of inanimate, and then of animate matter. According to mortal thought, the development of embryonic mortal mind commences in the lower, basal portion of the brain, and goes on in an ascending scale by evolution, keeping always in the direct line of matter, for matter is the subjective condition of mortal mind.

Human re-production.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter VII, page 189, lines 23-30.

From human belief comes the reproduction of the species, - first inanimate, and then animate mind. According to mortal thought, the development of embryotic mind commences in the lower, Human re-
production. basal thought of mortals, and goes on in an ascending scale by evolution, keeping always in the direct line of matter.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter II, page 83, lines 14-20 (unnumbered).

In the lower, basal thought of mortals begin the formations of embryotic mind.

From belief comes the reproduction of the species - first inanimate, and then animate mind.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter V, page 192, lines 9-10, and lines 11-13 (unnumbered).

36th ed., chapter I, page 37, lines 9-10, and lines 11-13 (unnumbered).

From the lower mental strata and
unconscious mortal mind start the formation of brains,
and from be-
liefs the reproduction of the species of inanimate and
animate 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 147, lines 6-7, and lines 8-10
(unnumbered).

Doc-

tors examine the body to ascertain the exact power that matter is bringing to bear on man to kill him, and render judgment accordingly. Giving all precedence to discord, and none to the law of Life and harmony, they poison the minds of their patients with the belief that they have no defence mentally against their bodies, when the fact remains that mind produces all the action, whether it be sickness or health.

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 23-31 (unnumbered).

ALSO NOTE

This paragraph was completely redone or dropped and replaced by the 3rd edition in 1881.

Doctors examine the body to ascertain the exact power matter is bringing to bear on man to kill him, and render judgment accordingly. Giving all precedence to discord, they poison the minds of patients with the belief they have no defense, mentally, over their bodies, when the fact is, mind produces all action, whether it be sickness or health.

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 19-26 (unnumbered).

Next we have the formation of so-called embryonic mortal mind, afterwards mortal men or mortals, - all this while matter is a belief, ignorant of itself, ignorant of what it is supposed to produce. The mortal says that an inanimate unconscious seedling is producing mortals, both body and mind; and yet neither a mortal mind nor the immortal Mind is found in brain or elsewhere in matter or in mortals.

NOTE

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

Chapter VII, page 190, lines 1-7.

Next we have the formation of so-called embryonic mortal mind, afterwards mortal man or mortals. All this while matter is a belief, ignorant of itself, ignorant of what it is supposed to produce. The mortal saith, an inanimate unconscious seedling is producing mortals, i.e. both body and mind; and yet neither a mortal mind nor the immortal Mind is found in brain or elsewhere in matter.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter VII, page 189, lines 31-32, and page 190, lines 1-6.

Next we have the formation of embryotic belief, afterwards so-called mortal man. All this while matter is ignorant of itself, ignorant of what it is supposed to produce. The belief saith, an inanimate unconscious seedling is producing both body and mind; and yet mind is not found in brain or elsewhere in matter.

NOTE

This version first appeared in the 158th edition in 1898 and it remained unchanged until the 226th edition in 1902. Chapter II, page 83, lines 21-26 (unnumbered).

Next we have the formation of embryotic belief, afterwards so-called mortal man. All this while matter is ignorant of thought, ignorant of what belief is producing. The inanimate, unconscious seedling is supposed to produce both body and mind; and yet mind is not found in brain or elsewhere in the body.

NOTE

This version first appeared in the 62nd edition in 1891 and it remained unchanged until the 158th edition in 1898. Chapter II, page 83, lines 21-26 (unnumbered).

Next we have the formation of embryotic belief. All this while brain is ignorant of thought, ignorant of what it produces upon the body. The inanimate, unconscious seedling is supposed to produce both body and mind; and yet mind is not found in brain or elsewhere in the body.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 62nd edition in 1891. Chapter II, page 83, lines 21-26 (unnumbered).

The inanimate, unconscious substratum of the human mind, that we call the body, is the seedling that starts thought, and sends it to the brain for consciousness.

Next we have brains, matter, the formation of beliefs.

But brain is ignorant of thought, ignorant of what it produces in its circle upon the body.

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 29-32, and page 192, lines 10-11 and lines 14-16 (unnumbered). 36th ed., chapter I, page 36, lines 29-32, and page 37, lines 10-11, and lines 14-16 (unnumbered).

The inanimate and unconscious substratum of
mortal mind forms all mortal things;

and from brains the formation of beliefs,

Brains are ignorant of mortal
thought, and those thoughts are ignorant of what they
produce in their circle back again upon 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 147, lines 1-2, line 8, and lines
10-12 (unnumbered).

Brains are totally ignorant of thoughts; matter has no consciousness of its own. That all mechanism is mind, and is controlled by mind, we learn of metaphysics.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter II, page 107, lines 25-28 (unnumbered).

Brains are totally
ignorant of thoughts; matter has no consciousness of
its own, and its propelling power is mind; all mechanism is controlled by 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 346, lines 9-12 (unnumbered).

This embryonic and materialistic human belief called
Human mortal man in turn fills itself with thoughts
stature of pain and pleasure, of life and death, and
arranges itself into five so-called senses, which presently
measure mind by the size of a brain and the bulk of a
body, called man.

NOTE

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

Chapter VII, page 190, lines 8-13.

This embryonic and materialistic human belief in turn
fills itself with thoughts of pain and pleasure,
Human stature. of life and death, and arranges itself into five
senses, which presently measure mind by the size of a
brain, and the bulk of a body, called matter.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter VII, page 190, lines 7-11

This embryotic and materialistic belief in turn fills
itself with thoughts of pain and pleasure, of
life and death, and arranges itself into five Human
stature.
senses, which presently measure belief by the size of a
brain, called mind, and the bulk of a body, called matter.

NOTE

This version first appeared in the 62nd edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter II, page 83, lines 27-31 (unnumbered).

Then mortal and materialistic belief fills the man
with thoughts of pain or pleasure, of life and
death, and arranges matter into five senses, Human
stature.
which presently measure a man by the size of his brain
and the bulk of matter gathered about him.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 62nd edition in 1891.
Chapter II, page 83, lines 27-31 (unnumbered).

Thought fills the man with beliefs of pain or pleasure,
of life and death, arranging matter into five so-called
senses, that presently judge a man by the size of his
brain and the bulk of matter gathered about him.

NOTE

This version first appeared in the ~~36~~¹⁶th edition in 188~~6~~⁶
and it remained unchanged until the 50th edition in 1891.
~~36~~¹⁶th ed., chapter V, page 192, lines 16-19 (unnumbered).
36th ed., chapter I, page 37, lines 16-19 (unnumbered).

filling

it with their beliefs of pain or pleasure, life and death,
and changing it to matter, or its five so-called senses.
Mortal mind determines a man by the size of his brain
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 147, lines 12-16 (unnumbered).

Personal sense is but a belief that matter is conscious;

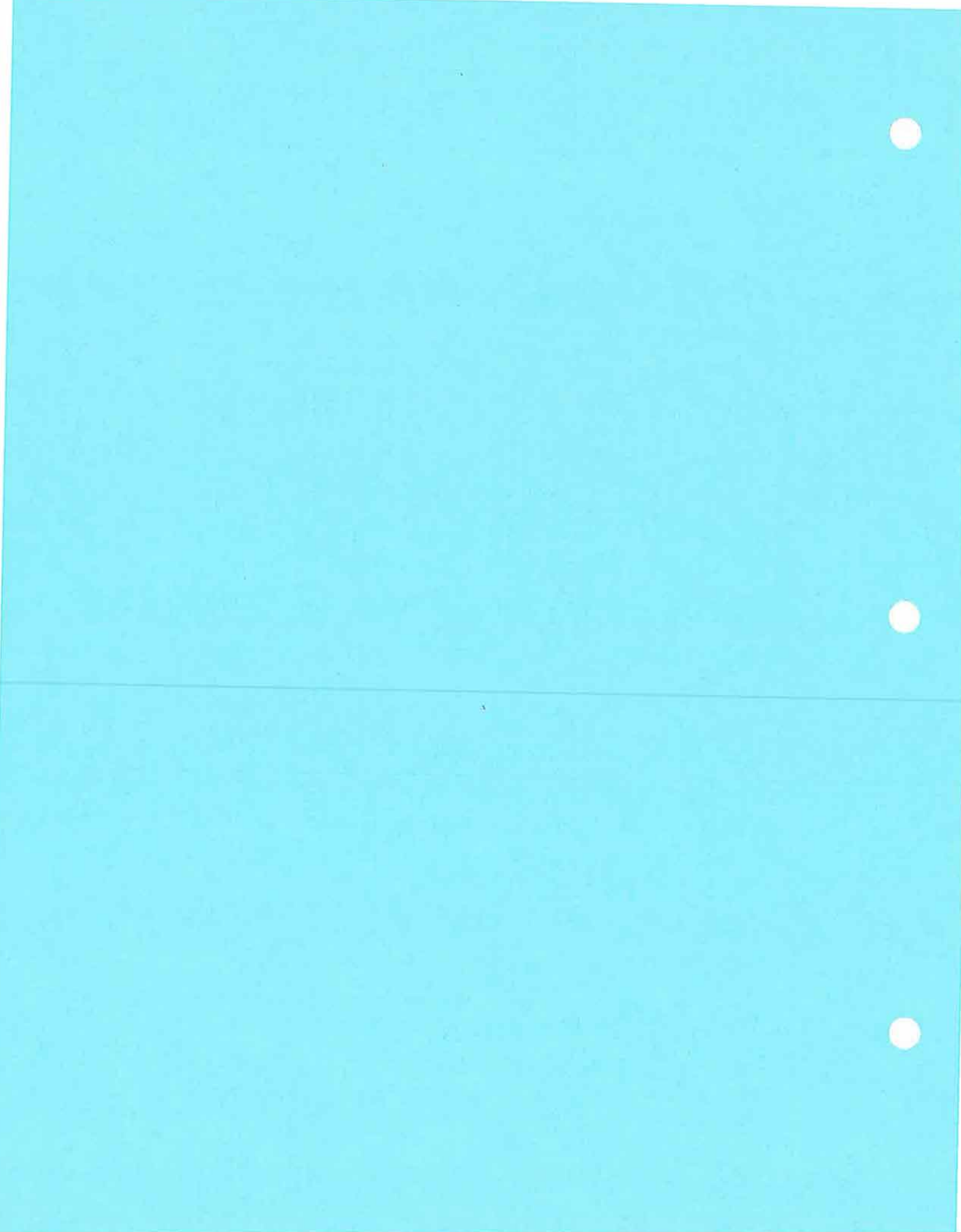
NOTE

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 29-30 (unnumbered).

Personal sense is a supposition that matter is conscious,

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, line 13 (unnumbered).



Human birth, growth, maturity, and decay are as the
grass springing from the soil with beautiful green blades,
afterwards to wither and return to its native
Human frailty nothingness. This mortal seeming is temporal;
it never merges into immortal being, but finally disappears,
and immortal man, spiritual and eternal, is found
to be the real man.

NOTE

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

Chapter VII, page 190, lines 14-20.

Human birth, growth, maturity, and decay are as the
grass springing from the soil, with beautiful green
Human blades, - afterwards to wither and return to
frailty. its native nothingness. This mortal seeming
is temporal, and never merges into immortal being, but
finally disappears, and immortal man, spiritual and eter-
nal, is found to be the real man.

NOTE

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

Chapter VII, page 190, lines 12-18.

Human birth, growth, maturity, and decay are as the
grass springing from the soil, with beautiful green
blades, - afterwards to wither and return to
Human frailty. its native nothingness. This mortal seeming
is temporal, and never merges into immortal being.

NOTE

This version first appeared in the 62nd edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter II, page 83, line 32, and page 84, lines 1-4
(unnumbered).

Human birth, growth, maturity, and decay are, to
mortal sense, as the grass springing from the soil,
with beautiful green blades, - afterwards to
Human frailty. wither and return to its native darkness and
nothingness.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 62nd edition in 1891.
Chapter II, page 83, line 32, and page 84, lines 1-4
(unnumbered).

The birth, growth, maturity, and decay of mortals are as the grasses that spring from the dark and dirty soil, to become beautiful green blades, - then to wither and return to their native nothingness.

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 192, lines 20-23 (unnumbered).
36th ed., chapter I, page 37, lines 20-23 (unnumbered).

The birth, growth, maturity, and decay of mortals are as the grass that starts from the soil dark and dirty to become a beautiful green blade, then to wither and return to its native nothingness.

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 147, lines 16-19 (unnumbered).

Ask the patient what he thinks of his ailment, and what he admits on the subject, you deny, and thus neutralize his belief and relieve the obedient body; thus you should begin at the fountain-head to heal the sick. "But what a task," say you, "to teach the present age metaphysics as applied to the treatment of disease, or the control that mind has over 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 125, lines 5-11 (unnumbered).

ALSO NOTE

This paragraph was obviously completely dropped and replaced by the 3rd edition in 1881.

Ask the patient what he thinks
of the ailment; and what his mind admits on the
subject is what you must destroy in order to relieve
the obedient body of discord. Go to the fountain head
to heal your patient. But what a task! say you, to
teach the present age mind's control over 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 362, lines 31-32, and page 363, lines
1-4 (unnumbered).

The Hebrew bard, swayed by mortal thoughts, thus
swept his lyre with saddening strains on human existence:

As for man, his days are as grass:

As a flower of the field, so he flourisheth.

For the wind passeth over it, and it is gone;

And the place thereof shall know it no more.

When hope rose higher in the human heart, he sang:

As for me, I will behold Thy face in righteousness:

I shall be satisfied, when I awake, with Thy likeness.

.

For with Thee is the fountain of life;

In Thy light shall we see light.

NOTE

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

Chapter VII, page 190, lines 21-31.

The Hebrew bard, when swayed by mortal thoughts,
thus swept his lyre with saddening strains about human
existence:

As for man, his days are as grass:
As a flower of the field, so he flourisheth.
For the wind passeth over it, and it is gone;
And the place thereof shall know it no more.

But when hope rose higher in the human heart, he
grasped the realities of man's real being, and wrote:

As for me, I will behold Thy face in righteousness:
I shall be satisfied, when I awake, with Thy likeness.

* * * * *

For with Thee is the fountain of life;
In Thy light shall we see light.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter VII, page 190, lines 19-31.

The Hebrew bard, when swayed by mortal thoughts,
thus swept his lyre with saddening strains about human
existence:

As for man, his days are as grass;
As a flower of the field, so he flourisheth;
For the wind passeth over, and it is gone,
And the place thereof shall know it no more.

But when hope rose higher in his heart, and he grasped
the realities of divine Being, the Psalmist wrote:

As for me, I will behold Thy face in righteousness;
I shall be satisfied when I awake with Thy likeness.

* * * * *

For with Thee is the fountain of Life;
In Thy light shall we see light.

NOTE

This version first appeared in the 62nd edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter II, page 84, lines 5-17 (unnumbered).

The Hebrew bard, when swayed by such mortal
thoughts, swept his lyre with saddening strains about
mortal existence:

As for man, his days are as grass;
As a flower of the field, so he flourisheth;
For the wind passeth over it, and it is gone,
And the place thereof shall know it no more.

But when hope rose higher in his heart, and he grasped
the realities of divine Being, the Psalmist wrote:

As for me, I will behold Thy face in righteousness;
I shall be satisfied when I awake with Thy likeness.

* * * * *

For with Thee is the fountain of Life;
In Thy light shall we see light.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 62nd edition in 1891.
Chapter II, page 84, lines 5-17 (unnumbered).

The Hebrew bard swept his lyre with saddening strains
about mortal existence: -

As for man, his days are as grass.
As a flower of the field, so he flourisheth;
For the wind passeth over it, and it is gone,
And the place thereof shall know it no more.

When hope rose higher in his heart, and he grasped
the realities of Divine Being, the Psalmist wrote: -

As for me, I will behold Thy face in righteousness;
I shall be satisfied when I awake with Thy likeness.

* * * * *

For with Thee is the fountain of Life;
In Thy light shall we see light.

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 192, lines 24-31, and page 193,
lines 1-4 (unnumbered).
36th ed., chapter I, page 37, lines 24-31, and page 38,
lines 1-4 (unnumbered).

The He-

brew bard swept the strains of mortal existence with
startling tones from his mournful lyre. "As for man, his
days is as grass, as a flower of the field so he flourisheth.
For the wind passeth over it and it is gone, and the place
thereof shall know it no more." But when hope rose
higher, and grasped the realities of being, he wrote:
"Then shall I be satisfied when I awake in Thy likeness.
For with Thee is the fountain of Life. I will not fear
what flesh can do unto me."

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 147, lines 18-28 (unnumbered).

ALSO NOTE

The quotation containing the words, "his days is as grass",
is as it was presented in this version from the 3rd thru the
15th edition inclusive. Though this is grammatically incor-
rect, no changes were made in this chapter whatsoever from
the 3rd until the 16th edition when the chapter was totally
redone. Also there was no errata page beginning with the 3rd ed.

Admitting

our metaphysical method does change the stand-point of old theories, turning them upside down, and that even the sick may not understand you, still the treatment will produce an effect on their minds, and this will affect their bodies. This is the science of being, that Truth, brought to bear on the mind, will help the body. Truth will destroy error, despite the odds against it, and inaugurate a perception of harmony that will be for "the healing of the nation."

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 125, lines 11-20 (unnumbered).

ALSO NOTE

This paragraph was obviously dropped and completely replaced by the 3rd edition in 1881.

Admitting it changes the stand-point of old theories,
turning them upside down, and the sick may not understand your sayings at first, still they will produce an effect on their minds, and this will affect their bodies. This is the science of being, that Truth, brought to bear on error, begins to destroy it. You will heal the sick with Truth despite the odds against you, and inaugurate a perception of science that will be for "the healing of the nation."

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter VII, page 363, lines 5-13 (unnumbered).

The brain can give no idea of God's man. It can take no cognizance of Mind. Matter is not the organ of infinite Mind.

NOTE

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

Chapter VII, page 191, lines 1-3.

The brain can give no idea of God's man. It can take no cognizance of Mind. It is not the organ of the infinite Mind.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter II, page 18-20 (unnumbered).

Brains can give no idea of God's man. They can take no cognizance of Mind. They are not the organ of the Infinite.

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 193, lines 5-7 (unnumbered).
36th ed., chapter I, page 38, lines 5-7 (unnumbered).

Brains give us no idea of God's man; they reveal
not Mind; they are not the organ of the Infinite.

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 147, lines 29-30 (unnumbered).

that brains are competent to say how much mind a man
has;

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 346, lines 14-15 (unnumbered).

2nd ed., Vol. 2, chapter II, page 107, lines 30-31 (unnumbered).

As mortals give up the delusion that there is more than one Mind, more than one God, man in God's likeness will appear, and this eternal man will include in that likeness no material element.

NOTE

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

Chapter VII, page 191, lines 4-7.

As mortals give up the delusion that there is more than one Mind, more than one God, man in His likeness will appear, and the eternal man will include in that likeness no other element.

NOTE

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

Chapter VII, page 191, lines 4-7.

As mortals give up the delusion that there is more than one Mind, more than one God, they will gain His likeness, the eternal Good, and include in that likeness no other element.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 83rd edition in 1894. Chapter II, page 84, lines 21-24 (unnumbered).

As mortals give up the delusion that there is more than one Mind, more than one God, His likeness will appear, and the eternal Good will include in that likeness no other element.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter II, page 84, lines 21-24 (unnumbered).

As mortals give up their delusion that there is more than one Mind, they will gain the likeness of God, the eternal good, and include in it no other mental element.

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 193, lines 7-10 (unnumbered).
36th ed., chapter I, page 38, lines 7-10 (unnumbered).

As

we yield our claims to more than one mind we shall
gain our likeness to God as created by Him, the eternal
good, and include no other element of 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 147, lines 30-32, and page 148,
line 1 (unnumbered).

When the scientific relation between Soul and body,
or God and man, is understood, man will be found har-
monious and immortal, and never until then.

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, lines 1-3 (unnumbered).

When the relation between Soul and body, and God and man is understood in science, we shall become harmonious mind and body, and never until then.

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, lines 4-6 (unnumbered).

As a material, theoretical life-basis is found to be a misapprehension of existence, the spiritual and divine Principle of man dawns upon human thought, and leads it to "where the young child was," The immortal birth - even to the birth of a new-old idea, to the spiritual sense of being and of what Life includes. Thus the whole earth will be transformed by Truth on its pinions of light, chasing away the darkness of error.

NOTE

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

Chapter VII, page 191, lines 8-15.

As a theoretical life-basis is found to be a misapprehension of existence, the spiritual and divine Principle of man dawns upon human thought, and leads it to "where the young child was," - The immortal birth. even to the birth of a new-old idea, the spiritual sense of being, and what Life includes. Thus the whole earth will be transformed by Truth on its pinions of light, chasing away the darkness of error.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 1907 edition.
Chapter VII, page 191, lines 8-15.

As a theoretical life-basis is found to be a misapprehension of existence, the spiritual and divine Principle of man dawns upon human thought, and

leads it to "where the young child lies," - The immortal birth.

even to the birth of a new-old idea, the spiritual sense of Life, and what Life includes. Thus the whole earth will be transformed by Truth on its pinions of light, chasing away the darkness of error.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VII, page 191, lines 8-15.

As a theoretical life-basis is found to be a misapprehension of existence, the spiritual and divine Principle of man dawns upon human thought, and leads The manger. it to "where the young child lies," - even to the spiritual idea of Life, and what Life includes.

The whole earth will be transformed by Truth on its pinions of light, chasing away the darkness of error.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter II, page 84, lines 25-31 (unnumbered).

As a material life-basis is found to be a misapprehension of existence, the spiritual and divine Principle of man will dawn upon human thought, and lead to "where the young child lies," even to the spiritual idea of Life and what it includes.

The whole world is made better by Truth on its pinions of light, chasing away the darkness of 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. ~~16~~¹⁶th ed., chapter V, page 193, lines 11-15, and page 197, lines 3-5 (unnumbered).

36th ed., chapter I, page 38, lines 11-15, and page 42, lines 3-5 (unnumbered).

As a material basis of life is seen a misapprehension of existence, the spiritual Principle or Life of man will dawn upon us and lead us to where the young child lies, to the spiritual idea of Life and what it includes.

The world is made better by the aroma of Truth on its pinions of light chasing away the darkness of error.

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 1-5, and page 151, lines 17-19 (unnumbered).

If, as the Swedenborgians are ready to admit, Life is God, can Life be affected in the least by exercise, food, clothing, etc.? If God can be made discordant, all harmony is beclouded, and Life, or God, may at length be put out.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter II, page 122, lines 4-8 (unnumbered).

If Life is affected in the least by exercise, food, clothing, etc., God is discordant, the harmony of Spirit beclouded, and Life at length put out.

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, lines 7-9 (unnumbered).

The human thought must free itself from self-imposed
materiality and bondage. It should no longer
ask of the head, heart, or lungs: What are Spiritual
man's prospects for life? Mind is not helpless. freedom
Intelligence is not mute before non-intelligence.

NOTE

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

Chapter VII, page 191, lines 16-20.

The human thought must free itself from its self-imposed materiality and bondage. It should no longer ask of the head, heart, or lungs: What are man's prospects for life? Mind is not helpless. Intelligence is not mute before non-intelligence. Spiritual freedom.

NOTE

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

Chapter VII, page 191, lines 16-20.

The human mind must free itself from its self-imposed
bondage. It should no longer ask of the
head, heart, or lungs: "What is man's pros-
pect for life?" Mind is not helpless. Intelligence is
not mute before non-intelligence.

Spiritual
freedom.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter II, page 85, lines 1-5 (unnumbered).

First two lines of this paragraph (in the 50th ed. version)
became part of the preceeding paragraph beginning with the
226th edition.

The human mind must escape from its own barriers.
It should no longer ask of the head, heart, or lungs,
What is man's prospect for life? Mind is not helpless.
Intelligence is not mute before non-intelligence.

NOTE

This version first appeared in the ~~36~~¹⁶th edition in 188~~6~~⁶
and it remained unchanged until the 50th edition in 1891.
~~36~~¹⁶th ed., chapter V, page 193, lines 16-19 (unnumbered).
36th ed., chapter I, page 38, lines 16-19 (unnumbered).

Even mortal mind

must improve to escape from its own barriers; it should
no longer ask of the head, heart, or lungs, What is man's
prospect for life? leaving mind helpless, intelligence mute
before non-intelligence.

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 5-9 (unnumbered).

and that heart, lungs, stomach, etc., are capable of determining his harmony and continuance. Soul is not heard from in physiology; the immortality of man is silenced with utterances of mortality; Intelligence is mute before non-Intelligence. This so-called personal sense is the source of sickness, sin, and death; but there is no personal sense; for matter has no Intelligence, and Soul is incapable of error. Soul and Spirit being one and the same, either one signifies God. Life goes on scientifically in Soul, and is undisturbed in its harmony; but personal sense, that has no recognition of Soul or Truth, says, Life is discordant, and ends in death. But God is Life, and Truth; and discord belongs not to God, discord is an error and belief: the Truth of being is harmony and understanding. Destroy the belief that caused it and discord disappears.

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 31-32, and page 108, lines 1-14 (unnumbered).

that heart, lungs, stomach, etc., are capable of determining his harmony and continuance. Soul is not heard in all this; the immortality of man is silenced with utterances of mortality, Intelligence mute before non-Intelligence. This personal sense is the source of sickness, sin and death; but there is no personal sense; matter has no Intelligence, and Soul is incapable of error. Life goes on scientifically in Soul, undisturbed in its harmony, but personal sense has no recognition of Soul or Truth. All discord is error, belief; the Truth of being is harmony and understanding. Destroy the belief or error, and the discord disappears.

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 15-26 (unnumbered).

By its own volition, not a blade of grass springs up, not
a spray buds within the yale, not a leaf unfolds its fair
outlines, not a flower starts from its cloistered cell.

NOTE

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

Chapter VII, page 191, lines 21-23.

By its own volition, not a blade of grass springs up,
not a spray buddeth within the vale, not a leaf unfolds
its fair outlines, not a flower starts from its cloistered cell.

NOTE

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

Chapter II, page 85, lines 6-9 (unnumbered) - 50th ed.

Chapter VII, page 191, lines 21-23 - 226th ed.

Not a blade of grass springs up, not a spray buddeth
within the vale, not a leaf unfolds its fair outlines, not a
flower starts from its cloistered cell, but Mind causes 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 181, lines 21-23 (unnumbered).
35th ed., chapter V, page 182, lines 8-10 (unnumbered).
36th ed., chapter I, page 27, lines 8-10 (unnumbered).

Not a blade of grass springs up, or a spray bud-
deth within the vale, or a leaf unfolds its fair outlines,
or a flower starts from its cloistered cell, only as the
result 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 136, lines 15-18 (unnumbered).

Neither a blade of grass appears, nor a spray buddeth within the vale, nor a leaf unfolds its fair outlines, nor a flower starts from its cloistered cell without the Principle of man hath bidden it. The Supreme Intelligence, that the wind and sea obey, is the only law, because it is the Lawgiver that governs all: there is nought but universal Soul, the divine Intelligence, that numbers the very hairs of our head, that marks the sparrow's fall, and that governs immortal man; and there is no mortal man to govern. Sin, sickness, and death are inharmonies; they are not identity, action, or being, but are beliefs, that appear and disappear, governed alone by what we term mortal mind, which is, in fact, without reality or the support of law or Spirit.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter II, page 99, lines 29-34, and page 100, lines 1-8 (unnumbered).

Neither a blade of grass
appears, nor a spray buddeth within the vale, nor a leaf
unfolds its fair outlines, nor a flower starts from its
cloistered cell, without the Principle of man, even that
Intelligence which the winds and sea obey, hath done
it; naught but universal Soul, that numbers the very
hairs of our head, and marks the sparrow's fall, can
govern man. Sin, sickness, and death are inharmonies;
they are not identity, action, or being, they are matter-
beliefs, that appear and disappear, governed alone by
mind, but without the reality or support of law or
Spirit.

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 6-17 (unnumbered).

The Science of being reveals man and immortality as based on Spirit. Physical sense defines mortal man as based on matter, and from this premise infers the mortality of the body.

NOTE

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

Chapter VII, page 191, lines 24-27.

The Science of being reveals man and immortality as based on Spirit. Physical sense defines mortal man as based on matter, and thence infers the mortality of the body.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 1907 edition.
Chapter VII, page 191, lines 24-27.

The Science of Being reveals man and immortality as based on Spirit. Physical sense defines mortal man as based on matter, and thence infers the mortality of the body.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VII, page 191, lines 24-27.

The science of Being reveals man and immortality as based on Spirit. Physical sense defines mortal man as based on matter, and thence infers the mortality of the body.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter II, page 85, lines 10-12 (unnumbered).

Mortality causes sickness, and then, to cure it, recommends a double dose. It is like a physical irritation, which we falsely attribute to the quantity, rather than the quality, of some drug which has been taken. The Science of Being reveals man and immortality as based on Spirit. Personal sense defines mortal man as based on matter; and thence infers the mortality of the body.

NOTE

This version first appeared in the 36th edition in 1888 and it remained unchanged until the 50th edition in 1891. 36th ed., chapter I, page 38, lines 25-31 (unnumbered).

ALSO NOTE

The first two sentences of this paragraph are not found in any addition of S&H from the 50th edition thru the final in 1910. However, these two sentences are presented here as part of this paragraph since this is where they were located in the early editions before being dropped from the text.

Physiology causes sickness, and then, to cure it, recommends a double dose. It is like a physical irritation, which we falsely attribute to the quantity, rather than the quality, of some drug which has been taken. The Science of Being reveals man and immortality as based on Spirit. Personal sense defines mortal man as based on matter; and thence infers the mortality of the body.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 36th edition in 1888. Chapter V, page 193, lines 25-31 (unnumbered).

Physiology, like drugs that produce irritation because the quantity is insufficient, causes sickness, and to cure it recommends a double dose.

The science of being reveals man and immortality upon the basis of Spirit, and not matter; but what we term personal sense defines mortal man, hence his mortality.

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 14-16 and lines 25-28 (unnumbered).

Physiology causes sickness; and then, to cure it, we double the dose. "Take no thought about the body, what ye shall eat, or what drink, or wherewithal it shall be clothed;" and the body, or matter, will give you no intimation of its own wants, for it has no requirements of its own. Happiness and misery belong to mind, and not body. Sensation is mind, and not matter; and mesmerism proves this, when belief is seen to determine sensation.

The Principle of being, reveals man's immortality on the basis of Spirit, and not matter; but personal sense defines man as matter: hence the mortality of this 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 109, lines 4-12, and lines 21-23 (unnumbered).

Physiology is like
the drugs we say make man suffer because he took too
little of them; it causes sickness, and then to cure it
we double the dose. "Take no thought about the body
what ye shall eat or what drink or wherewithal it shall
be clothed," and the body, or matter, will give you no in-
timation of its own wants, for it has no requirements of
its own. Happiness or misery belongs to mind and not
body; sensation is mind and not matter, and mesmerism
proves this when belief is seen to determine sensation.

The Principle of being
reveals the immortality of man, on the basis of Spirit;
but personal sense defines him as matter, hence the
mortality of this 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 347, lines 10-19, and lines 27-30 (unnumbered).

The illusive senses may fancy affinities with their opposites; but in Christian Science, Truth never mingles with error. Mind has no affinity with matter, and therefore Truth is able to cast out the ills of the flesh. Mind, God, sends forth the aroma of Spirit, the atmosphere of intelligence. The belief that a pulpy substance under the skull is mind is a mockery of intelligence, a mimicry of Mind.

NOTE

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

Chapter VII, page 191, lines 28-32, and page 192, lines 1-3.

The illusive senses may fancy affinities with their opposites; but in Christian Science, Truth never mingles with error. Mind has no affinity with matter, and therefore Truth is able to cast out the
No physical
affinity.

ills of the flesh. Mind, God, sends forth the aroma of Spirit, the atmosphere of intelligence. The belief that a pulpy substance under the skull is Mind, is a mockery of intelligence, the mimicry of Mind.

NOTE

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

Chapter VII, page 191, lines 28-32, and page 192, lines 1-3.

The illusive senses may fancy affinities with their opposites; but in Christian Science, Truth never mingles with error. Mind has no affinity with matter, and therefore Truth is able to cast out the
No physical
affinity.

ills of the flesh. Mind, God, sends forth the aroma of Spirit, the atmosphere of Intelligence. The belief that a pulpy substance under the skull is Mind, is a mockery of Intelligence, the mimicry of Mind.

NOTE

The physical senses may cherish affinities with their opposites; but in Christian Science, Truth never mingles with error. Mind has no affinity with matter, and therefore Truth is able to cast out the
No physical affinity.
ills of the flesh. Mind, God, sends forth the aroma of Spirit, the atmosphere of Intelligence. The belief that a pulpy substance under the skull is Mind, is a mockery of Intelligence, the mimicry of Mind.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter II, page 85, lines 13-20 (unnumbered).

The personal senses may cherish affinities with their opposites. In Christian Science Truth never mingles with error. Mind has no affinity for matter; therefore Truth is able to cast out the ills of the flesh. Mind, God, sends forth the aroma of Spirit, the atmosphere of Intelligence. The belief that a pulpy substance, under the skull, is Mind, is a mockery of Intelligence, the mimicry of Mind.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter V, page 196, lines 19-26 (unnumbered). 36th ed., chapter I, page 41, lines 19-26 (unnumbered).

To the so-called personal senses, opposites affinitize; but not so in metaphysical science, where Truth never mingles with error, or Mind with matter, and therefore Truth is able to cast out the ills of the flesh. Mind, God, sends forth the aroma of Spirit, the atmosphere of intelligence surrounds Soul. The belief that a pulpy substance under the skull is mind, is the mocker of intelligence, a mimic mind and mortal error.

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 1-8 (unnumbered).

To personal sense, opposites affinitize; but not so is it seen in metaphysical science, where Truth never mingles with error, or mind with matter; and therefore Truth is able to cast out error. Spirit is Intelligence; matter is not. There is a mind of Soul, but not of body; of God, but not man; of Principle, but not idea. The mind of Soul is an aroma of being and atmosphere of Intelligence, thrown off by Spirit; but the so-called mind of man, is a belief only. There is but one Mind, and this is God. The belief that a pulpy substance under the skull contains mind, yea, that matter is Intelligent, does not make it so: this belief is false, the mocker of Intelligence, even an error calling itself Truth. The scientific statement of immortal man shows Soul to be the master of sense. And man is immortal; hence, mortal man, governed by personal sense, is not man, but a belief, that, metaphysically dissected, shows this fact.

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 31-32, and page 112, lines 1-16 (unnumbered).

To personal sense opposites affinitize; but not so in science, the mind of Soul, where Truth never mingles with error or the so-called mind of the body, and therefore is able to cast it out. Spirit is Intelligence; matter is not; there is a mind of Soul, but not of body, of God, but not man. The mind of Soul is the aroma of being, the atmosphere of Intelligence thrown off by Spirit; but the so-called mind of man is the belief that a pulpy substance under the skull contains mind, yea, that matter is Intelligent, and this belief is false, the mocker of Intelligence, even error calling itself Truth. This is the scientific statement of mortal man, but man is immortal, therefore this is not man, but a belief anatomized metaphysically.

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 1-14 (unnumbered).

We are Christian Scientists, only as we quit our reliance upon that which is false and grasp the true. We are not Christian Scientists until we leave all for Christ. Human opinions are not spiritual. They come from the hearing of the ear, from corporeality instead of from Principle, and from the mortal instead of from the immortal. Spirit is not separate from God. Spirit is God.

NOTE

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

Chapter VII, page 192, lines 4-10.

We are Christian Scientists, only as we quit our reliance upon that which is false and grasp the true. We are not Christian Scientists until we leave all for Christ. Human opinions are not spiritual. They come from the hearing of the ear, from corporeality instead of from Principle, and from the mortal instead of from the immortal. Spirit cannot believe in God. Spirit is God.

NOTE

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

Chapter VII, page 192, lines 4-10.

We are Christian Scientists, only as we quit our reliance upon material things, and grasp the spiritual. We are not Christian Scientists until we leave all for Christ. Human opinions are not spiritual. They come from the hearing of the ear, from corporeality instead of Principle, and from the mortal instead of the immortal.

Spirit cannot believe in God. Spirit is God.

NOTE

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

Chapter VII, page 192, lines 4-11.

We are Christian Scientists, only as we quit our reliance upon material things, and grasp the spiritual. We are not Christian Scientists until we leave all for Christ. Mortal beliefs are not spiritual. They come from the hearing of the ear, from corporeality instead of Principle, and from the mortal instead of the Immortal.

Spirit cannot believe in God. Spirit is God.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter II, page 85, lines 21-28 (unnumbered).

We are Christian Scientists only as we quit our hold upon material things, and grasp the spiritual, - until we have left all for Christ. Mortal beliefs are not spiritual. They come from the hearing of the ear, from person instead of from Principle, and from the mortal instead of the immortal.

Spirit never believes in God. It is God.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter V, page 195, lines 29-32, and page 196, lines 1-3 (unnumbered).

36th ed., chapter I, page 40, lines 29-32, and page 41, lines 1-3 (unnumbered).

We are scientific only as we let go material things and take strong hold of the spiritual, until we have left all for Christ, Truth. Our beliefs are not spiritual: they come from the hearing of the ear, from a person instead of a Principle, and from the mortal instead of immortal.

Spirit never believes in God: it is God, Life, and 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 12-18 (unnumbered).

We are scientific only as we let go material things for the spiritual, and leave all for Christ. Our beliefs are not spiritual; they come from the hearing of the ear, from personal sight and sense.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1881. Vol. 2, chapter II, page 111, lines 10-14 (unnumbered).

We are
scientific only as we let go material things, drugs,
manipulations, etc., for the spiritual, and leave all for
Christ, trusting only Truth to heal the sick. Our
beliefs are not spiritual, they are from the hearing of
the ear, from personal sight and sense.

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 12-17 (unnumbered).

Erring power is a material belief, a blind miscalled force,
the offspring of will and not of wisdom, of the mortal mind
and not of the immortal. It is the headlong
Human power
a blind force cataract, the devouring flame, the tempest's
breath. It is lightning and hurricane, all that is selfish,
wicked, dishonest, and impure.

NOTE

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

Chapter VII, page 192, lines 11-16.

Erring power is a material belief, a blind force, the off-
spring of will and not of wisdom, of the mortal mind and
not of the immortal. It is the headlong cata-
Human power
a blind force ract, the devouring flame, the tempest's breath.
It is lightning and hurricane, all that is selfish, wicked,
dishonest, and impure.

NOTE

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

Chapter VII, page 192, lines 11-16.

Human power is a material belief, a blind force, the
offspring of will and not of wisdom, of the mortal mind
and not of the immortal. It is the headlong
Human power
a blind force. cataract, the devouring flame, the tempest's
breath. It is lightning and storm, together with all that
is selfish, dishonest, and impure.

NOTE

This version first appeared in the 261st edition in 1903
and it remained unchanged until the 1907 edition.
Chapter VII, pag 192, lines 12-17.

Human power is a material belief, a blind force, the
offspring of will and not of Wisdom, of the mortal mind
and not of the immortal. It is the headlong
Human power
a blind force. cataract, the devouring flame, the tempest's
breath. It is lightning and storm, together with all that
is selfish, dishonest, and impure.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter VII, page 192, lines 12-17.

Human power is a material belief, a blind force, the
offspring of will and not of Wisdom, of the
mortal mind and not of the immortal. It is Human
power.
the headlong cataract, the devouring flame, the tempest's
breath. It is lightning and storm, together with all that
is selfish, dishonest, and impure.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter II, page 85, lines 29-32, and page 86, lines 1-2
(unnumbered).

power is a material belief, a blind force, the offspring of will and not of Wisdom, of the mortal mind and not of the Immortal. It is the headlong cataract, the devouring flame, the tempest's breath. It is lightning and storm, together with all that is selfish, dishonest, and impure.

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 3-8 (unnumbered). 36th ed., chapter I, page 41, lines 3-8 (unnumbered).

Power is a material belief, a blind force, the offspring of will and not Wisdom, of the mortal and not the immortal Mind. The headlong cataract, the devouring flame, the tempest's breath, lightning and storm, together will all that is selfish, dishonest, and impure, represent power.

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 19-23 (unnumbered).

Spirit never believes in God: it is God, for it is Life and Truth. Power is a material belief, a blind force, the offspring of will, and not Wisdom, of the mortal and not the immortal mind; yea, of error, and not Truth. The headlong cataract, the devouring flames, the tempest's breath, the lightning and storm, together with all that is selfish, dishonest, and impure, represent power.

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 15-21 (unnumbered).

Spirit never believes in God because it understands Him. Power is a belief of matter, a blind force, the offspring of will and not Wisdom, of the mortal, and not the immortal mind, - yea, of error, and not Truth. The headlong cataract, the devouring flames, the tempest's breath, the lightning and storm, together with all that is selfish, dishonest, and impure, represent power.

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 18-24 (unnumbered).

The following testimonials are appended, simply to elucidate my topic: -

I was suffering from pulmonary difficulties, pains in the chest, a hard and unremitting cough, hectic fever; and all those fearful symptoms made my case alarming. When I first saw Mrs. Glover (afterwards Mrs. Eddy) I was reduced so as to be unable to walk any distance, and could sit up but a portion of the day. Walking up stairs gave me great suffering in breathing. I had no appetite, and seemed surely going to the grave, the victim of consumption. I had 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 unpleasant effect on me. From my personal experience, I am led to believe that the Science by which she not only heals sickness, but explains the way to keep well, is deserving the earnest attention of the community. Her cures are not the result of medicine, mediumship, or mesmerism, but the application of a Principle that she unders

JAMES

EAST STOUGHTON, MASS.

Miss Ellen C. Pillsbury, of Tilton, N.H., was suffering from what her physicians called enteritis, of the severest form, following typhoid fever. Her case was given up by her regular physician, and she was lying at the point of death, when Mrs. Glover (afterwards Mrs. Eddy) visited her. In a few moments after Mrs. Glover entered the room and stood by the bedside, Miss Pillsbury recognized her aunt, and said, "I am glad to see you, aunty." In about ten minutes more Mrs. Glover told

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her to rise from her bed and walk. Miss Pillsbury rose and walked seven times across her room, then sat down in a chair. For two weeks before this we had not entered her room without feeling obliged to step lightly. Her bowels were so tender that she felt the jar, and it increased her sufferings. She could only be moved on a sheet from bed to bed. When she walked across the room, at Mrs. Glover's bidding, Mrs. Glover told Miss Pillsbury to stamp her foot strongly upon the floor, and she did so without suffering from it. The next day she was dressed, and went down to the table; and on the fourth day made a journey of about a hundred miles in the cars.

MRS. ELIZABETH P. BAKER.

The following is a case of heart-disease, which I cured without having seen the patient: -

Please find inclosed a check for five hundred dollars, in reward for your services, that can never be repaid. The day you recieved my husband's letter I became conscious, for the first time in forty-eight hours. My servant brought my wrapper, and I arose from bed and sat up. The attack of heart-disease lasted two days, and we all think I could not have survived, but for the wonderful help received from you. The enlargement of my left side is all gone, and the doctors pronounce me rid of heart-disease. I had been afflicted with it from infancy. It became organic enlargement of the heart and dropsy of the chest. I was only waiting, and almost longing, to die, but you have healed me. How wonderful to think of it, when you and I have never seen each other. We return to Europe

next week. I feel perfectly well.

LOUISA M. ARMSTRONG.

Mr. R.O. Badgely, of Cincinnati, Ohio, wrote: "My painful and swelled foot was restored at once on your receipt of my letter, and that very day I put on my boot and walked several miles." He had previously written me: "A stick of timber fell from a building on my foot, crushing the bones. Cannot you help me? I am sitting in great pain, with my foot in a bath."

I never believed in taking certificates or presenting testimonials of cures; and usually, when healing, have said to the individual, "Go, tell no man." I have never made a specialty of healing, but labored, in every way that God directed, to introduce metaphysical treatment. I offer a few testimonials, simply to support my statements about Christian Science.

LYNN, June, 1873.

My little son, a year and a half old, had ulcerations of the bowels, and was a great sufferer. He was reduced almost to a skeleton, and growing worse daily. He could take nothing but gruel, or some very simple nourishment. At that time the physicians had given him up, saying they could do no more for him, and he was taking laudanum. Mrs. Eddy came in, took him up from the cradle, held him a few minutes, kissed him, laid him down again, and went out. In less than an hour he was taken up, had his playthings, and was well. All his symptoms changed at once. For months previously blood and

mucous had passed his bowels, but that day the evacuation was natural, and he has not suffered from his complaint since. He is now well and hearty. After she saw him he ate all he wanted. He even ate a quantity of cabbage just before going to bed.

L.C. EDGECOMB.

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 197, lines 24-31, page 198, page 199, and page 200, lines 1-16 (unnumbered). 36th ed., chapter I, page 42, lines 24-31, page 43, page 44, and page 45, lines 1-16 (unnumbered).

Moral and spiritual might are the result of Spirit, which holds the "winds in His fist"; and that which they produce accords with science, and is harmonious.

You have no power opposed to God in science, and the weight of your influence to do good is the balance that you obtain in the right scale when healing. The good you do and the good you possess give you the only power there is in metaphysics. Evil is not a power; it is a mockery of strength that ere long betrays its weakness, and falls, never to rise again.

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 24-26, and page 151, lines 27-32, and page 152, lines 1-2 (unnumbered).

ALSO NOTE

The attached testimonials are placed with this paragraph since they immediately follow it in this edition / version and because Mrs. Eddy specifies that the testimonials are to elucidate the subject just discussed in paragraph 124. These testimonials are not in the 1910 edition and thus cannot be compared to the final edition.

Our own case of recovery from the effects of a fall was more remarkable still. We became insensible after the injury, and were taken to the house of Mr. Smauel Bubier, one of our most respected citizens. The kindness and care of his excellent wife, and the administration of ether, carried us through the first night; we were then removed on a bed to our home; the case was pronounced fatal by our attending physician and surgeon; he said we could not survive over three days. The third day was the Sabbath; our clergyman visited us before services, prayed with us, and said farewell. We asked him to call after meeting. He replied by asking us if we knew the fatal nature of our injury, and that we were sinking, and might not survive through the day. We replied that we knew it all, but had such faith in God we thought He would raise us up. After he left, we requested to be left alone; the room was full of people, but they all passed out. We opened the Bible to the third chapter of Mark, where our Master healed the withered hand on the Sabbath day. As we read the change passed over us; the limbs that were immovable, cold, and without feeling, warmed; the internal agony ceased, our strength came instantaneously, and we rose from our bed and stood upon our feet, well. The clergyman called after services, and we met him at the door, and that day prepared our family supper. There are persons living who can attest to the above facts. We have understood that our attending physician said, about three years ago, in a meeting of a medical society in Boston, that his medicine cured us at

the time of that accident, and we acknowledged it then. He may not have said that; we hope that he did not, for the sake of his own honor and integrity, for we can prove, by our nurse and others, that we refused to take a particle of medicine, or to be etherized, or to have a simple application to the injured parts after we reached our home. The accident occurred in the evening, on our way to a temperance meeting, and we were taken to our home on a bed the next morning, and rose from it on the third day, as afore stated. Our physician was astounded when he called Monday forenoon and found us about the house. We transcribed what he said to our journal, and it was as follows: "What! are you about? Was it those higher attenuations I gave you that have produced such a result?" We replied, "Come here and we will show you," and went to our table by the bedside, opened the drawer, and there he saw every particle of medicine he had left for us. He looked with blank astonishment, and continued: "If you will tell me how you cured yourself I will lay aside drugs and never prescribe another dose of medicine." We replied, "It is impossible for us to do that now, but we hope to explain it at some future period to the world."

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 155, lines 27-32, all of page 156, and page 157, lines 1-14 (unnumbered).

Moral and spiritual might belong to Spirit, who holds the "wind in His fists;" and this teaching accords with Science and harmony. In Science, you can
The one
real power have no power opposed to God, and the physical senses must give up their false testimony. Your influence for good depends upon the weight you throw into the right scale. The good you do and embody gives you the only power obtainable. Evil is not power. It is a mockery of strength, which ere long betrays its weakness and falls, never to rise.

NOTE

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

Chapter VII, page 192, lines 17-26.

Moral and spiritual might belong to Spirit, who holds
the "wind in His fists;" and this teaching accords
with Science and harmony. You can have
The one
real power. no power opposed to God in Science, and the
physical senses must give up their false testimony.
Your influence for good depends upon the weight you
throw into the right scale. The good you do and em-
body gives you the only power obtainable. Evil is not
power. It is a mockery of strength, which ere long
betrays its weakness, and falls, never to rise again.

NOTE

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

Chapter VII, page 192, lines 18-27.

Moral and spiritual might belong to Spirit, who holds
the "wind in His fist;" and this teaching accords

with Science and harmony. You can have
The one
real power. no power opposed to God in Science, and the
physical senses must give up their false testimony.
Your influence for good depends upon the weight you
throw into the right scale. The good you do and em-
body gives you the only power obtainable. Evil is not
power. It is a mockery of strength, which ere long
betrays its weakness, and falls, never to rise again.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 261st edition in 1903.
Chapter VII, page 192, lines 18-27.

Moral and spiritual might belong to Spirit, who holds
the "wind in His fist;" and this teaching accords

with Science and harmony. You can have
The one power. no power opposed to God in Science, and the
physical senses must give up their false testimony.
Your influence for good depends upon the weight you
throw into the right scale. The good you do and em-
body gives you the only power obtainable. Evil is not
power. It is a mockery of strength, which ere long
betrays its weakness, and falls, never to rise again.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter II, page 86, lines 3-12 (unnumbered).

Moral and spiritual might belong to Spirit, who holds the "winds in His fist," in accord with Science and harmony.

You can have no power opposed to God in Science, and the senses must give up their false testimony. Your influence for good is the weight you throw into the right scale. The good you do, and the good you embody, give you the only power obtainable. Evil is not power. It is a mockery of strength, that ere long betrays its weakness, and falls, never to rise again. Bowring's verse expresses my thought on this subject: -

The chain of being is complete in me;
In me is matter's last gradation lost,
And the next step is Spirit - Deity!

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 9-11, and page 197, lines 13-23 (unnumbered). 36th ed., chapter I, page 41, lines 9-11, and page 42, lines 13-23 (unnumbered).

The following testimonial elucidates our subject: -

"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 reduced so 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 the 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."

"Miss Ellen C. Pillsbury, of Sanborton Bridge, now Tilton, N.H., after typhoid fever, was suffering from what her physicians called enteritis of the severest form. Her case was given up by her medical physician, and she was lying at the point of death, when Mrs. Glover (afterwards Mrs. Eddy) visited her. In a few moments after she entered the room and stood by her bedside, she recognized her aunt, and said,

'I am glad to see you, aunty.' In about ten minutes more, Mrs. Glover told her to 'rise from her bed and walk.' She rose and walked seven times across her room, then sat down in a chair. For two weeks before this, we had not entered her room without stepping lightly. Her bowels were so tender, she felt the jar, and it increased her sufferings. She could only be moved on a sheet from bed to bed. When she walked across the room at Mrs. Glover's bidding, she told her to stamp her foot strongly upon the floor, and she did so without suffering from it. The next day she was dressed, and went down to the table; and the fourth day went a journey of about a hundred miles in the cars.

"MRS. ELIZABETH P. BAKER."

The following is a case of heart-disease, cured without having seen the individual: -

"Please find inclosed a check for five hundred dollars, in reward for your services that can never be repaid. The day you received my husband's letter, I became conscious, for the first time in forty-eight hours. My servant brought my wrapper, and I arose from bed and sat up. The attack of the heart lasted two days, and we all think I could not have survived but for the wonderful help I received from you. The enlargement of my left side is all gone, and the M.D.'s pronounce me rid of heart disease. I had been afflicted with it from infancy. It became organic enlargement of the heart and dropsy of the chest. I was only waiting, and almost longing, to die. But you have healed me: and yet how won-

derful to think of it, when we have never seen each other.
We return to Europe next week. I feel perfectly well.

" LOUISA M. ARMSTRONG."

Mr. R.O. Badgely, of Cincinnati, Ohio, wrote: "My painful and swelled foot was restored at once on your receipt of my letter, and that very day I put on my boot and walked several miles." He had previously written us: "A stick of timber fell from a building on the top of my foot, crushing the bones. Cannot you help me? I am sitting in great pain, with my foot in a bath."

We have never believed in taking certificates or presenting testimonials of cures, and usually when healing have said to the individual, "Go, tell no man," having never made a specialty of the practice of healing, but were laboring, as we thought, in every way that God directed, to introduce this great subject of metaphysical healing. We offer these few testimonials simply to support our statements of metaphysical science. The following is from a lady in Lynn: -

"June, 1873.

"My little son, a year and a half old, had ulcerations of the bowels, was a great sufferer, reduced to almost a skeleton, and growing worse daily, could take nothing but gruel or some very simple nourishment. At that time the physicians had given him up, saying they could do no more for him. He was taking laudanum when you came in and took him up from the cradle, in your arms, held him a few minutes, kissed

him, and laid him down again and went out. In less than an hour after that he got up, had his playthings, and was quite well. All his symptoms changed at once. For months previously blood and mucus had passed his bowels, but that day the evacuation was natural, and he has not suffered from his complaint since, but is well and hearty. After you saw him he ate all he wanted. In about three days after you called he ate a quantity of cabbage just before going to bed.

"L.C. EDGECOMB."

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 152, lines 3-33, page 153, and page 154, lines 1-28 (unnumbered).

The moral, and spiritual, are the offspring of Spirit,
which holdeth the "winds in His fists;" that which is
produced by Spirit, and not material belief, is 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 22-24 (unnumbered).

Might belongs to Spirit, the very "winds are in His fists;" and, controlled by Spirit and not matter, they are harmonious.

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 25-27 (unnumbered).

We subjoin a few cases of our cures simply to show, that, metaphysically, the sick can be helped without seeing them. The following is a case of heart-disease described in a letter by a lady at New York: -

Please find enclosed a check for five hundred dollars in reward for your services, that can never be repaid. The day you received my husband's letter I became conscious, for the first time for forty-eight hours: my servant brought my wrapper, and I rose from bed and sat up. The attack of the heart had lasted two days, and no one thinks I could have survived but for the mysterious help I received from you. The enlargement of my left side is all gone, and the M.D.'s pronounce me entirely rid of heart-disease. I have been afflicted with it from infancy, until it became organic enlargement of the heart and dropsy of the chest. I was only waiting, and almost longing, to die; but you have healed me; and yet how wonderful to think of it, when we have never seen each other! We return to Europe next week. I feel perfectly well.

L.M. ARMSTRONG.

Mr. R.O. Badgeley of Cincinnati Ohio wrote, in 1869 "My painful and swelled foot was restored at once on your receipt of my letter, and that very day I put on my boot, and walked several miles." He had previously written me, "A stick of timber has fallen from a building on the top of my foot, crushing the bones somewhat."

A lady at New Orleans La. wrote: -

Your wonderful science is proved to me. I was a helpless

sufferer, confined to my bed six long years, unable to sit up one hour in the twenty-four. All I know of my cure is this: the day you received my letter I felt a change pass over me, I sat up the whole afternoon, went to the table with my family at supper, and have been growing better every day since. I call myself well.

JENNY R. COFFIN.

The following is from a lady in Lynn, written in
1873: -

My little son, one year and a half old, was a great sufferer from disease of the bowels, until he was reduced to almost a skeleton, and growing worse constantly; could take nothing but gruel, or some very simple nutriment. At that time the physicians had given him up, saying they could do no more for him; but you came in one morning, took him up from the cradle in your arms, kissed him, laid him down again, and went out. In less than an hour he called for his playthings, got up, and appeared quite well. All his symptoms changed at once. For months previously, nothing but blood and mucus had passed his bowels; but that very day the evacuation was natural, and he has not suffered since from his complaint, and it is more than two years since he was cured. Immediately after you saw him, he ate all he wanted, and one thing was a quantity of cabbage just before going to bed, from which he never suffered in the least.

L.C. EDGECOMB, Lynn, 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 113, lines 12-32, and page 114, lines 1-30.

Cases of healing the sick without seeing them, we record as proof of our statement. Mrs. Sarah Crosby, of Albion, Maine, sent for our aid, in case of an injury to her eye. At the time of writing she was hundreds of miles away, but after receiving her first letter, as soon as the mail could bring it, we received another from her, of which the following is an extract: -

"Since the accident to my eye, it has been so exceedingly sensitive to the light, I have shaded it, unable to do any writing or sewing of any note. The Sunday I mailed you a letter I suffered a great deal with it; Monday it was painful until towards night, when it felt better; Tuesday it was well, and I have not worn my shade over it since a week ago Monday, and I have read, sewed, and written, and still all is well. Now you may form your own conclusions. I told a friend the other day you had cured my eye, or perhaps my fear of my eye, and it is so; though I am sure, for the life of me, I cannot understand a word of what you tell me about the possibility of a spirit like mine having power over a hundred and seventy pounds of live flesh and blood to keep it in perfect trim."

The following is a case of heart disease described in a letter from a lady at New York.

"Please find inclosed a check for five hundred dollars in reward for your services, that can never be repaid. The day you received my husband's letter I became conscious, for the first time for forty-eight hours; my servant brought my wrapper and I rose from

bed and sat up. The attack of the heart had lasted two days, and no one thinks I could have survived but for the mysterious help I received from you. The enlargement of my left side is all gone, and the M.D.'s pronounce me entirely rid of heart disease. I have been afflicted with it from infancy, until it became organic enlargement of the heart and dropsy of the chest. I was only waiting, and almost longing, to die; but you have healed me; and yet how wonderful to think of it, when we have never seen each other! We return to Europe next week. I feel perfectly well. L.M. ARMSTRONG."

Mr. R.O. Badgeley, of Ohio, wrote: - "My painful and swelled foot was restored at once on your receipt of my letter, and that very day, I put on my boot and walked several miles." He had previously written me, "A stick of timber has fallen from a building on the top of my foot, crushing the bones somewhat."

A lady at Louisiana wrote: - "Your wonderful science is proved to me. I was a helpless sufferer six long years, confined to my bed, unable to sit up one hour in the long, long twenty-four. All I know of my cure is this; the day you received my letter I felt a change pass over me, I sat up the whole afternoon, went to the table with my family at supper, and have been growing better every day since; I call myself well. JENNY R. COFFIN."

The following is from a lady in Lynn: "My little son, one year and a half old, was a great sufferer from disease of the bowels, until he was reduced to almost a skeleton, and growing worse constantly; could take

nothing but gruel, or some very simple nutriment. At that time the physicians had given him up, saying they could do no more for him, but you came in one morning, took him up from the cradle in your arms, kissed him, laid him down again and went out. In less than an hour he called for his playthings, got up and appeared quite well. All his symptoms changed at once. For months previously nothing but blood and mucous had passed his bowels, but that very day the evacuation was natural, and he has not suffered since from his complaint, and it is more than two years since he was cured. Immediately after you saw him, he ate all he wanted, and one thing was a quantity of cabbage just before going to bed, from which he never suffered in the least. L.C. EDGECOMB, Lynn, 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 351, lines 7-32, all of page 352, and page 353, lines 1-19 (unnumbered).

We walk in the footsteps of Truth and Love by following the example of our Master in the understanding of divine metaphysics. Christianity is the basis of true healing. Whatever holds human thought in line with unselfed love, receives directly the divine power.

NOTE

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

Chapter VII, page 192, lines 27-31.

We walk in the footsteps of Truth and Love, by following the example of our Master in the understanding of Metaphysics. Christianity is the basis of true healing. Whatever pins our trust to matter instead of God, is directly opposed to divine power.

NOTE

This version first appeared in the 261st edition in 1903 and it remained unchanged until the 1907 edition.
Chapter VII, page 192, lines 28-32.

We walk in the footsteps of Truth and Love, by following the example of our Master in the understanding of metaphysics. Christianity is the basis of true healing. Whatever pins our trust to matter instead of God, is directly opposed to Divine power.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 261st edition in 1903. Chapter VII, page 192, lines 28-32.

We walk in the footsteps of Truth and Love, by following the example of our Master in the understanding of metaphysics. Christianity is the basis of true healing. Whatever pins our trust to matter, instead of God, is directly opposed to divine power.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter II, page 86, lines 13-17 (unnumbered).

ALSO NOTE

Lines 18-32 on page 86, all of page 87, and lines 1-26 on page 88 appeared immediately following the above paragraph. These lines and pages were found in the 50th - 225th editions inclusive, but were dropped entirely with the 226th edition in 1902 (the first of the editions to offer the chapter FRUITAGE). Therefore there is nothing to compare these lines and pages with in the final 1910 edition, except the chapter FRUITAGE. These lines and pages from the 50-225th editions, pages 86, line 18, thru page 88, line 26, are presented here.

I never believed in receiving certificates or presenting testimonials of cures; and usually, when healing, have said to the individual, "Go, and tell no man." I have never made a specialty of treating disease; but healing has accompanied all my efforts to introduce Christian Science.

The following testimonials are appended, to elucidate my topic:

I was suffering from pulmonary difficulties, pains in the chest, a hard and unremitting, cough, hectic fever; and all those fearful symptoms made my case alarming. Pulmonary disease. When I first saw Mrs. Glover (afterwards Mrs. Eddy) I was so reduced as to be unable to walk any distance, and could sit up only a portion of the day. Walking up stairs gave me great suffering in breathing. I had no appetite, and seemed surely going to the grave, the victim of consumption. I had 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 unpleasant effect on me. From my personal experience I am led to believe that the Science by which she not only heals sickness, but explains the way to keep well, is deserving the earnest attention of the community. Her cures are not the result of medicine, spiritualism, or mesmerism, but the application of a Principle that she understands.

JAMES INGHAM.

EAST STOUGHTON, MASS.

Miss Ellen C. Pillsbury, of Tilton, N.H., was suffering from what her physicians called enteritis, in the severest form, following typhoid fever. Her case was given up by her regular physician, and she was lying at the point of death, when Mrs. Glover (afterwards Mrs. Eddy) visited her. In a few moments after Mrs. Glover entered the room and stood by the bedside, Miss Pillsbury recognized her aunt, and said, "I am glad to see you, aunty." In about ten minutes more Mrs. Glover told her to rise from her bed and walk. Miss Pillsbury rose, walked seven times across her room, and then sat down in a chair. For two weeks before this we had not entered her room without feeling obliged to step lightly. Her bowels were so tender that she felt the jar, and it increased her sufferings. She could only be moved on a sheet from bed to bed. When she walked across the room, at Mrs. Glover's bidding, Mrs. Glover told Miss Pillsbury to stamp her foot strongly upon the floor, and she did so without suffering from it. The next day she was dressed, and went down to the table; and on the fourth day she made a journey of about a hundred miles in the cars.

Enteritis.

MRS. ELIZABETH P. BAKER

Mr. R.O. Badgely, of Cincinnati, Ohio, wrote: "My painful and swollen foot was restored at once on your receipt of my letter, and that very day I put A foot injured. on my boot and walked several miles." He had previously written me: "A stick of timber fell on my foot, from a building, crushing the bones. Cannot you help me? I am sitting in great pain, with my foot in a bath."

LYNN, June, 1873

My little son, a year and a half old, had ulcerations of the bowels, and was a great sufferer. He was reduced almost to a skeleton, and growing worse daily. He could Sick child. take nothing but gruel, or some very simple nourishment. At that time the physicians had given him up, saying they could do no more for him, and he was taking laudanum. Mrs. Eddy came in, took him up from the cradle, held him a few minutes, kissed him, laid him down again, and went out. In less than an hour he was taken up, had his playthings, and was well. All his symptoms changed at once. For months previously blood and mucus had passed his bowels, but that day the evacuation was natural, and he has not suffered from his complaint since. He is now well and hearty. The next day after she saw him he ate all he wanted. He even ate a quantity of cabbage just before going to bed.

L.C. EDGECOMB.

NOTE

This is the end of the testimonials from the 50-225th editions.

We walk in the footsteps of Truth and Love by following the example of our Master, and having the understanding of metaphysics. Christianity is its basis; and all error, that pins our trust to matter instead of God, is directly opposed to it.

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 16-20 (unnumbered).

We walk in the footsteps of Truth and Love by following the example of our Master, and having the understanding of metaphysics. Christianity is its basis; and physiology, that pins our trust to matter instead of God, is directly opposed to it.

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 16-20 (unnumbered).

are the footsteps of Truth and Love, the example of our Master, and the understanding of metaphysics. Christianity is its basis; and physiology, that pins our trust to matter instead of God, is directly opposed to 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 149, line 32, and page 150, lines 1-4 (unnumbered).

are made
through the footsteps of science, and by following the
example of our Master. Christianity alone is its basis;
and physiology, that pins our trust to matter instead of
God, its direct opposite.

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 29-32, and page 111,
line 1 (unnumbered).

are made through the footsteps of our Master. Christianity alone is its basis, and physiology, that pins our trust to matter instead of God, its very opposite.

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 4-7 (unnumbered).

I was called to visit Mr. Clark in Lynn, who had been confined to his bed six months with hip-disease, caused by a fall upon a wooden spike when quite a boy. On entering the house I met his physician, who said that the patient was dying. The physician had just Mind cures
hip-disease probed the ulcer on the hip, and said the bone was carious for several inches. He even showed me the probe, which had on it the evidence of this condition of the bone. The doctor went out. Mr. Clark lay with his eyes fixed and sightless. The dew of death was on his brow. I went to his bedside. In a few moments his face changed; its death-pallor gave place to a natural hue. The eyelids closed gently and the breathing became natural; he was asleep. In about ten minutes he opened his eyes and said: "I feel like a new man. My suffering is all gone." It was between three and four o'clock in the afternoon when this took place.

NOTE

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

Chapter VII, page 192, line 32, and page 193, lines 1-16.

I was called to visit Mr. Clark, in Lynn, confined to his bed six months with hip-disease, caused by a fall upon a wooden spike, when quite a boy. On entering the house I met his physician, who said he was dying. He had just probed the ulcer on the hip, and said the bone was carious for several inches. He even showed me the probe, which had on it the evidence of this condition of the bone. The doctor went out. Mr. Clark lay with his eyes fixed and sightless. The dew of death was on his brow. I went to his bedside. In a few moments his face changed; its death-pallor gave place to a natural hue. The eyelids closed gently and the breathing became natural; he was asleep. In about ten minutes he opened his eyes and said: "I feel like a new man. My suffering is all gone." It was between three and four o'clock in the afternoon when this took place.

Mind cures
hip-disease.

NOTE

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

Chapter VII, page 193, lines 1-17.

I was called to visit Mr. Clark, in Lynn, confined to his bed six months with hip-disease, caused by a fall upon a wooden spike, when quite a boy. On Hip disease. entering the house I met his physician, who said he was dying. He had just probed the ulcer on the hip, and said the bone was carious for several inches. He even showed me the probe, which had on it the evidence of this condition of the bone. The doctor went out. Mr. Clark lay with his eyes fixed and sightless. The dew of death was upon his brow. I went to his bedside. In a few moments his face changed; its death-pallor gave place to a natural hue. The eyelids closed gently and the breathing became natural; he was asleep. In about ten minutes he opened his eyes and said: "I feel like a new man. My suffering is all gone." It was between three and four o'clock in the afternoon when this took place.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter II, page 88, lines 27-31, and page 89, lines 1-12 (unnumbered).

I was called to visit Mr. Clark, in Lynn, confined to his bed six months with hip-disease, caused by a fall upon a wooden spike, when quite a boy. On entering the house I met his physician, who said he was dying. He had just probed the ulcer on the hip, and said the bone was carious for several inches. He even showed me the probe, that had on it the evidence of this condition of the bone. The doctor passed out. Mr. Clark lay with his eyes fixed and sightless; the dew of death was upon his brow. I went to his bedside. In a few moments his face changed; its death-pallor gave place to a natural hue. The eyelids closed gently, the breathing became natural; he was asleep. In about ten minutes he opened his eyes and said, "I feel like a new man; my suffering is all gone." It was between three and four o'clock in the afternoon when this took place.

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 200, lines 17-32 (unnumbered). 36th ed., chapter I, page 45, lines 17-32 (unnumbered).

We were called to visit Mr. Clark, in Lynn, confined to his bed six months with hip disease, caused by a fall, when quite a boy, on a wooden spike. On entering the house, we met his physician, who told us he was dying. He had just probed the ulcer on the hip, and said the bone was carious for several inches, - even showed us the probe that had the evidence of that on it. The doctor passed out. He lay with his eyes fixed and sightless, the dew of death upon his brow. We went to his bedside, and in a few moments his face changed; its death pallor gave place to a natural hue, the eyelids closed gently, the breathing became natural, and he was asleep. In about ten minutes he opened his eyes and said, "I feel like a new man, my suffering is all gone." It was between three and four o'clock, P.M., this took place.

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 154, lines 29-32, and page 155, lines 1-11 (unnumbered).

We were pressed to visit Mr. Clark of Lynn, who had chronic hip-disease. We saw him in the afternoon for the first time; his physicians had probed the ulcer that day, and informed us the bone was carious. The patient had not been turned on his couch, for six months. On entering the house we were told he was dying: his wife stood over him weeping. We stood at his bedside a moment; he sank to sleep; woke presently, saying, "I feel like a new man, my suffering is all gone."

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 114, lines 31-33, and page 115, lines 1-7 (unnumbered).

We were called to Mr. Clark, in Lynn, with hip disease, saw him in the afternoon for the first time; his physicians had probed the ulcer that day, and informed us the bone was carious; the patient had not been up nor turned on his couch for months. On entering the house we were told he was dying; his wife stood over him weeping. We stood at his bedside a moment; he sank to sleep; woke presently, saying, "I feel like a new man, my suffering is all gone."

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter VII, page 353, lines 20-28 (unnumbered).

I told him to rise, dress himself, and take supper with his family. He did so. The next day I saw him in the yard. Since then I have not seen him, but am informed that he went to work in two weeks. The discharge from the sore stopped, and the sore was healed. The diseased condition had continued there since the injury was received in boyhood.

NOTE

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

Chapter VII, page 193, lines 17-23.

I told him to rise, dress himself, and take supper with his family. He did so. The next day I saw him in the yard. Since then I have not seen him, but am informed that he went to work in two weeks. The discharge from the sore stopped and it was healed. The diseased condition had continued there ever since the injury was received in boyhood.

NOTE

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

Chapter VII, page 193, lines 18-24.

I told him to rise, dress himself, and take supper with his family. He did so. The next day I saw him in the yard. Since then I have not seen him, but am informed that he went to work in two weeks. The discharge from the sore stopped and it was healed. The disturbance had remained there ever since the injury received in boyhood.

NOTE

This version first appeared in the 113th edition in 1897 and it remained unchanged until the 226th edition in 1902. Chapter II, page 89, lines 13-19 (unnumbered).

I told him to rise, dress himself, and take supper with his family. He did so. The next day I saw him in the yard. Since then I have not seen him, but am informed that he went to work in two weeks, and that pieces of wood were discharged from the sore as it healed. These pieces had remained there ever since the injury received in boyhood.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 113th edition in 1897. Chapter II, page 89, lines 13-19 (unnumbered).

I told him to rise, dress himself, and take supper with his family. He did so. The next day I saw him in the yard. Since then I have not seen him, but am informed that he went to work in two weeks, and that pieces of wood were discharged from the sore as it healed. These pieces had remained there ever since the injury received in his boyhood.

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 201, lines 1-7 (unnumbered).
36th ed., chapter I, page 46, lines 1-7 (unnumbered).

We told him to rise, dress himself, and take supper with his family. He did that, and the next day we saw him out in his yard. We have not seen him since, but are informed he went to work in two weeks, and that pieces of wood were discharged from the sore as it healed, that had probably remained there ever after the injury in boyhood that was done to the bone, as the surgeons termed 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 155, lines 11-18 (unnumbered).

In a few hours he rose from his bed, dressed himself, and that afternoon took supper with his family. The next day we saw him in the yard, and have not seen him since, but are informed he went to work in two weeks, and is now well.

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 115, lines 7-11 (unnumbered).

In a few hours
he rose from his bed, dressed himself, and that after-
noon took supper with his family. The next day we
saw him in the yard, and have not seen him since, but
are informed he went to work in two weeks, and is now
well.

NOTE

This version first appeared in the 1st edition in 1875
and it remained unchanged until the 2nd edition in 1878.
Chapter VII, page 353, lines 28-32, and page 354, line 1
(unnumbered).

Hundreds of similar cures we have wrought; but the excitement they caused, induced us to suppress the rumors of them; and some have since denied them, although at the time they acknowledged them. Our metaphysical method of cure walks safely over what are termed those laws of nature, supposed to govern disease; and when you learn the Principle of this method, and carry it out in practice, you will prove for yourself that what we have written is true. Experience has taught us, the greater the moral or spiritual distance between us and an individual, the more they have persecuted us; and as with individuals, so, it may have been with the community, where our most remarkable cures have been denied, in many instances, and we persecuted for them; cases of cures, so remote from the comprehension of the age, have afforded the enemies of our system, new opportunities for detraction because they understood them 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 115, lines 11-29 (unnumbered).

Hundreds of similar cures might be named, that we wrought contrary to what are termed laws of nature regulating disease and recovery, but prefer you should learn the Principle of these cures and be able to do your own work. Experience also has taught us the greater the moral or spiritual distance between us and an individual, the more they persecute us; as with individuals so with the general thought, those cures remote from the comprehension of the age, have only afforded our enemies new opportunity for detraction.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter VII, page 354, lines 1-10 (unnumbered).

Since his recovery I have been informed that his physician claims to have cured him, and that his mother has been threatened with incarceration in an insane asylum for saying: "It was none other than God and that woman who healed him." I cannot attest the truth of that report, but what I saw and did for that man, and what his physician said of the case, occurred just as I have narrated.

NOTE

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

Chapter VII, page 193, lines 24-31.

Since his recovery I have been informed that his physician claims to have cured him; and that his mother has been threatened with incarceration in an insane asylum for saying: "It was none other than God and that woman who healed him." I cannot attest the truth of that report, but what I saw and did for that man, and what his physician said of the case, occurred just as I have narrated.

NOTE

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

50th ed., chapter II, page 89, lines 20-27 (unnumbered).

226th ed., chapter VII, page 193, lines 25-32.

Since his recovery I have been informed that his physician claims to have cured him; and that his mother has been threatened with an insane asylum for having said, "It was none other than God and that woman who healed him." I cannot attest to the truth of that report, but what I saw and did for that man, and what his physician said of the case, occurred just as I have narrated.

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 201, lines 8-14 (unnumbered).
36th ed., chapter I, page 46, lines 8-14 (unnumbered).

Since his recovery we have been informed that his attending physician claims to have cured him, and his mother has been threatened with an insane asylum for having said "It was none other than God and that woman that healed him." We cannot attest to the truth of that report, but what we saw and did for that man, and what his physician said to us of the case, we know occurred just as we have related 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 155, lines 19-26 (unnumbered).

ALSO NOTE

The following attached paragraph, numbered 128-A, is not to be found in the textbook beginning with the next revision or the 16th edition in 1886. It is presented here because of its location just following this paragraph in the early editions.

It has been demonstrated to me that Life is God and that the might of omnipotent Spirit shares not its strength with matter or with human will. Reviewing this brief experience, I cannot fail to discern the coincidence of the spiritual idea of man with the divine Mind.

NOTE

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

Chapter VII, page 193, line 32, and page 194, lines 1-5.

It has been demonstrated to me that Life is God,
and that the might of omnipotent Spirit shares not its
strength with matter. Reviewing this brief experience,
I cannot fail to discern the coincidence of the spiritual
idea with the divine Mind.

NOTE

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

83rd ed., chapter II, page 89, lines 28-32 (unnumbered).

226th ed., chapter VII, page 194, lines 1-5.

It has been demonstrated to me that Life is God,
and that the might of omnipotent Spirit shares not its
strength with matter. Reviewing this brief experience,
I cannot fail to discern the coincidence of the spiritual-
ized human thought with the divine.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 83rd edition in 1894.
Chapter II, page 89, lines 28-32 (unnumbered).

That Life is God, that the might of omnipotent Spirit shares not its strength with material drugs, have been demonstrated to me. Reviewing this brief experience, I cannot fail to discern the coincidence of the human with the divine.

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 201, lines 30-32, and page 202, lines 1-2 (unnumbered).

36th ed., chapter I, page 46, lines 30-32, and page 47, lines 1-2 (unnumbered).

That life is God, and the might of Omnipotent Spirit divides not its all-might with drugs or matter, has been demonstrated to us. There were results connected with our recovery at the time we have named that rendered it still more remarkable, which we have not given to the public. Reviewing our brief experience, we cannot fail to discern the coincidence of the human and divine.

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 157, lines 27-32, and page 158, line 1 (unnumbered).

All theories admit that the limbs of the body are matter, but moved by mind; but we can assure you, the material body is a belief, of itself, and what belief says of it appears true of it to belief, the same as in dreams when the body appears to mind as much matter, as in the waking state, or day-dream of substance, Life and Intelligence in matter. You have yet to learn that the mortal body is but a dream, and that mortal mind increases or retards the action of this body and causes all sickness, and that body is effect and not cause. You say man cannot exist with a headless trunk, or consumed lungs; but man was never for a moment despoiled of his fair proportions: the belief that he was, is the dream of Life in matter, that wears these different appearances.

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 115, lines 30-32, and page 116, lines 1-12 (unnumbered).

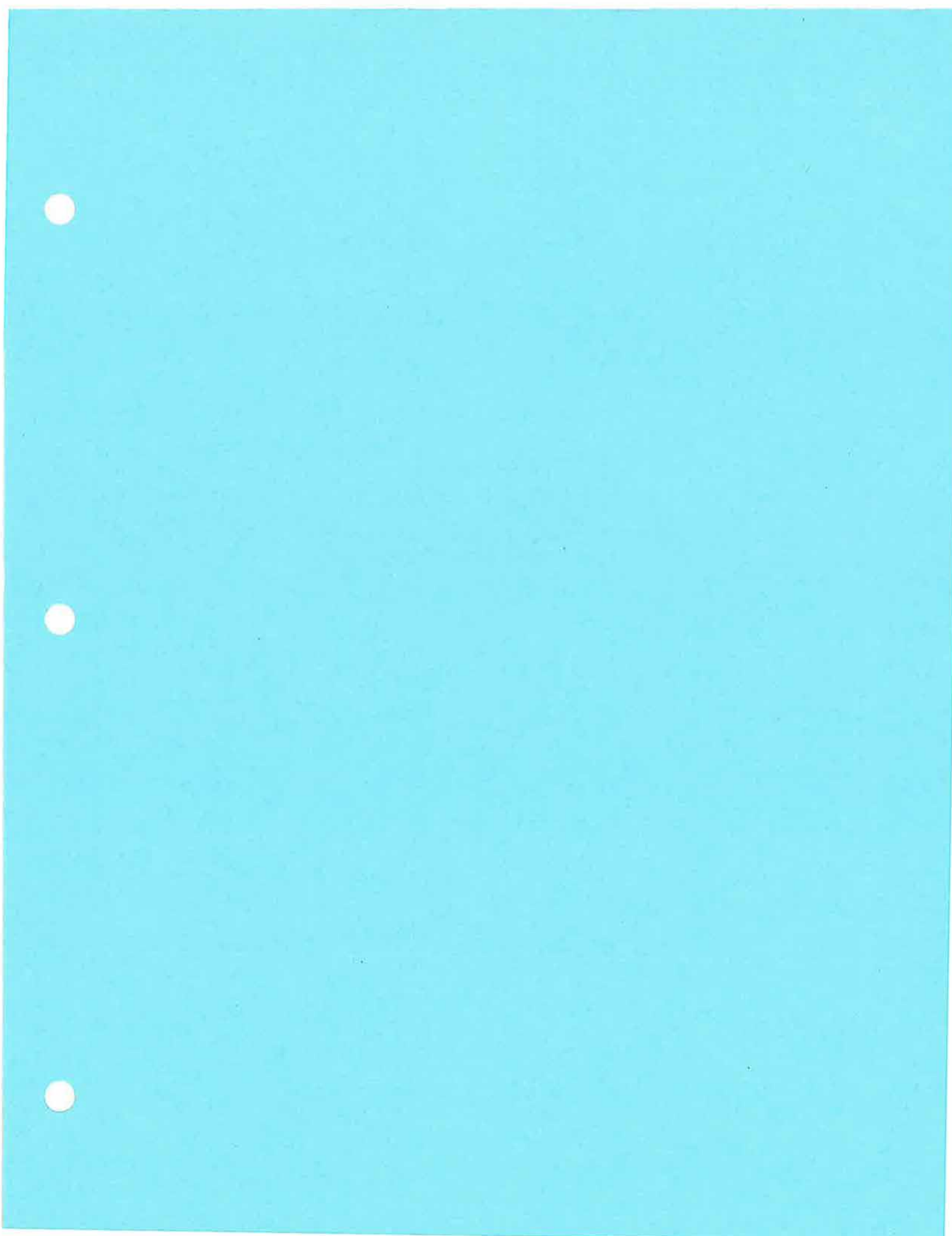
ALSO NOTE

This paragraph was obviously dropped in favor of the 129th paragraph in the 3rd edition which summarizes Mrs. Eddy's own healing experience.

Theories admit the limbs are matter and moved by mind, but the fact is, all is mind of different admissions and constructions. Mind increases or retards action, causing sickness or health; but this is not because of physical action, for it is effect and not cause. You say man cannot exist with a headless trunk, or consumed lungs; but man was never for a moment despoiled of his fair proportions; it is matter you are talking of, and not 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 354, lines 11-19 (unnumbered).



A change of belief changes all the physical symptoms, and determines the case for better or worse. Nerves bear a changed report according to the changes in belief; therefore, personal sense is but a manifest 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 159, lines 20-24 (unnumbered).

A change of belief changes all the reports of personal sense; mesmerism shows, that belief governs mortal man, that he sees, hears, etc., independent of the organs that you say determine the existence of these faculties. If the mortal mind, which you call man, accepts the belief that it sees with closed eyes, or from the top of the head, or hears without sound, such will be the case. To the mesmerized subject, sight is not confined necessarily to organization, and only what the belief says of a thing does that thing appear to be. Change the belief of cold, and heat, of pleasure or pain, and cold is to him heat, and pleasure becomes pain, and vice versa. Here you perceive that nerves bear a changed report, with a change in 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 116, lines 20-32, and page 117, line 1 (unnumbered).

Again, a change of belief changes all the reports of personal sense, and man sees, hears, etc., independent of the organs that you say determine the existence of these faculties. If the mesmerized subject whom you call man, accepts the belief that he sees, with closed eyes, or from the top of his head, or hears without sound, such will be the case. To him sight is not confined necessarily to organization, and is only what his belief says of a thing. Change his belief of cold and heat, pleasure or pain, and cold is to him heat, and pleasure pain, and vice versa. Here you perceive nerves bear a changed report with a change of 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 354, line 32, and page 355, lines 1-11 (unnumbered).

A change in human belief changes all the physical symptoms, and determines a case for better or for worse. When one's false belief is corrected, Truth sends a report of health over the body.

NOTE

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

Chapter VII, page 194, lines 6-9.

A change of belief changes all the physical symptoms,
and determines a case for better or worse.
Change of belief. Nerves carry a changed report over the body,
according to the changed belief.

NOTE

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

Chapter VII, page 194, lines 6-9.

A change of belief changes all the physical symptoms,
and determines a case for better or worse.
Change of
physique. Nerves carry a changed report over the body,
according to the changed belief.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter II, page 90, lines 1-4 (unnumbered).

A change of belief changes all the physical symptoms,
and determines a case for better or worse. Nerves carry
a changed report according to the changed belief.

NOTE

This version first appeared in the 16th edition in 1886
and it remained unchanged until the 50th edition in 1891.
16th ed., chapter V, page 203, lines 23-25 (unnumbered).
36th ed., chapter I, page 48, lines 23-25 (unnumbered).

Destruction of the auditory nerve and paralysis of the optic nerve are not necessary to ensure deafness and blindness; for if mortal mind says, "I am deaf and blind," it will be so without an injured nerve. Every theory opposed to this fact (as I learned in metaphysics) would presuppose man, who is immortal in spiritual understanding, a mortal in material belief.

NOTE

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

Chapter VII, page 194, lines 10-16.

Destruction of the auditory nerve and paralysis of the optic nerve are not necessary to ensure deafness and blindness; for if mortal mind says, "I am deaf and blind," it will be so without an injured nerve. Every theory opposed to this fact (as I learned in metaphysics) would make man, who is immortal in spiritual understanding, a mortal in material belief.

NOTE

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

Chapter VII, page 194, lines 10-16.

Destruction of the auditory nerve and paralysis of the optic nerve are not needed to ensure deafness and blindness; for if mortal mind says, "I am deaf and blind," it will be so without an injured nerve. Every theory opposed to this fact (as I learned in metaphysics) would make man, who is immortal in spiritual understanding, a mortal in material belief.

NOTE

This version first appeared in the 107th edition in 1896 and it remained unchanged until the 1907 edition.

107th ed., chapter II, page 90, lines 5-11 (unnumbered).

226th ed., chapter VII, page 194, lines 10-16.

Destruction of the auditory nerve and paralysis of the optic nerve are not needed to ensure deafness and blindness; for if mortal mind says, "I am deaf and blind," it will be so without an injured nerve. Every theory opposed to this fact (as I learned in metaphysics) would make man, who is immortal in understanding, a mortal in belief.

NOTE

This version first appeared in the 62nd edition in 1891 and it remained unchanged until the 107th edition in 1896. Chapter II, page 90, lines 5-11 (unnumbered).

Destruction of the auditory nerve and paralysis of the optic nerve are not needed to ensure deafness and blindness; for if mortal mind says, "I am deaf and blind," it will be so without an injured nerve. Every theory opposed to this fact (as I learned in metaphysics) makes man, who is immortal in understanding, mortal in belief.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 62nd edition in 1891. Chapter II, page 90, lines 5-11 (unnumbered).

Destruction of the auditory nerve, and paralysis of the optic, are not needed to ensure deafness and blindness; for if mortal mind says, "I am deaf and blind," it will be so without an injured nerve. Every theory opposed to this fact (as I learned in metaphysics) makes man, who is immortal in understanding, mortal in belief.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter V, page 203, lines 29-32, and page 204, lines 1-2 (unnumbered).

36th ed., chapter I, page 48, lines 29-32, and page 49, lines 1-2 (unnumbered).

If the auditory nerve
is destroyed and the optic nerve paralyzed, that need not
occasion deafness and blindness, for mortal mind must
say, I am deaf and blind, and believe it, to make it so.
Every theory opposed to this fact found out in meta-
physics makes man, that is immortal in understanding,
mortal in 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 159, lines 26-32 (unnumbered).

Hearing is not confined to the ear:
if the auditory nerve is destroyed, mind is not deaf.
Intelligence is left, and hears, sees, etc., independent of
matter or organization. Spirit's indestructible faculties
exist without the necessities of matter: otherwise, they
were mortal.

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 116, lines 14-19 (unnumbered).

Hearing is not because of the ear or its mechanism; if the construction of the ear or auditory nerve is destroyed, man is not deaf. Intelligence is left, and hears, sees, etc., independent of matter or organization. The error or belief of Life in matter should give place to this understanding of Spirit's indestructible faculties, that cannot be lost, because they exist without the necessities of matter; otherwise, they were mortal.

NOTE

This version first appeared in the 1st edition in 1875 and it remained unchanged until the 2nd edition in 1878. Chapter VII, page 354, lines 23-31 (unnumbered).

The authentic history of Kaspar Hauser is a useful hint as to the frailty and inadequacy of mortal mind. It

Power of
habit proves beyond a doubt that education consti-
tutes this so-called mind, and that, in turn,
mortal mind manifests itself in the body by the false
sense it imparts. Incarcerated in a dungeon, where
neither sight nor sound could reach him, at the age of
seventeen Kaspar was still a mental infant, crying and
chattering with no more intelligence than a babe, and
realizing Tennyson's description:

An infant crying in the night,
An infant crying for the light,
And with no language but a cry.

NOTE

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

Chapter VII, page 194, lines 17-29.

The authentic history of Kaspar Hauser is a useful hint as to the frailty and inadequacy of mortal mind.

Power of
habit. It proves beyond a doubt that education constitutes this so-called mind; and that, in turn, mortal mind avenges itself on the body by the false sense it imparts. Incarcerated in a dungeon, where neither sight nor sound could reach him, at the age of seventeen Kaspar was still a mental infant, crying and chattering with no more intelligence than a babe, and realizing Tennyson's description:

An infant crying in the night,
An infant crying for the light,
And with no language but a cry.

NOTE

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

Chapter VII, page 194, lines 17-29.

The authentic history of Kaspar Hauser is a useful hint as to the frailty and inadequacy of mortal mind.

Kaspar
Hauser. It proves, beyond a doubt, that education constitutes this so-called mind; and that, in turn, mortal mind avenges itself on the body, by the false sense it imparts. Incarcerated in a dungeon, where neither sight nor sound could reach him, at the age of seventeen Kaspar was still a mental infant, crying and chattering with no more intelligence than a babe, and realizing Tennyson's description:

An infant crying in the night,
An infant crying for the light,
And with no language but a cry.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter II, page 90, lines 12-24 (unnumbered).

The authentic history of Caspar Hauser is a useful hint as to the frailty and inadequacy of mortal mind. It proves, beyond a doubt, that education constitutes this so-called mind; and that, in turn, mortal mind avenges itself on the body, by the false sense it imparts. Incarcerated in a dungeon, where neither sight nor sound could reach him, at the age of seventeen Caspar was still a mental infant, crying and chattering with no more intelligence than a babe, and realizing Tennyson's description: -

An infant crying in the night,
An infant crying for the light,
And with no language but a cry.

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 16-28 (unnumbered). 36th ed., chapter I, page 49, lines 16-28 (unnumbered).

The authenticated history of Caspar Hauser is a useful hint on the frailty and inadequacy of what is termed mortal mind, proving beyond a doubt that education constitutes this so-called mind, and in turn this mind is avenged on the body by the false sense it imparts. That infant, incarcerated in a dungeon where neither sight nor sound could reach him, at the age of seventeen was an infant, still crying and chattering, with no more intelligence than a babe.

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 13-21 (unnumbered).

Kaspar Hauser

was without this education at one time, and manifested less Intelligence than a mouse; was unable to even feed himself. He knew less than the lower species guided by instinct. The infant-boy incarcerated in a dungeon where neither sight nor sound could reach him, at the age of an adult was not a man, - showing that years make not men, - he was an infant still.

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 10-17 (unnumbered).

Casper Hauser, without this education,
manifested less Intelligence than a mouse, was unable
to feed himself, even knew less than the lower species,
guided by instinct. The infant boy, incarcerated in a
dungeon where neither sight nor sound could reach
him, at the age of an adult, was not a man, - showing
years make not men - he was an infant still,

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 17-23 (unnumbered).

His case proves material sense to be but a belief formed by education alone. The light which affords us joy gave him a belief of intense pain. His eyes were inflamed by the light. After the babbling boy had been taught to speak a few words, he asked to be taken back to his dungeon, and said that he should never be happy elsewhere. Outside of dismal darkness and cold silence he found no peace. Every sound convulsed him with anguish. All that he ate, except his black crust, produced violent retchings. All that gives pleasure to our educated senses gave him pain through those very senses, trained in an opposite direction.

NOTE

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

Chapter VII, page 194, lines 30-31, and page 195, lines 1-10.

His case proves material sense to be but a belief formed by education alone. The light which affords us joy gave him a belief of intense pain. His eyes were inflamed by the light. To his belief it gave suffering instead of joy. After the babbling boy was taught to speak a few words, he asked to be taken back to his dungeon, and said that he should never be happy anywhere else. Outside of dismal darkness and cold silence he found no peace. Every sound convulsed him with anguish. All that he ate, except his black crust, produced violent retchings. All that gives pleasure to our educated senses gave him pain through those very senses, trained in an opposite direction.

NOTE

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

50th ed., chapter II, page 90, lines 25-32, and page 91, lines 1-5 (unnumbered).

226th ed., chapter VII, page 194, lines 30-31, and page 195, lines 1-11.

His case proves material sense to be but a belief, formed by education alone. The light that affords us joy gave him a belief of intense pain. Fear suffused his eyes. They were inflamed by the light, since, to his belief, it gave suffering instead of joy. After the babbling boy was taught to speak a few words, he asked to be taken back to his dungeon, and said that he should never be happy anywhere else. Outside of dismal darkness and cold silence he found no peace. Every sound convulsed him with anguish. All that he ate, except his black crust, produced violent retchings. All that gives pleasure to our educated senses gave him pain in those very senses, trained in an opposite direction.

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 29-31, and page 205, lines 1-10 (unnumbered).

36th ed., chapter I, page 49, lines 29-31, and page 50, lines 1-10 (unnumbered).

All this is evidence of the correctness of Christian Science. Alexander Pope was right in his account of Man: -

Placed on this isthmus of a middle state, -
A being darkly wise and rudely great,
With too much knowledge for the sceptic's side,
With too much weakness for the stoic's pride, -
He hangs between: in doubt to act or rest;
In doubt to deem himself a god or beast;
In doubt his mind or body to prefer;
Born but to die, and reasoning but to err,
Alike in ignorance, his reason such,
Whether he thinks too little or too much;
Chaos of thought and passion, all confused;
Still by himself abused or disabused;
Created half to rise and half to fall;
Great lord of all things, yet a prey to all;
Sole judge of truth, in endless error hurled, -
The glory, jest, and riddle of the world!

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter V, page 205, lines 11-29 (unnumbered). 36th ed., chapter I, page 50, lines 11-29 (unnumbered).

ALSO NOTE

These lines do not exist in the text beginning with the 50th ed.

They are included with the immediately preceding paragraph.

What we term material

sense was proven in his case a belief formed alone by education. The light that affords us joy gave him a belief of intense pain; and that mortal belief and fear suffused his eyes, and they were inflamed by the thought that light gives suffering instead of joy. After the poor babbling boy was taught to speak a few words, he asked to be taken back to his dungeon, and said he was never happy anywhere else. Outside of dismal darkness and cold silence he found no peace, every sound convulsed him with pain, all that he ate but his black crust produced violent retchings, all that gives pleasure to our educated senses gave pain to those very senses educated in an opposite direction, - proving beyond scruple the correctness of metaphysics.

"Placed on this isthmus of a middle state,
A being darkly wise and rudely great,
With too much knowledge for the sceptic's side,
With too much weakness for the stoic's pride,
He hangs between; in doubt to act or rest;
In doubt to deem himself a god or beast;
In doubt his mind or body to prefer.
Born but to die, and reasoning but to err,
Alike in ignorance, his reason such,
Whether he thinks too little or too much;
Chaos of thought and passion, all confused;
Still by himself abused or disabused;
Created half to rise and half to fall;

Great lord of all things, yet a prey to all;
Sole judge of truth, in endless error hurled, -
The glory, jest, and riddle of the world!"

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 21-32, and page 161, lines 1-19 (unnumbered).

ALSO NOTE

The final portion of this paragraph (the poem and last two lines of the main body of the paragraph beginning, " - proving beyond scruple...", are not found in the final 1910 edition or in any edition beginning with the 50th. They are placed here with this paragraph because of their location in the early editions.

This untimely

boy was a belief of Life in matter, that proved itself
neither Intelligence nor the idea of God, but a non-
entity in mind. Thus mortal man, for whom laws of
health are conjured up from the abyss of condemned
"knowledge," is just this material nothingness, the
"dust to dust" that God declared him: therefore, what
availeth it to plant him deeper in matter-belief, whence
he sprang, and was accursed?

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 17-25 (unnumbered).

and a
belief of Life in matter, that proved itself neither Intelligence nor the idea of God, but in reality nonentity. Thus mortal man for whom laws of health are conjured up from the abyss of condemned "knowledge," is just this material nothingness, "dust to dust;" therefore, what availeth it to plant him deeper in matter-belief, whence he sprang and was accursed.

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 23-30 (unnumbered).

The point for each one to decide is, whether it is mortal
mind or immortal Mind that is causative. We
should forsake the basis of matter for meta-
physical Science and its divine Principle.

Useful
knowledge

NOTE

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

Chapter VII, page 195, lines 11-14.

The point for each one to decide is, whether it is
mortal mind that is causative, or immortal
Mind. We should forsake the basis of mat- Useful
ter for metaphysical Science and its divine Principle. knowledge.

NOTE

This version first appeared in the 240th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter VII, page 195, lines 12-15.

The point for each one to decide is, whether it is
mortal mind that is causative, or immortal
Mind. We should forsake the basis of matter Useful
for the facts of metaphysical Science and their Principle. knowledge.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 240th edition in 1902.
Chapter VII, page 195, lines 12-15.

The point for each one to decide is, whether it is
mortal mind which is causative, or immortal
Mind. We should forsake the basis of mate- Useful
rial belief, for the facts of Science and their Principle. knowledge.

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 6-9 (unnumbered).

The point for others to decide is, whether mortal mind is causative, or the Immortal Mind. We should forsake the basis of material belief, for the facts of Science and their Principle.

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter V, page 204, lines 12-15 (unnumbered). 36th ed., chapter I, page 49, lines 12-15 (unnumbered).

The point to decide is, whether we are willing to stop with mortal mind as causation, or to leave the basis of material beliefs for the fact in spiritual science and its Principle.

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 10-13 (unnumbered).

but when we attempt to put a Principle into its idea, we give the idea into the hands of personal sense, that misleads our conclusions. Let spiritual sense give the last, because the highest, explanation of all things, and "the last shall become first," and will be final. If material man was really man, when this body is destroyed, man would be annihilated. Identifying man through matter, you have no authority for saying that he lives after matter disappears. A material education is all that develops personal sense; but it cannot develop Soul.

NOTE

This version first appeared in the 2nd edition in 1878 and it remained unchanged until the 3rd edition in 1891. Vol. 2, chapter II, page 118, line 32, and page 119, lines 1-10 (unnumbered).

but when we attempt to put Principle into these ideas, we give them the interpretations of personal sense, that mislead our conclusions. Let spiritual sense give the last, because the highest explanation of all things, and "the last shall become first, and will be final." If material man was really man, when this body is destroyed man would be annihilated; identifying man through matter you have no authority for saying, he lives after that is destroyed. Education is all that develops sense, but it cannot develop Soul;

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 7-17 (unnumbered).

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.

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 10-14 (unnumbered).

