MRS. EDDY'S LITERARY SIDE

STORY OF THE PRODUCTION OF "SCIENCE AND HEALTH."

Part Played by the Rev. Mr. Wiggin in Getting the Book Into Shape—Changes in the Various Editions—Some of Mrs. Eddy's Unedited Work

Interesting facts relating to the writing of Mrs. Eddy's literary activities and her dealings with her literary aids, the Rev. Mr. Wiggin, are in Georgine Milmine's "The Life of Mary Baker G. Eddy and the History of Christian Science."

Mrs. Eddy reopened the Massachusetts Metaphysical College after her husband's death in 1882 she began to plan for a monthly publication which should be devoted to the interests of Christian Science. Mrs. Eddy wrote a number of press notices regarding her school and college, and it was Arthur Bishwell's business to take these about to various newspaper offices and to place them. Editors, however, were often prejudiced by Mrs. Eddy's involved style and extravagant claims, and their unwillingness to print many of her contributions suggested to Mr. Bishwell and Mrs. Eddy the convenience of having a periodical of their own.

In April 14, 1883, the *Journal of Christian Science*, a small eight page monthly, made its appearance, bearing the name of Mary B. Glover Eddy as editor. The new magazine opened with a prospectus, which began as follows:

"The ancient Greek looked longingly for the Olympiad. The Chaldean watched for the appearing of a star; to him, no higher destiny dawned upon the dome of being than that foreshadowed by the signs in the heavens."

Whether Mrs. Eddy meant to imply that so the modern world waited for Christian Science the reader must conjecture, for she does not say so, nor does she say anything about the purpose or policy of her journal. The only sentence in the prospectus which could be construed as having anything to do with her magazine is the following, which would seem to indicate her intended policy as editor, though this is not very clear:

"While we entertain decided views as to the best method for elevating the race physically, morally and spiritually, and shall express these views as duty demands, we shall claim no especial gifts from our divine origin or any supernatural power. &c."

In the beginning the magazine had only a handful of subscribers, and the cost of printing it was not more than $30 or $40 an issue. This sum was raised by voluntary subscription, nearly all the Christian Scientists contributing money except Mrs. Eddy.

Although her subscription list was small, Mrs. Eddy knew what to do with her *Journal*. Copies found their way to remote villages in Missouri and Arkansas, to lonely places in Nebraska and Colorado, where people had much time for reflection, little excitement and a great need to believe in miracles.

In its early years the *Journal of Christian Science* was almost as much Mrs. Eddy as was the Massachusetts Metaphysical College. At 62 Mrs. Eddy fell to playing editor, with the same zest with which she had entered upon the activities of her church and college. She wrote much of the *Journal* herself, and what she did not originate she selected and largely rewrote, keeping a sharp eye on the articles and editorials written by her assistants and revising them very thoroughly.

She was especially solicitous about the articles which dealt with herself, and she was almost equally anxious that the articles should deal with little else. The *Journal of Christian Science* was then scarcely more than the monthly gazette of Mrs. Eddy's doings.

Once a month she audited her accounts and the *Journal* was her clearing house. In one column is found in large type a card of thanks for a twenty-one pound turkey which some one had sent for Mrs. Eddy's New Year's dinner; in another is the following acknowledgment of Christmas gifts:

"From Bradford Sherman, C. S., and his wife, Mrs. Mattie Sherman, C. S., of Chicago, Wild Flowers of Colorado, a large elegantly bound and embellished book containing twenty-two paintings of the exquisite flowers of the Occident.

"From Mrs. Hannah A. Larminie, C. S., Chicago, a book with a sweet illustrated page and a very elegant pocket handkerchief.

"From Mrs. Mattie Williams, C. S., a large fine photograph of her beautiful home in Racine, Wis. On the piazza are herself and husband, on the grounds in front her children with their bicycles."

MARY B. G. EDDY.

This annual acknowledgment of Mrs. Eddy's Christmas gifts in the *Journal* grew more formidable as the years went by. In 1890 her publisher, William G. Nixon, tried to persuade Mrs. Eddy to send a detailed list of her Christmas offerings, and she wrote him:

"I requested you through Mr. Frye to relegate my notice of my Christmas gifts for the reasons I herein name.

"Students are constantly telling me how they felt the mental impression this year to make me no present, and when they became it were strengthened and blessed. For this reason, viz., to discourage mental malpractice and to encourage those who beat it—I want that published."

In the outlines of the *Journal* you seem to see Mrs. Eddy with singular directness. When she is angry you can fairly hear the snap behind the type, and when she bestows favors you can see the smile at the close of the copy. These comments were usually written in pretty late and reached the despairing editor at the last possible moment. Unintelligible, full of inaccuracies and, except for an occasional insertion of all punctuation.

The reader or assistant editor could at editing it as he fed it to the compositors, and the point is that he did not do too much. In the pages of the *Journal* you get Mrs. Eddy's thoughts not from her hand, as if they had been touched since the copy left them out of the door of Heaven.

In editorial function she is more than in her contributions to her journals all the stops of her organ. As she says, she "commands" and "demands" and "thunders to the sinner" on occasions she has her moments, and she is by turns pedantic, grateful, [illegible] Chicago offends and Mrs. Eddy is "sneaking" and a "petty pilferer." Her students send her gifts at Christmastide, and she thanks them for their "timely" gift. Her fish pond, and she asks for more.

During the early years Mrs. Eddy revised each number of the *Journal* with a crushing editorial, and in addition to this she conducted under her own name a "questions and answers" column in which she met and settled queries like the following:

Has Mrs. Eddy lost her power to heal?

Has the sun forgotten to shine and the planets to revolve around it? Who was it discovered, demonstrated and teaches Christian Science? &c.

In 1885 the Rev. James Henry Wiggin became Mrs. Eddy's literary adviser. One day in August Calvin Frye called at Mr. Wiggin's office in the old Boston Music Hall and introduced himself as the secretary of a lady who had written a book, the manuscript of which she wished Mr. Wiggin to revise, adding that she also wished him to prepare an index for her work.

A few days later Mrs. Eddy herself came to see Mr. Wiggin, bringing with her a bulky package of manuscripts which proved to be a fresh version of that much written book, "Science and Health," which she had just rewritten from the fourth edition, 1884. She gave Mr. Wiggin to understand that while the manuscript was practically ready for the printer it needed the touch of a literary man. She agreed to his terms and withdrew.

Mr. Wiggin, who was just about to start away on his summer vacation, put the package into his bag and took it up to the mountains with him. When he examined the manuscript later he found that a revision of it was no holiday task. The faulty spelling and punctuation could have been corrected readily enough as well as the incorrect historical references and the misuse of words, but the whole work was so involved, formless and contradictory that Mr. Wiggin put the manuscript away and thought no more about it until he returned to Boston.

Then he saw Mrs. Eddy and told her he could do nothing by merely correcting her manuscript; that to improve it he would have largely to rewrite it. To his surprise she willingly consented to this. During the autumn of 1885 Mr. Wiggin occupied himself with this task, which Mrs. Eddy carefully supervised to see that he did not in the least modify her views and that her favorite phrases were allowed to stand. Take the following paragraph (1884 edition):

"What is man? Brains, heart, blood or the entire human structure. If he is one or all of the component parts of the body when you amputate a limb you have taken away a portion of man and the surgeon destroys manhood and worms are the annihilators of man. But losing a limb or injuring structure is sometimes the quickener of manliness, and the unfortunate cripple presents more nobility than the statuesque outline whereby we find 'a man's a man for a' that.'"

Mr. Wiggin's revision of the passage reads:

"What is man? Brains, heart, blood, the material structure. If he is but a material body, when you amputate a limb you must take away a portion of the man; the surgeon can destroy manhood, and the worms annihilate it. But the loss of a limb or injury to a tissue is sometimes the quickener of manliness, and the unfortunate cripple may present more of it than the statuesque athlete teaching us by his very deprivations that 'a man's a man for a' that.'"

In the above example Mr. Wiggin's changes are only with regard to composition, such as any theme reader might suggest in the work of an untrained student. But in many instances he was able to be of even greater assistance to Mrs. Eddy by helping her to give some sort of clearness and consistency to her theology.

In her chapter on the Atonement (1884) Mrs. Eddy says:

"The glorious spiritual signification of the life and not death of our Master for he never died was laying down all on earth to instruct his enemies the way to Heaven, showing in the most sublime and unequivocal sense how Heaven is obtained. The blood of Jesus was not as much offered on the cross as before those closing scenes of his earth mission. The spiritual meaning of blood is offering sacrifice, and the efficacy of his life offering was greater than that of his blood spilled upon the cross. It was the consecration of his whole being upon the altar of Love, a deathless offering to Spirit, to highest sense of human affections and higher spiritual conceptions of our Infinite Father and Mother, shows us what is love."

Mr. Wiggin's revision of this passage reads:

"The material blood of Jesus was no more efficacious to cleanse from sin when it was shed upon the accursed tree than when it was flowing in his veins as He went daily about His Father's business. His spiritual flesh and blood were His life. The spiritual meaning of blood is sacrifice. The efficacy of Jesus's spirit offering was infinitely greater than can be expressed by our mortal sense of human life. His mission was fulfilled. It reunited God and man by His career. His offering was love's deathless sacrifice, for in Jesus's experience the human element was gloriously expanded and absorbed into the divine."

Besides granting subjects to participles, antecedents to pronouns, introducing the subjunctive mood in conditions contrary to fact and giving consistency to the tenses of the verbs Mr. Wiggin largely rearranged the matter in each chapter and gave the book its first comprehensible paragraphing. Out of his wide reading he introduced many illustrative quotations into the text and used many more as chapter headings.

He prevailed upon Mrs. Eddy to omit a libellous chapter on mesmerists, and here and there throughout the book expurgated some amusing absurdities. Where Mrs. Eddy represents Huxley, Tyndall and Agassiz as Goliath and Woman as David going forth to do battle with them, Mr. Wiggin permits Woman to go on with her sling, but suppresses the worthy professors, leaving her to encounter Goliath in the shape of materialism.

It must be remembered that Mr. Wiggin's edition was not made directly from the 1884 editions but from a manuscript revision of it made by Mrs. Eddy herself. However, when one recalls that the 1884 edition was the result of at least a fourth rewriting, it seems improbable that Mrs. Eddy could have made such headway as to English in her fifth rewriting, the manuscript from which Mr. Wiggin worked.

This collaboration with Mr. Wiggin has sometimes been referred to as discreditable to Mrs. Eddy, chiefly from the fact, doubtless, that even in her business letters to her publishers she has persistently referred to "Science and Health" as "God's book." There could have been no wish on Mrs. Eddy's part to avoid labor, for she worked at the book almost continuously for half a lifetime.

Excluding the chapter called "Wayside Hints," which he wrote, Mr. Wiggin would have been the last man in the world to claim any part in the real authorship of "Science and Health." The book has been rewritten again and again since Mr. Wiggin's work upon it stopped, and the editions which bear his revisions have been improved upon, especially in the arrangement of the subject matter.

But the successive editions never began to improve at all over the first one—indeed it may be said that they grew worse rather than better—until Mr. Wiggin took hold of the book, and many passages of the work to-day remain practically in the form into which he put them.

For four years Mr. Wiggin was employed in the capacity of literary aid to Mrs. Eddy, doing editorial work upon the *Journal* and assisting her in the composition and proofreading of three successive editions of "Science and Health." Mrs. Eddy paid him well, and in addition to his salary he got a deal of enjoyment out of his connection with Christian Science.

He even wrote a pamphlet (under the name of "Phar Pleigh") defending the new sect upon Biblical grounds. Mr. Wiggin was a man of enormous bulk and stature and immense geniality. A slight hesitation in his gait, resulting from near-sightedness, sometimes caused his friends to liken him to Dr. Johnson. Extremely courtly and polished in manner, Mr. Wiggin was not only a scholar but a man of taste and of critical ability.

He was a musical critic and an indefatigable concert goer. He united a love of theology and theological disputations with a passion for the theatre. But, as it never occurred to Mr. Wiggin that there was anything unusual in pursuing the study of the drama and church history at the same time, so it seldom perplexed his friends or his fellow clergymen. Mr. Wiggin was an extraordinary man to be concerned in the shaping of "Science and Health." He himself never got over the humor of it.

On the whole Mrs. Eddy seems to have got along amicably with Mr. Wiggin. She liked him, greatly respected his scholarship and was pleased to make use of his versatile talents. He, on the other hand, assisted her with good nature, advised her, and defended her with a sort of playful gallantry that went with his generous make of mind and body.

He was often aghast at her makeshifts and amused by her persistence, while he delighted in her ingenuity and admired her shrewdness. In the closing words of a letter to an old college friend, dated December 14, 1889, Mr. Wiggin ended probably the most trenchant and suggestive sketch of Mrs. Eddy that will ever be written: "You see, Mrs. Eddy is nobody's fool."

In the Lynn, Mass., *Transcript* November 4, 1871, appeared the following verse, entitled "Lines on Receiving Some Grapes," by Mary Baker Glover, which shows the manner in which her pen was used otherwise than in controversy:

Beautiful grapes, would I were thee,
Clustering round a parent stem,
The blessing of my God to be,
In woodland, bower or glen.

Where friend or foe had never sought
The angels 'born of apes,'
And breathed the disappointed thought:
Behold! They're sour grapes.

And such, methinks, even Nature shows
The fate of Beauty's power.
Admired in parlor, grotto, groves,
But faded, oh, how sour!

Worth, unlike beauty, fadeless, pure,
A blessing and most blest,
Beyond the shadows will endure,
And give the lone heart rest.

QUERIES FOR THE LIBRARIAN.

Things About Which Readers Send to Him for Information.

As evidence of how the librarian is apt to be considered by the public at large as a fount of universal information, the Princeton *Alumni Weekly* prints a sample list of questions and requests received in one week by Prof. W. H. Clemons, the reference librarian, from people outside the university:

Criticism of an original poem—asked by the author.

Some articles on Queen Victoria and the expansion of England during her reign.

"Where can I find the catalogue of Byron's books which were sold when he left England in 1816?"

Query for the name of the author of a recent book on the Dred Scott-Sanford decision.

Request from Johns Hopkins University, by letter, for a list of the catalogues of manuscripts in our library.

"Have you a death mask of Goethe?"

"Has the British Museum published a catalogue of Arabian coins?"

Request for books on the debate subject, "*Resolved*, That the United States should not claim the Monroe Doctrine as part of its international policy under present conditions."

Who was editor of "The Court of Love?"

Inquiry for some articles on Humbert and Victor Emmanuel.

Request for a bibliography on government ownership of railways.

"Where can I find the article which Grover Cleveland wrote on woman's suffrage?"

Request for books on the debate subject, "*Resolved*, that a department of music should be established in the universities of this country."

"What is the proportion of female to male criminals?"

"Who were King Edward's Prime Ministers?"

Inquiry for criticisms on Sidney's Arcadia.

"What does the word protagonist mean?"

Request for the account of Peary's charges against Cook.

"Do high school catalogues ordinarily give the names of students?"

"What was the connection of the name Freydal with Maximilian I?"

Request for books on the debate subject, "*Resolved*, That the recent tariff bill violates the campaign promises of the Republican party."

"What is the shortest subject for the second essay in junior English literature?"

Inquiry for some Christmas carols in French.

"Please show the library to this lady so that she will want to have her son come to Princeton."

"I want a book about John Knox, not too long."

Query for a book on the disputed points in the life of Shakespeare.

Request for an account of the Carnegie Foundation's work concerning secondary schools.

"Ought I pay as much as $20 for a ninth edition of the Encyclopedia Britannica?"

Inquiry for a syllabus on international arbitration.

"Where did Judge Field live when he was in Princeton?"

Request for articles on sixteenth century ballads.

"Which is the best play to read first of Sophocles, Æschylus and Euripides?"

"Who wrote the elegiac poem on Benjamin Rush, which was printed in Philadelphia in 1813?"

Request for books on the debate subject, "*Resolved*, That President Taft's attitude toward the recent tariff legislation is not justifiable."

"Where is St. Pons de Tomieres?"

Inquiry for a book on St. Columbanus.

"I want a Latin quotation—don't care what."

Request for something on dissenters.

Query for an article on were wolves.

"Is there a library correspondence school which would teach a brother of a friend of mine how to index the naval books on board a battleship?"

Request for books on the debate subject, "*Resolved*, That a constitutional amendment should be adopted giving Congress exclusive power to regulate marriage and divorce."

Biography of Rosa Bonheur.

One of the new biographies is the "Reminiscences of Rosa Bonheur," in which Rosa Bonheur herself does so much talking that it is more like an autobiography. It consists largely of Rosa's letters to her family and friends, those letters being selected which bring out her life, her personality and her tastes. The reader acquires a much more vivid and charming idea of the famous French painter than he would from a formal biography.

Mr. Theodore Stanton, the author, is a friend of the Bonheur family, and has been interested with many intimate documents accessible to no other biographer. The illustrations include reproductions of many of Rosa's paintings, including "The Horse Fair."

"To be loved by animals," said she, "one must love them. I find it monstrous for religion to say that animals have no souls. The lioness loves, therefore she has more soul than certain people who do not love."

Paris to Buy Balzac's House.

From the Figaro.

M. de Selves, Prefect of the Seine, has been notified that two days ago Sheriff's officers seized all the furniture and souvenirs of the Maison de Balzac in the Rue Raynouard. Passy, the curator of the museum, having been unable to pay the 600 francs rent. M. de Selves and M. Behaux, president of the Paris Municipal Council, are taking steps to purchase the house on behalf of the city of Paris.

THE MAKING OF BOOKS.

A department store which entrusts the buying of its books, stationery and leather goods to one man finds that the demand for books predominates this year.

"It is a book year," said the buyer. "We have found that our book business has increased in the last three weeks and that our leather goods sales for gifts have decreased. It was just the same last year. I was curious to see whether this was true only in my own city, so on coming to New York I went to three of the largest stores. There I found conditions the same—the book departments were crowded. It is certainly a book year."

The dramatic rights to "Tama," the Japanese story by Onoto Watanna, published only a few weeks ago, have been secured by David Belasco, and it is announced that he will make the play in connection with the author. "Tama" tells the story of a young American in Japan and his sweetheart, called the "fox woman," who is in reality the daughter of a Japanese priestess. "Tama" is the fourth of Onoto Watanna's Japanese books and the second to be dramatized. "A Japanese Nightingale" was produced on the stage a few years ago.

Edmond Rostand's "L'Aiglon," published in this country by the Harpers, has been in demand the last few weeks because of Sarah Bernhardt's performance of the play. In one city where she made but a single appearance she chose "L'Aiglon," and fifty copies of the book were sold to those who followed the performance with the help of the English text. In New York the libraries have put out all their copies of "L'Aiglon" since the Bernhardt engagement began.

In Georgia Fraser's novel "Crowstep," the revival of the old architectural term has raised much interest in the derivation of the word. It is well known that almost every house in old New Amsterdam was crowstepped. This came about through the fact that the Dutch built their houses of brick, and even where stone was used for the body of the edifice the face of the gable was almost invariably of brick.

These bricks were the pride of the Hollander. They were of various colors and were often placed so as to produce ornamental effects in the façade. To prevent cutting of the bricks while following the sloping roof line they were "stepped," and the effect thus gained evidently pleased both the artistic and economic sense of the ancient inhabitants of Manhattan, for the style remained until the introduction of the English fashion of roofs.

But the crow as a part of the designation did not arise from the fact that the steps formed a favorite roosting place for crows, as so many have inferred; it is derived from the peculiar manner of the crow in stepping, the lifting of one claw and leg at right angles to the other, suggestive of the outline of the early Dutch gable.

Mrs. Henry Baker's yellow dog Joshua, who creates mirth and drama in Frederic P. Ladd's New England novel "The Lady of Shenipsit," has been dragged into literary controversy. Now a curious reader writes to the Sturgis & Walton Company, the publishers of the book, asking if Joshua is a real dog or "just a dog story." However this may be, the question is a nice ethical problem as to whether or not the spirited heroine was justified in putting a violent period to the career of this ill favored cur, the property of another, simply because the underbred animal found his chief pleasure in harassing the lady's cat.

The same week that Margaret Deland's newest book, "The Way to Peace," was published her well known volume "Old Chester Tales" was published in Germany under the title "Altchester Geschichten," the translation being made by Louise Ohler. In "The Way to Peace," most of whose scenes are laid in the Shaker community, Mrs. Deland has departed from Old Chester and its people.

Gen. Homer Lea's book on the possible Japanese invasion of America, "The Valor of Ignorance," has appeared as an issue in the present English elections. Extracts from the book were used last week by the imperialist Robert Blatchford in a series of three articles asserting that "General Lea's description of the military and unmilitary nation applies exactly to Germany and Britain." Gen. Lea's argument in "The Valor of Ignorance" that the number of naval bases must be increased in a proportionate ratio to the increase of the navy, which he intended as a warning to America, is also used by the English writer.

The Poetry of Algebra.

From the London Globe.

Pope, in his letter to a noble lord, perhaps one of the finest examples of scorn in our language, observes: "Your lordship is the first man who ever carried his love of wit so far as to expect a witty dictionary." Pope was born a little too soon, for Voltaire was destined to publish a witty dictionary. Just as daring an innovation was thought Mascarille's suggestion that Roman history could be taught in sonnets; yet we have seen the idea in practice and with some success in our old friend "Ince and Gilbert's English History," but now this is to be improved upon.

Posters are seen in the Latin Quarter of Paris advertising a poetic algebra. "The science," we are told, "is taught in poemes héroïco-comiques. The method, we learn, is rational, and is set out in an amusing form. The boys, we are further informed, is indispensable to all candidates for the higher schools or lycées."

Written on Trains.

From the London Chronicle.

As to writing in trains, Mr. William Le Queux has told how he wrote his first novel on the morning and evening travels to and from town in the days when he was a sub-editor on the *Globe*. But he sent his manuscript to a typist before a publisher. Sir Lewis Morris also confessed that he wrote most of the "Epic of Hades" in his journeys on the old steam traction Underground.

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One night, as Boswell records, an excited burgess seized the doctor's hat and slapping him on the back exclaimed: "Ah, Master Johnson, this is no time to be thinking about hats!" "No, no, sir," returned Johnson, "hats are of no use now, as you say, except to throw up in the air and huzza with." And seizing his own hat again he showed how the thing should be done.

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