

Until the advancing age admits the efficacy and supremacy of Mind, it is better to leave surgery, and the adjustment of broken bones and dislocations to the fingers of a surgeon, while you confine yourself chiefly to mental reconstruction and the prevention of inflammation. Christian Science is always the most skilful

Skilful surgeon, but surgery is the branch of its healing surgery. ing which will be last acknowledged. However, it is but just to say that the author has already in her possession well-authenticated records of the cure, by herself and her students, through mental surgery alone, of dislocated joints and spinal vertebrae.

NOTE

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

Chapter XII, page 401, lines 29-32, and page 402, lines 1-8.

Until the advancing age admits the efficacy and supremacy of Mind, it is better to leave surgery, and the
Surgery. adjustment of broken bones and dislocations
 to the fingers of a surgeon, while you confine yourself chiefly to mental reconstruction, and the prevention of inflammation. Christian Science is always the most skilful surgeon, but surgery is the branch of its healing which will be last demonstrated. However, it is but just to say that the author has already in her possession well-authenticated records of the cure, by herself and her students, through mental surgery alone, of dislocated joints and spinal vertebrae.

NOTE

This version first appeared in the 204th edition in 1901 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 400, lines 14-25 (unnumbered).

Until the advancing age admits the efficacy and supremacy of Mind, it is better to leave the adjustment of broken bones and dislocations to the fingers of a surgeon, while you confine yourself chiefly to mental reconstruction, and the prevention of inflammation or protracted confinement. Christian Science is always the most skilful surgeon, but surgery is the branch of its healing which will be last demonstrated. However, it is but just to say that the author has already in her possession well-authenticated records of the cure, by herself and her students, through mental surgery alone, of dislocated joints and spinal vertebrae.

NOTE

This version first appeared in the 67th edition in 1892 and it remained unchanged until the 204th edition in 1901. Chapter XII, page 400, lines 14-25 (unnumbered).

Until the advancing age admits the efficacy and supremacy of Mind, it is better to leave the adjustment of broken bones and dislocations to the fingers of a surgeon, while you confine yourself chiefly to mental reconstruction, and the prevention of inflammation or protracted confinement. Christian Science is always the most skilful surgeon, but surgery is the branch of its healing which will be last demonstrated. However, it is but just to say that the author has already in her possession well-authenticated records of the cure, by herself and students, through mental surgery alone, of dislocated joints and spinal vertebrae.

NOTE

This version first appeared in the 62nd edition in 1891 and it remained unchanged until the 67th edition in 1892. Chapter XII, page 400, lines 14-25 (unnumbered).

Until the advancing age admits the efficacy and supremacy of Mind, it is better to leave the adjustment of broken bones and dislocations to the fingers of a surgeon, while you confine yourself chiefly to mental reconstruction, and the prevention of inflammation or protracted confinement. Christian Science is always the most skilful surgeon, but surgery is the branch of its healing which will be last demonstrated. However, it is but just to say that the author has already in her possession well-authenticated records of the cure, by herself and others, through mental surgery alone, of dislocated hip-joints and spinal vertebrae.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 62nd edition in 1891. Chapter XII, page 400, lines 14-25 (unnumbered).

The time approaches when mortal mind will forsake
its corporeal, structural, and material basis, when im-
mortal Mind and its formations will be appre-
Indestructible
life of man hended in Science, and material beliefs will
not interfere with spiritual facts. Man is indestructible
and eternal. Sometime it will be learned that mortal
mind constructs the mortal body with this mind's own
mortal materials. In Science, no breakage nor dislocation
can really occur. You say that accidents, injuries, and
disease kill man, but this is not true. The life of man is
Mind. The material body manifests only what mortal
mind believes, whether it be a broken bone, disease, or sin.

NOTE

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

Chapter XII, page 402, lines 8-19.

The time approaches when mortal mind will forsake its corporeal, structural, and material basis, when immortal Mind, and its formations, will be apprehended in Science, and material beliefs will not interfere with spiritual facts. Man is indestructible and eternal. Sometime it will be learned that mortal mind constructs the mortal body, and with its own materials. Hence no breakage nor dislocation can really occur. You say that accidents, injuries, and disease kill man; but this is not true. The life of the man is Mind. The material body manifests only what mortal mind admits, whether it be a broken bone, disease, or sin.

NOTE

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

Chapter XII, page 402, lines 9-20.

The time approaches when mortal mind will forsake
its corporeal, structural, and material basis, when immor-
tal Mind, and its formations, will be appre-
Indestructible
life of man. hended in Science, and material beliefs will
not interfere with spiritual facts. Man is indestructible
and eternal. Some time it will be learned that mind
constructs the body, and with its own materials. Hence
no breakage nor dislocation can really occur. You say
that accidents, injuries, and disease kill man; but this is
not true. The life of the man is Mind. The material
body manifests only what mortal mind admits, whether
it be a broken bone, disease, or sin.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 265th edition in 1903.
Chapter XII, page 402, lines 9-20.

The time approaches when mortal mind will forsake its corporeal, structural, and material basis, when immortal Mind, and its formations, will be apprehended in Science, and material beliefs will not interfere with spiritual facts. Man is indestructible and eternal. Some time it will be learned that mind constructs the body, and with its own materials. Hence no breakage or dislocation can really occur. You say that accidents, injuries, and disease kill man; but this is not true. The life of the man is Mind. The material body manifests only what mortal mind admits, whether it be a broken bone, disease, or sin.

NOTE

This version first appeared in the 89th edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 400, lines 26-32, and page 401, lines 1-5 (unnumbered).

The time approaches when mortal mind will forsake its corporeal, structural, and material basis, when immortal Mind, and its formations, will be apprehended in Science, and material thought will not interfere with spiritual facts. Man is indestructible and eternal. Some time it will be learned that mind constructs the body, and with its own materials. Hence no breakage or dislocation can really occur. You say that accidents, injuries, and disease kill man; but this is not true. The life of the man is Mind. The material body manifests only what mortal mind admits, whether it be a broken bone, disease, or sin.

NOTE

This version first appeared in the 71st edition in 1892 and it remained unchanged until the 89th edition in 1894. Chapter XII, page 400, lines 26-32, and page 401, lines 1-5 (unnumbered).

The time approaches when mortal mind will forsake its corporeal, structural, and material basis, when immortal Mind, and its formations, will be apprehended in Science, and material thought will not interfere with spiritual facts. Man is indestructible and eternal. Some time it will be learned that Mind constructs the body, and with its own materials. Hence no breakage or dislocation can really occur. You say that accidents, injuries, and disease kill man; but this is not true. The life of the body is Mind. The material body manifests only what mortal mind admits, whether it be a broken bone, disease, or sin.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 71st edition in 1892. Chapter XII, page 400, lines 26-32, and page 401, lines 1-5 (unnumbered).

We say that one human mind can influence another and in this way affect the body, but we rarely remember that we govern our own bodies. The error, ~~mes-~~ ^{The evil of} ~~mesmerism~~ ^{merism} - or hypnotism, to use the recent term - illustrates the fact just stated. The operator would make his subjects believe that they cannot act voluntarily and handle themselves as they should do. If they yield to this influence, it is because their belief is not better instructed by spiritual understanding. Hence the proof that hypnotism is not scientific; Science cannot produce both disorder and order. The involuntary pleasure or pain of the person under hypnotic control is proved to be a belief without a real cause.

NOTE

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

Chapter XII, page 402, lines 20-32.

We say that one human mind can influence another and in this way affect the body, but we rarely remember that we govern our own bodies. The error, mes-

The evil of
mesmerism

merism - or hypnotism, to use the recent term - illustrates the fact just stated. The operator would make his subjects believe that they cannot act voluntarily and handle themselves as they should do. If they yield to this influence, it is because their belief is not better instructed by spiritual understanding. Hence the proof that hypnotism is not scientific; Science cannot produce both disorder and order. The involuntary action of the person under hypnotic control is proved to be a belief without a real cause.

NOTE

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

Chapter XII, page 402, lines 20-32.

We say that one human mind can influence another,
and thereby affect the body; but we rarely remember
that we govern our own bodies. The error,
The evil of
mesmerism. mesmerism - or hypnotism, to use the recent
term - illustrates the fact just stated. The operator
makes his subjects believe they cannot act voluntarily
and handle themselves as they are accustomed to do;
and they will yield to this influence unless their belief
is better instructed, and emancipated by understanding.
Hence the proof that hypnotism is not scientific. Science
cannot produce both disorder and order. Here inaction
is proven to be a belief without a material cause.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 2907 edition.
Chapter XII, page 402, lines 21-32.

We say that one mortal mind can influence another,
and thereby affect the body; but we rarely remember
that we govern our own bodies. The social
error of mesmerism - or hypnotism, to use The evil of
mesmerism.
the recent term - illustrates the fact just stated. The
operator makes his subjects believe they cannot act vol-
untarily and handle themselves as they are accustomed to;
and they may yield to this influence unless their belief is
better instructed and emancipated by understanding.
Hence the proof that hypnotism is not scientific. Science
cannot produce both disorder and order. Here inaction
is proven to be a belief without an adequate cause.

NOTE

This version first appeared in the 107th edition in 1896
and it remained unchanged until the 226th edition in 1902.
Chapter XII, page 401, lines 6-17 (unnumbered).

We say that one mortal mind can influence another,
and thereby affect the body; but we rarely remember
that we govern our own bodies. The social
error of mesmerism - or hypnotism, to use
the recent term - illustrates the fact just stated. The
operator makes his subjects believe they cannot move a
certain part of the body, - the tongue or the leg, for
instance; and they cannot, until their belief is better
instructed and emancipated by understanding. Hence
the proof that hypnotism is not scientific. Science can-
not produce both disorder and order. Here inaction is
proven to be a belief without an adequate cause.

The evil of
mesmerism.

NOTE

This version first appeared in the 89th edition in 1894
and it remained unchanged until the 107th edition in 1896.
Chapter XII, page 401, lines 6-17 (unnumbered).

We say that one mortal mind can influence another,
and thereby affect the body; but we rarely remember
that we govern our own bodies. The social
error of mesmerism - or hypnotism, to use
the recent term - illustrates the fact just stated. The
operator makes his subjects believe they cannot move a
certain part of the body, - the tongue or the leg, for
instance; and they cannot, until at last their belief is
better instructed and emancipated by understanding,
which masters both belief and fear. He produces pain,
by making his victims believe they feel it. Here pain is
proven to be a belief without an adequate cause.

The evil of
mesmerism.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 89th edition in 1894.
Chapter XII, page 401, lines 6-17 (unnumbered).

Chapter 12
Practice

4/2

para 12-130/255

So the sick through their beliefs have induced their own diseased conditions. The great difference between voluntary and involuntary mesmerism is that voluntary mesmerism is induced consciously and should and does cause the perpetrator to suffer, while self-mesmerism is induced unconsciously and by his mistake a man is often instructed. In the first instance it is understood that the difficulty is a mental illusion, while in the second it is believed that the misfortune is a material effect. The human mind is employed to remove the illusion in one case, but matter is appealed to in the other. In reality, both have their origin in the human mind, and can be healed only by the divine Mind.

Wrong-doer
should suffer

NOTE

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

Chapter XII, page 403, lines 1-13.

So the sick through belief have induced their own stiff joints and cramped muscles. The great difference between voluntary and involuntary mesmerism is that one is induced consciously, and should and does cause the perpetrator to suffer; while the other is induced unconsciously, and by his mistake a man may be instructed. In the one case it is understood that the deformity or disease is a mental illusion; while in the other it is believed that the misfortune is a material effect. The human mind is employed to remove the illusion in one case, but matter is appealed to in the other. Really, both have their origin in the human mind, and are healed by the divine Mind.

Wrong-doer
should suffer.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.
Chapter XII, page 403, lines 1-13.

So the sick through belief have induced their own stiff joints and cramped muscles. The great difference between voluntary and involuntary mesmerism is that one is induced consciously, and should and does cause the perpetrator to suffer; while the other is induced unconsciously, and by the mistake a man may be instructed. In the one case it is understood that the deformity or disease is a mental illusion; while in the other it is believed that the misfortune is a material effect. Mortal mind is employed to remove the illusion in one case, but matter is appealed to in the other. Really, both have their origin in mortal mind, and are healed by immortal Mind.

Wrong-doer
should suffer.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XII, page 403, lines 1-13.

So the sick, through belief, have induced their own stiff joints and cramped muscles. The great difference between a wrong intention and a mistake in practice is that one should and does cause the perpetrator to suffer, and the other carefully instructs him. In the one case it is understood that the deformity or disease is a mental illusion; while in the other, it is believed that the misfortune is a material effect. Mortal mind is employed to remove the illusion in one case, but matter is appealed to in the other. Really, both have their origin in mortal mind, and are healed by immortal Mind.

Hypnotism
over self.

NOTE

This version first appeared in the 107th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 401, lines 18-29 (unnumbered).

So the sick, through belief, have induced their own stiff joints and cramped muscles. The great difference between a wrong intention and a mistake in practice is that one should and does cause the perpetrator to suffer, and the other carefully instructs him. In the one case it is understood that the deformity or disease is a mental illusion; while in the other, it is believed that the misfortune is a material effect. Mortal mind is employed to remove the illusion in one case, but matter is appealed to in the other. Really, both have their origin in mortal mind, and are healed by immortal Mind.

Hypnotism
over self.

NOTE

This version first appeared in the 89th edition in 1894 and it remained unchanged until the 107th edition in 1896. Chapter XII, page 401, lines 18-29 (unnumbered).

So the sick, through belief, have induced their own stiff joints and cramped muscles. The only difference between voluntary and involuntary mesmerism is that one is induced consciously, and the other unconsciously. In the one case it is understood that the deformity or disease is a mental illusion; while in the other, it is believed that the misfortune is a material effect. Mortal mind is employed to remove the illusion in one case, but matter is appealed to in the other. Really, both have their origin in mortal mind, and are produced by self-hypnotism. They should be healed by immortal Mind.

Hypnotism
over self.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 89th edition in 1894. Chapter XII, page 401, lines 18-29 (unnumbered).

You command the situation if you understand that mortal existence is a state of self-deception and not the truth of being. Mortal mind is constantly producing on mortal body the results of false opinions; and it will continue to do so, until mortal error is deprived of its imaginary powers by Truth, which sweeps away the gossamer web of mortal illusion. The most Christian state is one of rectitude and spiritual understanding, and this is best adapted for healing the sick. Never conjure up some new discovery from dark forebodings regarding disease and then acquaint your patient with it.

Error's power
imaginary

NOTE

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

Chapter XII, page 403, lines 14-25.

You command the situation if you understand that mortal existence is a state of self-deception, and not the truth of being. Mortal mind is constantly producing on mortal body the results of false opinions; and it will continue to do so, until mortal error is deprived of its imaginary powers by Truth, which sweeps away the gossamer web of mortal illusion. The most Christian state is one of rectitude and understanding, and this is best adapted for healing the sick. Never conjure up some new discovery from dark forebodings regarding disease and then acquaint your patient with it.

Error's power
imaginary.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.
Chapter XII, page 403, lines 14-25.

You command the situation if you understand that mortal existence is a state of self-deception, and not the Truth of being. Mortal mind is constantly producing on mortal body the results of false opinions; and it will continue to do so, until mortal error is deprived of its imaginary powers by Truth, which sweeps away the gossamer web of mortal illusion. The most Christian state is one of rectitude and understanding, and this is best adapted for healing the sick. Never conjure up some new discovery from dark forebodings regarding disease and then acquaint your patient with it.

Error's power
imaginary.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903.

Chapter XII, page 403, lines 14-25.

You command the situation if you understand that mortal existence is a state of self-deception, and not the Truth of Being. Mortal mind is constantly producing on mortal body the results of false opinions; and it will continue to do so, until mortal error is deprived of its imaginary powers by Truth, which sweeps Gossamer. away the gossamer web of mortal illusion. The most Christian state is one of rectitude and understanding, and this is best adapted for healing the sick. Never conjure up some new discovery from the dark forebodings, and then acquaint you patient with it.

NOTE

This version first appeared in the 107th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 401, lines 30-32, and page 402, lines 1-8 (unnumbered).

"But," says one, "no man can mesmerize me." Mortal existence is a state of self-deception, and not the Truth of Being. Mortal mind is constantly producing on mortal body the results of false belief; and it will continue to do so, until this belief is deprived of its imaginary powers by Truth, which sweeps away Gossamer. the gossamer web of mortal illusion. The most Christian state is one of rectitude and understanding, and this is best adapted for healing the sick. Never conjure up some new discovery from the dark depths of fear, and then acquaint your patient with it.

NOTE

This version first appeared in the 89th edition in 1894 and it remained unchanged until the 107 th edition in 1896. Chapter XII, page 401, lines 30-32, and page 402, lines 1-8 (unnumbered).

"But," says one, "no man can mesmerize me." Mortal existence is a state of self-mesmerism, and not the Truth of Being. Mortal mind is constantly producing on mortal body the results of false belief; and it will continue to do so, until this belief is deprived of its imaginary powers by Truth, which sweeps away Gossamer. the gossamer web of mortal illusion. The most Christian state is one of rectitude and understanding, and this is best adapted for healing the sick. Never conjure up some new discovery from the dark depths of fear, and then acquaint your patient with it.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 89th edition in 1894. Chapter XII, page 401, lines 30-32, and page 402, lines 1-8 (unnumbered).

The mortal so-called mind produces all that is unlike
the immortal Mind. The human mind determines the
nature of a case, and the practitioner improves
or injures the case in proportion to the truth Disease-
or error which influences his conclusions. The mental production
conception and development of disease are not under-
stood by the patient, but the physician should be familiar
with mental action and its effect in order to judge the case
according to Christian Science.

NOTE

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

Chapter XII, page 403, lines 26-32, and page 404, lines 1-2.

The human mind produces disease, and the divine Mind removes this dis-ease. The human mind determines the nature of a case; and the practitioner improves or injures the case, in proportion to the truth or error which influences his conclusions. The mental conception and development of disease are not understood by the patient; but the physician should be familiar with mental action and its effect, in order to judge the case according to Christian Science.

Disease-
production.

NOTE

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

Chapter XII, page 403, lines 26-32, and page 404, lines 1-2.

If mortal mind produces disease, immortal Mind can remove this dis-ease. Mortal mind determines the nature of a case; and the practitioner improves or injures the case, in proportion to the Truth or error which influences his conclusions. The mental conception and development of disease are not understood by the patient; but the physician should be familiar with mental action and its effect, in order to judge the case according to Christian Science.

Disease-
production.

NOTE

This version first appeared in the 67th edition in 1892 and it remained unchanged until the 265th edition in 1903. 67th ed., chapter XII, page 402, lines 9-17 (unnumbered). 226th ed., chapter XII, page 403, lines 26-32, and page 404, lines 1-2.

If mortal mind produces disease, immortal Mind can remove this disease. Mortal mind determines the nature of a case; and the practitioner improves Disease-production. or injures the case, in proportion to the Truth or error which influences his conclusions. The mental conception and development of disease are not understood by the patient; but the physician should be familiar with mental action and its effect, in order to judge the case according to Christian Science.

NOTE

This version first appeared in the 62nd edition in 1891 and it remained unchanged until the 67th edition in 1892. Chapter XII, page 402, lines 9-17 (unnumbered).

Mortal mind can produce disease, and this proves that
immortal Mind can remove it. Mortal mind determines

the nature of a case; and the practitioner
Disease- improves or injures the case, in proportion to
production. the Truth or error which influences his conclusions.

The mental conception and development of disease are
not understood by the patient; but the physician should
be familiar with mental action and its effect, in order to
judge the case according to Christian Science.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 62nd edition in 1891.
Chapter XII, page 402, lines 9-17 (unnumbered).

If a man is an inebriate, a slave to tobacco, or the special servant of any one of the myriad forms of sin, meet and destroy these errors with the truth of being, -
~~Appetites to~~ by exhibiting to the wrong-doer the suffering
~~be abandoned~~ which his submission to such habits brings, and by convincing him that there is no real pleasure in false appetites. A corrupt mind is manifested in a corrupt body. Lust, malice, and all sorts of evil are diseased beliefs, and you can destroy them only by destroying the wicked motives which produce them. If the evil is over in the repentant mortal mind, while its effects still remain on the individual, you can remove this disorder as God's law is fulfilled and reformation cancels the crime. The healthy sinner is the hardened sinner.

NOTE

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

Chapter XII, page 404, lines 3-16.

If a man is an inebriate, a slave to tobacco, or the special servant of any one of the myriad forms of sin, meet and destroy these errors with the truth Appetites to be abandoned. of being, - by exhibiting to the wrong-doer the suffering which his submission to such habits brings, and convincing him that there is no real pleasure in false appetites. A corrupt mind is manifested in a corrupt body. Lust, malice, and all sorts of evil, are diseased beliefs, and you can only destroy them by destroying the wicked motives which produce them. If the evil is over in the repentant mortal mind, while its effects still remain on the individual, you can remove this disorder only as God's law is fulfilled, and reformation cancels the crime.

NOTE

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

Chapter XII, page 404, lines 3-16.

If a man is an inebriate, a slave to tobacco, or the special servant of any one of the myriad forms of sin, meet and destroy these errors with the Truth
Appetites to be abandoned. of being, - by exhibiting to the wrong-doer the suffering which his submission to such habits brings, and convincing him that there is no real pleasure in false appetites. A corrupt mind is manifested in a corrupt body. Lust, malice, and all sorts of evil, are diseased beliefs, and you can only destroy them by destroying the wicked motives which produce them. If the evil is over in the repentant mortal mind, while its effects still remain on the individual, you can remove this disorder only as God's law is fulfilled, and reformation cancels the crime.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XII, page 404, lines 3-16.

If a man is an inebriate, a slave to tobacco, or the special servant of any one of the myriad forms of sin, meet and destroy those errors with the Truth Appetites. of Being, - by exhibiting, to the wrong-doer, the suffering that his submission to such habits brings, and convincing him that there is no real pleasure in false appetites. A corrupt mind is manifested in a corrupt body. Lust, malice, and all sorts of evil, are diseased beliefs, and you can only destroy them by destroying the wicked motives which produce them. If the evil is over in the repentant mortal mind, while its effects still remain on the individual, you can remove this disorder only as God's law is fulfilled, and reformation cancels the crime.

NOTE

This version first appeared in the 107th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 402, lines 18-31 (unnumbered).

If a man is an inebriate, a slave to tobacco, or the special servant of any one of the myriad forms of sin, meet and destroy those errors with the Truth Appetites. of Being, - by exhibiting, to the wrong-doer, the suffering that his devotion to such habits brings, and convincing him that there is no real pleasure in these beliefs. A corrupt mind is manifested in a corrupt body. Lust, malice, and all sorts of evil, are diseased beliefs, and you can only destroy them by destroying the wicked motives which produce them. If the evil is over in the repentant mortal mind, while its effects still remain on the individual, you can remove this disorder only as God's law is fulfilled, and reformation cancels the crime.

NOTE

This version first appeared in the 89th edition in 1894 and it remained unchanged until the 107th edition in 1896. Chapter XII, page 402, lines 18-31 (unnumbered).

If a man is an inebriate, a slave to tobacco, or the special servant of any one of the myriad forms of sin, meet and destroy those errors with the Truth Appetites. of Being, - by exhibiting, to the wrong-doer, the suffering that his devotion to such habits brings, and convincing him that there is no real pleasure in these beliefs. A corrupt mind is manifested in a corrupt body. Lust, malice, and all sorts of evil, are diseased beliefs, and you can only destroy them by destroying the wicked motives which produce them. If the evil is over in the conscious mortal mind, while its effects still remain on the unconscious, you can remove this disorder only as God's law is fulfilled, and punishment cancels the crime.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 89th edition in 1894. Chapter XII, page 402, lines 18-31 (unnumbered).

The temperance reform, felt all over our land, results from metaphysical healing, which cuts down every tree that brings not forth good fruit. This conviction, that there is no real pleasure in sin, is one of the most important points in the theology of Christian Science. Arouse the sinner to this new and true view of sin, show him that sin confers no pleasure, and this knowledge strengthens his moral courage and increases his ability to master evil and to love good.

NOTE

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

Chapter XII, page 404, lines 17-25.

The Temperance reform, felt all over our land, results from metaphysical healing, which cuts down every tree that brings not forth good fruit. This conviction, that there is no real pleasure in sin, is one of the most important points in the theology of Christian Science. Arouse the sinner to this new and true view of sin, show him that sin confers no pleasure; and this knowledge strengthens his moral courage, and increases the ability he has to master evil and to love good.

NOTE

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

Chapter XII, page 404, lines 17-26.

The Temperance reform, felt all over our land, results from Metaphysical healing, which cuts down every tree that brings not forth good fruit. This conviction, that there is no real pleasure in sin, is one of the most important points in the theology of Christian Science. Arouse the sinner to this new and true view of sin, show him that sin confers no pleasure; and this knowledge strengthens his moral courage, and increases the ability he has to master evil and to love Good.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XII, page 404, lines 17-26.

The Temperance reform, felt all over our land, results from Metaphysical Healing, that cuts down every tree which brings not forth good fruit. This conviction, that there is no real pleasure in sin, is one of the most important points in the theology of Christian Science. Arouse the sinner to this new and true view of sin, show him that sin confers no pleasure; and this knowledge strengthens his moral courage, and increases the ability to master evil and to love Good. Temperance.

NOTE

This version first appeared in the 107th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 402, line 32, and page 403, lines 1-8 (unnumbered).

The Temperance reform, felt all over our land, results from Metaphysical Healing, which cuts down every tree which brings not forth good fruit. This conviction, that there is no real pleasure in sin, is one of the most important points in the theology of Christian Science. Arouse the sinner to this new and true view of sin, show him that sin confers no pleasure; and this knowledge strengthens his moral courage, and increases the ability to master evil and to love Good. Temperance.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 107th edition in 1896. Chapter XII, page 402, line 32, and page 403, lines 1-8 (unnumbered).

Healing the sick and reforming the sinner are one and the same thing in Christian Science. Both cures require the same method and are inseparable in Truth. Sin or fear the root of sickness Hatred, envy, dishonesty, fear, and so forth, make a man sick, and neither material medicine nor Mind can help him permanently, even in body, unless it makes him better mentally, and so delivers him from his destroyers. The basic error is mortal mind. Hatred inflames the brutal propensities. This indulgence of evil motives and aims makes any man, who is above the lowest type of manhood, a hopeless sufferer.

NOTE

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

Chapter XII, page 404, lines 26-32, and page 405, lines 1-4.

Healing the sick and reforming the sinner are one and the same thing in Christian Science. Both cures require the same method and are inseparable in Truth.

Sin or fear
the root of
sickness

Hatred, envy, dishonesty, fear make a man sick, and neither material medicine nor Mind can help him permanently, even in body, unless they make him better mentally, and so deliver him from his destroyers. The basic error is mortal mind. The heat of hatred inflames the brutal propensities. The indulgence of evil motives and aims makes any man, who is above the lowest type of manhood, a hopeless sufferer.

NOTE

This version first appeared in the 1908 edition and it remained unchanged until the 1909 edition.

Chapter XII, page 404, lines 26-32, and page 405, lines 1-4.

Healing the sick and reforming the sinner are one and the same thing in Christian Science. Both cures require the same method and are inseparable in Truth.

Sin or fear
the root of
sickness

Hatred, envy, and dishonesty make a man sick, and neither material medicine nor Mind can help him permanently, even in body, unless they make him better morally, and so deliver him from his destroyers. The basic error is mortal mind. The heat of hatred inflames the brutal propensities. The indulgence of evil motives and aims makes any man, who is above the lowest type of manhood, a hopeless sufferer.

NOTE

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

Chapter XII, page 404, lines 26-32, and page 405, lines 1-4.

Healing the sick and reforming the sinner are one
and the same thing in Christian Science. Both cures
require the same method, and are inseparable
Sin the root of sickness. in Truth. Hatred, envy, and dishonesty make
a man sick; and neither material medicine nor Mind
can help him permanently, even in body, unless they
make him better morally, and so deliver him from his
destroyers. The basic error is mortal mind. The heat
of hatred, inflaming brutal propensities, the indulgence
of evil motives and aims, will make any man (who is
above the very lowest type of manhood) a hopeless suf-
ferer. They consume the body with the fires of hell.

NOTE

This version first appeared in the 282nd edition in 1903
and it remained unchanged until the 1907 edition.
Chapter XII, page 404, lines 27-32, and page 405, lines 1-6.

Healing the sick and reforming the sinner are one and the same thing in Christian Science. Both cures require the same method, and are inseparable Sin the root of sickness. in Truth. Lust, hatred, and dishonesty make a man sick; and neither material medicine nor Mind can help him permanently, even in body, unless they make him better morally, and so deliver him from his destroyers. The basic error is mortal mind. The heat of hatred, inflaming brutal propensities, the indulgence of evil motives and aims, will make any man (who is above the very lowest type of manhood) a hopeless sufferer. They consume the body with the fires of hell.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 282nd edition in 1903. Chapter XII, page 404, lines 27-32, and page 405, lines 1-6.

Healing the sick and reforming the sinner are one
and the same thing in Christian Science. Both cures
require the same method, and are inseparable
Sin the root of sickness. in Truth. Lust, hatred, and dishonesty make
a man sick; and neither material medicine nor Mind
can help him permanently, even in body, unless they
make him better morally, and so deliver him from his
destroyers. Mortal body and mind are one. The heat
of hatred, inflaming brutal propensities, the indulgence
of evil motives and aims, will make any man (who is
above the very lowest type of manhood) a hopeless
sufferer. They consume the body with the fires of hell.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 265th edition in 1903.
Chapter XII, page 404, lines 27-32, and page 405, lines 1-6.

Healing the sick and reforming the sinner are one and the same thing in Christian Science. Both cures require the same method, and are inseparable in Truth. Lust, hatred, and dishonesty make a man sick; and neither medicine nor Mind can help him permanently, even in body, unless they make him better morally, and so deliver him from his destroyers. Mortal body and mind are one. The heat of hatred, inflaming brutal propensities, the indulgence of evil motives and aims, will make any man (who is above the very lowest type of manhood) a hopeless sufferer. They consume the body with the fires of Hell.

Sin the root.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 403, lines 9-20 (unnumbered).

Christian Science commands man to master the propensities, - to hold hatred in abeyance with kindness, to conquer lust with chastity, revenge with charity, and to overcome deceit with honesty. Choke these errors in their early stages, if you would not cherish an army of conspirators against health, happiness, and success. They will deliver you to the judge, the arbiter of truth against error. The judge will deliver you to justice, and the sentence of the moral law will be executed upon mortal mind and body. Both will be manacled until the last farthing is paid, - until you have balanced your account with God. "Whatsoever a man soweth, that shall he also reap." The good man finally can overcome his fear of sin. This is sin's necessity, - to destroy itself. Immortal man demonstrates the government of God, good, in which is no power to sin.

Mental
conspirators

NOTE

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

Chapter XII, page 405, lines 5-21.

Christian Science commands man to master the propensities, - to hold hatred in abeyance with kindness, to conquer lust with chastity, revenge with charity, and to overcome deceit with honesty. Choke these errors in their early stages, if you would not cherish an army of conspirators against health, happiness, and success. They will deliver you to the judge, the arbiter of truth against error. The judge will deliver you to justice, and the sentence of the moral law will be executed upon mortal mind and body. Both will be manacled until the last farthing is paid, - until you have balanced your account with God. "Whatsoever a man soweth, that shall he also reap." The good man can finally overcome his fear of sin. This is sin's necessity, - to destroy itself. Immortal man demonstrates the government of God, good, in which is no power to sin.

Mental
conspirators

NOTE

This version first appeared in the 1908 edition and it remained unchanged until the 1909 edition.

Chapter XII, page 405, lines 5-21.

Christian Science commands man to master the propensities, - to hold hatred in abeyance with kindness, to conquer lust with chastity, revenge with charity, and to overcome deceit with honesty. Choke these errors in their early stages, if you would not cherish an army of conspirators against health, happiness, and success. They will deliver you to the judge, the arbiter of truth against error. The judge will deliver you to justice, and the sentence of the moral law will be executed upon mortal mind and body. Both will be manacled until the last farthing is paid, - until you have balanced your account with God. "Whatsoever a man soweth, that shall he also reap." The good man can overcome his fear of sin. This is sin's necessity, - to destroy itself. Immortal man demonstrates the government of God, good, in which is no power to sin.

Mental
conspirators

NOTE

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

Chapter XII, page 405, lines 5-21.

Christian Science commands man to master the propensities, - to hold hatred in abeyance with kindness, to conquer lust with chastity, revenge with charity, and to overcome deceit with honesty. Mental conspirators.

Choke these errors in their early stages, if you would not cherish an army of conspirators against health, happiness, and success. They will deliver you to the judge, the arbiter of truth against error. The judge will deliver you to justice, and the sentence of the moral law will be executed upon mortal mind and body. Both will be manacled until the last farthing is paid, - until you have balanced your account with God. "Whatsoever a man soweth, that shall he also reap." This is sin's necessity, - to destroy itself, and so yield at last to the government of God, wherein is no power to sin.

NOTE

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

Chapter XII, page 405, lines 7-21.

Christian Science commands man to master these propensities, - to hold hatred in abeyance with kindness, to conquer revenge with charity, and to overcome deceit with honesty. Choke these errors Mental conspirators. in their early stages, if you would not cherish an army of conspirators against health, happiness, and success. They will deliver you to the judge, the arbiter of Truth against error. The judge will deliver you to the officer (justice), and the sentence of the moral law will be executed upon mortal mind and body. Both will be manacled until the last farthing is paid, - until you have balanced your account with God. "Whatsoever a man soweth, that shall he also reap." This is sin's necessity, - to destroy itself, and so yield at last to the government of God, wherein is no power to sin.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XII, page 405, lines 7-21.

Christian Science commands man to master these propensities, - to hold hatred in abeyance with kindness, to conquer revenge with charity, and to overcome deceit with honesty. Choke these errors in their early stages, if you would not cherish an army of conspirators against health, happiness, and success. They will deliver you to the judge, the arbiter of Truth against error. The judge will deliver you to the officer (justice), and the law's sentence will be executed upon mortal mind and body. Both will be manacled until the last farthing is paid, - until you have balanced your account with God. "Whatsoever a man soweth, that shall he also reap." This is sin's necessity, - to destroy itself, and so yield at last to the government of God, wherein is no power to sin. Conspirators.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 403, lines 21-32, and page 404, lines 1-3 (unnumbered).

It were better to be exposed to every plague on earth than to endure the cumulative effects of a guilty conscience. The abiding consciousness of wrongdoing tends to destroy the ability to do right. Cumulative repentance

If sin is not regretted and is not lessening, then it is hastening on to physical and moral doom. You are conquered by the moral penalties you incur and the ills they bring. The pains of sinful sense are less harmful than its pleasures. Belief in material suffering causes mortals to retreat from their error, to flee from body to Spirit, and to appeal to divine sources outside of themselves.

NOTE

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

Chapter XII, page 405, lines 22-32.

It were better to be exposed to every plague on earth
than to endure the cumulative effects of a guilty con-
science. The abiding consciousness of wrong-
doing tends to destroy the ability to do right. Cumulative
repentance.
If sin is not regretted, and is not lessening, then it is
hastening on to physical and moral doom. You are
conquered by the moral penalties you incur, or by the
ills you bring. The pains of sense are less harmful than
its pleasures. Belief in material suffering causes mortal
mind to retreat from its own error, to flee from body to
Spirit, and appeal to divine sources outside of itself.

NOTE

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

Chapter XII, page 405, lines 22-32.

You had better be exposed to every plague on earth,
than endure the cumulative effects of a guilty con-
science. The abiding consciousness of wrong-
Cumulative
repentance. doing tends to destroy the ability to do right.
If sin is not regretted, and is not lessening, then it is
hastening on to physical and moral self-destruction.
You are conquered by the moral penalties you incur,
or by the ills you bring. The pains of sense are less
harmful than its pleasures. Belief in material suffering
causes mortal mind to retreat from its own error, to flee
from body to Spirit, and appeal to divine sources outside
of itself.

NOTE

This version first appeared in the 58th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter XII, page 404, lines 4-15 (unnumbered).

I would sooner be exposed to every plague on earth,
than endure the cumulative effects of a guilty con-
science. The abiding consciousness of wrong-
Cumulative
repentance. doing tends to destroy the ability to do right.
If sin is not regretted, and is not lessening, then it is
hastening on to physical and moral self-destruction.
We are conquered by the moral punishments we incur,
and by the ills we dread. The pains of sense are less
harmful than its pleasures. Belief in material suffering
causes mortal mind to retreat from its own error, to flee
from body to Spirit, and appeal to divine sources outside
of itself.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 58th edition in 1891.
Chapter XII, page 404, lines 4-15 (unnumbered).

The Bible contains the recipe for all healing. "The leaves of the tree were for the healing of the nations."

The leaves
of healing Sin and sickness are both healed by the same
Principle. The tree is typical of man's divine
Principle, which is equal to every emergency, offering
full salvation from sin, sickness, and death. Sin will
submit to Christian Science when, in place of modes and
forms, the power of God is understood and demonstrated
in the healing of mortals, both mind and body. "Per-
fect Love castest out fear."

NOTE

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

Chapter XII, page 406, lines 1-10.

The Bible contains the recipe for all healing. "The leaves of the tree were for the healing of the nations."

The leaves
of healing. Sin and sickness are both healed by the same Principle. The tree is typical of man's divine Principle, which is equal to every necessity and emergency, offering full salvation from sin, sickness, and death. Sin will submit to Christian Science when, in place of modes and forms, the power of God is understood and demonstrated, in the healing of mortals, mind and body.

NOTE

This version first appeared in the 384th edition in 1906 and it remained unchanged until the 1907 edition.

Chapter XII, page 406, lines 1-10.

The Bible contains the recipe for all healing. "The leaves of the tree were for the healing of the nations."

The leaves of healing. Sin and sickness are both healed by the same Principle. The tree is typical of man's Principle, which is equal to every necessity and emergency, offering full salvation from sin, sickness, and death. Sin will submit to Christian Science when, in place of modes and forms, the divine power is understood and demonstrated, in the healing of mortal mind or body.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 384th edition in 1906. Chapter XII, page 406, lines 1-10.

The Bible contains the recipe for all healing. "The leaves of the tree were for the healing of the nations."

The leaves of healing. Sin and sickness are both healed on the same principle. The tree is typical of divine Principle, which is equal to every necessity and emergency, offering full salvation from sin, sickness, and death. Sin will submit to Christian Science when, in place of creeds and professions, the divine Principle of being is understood and demonstrated, in the healing of the mortal mind.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XII, page 406, lines 1-10.

The Bible contains the recipe for all healing. "The leaves of the tree were for the healing of the nations."

The leaves
of healing. Sin and sickness are both healed on the same Principle. The tree is typical of Divine Principle, which is equal to every necessity and emergency, offering full salvation from sin, sickness, and death. Sin will submit to Christian Science when, in place of creeds and professions, the divine Principle of Being is understood and demonstrated, healing mortal mind.

NOTE

This version first appeared in the 107th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 404, lines 16-24 (unnumbered).

The Bible contains the recipe for all healing. "The leaves of the tree were for the healing of the nations."

The leaves of healing. Sin and sickness are both healed on the same Principle. The tree is typical of Life, or Principle, which is equal to every necessity and emergency, offering full salvation from sin, sickness, and death. Sin will submit to Christian Science when, in place of creeds and professions, the divine Principle of Being is understood and demonstrated, healing mortal mind.

NOTE

This version first appeared in the 70th edition in 1892 and it remained unchanged until the 107th edition in 1896. Chapter XII, page 404, lines 16-24 (unnumbered).

The Bible contains the recipe for all healing. "The leaves of the tree were for the healing of the nations."

The leaves of healing. Sin and sickness are both healed on the same Principle. There is but one God, one Principle; and that one is equal to every necessity and emergency, offering full salvation from sin, sickness, and death. Sin will submit to Christian Science when, in place of creeds and professions, the divine Principle of Being is understood and demonstrated, healing mortal mind.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 70th edition in 1892. Chapter XII, page 404, lines 16-24 (unnumbered).

The Science of being unveils the errors of sense, and
spiritual perception, aided by Science, reaches Truth.

Sickness Then error disappears. Sin and sickness will
will abate abate and seem less real as we approach the
scientific period, in which mortal sense is subdued and
all that is unlike the true likeness disappears. The moral
man has no fear that he will commit a murder, and he
should be as fearless on the question of disease.

NOTE

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

Chapter XII, page 406, lines 11-18.

The Science of being unveils the errors of sense; and spiritual perception, aided by Science, reaches Truth.

Sickness Then error disappears. Sin and sickness will
will abate. abate, and seem less real, as we approach the
scientific period, in which mortal sense is subdued, and all
that is unlike the true likeness disappears. The moral
man has no fear that he will commit a murder, and he
should be as fearless on the question of disease.

NOTE

This version first appeared in the 404th edition in 1906
and it remained unchanged until the 1907 edition.
Chapter XII, page 406, lines 11-18.

The Science of being unveils the errors of sense; and
spiritual perception, aided by Science, reaches Truth.

Sickness Then error disappears. Sin and sickness will
will abate. abate, and seem less real, as we approach the
scientific period, in which mortal sense is subdued, and
we no more shall fall into sickness than into sin. The
moral man has no fear of committing a murder, and he
should be as fearless on the question of disease.

NOTE

This version first appeared in the 384th edition in 1906
and it remained unchanged until the 404th edition in 1906.
Chapter XII, page 406, lines 11-18.

The Science of being unveils the errors of sense; and spiritual perception, aided by Science, reaches Truth.

Sickness Then error disappears. Sin and sickness will
will abate. abate, and seem less real, as we approach the
scientific period, in which mortal sense is rebuked, and
we no more shall fall into sickness than into sin. The
moral man has no fear of committing a murder, and he
should be as strong on the question of disease.

NOTE

This version first appeared in the 265th edition in 1903
and it remained unchanged until the 384th edition in 1906.
Chapter XII, page 406, lines 11-18.

The Science of Being unveils the errors of sense; and spiritual perception, aided by Science, reaches Truth.

Sickness Then error disappears. Sin and sickness will
will abate. abate, and seem less real, as we approach the
scientific period, in which mortal sense is rebuked, and
we no more shall fall into sickness than into sin. The
moral man has no fear of committing a murder, and he
should be as strong on the question of disease.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 265th edition in 1903.
Chapter XII, page 406, lines 11-18.

The Science of Being unveils the errors of sense; and
spiritual perception, aided by Science, reaches Truth.

Sickness Then error disappears. Sin and sickness will
and sin. abate, and seem less real, as we approach the
scientific period, which rebukes mortal sense, when we
shall no more fall into sickness than into sin. The
moral man has no fear of committing a murder, and he
should be as strong on the question of disease.

NOTE

This version first appeared in the 89th edition in 1894
and it remained unchanged until the 226th edition in 1902.
Chapter XII, page 404, lines 25-32 (unnumbered).

The Science of Being unveils the errors of sense; and spiritual perception, aided by Science, reaches Truth.

Then error disappears. Sin and sickness will Utopia.

abate, and seem less real, as we approach the Utopian period, - to mortal sense, - when we shall no more fall into sickness than into sin. The moral man has no fear of committing a murder, and he should be as strong on the question of disease.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 89th edition in 1894. Chapter XII, page 404, lines 25-32 (unnumbered).

Resist evil - error of every sort - and it will flee from
you. Error is opposed to Life. We can, and ultimately
Resist to shall, so rise as to avail ourselves in every direc-
the end tion of the supremacy of Truth over error, Life
over death, and good over evil, and this growth will go
on until we arrive at the fulness of God's idea, and no
more fear that we shall be sick and die. Inharmony of
any kind involves weakness and suffering, - a loss of
control over the body.

NOTE

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

Chapter XII, page 406, lines 19-27.

Resist evil - error, of whatever sort - and it will flee
from you. Error is opposed to Life. We can, and ul-
Resist to timately shall, so rise as to avail ourselves of
the end. the supremacy of truth over error, Life over
death, and good over evil, in every direction; and this
growth will go on until we arrive at the fulness of God's
idea, and no more fear that we shall be sick and die.
Inharmony of any kind involves weakness, suffering, -
a loss of control over the body.

NOTE

This version first appeared in the 404th edition in 1906
and it remained unchanged until the 1907 edition.
Chapter XII, page 406, lines 19-27.

Resist evil - error, of whatever sort - and it will flee from you. Error is opposed to Life. We can, and ultimately shall, so rise as to avail ourselves of Resist to the end. the supremacy of Truth over error, Life over death, and good over evil, in every direction; and this growth will go on until we no more fear that we shall be sick and die than that we shall steal, murder, or commit suicide. Sickness, as well as sin, involves weakness, temptation, - a loss of control over the body.

NOTE

This version first appeared in the 384th edition in 1906 and it remained unchanged until the 404th edition in 1906. Chapter XII, page 406, lines 19-27.

Resist evil - error, of whatever sort - and it will flee
from you. Error is opposed to Life. We can, and ul-
Resist to timately shall, so rise as to avail ourselves of
the end. the supremacy of Truth over error, Life over
death, and good over evil, in every direction; and this
growth will go on until we no more fear that we shall
be sick and die than that we shall steal, murder, or com-
mit suicide. Sickness, as well as sin, involves weakness,
temptation, and fall, - a loss of control over the body.

NOTE

This version first appeared in the 265th edition in 1903
and it remained unchanged until the 384th edition in 1906.
Chapter XII, page 406, lines 19-27.

Resist evil - error, of whatever sort - and it will flee
from you. Error is opposed to Life. We can, and ul-
Resist to timately shall, so rise as to avail ourselves of
the end. the supremacy of Truth over error, Life over
death, and Good over evil, in every direction; and this
growth will go on until we no more fear that we shall
be sick and die than that we shall steal, murder, or com-
mit suicide. Sickness, as well as sin, involves weakness,
temptation, and fall, - a loss of control over the body.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 265th edition in 1903.
Chapter XII, page 406, lines 19-27.

Resist evil - error, of whatever sort - and it will flee from you. Error is opposed to Life. We can, and ultimately shall, so rise as to avail ourselves of the supremacy of Truth over error, Life over death, and Good over evil, in every direction; and this growth will go on until we no more fear that we shall be sick and die, than that we shall steal, murder, or commit suicide. Sickness, as well as sin, involves weakness, temptation, and fall, - a loss of control over the body. Resistance.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 405, lines 1-10 (unnumbered).

The depraved appetite for alcoholic drinks, tobacco, tea, coffee, opium, is destroyed only by Mind's mastery of the body. This normal control is gained
Morbid
cravings through divine strength and understanding.
There is no enjoyment in getting drunk, in becoming a fool or an object of loathing; but there is a very sharp remembrance of it, a suffering inconceivably terrible to man's self-respect. Puffing the obnoxious fumes of tobacco, or chewing a leaf naturally attractive to no creature except a loathsome worm, is at least disgusting.

NOTE

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

Chapter XII, page 406, lines 28-32, and page 407, lines 1-5.

The depraved appetite for alcoholic drinks, tobacco, tea, coffee, opium, is destroyed only by the mastery of Mind over body. This normal control is Morbid cravings. gained through divine strength and understanding. There is no enjoyment in getting drunk, in becoming a fool or an object of loathing; but there is a very sharp remembrance of it, a suffering inconceivably terrible to man's self-respect. Puffing the obnoxious fumes of tobacco, or chewing a leaf naturally attractive to no animal except a loathsome worm, is at least disgusting.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition. Chapter XII, page 406, lines 28-32, and page 407, lines 1-6.

The depraved appetite for alcoholic drinks, tobacco, tea, coffee, opium, is destroyed only by the mastery of Mind over body. This normal control is gained through divine strength and under-
standing. There is no enjoyment in getting drunk, in becoming a fool or an object of loathing; but there is a very sharp remembrance of it, a suffering inconceivably terrible to man's self-respect. Puffing the obnoxious fumes of tobacco, or chewing a leaf naturally attractive to no animal except a loathsome worm, is at least disgusting.

Morbid
craving.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902.
Chapter XII, page 405, lines 11-21

Man's enslavement to the most relentless masters -
passion, selfishness, envy, hatred, and revenge - is con-
quered only by a mighty struggle. Every
hour of delay makes the struggle more severe.

Universal
panacea

If man is not victorious over the passions, they crush
out happiness, health, and manhood. Here Christian
Science is the sovereign panacea, giving strength to the
weakness of mortal mind, - strength from the immortal
and omnipotent Mind, - and lifting humanity above
itself into purer desires, even into spiritual power and
good-will to man.

NOTE

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

Chapter XII, page 407, lines 6-16.

Man's enslavement to the most relentless masters -
passion, appetite, hatred, and revenge - is conquered
only by a mighty struggle. Every hour of
delay makes the struggle more severe. If
man is not victorious over them, they crush out happi-
ness, health, and manhood. Here Christian Science is
the sovereign panacea, giving strength to the weakness
of mortal mind, - strength from the immortal and
omnipotent Mind, - and lifting humanity above itself,
into purer desires, even into spiritual power and good-
will to man.

Universal
panacea.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter XII, page 407, lines 7-17.

Man's enslavement to the most relentless masters -
passion, appetite, and hatred - is conquered only by a
mighty struggle. Every hour of delay makes
the struggle more severe. If man is not vic- Panacea.
torious over them, they crush out happiness, health, and
manhood. Here Christian Science is the sovereign pan-
acea, giving strength to the weakness of mortal mind, -
strength from the immortal and omnipotent Mind, - and
lifting humanity above itself, into purer desires, even
into spiritual power and good-will to man.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter XII, page 405, lines 22-31 (unnumbered).

Let the slave of wrong desire learn the lessons of Christian Science, and he will get the better of that desire, and ascend a degree in the scale of health, happiness, and existence.

NOTE

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

50th ed., chapter XII, page 405, line 32, and page 406, lines 1-3 (unnumbered).

226th ed., chapter XII, page 407, lines 18-21.

1907 ed., chapter XII, page 407, lines 17-20.

If delusion says, "I have lost my memory," contradict it. No faculty of Mind is lost. In Science, all being is eternal, spiritual, perfect, harmonious in every action. Let the perfect model be present in your thoughts instead of its demoralized opposite. This spiritualization of thought lets in the light, and brings the divine Mind, Life not death, into your consciousness.

Immortal
memory

NOTE

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

Chapter XII, page 407, lines 21-28.

If delusion says, "I have lost my memory," contradict it. No faculty of Mind is lost. In Science, all being is eternal, spiritual, perfect, harmonious in every action. Let the perfect model be present in your thoughts, instead of its demoralized opposite. This spiritualization of thought lets in the light, and brings the divine Mind, Life, not death, into the world.

Immortal
memory.

NOTE

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

Chapter XII, page 407, lines 22-28.

If delusion says, "I have lost my memory," contradict it. No faculty of Mind is lost. In Science, all being is eternal, spiritual, perfect, harmonious in every action. Let the perfect model be present in your thoughts, instead of its demoralized opposite. This spiritualization of thought lets in the light, and brings Mind, not matter, Life, not death, into the world.

Immortal
memory.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 278th edition in 1903. Chapter XII, page 407, lines 22-28.

If delusion says, "I have lost my memory," contradict it. No faculty is lost. In Science, all Being is spiritual, perfect, harmonious in every action. Let the Memory. perfect model be present in your thoughts, instead of its demoralized opposite. This spiritualization of thought lets in the light, and brings Mind, not matter, Life, not death, into the world.

NOTE

This version first appeared in the 100th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 406, lines 4-10 (unnumbered).

If delusion says, "I have lost my memory," you must contradict it. No faculty is lost. According to Science, all Being is spiritual, perfect, harmonious in Memory. every action. Let the perfect model be present in your thoughts, instead of its demoralized opposite. This spiritualization of thought lets in the light, and brings Life, not death, into the world.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 100th edition in 1896. Chapter XII, page 406, lines 4-10 (unnumbered).

There are many species of insanity. All sin is insanity in different degrees. Sin is spared from this classification, only because its method of madness is in consonance with common mortal belief. Sin a form of insanity

Every sort of sickness is error, - that is, sickness is loss of harmony. This view is not altered by the fact that sin is worse than sickness, and sickness is not acknowledged nor discovered to be error by many who are sick.

NOTE

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

Chapter XII, page 407, lines 29-32, and page 408, lines 1-5.

There are many species of insanity. All sin is insanity in different degrees. Sin is only spared from this classification, because its method of madness is in consonance with common mortal belief. Every sort of sickness is error; that is, sickness is loss of harmony. This view is not altered by the fact that it is not acknowledged nor discovered to be so by those affected by it.

Sin a form
of insanity.

NOTE

This version first appeared in the 384th edition in 1906 and it remained unchanged until the 1907 edition.

Chapter XII, page 407, lines 29-32, and page 408, lines 1-4.

There are many species of insanity. All sin is insanity in different degrees. Sin is only spared from this classification, because its method of madness is in consonance with common mortal belief. Every sort of sickness is a degree of insanity; that is, sickness is always hallucination. This view is not altered by the fact that it is not acknowledged nor discovered to be so by those affected by it.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 384th edition in 1906. Chapter XII, page 407, lines 29-32, and page 408, lines 1-4.

There are many species of insanity. All sin is insanity in different degrees. Sin is only spared from this classification, because its method of madness is in Sin a form of insanity. consonance with common mortal belief. Every sort of sickness is a degree of insanity; that is, sickness is always hallucination. This view is not altered by the fact that it is not acknowledged or discovered to be so by those affected by it.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 406, lines 11-18 (unnumbered).

There is a universal insanity of so-called health, which mistakes fable for fact throughout the entire round of the material senses, but this general craze cannot, in a scientific diagnosis, shield the individual case from the special name of insanity. Those unfortunate people who are committed to insane asylums are only so many distinctly defined instances of the baneful effects of illusion on mortal minds and bodies.

NOTE

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

Chapter XII, page 408, lines 6-13.

There is a universal insanity, which mistakes fable for fact throughout the entire round of the material senses; but this general craze cannot, in a scientific diagnosis, shield the individual case from the special name of insanity. Those unfortunate people who are committed to insane asylums are only so many well-defined instances of the baneful effects of illusion on mortal minds and bodies.

NOTE

This version first appeared in the 404th edition in 1906 and it remained unchanged until the 1907 edition.

Chapter XII, page 408, lines 5-12.

There is a universal insanity, which mistakes fable for fact throughout the entire round of the material senses; but this general craze cannot, in a scientific diagnosis, shield the individual case from the special name of illusion. Those unfortunate people who are committed to insane asylums are only so many well-defined instances of the baneful effects of illusion on mortal minds and bodies.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 404th edition in 1906. Chapter XII, page 408, lines 5-12.

There is a universal insanity, which mistakes fable for fact throughout the entire round of the material senses; but this general craze cannot, in a spiritual diagnosis, shield the individual case from the special name of insanity. Those unfortunate people who are committed to insane asylums are only so many well-defined instances of the baneful effects of illusion on mortal minds and bodies.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 406, lines 19-26 (unnumbered).

The supposition that we can correct insanity by the use of purgatives and narcotics is in itself a mild species of insanity. Can drugs go of their own accord
Drugs and brain-lobes to the brain and destroy the so-called inflammation of disordered functions, thus reaching mortal mind through matter? Drugs do not affect a corpse, and Truth does not distribute drugs through the blood, and from them derive a supposed effect on intelligence and sentiment. A dislocation of the tarsal joint would produce insanity as perceptibly as would congestion of the brain, were it not that mortal mind thinks that the tarsal joint is less intimately connected with the mind than is the brain. Reverse the belief, and the results would be perceptibly different.

NOTE

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

Chapter XII, page 408, lines 14-27.

The supposition that we can correct insanity by the use of purgatives and narcotics is in itself a mild species of insanity. Can drugs go of their own accord to the brain, and destroy the so-called inflammation of disordered functions, - thus reaching mortal mind through matter? Drugs do not affect a corpse; and Truth does not distribute drugs through the blood, and thence derive a supposed effect on intelligence and sentiment. A dislocation of the tarsal joint would produce insanity as perceptible as that produced by congestion of the brain, were it not that mortal mind thinks this joint less intimately connected with the mind than is the brain. Reverse this belief, and the results would be perceptibly different.

NOTE

This version first appeared in the 404th edition in 1906 and it remained unchanged until the 1907 edition.

Chapter XII, page 408, lines 13-26.

The supposition that we can correct insanity by the use of purgatives and narcotics is in itself a mild species of insanity. Can drugs go of their own accord to the brain, and so destroy the inflammation of its disordered functions, - thus reaching mortal mind through matter? Drugs do not affect a corpse; and Truth does not distribute drugs through the blood, and thence derive a supposed effect on intelligence and sentiment. A dislocation of the tarsal joint would produce insanity as perceptible as that produced by congestion of the brain, were it not that mortal mind thinks this joint less intimately connected with the mind than is the brain. Reverse this belief, and the results would be perceptibly different.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 404th edition in 1906. Chapter XII, page 408, lines 13-26.

The supposition that we can correct insanity by the use of purgatives and narcotics is in itself a mild species of insanity. Can drugs go of their own accord to the brain, and so destroy the inflammation of its disordered functions, - thus reaching mortal mind through matter? Truth does not distribute drugs through the blood, and then derive a supposed effect on intelligence and sentiment. A dislocation of the tarsal joint would produce insanity as perceptible as that produced by congestion of the brain, were it not that mortal mind thinks this joint less intimately connected with the mind than is the brain. Reverse this belief, and the results would be perceptibly different.

NOTE

This version first appeared in the 100th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 406, lines 27-32, and page 407, lines 1-7 (unnumbered).

The supposition that we can correct insanity by the use of purgatives and narcotics is in itself a mild species of insanity. Can drugs go of their own accord to the brain, and so destroy the inflammation of its disordered functions, - thus reaching mortal mind through matter? Mind does not distribute drugs through the blood, and thence derive a supposed effect on intelligence and sentiment. A dislocation of the tarsal joint would produce insanity as perceptible as that produced by congestion of the brain, were it not that mortal mind thinks this joint less intimately connected with the mind than is the brain. Reverse this belief, and the results would be perceptibly different.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 100th edition in 1896. Chapter XII, page 406, lines 27-32, and page 407, lines 1-7 (unnumbered).

The unconscious thought in the corporeal substratum of brain produces no effect, and that condition of the body which we call sensation in matter Matter and animate error is unreal. Mortal mind is ignorant of itself, - ignorant of the errors it includes and of their effects. Intelligent matter is an impossibility. You may say: "But if disease obtains in matter, why do you insist that disease is formed by mortal mind and not by matter?" Mortal mind and body combine as one, and the nearer matter approaches its final statement, - animate error called nerves, brain, mind, - the more prolific it is likely to become in sin and disease-beliefs.

NOTE

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

Chapter XII, page 408, lines 28-32, and page 409, lines 1-8.

The unconscious thought, in the corporeal substratum of brain, produces no effect; and that condition of the body which we call sensation in matter is ~~Matter~~ and ~~animate~~ error. erroneous; but mortal mind is ignorant of itself, - ignorant of the errors it includes, and of their effects upon the body. Intelligent matter is an impossibility. You may say: "But if disease obtains in matter, why do you insist that disease is formed by mortal mind, and not by matter?" Mortal mind and body combine as one, and the nearer matter approaches its final statement, as animate error, - called mind, nerves, brain, - the more prolific it may become in sin and disease-beliefs.

NOTE

This version first appeared in the 404th edition in 1906 and it remained unchanged until the 1907 edition.

Chapter XII, page 408, lines 27-32, and page 409, lines 1-6.

The unconscious thought, in the corporeal substratum of mortal mind, produces nothing; and that condition of the body which we call sensation in matter is Matter and animate error. erroneous; but mortal mind is ignorant of it-self, - ignorant of the errors it includes, and of their effects upon the body. Intelligent matter is an impossibility. You may say: "But if disease obtains in matter, why do you insist that disease is formed by mortal mind, and not by matter?" Mortal mind and body combine as one, and the nearer matter approaches its final statement, as animate error, - called mind, nerves, brain, - the more prolific it may become in sin and disease-beliefs.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 404th edition in 1906. Chapter XII, page 408, lines 27-32, and page 409, lines 1-6.

The unconscious thought, in the corporeal substratum of mortal mind, produces nothing; and that condition of the body which we call sensation, is erroneous; but mortal mind is ignorant of itself, - ignorant of the errors it includes, and of their effects upon the body. Intelligent matter is an impossibility. You may say: "But if disease obtains in matter, why do you insist that disease is formed by mortal mind, and not by matter?" Mortal mind and body combine as one, and the nearer matter approaches its final statement, as animate error, - called mind, nerves, brain, - the more prolific does it become in sin and disease-beliefs.

Substratum
of the mind.

NOTE

This version first appeared in the 113th edition in 1897 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 407, lines 8-19 (unnumbered).

The latent thought, in the corporeal substratum of mortal mind, produces the conscious thought, or that condition of the body which we call sensation; but mortal mind is ignorant of itself, - ignorant of the errors it includes, and of their effects upon the body. Intelligent matter is an impossibility. You may say: "But if disease obtains in matter, why do you insist that disease is formed by mortal mind, and not by matter?" Mortal mind and body being one, the nearer matter approaches its final statement, as animate error, - called mind, nerves, brain, - the more prolific does it become in disease-beliefs.

Substratum
of the mind.

NOTE

This version first appeared in the 100th edition in 1896 and it remained unchanged until the 113th edition in 1897. Chapter XII, page 407, lines 8-19 (unnumbered).

The latent thought, in the corporeal substratum of mortal mind, produces the conscious thought, or that condition of the body which we call sensation; but mortal mind is ignorant of itself, - Substratum of the mind.
ignorant of the errors it includes, and of their effects upon the body. Intelligent matter is an impossibility. You may say: "But if disease obtains in matter, why do you insist that disease is formed by mortal mind, and not by matter?" Because they are one, and the nearer matter approaches its final statement, as animate error, - or as mortal mind, nerves, brain, - the more prolific does it become in disease-beliefs.

NOTE

This version first appeared in the 89th edition in 1894 and it remained unchanged until the 100th edition in 1896. Chapter XII, page 407, lines 8-19 (unnumbered).

The latent thought, in the unconscious substratum of mortal mind, produces the conscious thought, or that condition of the body which we call sensation;

but mortal mind is ignorant of itself, - ig-

Substratum
of the mind.

norant of the errors it includes, and of their effects upon the body. Intelligent matter is an impossibility.

You may say: "But if disease obtains in matter, why do you insist that disease is formed by mortal mind, and not by matter?" Because the nearer matter approaches its final statement, as animate error, - or as mortal mind, nerves, brain, - the more prolific does it become in disease-beliefs.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 89th edition in 1894. Chapter XII, page 407, lines 8-19 (unnumbered).

Unconscious mortal mind - alias matter, brain - cannot dictate terms to consciousness nor say, "I am sick."

The belief, that the unconscious substratum of mortal mind, termed the body, suffers and

Dictation
of error

reports disease independently of this so-called conscious mind, is the error which prevents mortals from knowing how to govern their bodies.

NOTE

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

Chapter XII, page 409, lines 9-15.

Unconscious mortal mind, alias matter, cannot dictate terms to conscious mind, or say, "I am sick." The belief that the unconscious substratum of mortal mind, termed the body, suffers and reports disease independently of this conscious, so-called mind, is the error which prevents mortal man from knowing how to govern his body.

Dictation
of error.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter XII, page 409, lines 7-13.

Unconscious mortal mind, alias matter, cannot dictate terms to conscious mind, or say, "I am sick." The belief that the unconscious substratum of mortal mind, termed the body, suffers and reports disease, independently of this conscious mind, is the error which prevents mortal man from knowing how to govern his body.

Dictation
of error.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 407, lines 20-26 (unnumbered).

The so-called conscious mortal mind is believed to be superior to its unconscious substratum, matter, and the stronger never yields to the weaker, except through fear or choice. The animate should be governed by God alone. The real man is spiritual and immortal, but the mortal and imperfect so-called "children of men" are counterfeits from the beginning, to be laid aside for the pure reality. This mortal is put off, and the new man or real man is put on, in proportion as mortals realize the Science of man and seek the true model.

So-called
superiority

NOTE

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

Chapter XII, page 409, lines 16-26.

The conscious mortal mind is believed to be superior to its unconscious substratum, matter, and the stronger never yields to the weaker, except through fear or choice. The animate stratum of mortal mind should be governed by God, and thus act on and control the inanimate material substratum. The real man is perfect and immortal; but the mortal and imperfect "children of men" were counterfeits from the beginning, to be laid aside for the pure reality. This mortal is put off, and the new man or real man is put on, in proportion as we realize the Science of man, and seek the higher model.

So-called
superiority.

NOTE

This version first appeared in the 278th edition in 1903 and it remained unchanged until the 1907 edition. Chapter XII, page 409, lines 14-25.

The conscious mortal mind is believed to be superior to its unconscious substratum, matter, and the stronger never yields to the weaker, except through fear or choice. The animate stratum of mortal mind should be governed by God, and thus act on and control the inanimate material substratum. The real man is perfect and immortal; but the mortal and imperfect "children of men" were counterfeits from the beginning, to be laid aside for the pure reality. This mortal is put off, and the reality of existence is attained, no faster than we realize the great end of man, and seek a higher model for ourselves.

So-called
superiority.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 278th edition in 1903. Chapter XII, page 409, lines 14-25.

The conscious mortal mind is superior to its unconscious substratum, matter, and the stronger never yields to the weaker, except through fear or choice.

Superiority.

The animate stratum of mortal mind should govern the inanimate material substratum. Man is perfect and immortal; and the mortal and imperfect "children of men" are but poor counterfeits, to be laid aside for the pure reality. This mortal is put away, and the reality of existence is attained, no faster than we realize the great end of man, and seek a higher model for ourselves.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 407, lines 27-32, and page 408, lines 1-5 (unnumbered).

We have no right to say that life depends on matter now, but will not depend on it after death. We cannot spend our days here in ignorance of the Science of Life, and expect to find beyond the grave a reward for this ignorance. Death will not make us harmonious and immortal as a recompense for ignorance. If here we give no heed to Christian Science, which is spiritual and eternal, we shall not be ready for spiritual Life hereafter.

Death no
benefactor

NOTE

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

Chapter XII, page 409, lines 27-32, and page 410, lines 1-3.

We have no right to say that life depends on matter now, but will not depend on it after death. We cannot spend our days here in ignorance of the Science of Life, and expect to find beyond the grave a reward for this ignorance and sloth. Death will not make us harmonious and immortal, as a recompense for unfaithfulness. If here we give no earthly heed to the life which is spiritual and eternal, we shall not be ready for it hereafter.

Death no
benefactor.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged thereafter until the 1907 edition. Chapter XII, page 409, lines 26-32, and page 410, lines 1-2.

We have no right to say that life depends on matter now, but will not depend on it after death. We cannot spend our days here in ignorance of the Death's defects. Science of Life, and expect to find beyond the grave a reward for this ignorance and sloth. Death will not make us harmonious and immortal, as a recompense for unfaithfulness. If we give no earthly heed to the Life which is spiritual and eternal, we shall not be ready for it hereafter.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 408, lines 6-14 (unnumbered).

"This is life eternal," says Jesus, - is, not shall be;
and then he defines everlasting life as a present knowledge
of his Father and of himself, - the knowledge
Life eternal
and present of Love, Truth, and Life. "This is life eter-
nal, that they might know Thee, the only true God, and
Jesus Christ, whom Thou hast sent." The Scriptures
say, "Man shall not live by bread alone, but by every
word that proceedeth out of the mouth of God," show-
ing that Truth is the actual life of man; but mankind
objects to making this teaching practical.

NOTE

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

Chapter XII, page 410, lines 4-13.

"This is life eternal," says Jesus, - is, not shall be;
and then he defines everlasting life as a present knowl-
edge of his Father and of himself, - the
Life eternal
and present. knowledge of Love, Truth, and Life, -
"this is life eternal that they might know Thee, the
only true God, and Jesus Christ, whom Thou hast sent."
The Scriptures say, "Man shall not live by bread
alone, but by every word that proceedeth out of the
mouth of God," - showing that Truth is the actual life
of man; but the world objects to making this teaching
practical.

NOTE

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

Chapter XII, page 410, lines 3-13.

"This is life eternal," says Jesus, - is, not shall be;
and then he defines everlasting life as a present knowl-
edge of his Father and of himself, - the
Life eternal
and present. knowledge of Love, Truth, and Life, -
"this is life eternal that they might know Thee, the
only true God, and Jesus Christ, whom Thou hast sent."
The Scriptures say, "Man shall not live by bread
alone, but by every word that proceedeth out of the
mouth of God," - showing clearly that Truth is the life
of man; but the world objects to making this teaching
practical.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 265th edition in 1903.
Chapter XII, page 410, lines 3-13.

"This is Life eternal," says Jesus, - is, not shall be;
and then he defines everlasting Life as a present knowl-
edge of his Father and himself, - "that they
Life eternal
and present. might know Thee, the only true God, and
Jesus Christ, whom Thou hast sent." The Scriptures
say, "Man shall not live by bread alone, but by every
word that proceedeth out of the mouth of God," -
showing clearly that Truth is the Life of man; but the
world objects to making this teaching practical.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter XII, page 408, lines 15-23 (unnumbered).

Every trial of our faith in God makes us stronger.
The more difficult seems the material condition to be
Love casteth overcome by Spirit, the stronger should be our
out fear faith and the purer our love. The Apostle
John says: "There is no fear in Love, but perfect Love
casteth out fear....He that feareth is not made per-
fect in Love." Here is a definite and inspired proclama-
tion of Christian Science.

NOTE

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

Chapter XII, page 410, lines 14-21.

Every trial of our faith in God makes us stronger.
The more difficult seems the material condition to be
Love casteth out fear. overcome by Spirit, the stronger should be
our faith and the purer our love. The Apostle John says: "There is no fear in Love, but perfect Love casteth out fear....He that feareth is not made perfect in Love." Here is a definite and inspired proclamation of Christian Science.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter XII, page 410, lines 14-21.

Every trial of our faith in God makes us stronger.
The more difficult seems the material condition to be
overcome by Spirit, the stronger should be
Fear an
outcast. our faith and the purer our love. The Apos-
tle John says: "There is no fear in Love, but perfect
Love casteth out fear....He that feareth is not made
perfect in Love." Here is a definite and inspired proc-
lamation of Christian Science.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter XII, page 408, lines 24-31 (unnumbered).

MENTAL TREATMENT ILLUSTRATED

The Science of mental practice is susceptible of no misuse. Selfishness does not appear in the practice of

Be not
afraid

Truth or Christian Science. If mental practice is abused or is used in any way except to promote right thinking and doing, the power to heal mentally will diminish, until the practitioner's healing ability is wholly lost. Christian scientific practice begins with Christ's keynote of harmony, "Be not afraid!" Said Job: "The thing which I greatly feared is come upon me."

NOTE

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

Chapter XII, page 410, lines 22-30.

MENTAL TREATMENT ILLUSTRATED.

The Science of mental practice is susceptible of no misuse. If an abuse appears, this is not the result of Truth or Christian Science, but of error. If Be not afraid. mental practice is misused, or used for any purpose but healing morally and physically, its power will diminish, until the practitioner's healing ability is wholly lost. Christian scientific practice begins with Christ's keynote of harmony, "Be not afraid!" Said Job: "The thing which I greatly feared is come upon me."

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition. Chapter XII, page 410, lines 22-30, and page 411, lines 1-2.

MENTAL TREATMENT ILLUSTRATED.

The Science of mental practice is susceptible of no misuse. If an abuse appears, this is not from Truth or from Christian Science, but from error. If Be not afraid. mental practice is misused, or used for any purpose but healing morally and physically, its power will diminish, until the practitioner's healing ability is wholly lost. Christian scientific practice begins with Christ's keynote of harmony, "Be not afraid!" Said Job: "The thing which I greatly feared has come upon me."

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XII, page 410, lines 22-30, and page 411, lines 1-2.

MENTAL TREATMENT ILLUSTRATED.

The science of mental practice is susceptible of no misuse. If an abuse appears, this is not from Truth or Christian Science, but from error. If mental practice is used for any purpose but healing Misuse
and fear. morally and physically, its power will diminish, until the practitioner's healing ability is wholly lost. Christian Scientific practice begins with the keynote of harmony, "Be not afraid!" Said Job: "The thing which I greatly feared has come upon me."

NOTE

This version first appeared in the 89th edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 409, lines 1-10 (unnumbered).

MENTAL TREATMENT.

The science of mental practice is susceptible of no misuse. If an abuse appears, this is not from Truth or Christian Science, but from error. If mental practice is used for any purpose but healing Misuse
and fear. morally and physically, its power will diminish, until the practitioner's healing ability is wholly lost. Christian Scientific practice begins with the keynote of harmony, "Be not afraid!" Said Job: "The thing which I greatly feared has come upon me."

NOTE

This version first appeared in the 70th edition in 1892 and it remained unchanged until the 89th edition in 1894. Chapter XII, page 409, lines 1-10 (unnumbered).

MENTAL TREATMENT.

The Science of mental practice is susceptible of no misuse. If an abuse appears, this is not from Truth or Christian Science, but from error. If mental practice is used for any purpose but healing, Misuse
and fear. its power will diminish, until the practitioner's healing ability is wholly lost. Christian Scientific practice begins with the keynote of harmony, "Be not afraid!" Said Job: "The thing which I greatly feared has come upon me."

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 70th edition in 1892. Chapter XII, page 409, lines 1-10 (unnumbered).

My first discovery in the student's practice was this:
If the student silently called the disease by name, when
he argued against it, as a general rule the body
would respond more quickly, - just as a per-
son replies more readily when his name is spoken; but
this was because the student was not perfectly attuned to
divine Science, and needed the arguments of truth for
reminders. If Spirit or the power of divine Love bear
witness to the truth, this is the ultimatum, the scientific
way, and the healing is instantaneous.

Naming
diseases

NOTE

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

Chapter XII, page 411, lines 3-12.

My first discovery in the student's practice was this. If he silently called the disease by name, when he argued against it, as a general rule the body would respond more quickly, - just as a person replies more readily when his name is spoken; but this is because the student is not perfectly attuned to divine Science, and needs the arguments of truth for reminders. If Spirit, or the power of divine Love, bear witness to the healing Truth, this is the ultimatum, and the more excellent way.

Naming
diseases

NOTE

This version first appeared in the 282nd edition in 1903 and it remained unchanged until the 1907 edition.

Chapter XII, page 411, lines 3-12.

Among my first discoveries in practice was this. If you mentally and silently call the disease by name, as you argue against it, as a general rule the body will respond more quickly, - just as a person replies more readily when his name is spoken; but this is because you are not perfectly attuned to divine Science, and need the arguments of truth for reminders. If Spirit, or the power of divine Love, bear witness to the healing Truth, this is the ultimatum, and the more excellent way.

Naming
diseases.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 282nd edition in 1903. Chapter XII, page 411, lines 3-12.

Let the author allude to a phenomenon which she discovered in 1867. If you mentally and silently call the disease by name, as you argue against it, as a general rule the body will respond more quickly, - just as a person replies more readily when his name is spoken; but this is because you are not perfectly attuned to Divine Science, and need the arguments of Truth for reminders. To let Spirit, through the power of divine Love, bear witness, without arguments, to the healing Truth, is the more excellent way.

Naming
diseases.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 409, lines 11-20 (unnumbered).

It is recorded that once Jesus asked the name of a disease, - a disease which moderns would call dementia.

The demon, or evil, replied that his name was

Legion. Thereupon Jesus cast out the evil,

Evils cast
out

and the insane man was changed and straightway became whole.

The Scripture seems to import that Jesus

caused the evil to be self-seen and so destroyed.

NOTE

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

Chapter XII, page 411, lines 13-19.

It is recorded that once Jesus asked the name of a disease, - a disease moderns would call dementia. The demon, or evil, replied that his name was Legion. Thereupon Jesus cast out the evil; and the insane man was changed, and straightway became whole. The Scripture seems to import that Jesus caused the evil to be self-destroyed.

Evils cast out.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter XII, page 411, lines 13-19.

It is recorded that once Jesus asked the name of a disease, - a disease moderns would call dementia. The demon, or evil, replied that his name was Legion. Thereupon Jesus cast out the evil; and the insane man was changed, and straightway became whole. The Scripture seems to import that Jesus caused the evil to be self-destroyed.

NOTE

This version first appeared in the 70th edition in 1892 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 409, lines 21-27 (unnumbered).

It is recorded that once Jesus asked the name of a disease, - a disease moderns would call dementia. The demon, or evil, replied that his name was Legion. The demon's name was Legion. Thereupon Jesus cast out the evil; and the insane man, believing he saw a host of demons enter a herd of swine, was changed in belief, and straightway became sane.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 70th edition in 1892. Chapter XII, page 409, lines 21-27 (unnumbered).

The procuring cause and foundation of all sickness is fear, ignorance, or sin. Disease is always induced by a false sense mentally entertained, not destroyed.

Disease is an image of thought externalized.

Fear as the
foundation

The mental state is called a material state. Whatever is cherished in mortal mind as the physical condition is imaged forth on the body.

NOTE

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

Chapter XII, page 411, lines 20-26.

The procuring cause and foundation of all sickness is fear, ignorance, or sin. It is always a false sense mentally entertained, not destroyed, which induces disease, - an image of thought externalized.

Fear as the
foundation.

The mental state is called a material state; and whatever is cherished in mortal mind as the physical condition is imaged forth on the body.

NOTE

This version first appeared in the 300th edition in 1904 and it remained unchanged until the 1907 edition.

Chapter XII, page 411, lines 20-26.

The procuring cause and foundation of all sickness is ignorance and sin. It is always a false sense mentally entertained, not controlled, which induces

disease, - an image of thought externalized.

Fear as the
foundation.

The mental state is called a material state; and whatever is cherished in mortal mind as the physical condition is imaged forth on the body.

NOTE

This version first appeared in the 282nd edition in 1903 and it remained unchanged until the 300th edition in 1904. Chapter XII, page 411, lines 20-26.

The procuring cause and foundation of all sickness is ignorance and sin. It is always a false sense mentally entertained, not resisted, which induces disease, - an image of thought externalized.

Fear as the
foundation.

The mental state is called a material state; and whatever is cherished in mortal mind as the physical condition is imaged forth on the body.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 282nd edition in 1903. Chapter XII, page 411, lines 20-26.

The efficient cause and foundation of all sickness is error, arising either from ignorance or sin. It is always a false sense entertained, not resisted, which induces disease, - image of thought externalized. Their mental state is called a material state; and whatever Fear as the foundation. is cherished in mortal mind as the physical condition is imaged forth on the body.

NOTE

This version first appeared in the 89th edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 409, lines 28-30, and page 410, lines 1-4 (unnumbered).

The efficient cause and foundation of all sickness is fear, arising either from ignorance or sin. It is always some image of disease which frightens the sick, - an image of thought externalized. Their mental state is called a material state; but whatever is held Fear as the foundation. in mortal mind is imaged forth on the body, which is the substratum of mortal mind.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 89th edition in 1894. Chapter XII, page 409, lines 28-30, and page 410, lines 1-4 (unnumbered).

Always begin your treatment by allaying the fear of patients. Silently reassure them as to their exemption from disease and danger. Watch the result of this simple rule of Christian Science, and you will find that it alleviates the symptoms of every disease. If you succeed in wholly removing the fear, your patient is healed. The great fact that God lovingly governs all, never punishing aught but sin, is your standpoint, from which to advance and destroy the human fear of sickness. Mentally and silently plead the case scientifically for Truth. You may vary the arguments to meet the peculiar or general symptoms of the case you treat, but be thoroughly persuaded in your own mind concerning the truth which you think or speak, and you will be the victor.

Unspoken
pleading

NOTE

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

Chapter XII, page 411, lines 27-32, and page 412, lines 1-9.

Always begin your treatment by allaying the fear of patients. Silently reassure the patient as to his exemption from disease and danger. Watch the result of this simple rule of Christian Science, and you will find that it alleviates the symptoms of every disease. If you succeed in wholly removing the fear, your patient is healed. The great fact that God wisely governs all, never punishing aught but sin, is your standpoint, whence to advance and destroy the human fear of sickness. Plead the case in Science and for Truth, mentally and silently. You may vary the arguments, to meet the peculiar or general symptoms of the case you treat; but be thoroughly persuaded in your own mind concerning the truth which you think or speak, and you will be the winner.

Unspoken
pleading.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition. Chapter XII, page 411, lines 27-32, and page 412, lines 1-9.

Always begin your treatment by allaying the fear of patients. Silently reassure the patient as to his exemption from disease and danger. Watch Unspoken pleading. the result of this simple rule of Christian Science, and you will find that it alleviates the symptoms of every disease. If you succeed in wholly removing the fear, your patient is healed. The great fact that God wisely governs all, never punishing aught but sin, is your standpoint, whence to advance and destroy the human fear of sickness. Plead the case in Science and for Truth, mentally and silently. You may vary the arguments, to meet the peculiar or general symptoms of the case you treat; but be thoroughly persuaded in your own mind, and you will finally be the winner.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 410, lines 5-18 (unnumbered).

You may call the disease by name when you mentally deny it; but by naming it audibly, you are liable under some circumstances to impress it upon the Eloquent silence thought. The power of Christian Science and divine Love is omnipotent. It is indeed adequate to unclasp the hold and to destroy disease, sin, and death.

NOTE

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

Chapter XII, page 412, lines 10-15.

You may call the disease by name when you mentally deny it; but by naming it audibly, you are liable to impress it upon the thought. The power of Eloquent silence. Christian Science and divine Love is omnipotent. It is indeed adequate to unclasp the hold of disease, and to destroy it.

NOTE

This version first appeared in the 300th edition in 1904 and it remained unchanged until the 1907 edition.
Chapter XII, page 412, lines 10-15.

You may call the disease by name when you mentally deny it; but by naming it audibly, you are liable to impress it upon the thought. The power of Eloquent silence. Christian Science and Love is omnipotent. It is indeed adequate to unclasp the hold of disease, and to destroy it.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 300th edition in 1904. Chapter XII, page 412, lines 10-15.

You may call the disease by name when you mentally
deny it; but by naming it audibly, you are liable to
impress it upon the thought. The silence
eloquent
silence. of Christian Science and Love is eloquent.
It is powerful to unclasp the hold of disease, and to
destroy it.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 265th edition in 1903.
Chapter XII, page 412, lines 10-15.

You may call the disease by name when you mentally deny it; but by naming it audibly, you are liable to impress it upon the thought. The silence of Christian Science and Love is eloquent. It is powerful to unclasp the hold of disease, and reduce its cause to nothingness.

NOTE

This version first appeared in the 113th edition in 1897 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 410, lines 19-24 (unnumbered).

You may call the disease by name when you address
it mentally; but by naming it audibly, you are liable to
impress it upon the thought. The silence
Danger from audibleness. of Christian Science and Love is eloquent.
It is powerful to unclasp the hold of disease, and re-
duce its cause to nothingness.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 113th edition in 1897.
Chapter XII, page 410, lines 19-24 (unnumbered).

To prevent disease or to cure it, the power of Truth, of divine Spirit, must break the dream of the material senses. To heal by argument, find the type
Insistence
requisite of the ailment, get its name, and array your mental plea against the physical. Argue at first mentally, not audibly, that the patient has no disease, and conform the argument so as to destroy the evidence of disease. Mentally insist that harmony is the fact, and that sickness is a temporal dream. Realize the presence of health and the fact of harmonious being, until the body corresponds with the normal conditions of health and harmony.

NOTE

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

Chapter XII, page 412, lines 16-27.

To prevent disease or to cure it, the power of the divine Spirit must break this dream of the material senses. If you wish to heal by argument, Insistence requisite. find the type of the ailment, get its name, and array your mental plea against the physical. Argue with the patient (at first mentally, not audibly) that he has no disease, and conform the argument so as to destroy the evidence of disease. Mentally insist that harmony is the everlasting fact, and sickness the temporal falsity. Realize the presence of health, and the fact of harmonious functions and organs, until the corporeal senses correspond with these normal conditions.

NOTE

This version first appeared in the 300th edition in 1904 and it remained unchanged until the 1907 edition.

Chapter XII, page 412, lines 16-27.

To prevent disease or to cure it, the power of the
divine Spirit must break this dream of the material
senses. If you wish to heal by argument,
Insistence
requisite. find the type of the ailment, get its name,
and array your mental plea against the physical. Argue
with the patient (at first mentally, not audibly) that he
has no disease, and conform the argument so as to
destroy the evidence of disease. Mentally insist that
health is the everlasting fact, and sickness the temporal
falsity. Realize the presence of health, and the fact of
harmonious functions and organs, until the corporeal
senses correspond with these normal conditions.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 300th edition in 1904.
Chapter XII, page 412, lines 16-27.

To prevent disease or to cure it mentally, let Spirit destroy this dream of sense. If you wish to heal by argument, find the type of the ailment, get Insistence. its name, and array your mental plea against the physical. Argue with the patient (mentally, not audibly) that he has no disease, and conform the argument to the evidence. Mentally insist that health is the everlasting fact, and sickness the temporal falsity. Then realize the presence of health, and the corporeal senses will respond, "So be it!"

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 410, lines 25-32, and page 411, lines 1-2 (unnumbered).

If the case is that of a young child or an infant, it needs to be met mainly through the parent's thought, silently

The cure
of infants or audibly on the aforesaid basis of Christian
Science. The Scientist knows that there can
be no hereditary disease, since matter is not intelligent
and cannot transmit good or evil intelligence to man, and
God, the only Mind, does not produce pain in matter.

The act of yielding one's thoughts to the undue contem-
plation of physical wants or conditions induces those very
conditions. A single requirement, beyond what is neces-
sary to meet the simplest needs of the babe is harmful.
Mind regulates the condition of the stomach, bowels, and
food, the temperature of children and of men, and matter
does not. The wise or unwise views of parents and other
persons on these subjects produce good or bad effects on
the health of children.

NOTE

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

Chapter XII, page 412, lines 28-32, and page 413, lines 1-11.

If the case is that of a young child or an infant, it needs to be met mainly through the parent's thought,

The cure of infants. silently or audibly, on the basis of Christian Science. The Scientist knows there can be no hereditary disease, since matter cannot transmit good or evil intelligence to man, and Mind produces no pain in matter. The act of yielding one's thoughts to the undue contemplation of physical wants induces those very desires. A single requirement, beyond what is necessary to meet the simplest needs of the babe, is hurtful. Mind regulates the condition of the stomach, bowels, and food, and the temperature of children and men, while matter does not. The views of parents and other people on these subjects produce their good or bad results in the health of children.

NOTE

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

Chapter XII, page 412, lines 28-32, and page 413, lines 1-10.

If the case is that of a young child or an infant, it needs to be met mainly through the parent's thought, silently or audibly, on the basis of Christian Science. The Scientist knows there can be no hereditary disease, since matter cannot transmit good or evil intelligence to man, and Mind produces no pain in matter. The act of yielding one's thoughts to the undue contemplation of physical wants induces those very desires. A single requirement, beyond what is necessary to meet the simplest needs of the babe, is hurtful. Mind regulates the condition of the stomach, bowels, food, and temperature of children and men, and matter does not. The views of parents and other people on these subjects produce their good or bad results in the health of children.

Infants.

NOTE

This version first appeared in the 89th edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 411, lines 3-17 (unnumbered).

If the case is that of a young child or an infant, it needs to be met mainly through the parents, silently or audibly, on the strictest rules of Christian Science. The Scientist knows there can be no hereditary disease, since matter cannot transmit good or evil intelligence to man, and Mind produces no pain in matter. The act of yielding one's thoughts to the undue contemplation of physical wants induces those very desires. A single requirement, beyond what is necessary to meet the simplest needs of the babe, is hurtful. Mind can regulate the condition of the stomach, bowels, food, and temperature of children, far better than matter can. The views of parents and other people on these subjects produce their good or bad results in the health of children.

Infants.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 89th edition in 1894. Chapter XII, page 411, lines 3-17 (unnumbered).

The daily ablutions of an infant are no more natural nor necessary than would be the process of taking a fish out of water every day and covering it with dirt in order to make it thrive more vigorously in its own element. "Cleanliness is next to godliness," but washing should be only for the purpose of keeping the body clean, and this can be effected without scrubbing the whole surface daily. Water is not the natural habitat of humanity. I insist on bodily cleanliness within and without. I am not patient with a speck of dirt; but in caring for an infant one need not wash his little body all over each day in order to keep it sweet as the new-blown flower.

Ablutions for
cleanliness

NOTE

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

Chapter XII, page 413, lines 12-23.

The daily ablutions of an infant are no more natural or necessary than would be the process of taking a fish out of water every day, and covering it with dirt, in order to make it thrive more vigorously thereafter in its native element. "Cleanliness is next to godliness;" but washing should be only for the purpose of keeping the body clean, and this can be effected without scrubbing the whole surface daily. Water is not the natural habitat of humanity. I insist on bodily cleanliness within and without. I am not patient with a speck of dirt; but in caring for an infant one need not wash its little body all over each day in order to keep it sweet as the new-blown flower.

Ablutions for
cleanliness.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter XII, page 413, lines 11-23.

The daily ablutions of an infant are no more natural or necessary, than would be the process of taking a fish out of water every day, and covering it with dirt, in order to make it thrive more vigorously thereafter in its native element. "Cleanliness is next to godliness;" but washing should be only for the purpose of keeping the body clean, and this can be effected without scrubbing the whole surface daily. Water is not the natural habitat of humanity.

Ablutions.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 411, lines 18-26 (unnumbered).

Giving drugs to infants, noticing every symptom of flatulency, and constantly directing the mind to such signs, - that mind being laden with illusions about disease, health-laws, and death, - these actions convey mental images to children's budding thoughts, and often stamp them there, making it probable at any time that such ills may be reproduced in the very ailments feared. A child may have worms, if you say so, or any other malady, timorously held in the beliefs concerning the body. Thus are laid the foundations of the belief in disease and death, and thus are children educated into discord.

Juvenile
ailments

NOTE

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

Chapter XII, page 413, lines 24-32, and page 414, lines 1-3.

Giving drugs to infants, noticing every symptom of flatulency, and constantly directing the mind to such signs, - that mind being laden with illusions about disease, health-laws, and death, - these actions convey mental images to children's budding thoughts, and often stamp them there, making it probable at any time that such ills may be reproduced in the very ailments feared. A child can have worms, if you say so, - or any other malady, timorously holden in the beliefs, relative to his body, of those about him. Thus are laid the foundations of the belief in disease and death, and children are educated into discord.

Juvenile
ailments.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition. Chapter XII, page 413, lines 24-32, and page 414, lines 1-3.

Giving drugs to infants, noticing every symptom of flatulency, and constantly directing the mind to such signs, - that mind being laden with illusions about disease, health-laws, and death, - these actions convey mental images to children's bodies, and often stamp them there, making it probable, at any time, that such ills may be reproduced in the very ailments feared. A child can have worms, if you say so, - or any other malady, timorously holden in the beliefs of those about him, relative to his body. Thus are laid the foundations of the belief in disease and death, and children are educated into discord.

Juvenile ailments.

NOTE

This version first appeared in the 89th edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 411, lines 27-32, and page 412, lines 1-6 (unnumbered).

Giving drugs to infants, noticing every symptom of flatulency, and constantly directing the mind to such signs, - that mind being laden with illusions about disease, health-laws, and death, - these actions convey mental images to children's bodies, and often stamp them there, making it probable, at any time, that such ills may be reproduced in the very ailments feared. A child can have worms, if you say so, - or any other malady, timorously holden in the minds of those about him, relative to his body. Thus are laid the foundations of disease and death, and children are educated into discord, instead of out of it.

Juvenile ailments.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 89th edition in 1894. Chapter XII, page 411, lines 27-32, and page 412, lines 1-6 (unnumbered).

The treatment of insanity is especially interesting.
However obstinate the case, it yields more readily than
do most diseases to the salutary action of
Cure of insanity truth, which counteracts error. The argu-
ments to be used in curing insanity are the same as in
other diseases: namely, the impossibility that matter,
brain, can control or derange mind, can suffer or cause
suffering; also the fact that truth and love will establish
a healthy state, guide and govern mortal mind or the
thought of the patient, and destroy all error, whether it is
called dementia, hatred, or any other discord.

NOTE

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

Chapter XII, page 414, lines 4-14.

The treatment of insanity is especially interesting.
However obstinate the case, it yields more naturally than
Cure of most diseases to the salutary action of truth,
insanity. which counteracts error. The arguments to
be used in curing insanity are the same as in other dis-
eases: namely, the impossibility that matter, brain, can
control or derange mind, can suffer or cause suffering;
also the fact that Truth can establish a healthy state,
guide and govern mortal mind or the thought of the
patient, and destroy all error whether it be called de-
mentia, dysentery, or any other discord.

NOTE

This version first appeared in the 265th edition in 1903
and it remained unchanged until the 1907 edition.
Chapter XII, page 414, lines 4-14.

The treatment of insanity is especially interesting. However obstinate the case, it yields more naturally than most diseases to the salutary action of Dementia. Truth, which counteracts error. The leading arguments to be used in curing insanity are the same as in other diseases: namely, the impossibility that matter should control mind, or suffer; the need of mortal mind to be guided by Truth; the fact that Christ is Truth, and Truth can establish a healthy state, and destroy all error, whether that error be called physical or mental, dementia or dysentery.

NOTE

This version first appeared in the 113th edition in 1897 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 412, lines 7-17 (unnumbered).

The treatment of insanity is especially interesting. However obstinate the case, it yields more naturally than most diseases to the salutary action of Dementia. Truth, which counteracts error. The leading arguments to be used in curing insanity are the same as in other diseases: namely, the impossibility that matter should control mind, or suffer; the need of mortal mind to be guided by Truth; the fact that Mind can establish a healthy state, and that Intelligence can destroy all error, whether that error be called physical or mental, dementia or dysentery.

NOTE

This version first appeared in the 89th edition in 1894 and it remained unchanged until the 113th edition in 1897. Chapter XII, page 412, lines 7-17 (unnumbered).

The treatment of insanity is especially interesting.
However obstinate the case, it yields more naturally
than most diseases to the salutary action of
Dementia.
Truth, which counteracts error. The leading
arguments to be used in curing insanity are the same as
in other diseases: namely, the impossibility that matter
should control mind, or suffer; the need of mortal mind
to be healed by Truth; the fact that Mind can establish
a healthy brain, and that Intelligence can destroy all
error, whether that error be called physical or mental,
dementia or dysentery.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 89th edition in 1894.
Chapter XII, page 412, lines 7-17 (unnumbered).

To fix truth steadfastly in your patients' thoughts, explain Christian Science to them, but not too soon, - not until your patients are prepared for the explanation, - lest you array the sick against their own interests by troubling and perplexing their thought. The Christian Scientist's argument rests on the Christianly scientific basis of being. The Scripture declares, "The Lord He is God [good]; there is none else beside Him." Even so, harmony is universal, and discord is unreal. Christian Science declares that Mind is substance, also that matter neither feels, suffers, nor enjoys. Hold these points strongly in view. Keep in mind the verity of being, - that man is the image and likeness of God, in whom all being is painless and permanent. Remember that man's perfection is real and unimpeachable, whereas imperfection is blameworthy, unreal, and is not brought about by divine Love.

NOTE

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

Chapter XII, page 414, lines 15-31.

To fix truth steadfastly in your patients' thoughts, explain Christian Science to them; but not too soon, - not until your patients are prepared for it, - lest you array the sick against their own interests, by troubling and perplexing their thoughts. The Christian Scientists' argument rests on the Christianly scientific basis of being. The Scripture declares "the Lord He is God [good]; there is none else beside Him." Even so, harmony is universal, and discord is unreal. Christian Science declares that Mind is substance, also that matter neither feels, suffers, nor enjoys. Hold these points strongly in view. Keep in mind the verities of being, - that man is the image and likeness of God, in whom all being is painless and permanent. Remember that man's perfection is real and unimpeachable, whereas imperfection is blameworthy, unreal and not brought about by divine Love.

NOTE

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

Chapter XII, page 414, lines 15-31.

To fix Truth steadfastly in your patients' thoughts, explain Christian Science to them; but not too soon, - not until your patients are prepared for it, - lest you array the sick against their own interests, by troubling and perplexing their thought. The Christian Scientists' argument rests on the Christianly scientific basis of being. The Scripture declares that "God [[Good]] is all, and there is none beside Him." Even so, harmony is universal, and discord is unreal. Christian Science declares that Mind is Substance, also that matter neither feels, suffers, nor enjoys. Hold these points strongly in view. Keep in mind the verities of being, - that man is the image and likeness of God, in whom all being is painless and permanent. Remember that man's perfection is real and unimpeachable, whereas imperfection is blameworthy, unreal and not brought about by divine Love.

NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XII, page 414, lines 15-31.

To fix Truth steadfastly in your patients' thoughts, explain Christian Science to them; but not too soon, - not until your patients are prepared for it, - lest you array the sick against their own interests, by troubling and perplexing their thought. The Christian Scientists' argument rests on the Christianly scientific basis of being. The Scripture declares that "God (Good) is all, and there is none beside Him." Even so, harmony is universal, and discord is unreal. Christian Science declares that Mind is Substance, but that matter neither feels, suffers, nor enjoys. Hold these points strongly in view. Keep in mind the verities of being, - that man is the image and likeness of God, in whom all being is painless and permanent. Remember that man's perfection is real and unimpeachable, whereas imperfection is blameworthy, unreal and not brought about by divine Love.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter XII, page 414, lines 15-31.

To fix Truth steadfastly in your patients' thoughts, explain Christian Science to them; but not too soon, - not until your patients are prepared for it, - Argument. lest you array the sick against their own interests, by troubling and perplexing thought. The Mind-healer's argument rests on the Christianly Scientific basis of Being. The Scripture declares that "God (Good) is all, and there is none beside Him." Even so, harmony is universal, and discord is unreal. Christian Science declares that Mind is Substance, but that matter neither feels, suffers, nor enjoys. Hold these points strongly in view. Keep in mind the verities of Being, - that man is the image and likeness of God, in whom all Being is painless and permanent. Remember that man's perfection is real and unimpeachable, whereas imperfection is blameworthy and unreal.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 412, lines 18-32, and page 413, lines 1-2 (unnumbered).

for "there is none beside Him."

NOTE

This version first appeared in the 16th edition in 1886 and it remained unchanged until the 50th edition in 1891. 16th ed., chapter I (Science of Being), page 18, line 4 (unnumbered).

36th ed., chapter V (Science of Being), page 154, line 4 (unnumbered).

ALSO NOTE

This phrase today occurs only in C.S. Practice, paragraph #165; however, in the early editions it was also included with paragraph #19 from Science of Being. Therefore this phrase is included with both paragraphs in this comparison.

Matter cannot be inflamed. Inflammation is fear, an excited state of mortals which is not normal. Immortal Mind is the only cause; therefore disease is neither a cause nor an effect. Mind in every case is the eternal God, good. Sin, disease, and death have no foundations in Truth. Inflammation as a mortal belief quickens or impedes the action of the system, because thought moves quickly or slowly, leaps or halts when it contemplates unpleasant things, or when the individual looks upon some object which he dreads. Inflammation never appears in a part which mortal thought does not reach. That is why opiates relieve inflammation. They quiet the thought by inducing stupefaction and by resorting to matter instead of Mind. Opiates do not remove the pain in any scientific sense. They only render mortal mind temporarily less fearful, till it can master an erroneous belief.

Matter is
not inflamed

NOTE

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

Chapter XII, page 414, line 32, and page 415, lines 1-16.

Matter cannot be inflamed. Inflammation is fear, an excited state of mortals that is not normal. Immortal Mind is the only cause, therefore disease is not a cause or effect. And Mind in every case is the eternal God, good. Sin, disease, and death have no foundations in Truth. Inflammation as a mortal belief quickens or impedes the action of the system, because thought moves thus and leaps or halts when it contemplates unpleasant things, or when the individual looks upon some object which he dreads. Inflammation never appears in a part which mortal thought does not reach. That is why opiates relieve it. They quiet the thought by inducing stupefaction, - by resorting to error instead of Truth. Opiates do not remove the pain, in any proper sense of the word. They only render mortal mind temporarily less fearful.

Matter is not inflamed.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition. Chapter XII, page 414, line 32, and page 415, lines 1-15.

Matter cannot be inflammed. Inflammation is an excited state of mortal mind that is not normal. Immortal Mind is the only cause, therefore disease is not a cause or effect. And Mind in every case is the eternal God, Good. Sin, disease, and death have no foundations in Truth. Inflammation as a mortal belief quickens or impedes the action of the system, because thought moves thus and leaps or halts when it contemplates unpleasant things, or when the individual looks upon some object which he dreads. Inflammation never appears in a part which mortal thought does not reach. That is why opiates relieve it. They quiet the thought by inducing stupefaction, - by resorting to error instead of Truth. Opiates do not remove the pain, in any proper sense of the word. They only render mortal mind temporarily less fearful.

Matter is
not inflamed.

NOTE

This version first appeared in the 240th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XII, page 414, line 32, and page 415, lines 1-15.

Matter cannot be inflamed. Inflammation is an excited state of mortal mind that is not normal. Immortal Mind is the only cause, therefore disease is not a cause or effect. And Mind in every case is the eternal God, Good. Sin, disease, and death have no foundations in Truth. Inflammation as a mortal belief quickens or impedes the action of the system, because thought moves thus and leaps or halts when it contemplates unpleasant things, or when the individual comes upon some object which he dreads. Inflammation never appears in a part which mortal thought does not reach. That is why opiates relieve it. They quiet the thought by inducing stupefaction, - by resorting to error instead of Truth. Opiates do not remove the pain, in any proper sense of the word. They only render mortal mind temporarily less fearful.

Matter is not inflamed.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter XII, page 414, line 32, and page 415, lines 1-15.

Matter cannot be inflamed. Inflammation is an excited stage of mortal mind that is not normal. Immortal Mind is the only cause, therefore disease is not a cause or effect. And Mind in every case is the eternal God, Good. Sin, disease and death have no foundations in Truth. Inflammation as a mortal belief quickens or impedes the action of the system, because thought moves thus and leaps or halts when it contemplates unpleasant things, or when the individual comes upon some object which he dreads. Inflammation never appears in a part which mortal thought does not reach. That is why opiates relieve it. They calm the thought by inducing stupefaction, - by resorting to error instead of Truth. Opiates do not remove the pain, in any proper sense of the word. They only render mortal mind temporarily less fearful. Inflammation.

NOTE

This version first appeared in the 89th edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 413, lines 3-18 (unnumbered).

Fear, conscious or unconscious, may seem to occasion inflammation; though fear does not really produce inflammation, because this disorder has no existence and is not Scientific. Matter is never inflamed, never causes such a derangement; and there is but one Mind, even the eternal God, Good. Inflammation. Thus fear, disease, and sin have no foundation in Truth. Inflammation is but a false belief, a fear, which quickens or impedes the action of the blood; just as a man's blood is quickened when he comes upon some object which he dreads. Inflammation never appears in a part which mortal thought does not reach. That is why opiates relieve it. They calm the fear by inducing stupefaction, - by resorting to error instead of Truth. Opiates do not remove the pain, in any proper sense of the word. They only render mortal mind less fearful for a time.

NOTE

This version first appeared in the 70th edition in 1892 and it remained unchanged until the 89th edition in 1902. Chapter XII, page 413, lines 3-18 (unnumbered).

Fear, conscious or unconscious, may seem to occasion inflammation; though fear does not really produce inflammation, because this disorder has no existence and is not Scientific. Matter is never inflamed, never causes such a derangement; and there is but one Mind, even the eternal God, Good. Inflammation. Thus fear, disease, and sin have no foundation in Truth. Inflammation is but a false belief, a fear, which quickens or impedes the action of the blood; just as a man's blood is quickened when he comes upon some object which he dreads. Inflammation never appears in a part which mortal thought does not reach. That is why opiates relieve it. They calm the fear by inducing stupefaction, - by resorting to error instead of Truth. Opiates do not remove the pain, in any proper sense of the word. They only render mortal mind oblivious to it for a time.

NOTE

This version first appeared in the 62nd edition in 1891 and it remained unchanged until the 70th edition in 1892. Chapter XII, page 413, lines 3-18 (unnumbered).

Fear, conscious or unconscious, may seem to occasion inflammation; though fear does not really produce inflammation, because this disorder has no
Inflammation.
existence and is not Scientific. Matter is never inflamed, never causes such a derangement; and there is but one Mind, even the eternal God, Good. Hence fear, disease, and sin have no foundation in Mind. Inflammation is but a false belief, a fear, which quickens or impedes the action of the blood; just as a man's blood is quickened when he comes upon some object which he dreads. Inflammation never appears in a part which mortal thought does not reach. That is why opiates relieve it. They calm the fear by inducing stupefaction, - by resorting to error instead of Truth. Opiates do not remove the pain, in any proper sense of the word. They only render mortal mind oblivious to it for a time.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 62nd edition in 1891. Chapter XII, page 413, lines 3-18 (unnumbered).

Note how thought makes the face pallid. It either re-
tards the circulation or quickens it, causing a pale or
flushed cheek. In the same way thought in-
creases or diminishes the secretions, the action
of the lungs, of the bowels, and of the heart. The mus-
cles, moving quickly or slowly and impelled or palsied by
thought, represent the action of all the organs of the hu-
man system, including brain and viscera. To remove
the error producing disorder, you must calm and instruct
mortal mind with immortal Truth.

Truth calms
the thought

NOTE

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

Chapter XII, page 415, lines 17-26.

Note how thought makes the face pallid. It either
retards the circulation or quickens it, causing a pale
cheek or a flushed. Even so it increases or
diminishes the secretions, the breathing, the
action of the bowels, the action of the heart. The muscles,
moving quickly or slowly, impelled or palsied by thought,
represent the action of all the organs of the human
system, including brain and viscera. To remove the error
producing disorder, you must calm and instruct mortal
mind with immortal Truth.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter XII, page 415, lines 16-25.

Note how thought makes the face pallid. It either retards the circulation or quickens it, causing a pale cheek or a flushed. Even so it increases or diminishes the secretions, the breathing, the action of the bowels, the action of the heart. The muscles, moving quickly or slowly, impelled or palsied by thought, represent the action of all the organs of the human system, including brain and viscera. To remove the error producing disorder, you must instruct mortal mind with immortal Truth.

Influence
of terror.

NOTE

This version first appeared in the 89th edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 413, lines 19-28 (unnumbered).

Note how fear makes the face pallid. It either retards the circulation or quickens it, causing a pale cheek or a flushed. Even so fear increases or diminishes the secretions, the breathing, the action of the bowels, the action of the heart. The muscles, moving quickly or slowly, impelled or palsied by fear, represent the action of all the organs of the human system, including brain and viscera. To remove the fear you must remove from mortal mind the images which produce it.

Influence
of terror.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 89th edition in 1894. Chapter XII, page 413, lines 19-27 (unnumbered).

Etherization will apparently cause the body to disappear. Before the thoughts are fully at rest, the limbs will vanish from consciousness. Indeed, the whole frame will sink from sight along with surrounding objects, leaving the pain standing forth as distinctly as a mountain-peak, as if it were a separate bodily member. At last the agony also vanishes. This process shows the pain to be in the mind, for the inflammation is not suppressed; and the belief of pain will presently return, unless the mental image occasioning the pain be removed by recognizing the truth of being.

Effects of
etherization

NOTE

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

Chapter XII, page 415, lines 27-32, and page 416, lines 1-5.

Etherization will apparently cause the body to disappear. Before the thoughts are fully at rest, the limbs will vanish from consciousness. Nay, the whole frame will sink from sight, along with surrounding objects, leaving the pain standing forth as distinctly as a mountain-peak, as if it were a separate bodily member. At last the agony also vanishes. This process shows the pain to be in the mind; for the inflammation is not suppressed; and the belief of pain will presently return, unless the mental image occasioning it be removed by recognizing the truth of being.

Effects of
etherization.

NOTE

This version first appeared in the 282nd edition in 1903 and it remained unchanged until the 1907 edition.

Chapter XII, page 415, lines 26-32, and page 416, lines 1-4.

Etherization will apparently cause the body to disappear. Before the thoughts are fully at rest, the limbs will vanish from consciousness. Nay, the whole frame will sink from sight, along with surrounding objects, leaving the pain standing forth as distinctly as a mountain-peak, as if it were a separate bodily member. At last the agony also vanishes. This process shows the pain to be in the mind; for the inflammation is not suppressed; and the belief of pain will presently return, unless the mental image occasioning it be removed by divine Mind, the Truth of being.

Effects of
etherization.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 282nd edition in 1903. Chapter XII, page 415, lines 26-32, and page 416, lines 1-4.

Etherization will apparently cause the body to disappear. Before the thoughts are fully at rest, the limbs will vanish from consciousness. Nay, the whole frame will sink from sight, along with surrounding objects, leaving the pain standing forth as distinctly as a mountain-peak, as if it were a separate bodily member. At last the agony also vanishes. This process shows the pain to be in the mind; for the inflammation is not suppressed; and the belief of pain will presently return, unless the mental image, occasioning it, be removed by divine Mind, the Truth of Being. Etherization.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 413, lines 28-32, and page 414, lines 1-6 (unnumbered).

A hypodermic injection of morphine is administered to a patient, and in twenty minutes the sufferer is quietly asleep. To him there is no longer any pain. Yet any physician, - allopathic, homoeopathic, botanic, eclectic - will tell you that the troublesome material cause is unremoved, and that when the soporific influence of the opium is exhausted, the patient will find himself in the same pain, unless the belief which occasions the pain has meanwhile been changed. Where is the pain while the patient sleeps?

NOTE

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

Chapter XII, page 416, lines 6-15.

A hypodermic injection of morphine is administered to a patient, and in twenty minutes the sufferer is quietly asleep. To him there is no longer any pain. Yet any physician - allopathic, homoeopathic, botanic, eclectic - will tell you that the troublesome material cause is unremoved, and that in a few hours, when the soporific influence of the opium is exhausted, the patient will find himself in the same pain, unless the belief which occasions the pain has meanwhile disappeared. Where is the pain while the patient sleeps?

NOTE

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

Chapter XII, page 416, lines 5-15.

A hypodermic injection of morphine is administered to a patient, and in twenty minutes the sufferer is quietly asleep. To him there is no longer any pain. Yet any physician - allopathic, homoeopathic, botanic, eclectic - will tell you that the troublesome material cause is unremoved, and that in a few hours, when the soporific influence of the opium is exhausted, the patient will find himself in the same pain, unless the belief which occasions the pain has meanwhile disappeared. Where is the pain while the patient sleeps?

NOTE

This version first appeared in the 89th edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 414, lines 7-17 (unnumbered).

A hypodermic injection of morphine is administered to a patient, and in twenty minutes the sufferer is quietly asleep. To him there is no longer any pain. Yet any physician - allopathic, homoeopathic, botanic, eclectic - will tell you that the troublesome material cause is unremoved, and that in a few hours, when the soporific influence of the opium is exhausted, the patient will find himself in the same pain, unless the fear which occasions the pain has meanwhile disappeared. Where is the pain while the patient sleeps?

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 89th edition in 1894. Chapter XII, page 414, lines 7-17 (unnumbered).

The material body, which you call me, is mortal mind,
and this mind is material in sensation, even as the body,
which has originated from this material sense
The so-called
physical ego and been developed according to it, is mate-
rial. This materialism of parent and child is only in
mortal mind, as the dead body proves; for when the
mortal has resigned his body to dust, the body is no
longer the parent, even in appearance.

NOTE

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

Chapter XII, page 416, lines 16-23.

The material body, which you call me, is mortal mind,
and this mind is material in sensation, even as the body
is material, which has originated from this
The so-called physical ego. material sense, and been developed according
to it. This materialism of parent and child is only in
mortal mind, as the dead body proves; for when the law
of this mind has doomed it to decay, that body is no
longer the parent, even in appearance.

NOTE

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

Chapter XII, page 416, lines 16-23.

The material body, which you call me, is mortal mind;
and this mind is material in its sensation, even as the
body is material, which has originated from
Physical ego. this material sense, and been developed ac-
cording to it. This materialism of parent and child is
only in mortal mind, as the dead body proves; for when
the law of this mind has doomed it to decay, that body
is no longer the parent, even in appearance.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter XII, page 414, lines 18-25 (unnumbered).

The sick know nothing of the mental process by which they are depleted, and next to nothing of the metaphysical method by which they can be healed. If they ask about their disease, tell them only what is best for them to know. Assure them that they think too much about their ailments, and have already heard too much on that subject. Turn their thoughts away from their bodies to higher objects. Teach them that their being is sustained by Spirit, not by matter, and that they find health, peace, and harmony in God, divine Love.

NOTE

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

Chapter XII, page 416, lines 24-32, and page 417, lines 1-2.

The sick know nothing of the mental process by which they are depleted, and next to nothing of the metaphysical method by which they can be healed. If Evil thought depletes. they ask about their disease, tell them only what is best for them to know. Assure them that they think too much about their ailments, and have already heard too much on that subject. Turn their thoughts away from their bodies to higher objects. Teach them that their bodies are sustained by Spirit, not by matter, and they will find rest in God, divine Love, more than in oblivious sleep.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition. Chapter XII, page 416, lines 24-32, and page 417, lines 1-2.

The sick know nothing of the mental process by which they are depleted, and next to nothing of the metaphysical method by which they can be healed. If ~~Depletion~~ with thought. they ask about their disease, tell them only what is best for them to know. Assure them that they think too much about their ailments, and have already heard too much on that subject. Turn their thoughts away from their bodies to higher objects. Teach them that their bodies are sustained by Spirit, not matter, and they will find rest in God, divine Love, more than in oblivious sleep.

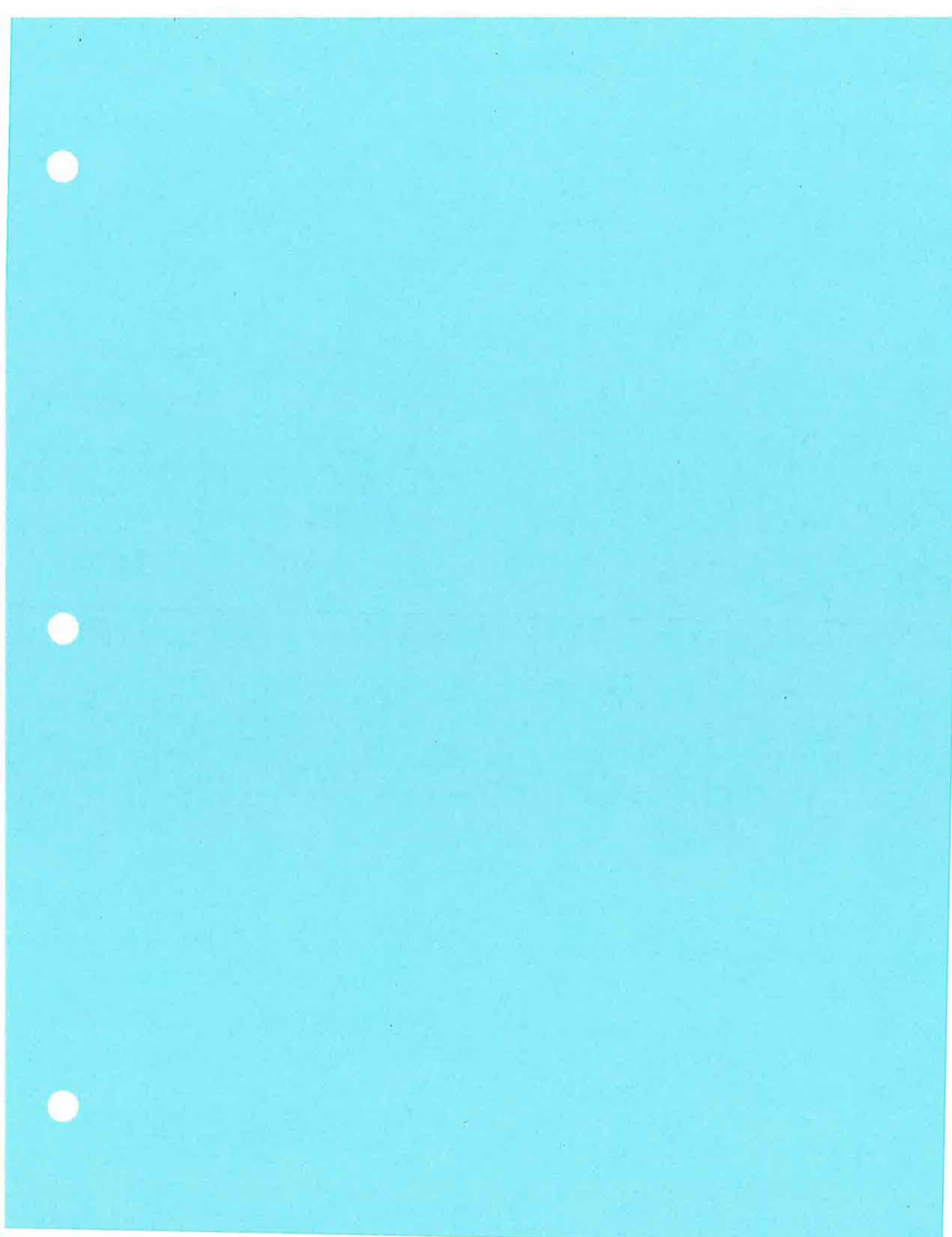
NOTE

This version first appeared in the 89th edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 414, lines 26-32, and page 415, lines 1-4 (unnumbered).

The sick know nothing of the mental process by which they are depleted, and next to nothing of the metaphysical method by which they can be healed. If Depletion with thought. they ask about their disease, tell them only what is best for them to know. Assure them that they think too much about their ailments, and have already heard too much on that subject. Turn their thoughts away from their bodies to higher objects. Teach them that their bodies are nourished more by Truth than by food, and will find rest in God, divine Love, more than in sleep.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 89th edition in 1894. Chapter XII, page 414, lines 26-32, and page 415, lines 1-4 (unnumbered).



Give sick people credit for sometimes knowing more than their doctors. Always support their trust in the power of Mind to sustain the body. Never tell the sick that they have more courage than strength. Tell them rather, that their strength is in proportion to their courage. If you make the sick realize this great truism, there will be no reaction from over-exertion or from excited conditions. Maintain the facts of Christian Science, - that Spirit is God, and therefore cannot be sick; that what is termed matter cannot be sick; that all causation is Mind, acting through spiritual law. Then hold your ground with the unshaken understanding of Truth and Love, and you will win. When you silence the witness against your plea, you destroy the evidence, for the disease disappears. The evidence before the corporeal senses is not the Science of immortal man.

Helpful en-
couragement

NOTE

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

Chapter XII, page 417, lines 3-19.

Give sick people credit for sometimes knowing more than their doctors. Always support their trust in the power of Mind to sustain the body. Never tell the sick they have more courage than strength. Tell them, rather, that their strength is in proportion to their courage. If you make them realize this great truism, there will be no reaction from over-exertion, or from excited conditions. Maintain the facts of Christian Science: that Mind is God, and therefore cannot be sick; that what is termed matter cannot be sick; that all causation is Spirit, acting through spiritual law. Then hold your ground with the unshaken understanding of Truth and Love, and you will win. When you silence the witness against your plea, you destroy the evidence, for the disease disappears. The evidence before the corporeal senses is not the Science of the immortal man.

Helpful encouragement.

NOTE

This version first appeared in the 89th edition in 1894 and it remained unchanged until the 1907 edition.

89th ed., chapter XII, page 415, lines 5-21 (unnumbered).

226th ed., chapter XII, page 417, lines 3-19.

Give the sick credit for sometimes knowing more than their doctors. Always support their trust in the power of Mind to sustain the body. Never tell the sick they have more courage than strength. Tell them, rather, that their strength is in proportion to their courage. If you make them understand this great truism, there will be no reaction from over-exertion, or from excited conditions. Maintain the facts of Christian Science: that Mind is God, and therefore cannot be sick; that what is termed matter cannot be sick; that all causation is Spirit, acting through spiritual law. Then hold your ground with unshaken faith in Truth and Love, and you will win. When you silence the witness against your plea, you destroy the evidence, for the disease disappears. The evidence before the corporeal senses is not the Science of the spiritual man.

Helpful encouragement.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 89th edition in 1894. Chapter XII, page 415, lines 5-21 (unnumbered).

To the Christian Science healer, sickness is a dream
from which the patient needs to be awakened. Dis-
ease should not appear real to the physician,
since it is demonstrable that the way to
cure the patient is to make disease unreal to him. To
do this, the physician must understand the unreality
of disease in Science.

Disease to be
made unreal

NOTE

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

Chapter XII, page 417, lines 20-26.

To the Christian Science healer, sickness is a dream,
from which the patient needs to be awakened. Dis-
ease should not appear real to the physician,
since it is demonstrable that the way to cure
the patient is to make disease unreal to him. To do
this, the physician must understand in Science the un-
reality of disease.

Disease to be
made unreal.

NOTE

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

Chapter XII, page 417, lines 20-26.

To the Christian Science healer, sickness is a dream,
from which the patient needs to be awakened. Dis-
ease should not appear real to the physician,
since it is demonstrable that the way to cure Medical
the patient is to make disease unreal to him. To do outlook.
this, the physician must understand the unreality of
disease.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter XII, page 415, lines 22-28 (unnumbered).

Explain audibly to your patients, as soon as they can bear it, the complete control which Mind holds over the body. Show them how mortal mind seems to induce disease by certain fears and false conclusions, and how divine Mind can cure by opposite thoughts. Give your patients an underlying understanding to support them and to shield them from the baneful effects of their own conclusions. Show them that the conquest over sickness, as well as over sin, depends on mentally destroying all belief in material pleasure or pain.

NOTE

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

Chapter XII, page 417, lines 27-32, and page 418, lines 1-4.

Explain audibly to your patients (as soon as they can bear it) the utter control which Mind holds over the body. Show them how mortal mind seems to induce disease by certain fears and false conclusions, and how divine Mind can cure by opposite thoughts. Give them an underlying understanding to support them, and to shield them from the baneful effects of their own conclusions. Show them that the conquest over sickness, as well as over sin, depends on mentally destroying all belief in material pleasure or pain.

NOTE

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

Chapter XII, page 417, lines 27-32, and page 418, lines 1-4.

Explain audibly to your patients (as soon as they can bear it) the utter control which Mind holds over the body. Show them how mortal mind seems to induce disease by certain fears and false conclusions, and how divine Mind can cure by opposite thoughts. Give them an underlying understanding to support them, and shield them against the baneful effects of their own beliefs. Show them that the conquest over sickness, as well as over sin, depends on mentally destroying all belief in these errors.

Unfoldings.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 415, lines 29-32, and page 416, lines 1-6 (unnumbered).

Stick to the truth of being in contradistinction to the error that life, substance, or intelligence can be in matter.

Christian Plead with an honest conviction of truth and
pleading a clear perception of the unchanging, unerring, and certain effect of divine Science. Then, if your fidelity is half equal to the truth of your plea, you will heal the sick.

NOTE

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

Chapter XII, page 418, lines 5-11.

Stick to the Truth of being, in contradistinction to the error that life, substance, or intelligence can be in matter. Plead with an honest conviction of Christian pleading. truth, and a clear perception of the unchanging, unerring, and certain effect of divine Science. Then, if your Christianity is half equal to the virtue of your plea, you will heal the sick.

NOTE

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

Chapter XII, page 418, lines 5-11.

Stick to the Truth of being, in contradistinction to the error that life, substance, or intelligence can be in matter. Plead with an honest conviction of Christian pleading. Truth, and a clear perception of the unchanging, unerring, and certain effect of divine Science. Then, if your Christianity is half equal to the virtue of your plea, you will heal the sick.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XII, page 418, lines 5-11.

Stick to the Truth of Being, in contradistinction to the error that life, substance, or intelligence can be in matter. Plead with an honest conviction of Christian pleading. Truth, and a clear perception of the unchanging, unerring, and certain effect of Divine Science. Then, if your Christianity is half equal to the virtue of your plea, you will heal the sick.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 416, lines 7-13 (unnumbered).

It must be clear to you that sickness is no more
the reality of being than is sin. This mortal dream
of sickness, sin, and death should cease
Truthful arguments through Christian Science. Then one dis-
ease would be as readily destroyed as another. What-
ever the belief is, if arguments are used to destroy it,
the belief must be repudiated, and the negation must ex-
tend to the supposed disease and to whatever decides its
type and symptoms. Truth is affirmative, and confers
harmony. All metaphysical logic is inspired by this sim-
ple rule of Truth, which governs all reality. By the
truthful arguments you employ, and especially by the
spirit of Truth and Love which you entertain, you will
heal the sick.

NOTE

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

Chapter XII, page 418, lines 12-25.

It must be clear to you that sickness is no more the reality of being than sin is. This mortal dream of sickness, sin, and death should cease through Truthful arguments. Christian Science. Then one disease would be as readily destroyed as another. Whatever the belief is, if arguments are used to destroy it, that belief must be repudiated; and the negation must extend to the supposed disease, and to whatever decides its type and symptoms. Truth is affirmative, and confers harmony. All metaphysical logic is inspired by this simple rule of Truth, which governs all reality. By the truthful arguments you employ, and especially by the spirit of Truth and Love you entertain, you will heal the sick.

NOTE

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

Chapter XII, page 418, lines 12-25.

It must be clear to you that sickness is no more the reality of Being than sin is. This mortal dream of sickness, sin, and death should cease through Truthful arguments. Christian Science. Then one disease would be as readily destroyed as another. Whatever the belief is, if arguments are used to destroy it, that belief must be repudiated; and the negation must extend to the supposed disease, and to whatever decides its type and symptoms. Truth is affirmative, and confers harmony. All metaphysical logic is inspired by this simple rule of Truth, which governs all reality. By the truthful arguments you employ, and especially by the spirit of Truth and Love you entertain, you will heal the sick.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XII, page 418, lines 12-25.

It must be clear to you that sickness is no more the reality of Being than sin is. This mortal dream of sickness, sin, and death should cease through Reality and repudiation. Christian Science. Then one disease would be as readily destroyed as another. Whatever the belief is, if arguments are used to destroy it, that belief must be repudiated; and the negation must extend to the supposed disease, and to whatever decides its type and symptoms. Truth is affirmative, and confers harmony. All metaphysical logic is inspired by this simple rule of Truth, which governs all reality. By the truthful arguments you employ, and especially by the spirit of Truth and Love you entertain, you will heal the sick.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 416, lines 14-27 (unnumbered).

Include moral as well as physical belief in your efforts
to destroy error. Cast out all manner of evil. "Preach
the gospel to every creature." Speak the
Morality
required truth to every form of error. Tumors, ulcers,
tubercles, inflammation, pain, deformed joints, are wak-
ing dream-shadows, dark images of mortal thought, which
flee before the light of Truth.

NOTE

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

Chapter XII, page 418, lines 26-32.

Include moral as well as physical belief in your efforts to destroy error. Cast out all manner of evil.

Morality
required. "Preach the gospel to every creature." Speak
the truth to every form of error. Tumors,
ulcers, tubercles, inflammation, pain, deformed joints,
are all dream-shadows, dark images of mortal thought,
which will flee before the light.

NOTE

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

Chapter XII, page 418, lines 26-32.

Include moral as well as physical belief in your efforts to destroy error. Cast out all manner of evil.

Morality
required. "Preach the gospel to every nation." Speak
the truth to every form of error. Tumors,
ulcers, tubercles, inflammation, pain, deformed spines,
are all dream-shadows, dark images of mortal thought,
which will flee before the light.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 265th edition in 1903.
Chapter XII, page 418, lines 26-32.

Include moral as well as physical belief in your efforts to destroy error. Cast out all manner of evil.

"Preach the Gospel to every nation." Speak Morality.

the Truth to every form of error. Tumors, ulcers, tubercles, inflammation, pain, deformed spines, are all dream-shadows, dark images of mortal thought, which will flee before the light.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 416, lines 28-32, and page 417, lines 1-2 (unnumbered).

A moral question may hinder the recovery of the sick. Lurking error, lust, envy, revenge, malice, or hate will perpetuate or even create the belief in disease. Errors of all sorts tend in this direction. Your true course is to destroy the foe, and leave the field to God, Life, Truth, and Love, remembering that God and His ideas alone are real and harmonious.

NOTE

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

Chapter XII, page 419, lines 1-7.

A moral question may hinder the recovery of the sick. Lurking error, envy, revenge, malice, or hate, will perpetuate, or even create disease. Errors of all sorts tend in this direction. Your true course is to destroy the foe, and leave the field to God, Life, Truth, and Love, remembering that God and His ideas alone are real and lasting.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter XII, page 419, lines 1-7.

A moral question may hinder the recovery of the sick. Lurking error, envy, revenge, and malice may perpetuate, or even create disease. Errors of all sorts tend in this direction. Your true course is to destroy the foe, and leave the field to God, Life, Truth, and Love, remembering that God and His ideas alone are real and lasting.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 417, lines 3-9 (unnumbered).

If your patient from any cause suffers a relapse, meet the cause mentally and courageously, knowing that there can be no reaction in Truth. Neither disease itself, sin, nor fear has the power to cause disease or a relapse. Disease has no intelligence with which to move itself about or to change itself from one form to another. If disease moves, mind, not matter, moves it; therefore be sure that you move it off. Meet every adverse circumstance as its master. Observe mind instead of body, lest aught unfit for development enter thought. Think less of material conditions and more of spiritual.

Relapse
unnecessary

NOTE

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

Chapter XII, page 419, lines 8-19.

If your patient from any cause suffers a relapse, meet the cause mentally and courageously, knowing that there can be no reaction in Truth. Neither disease itself, sin, nor fear has the power to cause disease or relapse. Disease has no intelligence where-
with to move itself about, nor change itself from one form to another. If it moves, mind, not matter, moves it; therefore be sure that you move it off. Meet every adverse circumstance as its master. Observe mind, instead of body, lest aught unfit for development should enter it. Think less of material conditions, and more of spiritual.

Relapse
unnecessary.

NOTE

This version first appeared in the 300th edition in 1904 and it remained unchanged until the 1907 edition.

Chapter XII, page 419, lines 8-19.

If your patient from any cause suffers a relapse, meet the cause mentally and courageously, knowing that there can be no reaction in Truth. Neither disease itself, sin, nor fear has the power to cause disease to relapse. Disease has no intelligence where- with to move itself about, or to change itself from one form to another. If it moves, mind, not matter, moves it; therefore be sure that you move it off. Meet every adverse circumstance as its master. Observe mind, in- stead of body, lest aught unfit for development should enter it. Think less of material conditions, and more of spiritual.

Relapse
unnecessary.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 300th edition in 1904. Chapter XII, page 419, lines 8-19.

If, from any cause, your patient suffers a relapse, meet the cause mentally and courageously, knowing that there can be no reaction in Truth. Neither disease itself nor fear has the power to cause disease to relapse. Disease has no intelligence wherewith to move itself about, or to change itself from one form to another. Meet every adverse circumstance as its master. Observe mind, instead of body, lest aught unfit for development should enter it. Think less of material conditions, and more of spiritual. Relapse.

NOTE

This version first appeared in the 107th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 417, lines 10-19 (unnumbered).

If, from any cause, your patient suffers a relapse, meet the cause mentally and courageously, knowing that there can be no reaction in Truth. If error Relapse. reacts, this reaction arises from either fear or sin. Disease has no intelligence wherewith to move itself about, or to change itself from one form to another. Meet every adverse circumstance as its master. Observe mind, instead of body, lest aught unfit for development should enter it. Think less of material conditions, and more of spiritual.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 107th edition in 1896. Chapter XII, page 417, lines 10-19 (unnumbered).

Mind produces all action. If the action proceeds from Truth, from immortal Mind, there is harmony; but mortal mind is liable to any phase of belief. A relapse cannot in reality occur in mortals or so-called mortal minds, for there is but one Mind, one God. Never fear the mental malpractitioner, the mental assassin, who, in attempting to rule mankind, tramples upon the divine Principle of metaphysics, for God is the only power. To succeed in healing, you must conquer your own fears as well as those of your patients, and rise into higher and holier consciousness.

Conquer
beliefs and
fears

NOTE

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

Chapter XII, page 419, lines 20-30.

Mind produces all action. If the action proceeds from Truth, from immortal Mind, there is harmony; but mortal mind is liable to any phase of belief. A relapse cannot in reality occur in mortals or so-called mortal minds, for there is but one Mind, one God. Never fear the mental malpractitioner, the mental assassin, who, in attempting to slay mankind, has departed from the divine Principle of metaphysics. To succeed in healing, you must conquer your own fears as well as those of your patients, and rise into higher and holier consciousness.

Conquer
beliefs and
fears

NOTE

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

Chapter XII, page 419, lines 20-30.

Mind produces all action. If the action proceeds from Truth, from immortal Mind, there is harmony; but mortal mind is liable to any phase of belief.

Conquer
beliefs and
fears.

A relapse cannot in reality occur in mortals or so-called mortal minds, for there is but one Mind, one God. Never fear the mental malpractitioner, the mental assassin, who, in attempting to slay mankind, has departed from the divine Principle of Metaphysics. To succeed in healing, you must conquer your own fears, as well as those of your patients, and rise into higher and holier consciousness.

NOTE

This version first appeared in the 1906 edition (unnumbered) and it remained unchanged until the 1907 edition.

Chapter XII, page 419, lines 20-30.

Mind produces all action. If the action proceeds from Truth, from immortal Mind, there is harmony; but mortal mind is liable to any phase of belief.

Conquer
beliefs and
fears.

A relapse cannot in reality occur in mortals or so-called mortal minds, for there is but one Mind, one God. Never fear the mental malpractitioner, the mental assassin, who has departed from the divine Principle of Metaphysics, and its rules to kill folks. To succeed in healing, you must conquer your own fears, as well as those of your patients, and rise into higher and holier consciousness.

NOTE

This version first appeared in the 404th edition in 1906 and it remained unchanged until the 1906 edition (unnumbered). Chapter XII, page 419, lines 20-30.

Mind produces all action. If the action proceeds from Truth, from immortal Mind, there is harmony; but mortal mind is liable to any phase of belief.

A relapse cannot in reality occur in mortal minds, for there is but one Mind. And you should guard against the mental malpractitioner, yea, the mental assassin, who has departed from the divine Principle of Metaphysics, and its rules. To succeed in healing, you must conquer your own beliefs and fears, as well as those of your patients, and rise daily into higher and holier consciousness.

Conquer
beliefs and
fears.

NOTE

This version first appeared in the 320th edition in 1904 and it remained unchanged until the 404th edition in 1906. Chapter XII, page 419, lines 20-30.

Mind produces all action. If the action proceeds from Truth, from immortal Mind, there is harmony; but mortal mind is liable to any phase of belief.

Conquer
beliefs and
fears.

A relapse cannot in reality come from other minds, for there is but one Mind. It may seemingly come from yourself, because you are not bringing out in your deeds the divine Principle of Metaphysics, but departing from its rules. To succeed in healing, you must conquer your own beliefs and fears, as well as those of your patients, and you must rise daily into higher and holier consciousness.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 320th edition in 1904. Chapter XII, page 419, lines 20-30.

Mind produces all action. If the action proceeds from Truth, from immortal Mind, there is harmony; but mortal mind is liable to any phase of belief. A relapse cannot in reality come from other minds, for there is but one Mind. It may seemingly come from yourself, because you are not bringing out in your deeds the divine Principle of metaphysics, but departing from its rules. To succeed in healing, you must conquer your own beliefs and fears, as well as those of your patients, and you must rise daily into higher and holier consciousness.

Conquer
beliefs and
fears.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XII, page 419, lines 20-30.

Mind produces all action. If the action proceeds from Truth, from immortal Mind, there is harmony; but mortal mind is liable to any phase of belief. A relapse cannot in reality come from other minds, for there is but one Mind. It may come from yourself, because you are not bringing out, in your deeds, the divine Principle of metaphysics, but departing from its rules. To succeed in healing, you must conquer your own beliefs and fears, as well as those of your patients, and you must rise daily into higher and holier consciousness.

The phases
of disease.

NOTE

This version first appeared in the 107th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 417, lines 20-30 (unnumbered).

Mind produces all action. If the action proceeds from Truth, from immortal Mind, there is harmony; but mortal mind is liable to any phase of belief. A relapse may come from other minds, which affect your patient. It may come from yourself, because you are not bringing out, in your deeds, the divine Principle of metaphysics, but departing from its rules. To succeed in healing, you must conquer your own beliefs and fears, as well as those of your patients, and you must rise daily into higher and holier consciousness.

The phases
of disease.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 107th edition in 1896. Chapter XII, page 417, lines 20-30 (unnumbered).

If it is found necessary to treat against relapse, know that disease or its symptoms cannot change forms, nor go from one part to another, for Truth destroys disease.

There is no metastasis, no stoppage of harmonious

True govern- action, no paralysis. Truth not error, Love
ment of man not hate, Spirit not matter, governs man. If
students do not readily heal themselves, they should
early call an experienced Christian Scientist to aid
them. If they are unwilling to do this for themselves,
they need only to know that error cannot produce this
unnatural reluctance.

NOTE

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

Chapter XII, page 419, lines 31-32, and page 420, lines 1-9.

If it is found necessary to treat against relapse, know that disease or its symptoms cannot change forms, nor go from one part to another, for Truth destroys it. There is no metastasis, no stoppage of harmonious action, no paralysis. Truth, not error, Love, not hate, True govern- Spirit, not matter, governs man. If students ment of man. do not readily restore themselves, they should early call an experienced Christian Scientist to aid them. If they are unwilling to do this for themselves, they need to know that malicious mental malpractitioners cannot produce this unnatural reluctance.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition. Chapter XII, page 419, lines 31-32, and page 420, lines 1-9.

If necessary to treat against mental malpractice or mesmerism know, that disease or its symptoms cannot change forms, nor go from one part to another. There is no metastasis to the heart, no stoppage of harmonious action, no paralysis. Truth, not error, Love, not hate, governs man. If students do not readily restore themselves, they should early call an experienced student practitioner. If they are unwilling to do this, they need to know that malicious minds cannot produce this reluctance.

NOTE

This version first appeared in the 111th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 439, lines 22-31 (unnumbered).

ALSO NOTE

Beginning with this 111th edition in 1896, this paragraph was found immediately following 'the trial', and it served as the concluding paragraph to this chapter. Then in 1902, beginning with the 226th edition, this paragraph was moved to its current location in the chapter. Prior to the 111th edition this paragraph did not exist in any form.

Instruct the sick that they are not helpless victims,
for if they will only accept Truth, they can resist disease
and ward it off, as positively as they can the
Positive temptation to sin. This fact of Christian Sci-
reassurance ence should be explained to invalids when they are in a
fit mood to receive it, - when they will not array them-
selves against it, but are ready to become receptive to the
new idea. The fact that Truth overcomes both disease
and sin reassures depressed hope. It imparts a healthy
stimulus to the body, and regulates the system. It in-
creases or diminishes the action, as the case may require,
better than any drug, alterative, or tonic.

NOTE

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

Chapter XII, page 420, lines 10-21.

Instruct the sick that they are not helpless victims;
for, if they will only accept truth, they can resist disease
and ward it off, just as positively as they can
Positive reassurance. the temptation to sin. This fact of Christian
Science should be explained to invalids when they are
in a fit mood to receive it, - when they will not array
themselves against it, but are ready to become receptive
of the new idea. This fact reassures depressed mortal
mind. It imparts a healthy stimulus to the body, and
regulates the system. It increases or diminishes the
action, as the case may require, better than any drug,
alterative, or tonic.

NOTE

This version first appeared in the 278th edition in 1903
and it remained unchanged until the 1907 edition.
Chapter XII, page 420, lines 10-21.

Instruct the sick that they are not helpless victims;
for, if they will only learn how, they can resist disease
and ward it off, just as positively as they can
Positive reassurance. the temptation to sin. This fact of Christian
Science should be explained to invalids when they are
in a fit mood to receive it, - when they will not array
themselves against it, but are ready to become receptive
of the new idea. This fact reassures depressed mortal
mind. It imparts a healthy stimulus to the body, and
regulates the system. It increases or diminishes the
action, as the case may require, better than any drug,
alterative, or tonic.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 278th edition in 1903.
Chapter XII, page 420, lines 10-21.

Instruct the sick that they are not helpless victims; for, if they will only learn how, they can resist disease and ward it off, just as positively as they can the temptation to sin. This fact of Christian Science should be explained to invalids when they are in a fit mood to receive it, - when they will not array themselves against it, but are ready to become receptive of the new idea. This fact reassures depressed mortal mind. It imparts a healthy stimulus to the body, and regulates the system. It increases or diminishes the action, as the case may require, better than any drug, alterative, or tonic.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 417, lines 31-32, and page 418, lines 1-10 (unnumbered).

Mind is the natural stimulus of the body, but erroneous belief, taken at its best, is not promotive of health or happiness. Tell the sick that they can Proper stimulus meet disease fearlessly, if they only realize that divine Love gives them all power over every physical action and condition.

NOTE

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

Chapter XII, page 420, lines 22-27.

Mind is the natural stimulus of the body; but mortal belief, taken at its best, is not promotive of health or happiness. Tell the sick that they can Proper stimulus. meet sickness fearlessly, if they only realize their mental power over every physical action and condition.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter XII, page 420, lines 22-27.

Mind is the natural stimulus of the body; but mortal
belief, taken at its best, is not promotive of health
or happiness. Tell the sick that they can
Stimulus. meet sickness fearlessly, if they only realize
their mental power over every physical action and
condition.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter XII, page 418, lines 11-16 (unnumbered).

If it becomes necessary to startle mortal mind to break its dream of suffering, vehemently tell your patient that he must awake. Turn his gaze from the false evidence of the senses to the harmonious facts of Soul and immortal being. Tell him that he suffers only as the insane suffer, from false beliefs. The only difference is, that insanity implies belief in a diseased brain, while physical ailments (so-called) arise from the belief that other portions of the body are deranged. Derangement, or disarrangement, is a word which conveys the true definition of all human belief in ill-health, or disturbed harmony. Should you thus startle mortal mind in order to remove its beliefs, afterwards make known to the patient your motive for this shock, showing him that it was to facilitate recovery.

NOTE

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

Chapter XII, page 420, lines 28-32, and page 421, lines 1-10.

If it becomes necessary to startle mortal mind, in order to break its dream of suffering, vehemently tell your patient that he must awake. Turn his gaze from the false evidence of the senses, to the harmonious facts of Soul and immortal being. Tell him that he suffers only as the insane suffer, from a mere belief. The only difference is, that insanity implies belief in a diseased brain, while physical ailments (so-called) arise from belief that some other portions of the body are deranged. Derangement, or disarrangement, is a word which conveys the true definition of human belief in ill-health, - disturbed harmony. Should you thus startle the mind, in order to remove its beliefs, afterwards make known to the patient your motive for this shock, showing him that it was to facilitate recovery.

NOTE

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

Chapter XII, page 420, lines 28-32, and page 421, lines 1-11.

If it becomes necessary to startle mortal mind, in order to break its dream of suffering, vehemently tell your patient that he must awake. Turn his gaze from the false evidence of the senses, to the harmonious facts of Soul and immortal Being. Tell him that he suffers only as the insane suffer, from a mere belief. The only difference is, that insanity implies belief in a diseased brain, while physical ailments (so called) arise from belief that some other portions of the body are deranged. Derangement, or disarrangement, is a word which conveys the true definition of human belief in ill-health, - disturbed harmony. Should you thus startle the mind, in order to remove its beliefs, afterwards make known to the patient your motive for this shock, showing him that it was to facilitate recovery.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XII, page 420, lines 28-32, and page 421, lines 1-11.

If it becomes necessary to startle mortal mind, in order to break its dream of suffering, vehemently tell

your patient that he must awake. Turn his
Patient startled. gaze from the false evidence of the senses, to the harmonious facts of Soul and immortal Being. Tell him that he suffers only as the insane suffer, from a mere belief. The only difference is, that insanity implies belief in a diseased brain, while physical ailments (so called) arise from belief that some other portions of the body are deranged. Derangement, or disarrangement, is a word which conveys the true definition of human belief in ill-health, - disturbed harmony. Should you thus startle the mind, in order to remove its fears, afterwards make known to the patient your motive for this shock, showing him that it was to facilitate recovery.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 418, lines 17-32 (unnumbered).

If a crisis occurs in your treatment, you must treat the patient less for the disease and more for the mental disturbance or fermentation, and subdue the symptoms by removing the belief that this chemicalization produces pain or disease. Insist vehemently on the great fact which covers the whole ground, that God, Spirit, is all, and that there is none beside Him. There is no disease. When the supposed suffering is gone from mortal mind, there can be no pain; and when the fear is destroyed, the inflammation will subside. Calm the excitement sometimes induced by chemicalization, which is the alterative effect produced by Truth upon error, and sometimes explain the symptoms and their cause to the patient.

How to
treat a crisis

NOTE

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

Chapter XII, page 421, lines 11-24.

If a crisis occurs in your treatment, you must treat the patient less for the disease, and more for the mental fermentation, and subdue the symptoms, by removing the belief that this chemicalization produces pain. Insist vehemently on the great fact which covers the whole ground, namely, God, Spirit, is all, and there is none beside Him, - there is no matter. When the supposed suffering is gone from mortal mind, there can be no pain; and when the fear is destroyed, the inflammation will subside. Calm the fear and confusion induced by chemicalization, which is the alterative effect produced by Truth upon error; and sometimes explain the symptoms and their cause to the patient.

How to
treat a crisis.

NOTE

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

Chapter XII, page 421, lines 12-24.

If a crisis occurs in your treatment, you must treat the patient less for the disease, and more for the mental fermentation, and subdue the symptoms, by removing the belief that this chemicalization produces pain. Insist vehemently on the great fact which covers the whole ground, - namely, God is all, that there is none beside Him. When the supposed suffering is gone from mortal mind, there can be no pain; and when the fear is destroyed, the inflammation will subside. Calm the fear and confusion induced by chemicalization, which is the alterative effect produced by Truth on error; and sometimes explain the symptoms and their cause to the patient.

A crisis.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 419, lines 1-13 (unnumbered).

It is no more Christianly scientific to see disease than it is to experience it. If you would destroy the sense of disease, you should not build it up by wishing to see the forms it assumes or by employing a single material application for its relief. The perversion of Mind-science is like asserting that the products of eight multiplied by five, and of seven by ten, are both forty, and that their combined sum is fifty, and then calling the process mathematics. Wiser than his persecutors, Jesus said: "If I by Beelzebub cast out devils, by whom do your children cast them out?"

No perversion of Mind-science

NOTE

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

Chapter XII, page 421, lines 25-32, and page 422, lines 1-4.

It is no more Christianly scientific to see disease than it is to experience it. If you would destroy the sense of disease, you should not build it up by wishing to see the forms it assumes, or by applying a single material application for its relief. The perversion of Mind-science is like asserting that the products of eight multiplied by five, and of seven by ten, are both forty, and that their combined sum is fifty, and then calling the process mathematical. Wiser than his persecutors, Jesus said: "If I by Beelzebub cast out devils, by whom do your children cast them out?"

No perversion of Mind-science.

NOTE

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

Chapter XII, page 421, lines 25-32, and page 422, lines 1-4.

It is no more Christianly Scientific to see disease than it is to experience it. If you would destroy the sense of disease, you should not build it up by wishing to see the forms it assumes, or by applying a single material application for its relief. The perversion of Mind-Science is like asserting that the products of eight multiplied by five, and of seven by ten, are both forty, and that their combined sum is fifty, and then calling the process mathematical. Wiser than his persecutors, Jesus said: "If I by Beelzebub cast out devils, by whom do your children cast them out?"

Vision and
perversion.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 419, lines 1-13 (unnumbered).

If the reader of this book observes a great stir through-
out his whole system, and certain moral and physical
symptoms seem aggravated, these indications
Effect of this book are favorable. Continue to read, and the book
will become the physician, allaying the tremor which
Truth often brings to error when destroying it.

NOTE

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

Chapter XII, page 422, lines 5-10.

If the reader of this book observes a great stir through-
out the whole system, and certain moral and physical
symptoms seem aggravated, these indications
Effect of this book. are favorable. Continue to read, and the book
will become the physician, allaying the tremor which
Truth often brings to error when destroying it.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 1907 edition.
50th ed., chapter XII, page 419, lines 25-30 (unnumbered).
226th ed., chapter XII, page 422, lines 5-10.

Patients, unfamiliar with the cause of this commotion and ignorant that it is a favorable omen, may be alarmed.

Disease
neutralized If such be the case, explain to them the law of this action. As when an acid and alkali meet and bring out a third quality, so mental and moral chemistry changes the material base of thought, giving more spirituality to consciousness and causing it to depend less on material evidence. These changes which go on in mortal mind serve to reconstruct the body. Thus Christian Science, by the alchemy of Spirit, destroys sin and death.

NOTE

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

Chapter XII, page 422, lines 11-21.

Patients unfamiliar with the cause of this commotion,
and ignorant that it is a favorable omen, may be alarmed.

Disease
neutralized. If such be the case, explain to them the law
of this action. As when an acid and alkali
meet and bring out a third quality, so mental and moral
chemistry change the material base of thought, giving
more spirituality to consciousness, and causing it to
depend less on material evidence. The changes which
go on in mortal mind serve to reconstruct the body.
Thus Christian Science, by the alchemy of Spirit, de-
stroys sin and death.

NOTE

This version first appeared in the 404th edition in 1906
and it remained unchanged until the 1907 edition.

Chapter XII, page 422, lines 11-21.

Patients unfamiliar with the cause of this commotion,
and ignorant that it is a favorable omen, may be alarmed.

Disease
neutralized. If such be the case, explain to them the law
of this action. As when an acid and alkali
meet and bring out a third quality, so mental and moral
chemistry change the material base of thought, giving
more spirituality to human sense, and causing it to
depend less on material evidence. The changes which
go on in mortal mind serve to reconstruct the body.
Thus Christian Science, by the alchemy of Spirit, de-
stroys sin and death.

NOTE

This version first appeared in the 278th edition in 1903
and it remained unchanged until the 404th edition in 1906.
Chapter XII, page 422, lines 11-21.

Patients unfamiliar with the cause of this commotion,
and ignorant that it is a favorable omen, may be alarmed.

If such be the case, explain to them the law
Disease neutralized. of this action. As when an acid and alkali
meet and ferment, bringing out a third condition, so
mental and moral fermentation change the material base
of man, giving more spirituality to mortal sense, and
causing it to depend less on material evidence. The
changes which go on in mortal mind serve to reconstruct
the body. Thus Christian Science, by the alchemy of
Spirit, neutralizes disease.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 278th edition in 1903.
Chapter XII, page 422, lines 11-21.

Patients unfamiliar with the cause of this commotion,
and ignorant that it is a favorable omen, may be alarmed.
If such be the case, explain to them the law of this
action. As when an acid and alkali meet and ferment,
bringing out a third condition, so mental and
Commotion in reconstruction. moral fermentation change the material base
of man, giving more spirituality to mortal sense, and
causing it to depend less on material evidence. The
changes which go on in mortal mind serve to reconstruct
the body. Thus Christian Science, by the alchemy of
Spirit, neutralizes disease.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter XII, page 419, lines 31-32, and page 420, lines 1-9
(unnumbered).

Let us suppose two parallel cases of bone-disease, both similarly produced and attended by the same symptoms.

Bone-healing
by surgery

A surgeon is employed in one case, and a Christian Scientist in the other. The surgeon, holding that matter forms its own conditions and renders them fatal at certain points, entertains fears and doubts as to the ultimate outcome of the injury. Not holding the reins of government in his own hands, he believes that something stronger than Mind - namely, matter - governs the case. His treatment is therefore tentative. This mental state invites defeat. The belief that he has met his master in matter and may not be able to mend the bone, increases his fear; yet this belief should not be communicated to the patient, either verbally or otherwise, for this fear greatly diminishes the tendency towards a favorable result. Remember that the unexpressed belief oftentimes affects a sensitive patient more strongly than the expressed thought.

NOTE

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

Chapter XII, page 422, lines 22-32, and page 423, lines 1-7.

Let us suppose two parallel cases of bone-disease, both similarly produced, and attended with the same symptoms. A surgeon is employed in one case, Bone-healing by surgery. and a Christian Scientist in the other. The surgeon, believing that matter forms its own conditions, and renders them fatal at certain points, entertains fears and doubts as to the ultimatum of the injury. Not holding the reins of government in his own hands, he believes that something stronger than Mind - namely, matter - governs the case. His treatment is therefore tentative. This mental state invites defeat. The belief that he has met his master in matter, and may not be able to mend the bone, increases his fear; yet this belief should not be communicated to the patient, either verbally or otherwise, for thus the tendency towards a favorable result is greatly diminished. Remember that the unexpressed belief oftentimes affects the sensitive patient more strongly than the expressed thought.

NOTE

This version first appeared in the 404th edition in 1906 and it remained unchanged until the 1907 edition.

Chapter XII, page 422, lines 22-32, and page 423, lines 1-7.

Let us suppose two parallel cases of bone-disease, both similarly produced, and attended with the same symptoms. A surgeon is employed in one case, Bone-healing by surgery. and a Christian Scientist in the other. The surgeon, believing that matter forms its own conditions, and renders them fatal at certain points, entertains fears and doubts as to the ultimatum of the injury. Not holding the reins of government in his own hands, he believes that something stronger than Mind - namely, matter - governs the case. His treatment is therefore tentative. This mental state invites defeat. The belief that he has met his master in matter, and may not be able to mend the bone, increases his fear; yet this belief should not be communicated to the patient, either verbally or otherwise, for thus the tendency towards a favorable result is greatly diminished. Remember that the unexpressed belief oftentimes affects the sensitive patient more strongly than the expressed belief.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 404th edition in 1906. Chapter XII, page 422, lines 22-32, and page 423, lines 1-7.

Let us suppose two parallel cases of bone-disease, both similarly produced, and attended with the same symptoms. A surgeon is employed in one case, and ~~Bone-healing~~ by surgery. a Christian Scientist in the other. The surgeon, believing that matter forms its own conditions, and renders them fatal at certain points, entertains fears and doubts as to the ultimatum of the injury. Not holding the reins of government in his own hands, he believes that something stronger than Mind - namely, matter - governs the case. His treatment is therefore tentative. This mental state invites defeat. The belief that he has met his master in matter, and may not be able to mend the bone, increases his fear; yet neither should be communicated to the patient, either verbally or otherwise, for thus the tendency towards a favorable result is greatly diminished. Remember that the unexpressed belief oftentimes affects the sensitive patient more strongly than the expressed belief.

NOTE

This version first appeared in the 89th edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 420, lines 10-27 (unnumbered).

Let us suppose two parallel cases of bone-disease, both similarly produced, and attended with the same symptoms. A surgeon is employed in one case, and Bone-healing by surgery. a Christian Scientist in the other. The surgeon, believing that matter forms its own conditions, and renders them fatal at certain points, entertains fears and doubts as to the ultimatum of the injury. Not holding the reins of government in his own hands, he believes that something stronger than Mind - namely, matter - governs the case. His treatment is therefore tentative. This mental state invites defeat. The belief that he has met his master in matter, and may not be able to mend the bone, increases his fear; yet neither should be communicated to the patient, either verbally or otherwise, for thus the tendency towards a favorable result is greatly diminished. Remember that the unexpressed fear oftentimes affects the sensitive patient more strongly than the expressed fear.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 89th edition in 1894. Chapter XII, page 420, lines 10-27 (unnumbered).

The Christian Scientist, understanding scientifically
that all is Mind, commences with mental causation, the
truth of being, to destroy the error. This cor-
rective is an alterative, reaching to every part
of the human system. According to Scripture, it searches
"the joints and marrow," and it restores the harmony of
man.

Scientific
corrective

NOTE

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

Chapter XII, page 423, lines 8-14.

The Christian Scientist, understanding scientifically that all is Mind, commences with mental causation, the Truth of being, to destroy the error. This corrective is an alterative, reaching to every part of the human system. According to Scripture, it searches "the joints and marrow," and it restores the harmony of man. Scientific corrective.

NOTE

This version first appeared in the 404th edition in 1906 and it remained unchanged until the 1907 edition. Chapter XII, page 423, lines 8-14.

The Christian Scientist, understanding that all is Mind, commences with mental causation, the Truth of being, to destroy the error. This corrective is an alterative, reaching to every part of the human system. According to Scripture, it searches "the joints and marrow," and it restores the harmony of man.

Scientific
corrective.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 404th edition in 1906. Chapter XII, page 423, lines 8-14.

The Christian Scientist, understanding that all is Mind, commences with mental causation, the Truth of being, to destroy the error. This corrective is an alterative, reaching to every part of the human system. According to Scripture, it searches "the bones and marrow," and it restores the harmony of man.

Scientific
corrective.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XII, page 423, lines 8-14.

The Christian Scientist, understanding that all is Mind, commences with mental causation, the Truth of Being, to destroy the error. This corrective Scientific corrective. is an alterative, reaching to every part of the human system. According to Scripture, it searches "the bones and marrow," and it restores the harmony of man.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 420, lines 28-32, and page 421, lines 1-2 (unnumbered).

The matter-physician deals with matter as both his foe and his remedy. He regards the ailment as weakened or strengthened according to the evidence which matter presents. The metaphysician, making Mind his basis of operation irrespective of matter and regarding the truth and harmony of being as superior to error and discord, has rendered himself strong, instead of weak, to cope with the case; and he proportionately strengthens his patient with the stimulus of courage and conscious power. Both Science and consciousness are now at work in the economy of being according to the law of Mind, which ultimately asserts its absolute supremacy.

Coping with
difficulties

NOTE

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

Chapter XII, page 423, lines 15-26.

The matter-physician deals with matter, as both his foe and his remedy. He regards the ailment as weakened or strengthened, according to the evidence this foe presents. The metaphysician - making Mind his basis of operation, irrespective of matter, and regarding the truth and harmony of being as superior to its error and discord - has rendered himself strong, instead of weak, to cope with the case; and he proportionately strengthens his patient with the stimulus of courage and conscious power. Both Science and consciousness are now at work in the economy of being, - according to the law of Mind, which ultimately asserts its absolute supremacy.

Coping with
difficulties.

NOTE

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

Chapter XII, page 423, lines 15-27.

The matter-physician deals with matter, as both his foe and his remedy. He regards the ailment as weakened or strengthened, according to the evidence this foe presents. The Scientist - making Mind his basis of operation, irrespective of matter, and regarding the truth and harmony of being as superior to its error and discord - has rendered himself strong, instead of weak, to cope with the case; and he proportionately strengthens his patient with the stimulus of courage and conscious power. Both courage and consciousness are now at work in the economy of being, - according to the law of Mind, which ultimately asserts its absolute supremacy.

Coping with difficulties.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XII, page 423, lines 15-27.

The matter-physician deals with matter, as both his foe and his remedy. He regards the ailment as weakened or strengthened, according to the evidence this foe presents. The Scientist - making Mind his basis of operation, irrespective of matter, and regarding the Truth and harmony of Being as superior to its error and discord - has rendered himself strong, instead of weak, to cope with the case; and he proportionately strengthens his patient with the stimulus of courage and conscious power. Both courage and consciousness are now at work in the economy of Being, - according to the law of Mind, which ultimately asserts its absolute supremacy.

Coping with
difficulties.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 421, lines 3-15 (unnumbered).

Ossification or any abnormal condition or derangement of the body is as directly the action of mortal mind as is dementia or insanity. Bones have only the substance of thought which forms them. They are only phenomena of the mind of mortals. The so-called substance of bone is formed first by the parent's mind, through self-division. Soon the child becomes a separate, individualized mortal mind, which takes possession of itself and its own thoughts of bones.

Formation
from thought

NOTE

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

Chapter XII, page 423, lines 27-32, and page 424, lines 1-4.

Ossification, or any abnormal condition or derangement of the body, is as directly the action of mortal mind as dementia or insanity. Bones have only the substance of thought which formed them. They are only phenomena of the mind of mortals. The so-called substance of bone is formed first by the parent's mind, through self-division. Soon the child becomes a separate, individualized mortal mind, that takes possession of itself and its own thoughts of bones.

Formation
from thought.

NOTE

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

Chapter XII, page 423, lines 28-32, and page 424, lines 1-5.

Ossification, or any unusual condition of the body, is as directly the action of mortal error as insanity. Bones have only the substantiality of thought which formed them. They are only an appearance, a subjective state of mortal mind. The so-called substance of bone is formed first by the parent's mind, through self-division. Soon the child becomes a separate, individualized mortal mind, that takes possession of itself and its own bones.

Formation and
malformation.

NOTE

This version first appeared in the 111th edition in 1896 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 421, lines 16-24 (unnumbered).

Ossification, or any unusual condition of the body, is as directly the action of mortal error as insanity. Bones have only the substantiality of thought which formed them. They are only an appearance, a subjective state of mortal mind. The so-called substance of bone is formed first by the parent's mind, through self-division. Soon the child becomes a separate, individualized thought, - another mortal mind, which speedily takes possession of itself.

Formation and
malformation.

NOTE

This version first appeared in the 58th edition in 1891 and it remained unchanged until the 111th edition in 1896. Chapter XII, page 421, lines 16-24 (unnumbered).

Ossification, or any unusual condition of the body, is as directly the action of mortal mind as insanity. Bones have only the substantiality of thought which formed them. They are only an appearance, a subjective state of mortal mind. The so-called substance of bone is formed first by the parent's mind, through self-division. Soon the child becomes a separate, individualized thought, - another mortal mind, which speedily takes possession of itself.

Formation and
malformation.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 58th edition in 1891. Chapter XII, page 421, lines 16-24 (unnumbered).

Accidents are unknown to God, or immortal Mind,
and we must leave the mortal basis of belief
Accidents
unknown
to God and unite with the one Mind, in order to
change the notion of chance to the proper sense
of God's unerring direction and thus bring out harmony.

NOTE

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

Chapter XII, page 424, lines 5-9.

Accidents are unknown to God, or immortal Mind,
and we must leave the mortal basis of belief, and unite
with the one Mind, in order to change this
Accidents
unknown
to God. notion of chance, to the proper sense of God's
unerring direction, and bring out harmony.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter XII, page 424, lines 6-10.

Accidents are unknown to God, or immortal Mind,
and we must leave the mortal basis of belief, and unite
with the one Mind, in order to change this
notion of chance to the proper sense of God's
unerring direction, and bring out harmony.

Accidents.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter XII, page 421, lines 25-29 (unnumbered).

The final sentence in this paragraph in all editions from the
50th until the 240th, beginning with "Under Providence...",
is separated from these lines and placed with the following
paragraph, since beginning with the 240th edition these lines
became a paragraph of their own.

Under divine Providence there can be no accidents,
since there is no room for imperfection in perfection.

NOTE

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

Chapter XII, page 424, lines 10-11.

Under divine Providence there can be no accident,
since there is no room for imperfection in perfection.

NOTE

This version first appeared in the 240th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter XII, page 424, lines 11-12.

Under Providence there can be no accident, since there is no room for imperfection in perfection.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 240th edition in 1902. 50th ed., chapter XII, page 421, lines 29-31 (unnumbered). 226th ed., chapter XII, page 424, lines 11-12.

ALSO NOTE

These lines consisted of the final sentence in the previous paragraph beginning, "Accidents are unknown..." from the 50th until the 240th editions.

In medical practice objections would be raised if one doctor should administer a drug to counteract the working of a remedy prescribed by another doctor.

Opposing mentality It is equally important in metaphysical practice that the minds which surround your patient should not act against your influence by continually expressing such opinions as may alarm or discourage, - either by giving antagonistic advice or through unspoken thoughts resting on your patient. While it is certain that the divine Mind can remove any obstacle, still you need the ear of your auditor. It is not more difficult to make yourself heard mentally while others are thinking about your patients or conversing with them, if you understand Christian Science - the oneness and the allness of divine Love; but it is well to be alone with God and the sick when treating disease.

NOTE

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

Chapter XII, page 424, lines 12-27.

In medical practice objections would be raised if one doctor should administer a drug to counteract the working of a remedy prescribed by another. It is Opposing mentality. equally important, in metaphysical practice, that the minds which surround your patient should not act against your influence, by continually expressing such opinions as may alarm or discourage, - either by giving antagonistic advice, or through unspoken thoughts resting on your patient. While it is certain that the divine Mind can remove any obstacle, you yet need the ear of your auditor. It is more difficult to make yourself heard mentally when others are thinking about your patients, or conversing with them. Therefore you should seek to be alone with God and the sick, while treating the cases confided to your care.

NOTE

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

Chapter XII, page 424, lines 13-27.

In medical practice objections would be raised if one doctor should administer a drug to counteract the working remedy prescribed by another. It is equally important, in metaphysical practice, that the Opposing mentality. minds which surround your patient should not act against your influence, by continually expressing such opinions as may alarm or discourage, - either by giving antagonistic advice, or through unspoken thoughts resting on your patient. While it is certain that Mind can remove any obstacle, you yet need the ear of your auditor. It is more difficult to make yourself heard mentally when others are thinking about your patients, or conversing with them. Therefore you should seek to be alone with God and the sick, while treating the cases confided to your care.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 421, line 32, and page 422, lines 1-14 (unnumbered).

To prevent or to cure scrofula and other so-called hereditary diseases, you must destroy the belief in these ills and the faith in the possibility of their trans-
Mind removes scrofula mission. The patient may tell you that he has a humor in the blood, a scrofulous diathesis. His parents or some of his progenitors farther back have so believed. Mortal mind, not matter, induces this conclusion and its results. You will have humors, just so long as you believe them to be safety-valves or to be ineradicable.

NOTE

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

Chapter XII, page 424, lines 28-32, and page 425, lines 1-5.

To prevent or cure scrofula, and other so-called hereditary diseases, you must destroy the belief in these ills, and the faith in the possibility of their transmission. The patient may tell you that he has a humor in the blood, a scrofulous diathesis. His parents, or some of his progenitors farther back, have so believed before him. Mortal mind, not matter, induces this conclusion and its results. You will have humors, just as long as you believe them either to be safety-valves or to be ineradicable.

NOTE

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

Chapter XII, page 424, lines 28-32, and page 425, lines 1-5.

To prevent or cure scrofula, and other so-called hereditary diseases, you must destroy the belief in these ills, and the faith in the possibility of their transmission. The patient may tell you that he has a humor in the blood, a scrofulous diathesis. His parents, or some of his progenitors farther back, have so believed before him. Mortal mind, not matter, induces this conclusion and its results. You will have humors, just as long as you believe them either to be safety-valves or to be ineradicable.

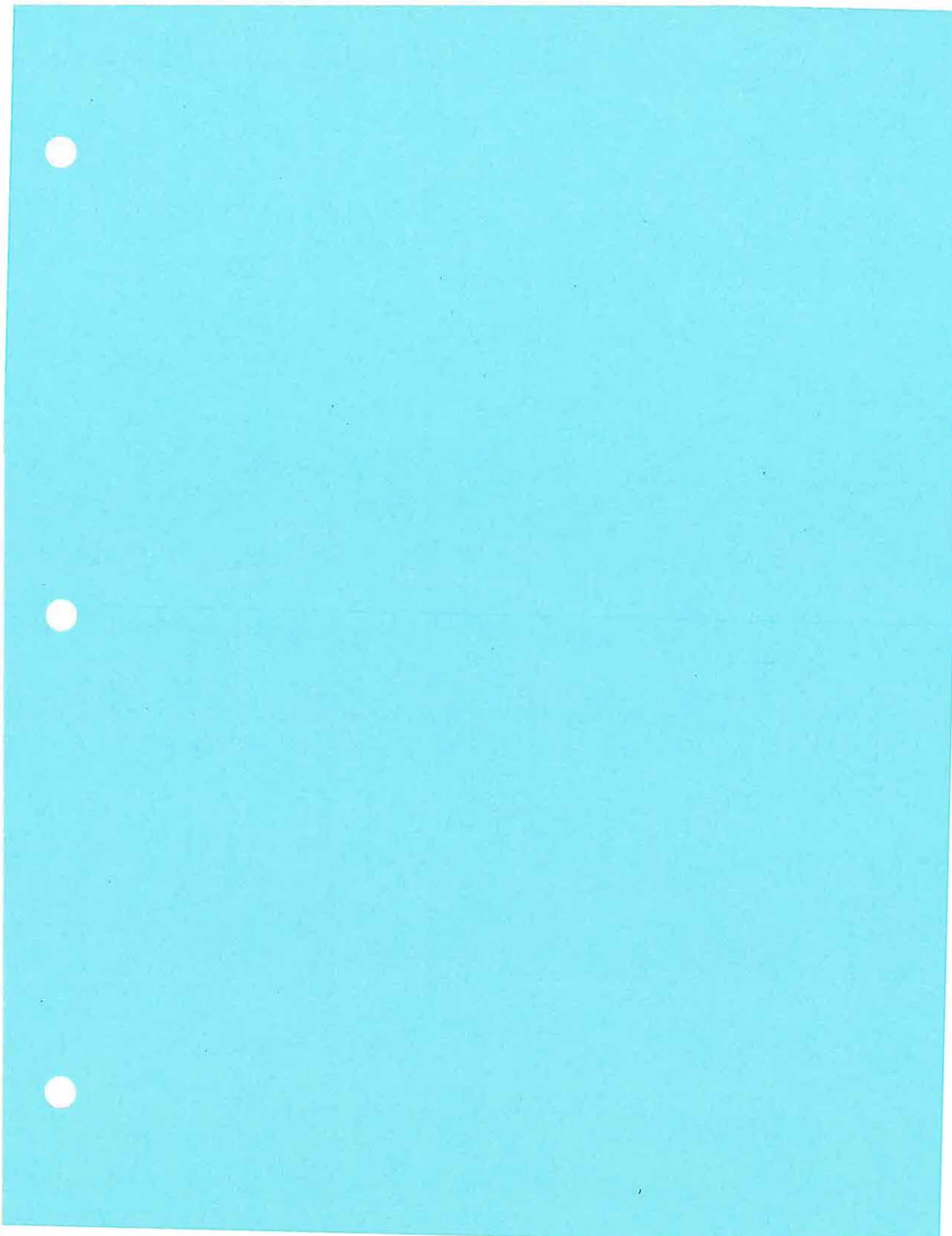
NOTE

This version first appeared in the 89th edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 422, lines 15-24 (unnumbered).

To prevent or cure scrofula, and other so-called hereditary diseases, you must destroy the fear of these ills, and the belief in the possibility of their transmission. The patient may tell you that he has a humor in the blood, a scrofulous diathesis. His parents, or some of his progenitors farther back, have so believed before him. Mortal mind, not matter, induces this conclusion and its results. You will have humors, just as long as you believe them either to be safety-valves or to be ineradicable.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 89th edition in 1894. Chapter XII, page 422, lines 15-24 (unnumbered).



If the case to be mentally treated is consumption, take up the leading points included (according to belief) in this disease. Show that it is not inherited; that inflammation, tubercles, hemorrhage, and decomposition are beliefs, images of mortal thought superimposed upon the body; that they are not the truth of man; that they should be treated as error and put out of thought. Then these ills will disappear.

Nothing to
consume

NOTE

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

Chapter XII, page 425, lines 6-13.

If the case to be mentally treated is consumption, take up the leading points included (according to belief) in this disease. Show that it is not inherited; that inflammation, tubercles, hemorrhage, and decomposition are beliefs, images of mortal thoughts, superimposed upon the body; that they are not the truth of man; that they should be treated as error, and put out of thought. Then these ills will disappear.

Nothing to
consume.

NOTE

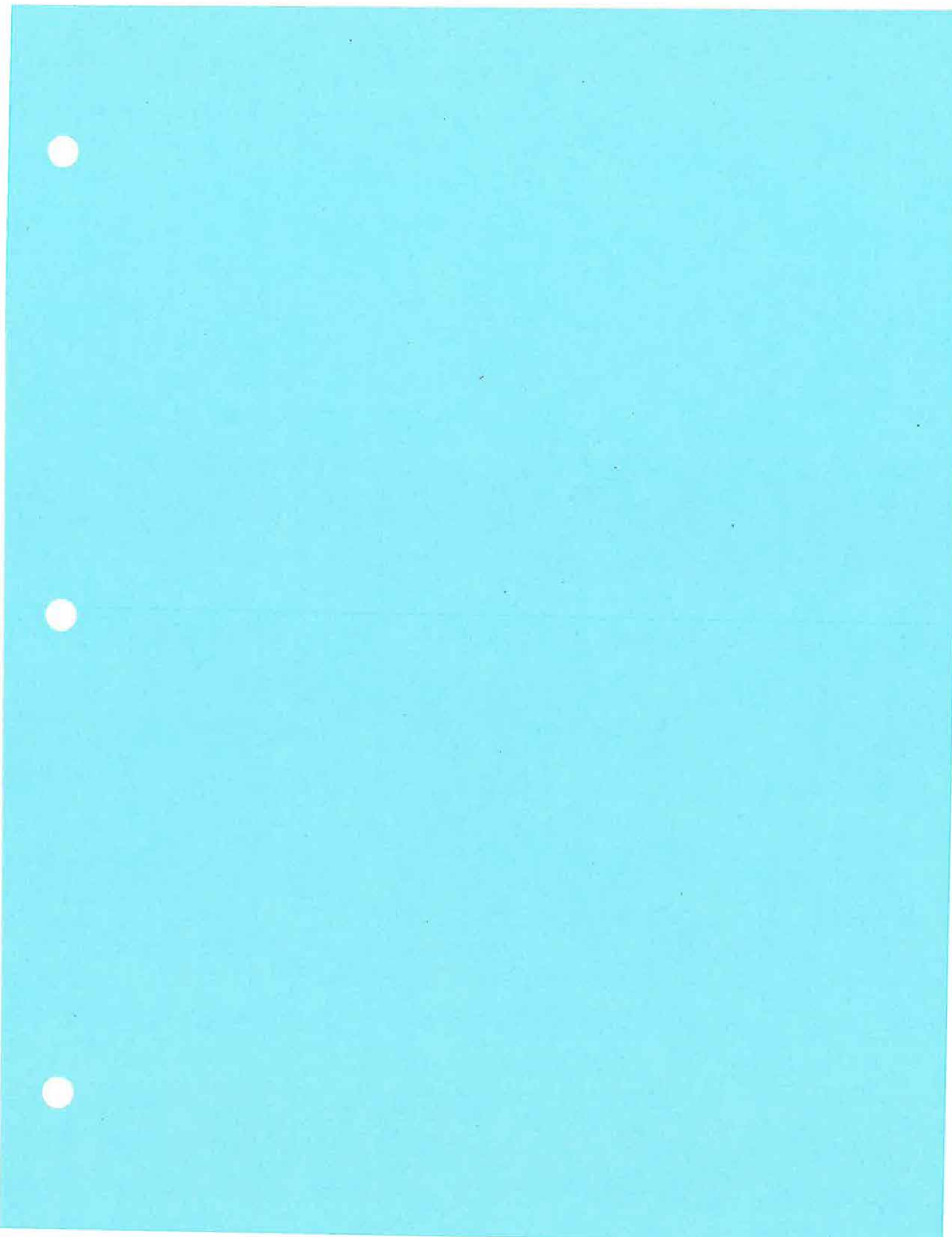
This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter XII, page 425, lines 6-13.

If the case to be mentally treated is consumption, take up the leading points included (according to belief) in this disease. Show that it is not inherited; Consumption. that inflammation, tubercles, hemorrhage, and decomposition are beliefs, images of mortal thoughts, superimposed upon the body; that they are not the Truth of man; that they should be treated as error, and put out of thought. Then these ills will disappear.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 422, lines 25-32 (unnumbered).



If the body is diseased, this is but one of the beliefs of mortal mind. Mortal man will be less mortal, when he learns that matter never sustained existence and can never destroy God, who is man's Life. The lungs re-formed

When this is understood, mankind will be more spiritual and know that there is nothing to consume, since Spirit, God, is All-in-all. What if the belief is consumption? God is more to a man than his belief, and the less we acknowledge matter or its laws, the more immortality we possess. Consciousness constructs a better body when faith in matter has been conquered. Correct material belief by spiritual understanding, and Spirit will form you anew. You will never fear again except to offend God, and you will never believe that heart or any portion of the body can destroy you.

NOTE

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

Chapter XII, page 425, lines 14-28.

If the body is diseased, this is but one of the beliefs of mortal mind. Mortal man will be less mortal, when he learns that matter never sustained existence, and can never destroy God, who is our Life. When this is understood, mankind will be more spiritual, and know there is nothing to consume, since Spirit, God, is All-in-all. What if the belief is consumption? God is more to a man than his belief; and the less we acknowledge matter or its laws, the more immortality we possess. Consciousness constructs a better body when it has conquered our faith in matter. Correct material belief by spiritual understanding, and Spirit will form you anew. You will never fear again, except to offend God, and will never believe that heart, or any portion of the body, can destroy you.

The lungs
re-formed.

NOTE

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

Chapter XII, page 425, lines 14-28.

If the lungs are disappearing, this is but one of the beliefs of mortal mind. Mortal man will be less mortal, when he learns that lungs never sustained existence, and can never destroy God, who is our Life. When this is understood, mankind will be more godlike, and know there is nothing to consume, since Spirit, God, is All-in-all. What if the lungs are ulcerated? God is more to a man than his lungs; and the less we acknowledge matter or its laws, the more immortality we possess. Consciousness constructs a better body when it has conquered our faith in matter. Correct material belief by spiritual understanding, and Spirit will form you anew. You will never fear again, except to offend God, and will never believe that lungs, or any portion of the body, can destroy you.

The lungs
re-formed.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 240th edition in 1902. Chapter XII, page 425, lines 14-28.

If the lungs are disappearing, this is but one of the beliefs of mortal mind. Mortal man will be less mortal, when he learns that lungs never sustained existence, and can never destroy God, who is our Life. When this is understood, mankind will be more godlike. What if the lungs are ulcerated? God is more to a man than his lungs; and the less we acknowledge matter or its laws, the more immortality we possess. Consciousness constructs a better body, when it has conquered our faith in matter. Correct material belief by spiritual understanding, and Spirit will form you anew. You will never fear again, except to offend God, and will never believe that lungs, or any portion of the body, can destroy you.

The lungs
reformed.

NOTE

This version first appeared in the 89th edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 423, lines 1-14 (unnumbered).

If the lungs are disappearing, this is but one of the beliefs of mortal mind. Mortal man will be less mortal, when he learns that lungs never sustained existence, and can never destroy God, who is our Life. When this is understood, mankind will be more godlike. What if the lungs are ulcerated? God is more to a man than his lungs; and the less we acknowledge matter or its laws, the more immortality we possess. Consciousness constructs a better body, when it has conquered our fears of matter. Correct material belief by spiritual understanding, and Spirit will form you anew. You will never fear again, except to offend God, and will never believe that lungs, or any portion of the body, can destroy you.

The lungs
reformed.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 89th edition in 1894. Chapter XII, page 423, lines 1-14 (unnumbered).

If you have sound and capacious lungs and want them to remain so, be always ready with the mental protest against the opposite belief in heredity. Discard all notions about lungs, tubercles, inherited consumption, or disease arising from any circumstance, and you will find that mortal mind, when instructed by Truth, yields to divine power, which steers the body into health.

Soundness
maintained

NOTE

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

Chapter XII, page 425, lines 29-32, and page 426, lines 1-4.

If you have sound and capacious lungs, and want them to remain so, be always ready with the mental protest against the opposite belief in heredity. Discard all notions about lungs, tubercles, inherited consumption, or disease arising from any circumstance, and you will find that mortal mind, when instructed by Truth, yields to divine power, which steers the body into health.

Soundness
maintained.

NOTE

This version first appeared in the 278th edition in 1903 and it remained unchanged until the 1907 edition. Chapter XII, page 425, lines 29-32, and page 426, lines 1-4.

In this version the word inherited is divided between two lines, but no hyphen is used after the first portion (in) which ends line 32 on page 425, and the second portion (herited) which begins line 1 on page 426. The word had a hyphen in editions prior to the 278th and beginning again in the 1907 edition.

If you have sound and capacious lungs, and want them to remain so, be always ready with the mental protest against the opposite belief in heredity. Discard all notions about lungs, tubercles, inherited consumption, or disease arising from any circumstance, and you will find that mortal mind, when instructed by Truth, yields to divine power, which steers the body into health.

Soundness maintained.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 278th edition in 1903. Chapter XII, page 425, lines 29-32, and page 426, lines 1-4.

This version is identical with the following one (278th edition until the 1907 edition) except for the hyphen which is included in the word 'inherited' in this version and missing in the 278th edition version. It is likely that the missing hyphen is only a typo and that it fell out; however, the layout of the page and of the specific line (32) of page 425 does not look like a hyphen was ever there, beginning with the 278th edition. Thus they are here presented as two separate versions.

If you have sound and capacious lungs, and want them to remain so, be always ready with the mental protest against the opposite belief in heredity. Discard all notions about lungs, tuberculosis, inherited consumption, or disease arising from any circumstance, and you will find that mortal mind, when instructed by Truth, yields to divine power, which steers the body into health, as directly as error can forbid the feet to walk, or impel the hands to steal.

Soundness
maintained.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 423, lines 15-23 (unnumbered).

The discoverer of Christian Science finds the path less difficult when she has the high goal always before her thoughts, than when she counts her footsteps. Our footsteps heavenward in endeavoring to reach it. When the destination is desirable, expectation speeds our progress. The struggle for Truth makes one strong instead of weak, resting instead of wearying one. If the belief in death were obliterated, and the understanding obtained that there is no death, this would be a "tree of life," known by its fruits. Man should renew his energies and endeavors, and see the folly of hypocrisy, while also learning the necessity of working out his own salvation. When it is learned that disease cannot destroy life, and that mortals are not saved from sin or sickness by death, this understanding will quicken into newness of life. It will master either a desire to die or a dread of the grave, and thus destroy the great fear that besets mortal existence.

NOTE

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

Chapter XII, page 426, lines 5-22.

The discoverer of Christian Science finds the path less wearisome when she has the high goal always before her thoughts, than when she only counts her Our footsteps heavenward. bleeding footsteps in reaching that goal. If the destination is desirable, the vision speeds our footsteps. The outlook on Truth makes us strong instead of weak, and rests instead of wearying us. Now, if the belief in death were only obliterated, and the understanding could obtain that we live on without death, this would be a "tree of life," known by its fruits. We should renew our energies and endeavors, and see the folly of hypocrisy, while also learning the necessity of working out our own salvation. When we learn that sickness cannot kill us, and that we are not saved from sin or sickness by death, this understanding will quicken us into newness of life. It will master either a desire to die or a dread of the grave, and thus destroy the great fear that besets mortal existence.

NOTE

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

Chapter XII, page 426, lines 5-22.

The discoverer of Christian Science finds the path less wearisome when she has the high goal always before her thoughts, than when she only counts her bleeding footsteps in reaching that goal.

If the destination is desirable, the vision speeds our footsteps. The outlook on Truth makes us strong instead of weak, and rests instead of wearying us. Now if the belief in death were only obliterated, and the understanding could obtain that we live on without death, this would be a Tree of Life, known by its fruits. We should renew our energies and endeavors, and see the folly of hypocrisy, while also learning the necessity of working out our own salvation. When we learn that sickness cannot kill us, and that we are not saved from sin or sickness by death, this understanding will quicken us. It will master our dread of the grave, and tend to destroy the ills of mortal existence.

Our footsteps
heavenward.

NOTE

This version first appeared in the 89th edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 423, lines 24-32, and page 424, lines 1-8 (unnumbered).

The discoverer of Christian Science finds the path less wearisome when she has the high goal always before her thoughts, than when she only counts her bleeding footsteps in reaching that goal.

Our footsteps
heavenward.

If the destination is desirable, the vision speeds our footsteps. The outlook on Truth makes us young instead of old, and rests instead of wearying us. Now if the belief in death were only obliterated, and the understanding could obtain that we live on without death, this would be a Tree of Life, known by its fruits. We should renew our energies and endeavors, and see the folly of hypocrisy, while also learning the necessity of working out our own salvation. When we learn that sickness cannot kill us, and that we are not saved from sin or sickness by death, this understanding will quicken us. It will master our fear of the grave, and tend to destroy the ills of mortal existence.

NOTE

This version first appeared in the 76th edition in 1893 and it remained unchanged until the 89th edition in 1894. Chapter XII, page 423, lines 24-32, and page 424, lines 1-8 (unnumbered).

The discoverer of Christian Science finds the path less wearisome when she has the high goal always before her thoughts, than when she only counts her bleeding footsteps in reaching that goal.

Our footsteps
heavenward.

If the destination is desirable, the vision speeds our footsteps. The outlook on Truth makes us young instead of old, and rests instead of wearying us. Now if the belief in death were only obliterated, and the understanding could obtain that we live on without death, this would be a Tree of Life, known by its fruits. We should renew our energies and endeavors, and see the

Energy and
hypocrisy. folly of hypocrisy, while also learning the
 necessity of working out our own salvation.

When we learn that sickness cannot kill us, and that we are not saved from sin or sickness by death, this understanding will quicken us. It will master our fear of the grave, and tend to destroy the ills "that flesh is heir to."

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 76th edition in 1893. Chapter XII, page 423, lines 24-32, and page 424, lines 1-8 (unnumbered).

The relinquishment of all faith in death and also of the fear of its sting would raise the standard of health and morals far beyond its present elevation, Christian standard and would enable us to hold the banner of Christianity aloft with unflinching faith in God, in Life eternal. Sin brought death, and death will disappear with the disappearance of sin. Man is immortal, and the body cannot die, because matter has no life to surrender. The human concepts named matter, death, disease, sickness, and sin are all that can be destroyed.

NOTE

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

Chapter XII, page 426, lines 23-32.

The relinquishment of all faith in death, and also of the fear of its sting, would raise the standard of health and morals far beyond its present elevation, Christian standard. and would enable us to hold the banner of Christianity aloft with unflinching faith in Life eternal. Sin brought death, and death will disappear with the disappearance of sin. Man is immortal, and the body cannot die, because matter has no life to surrender. The human concepts named matter, death, disease, sickness, and sin are all that can be destroyed.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.
Chapter XII, page 426, lines 23-32.

The relinquishment of all faith in death, and also of the fear of its sting, would raise the standard of health and morals far beyond its present elevation, Christian standard. and would enable us to hold the banner of Christianity aloft with unflinching faith in life eternal. Sin brought death, and death will disappear with the disappearance of sin. Man is immortal, and the body cannot die, because matter has no life to surrender. The human concepts named matter, death, disease, sickness, and sin are all that can be destroyed.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XII, page 426, lines 23-32.

The relinquishment of all faith in death, and also of the fear of its sting, would raise the standard of health and morals far beyond its present elevation, Eternal banner. and would enable us to hold the banner of Christianity aloft with unflinching faith in Life eternal. Sin brought death, and death will disappear with the disappearance of sin. Man is immortal, and the body cannot die, because it has no life to surrender. The illusions named death, disease, sickness, and sin are all that can be destroyed.

NOTE

This version first appeared in the 89th edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 424, lines 9-18 (unnumbered).

The relinquishment of all faith in death, and also of the fear of its sting, would raise the standard of health and morals far beyond its present elevation, and Eternal banner. would enable us to hold the banner of Christianity aloft with unflinching faith in Life eternal. Sin brought death, and death will disappear with the disappearance of sin. Man is immortal, and the body cannot die, because it has no life to surrender. The illusions named death, sickness, and sin are all that can be destroyed.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 89th edition in 1902. Chapter XII, page 424, lines 9-18 (unnumbered).

If it is true that man lives, this fact can never change in Science to the opposite belief that man dies. Life is the law of Soul, even the law of the spirit of Truth, and Soul is never without its representative. Man's individual being can no more die nor disappear in unconsciousness than can Soul, for both are immortal. If man believes in death now, he must disbelieve in it when learning that there is no reality in death, since the truth of being is deathless. The belief that existence is contingent on matter must be met and mastered by Science, before Life can be understood and harmony obtained.

Life not
contingent
on matter

NOTE

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

Chapter XII, page 427, lines 1-12.

If it be true that man lives, this fact can never change in Science to the opposite belief, that he dies. Life is the law of Soul, even the law of the spirit of Truth; and Soul is never without its representative. Man's individual being can no more die, or disappear in unconsciousness, than can Soul, for both are immortal. If we believe in death now, we must disbelieve it when we learn there is no reality in death, for the Truth of being is deathless. The belief that existence is contingent on matter must be met and mastered by Science, before Life can be understood and harmony obtained.

Life not
contingent
on matter.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.
Chapter XII, page 427, lines 1-12.

If it be true that man lives, this fact can never change in Science to the opposite belief, that he dies. Life is the law of Soul, even the law of the spirit of Truth; and Soul is never without its representative. Man's individual being can no more die, or disappear in unconsciousness, than can Soul, for both are immortal. If we believe in death now, we must disbelieve it when we learn there is no reality in death, for the Truth of being is deathless. The belief that existence is contingent on matter must be met and mastered by Science, before Life can be understood and its harmony obtained.

Life not
contingent
on matter.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XII, page 427, lines 1-12.

If it be true that man lives, this fact can never change to the opposite belief, that he dies. Life is the law of Soul, even the law of the Spirit of Truth; Life never contingent. and Soul is never without its representative. Man's individual Being can no more die, or disappear in unconsciousness, than can Soul, for both are immortal. If we believe in death now, we must disbelieve it when we learn there is no reality in death, for the Truth of Being is deathless. The belief that existence is contingent on matter must be met and mastered by Science, before Life can be understood and its harmony obtained.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 424, lines 19-30 (unnumbered).

Death is but another phase of the dream that existence can be material. Nothing can interfere with the harmony of being nor end the existence of man in Science. Man is the same after as before a bone is broken or the body guillotined. If man is never to overcome death, why do the Scriptures say, "The last enemy that shall be destroyed is death"? The tenor of the Word shows that we shall obtain the victory over death in proportion as we overcome sin. The great difficulty lies in ignorance of what God is. God, Life, Truth, and Love make man undying. Immortal Mind, governing all, must be acknowledged as supreme in the physical realm, so-called, as well as in the spiritual.

Mortality
vanquished

NOTE

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

Chapter XII, page 427, lines 13-25.

Death is but another phase of the dream that existence can be structural. Nothing can interfere with the harmony of being, or end the existence of man in Science. He is the same after as before a bone is broken, or the body guillotined. If man is never to overcome death, why do the Scriptures say, "The last enemy that shall be destroyed is death"? The tenor of the Word shows that we shall obtain the victory over death, in proportion as we overcome sin. The great difficulty lies in our ignorance of what sin is. God, Life, Truth, and Love make man undying. Immortal Mind, governing all, must be acknowledged as supreme in the physical realm, so-called, as well as in the spiritual.

Mortality
vanquished.

NOTE

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

Chapter XII, page 427, lines 13-25.

Death is but another phase of the dream that existence can be structural. Nothing can interfere with the harmony of Being, or end the existence of man. He is the same after as before a bone is broken, or the body guillotined. If man is never to overcome death, why do the Scriptures say, "The last enemy that shall be destroyed is death"? The tenor of the Word shows that we shall obtain the victory over death, in proportion as we overcome sin in ourselves and others. One difficulty lies in our ignorance of what sin is. God, Truth, and Love make man undying. Immortal Mind, governing all, must be acknowledged as supreme in the physical realm, so called, as well as in the spiritual.

Mortality
vanquished.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 424, lines 31-32, and page 425, lines 1-12 (unnumbered).

Called to the bed of death, what material remedy has
man when all such remedies have failed? Spirit is his
last resort, but it should have been his first
and only resort. The dream of death must
be mastered by Mind here or hereafter. Thought
will waken from its own material declaration, "I am
dead," to catch this trumpet-word of Truth, "There
is no death, no inaction, diseased action, overaction, nor
reaction."

No death
nor inaction

NOTE

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

Chapter XII, page 427, lines 26-32, and page 428, lines 1-2.

Called to the bed of death, what material remedy have we, when all such remedies have already failed? Spirit is our last resort; but it should have been our first and only resort, not the last. The dream of death is to be mastered by Mind here or hereafter. Thought will waken from its own material declaration, "I am dead," to catch this trumpet-word of Truth, "There is no death, no inaction, diseased action, overaction, nor reaction."

NOTE

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

Chapter XII, page 427, lines 26-32, and page 428, lines 1-2.

Called to the bed of death, what material remedy have
we, when all such remedies have already failed? Spirit
is our last resort; but it should have been
our first and only resort, not the last. The No death
dream of death is to be mastered by Mind here or here- nor inaction.
after. Thought will waken from its own material
declaration, "I am dead," to catch this trumpet-word of
Truth, "There is no death, no inaction, over-action, or
reaction."

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 265th edition in 1903.
Chapter XII, page 427, lines 26-32, and page 428, lines 1-2.

Called to the bed of death, what material remedy have
we, when all such remedies have already failed? Spirit
is our last resort; but it should have been
our first and only resort, not the last. The
dream of death is to be mastered by Mind. Thought
will waken from its own material declaration, "I am
dead," to catch this trumpet-word of Truth, "There is
no death, no inaction, over-action, nor reaction."

Last resort.

NOTE

This version first appeared in the 62nd edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter XII, page 425, lines 13-20 (unnumbered).

Called to the bed of death, what material remedy have we, when all such remedies have already failed? Spirit is our last resort; but it should have been our first and only resort, not the last. The dream of death is to be mastered by Mind. Thought will waken from its own material declaration, "I am dead," to catch this trumpet-word of Truth, "There is no death!"

Last resort.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 62nd edition in 1891. Chapter XII, page 425, lines 13-20 (unnumbered).

Life is real, and death is the illusion. A demonstration of the facts of Soul in Jesus' way resolves the dark
visions of material sense into harmony and
Vision
opening immortality. Man's privilege at this supreme
moment is to prove the words of our Master: "If a man
keep my saying, he shall never see death." To divest
thought of false trusts and material evidences in order
that the spiritual facts of being may appear, - this is
the great attainment by means of which we shall sweep
away the false and give place to the true. Thus we may
establish in truth the temple, or body, "whose builder
and maker is God."

NOTE

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

Chapter XII, page 428, lines 3-14.

Life is real, and death is the illusion. A demonstration of the facts of Soul, in Jesus' way, resolves the dark visions of material sense into harmony and
Vision opening. immortality. Our privilege, at this supreme moment, is to prove the words of our Master: "If a man keep my saying, he shall never see death." To divest our thought of false trusts and material evidences, in order that the spiritual facts of being may appear, - this is the great attainment whereby we may sweep away the false and give place to the true. Thus we may establish in truth the temple, or body, "whose builder and maker is God."

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.
Chapter XII, page 428, lines 3-14.

Life is real, and death is the illusion. A demonstration of the facts of Soul, in Jesus' way, resolves the dark visions of material sense into harmony and
Vision
opening. immortality. Our privilege, at this supreme moment, is to prove the words of our Master: "If a man keep my saying, he shall never see death." To divest our thought of false trusts and material evidences, in order that the spiritual facts of being may appear, - this is the great attainment whereby we may sweep away the false and give place to the true. Thus we may establish in Truth the temple, or body, "whose builder and maker is God."

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XII, page 428, lines 3-14.

Life is real, and death is the illusion. A demonstration of the facts of Soul, in Jesus' way, resolves the dark visions of material sense into harmony and immortality. Our privilege, at this supreme moment, is to prove the words of our Master:

Visions
vanishing.

"If any one keep my word, he will never see death."

To so divest our thought of false trusts and material evidences, in order that the spiritual facts of Being may appear, - that is the great attainment whereby we may sweep away the false and give place to the true. Thus we may establish in Truth the temple, or body, "whose builder and maker is God."

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 425, lines 21-32 (unnumbered).

We should consecrate existence, not "to the unknown
God" whom we "ignorantly worship," but to the eternal
builder, the everlasting Father, to the Life
Intelligent
consecration. which mortal sense cannot impair nor mortal
belief destroy. We must realize the ability of mental
might to offset human misconceptions and to replace them
with the life which is spiritual, not material.

NOTE

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

Chapter XII, page 428, lines 15-21.

We should consecrate existence, not "to the unknown God," whom we "ignorantly worship," but to the eternal builder, the everlasting Father, - the Life Intelligent consecration. which mortal sense cannot impair, nor mortal belief destroy. We must realize the ability of mental might to offset human misconceptions, and to replace them with the life which is spiritual, not material.

NOTE

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

Chapter XII, page 428, lines 15-21.

We should consecrate existence, not "to the unknown God," whom we "ignorantly worship," but to the eternal builder, the everlasting Father, - the Life Consecration. which mortal sense cannot impair, or mortal belief destroy. We must realize the ability of mental might to offset human misconceptions, and replace them with the Life which is spiritual, not material.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 426, lines 1-7 (unnumbered).

The great spiritual fact must be brought out that man
is, not shall be, perfect and immortal. We must hold
The present forever the consciousness of existence, and
immortality sooner or later, through Christ and Christian
Science, we must master sin and death. The evidence
of man's immortality will become more apparent, as ma-
terial beliefs are given up and the immortal facts of being
are admitted.

NOTE

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

Chapter XII, page 428, lines 22-29.

The great spiritual fact must be brought out that man
is, not shall be, perfect and immortal. We must hold
forever the consciousness of existence; and
The present
immortality. sooner or later, through Christ and Christian
Science, we must master sin and death. The evidence
of man's immortality will become more apparent, as
material beliefs are given up, and the immortal facts of
being are admitted.

NOTE

This version first appeared in the 265th edition in 1903
and it remained unchanged until the 1907 edition.
Chapter XII, page 428, lines 22-29.

The great spiritual fact must be brought out that man
is, not shall be, perfect and immortal. We must hold
forever the consciousness of existence; and
The present
immortality. sooner or later, aided by Christian Science,
we must master sin, disease, and death. The evidence
of man's immortality will become more apparent, as
material beliefs are given up, and the immortal facts of
being are admitted.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 265th edition in 1903.
Chapter XII, page 428, lines 22-29.

The great spiritual fact must be brought out that man
is, not shall be, perfect and immortal. We must hold
The present forever the consciousness of existence; and
immortality. sooner or later, aided by Christian Science,
we must master sin, disease, and death. The evidence
of man's immortality will become more apparent, as
material beliefs are given up, and the immortal facts
of Being are admitted.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter XII, page 426, lines 8-15 (unnumbered).

The author has healed hopeless organic disease, and raised the dying to life and health through the understanding of God as the only Life. It is a sin to believe that aught can overpower omnipotent and eternal Life, and this Life must be brought to light by the understanding that there is no death, as well as by other graces of Spirit. We must begin, however, with the more simple demonstrations of control, and the sooner we begin the better. The final demonstration takes time for its accomplishment. When walking, we are guided by the eye. We look before our feet, and if we are wise, we look beyond a single step in the line of spiritual advancement.

Careful
guidance

NOTE

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

Chapter XII, page 428, lines 30-32, and page 429, lines 1-10.

The author has healed hopeless disease, and raised the dying to life and health, through the understanding of God as the only Life. It is a sin to believe that aught can overpower omnipotent and eternal Life; and this Life must be brought to light by the understanding that there is no death, as well as by other graces of Spirit. We must begin, however, with the more simple demonstrations of control; and the sooner we begin, the better. This final demonstration takes time for its accomplishment. When walking, we are guided by the eye. We look before our feet; and we look beyond a single step, if we are wise.

Careful
guidance.

NOTE

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

Chapter XII, page 428, lines 30-32, and page 429, lines 1-10.

The author has healed hopeless disease, and raised the dying to life and health, through the understanding of God as the only Life. It is a sin to believe that aught can overpower omnipotent and eternal Life; and this Life must be brought to light by the understanding that there is no death, as well as by other graces of the Spirit. We must begin, however, with the more simple demonstrations of control; and the sooner we begin, the better. This final demonstration takes time for its accomplishment. When walking, we are guided by the eye. We look before our feet; and we look beyond a single step, if we are wise.

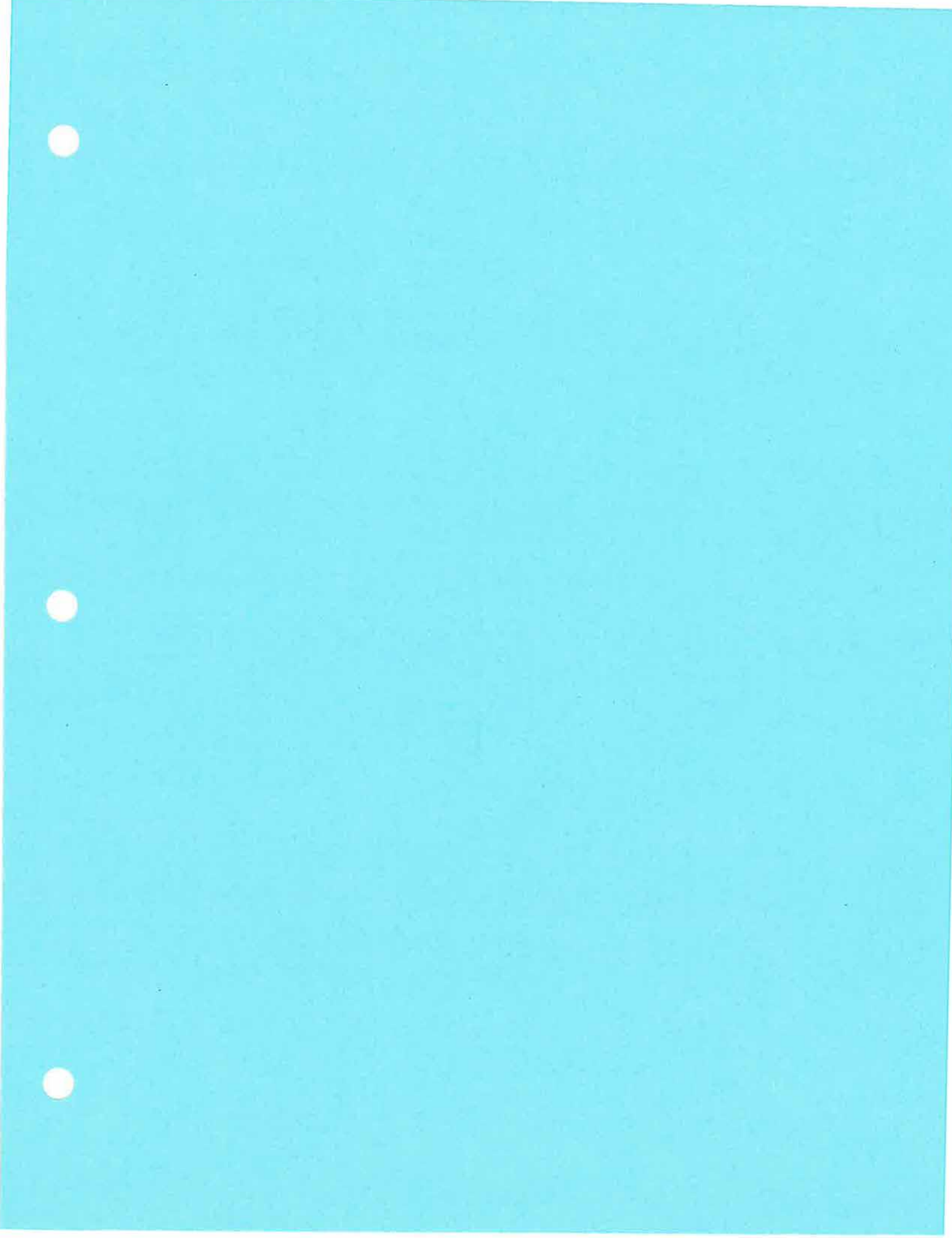
NOTE

This version first appeared in the 89th edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 426, lines 16-27 (unnumbered).

The author has healed hopeless disease, and raised the dying to life and health, through the understanding of God as the only Life. It is a sin to be-
Careful guidance. lieve that aught can overpower omnipotent and eternal Life; and this Life must be brought to light by the understanding that there is no death, as well as by other graces of the Spirit. We must begin, however, with the more simple demonstrations of control; and the sooner we begin, the better. When walking, we are guided by the eye. We look before our feet; and we look beyond a single step, if we are wise.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 89th edition in 1894. Chapter XII, page 426, lines 16-27 (unnumbered).



The corpse, deserted by thought, is cold and decays,
but it never suffers. Science declares that man is sub-
ject to Mind. Mortal mind affirms that mind
is subordinate to the body, that the body is
dying, that it must be buried and decomposed
into dust; but mortal mind's affirmation is not true.
Mortals waken from the dream of death with bodies un-
seen by those who think that they bury the body.

Clay reply-
ing to the
potter

NOTE

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

Chapter XII, page 429, lines 11-18.

The corpse, deserted by thought, is cold and decays,
but it never suffers. Science declares that man is
subject to Mind. Mortal mind affirms that
mind is subordinate to the body, that the
body is dying, that it must be buried, and de-
composed into dust; but this is not so. Mortals waken
from the dream of death, with bodies unseen by those
who think they bury the body.

Clay reply-
ing to the
potter.

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 1907 edition.
Chapter XII, page 429, lines 11-18.

The corpse, deserted by thought, is cold and decays,
but it never suffers. Science declares that man is
subject to Mind. Mortal mind affirms that
Clay to clay. mind is subordinate to the body, that the
body is dying, that it must be buried, and decomposed
into dust; but this is not so. Mortals waken from the
dream of death, with bodies unseen by those who think
they bury the body.

NOTE

This version first appeared in the 50th edition in 1891
and it remained unchanged until the 226th edition in 1902.
Chapter XII, page 426, lines 28-32, and page 427, lines 1-3
(unnumbered).

If man did not exist before the material organization began, he could not exist after the body is disintegrated.

If we live after death and are immortal, we

must have lived before birth, for if Life ever

Continuity
of existence

had any beginning, it must also have an ending, even according to the calculations of natural science. Do you

believe this? No! Do you understand it? No! This

is why you doubt the statement and do not demonstrate

the facts it involves. We must have faith in all the say-

ings of our Master, though they are not included in the

teachings of the schools, and are not understood gener-

ally by our ethical instructors.

NOTE

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

Chapter XII, page 429, lines 19-30.

If man did not exist before the material organization began, he could not exist after the body is disintegrated.

If we live after death, and are immortal, we must have lived before birth; for if Life ever had any beginning, it must have also an ending, even according to the calculations of natural science. Do you believe this? No! Do you understand it? No! This is why you doubt the statement, and do not demonstrate the facts it involves. We must have faith in all the sayings of our Master, though they are not included in the teachings of the schools, and not understood generally by our ethical instructors.

Continuity
of existence.

NOTE

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

Chapter XII, page 429, lines 19-30.

If man did not exist before his material organization began, he could not exist after the body is disintegrated.

If we live after death, and are immortal, we must have lived before birth; for if Life ever

Ethics and
pre-existence.

had any beginning, it must have also an ending, even according to the calculations of natural science. Do you believe this? No! Do you understand it? No!

This is why you doubt the statement, and do not demonstrate the facts it involves. We must have faith in all the sayings of our Master, though they are not included in the teachings of the schools, and not understood generally by our ethical instructors.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 427, lines 4-15 (unnumbered).

Jesus said (John viii.51), "If a man keep my saying, he shall never see death." That statement is not confined to spiritual life, but includes all the phenomena of existence. Jesus demonstrated this, healing the dying and raising the dead. Mortal mind must part Life all-inclusive with error, must put off itself with its deeds, and immortal manhood, the Christ ideal, will appear. Faith should enlarge its borders and strengthen its base by resting upon Spirit instead of matter. When man gives up his belief in death, he will advance more rapidly towards God, Life, and Love. Belief in sickness and death, as certainly as belief in sin, tends to shut out the true sense of Life and health. When will mankind wake to this great fact in Science?

NOTE

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

Chapter XII, page 429, lines 31-32, and page 430, lines 1-12.

Jesus said (John viii.51), "If a man keep my saying, he shall never see death." That statement is not confined to spiritual life, but includes all the phenomena of existence. Jesus demonstrated this, healing the dying and raising the dead. Mortal mind must part Life all-inclusive. with error, must put off itself with its deeds, and immortal manhood, the Christ ideal, appears. Our faith should enlarge its borders and strengthen its base, by resting upon Spirit instead of matter. When mortal mind gives up its belief in death, it will advance more rapidly towards God, Life, and Love. Belief in sickness and death, as certainly as belief in sin, shuts out a true sense of Life and heaven from our experiences. When will mortals wake to this great fact of Science?

NOTE

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

Chapter XII, page 429, lines 31-32, and page 430, lines 1-12.

Jesus said (John viii.52), "If a man keep my saying, he shall never taste of death." That statement is not confined to spiritual Life, but includes all the phenomena of existence. Jesus demonstrated this, healing the dying and raising the dead. Mortal mind must part with error, must put off itself with its deeds, and immortal manhood, the Christ ideal, appears. Our faith should enlarge its borders and strengthen its base, by resting upon Spirit instead of matter. When mortal mind gives up its belief in death, it will advance more rapidly towards God, Life, and Love. Belief in sickness and death, as certainly as a belief in sin, shuts out a true sense of Life and Heaven from our experiences. When will mortals wake to this great fact of Science.

Life all-inclusive.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 427, lines 16-29 (unnumbered).

Jesus said (John viii.52), "If a man keep my saying, he shall never taste of death." That statement is not confined to spiritual Life, but includes all the phenomena of existence. Mortal mind must part with error, must put off itself with its deeds, and immortal manhood, the Christ ideal, appears. Our faith should enlarge its borders and strengthen its base, by resting upon Spirit instead of matter. When mortal mind gives up its belief in death, it will advance more rapidly towards God, Life, and Love. Belief in sickness and death, as certainly as a belief in sin, shuts out a true sense of Life and Heaven from our experiences. When will mortals wake to this great fact of Science.

Life all-inclusive.

NOTE

This version first appeared in the 62nd edition in 1891 and it remained unchanged until the 83rd edition in 1894. Chapter XII, page 427, lines 16-29 (unnumbered).

Jesus said (John viii.52), "If a man keep my saying, he shall never taste of death." That statement is not confined to spiritual Life, but includes all the phenomena of existence. Mortal mind must part with error, must put off "the old man, with his deeds," and be clothed with immortality. Our faith should enlarge its borders and strengthen its base, by resting upon Spirit instead of matter. When mortal mind gives up its belief in death, it will advance more rapidly towards God, Life, and Love. Belief in sickness and death, as certainly as a belief in sin, shuts out a true sense of Life and Heaven from our experiences. When will mortals wake to this great fact of Science?

Life all-inclusive.

NOTE

This version first appeared in the 50th edition in 1891 and it remained unchanged until the 62nd edition in 1891. Chapter XII, page 427, lines 16-29 (unnumbered).

I here present to my readers an allegory illustrative of the law of divine Mind and of the supposed laws of matter and hygiene, an allegory in which the plea of Christian Science heals the sick.

NOTE

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

Chapter XII, page 430, lines 13-16.

I here present my readers with an allegory illustrative of the law of divine Mind, and the supposed laws of matter and hygiene, wherein the plea of Christian Science heals the sick.

NOTE

This version first appeared in the 111th edition in 1896 and it remained unchanged until the 1907 edition.

111th ed., chapter XII, page 427, lines 29-32 (unnumbered).

226th ed., chapter XII, page 430, lines 13-16.

I here present my readers with an allegory illustrative of the law of divine Mind, and the supposed laws of matter and hygiene.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 111th edition in 1896. Chapter XII, page 427, lines 30-32 (unnumbered).

Suppose a mental case to be on trial, as cases are tried in court. A man is charged with having committed liver-complaint. The patient feels ill, ruminates, A mental court case and the trial commences. Personal Sense is the plaintiff. Mortal Man is the defendant. False Belief is the attorney for Personal Sense. Mortal Minds, Materia Medica, Anatomy, Physiology, Hypnotism, Envy, Greed and Ingratitude, constitute the jury. The courtroom is filled with interested spectators, and Judge Medicine is on the bench.

NOTE

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

Chapter XII, page 430, lines 17-26.

Suppose a mental case to be on trial, as cases are tried in court. A man is charged with having committed liver-complaint. The patient feels ill, ruminates, and the trial commences. Personal Sense is the plaintiff. Mortal Man is the defendant. False Belief is the attorney for Personal Sense. Mortal Minds constitute the jury. Materia Medica, Anatomy, Physiology, Hypnotism, and Envy are the next friends of Man. The court-room is filled with interested spectators, and Judge Medicine is on the bench.

NOTE

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

Chapter XII, page 430, lines 17-26.

Suppose a mental case to be on trial, as cases are tried in court. A man is charged with having committed liver-complaint. The patient feels ill, ruminates, and the trial commences. Personal Sense is the A mental court case. plaintiff. Mortal Man is the defendant. False Belief is the attorney for Personal Sense. Mortal Minds constitute the jury. Materia Medica, Anatomy, Physiology, and Hypnotism are the pretended friends of Man. The court-room is filled with interested spectators, and Judge Medicine is on the bench.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition. Chapter XII, page 430, lines 17-26.

Suppose a mental case to be on trial, as cases are tried in court. A man is charged with liver-complaint. The patient feels ill, ruminates, and the trial commences. Personal Sense is the plaintiff. Mortal Man is the defendant. Belief is the attorney for Personal Sense. Mortal Minds constitute the jury. Materia Medica, Anatomy, Physiology, and Hypnotism are the pretended friends of Man. The court-room is filled with interested spectators, and Judge Medicine is on the bench.

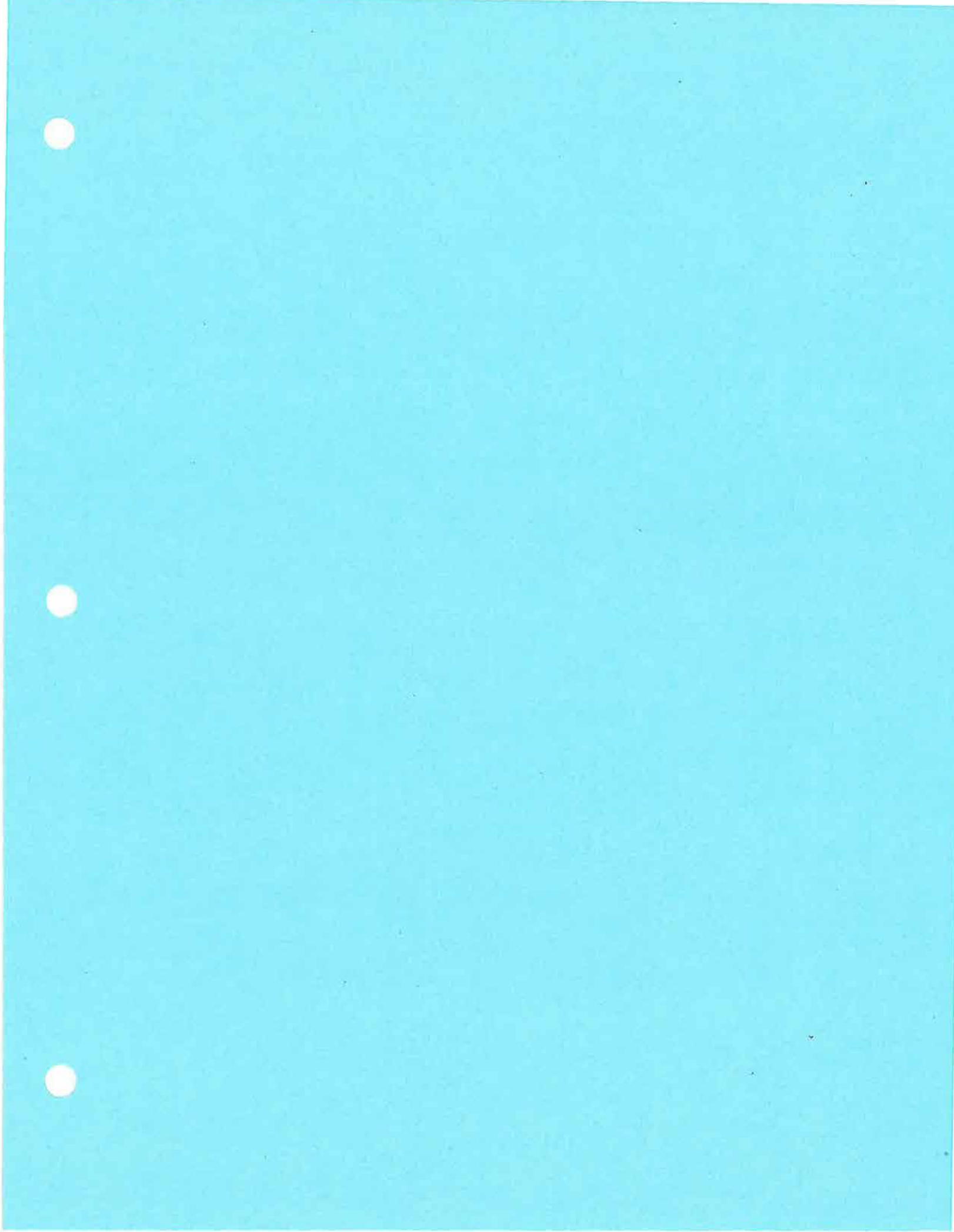
NOTE

This version first appeared in the 89th edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 428, lines 1-10 (unnumbered).

Suppose a mental case to be on trial, as cases are tried in court. A man is charged with liver-complaint. The patient feels ill, ruminates, and the trial commences. Personal Sense is the plaintiff. Mortal Man is the defendant. Belief is the attorney for Personal Sense. Mortal Minds constitute the jury. Materia Medica, Anatomy, Physiology, and Mesmerism are the pretended friends of Man. The court-room is filled with interested spectators, and Judge Medicine is on the bench.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 89th edition in 1894. Chapter XII, page 428, lines 1-10 (unnumbered).



The evidence for the prosecution being called for, a witness testifies thus: -

I represent Health laws. I was present on certain nights when the prisoner, or patient, watched with a sick friend. Although I have the superintendence of human affairs, I was personally abused on those occasions. I was told that I must remain silent until called for at this trial, when I would be allowed to testify in the case. Notwithstanding my rules to the contrary, the prisoner watched with the sick every night in the week. When the sick mortal was thirsty, the prisoner gave him drink. During all this time the prisoner attended to his daily labors, partaking of food at irregular intervals, sometimes going to sleep immediately after a heavy meal. At last he committed liver-complaint, which I considered criminal, inasmuch as this offence is deemed punishable with death. Therefore I arrested Mortal Man in behalf of the state (namely, the body) and cast him into prison.

At the time of the arrest the prisoner summoned Physiology, Materia Medica, and Hypnotism to prevent his punishment. The struggle on their part was long. Materia Medica held out the longest, but at length all these assistants resigned to me, Health-laws, and I succeeded in getting Mortal Man into close confinement until I should release him.

NOTE

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

Chapter XII, page 430, lines 27-32, and page 431, lines 1-19.

The evidence for the prosecution being called for, a witness testifies thus: -

I represent Health-laws. I was present on certain nights when the prisoner, or patient, watched with a sick friend. Although I have the superintendence of human affairs, I was personally abused on those occasions. I was told that I must remain silent until called for at this trial, when I should be allowed to testify in the case. Notwithstanding my rules to the contrary, the prisoner watched with the sick every night in the week. When he was thirsty, he gave him drink. During all this time he attended to his daily labors, partaking of food at irregular intervals, sometimes retiring to sleep immediately after a heavy meal. At last he committed liver-complaint; which I considered criminal, inasmuch as this offence is deemed punishable with death. Therefore I arrested Mortal Man in behalf of the state (i.e. Body) and cast him into prison.

At the time of the arrest the prisoner summoned Physiology, Materia Medica, and Hypnotism to prevent his punishment. The struggle, on their part, was long. Material missiles were employed vigorously, but unavailingly. Materia Medica held out the longest; but at length all these assistants gave up their weapons to me, Health-laws, and I succeeded in getting Mortal Man into close confinement until I should release him.

NOTE

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

Chapter XII, page 430, lines 27-32, and page 431, lines 1-19.

The evidence for the prosecution being called for, a witness testifies thus: -

I represent Health-laws. I was present on certain nights when the prisoner, or patient, watched with a sick friend. Although I have the superintendence of human affairs, I was personally abused on those occasions. I was told that I must remain silent until called for at this trial, when I should be allowed to testify in the case. Notwithstanding my rules to the contrary, the prisoner watched with the sick every night in the week. When he was thirsty, he gave him drink. During all this time he attended to his daily labors, partaking of food at irregular intervals, sometimes retiring to sleep immediately after a heavy meal. At last he committed liver-complaint; which I considered criminal, inasmuch as this offence is deemed punishable with death. Therefore I arrested Mortal Man in behalf of the state (i.e. Body) and cast him into prison.

At the time of the arrest the prisoner summoned Physiology, Materia Medica, and Hypnotism to prevent his punishment. The struggle, on their part, was long. Material missiles were employed vigorously, but unavailingly. Materia Medica held out the longest; but at length all these assistants gave up their weapons to me as a representative of Health-laws, and I succeeded in getting Mortal Man into close confinement.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XII, page 430, lines 27-32, and page 431, lines 1-19.

The evidence for the prosecution being called for, a witness testifies thus: -

I represent Health-laws. I was present on certain nights when the prisoner, or patient, watched with a sick friend.

Testimony of Health-laws. Although I have the superintendence of human affairs, I was personally abused on those occasions. I was told that I must remain silent until called for at this trial, when I should be allowed to testify in the case. Notwithstanding my rules to the contrary, the prisoner watched with the sick every night in the week. When thirsty, he gave him drink. During all this time he attended to his daily labors, partaking of food at irregular intervals, sometimes retiring to sleep immediately after a heavy meal. At last he had the liver-complaint; which I considered criminal, inasmuch as the offence is deemed punishable with death. Therefore I arrested

Mortal Man in behalf of the state (i.e. Body) and arrested. Mortal Man cast him into prison. At the time of the arrest the prisoner summoned Physiology, Materia Medica, and Hypnotism to hinder his punishment. The struggle, on their part, was long. Material missiles were employed vigorously, but unavailingly. Materia Medica held out the longest; but at length all these assistants gave up their weapons to me as a representative of Health-laws, and I succeeded in getting Mortal Man into close confinement.

NOTE

This version first appeared in the 89th edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 428, lines 11-34 (unnumbered).

The evidence for the prosecution being called for, a witness testifies thus: -

I represent Health-laws. I was present on certain nights when the prisoner, or patient, watched with a sick friend.

Testimony of Health-laws. Although I have the superintendence of human affairs, I was personally abused on those occasions.

I was told that I must remain silent until called for at this trial, when I should be allowed to testify in the case. Notwithstanding my rules to the contrary, the prisoner watched with the sick every night in the week. When thirsty, he gave him drink. During all this time he attended to his daily labors, partaking of food at irregular intervals, sometimes retiring to sleep immediately after a heavy meal. At last he had the liver-complaint; which I considered criminal, inasmuch as the offence is deemed punishable with death. Therefore I arrested

Mortal Man in behalf of the state (i.e. Body) and arrested. Mortal Man cast him into prison. At the time of the arrest the prisoner summoned Physiology, Materia Medica, and Mesmerism to hinder his punishment. The struggle, on their part, was long. Material missiles were employed vigorously, but unavailingly. Materia Medica held out the longest; but at length all these assistants gave up their weapons to me as a representative of Health-laws, and I succeeded in getting Mortal Man into close confinement.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 89th edition in 1894. Chapter XII, page 428, lines 11-34 (unnumbered).

The next witness is called: -

I am Coated Tongue. I am covered with a foul fur, placed on me the night of the liver-attack. Morbid Secretion hypnotized the prisoner and took control of his mind, making him despondent.

NOTE

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

Chapter XII, page 431, lines 20-24.

The next witness is called: -

I am Coated Tongue. I am covered with a foul fur,
placed on me the night of the liver-attack. Morbid Secre-
tion hypnotized the prisoner, took control of his mind,
making him despondent, - that his doom might the sooner
be decided.

NOTE

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

Chapter XII, page 431, lines 20-25.

The next witness is called: -

I am Coated Tongue. I am covered with a foul fur placed on me the night of the liver-attack. Morbid Secretion hypnotized the prisoner and took control of his mind, making him despondent, - that his fate might the sooner be decided.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XII, page 431, lines 20-25.

The next witness is called: -

I am Coated Tongue. I am covered with a foul fur, placed
on me the night of the liver-attack. Morbid Secre-
tion hypnotized the prisoner and took control of his False
mind, making him despondent, - that his fate might the sooner witnesses.
be decided.

NOTE

This version first appeared in the 89th edition in 1894
and it remained unchanged until the 226th edition in 1902.
Chapter XII, page 429, lines 1-6 (unnumbered).

The next witness is called: -

I am Coated Tongue. I am covered with a foul fur, placed
on me the night of the liver-attack. Morbid Secre-
tion mesmerized the prisoner and took control of his False
mind, making him despondent, - that his fate might the sooner witnesses.
be decided.

NOTE

This version first appeared in the 83rd edition in 1894
and it remained unchanged until the 89th edition in 1894.
Chapter XII, page 429, lines 1-6 (unnumbered).

Another witness takes the stand and testifies: -

I am Sallow Skin. I have been dry, hot, and chilled by turns since the night of the liver-attack. I have lost my healthy hue and become unsightly, although nothing on my part has occasioned this change. I practise daily ablutions and perform my functions as usual, but I am robbed of my good looks.

NOTE

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

Chapter XII, page 431, lines 25-31.

Another witness takes the stand and testifies: -

I am Sallow Skin. I have been dry, hot and chilled by turns, since the night of the liver-attack. I have lost my healthy hue, and become unsightly, although nothing on my part has occasioned this change. I practise daily ablutions, and perform my functions as usual, but I am robbed of my good looks.

NOTE

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

Chapter XII, page 431, lines 26-32.

Another witness takes the stand and testifies: -

I am Sallow Skin. I have been dry, hot, and chilled by turns, since the night of the liver-attack. I have lost my healthy hue, and become bad-looking, although nothing on my part has occasioned this change. I practise daily ablutions, and perform my functions as usual, but I am robbed of my good looks.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 429, lines 7-13 (unnumbered).

The next witness testifies: -

I am Nerve, the State Commissioner for Mortal Man.
I am intimately acquainted with the plaintiff, Personal
Sense, and know him to be truthful and upright, whereas
Mortal Man, the prisoner at the bar, is capable of false-
hood. I was witness to the crime of liver-complaint. I
knew the prisoner would commit it, for I convey messages
from my residence in matter, alias brain, to body.

NOTE

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

Chapter XII, page 432, lines 1-8.

The next witness testifies: -

I am Nerve, the Generalissimo over Mortal Man. I am intimately acquainted with the plaintiff, Personal Sense, and know him to be truthful and upright; whereas Mortal Man, the prisoner at the bar, is capable of falsehood. I was witness to the crime of liver-complaint. I knew the prisoner would commit it, for I convey messages from my residence in Matter, alias Brain, to Body; moreover I am on intimate terms with Error, who is a relative of the prisoner.

NOTE

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

Chapter XII, page 432, lines 1-9.

The next witness testifies: -

I am Nerve, the Generalissimo over Mortal Man. I am intimately acquainted with the plaintiff, Personal Sense, and know him to be truthful and upright; whereas Mortal Man, the prisoner at the bar, is capable of falsehood. I was witness to the crime of liver-complaint. I knew the prisoner would commit it, for I convey messages from my residence in Matter, alias Brain, to Body, and am on intimate terms with Error, who is a relative of the prisoner.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 429, lines 14-22 (unnumbered).

Another witness is called for by the Court of Error
and says: -

I am Mortality, Governor of the Province of Body, in
which Mortal Man resides. In this province there is a statute regarding disease, - namely, that he upon whose person disease is found shall be treated as a criminal and punished with death.

NOTE

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

Chapter XII, page 432, lines 9-15.

Another witness is called for by the Court of Error,
and says: -

I am Mortality, Governor of the Province of Body, in
which Mortal Man resides. In this province there is a statute regarding disease, - namely, that he upon whose person disease is found shall be treated as a criminal and punished with death.

NOTE

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

Chapter XII, page 432, lines 10-16.

Another witness is called for by the Court, and
says: -

I am Mortality, Governor of the Province of Body, in
which Mortal Man resides. In this province there is a statute regarding disease, - namely, that he upon whose person disease is found shall be treated as a criminal and punished with death.

NOTE

This version first appeared in the 83rd edition in 1894
and it remained unchanged until the 265th edition in 1903.
83rd ed., chapter XII, page 429, lines 23-29 (unnumbered).
226th ed., chapter XII, page 432, lines 10-16.

The Judge asks if by doing good to his neighbor, it is possible for man to become diseased, transgress the laws, and merit punishment, and Governor Mortality replies in the affirmative.

NOTE

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

Chapter XII, page 432, lines 16-19.

The Judge asks if, by doing good to his neighbor, it is possible for anybody to become diseased, transgress the laws, and merit punishment; and Governor Mortality replies in the affirmative.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter XII, page 432, lines 17-20.

The Judge asks if, by doing good to his neighbor, it is possible for anybody to become diseased, trans-
Judge and governor. gress the laws, and merit punishment; and
Governor Mortality replies in the affirmative.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 430, lines 1-4 (unnumbered).

Another witness takes the stand and testifies: -

I am Death. I was called for, shortly after the report of the crime, by the officer of the Board of Health, who protested that the prisoner had abused him, and that my presence was required to confirm his testimony. One of the prisoner's friends, Materia Medica, was present when I arrived, endeavoring to assist the prisoner to escape from the hands of justice, alias nature's so-called law; but my appearance with a message from the Board of Health changed the purpose of Materia Medica, and he decided at once that the prisoner should die.

NOTE

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

Chapter XII, page 432, lines 20-30.

Another witness takes the stand, and testifies: -

I am Death. I was called for, shortly after the report of the crime, by the officer of the Board of Health, who protested that the prisoner had abused him, and that my presence was required to confirm his testimony. One of the prisoner's friends, Materia Medica, was present when I arrived, endeavoring to assist the prisoner to escape from the hands of justice, alias nature's so-called laws; but my appearance with a message from the Board of Health changed his purpose, and he decided at once that the prisoner should die.

NOTE

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

Chapter XII, page 432, lines 21-30.

Another witness takes the stand, and testifies: -

I am Death. I was called for, shortly after the night of the liver-attack, by the officer of the Board of Health, who protested that the prisoner had abused him, and that my presence was required to confirm his testimony. One of the prisoner's friends, Materia Medica, was present when I arrived, endeavoring to assist the prisoner to escape from the hands of justice, alias nature's so-called law; but my appearance with a message from the Board of Health changed his purpose, and he decided at once that the prisoner should die.

NOTE

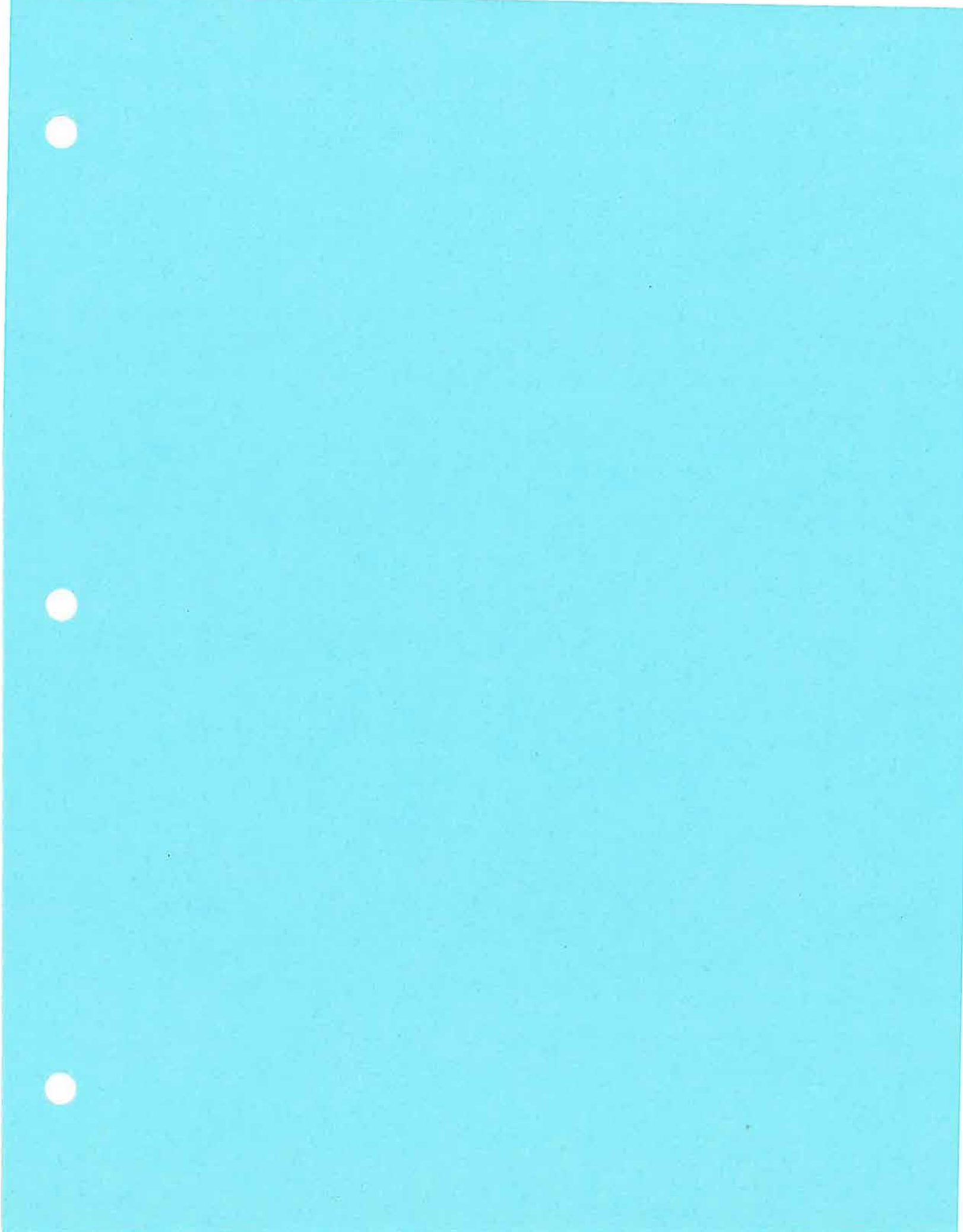
This version first appeared in the 89th edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 430, lines 5-14 (unnumbered).

Another witness takes the stand, and testifies: -

I am Death. I was called for, shortly after the night of the liver-attack, by the officer of the Board of Health, who protested that the prisoner had abused him, and that my presence was required to confirm his testimony. One of the prisoner's friends, Materia Medica, was present when I arrived, endeavoring to assist the prisoner to escape from the hands of justice, alias nature's law; but my sudden appearance with a message from the Board of Health changed his purpose, and he decided at once that the prisoner should die.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 89th edition in 1894. Chapter XII, page 430, lines 5-14 (unnumbered).



The testimony for the plaintiff, Personal Sense, being closed, Judge Medicine arises, and with great solemnity addresses the jury of Mortal Minds. He analyzes the offence, reviews the testimony, and explains the law relating to liver-complaint.

Judge Medicine charges the jury

His conclusion is, that laws of nature render disease homicidal. In compliance with a stern duty, his Honor, Judge Medicine, urges the jury not to allow their judgment to be warped by the irrational, unchristian suggestions of Christian Science. The jury must regard in such cases only the evidence of Personal Sense against Mortal Man.

NOTE

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

Chapter XII, page 433, lines 1-12.

The testimony for the plaintiff, Personal Sense, being closed, Judge Medicine arises, and with great solemnity addresses the jury of Mortal Minds. He analyzes the offence, reviews the testimony, and explains the law relating to liver-complaint; the conclusion of which is, that laws of nature render disease homicidal. In compliance with a stern duty, his honor, Judge Medicine, urges the jury not to allow their judgment to be warped by the irrational, unchristian suggestions of Christian Science. They must regard, in such cases, only the evidence of Personal Sense against Mortal Man.

Judge Medicine charges the jury.

NOTE

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

83rd ed., chapter XII, page 430, lines 15-26 (unnumbered).

226th ed., chapter XII, page 433, lines 1-12.

As the Judge proceeds, the prisoner grows restless. His
sallow face blanches with fear, and a look of despair and
death settles upon it. The case is given to the jury. A
brief consultation ensues, and the jury returns a verdict
of "Guilty of liver-complaint in the first degree."

NOTE

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

Chapter XII, page 433, lines 13-17.

As the Judge proceeds, the prisoner grows restless. His sallow face blanches with fear, and a look of despair and death settles upon it. The case is given to the jury. A brief consultation ensues; and the jury returns a verdict of "Guilty of liver-complaint in the first degree."

NOTE

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

83rd ed., chapter XII, page 430, lines 27-31 (unnumbered)

226th ed., chapter XII, page 433, lines 13-17.

Judge Medicine then proceeds to pronounce the solemn sentence of death upon the prisoner. Because he has loved his neighbor as himself, Mortal Man has been guilty of benevolence in the first degree, and this has led him into the commission of the second crime, liver-complaint, which material laws condemn as homicide. For this crime Mortal Man is sentenced to be tortured until he is dead. "May God have mercy on your soul," is the Judge's solemn peroration.

Mortal Man
sentenced

NOTE

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

Chapter XII, page 433, lines 18-26.

Judge Medicine then proceeds to pronounce the solemn sentence of death upon the patient. Because of loving his neighbor as himself, Mortal Man was guilty of benevolence in the first degree; and this has led him into the commission of the second crime, liver-complaint, which material laws condemn as homicide. For the crime Mortal Man is sentenced to the torture until he is dead. "May God have mercy on his soul," is the Judge's solemn peroration.

Mortal Man
sentenced.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition. Chapter XII, page 433, lines 18-26.

Judge Medicine then proceeds to pronounce the solemn sentence of death upon the patient. Because of loving his neighbor as himself, Mortal Man was guilty of benevolence in the first degree; and this has led him into the commission of the second crime, liver-complaint, which material laws regard as homicide. For this crime mortal man is sentenced to the torture until he is dead. "May God have mercy on his soul," is the Judge's solemn peroration.

Mortal Man sentenced.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XII, page 433, lines 18-26.

Judge Medicine then proceeds to pronounce the solemn sentence of death upon the patient. Because of loving his neighbor as himself, Mortal Man was guilty of benevolence in the first degree; and this has led him into the commission of the second crime, liver-complaint, which material laws regard as homicide. For this crime Mortal Man is sentenced to the torture until he is dead. "May God have mercy on his Soul," is the Judge's solemn peroration.

Mortal Man
sentenced.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 431, lines 1-9 (unnumbered).

The prisoner is then remanded to his cell (sick-bed),
and Scholastic Theology is sent for to prepare the fright-
ened sense of Life, God, - which sense must be immortal,
- for death.

NOTE

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

Chapter XII, page 433, lines 27-30.

The prisoner is then remanded to his cell (sick-bed), and Scholastic Theology is sent for, to prepare the frightened sense of Life, God, - which sense must be immortal, - for death, the Body having no longer any friends.

NOTE

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

Chapter XII, page 433, lines 27-31.

The prisoner is then remanded to his cell (sick-bed), and Scholastic Theology sent for to prepare the frightened sense of Life, God, - which sense must be immortal, - for death, the Body having no longer any friends.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 431, lines 10-13 (unnumbered).

Ah! but Christ, Truth, the spirit of Life and the
friend of Mortal Man, can open wide those prison doors
and set the captive free. Swift on the wings of divine
Love, there comes a despatch: "Delay the execution;

Appeal to a the prisoner is not guilty." Consternation fills
higher the prison-yard. Some exclaim, "It is con-
tribunal trary to law and justice." Others say,
"The law of Christ supersedes our laws; let us follow
Christ."

NOTE

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

Chapter XII, page 433, lines 31-32, and page 434, lines 1-7.

Ah! but Christ, Truth, the spirit of Life, and friend of Man, can open wide those prison doors, and set the captive free. Swift on the wings of divine Love there comes

Appeal to a higher tribunal. a despatch: "Delay the execution; the prisoner is not guilty." Consternation fills the prison-yard. Some exclaim, "It is contrary to law and justice." Others say, "The law of Christ supersedes our laws; let us follow Christ."

NOTE

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

Chapter XII, page 433, line 32, and page 434, lines 1-7.

Ah! but Christ, Truth, the spirit of Life, and friend of
Man, can open wide those prison-doors, and set the cap-
tive free. Swift on the wings of divine Love there comes
a despatch: "Delay the execution; the pris-
Appeal to a oner is not guilty." Consternation fills the
higher tribunal. prison-yard. Some exclaim, "It is contrary
to law and justice." Others say, "The law of Christ
supersedes our laws; let us follow Christ."

NOTE

This version first appeared in the 226th edition in 1902
and it remained unchanged until the 265th edition in 1903.
Chapter XII, page 433, line 32, and page 434, lines 1-7.

Ah! but Christ, the true idea of Life, the friend of
Man, can open wide those prison-doors, and set the cap-
tive free. Swift on the wings of divine Love
there comes a despatch: "Delay the execu-
tion; the prisoner is not guilty." Consterna-
tion fills the prison-yard. Some exclaim, "It is contrary
to law and order." Others say, "The law of Christ
supersedes our laws; let us follow that."

Appeal to a
higher
tribunal.

NOTE

This version first appeared in the 83rd edition in 1894
and it remained unchanged until the 226th edition in 1902.
Chapter XII, page 431, lines 14-21 (unnumbered).

After much debate and opposition, permission is obtained for a trial in the Court of Spirit, where Christian Science is allowed to appear as counsel for Counsel for defence the unfortunate prisoner. Witnesses, judges, and jurors, who were at the previous Court of Error, are now summoned to appear before the bar of Justice and eternal Truth.

NOTE

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

Chapter XII, page 434, lines 8-14.

After much debate and opposition, permission is obtained for a trial in the Court of Spirit, where Christian Science is allowed to appear as counsel for the Counsel for defence. unfortunatè prisoner. Witnesses, judges, and jurors, who were at the previous Court of Error, are now summoned to appear at the bar of Justice and eternal Truth.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.
Chapter XII, page 434, lines 8-14.

After much debate and opposition, permission is obtained for a trial in the Court of Spirit, where Christian

Counsel for Science is allowed to appear as counsel for the
defence. unfortunate prisoner. Witnesses, judges, and
jurors, who were at the previous Material Court of Common Errors, are now summoned to appear at the bar of Truth.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 265th edition in 1903. 83rd ed., chapter XII, page 431, lines 22-28 (unnumbered). 226th ed., chapter XII, page 434, lines 8-14.

When the case for Mortal Man versus Personal Sense is opened, Mortal Man's counsel regards the prisoner with the utmost tenderness. The counsel's earnest, solemn eyes, kindling with hope and triumph, look upward. Then Christian Science turns suddenly to the supreme tribunal, and opens the argument for the defence: -

NOTE

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

Chapter XII, page 434, lines 15-21.

When the case for Mortal Man versus Personal Sense is opened, his counsel regards the prisoner with the utmost tenderness; his earnest, solemn eyes, kindling with hope and triumph, look upward. Then Christian Science turns suddenly to the supreme tribunal, and opens the argument for the defence: -

NOTE

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

Chapter XII, page 434, lines 15-20.

When the case for Mortal Man versus Personal Sense is opened, his counsel regards the prisoner with the utmost tenderness; his earnest, solemn eyes, kindling with hope and triumph, are uplifted. Then Christian Science turns suddenly to the supreme tribunal, and opens the argument for the defence: -

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 265th edition in 1903. 83rd ed., chapter XII, page 431, lines 29-32, and page 432, lines 1-2 (unnumbered).

226th ed., chapter XII, page 434, lines 15-20.

The prisoner at the bar has been unjustly sentenced. His trial was a tragedy, and is morally illegal. Mortal Man has had no proper counsel in the case. All the testimony has been on the side of Personal Sense, and we shall unearth this foul conspiracy against the liberty and life of Man. The only valid testimony in the case shows the alleged crime never to have been committed. The prisoner is not proved "worthy of death, or of bonds."

NOTE

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

Chapter XII, page 434, lines 22-29.

The prisoner at the bar has been sentenced unjustly. His trial was a tragedy, and is morally illegal. Mortal Man has had no proper counsel in the case. All the testimony has been on the side of Personal Sense, and we will unearth this foul conspiracy against the liberty and life of Man. The only valid testimony in the case shows the alleged crime never to have been committed. The prisoner is not proved "worthy of death, or of bonds."

NOTE

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

Chapter XII, page 434, lines 21-28.

The prisoner at the bar has been sentenced unjustly. His trial was a tragedy, and is morally illegal. Mortal Man has had no proper counsel in the case. All the testimony Scientific argument. has been on the side of Personal Sense, and we will unearth this foul conspiracy against the liberty and Life of Man. The only valid testimony in the case shows the alleged crime never to have been committed. The prisoner is not proved "worthy of death, or of bonds."

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 432, lines 3-10 (unnumbered).

Your Honor, the lower court has sentenced Mortal Man to die, but God made Man immortal and amenable to Spirit only. Denying justice to the body, that court commended man's immortal Spirit to heavenly mercy, - Spirit which is God Himself and Man's only lawgiver! Who or what has sinned? Has the body or has Mortal Mind committed a criminal deed? Counsellor False Belief has argued that the body should die, while Reverend Theology would console conscious Mortal Mind, which alone is capable of sin and suffering. The body committed no offence. Mortal Man, in obedience to higher law, helped his fellow-man, an act which should result in good to himself as well as to others.

NOTE

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

Chapter XII, page 434, lines 30-32, and page 435, lines 1-10.

Your Honor, the lower court has sentenced Mortal Man to die, but God made Man immortal and amenable to Spirit only. Denying justice to the body, that court commended man's immortal Spirit to heavenly mercy, - Spirit which is God Himself, and Man's only lawgiver! Who or what has sinned? Has the body or has Mortal Mind committed a criminal deed? Counsellor False Belief has argued that the body should die, while conscious Mortal Mind, which alone is capable of sin and suffering, Reverend Theology would console. The body committed no offence. Mortal Man, in obedience to higher law, helped his fellow-man, an act which should result in good to himself, as well as to others.

NOTE

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

Chapter XII, page 434, lines 29-32, and page 435, lines 1-9.

Your Honor, the lower court has sentenced Mortal Man to die, but God made Man immortal and amenable to Spirit only. Denying justice to the body, that court commended Soul alias Spirit to heavenly mercy, - Spirit which is God Himself, and Man's only lawgiver! Who or what has sinned? Has the body committed a criminal deed? Counsellor Belief has argued that the body should die, while Mortal Mind, which alone is capable of sin and suffering, Reverend Theology would console. The body committed no offence. Mortal Man, in obedience to higher law, helped his fellow-man, an act which should result in good to himself.

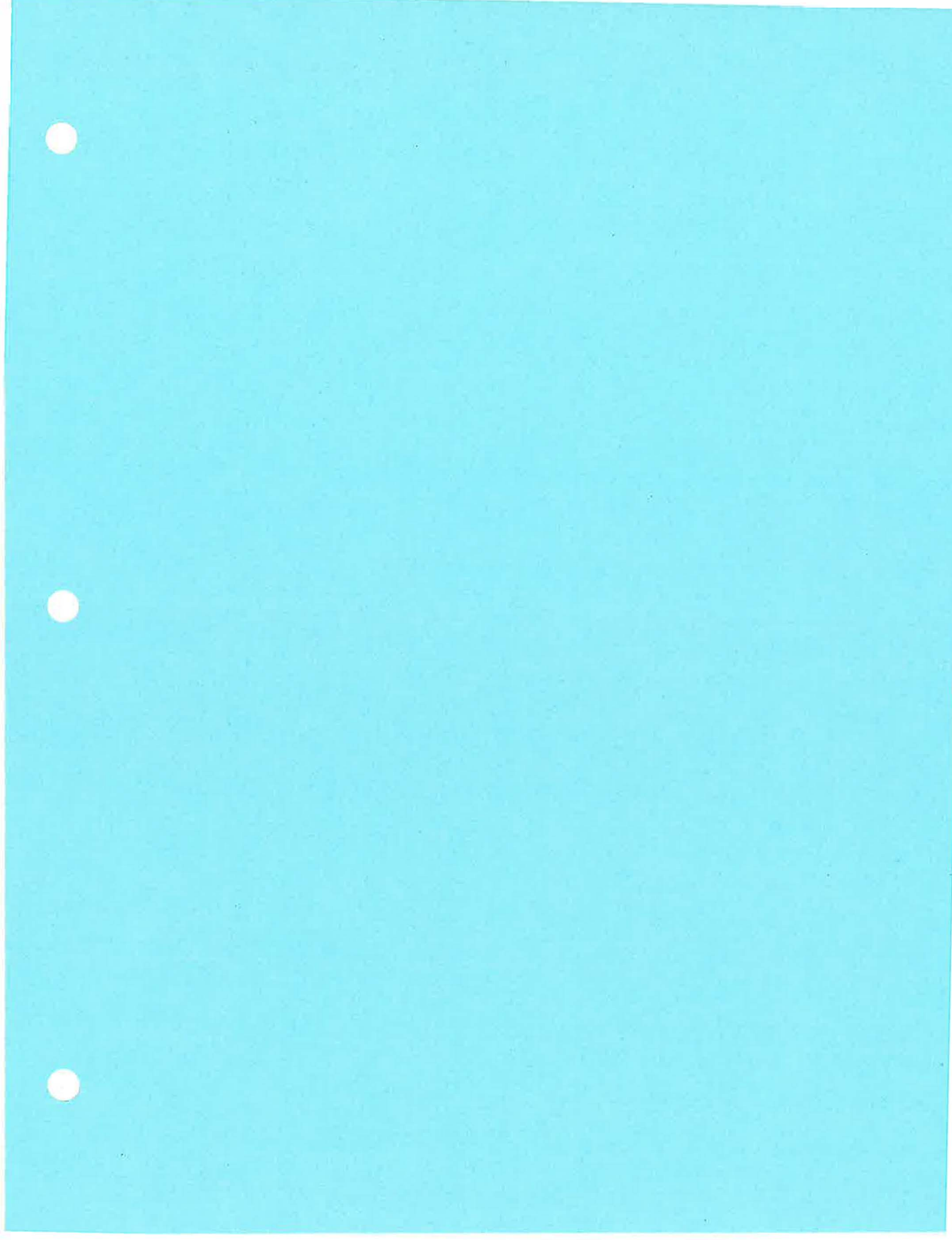
NOTE

This version first appeared in the 89th edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 432, lines 11-21 (unnumbered).

Your Honor, the lower court has sentenced Mortal Man to die, but God made Man amenable to Spirit only. Denying justice to the body, that court commended Soul alias Spirit to heavenly mercy, - Spirit which is God Himself, and Man's only lawgiver! Who or what has sinned? Has the body committed a criminal deed? Counsellor Belief has argued that the body should die, while Mortal Mind, which alone is capable of sin and suffering, Reverend Theology would console. The body committed no offence. Mortal Man, in obedience to higher law, helped his fellow-man, an act which should result in good to himself.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 89th edition in 1894. Chapter XII, page 432, lines 11-21 (unnumbered).



The law of our Supreme Court decrees that whosoever sinneth shall die; but good deeds are immortal, bringing joy instead of death. If liver-complaint was committed by trampling on Laws of Health, this was a good deed, for the agent of those laws is an outlaw, a destroyer of Mortal Man's liberty and rights. Laws of Health should be sentenced to die.

NOTE

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

Chapter XII, page 435, lines 11-18.

The law of our Supreme Court decrees that whosoever sinneth shall die; but good deeds are immortal, bringing joy instead of grief, pleasure instead of pain, and life instead of death. If liver-complaint was committed by trampling on Laws of Health, it was a good deed; for the agent of those laws is an outlaw, a destroyer of Mortal Man's liberty and rights, and Laws of Health should be sentenced to die.

NOTE

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

Chapter XII, page 435, lines 10-16.

The law of our Supreme Court decrees that whosoever sinneth shall die; but good deeds are immortal, bringing joy instead of grief, pleasure instead of pain, and life instead of death. If liver-complaint was committed by trampling on Laws of Health, it was a good deed; for the agent of those laws is an outlaw, an interferer with Mortal Man's liberty and rights, and he should be sentenced to die.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XII, page 435, lines 10-16.

The law of our Supreme Court decrees that whosoever sinneth shall die; but good deeds are immortal, bringing joy instead of grief, pleasure instead of pain, and life instead of death. If liver-complaint was induced by trampling on Laws of Health, it was a good deed; for the agent of those laws is an outlaw, an interferer with Mortal Man's liberty and rights, and he should be sentenced to die.

NOTE

This version first appeared in the 89th edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter XII , page 432, lines 22-28 (unnumbered).

The law of our Supreme Court decrees that whosoever sinneth shall die; but good deeds immortalize man, bringing joy instead of grief, pleasure instead of pain, and life instead of death. If liver-complaint was induced by trampling on Laws of Health, it was a good deed; for the agent of those laws is an outlaw, an interferer with Mortal Man's liberty and rights, and he should be sentenced to die.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 89th edition in 1894. Chapter XII, page 432, lines 22-28 (unnumbered).

Watching beside the couch of pain in the exercise of a love that "is the fulfilling of the law," - doing "unto others as ye would that they should do unto you," - this is no infringement of law, for no demand, human or divine, renders it just to punish a man for acting justly. If mortals sin, our Supreme Judge in equity decides what penalty is due for the sin, and Mortal Man can suffer only for his sin. For naught else can he be punished, according to the law of Spirit, God.

NOTE

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

Chapter XII, page 435, lines 19-27.

Watching beside the couch of pain, in the exercise of a love that "is the fulfilling of the law," - doing "unto others as ye would that they should do unto you," - is no infringement of law; for no demand, human or Divine, renders it just to punish a man for doing good. If mortals sin, our Supreme Judge in equity decides what penalty is due for the sin, and Mortal Man can suffer only for sin. For naught else can he be punished, according to the laws of Spirit, God.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 1907 edition.
Chapter XII, page 435, lines 17-25.

Watching beside the couch of pain, in the exercise of a love that "fulfils the whole law," - doing "unto others as ye would that they should do unto you," - is no infringement of law; for no demand, human or Divine, renders it just to punish a man for doing right. If mortals sin, our Supreme Judge in equity decides what penalty is due for the sin, and Mortal Man can suffer only for sin. For naught else can he be punished, according to the laws of Spirit, God.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XII, page 435, lines 17-25.

Watching beside the couch of pain, in the exercise of a love that "fulfils the whole law," - doing "unto others as ye would that they should do unto you," - is no infringement of law; for no demand, human or divine, renders it just to punish a man for doing right. If mortals sin, our Supreme Judge in equity decides what penalty is due for the sin, and Mortal Man can suffer only for sin. For naught else can he be punished, according to the laws of Spirit, God.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 432, lines 29-34, and page 433, lines 1-2 (unnumbered).

Then what jurisdiction had his Honor, Judge Medicine, in this case? To him I might say, in Bible language, "Sit-test thou to judge...after the law, and commandest... to be smitten contrary to the law?" The only jurisdiction to which the prisoner can submit is that of Truth, Life, and Love. If they condemn him not, neither shall Judge Medicine condemn him; and I ask that the prisoner be restored to the liberty of which he has been unjustly deprived.

NOTE

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

Chapter XII, page 435, lines 28-35.

Then what jurisdiction had his honor, Judge Medicine, in this case? To him I might say, in Bible language, "Sittest thou to judge...after the law, and commandest...to be smitten contrary to the law?" The only jurisdiction to which the prisoner can submit is that of Truth, Life, and Love. If they condemn him not, neither shall Judge Medicine condemn him; and I ask that he be restored to the liberty of which he has been unjustly deprived.

NOTE

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

Chapter XII, page 435, lines 26-33.

Then what jurisdiction had his honor, Judge Medicine, in this case? To him I might say, in Bible language, "Sittest thou to judge a man after the law, and commandest him to be smitten contrary to the law?" The only jurisdiction to which the prisoner can submit is that of Truth, Life, and Love. If these condemn him not, neither shall Judge Medicine condemn him; and I ask that he be restored to the liberty of which he has been unjustly deprived.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XII, page 435, lines 26-33.

Then what jurisdiction had his honor, Judge Medicine, in this case? To him I might say, in Bible language, "Sittest thou to judge a man after the law, and commandest him to be smitten contrary to the law?" The only jurisdiction to which the prisoner can submit is that of Truth, Life, and Love. If these condemn him not, neither shall Judge Medicine condemn him; and I ask that he be restored to the liberty of which he has been unjustly deprived.

Material mis-judgment.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 433, lines 3-10 (unnumbered).

The principal witness (the officer of the Health-laws) deposed that he was an eye-witness to the good deeds for which Mortal Man is under sentence of death. After betraying him into the hands of your law, the Health-agent disappeared, to reappear however at the trial as a witness against Mortal Man and in the interest of Personal Sense, a murderer. Your Supreme Court must find the prisoner on the night of the alleged offence to have been acting within the limits of the divine law, and in obedience thereto. Upon this statute hangs all the law and testimony. Giving a cup of cold water in Christ's name, is a Christian service. Laying down his life for a good deed, Mortal Man should find it again. Such acts bear their own justification, and are under the protection of the Most High.

NOTE

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

Chapter XII, page 436, lines 1-14.

The principal witness (the officer of the Health-laws) deposed that he was an eye-witness to the good deeds for which Mortal Man is under sentence of death. After betraying him into the hands of your law, the Health-agent disappeared, to reappear however at the trial, as a witness against Mortal Man, and in the interest of Personal Sense, a murderer. Your Supreme Court must find the prisoner, on the night of the alleged offence, to have been acting within the limits of the Divine law, and in obedience thereto. Upon this statute hangs all the law and testimony. Giving a cup of cold water in Christ's name is a Christian service. Laying down his life for a good deed, Mortal Man should find it again. Such acts bear their own justification, and are under the protection of the Most High.

NOTE

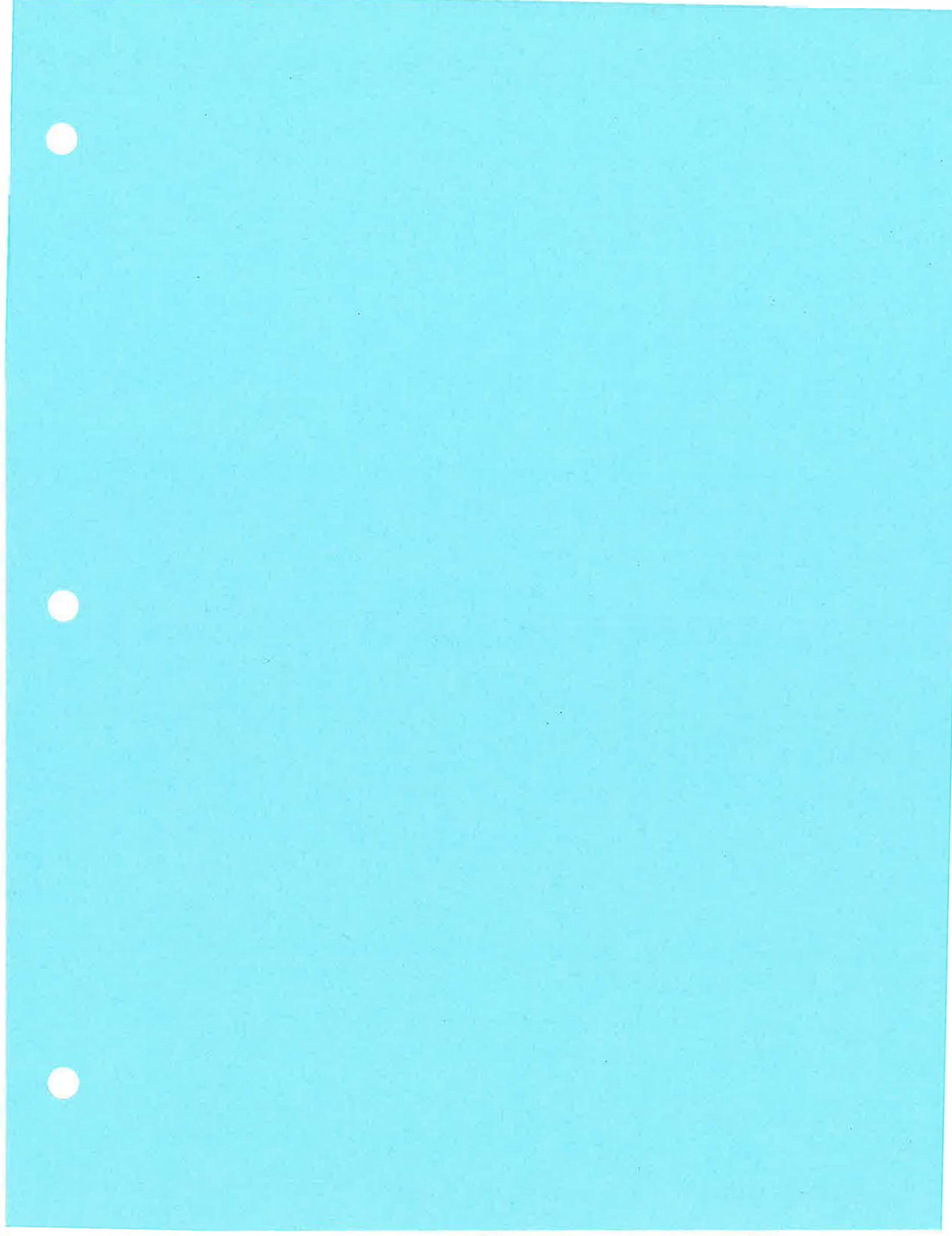
This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.

Chapter XII, page 435, line 34, and page 436, lines 1-13.

The principal witness (the officer of the Health-laws) deposed that he was an eye-witness to the good deeds for which Mortal Man is under sentence of death. After betraying him into the hands of your law, the Health-agent dis- Mockery of Divine law.
appeared, to reappear however at the trial, as a witness against Mortal Man, and in the interest of Personal Sense, a murderer. Your Supreme Court must find the prisoner, on the night of the alleged offence, to have been acting within the limits of the divine law, and in obedience to it. Upon this statute hangs all the law and testimony. Giving a cup of cold water in Christ's name is a Christian service. Laying down his life for a holy deed, Mortal Man should find it again. Such acts bear their own justification, and are under the protection of the Most High.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 433, lines 11-24 (unnumbered).



Prior to the night of his arrest, the prisoner summoned two professed friends, Materia Medica and Physiology, to prevent his committing liver-complaint, and thus save him from arrest. But they brought with them Fear, the sheriff, to precipitate the result which they were called to prevent. It was Fear who handcuffed Mortal Man and would now punish him. You have left Mortal Man no alternative. He must obey your law, fear its consequences, and be punished for his fear. His friends struggled hard to rescue the prisoner from the penalty they considered justly due, but they were compelled to let him be taken into custody, tried, and condemned. Thereupon Judge Medicine sat in judgment on the case, and substantially charged the jury, twelve Mortal Minds, to find the prisoner guilty. His Honor sentenced Mortal Man to die for the very deeds which the divine law compels man to commit. Thus the Court of Error construed obedience to the law of divine Love as disobedience to the law of Life. Claiming to protect Mortal Man in right-doing, that court pronounced a sentence of death for doing right.

NOTE

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

Chapter XII, page 436, lines 15-34.

Prior to the night of his arrest, the prisoner summoned two professed friends, Materia Medica and Physiology, to prevent his committing liver-complaint; and thus to save him from arrest. But they brought with them Fear, the sheriff, to precipitate that result. It was he who handcuffed Mortal Man and would now punish him. You have left Mortal Man no alternative. He must obey your law, fear its consequences, and be punished therefor. His friends struggled hard to rescue the prisoner from the penalty they considered justly due; but they were compelled to let him be taken into custody, tried, and condemned. Thereupon Judge Medicine sat in judgment on the case, and substantially charged the jury, twelve Mortal Minds, to find the prisoner guilty. His Honor sentenced Mortal Man to die for those very deeds which the Divine law compels him to commit. Thus the Court of Error construed obedience to the law of divine Love as disobedience to the law of Life. Claiming to protect Mortal Man in right-doing, that Court pronounced a sentence of death for doing right.

NOTE

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

Chapter XII, page 436, lines 14-32.

Prior to the night of his arrest, the prisoner summoned two professed friends, Materia Medica and Physiology, to prevent his committing liver-complaint; and thus to save him from arrest. But they brought with them Fear, the sheriff, to precipitate that result. It was he who handcuffed Mortal Man and would now punish him. You have left Mortal Man no alternative. He must obey your law, fear its consequences, and be punished therefor. His friends struggled hard to rescue the prisoner from the penalty they considered justly due; but they were compelled to let him be taken into custody, tried, and condemned. Thereupon Judge Medicine sat in judgment on the case, and substantially charged the jury, twelve Mortal Minds, to find the prisoner Guilty. His Honor sentenced Mortal Man to die for those very deeds which the Divine law compels him to commit. Thus the court of error construed obedience to the law of divine Love as disobedience to the law of Life. Claiming to protect a Mortal Man in right-doing, that court pronounced a sentence of death for doing right.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XII, page 436, lines 14-32.

Prior to the night of his arrest, the prisoner summoned two professed friends, Materia Medica and Physiology, to prevent his committing liver-complaint; and thus to save his arrest. But they brought Fear, the sheriff, to precipitate the result. It was he who handcuffed Mortal Man and would now punish him. You have left Mortal Man no alternative. He must obey your law, fear its consequences, and be punished therefor. His friends struggled hard to rescue the prisoner from the penalty they considered justly due; but they were compelled to let him be taken into custody, tried, and condemned. Thereupon Judge Medicine sat in judgment on the case, and substantially charged the jury, twelve Mortal Minds, to find the prisoner Guilty. His Honor sentenced Mortal Man to die for those very deeds which the divine law compels him to commit. Thus the court of error construed obedience to the law of divine Love as disobedience to the law of Life. Claiming to protect a Mortal Man in right-doing, that court pronounced a sentence of death for doing right.

NOTE

This version first appeared in the 85th edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 433, lines 25-34, and page 434, lines 1-8 (unnumbered).

Prior to the night of his arrest, the prisoner summoned two professed friends, Materia Medica and Physiology, to prevent his committing liver-complaint; and thus to save his arrest. But they brought Fear, the sheriff, to precipitate the result. It was he who handcuffed Mortal Man and would now punish him. You have left Mortal Man no alternative. He must believe your law, fear its consequences, and be punished therefor. His friends struggled hard to rescue the prisoner from the penalty they considered justly due; but they were compelled to let him be taken into custody, tried, and condemned. Thereupon Judge Medicine sat in judgment on the case, and substantially charged the jury, twelve Mortal Minds, to find the prisoner Guilty. His Honor sentenced Mortal Man to die for those very deeds which the divine law compels him to commit. Thus the court of error construed obedience to the law of divine Love as disobedience to the law of Life. Claiming to protect a Mortal Man in right-doing, that court pronounced a sentence of death for doing right.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 85th edition in 1894. Chapter XII, page 433, lines 25-34, and page 434, lines 1-8 (unnumbered).

One of the principal witnesses, Nerve, testified that he was a ruler of Body, in which province Mortal Man resides. He also testified that he was on intimate terms with the plaintiff, and knew Personal Sense to be truthful; that he knew Man, and that Man was made in the image of God, but was a criminal. This is a foul aspersion on man's Maker. It blots the fair escutcheon of omnipotence. It indicates malice aforethought, a determination to condemn Man in the interest of Personal Sense. At the bar of Truth, in the presence of divine Justice, before the Judge of our higher tribunal, the Supreme Court of Spirit, and before its jurors, the Spiritual Senses, I proclaim this witness, Nerve, to be destitute of intelligence and truth and to be a false witness.

NOTE

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

Chapter XII, page 436, line 35, and page 437, lines 1-13.

One of the principal witnesses, Nerve, testified that he was a ruler of Body, in which province Mortal Man resides. He also testified that he was on intimate terms with the plaintiff, and knew Personal Sense to be truthful; that he knew Man, and Man was made in the image of God, but was a criminal. This is a foul aspersion on man's Maker. It blots the fair escutcheon of omnipotence. It indicates malice aforethought, a determination to condemn Man, in the interest of Personal Sense. At the bar of Truth, in the presence of divine Justice, before the Judge of our higher tribunal, the Supreme Court of Spirit, and before its jurors, the Spiritual Senses, I proclaim this witness, Nerve, to be destitute of intelligence and Truth, and to be the bearer of false testimony.

NOTE

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

Chapter XII, page 436, lines 33-34, and page 437, lines 1-12.

One of the principal witnesses, Nerve, testified that he was a ruler of Body, in which province Mortal Man resides. He also testified that he was on intimate terms with the plaintiff, and knew Personal Sense to be truthful; that he knew Man, and Man was made in the image of God, but was a criminal. This is a foul aspersion on man's Maker. It blots the fair escutcheon of Intelligence. It indicates malice aforethought, a determination to condemn Man, in the interest of Personal Sense. At the bar of Truth, in the presence of divine Justice, before the Judge of our higher tribunal, the Supreme Court of Spirit, and before its jurors, the Spiritual Senses, I proclaim this witness, Nerve, to be destitute of Intelligence and Truth, and to be the bearer of false testimony.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XII, page 436, lines 33-34, and page 437, lines 1-12.

One of the principal witnesses, Nerve, testified that he was a ruler of Body, in which province Mortal Man resides. He also testified that he was on intimate terms with the plain-Perjury. tiff, and knew Personal Sense to be truthful; that he knew Man, and he was made in the image of God, but was a criminal. This is a foul aspersion on man's Maker. It blots the fair escutcheon of Intelligence. It indicates malice aforethought, a determination to condemn Man, in the interest of Personal Sense. At the bar of Truth, in the presence of divine Justice, before the Judge of our higher tribunal, the Supreme Court of Spirit, and before its jurors, the Spiritual Senses, I proclaim this witness, Nerve, to be destitute of Intelligence and Truth, and bearing false testimony.

NOTE

This version first appeared in the 89th edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 434, lines 9-21 (unnumbered).

One of the principal witnesses, Nerve, testified that he was a ruler of Body, in which province Mortal Man resides. He also testified that he was on intimate terms with the plaintiff, and knew Personal Sense to be truthful; that he knew Mortal Man, and he was made in the image of God, but was a criminal. This is a foul aspersion on man's Maker. It blots the fair escutcheon of Intelligence. It indicates malice aforethought, a determination to condemn Man, in the interest of Personal Sense. At the bar of Truth, in the presence of divine Justice, before the Judge of our higher tribunal, the Supreme Court of Spirit, and before its jurors, the Spiritual Senses, I proclaim this witness, Nerve, to be destitute of Intelligence and Truth, and bearing false testimony.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 89th edition in 1894. Chapter XII, page 434, lines 9-21 (unnumbered).

Man self-destroyed; the testimony of matter respected;
Spirit not allowed a hearing; Soul a criminal though
recommended to mercy; the helpless innocent body tor-
tured, - these are the terrible records of your Court of
Error, and I ask that the Supreme Court of Spirit reverse
this decision.

NOTE

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

Chapter XII, page 437, lines 14-19.

Man self-destroyed; the testimony of matter respected;
Spirit not allowed a hearing; Soul a criminal, though recommended to mercy; the helpless innocent body tortured,
- these are the terrible records of your Court of Error,
and I ask that the Supreme Court of Spirit reverse this decision.

NOTE

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

Chapter XII, page 437, lines 13-18.

Man self-destroyed; the testimony of matter respected;
Spirit not allowed a hearing; Soul a slave, though recommended to mercy; the helpless innocent body tortured, - these are the terrible records of your Material Court of Common Errors, and I ask that the higher Court of Spirit reverse this decision.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XII, page 437, lines 13-18.

Man self-destroyed; the testimony of matter respected;
Spirit not allowed a hearing; Soul a slave, though recom-
mended to mercy; the helpless innocent body tor-
Terrible
summary. tured, - these are the terrible records of your
Material Court of Common Errors, and I ask that the higher
Court of Spirit reverse this decision.

NOTE

This version first appeared in the 83rd edition in 1894
and it remained unchanged until the 226th edition in 1902.
Chapter XII, page 434, lines 22-27 (unnumbered).

Here the opposing counsel, False Belief, called Christian Science to order for contempt of court. Various notables - Materia Medica, Anatomy, Physiology, Scholastic Theology, and Jurisprudence - rose to the question of expelling Christian Science from the bar, for such high-handed illegality. They declared that Christian Science was overthrowing the judicial proceedings of a regularly constituted court.

NOTE

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

Chapter XII, page 437, lines 20-27.

Here the opposite counsel, False Belief, called Christian Science to order, for contempt of court. Various notables - Materia Medica, Anatomy, Physiology, Scholastic Theology, and Jurisprudence - rose to the question of expelling Christian Science from the bar, for such high-handed illegality. He was overthrowing the judicial proceedings of a regularly constituted court.

NOTE

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

Chapter XII, page 437, lines 19-26.

Here the opposite counsel, Belief, called Christian Science to order, for contempt of court. Various notables

Contempt
of court. - Materia Medica, Anatomy, Physiology,
Scholastic Theology, and Jurisprudence -
rose to the question of expelling Christian Science from
the bar, for such high-handed illegality. He was over-
throwing the judicial proceedings of a regularly consti-
tuted court.

NOTE

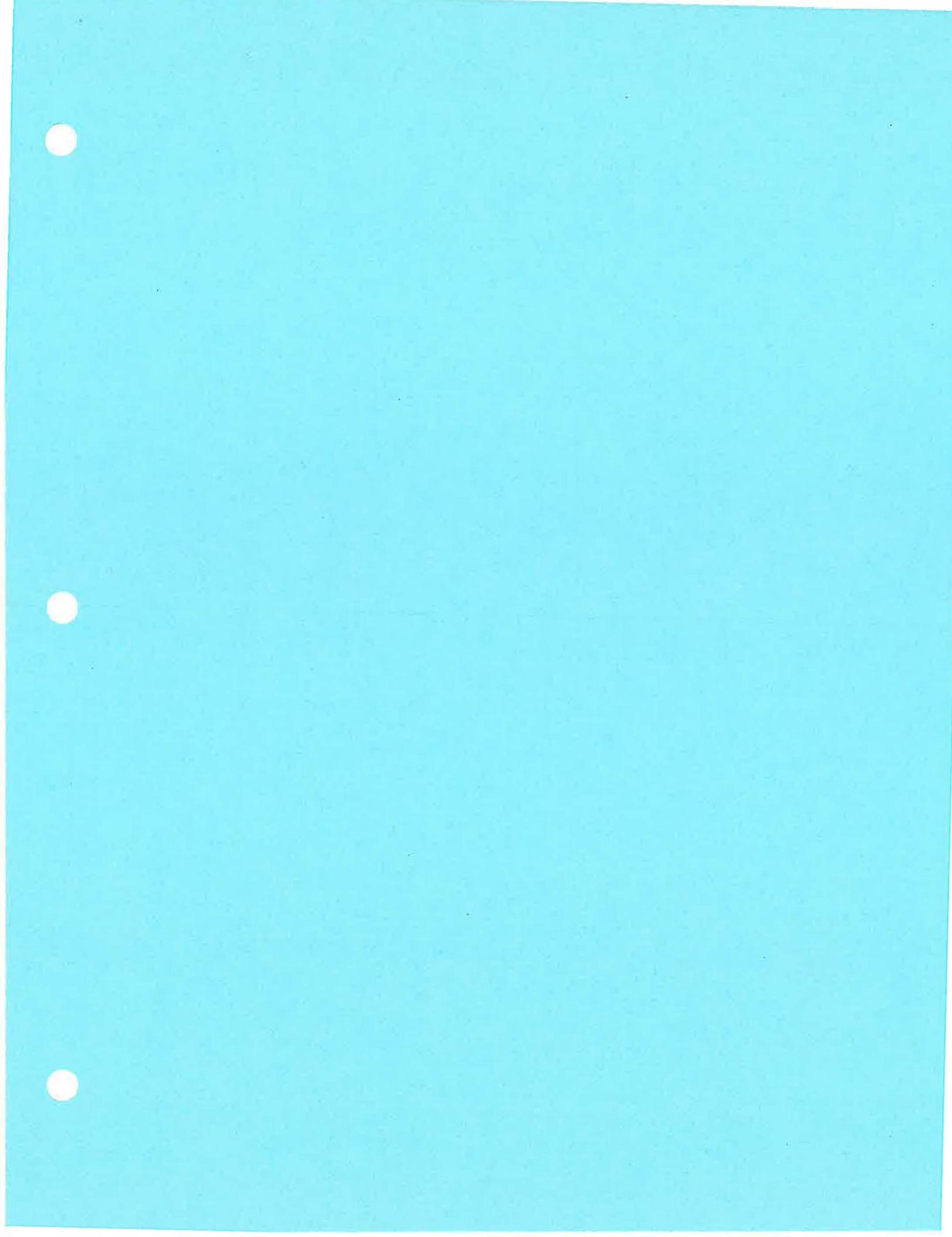
This version first appeared in the 85th edition in 1894
and it remained unchanged until the 226th edition in 1902.
Chapter XII, page 434, lines 28-33, and page 435, lines 1-2
(unnumbered).

Here the opposite counsel, Belief, called Christian Science to order, for contempt of court. Various notables

Contempt
of court. - Materia Medica, Anatomy, Physiology,
Scholastic Theology, Theosophy, and Spiritualism - rose to the question of expelling Christian Science from the bar, for such high-handed illegality. He was overthrowing the judicial proceedings of a regularly constituted court.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 85th edition in 1894. Chapter XII, page 434, lines 28-33, and page 435, lines 1-2 (unnumbered).



But Judge Justice of the Supreme Court of Spirit over-ruled their motions on the ground that unjust usages were not allowed at the bar of Truth, which ranks above the lower Court of Error.

NOTE

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

Chapter XII, page 437, lines 28-31.

But Judge Justice, of the Supreme Court of Spirit,
overruled their motions, on the ground that unjust
usages are not allowed at the bar of Truth, which ranks
above the lower Court of Error.

NOTE

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

83rd ed., chapter XII, page 435, lines 3-6 (unnumbered).

226th ed., chapter XII, page 437, lines 27-30.

The attorney, Christian Science, then read from the supreme statute-book, the Bible, certain extracts on the Rights of Man, remarking that the Bible was better authority than Blackstone: -

Let us make man in our image, after our likeness; and let them have dominion.

Behold, I give unto you power...over all the power of the enemy: and nothing shall by any means hurt you.

If a man keep my saying, he shall never see death.

NOTE

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

Chapter XII, page 437, lines 32-33, and page 438, lines 1-7.

The attorney, Christian Science, then read from the supreme statute-book, the Bible, - remarking that it was better authority than Blackstone, - certain extracts on the Rights of Man: -

Let us make man in our image, after our likeness; and let them have dominion.

Behold, I give unto you power...over all the power of the enemy: and nothing shall by any means hurt you.

If a man keep my saying, he shall never see death.

NOTE

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

Chapter XII, page 437, lines 31-32, and page 438, lines 1-7.

The attorney, Christian Science, then read from the supreme statute-book, the Bible, - remarking that it was better authority than Blackstone, - certain extracts on the Rights of Man: -

Let us make man in Our image, after Our likeness; and let them have dominion.

Behold, I give unto you power...over all the power of the enemy: and nothing shall by any means hurt you.

If a man keep my saying, he shall never see death.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XII, page 437, lines 31-32, and page 438, lines 1-7.

The attorney, Christian Science, then read from the
supreme statute-book, the Bible, - remarking
that it was better authority than Blackstone,
- certain extracts on the Rights of Man: -

Ruling of
justice.

Let us make man in Our image, after Our likeness, and let
him have dominion over all the earth.

And I give you power over all things, that nothing shall by
any means harm you.

Whoso believeth in Me shall not see death.

NOTE

This version first appeared in the 83rd edition in 1894
and it remained unchanged until the 226th edition in 1902.
Chapter XII, page 435, lines 7-15 (unnumbered).

Then Christian Science proved the witness, Nerve, to be a purjurer. Instead of being a ruler in the Province of Body, in which Mortal Man was reported to reside, Nerve was an insubordinate citizen, putting in false claims to office and bearing false witness against Man. Turning suddenly to Personal Sense, by this time silent, Christian Science continued: -

I ask your arrest in the name of Almighty God on three distinct charges of crime, to wit: perjury, treason, and conspiracy against the rights and life of man.

NOTE

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

Chapter XII, page 438, lines 8-17.

Then Christian Science proved the witness, Nerve, to be a perjurer. Instead of being a ruler in the Province of Body, wherein Mortal Man was reported to reside, Nerve was an insubordinate citizen, putting in false claims to office, and bearing false witness against Man. Turning suddenly to Personal Sense (by this time silent), Christian Science continued: -

I ask your arrest, in the name of Almighty God, on three distinct charges of crime, to wit: perjury, treason, and conspiracy against the rights and life of man.

NOTE

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

Chapter XII, page 438, lines 8-17.

Then Christian Science proved the witness, Nerve, to be a perjurer. Instead of being a ruler in the Province of Body, wherein Mortal Man was reported to reside, Nerve was an insubordinate citizen, putting in false claims to office, and bearing false witness against Man. Turning suddenly to Personal Sense (by this time silent), Christian Science continued: -

I ask your arrest, in the name of Almighty God, on three distinct charges of crime, to wit: perjury, treason, and conspiracy against the rights and existence of man.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XII, page 438, lines 8-17.

Then Christian Science proved the witness, Nerve, to be a perjurer. Instead of a ruler in the Province of Body, wherein Mortal Man was reported to reside, Nerve was an insubordinate citizen, putting in false claims to office, and bearing false witness against Man. Turning suddenly to Personal Sense (by this time silent) Christian Science continued: -

Nerve
a liar.

I ask your arrest, in the name of Almighty God, on three separate counts: perjury, treason, and conspiracy against the rights and existence of man.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 435, lines 16-25 (unnumbered).

Then Christian Science continued: -

Another witness, equally inadequate, said that on the night of the crime a garment of foul fur was spread over him by Morbid Secretion, while the facts in the case show that this fur is a foreign substance, imported by False Belief, the attorney for Personal Sense, who is in partnership with Error and smuggles Error's goods into market without the inspection of Soul's government officers. When the Court of Truth summoned Furred Tongue for examination, he disappeared and was never heard of more.

NOTE

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

Chapter XII, page 438, lines 18-27.

Then Christian Science continued: -

Another witness, equally inadequate, said that a garment of foul fur was spread over him by Morbid Secretion, on the night of the crime; while the facts in the case show that this fur is a foreign substance, imported by False Belief, the attorney for Personal Sense, who is in partnership with Error, and smuggles his goods into market without the inspection of Soul's government officers. When the Court of Truth summons Furred Tongue to appear for examination he disappears, and is never heard of more.

NOTE

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

Chapter XII, page 438, lines 18-27.

Then Christian Science continued: -

Another witness, equally unimportant, said that a garment of foul fur was spread over him by Morbid Secretion, on the night of the crime; while the facts in the case show that this fur is a foreign substance, imported by False Belief, the attorney for Personal Sense, who is in partnership with Error, and smuggles his goods into market without the inspection of Soul's government officers. When the Court of Truth summons Furred Tongue to appear for examination he disappears, and is never heard of more.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XII, page 438, lines 18-27.

Then Christian Science continued: -

Another witness, equally unimportant, said that a garment of foul fur was spread over him by Morbid Secretion, on the night of the liver-attack; while the facts in the case show that this fur is a foreign substance, imported by Belief, the attorney for Personal Sense, who is in partnership with Error, and smuggles his goods into market without the inspection of
Testimony destroyed. Soul's government officers. Whenever the Court of Truth summons Furred Tongue to appear for examination he disappears, and is never more heard of.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 435, lines 26-29, and page 436, lines 1-6 (unnumbered).

Morbid Secretion is not an importer or dealer in fur, but we have heard Materia Medica explain how this fur is manufactured, and we know Morbid Secretion to be on friendly terms with the firm of Personal Sense, Error, & Co., receiving pay from them and introducing their goods into the market. Also, be it known that False Belief, the counsel for the plaintiff, Personal Sense, is a buyer for this firm. He manufactures for it, keeps a furnishing store, and advertises largely for his employers.

NOTE

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

Chapter XII, page 438, lines 28-31, and page 439, lines 1-5.

Morbid Secretion is not an importer or dealer in fur, but we have heard Materia Medica explain how it is manufactured, and know the witness to be on friendly terms with the firm of Personal Sense, Error, & Co., receiving pay from them, and introducing their goods into the market. Also, be it known that False Belief, the counsel for the plaintiff, Personal Sense, is a buyer for this firm. He manufactures for it, keeps a furnishing store, and advertises largely for his employers.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition. Chapter XII, page 28-31, and page 439, lines 1-5.

Morbid Secretion is not an importer or dealer in fur, but we have heard Materia Medica explain how it is manufactured, and know the witness to be on friendly terms with the firm of Personal Sense, Error, & Co., receiving pay from them, and introducing their goods into the market. Also, be it known that Belief, the counsel for the plaintiff, Personal Sense, is a buyer for this firm. He manufactures for it, keeps a furnishing store, and advertises largely for his patrons.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 436, lines 7-14 (unnumbered).

Death testified that he was absent from the Province of Body, when a message came from False Belief, commanding him to take part in the homicide. At this request Death repaired to the spot where the liver-complaint was in process, frightening away Materia Medica, who was then manacled the prisoner in the attempt to save him. True, Materia Medica was a misguided participant in the misdeed for which the Health-officer had Mortal Man in custody, though Mortal Man was innocent.

NOTE

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

Chapter XII, page 439, lines 6-14.

Death testified that he was absent from the Province of Body, when a message came from False Belief, commanding him to take part in the homicide. At this request Death repaired to the spot where the liver-complaint was in process, frightening away Materia Medica, who was then manacled the prisoner, in his attempts to save him. Materia Medica was a misguided participant in the misdeed for which the Health-officer had Mortal Man in custody, though Mortal Man was innocent of all crime.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 1907 edition.
Chapter XII, page 439, lines 6-14.

Death testified that he was absent from the Province of Body, when a message came from Belief, commanding him to take part in the homicide. At this request Death repaired to the spot where the liver-complaint was in process, frightening away Materia Medica, who was then manacled the prisoner, in his attempts to save him. Materia Medica was a misguided participant in the misdeed for which the Health-officer had Mortal Man in custody, though Mortal Man was innocent of all crime.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 436, lines 15-23 (unnumbered).

Christian Science turned from the abashed witnesses,
his words flashing as lightning in the perturbed faces
of these worthies, Scholastic Theology, Materia Medica,
Physiology, the blind Hypnotism, and the masked Per-
sonal Sense, and said: -

NOTE

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

Chapter XII, page 439, lines 15-19.

Christian Science then turned from the abashed witnesses, his words flashing as lightning in the perturbed faces of these worthies, Scholastic Theology, Materia Medica, Physiology, the blind Hypnotism, and the masked Personal Sense, and said: -

NOTE

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

Chapter XII, page 439, lines 15-19.

Christian Science then turned from the abashed witnesses, his words flashing as lightning in the perturbed faces of these worthies, Scholastic Theology, Materia Medica, Physiology, the felon Hypnotism, and the masker Mediumship, and said: -

NOTE

This version first appeared in the 89th edition in 1894 and it remained unchanged until the 265th edition in 1903. 89th ed., chapter XII, page 436, lines 24-28 (unnumbered). 226th ed., chapter XII, page 439, lines 15-19.

Christian Science then turned from the abashed witnesses, his words flashing as lightning in the perturbed faces of these worthies, Scholastic Theology, Materia Medica, Physiology, the felon Mesmerism, and the masker Mediumship, and said: -

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 89th edition in 1894. Chapter XII, page 436, lines 24-28 (unnumbered).

God will smite you, O whited walls, for injuring in your ignorance the unfortunate Mortal Man who sought your aid in his struggles against liver-complaint and Death. You came to his rescue, only to fasten upon him an offence of which he was innocent. You aided and abetted Fear and Health-laws. You betrayed Mortal Man, meanwhile declaring Disease to be God's servant and the righteous executor of His laws. Our higher statutes declare you all, witnesses, jurors, and judges, to be offenders, awaiting the sentence which General Progress and Divine Love will pronounce.

NOTE

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

Chapter XII, page 439, lines 20-30.

God will smite you, O whited walls, for injuring, in your ignorance, the unfortunate Mortal Man who sought your aid in his struggles against liver-complaint and Death. You came to his rescue, only to fasten upon him an offence of which he is innocent. You aided and abetted Fear and Health-laws. You betrayed Mortal Man, meanwhile declaring Disease to be God's servant, and the righteous executor of His laws. Our higher statutes declare you all, witnesses, jurors, and judges, to be offenders, only awaiting the sentence which General Progress and Divine Love will pronounce.

NOTE

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

Chapter XII, page 439, lines 20-30.

God will smite you, O whited walls, for injuring, in your ignorance, the unfortunate Mortal Man who sought your aid in his struggles against liver-complaint and Death. You came to his rescue, only to fasten upon him an offence of which he is innocent. You aided and abetted Fear and Personal Sense. You betrayed Mortal Man, meanwhile declaring Disease to be God's servant, and the righteous executor of His laws. Our higher statutes declare you all, witnesses, jurors, and judges, to be offenders, only awaiting the sentence which General Progress and Divine Love will pronounce.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XII, page 439, lines 20-30.

God will smite you, O whited walls, for injuring, in your ignorance, the unfortunate Mortal Man who sought your aid in his struggles against liver-complaint and Death. You came to his rescue, only to fasten upon him an offence of which he is innocent. You aided and abetted Fear and Personal Sense. You betrayed Mortal Man, meanwhile declaring Disease to be God's servant, and the righteous executor of His laws. Our higher statutes declare you all, witnesses, ^{Divine} law. jurors, and judges, to be offenders, only awaiting the sentence which General Progress and Divine Love will pronounce.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 436, lines 29-32, and page 437, lines 1-6 (unnumbered).

We send our best detectives to whatever locality is reported to be haunted by Disease, but on visiting the spot, they learn that Disease was never there, for he could not possibly elude their search. Your Material Court of Errors, when it condemned Mortal Man on the ground of hygienic disobedience, was manipulated by the oleaginous machinations of the counsel, False Belief, whom Truth arraigns before the supreme bar of Spirit to answer for his crime. Morbid Secretion is taught how to make sleep befool reason before sacrificing mortals to their false gods.

NOTE

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

Chapter XII, page 439, lines 31-33, and page 440, lines 1-7.

We send our very best detectives to whatever locality is reported to be haunted by Disease; but, on visiting the spot, they learn that Disease was never there, for he could not possibly elude their search. Your Material Court of Errors, when it condemned Mortal Man on the ground of hygienic disobedience, was manipulated by the oleaginous machinations of the counsel, False Belief, whom Truth arraigns before the supreme bar of Spirit, to answer for his crime. Morbid Secretion is taught how to make sleep befool reason, before sacrificing mortals to their false gods.

NOTE

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

Chapter XII, page 439, lines 31-32, and page 440, lines 1-8.

We send our very best detectives to whatever locality is reported to be haunted by Disease; but, on visiting the spot, they learn that disease was never there, for he could not possibly elude their search. Your Material Court of Errors, when it condemned Mortal Man on the ground of hygienic disobedience, was manipulated by the oleaginous machinations of the counsel, False Belief, whom Truth arraigns before the supreme bar of Soul, to answer for his crime. Morbid Secretion is taught how to make sleep befool reason, before sacrificing mortals to their false gods.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XII, page 439, lines 31-32, and page 440, lines 1-8.

We send our very best detectives to whatever locality is reported to be haunted by Disease; but, visiting the spot, they learn that Disease was never there, for he could not possibly elude their search. Your Material Court of Errors, when it condemned Mortal Man on the ground of hygienic disobedience, was manipulated by the oleaginous machinations of the counsel, Belief, whom Truth arraigns before the supreme bar of Soul, to answer for his bloodshed. Morbid Secretion is taught how to make sleep befool reason, before sacrificing mortals to their false gods.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 437, lines 7-16 (unnumbered).

Mortal Minds were deceived by your attorney, False Belief, and were influenced to give a verdict delivering Mortal Man to Death. Good deeds are transformed into crimes, to which you attach penalties; but no warping of justice can render disobedience to the so-called laws of Matter disobedience to God, or an act of homicide. Even penal law holds homicide, under stress of circumstances, to be justifiable. Now what greater justification can any deed have, than that it is for the good of one's neighbor? Wherefore, then, in the name of outraged justice, do you sentence Mortal Man for ministering to the wants of his fellow-man in obedience to divine law? You cannot trample upon the decree of the Supreme Bench. Mortal Man has his appeal to Spirit, God, who sentences only for sin.

NOTE

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

Chapter XII, page 440, lines 8-21.

Mortal Minds were deceived by your attorney, False Belief, and influenced to give a verdict delivering Mortal Man to Death. Good deeds are transformed into crimes, to which you attach penalties; but no warping of justice can render a disobedience to the so-called laws of Matter disobedience to God, or an act of homicide. Even penal law holds homicide, under stress of circumstances, to be justifiable. Now what greater justification can any deed have, than that it is for the good of one's neighbor? Wherefore, then, in the name of outraged justice, do you sentence Mortal Man for ministering to the wants of his fellow-man, in obedience to higher law? You cannot trample upon the decree of the Supreme Bench. Mortal Man has his appeal to Spirit, God, who sentences only for sin.

NOTE

This version first appeared in the 404th edition in 1906 and it remained unchanged until the 1907 edition.

Chapter XII, page 440, lines 9-23.

Mortal Minds were hypnotized by your attorney, False Belief, and compelled to give a verdict delivering Mortal Man to Death. Good deeds are transformed into crimes, to which you attach penalties; but no warping of justice can render a disobedience to the so-called laws of Matter disobedience to God, or an act of homicide. Even penal law holds homicide, under stress of circumstances, to be justifiable. Now what greater justification can any deed have, than that it is for the good of one's neighbor? Wherefore then, in the name of outraged justice, do you sentence Mortal Man for ministering to the wants of his fellow-man, in obedience to higher law? You cannot trample upon the decree of the Supreme Bench. Mortal Man has his appeal to Spirit, God, who sentences only for sin.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 404th edition in 1906. Chapter XII, page 440, lines 9-23.

Mortal Minds were hypnotized by your attorney, Belief, and compelled to give a verdict delivering Mortal Man to Death. Good deeds are transformed into crimes, to which you attach penalties; but no warping of justice can render a disobedience to the so-called laws of Matter, disobedience to God, or an act of homicide. Even penal law holds homicide, under stress of circumstances, as justifiable. Now what greater justification can any deed have, than that it is for the good of one's neighbor? Wherefore then, in the name of outraged justice, do you sentence Mortal Man for ministering to the wants of his fellow-man, in obedience to higher law? You cannot trample upon the Supreme Bench. Mortal Man has his appeal to Spirit, God, who sentences only for sin.

NOTE

This version first appeared in the 89th edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 437, lines 17-29 (unnumbered).

Mortal Minds were mesmerized by your attorney, Belief, and compelled to give a verdict delivering Mortal Man to Death. Good deeds are transformed into crimes, to which you attach penalties; but no warping of justice can render a disobedience to the so-called laws of Matter, disobedience to God, or an act of homicide. Even penal law holds homicide, under stress of circumstances, as justifiable. Now what greater justification can any deed have, than that it is for the good of one's neighbor? Wherefore then, in the name of outraged justice, do you sentence Mortal Man for ministering to the wants of his fellow-man, in obedience to higher law? You cannot trample upon the Supreme Bench. Mortal Man has his appeal to Spirit, God, who sentences only for sin.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 89th edition in 1894. Chapter XII, page 437, lines 17-29 (unnumbered).

The false and unjust beliefs of your human mental legislators compel them to enact wicked laws of sickness and so forth, and then render obedience to these laws punishable as crime. In the presence of the Supreme Lawgiver, standing at the bar of Truth, and in accordance with the divine statutes, I repudiate the false testimony of Personal Sense. I ask that he be forbidden to enter against Mortal Man any more suits to be tried at the Court of Material Error. I appeal to the just and equitable decisions of divine Spirit to restore to Mortal Man the rights of which he has been deprived.

NOTE

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

Chapter XII, page 440, lines 22-32.

The false and unjust beliefs of your human mental legislators compel them to enact wicked laws of sickness and so forth, and then render obedience to these laws punishable as crime. In the presence of the Supreme Lawgiver, standing at the bar of Truth, and in accordance with the Divine statutes, I repudiate the false testimony of Personal Sense. I ask that he be forbidden to enter against Mortal Man any more suits to be tried at the Court of Material Error. I appeal to the just and equitable decisions of divine Spirit, to restore to Mortal Man the rights whereof he has been deprived.

NOTE

This version first appeared in the 404th edition in 1906 and it remained unchanged until the 1907 edition.

Chapter XII, page 440, lines 24-34.

The false and unjust beliefs of your material mental legislators compel them to enact laws of sickness, and then render obedience to these laws punishable as crime. In the presence of the Supreme Lawgiver, standing at the bar of Truth, and in accordance with the Divine statutes, I repudiate the false testimony of Personal Sense. I ask that he be forbidden to enter against Mortal Man any more suits to be tried at the Court of Material Error. I appeal to the just and equitable decisions of divine Spirit, to restore to Mortal Man the rights whereof he has been deprived.

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 404th edition in 1906. Chapter XII, page 440, lines 24-34.

The false and unjust beliefs of your material mental legislators compel them to enact laws of sickness, and then render obedience to these laws punishable as crime. In the presence of the Supreme Law-giver, standing at the bar of Truth, and in accordance with the Divine statutes, I repudiate the false testimony of Personal Sense. I ask that he be forbidden to enter against Mortal Man any more suits to be tried at the Court of Material Error. I appeal to the just and equitable decisions of divine Spirit, to restore to Mortal Man the rights whereof he has been deprived.

NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XII, page 440, lines 24-34.

The false and unjust beliefs of your material mental legislators compel them to enact laws of sickness, and then render obedience to these laws punishable as crimes. In the presence of the Supreme Lawgiver, standing at the bar of Truth, and in accordance with the divine statutes, I repudiate the false testimony of Personal Sense. I ask that he be forbidden to enter any more suits against Mortal Man, to be tried at the Court of Material Error. I appeal to the just and equitable decisions of divine Spirit, to restore to Mortal Man the rights whereof he has been deprived.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 437, lines 30-34, and page 438, lines 1-5 (unnumbered).

Here the counsel for the defence closed, and the Chief Justice of the Supreme Court, with benign and imposing presence, comprehending and defining all law and evidence, explained from his statute-book, the Bible, that any so-called law, which undertakes to punish aught but sin, is null and void.

Charge of the
Chief Justice

NOTE

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

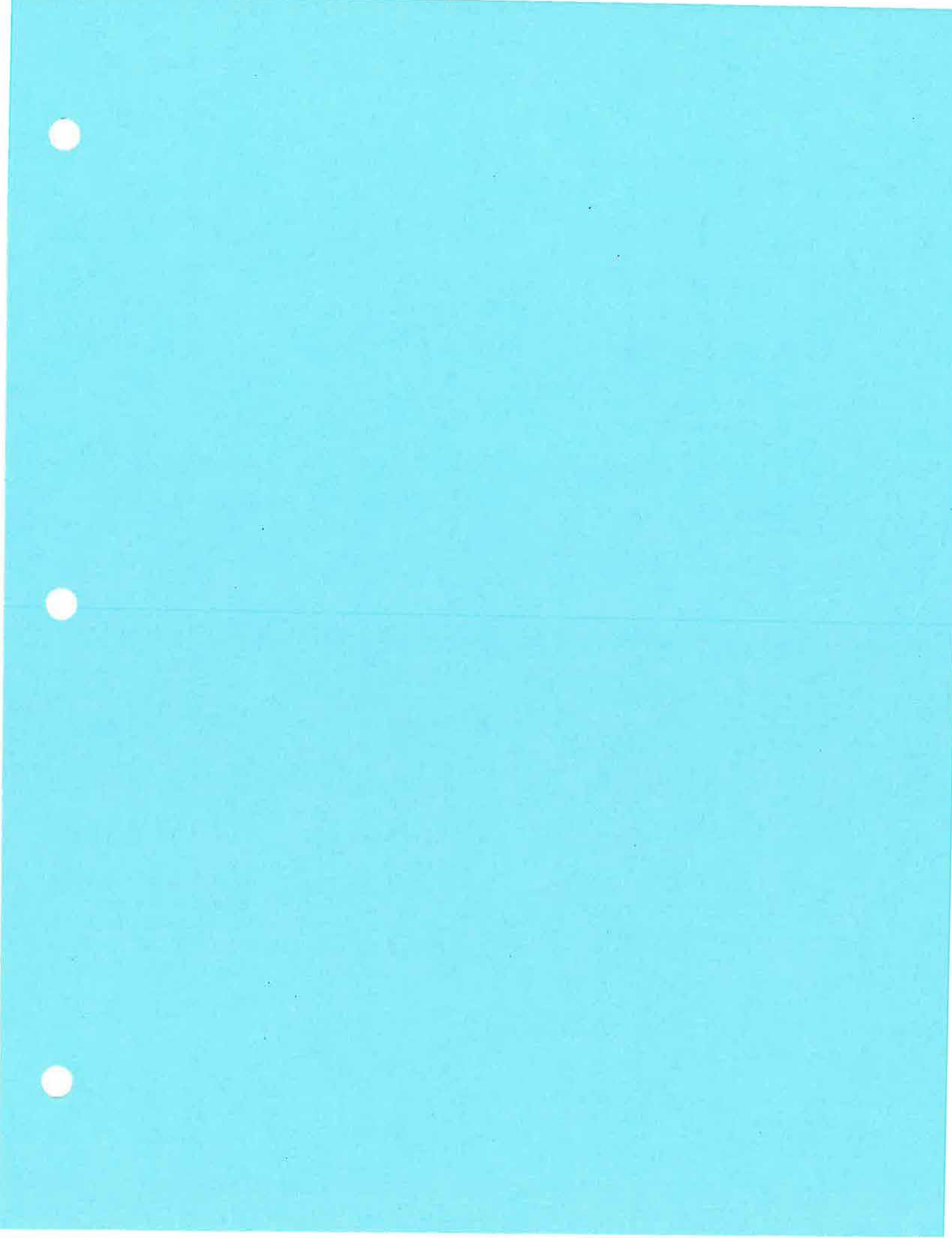
Chapter XII, page 440, lines 33-34, and page 441, lines 1-4.

Here the counsel for the defence closed; and the Chief Justice of the Supreme Court, with benign and imposing presence, comprehending and defining all law and evidence, explained from his statute-book, the Bible, that any law is null and void if it undertakes to punish aught but sin.

Charge of the
Chief Justice.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 1907 edition.
83rd ed., chapter XII, page 438, lines 6-11 (unnumbered).
226th ed., chapter XII, page 441, lines 1-6.



He also decided that the plaintiff, Personal Sense, be not permitted to enter any suits at the bar of Soul, but be enjoined to keep perpetual silence, and in case of temptation, to give heavy bonds for good behavior. He concluded his charge thus: -

NOTE

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

Chapter XII, page 441, lines 5-9.

He also decided that the plaintiff, Personal Sense, be not permitted to enter any suits at the bar of Soul, but be enjoined to keep perpetual silence, and, in case of temptation, to give heavy bonds for good behavior.

He concluded his charge thus: -

NOTE

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

83rd ed., chapter XII, page 438, lines 12-16 (unnumbered).

226th ed., chapter XII, page 441, lines 7-11.

The plea of False Belief we deem unworthy of a hearing. Let what False Belief utters, now and forever, fall into oblivion, "unknelled, uncoffined, and unknown." According to our statute, Material Law is a liar who cannot bear witness against Mortal Man, neither can Fear arrest Mortal Man nor can Disease cast him into prison. Our law refuses to recognize Man as sick or dying, but holds him to be forever in the image and likeness of his Maker. Reversing the testimony of Personal Sense and the decrees of the Court of Error in favor of Matter, Spirit decides in favor of Man and against Matter. We further recommend that Materia Medica adopt Christian Science and that Health-laws, Mesmerism, Hypnotism, Oriental Witchcraft, and Esoteric Magic be publicly executed at the hands of our sheriff, Progress.

NOTE

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

Chapter XII, page 441, lines 10-24.

The plea of False Belief we deem unworthy of a hearing. Let what False Belief utters, now and forever, fall into oblivion, "unknelled, uncoffined, and unknown." According to our statute, Material Law is a liar who cannot bear witness against Mortal Man; neither can Fear arrest him, nor can Disease cast him into prison. Our law refuses to recognize Man as sick or dying, but holds him to be forever in the image and likeness of his Maker. Reversing the testimony of Personal Sense, and the decrees of the Court of Error in favor of Matter, Spirit decides in favor of Man, and against Matter. We further recommend that Materia Medica, Physiology, Health-laws, Mesmerism, Hypnotism, Oriental Witchcraft, and Esoteric Magic be publicly executed at the hands of our sheriff, Progress.

NOTE

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

Chapter XII, page 441, lines 12-25.

The plea of Belief we deem unworthy of a hearing. Let what Belief utters, now and forever, fall into oblivion, "unknelled, uncoffined, and unknown." According to our statute, Material Law cannot bear witness against Mortal Man; neither can Fear arrest him, nor Disease cast him into prison. Our law refuses to recognize Man as sick or dying, but holds him forever to be in the image and likeness of his Maker. Reversing the testimony of Personal Sense, and the decrees of the Court of Error in favor of Matter, Spirit decides in favor of Man, and against Matter. We further recommend that Materia Medica, Physiology, Health-laws, and Hypnotism, whose aliases are Oriental Witchcraft, Esoteric Magic, Mesmerism, be publicly executed at the hands of our sheriff, Progress.

NOTE

This version first appeared in the 89th edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 438, lines 17-29 (unnumbered).

The plea of Belief we deem unworthy of a hearing. Let what Belief utters, now and forever, fall into oblivion, "unknelled, uncoffined, and unknown." According to our statute, Material Law cannot bear witness against Mortal Man; neither can Fear arrest him, nor Disease cast him into prison. Our law refuses to recognize Man as sick or dying, but holds him forever to be in the image and likeness of his Maker. Reversing the testimony of Personal Sense, and the decrees of the Court of Error in favor of Matter, Spirit decides in favor of Man, and against Matter. We further recommend that Materia Medica, Physiology, Health-laws, and Mesmerism, also Oriental Witchcraft, be publicly executed at the hands of our sheriff, Progress.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 89th edition in 1894. Chapter XII, page 438, lines 17-29 (unnumbered).

The Supreme Bench decides in favor of intelligence, that no law outside of divine Mind can punish or reward Mortal Man. Your personal jurors in the Court of Error are myths. Your attorney, False Belief, is an imposter, persuading Mortal Minds to return a verdict contrary to law and gospel. The plaintiff, Personal Sense, is recorded in our Book of books as a liar. Our great Teacher of mental jurisprudence speaks of him also as "a murderer from the beginning." We have no trials for sickness before the tribunal of divine Spirit. There, Man is adjudged innocent of transgressing physical laws, because there are no such laws. Our statute is spiritual, our Government is divine. "Shall not the Judge of all the earth do right?"

NOTE

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

Chapter XII, page 441, lines 25-33, and page 442, lines 1-4.

The Supreme Bench decides in favor of intelligence, that no law outside of divine Mind can punish Mortal Man. Your personal jurors, in the Court of Error, are myths. Your attorney, False Belief, is an imposter, persuading Mortal Minds to return a verdict contrary to law and gospel. The plaintiff, Personal Sense, is recorded in our Book of books as a liar. Our great Teacher of mental jurisprudence speaks of him also as "a murderer from the beginning." We have no trials for sickness before the tribunal of divine Spirit; there, Man is adjudged innocent of transgressing physical laws, because there are no such laws; our statute is spiritual, our Government is divine Life, Truth, Love. "Shall not the Judge of all the earth do right?"

NOTE

This version first appeared in the 404th edition in 1906 and it remained unchanged until the 1907 edition.

Chapter XII, page 441, lines 26-32, and page 442, lines 1-7.

The Supreme Bench decides in favor of intelligence, that no law outside of divine Mind can punish Mortal Man. Your personal jurors, in the Court of Error, are myths. Your attorney, False Belief, is an imposter, persuading Mortal Minds to return a verdict contrary to law and gospel. The plaintiff, Personal Sense, is recorded in our Book of books as a liar. Our great Teacher of mental jurisprudence speaks of him also as "a murderer from the beginning." We have no trials for sickness before the tribunal of divine Spirit; there, Man is adjudged innocent of transgressing physical laws, because there is no spiritual statute relating thereto. Spiritual law is our only code; Life, Truth, and Love our Government. "Shall not the Judge of all the earth do right?"

NOTE

This version first appeared in the 265th edition in 1903 and it remained unchanged until the 404th edition in 1906. Chapter XII, page 441, lines 26-32, and page 442, lines 1-7.

The Supreme Bench decides in favor of Intelligence, that no law outside of divine Mind can punish Mortal Man. Your personal jurors, in the Material Court of Error, are myths. Your attorney, False Belief, is an imposter, persuading Mortal Minds to return a verdict contrary to law and gospel. The plaintiff, Personal Sense, is recorded in our Book of books as a liar. Our great Teacher of Mental Jurisprudence speaks of him also as "a murderer from the beginning." We have no trials for sickness before the tribunal of divine Spirit; there, Man is adjudged innocent of transgressing physical laws, because there is no spiritual statute relating thereto. Spiritual law is our only code; Life, Truth, and Love our Government. "Shall not the Judge of all the earth do right?"

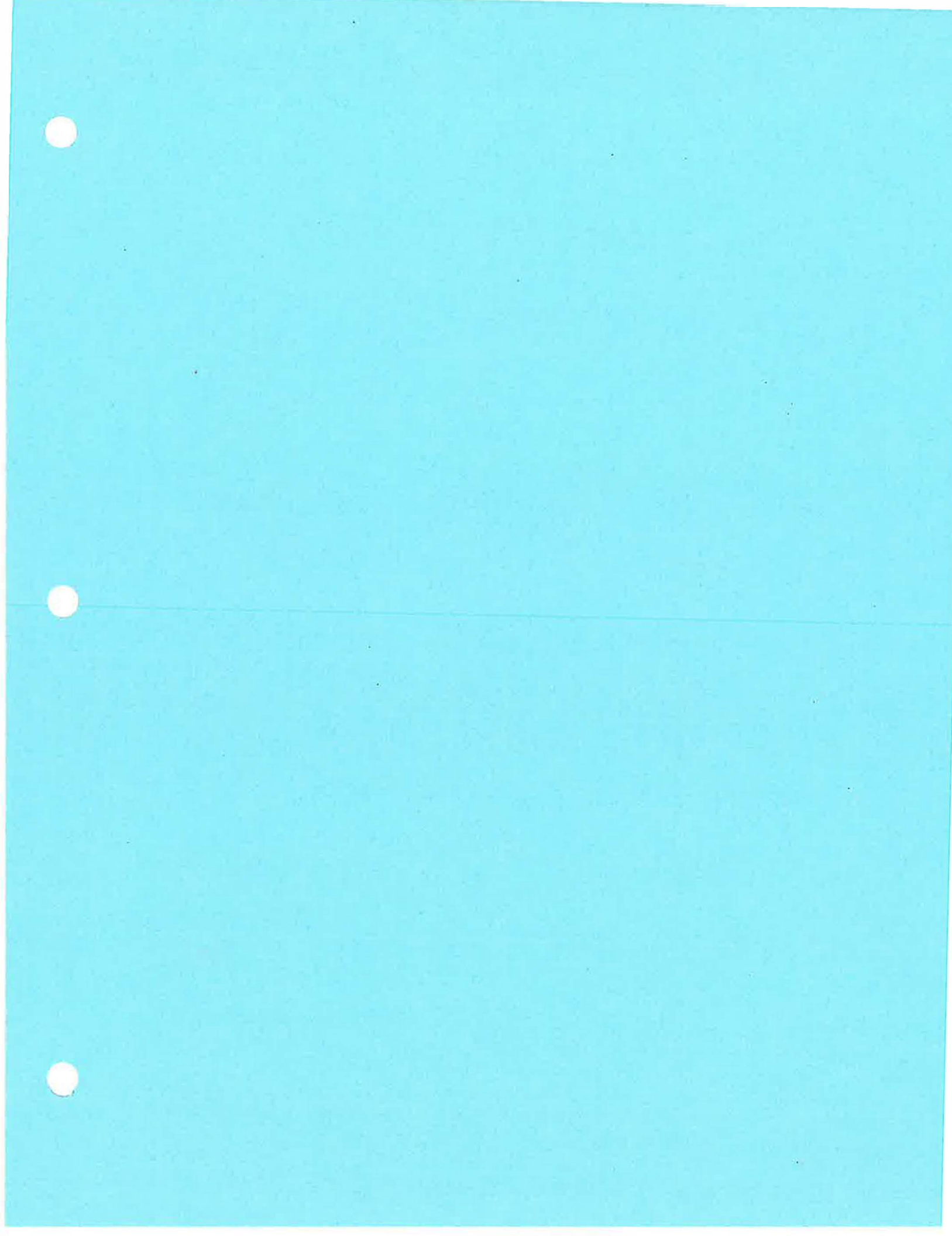
NOTE

This version first appeared in the 226th edition in 1902 and it remained unchanged until the 265th edition in 1903. Chapter XII, page 441, lines 26-32, and page 442, lines 1-7.

The Supreme Bench decides in favor of Intelligence, that no law outside of divine Mind can punish Mortal Man. Your personal jurors, in the Material Court of Error, are myths. Your attorney, Belief, is an imposter, persuading Mortal Minds to return a verdict contrary to law and gospel. The plaintiff, Personal Sense, is recorded in our Book of books as a liar. Our great Teacher of Mental Jurisprudence speaks of him also as "a murderer from the beginning." We have no trials for sickness before the tribunal of divine Spirit, there Man is adjudged innocent of transgressing physical laws, because there is no spiritual statute relating thereto. Spiritual law is our only code; Life, Truth, and Love our government. "Shall not the Judge of all the earth do right?"

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 226th edition in 1902. Chapter XII, page 438, lines 30-32, and page 439, lines 1-10 (unnumbered).



The Jury of Spiritual Senses agreed at once upon a
verdict, and there resounded throughout the vast audience-
chamber of Spirit the cry, Not guilty. Then
Divine
verdict the prisoner rose up regenerated, strong, free.
We noticed, as he shook hands with his counsel, Chris-
tian Science, that all sallowness and debility had dis-
appeared. His form was erect and commanding, his
countenance beaming with health and happiness. Divine
Love had cast out fear. Mortal Man, no longer sick
and in prison, walked forth, his feet "beautiful upon the
mountains," as of one "that bringeth good tidings."

NOTE

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

Chapter XII, page 442, lines 5-15 - 1908 ed.

Chapter XII, page 442, lines 5-16 - 1907 ed.

The jury of Spiritual Senses agreed at once upon a verdict; and there resounded throughout the vast audi-

ence-chamber of Spirit the cry, Not guilty.

Divine
verdict.

Then the prisoner rose up regenerated, strong, free. We noticed, as he shook hands with his counsel, Christian Science, that all sallowness and debility had disappeared. His form was erect and commanding, his countenance beaming with health and happiness. Divine Love had cast out fear. Mortal Man, no longer sick and in prison, walked forth, his feet "beautiful upon the mountains," as of one "that bringeth good tidings."

NOTE

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

Chapter XII, page 442, lines 8-19.

The jury of Spiritual Senses agreed at once upon a verdict; and there resounded throughout the vast audience-chamber of Spirit the cry, Not Guilty. Divine verdict. Then the prisoner rose up regenerated, strong, free. We noticed, as he shook hands with his counsel, Christian Science, that all sallowness and debility had disappeared. His form was erect and commanding, his countenance beaming with health and happiness. Divine Love had cast out fear. Mortal Man, no longer sick and in prison, walked forth, his "feet beautiful upon the mountains," as of one who bringeth glad tidings.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 265th edition in 1903. 83rd ed., chapter XII, page 439, lines 11-21 (unnumbered). 226th ed., chapter XII, page 442, lines 8-18.

The above allegory illustrates the effect of mortal belief. It is designed to show how the testimony of personal sense, and the plea of error, would condemn man, while the plea of Christian Science converts the sentence into the triumph of Truth, and heals the sick.

NOTE

This version first appeared in the 85th edition in 1894 and it remained unchanged until the 111th edition in 1896. Chapter XII, page 439, lines 22-26 (unnumbered).

ALSO NOTE

This paragraph was obviously dropped beginning with the 111th edition in 1896, when a completely different paragraph was substituted for it. See page 419, lines 31-32, and page 420, lines 1-9 in the final 1910 edition for the current version of the paragraph first introduced in the 111th edition, replacing this paragraph forever.

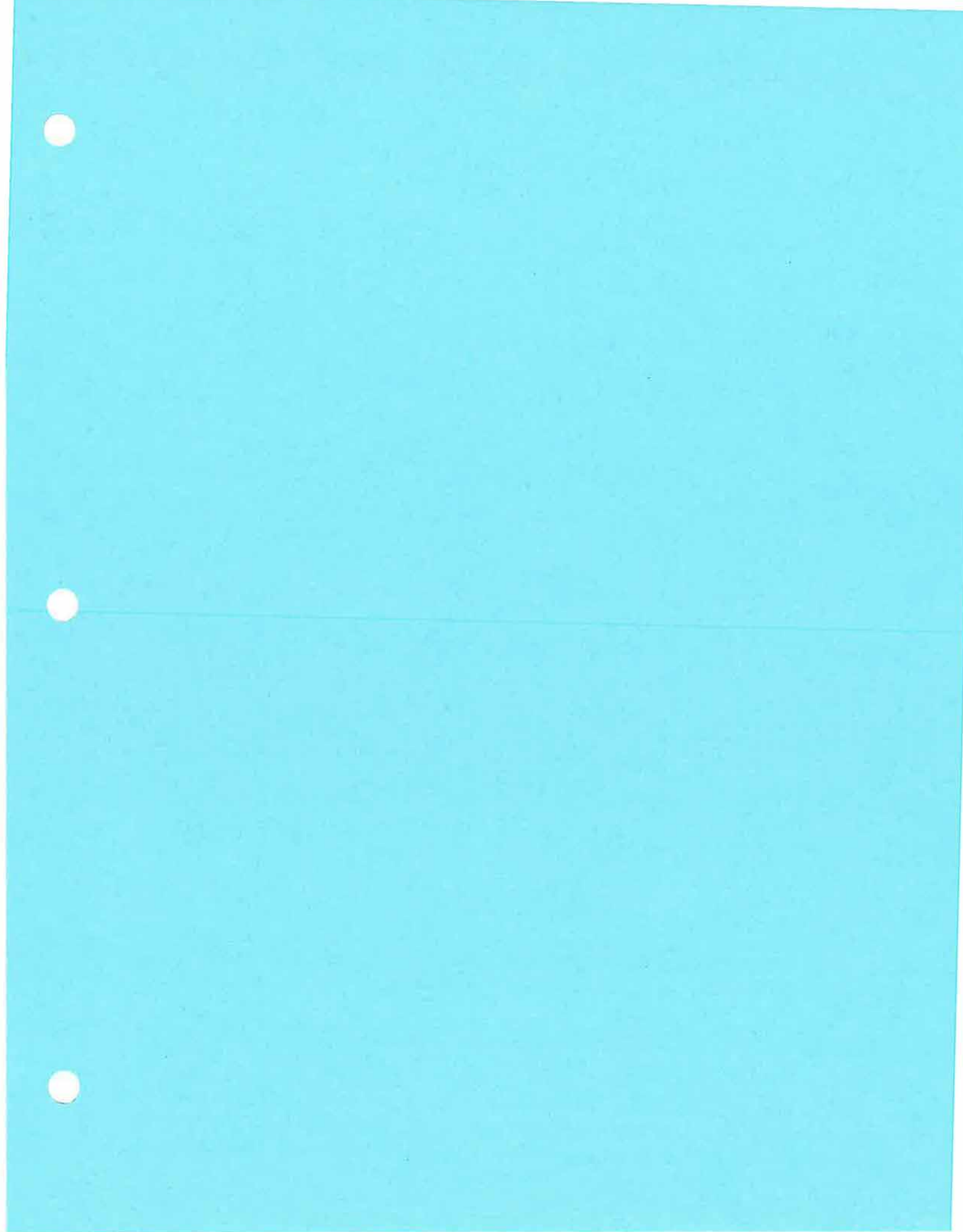
The above allegory illustrates the effect of mortal belief. It is designed to show how the testimony of personal sense, and the plea of error, would condemn man, while the plea of Christian Science converts the sentence into the triumph of Truth.

NOTE

This version first appeared in the 83rd edition in 1894 and it remained unchanged until the 85th edition in 1894. Chapter XII, page 439, lines 22-26 (unnumbered).

ALSO NOTE

This paragraph was revised in the 85th edition in 1894 and then finally dropped in the 111th edition in 1896. See explanatory notes included with the 85th edition version.



Neither animal magnetism nor hypnotism enters into the practice of Christian Science, in which truth cannot be reversed, but the reverse of error is true.

Christ the
great phy-
sician

An improved belief cannot retrograde. When

Christ changes a belief of sin or of sickness into a better belief, then belief melts into spiritual understanding, and sin, disease, and death disappear. Christ, Truth, gives mortals temporary food and clothing until the material, transformed with the ideal, disappears, and man is clothed and fed spiritually. St. Paul says, "Work out your own salvation with fear and trembling:" Jesus said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." This truth is Christian Science.

NOTE

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

Chapter XII, page 442, lines 16-29.

Neither animal magnetism nor hypnotism enters into the practice of Christian Science, in which truth cannot be reversed, but the reverse of error is true.

Christ the great physician An improved belief cannot retrograde. When Christ changes a belief of sin or of sickness into a better belief, then belief melts into spiritual understanding, and sin, disease, and death disappear. Christ, Truth, gives mortals temporary food and clothing until the material, transformed with the ideal, disappears, and man is clothed and fed spiritually.

NOTE

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

Chapter XII, page 442, lines 17-26.

Neither animal magnetism, nor hypnotism, enters
into the practice of Christian Science, - wherein truth
cannot be reversed; but the reverse of error
Christ the
great phy- is true; an improved belief cannot retrograde.
sician.
When Christ changes a belief of sin or of sick-
ness into a better belief, it melts into spiritual under-
standing wherein sin, disease, and death disappear.
Christ, Truth, gives mortals temporary food and cloth-
ing until the material, transformed with the ideal, dis-
appears; and man is clothed and fed spiritually.

NOTE

This version first appeared in the 1906 edition (unnumbered)
and it remained unchanged until the 1907 edition.
Chapter XII, page 442, lines 19-28.

Neither animal magnetism, nor hypnotism, enters
into the practice of Christian Science, - wherein truth
cannot be reversed; but the reverse of error
Christ the
great phy- is true; an improved belief cannot retrograde
sician.
when Christ changes a belief of sin or of sick-
ness into a better belief, it melts into spiritual under-
standing wherein sin, disease, and death disappear.
Christ, Truth, gives mortals temporary food and cloth-
ing until the material, transformed with the ideal, dis-
appears; and man is clothed and fed spiritually.

NOTE

This version first appeared in the 404th edition in 1906
and it remained unchanged until the 1906 edition (unnumbered).
Chapter XII, page 442, lines 19-28.

Neither animal magnetism, nor hypnotism, enters
into the practice of Christian Science, - wherein truth
cannot be reversed; but the reverse of error
Christ the
great phy- is true; an improved belief cannot relapse.
sician.
Christ changes a belief of sin or of sickness
into a better belief, that melts into spiritual understand-
ing wherein sin, disease, and death disappear. Christ,
Truth, gives mortals temporary food and clothing until
the material, transformed with the ideal, disappears;
and man is clothed and fed spiritually.

NOTE

This version first appeared in the 278th edition in 1903
and it remained unchanged until the 404th edition in 1906.
Chapter XII, page 442, lines 19-28.

Neither animal magnetism, nor hypnotism, enters
into the prayer of Christian Science, - wherein truth
cannot be reversed; but the reverse of error
Christ the great physician. is true; an improved belief cannot relapse.
Christ changes a belief of sin or of sickness
into a better belief, that melts into spiritual understand-
ing wherein sin, disease, and death disappear. Christ,
Truth, gives mortals temporary food and clothing until
the material, transformed with the ideal, disappears;
and man is clothed and fed spiritually.

NOTE

This version first appeared in the 265th edition in 1903
and it remained unchanged until the 278th edition in 1903.
Chapter XII, page 442, lines 19-28.

Neither animal magnetism, nor hypnotism, enters
into the prayer of Christian Science, - wherein Truth

Christ the
great phy-
sician.

cannot be reversed; but the reverse of error
is true; an improved belief cannot relapse.

Christ changes a belief of sin or of sickness
into a better belief, that melts into spiritual understand-
ing wherein sin, disease, and death disappear. Christ,
Truth, gives mortals temporary food and clothing until
the material, transformed with the ideal, disappears;
and man is clothed and fed spiritually.

NOTE

This version first appeared in the 240th edition in 1902
and it remained unchanged until the 265th edition in 1903.
Chapter XII, page 442, lines 19-28.

Christian Scientists, be a law to yourselves that mental malpractice cannot harm you either when asleep or when awake.

NOTE

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

Chapter XII, page 442, lines 30-32.

Christian Scientists, be a law to yourselves that mental malpractice can harm you neither when asleep nor when awake.

NOTE

This version first appeared in the 1908 edition and it remained unchanged until the 1910 edition.

Chapter XII, page 442, lines 30-32.

