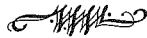


CHAPTER VII

*The Manual and  
the Readership*



The Knapps settled for the time being into the Hotel Somerset in Boston. There was much to be done: reports to be prepared, letters to be written, applicants for class instruction to be interviewed, Association papers to be composed, patients to be healed — in addition to THE patient. This was uppermost in Mr. Knapp's mind as he wrote his teacher, Judge Hanna:

Hotel Somerset,  
Boston, Mass.  
June 12, 1919

Dear Judge and Mrs. Hanna:

This my first breathing space since arriving home I am taking to thank you for the precious tribute to my dear father and mother which you forwarded to my secretary last December. Although I would of course like very much to have some of those "triumphs" which were "behind the scenes," I appreciate your statement that they "can never be brought to light." In these days when so many things are being "brought to light," perhaps some of those things may also come out.

Well, Eloise and I had our first introduction to the eruption in Boston when we reached London, the 14th of May. It really seems

now that we were blessed indeed in thus getting our introduction where we were left free to work out the problem in the quiet of mid ocean, for we sailed directly for New York.

St. Paul has wisely said in substance, "I keep under my body . . . lest I be found a castaway," and that seems to describe the present situation; or rather the absence of that wisdom seems to so describe it. St. Paul, in other words, did not launch out beyond his ability to demonstrate the problem for the day. We today have the lesson of problem after problem launched, each for lack of demonstration heaping up wrath against the day of wrath until the channels of demonstration have become completely choked. Business has superseded metaphysics, and now the cry is that of St. Peter when he got out beyond his depth, "Save or I perish." "Save or I perish" has been explained by our dear Leader, or rather the rashness of the acts that brought forth that plaintive cry as "unscientific." What to Jesus was perfectly scientific, namely the walking on the water, was entirely unscientific to Peter, because one knew how to do it and the other did not. To attempt what we cannot demonstrate is, therefore, unscientific. Would that we had the wisdom to measure the present possibilities of our demonstrable understanding of Christian Science!

The pioneers of our movement are more appreciated today than ever, and they stand out in bold contrast as the beacon lights of the age. Many times have I remarked upon the wisdom that brought you into semi-retirement and thus preserved your valuable services. Perhaps the contributions you have made to our periodicals may yet come to light to guide those hungering and thirsting for salvation. Mrs. Eddy's writings are today becoming more popular with the Christian Scientists and especially the Manual. Whatever is unable to bear criticism has no right to stand, but the truth of Christian Science as expressed in *Science and Health* and the Manual has divine authority and will stand forever.

I can refer to our world tour with much satisfaction because of the well earned fruitage. At one lecture a case of consumption was healed, at another lecture a case of rheumatism and four cases of deafness were reported as healed. Constant healing was necessary for us to proceed on our journey, for the way was blocked by war measures at every turn. We were delayed five weeks in Shanghai,

two weeks in Colombo, and when finally we reached South Africa we were informed there were eight thousand people on the waiting list and that we had absolutely no hope of getting out of there before next August or September. Nevertheless you observe that we are not there any more. We went from Cape Town to London in a cargo boat. The way was opened because the distribution committee of The Mother Church had placed on that cargo boat *The Life of Mary Baker Eddy* by Sibyl Wilbur. The Captain read it just before we got into communication with him, admired the woman for surmounting such extreme difficulties, and finished with a great love for her. When he learned that the man and woman who were seeking to get passage on his boat were Christian Scientists, he had a great desire to have us go to London with him so he could talk Christian Science with us. So he arranged to have the first and second officers room together and that released the second officer's cabin for our use. There was but one other passenger who was sharing the Captain's cabin, so we had things pretty much our own way.

We studied and enjoyed your references while away, and now that I am having my sabbatical leave this year, I am going to have the time for study I have longed for and at a time it will be so thoroughly needed.

With kindest regards to you both from us both,  
Yours very sincerely,  
Bliss Knapp

Judge Hanna replied:

803 Oakland Avenue  
Pasadena, California  
July 2, 1919

My dear Bliss:

We read your letter of the 12th ult. with deep interest and thank you very much for it.

As to the tribute to your father and mother, I feel that, while it was the best I could do, it was far short of what it should have been. To correctly estimate character in words is always a difficult thing. It is never easy to express thought in the form of language,

even in the smaller things of life, and of course it is more difficult in the deeper things.

No, what I referred to in connection with your father's triumphs behind the scenes can never come specifically to light. Only his general triumph over all false things can tell the story of these special triumphs, as the latter were known and can be known only to the immediate actors.

I think your analysis of the general situation at headquarters is correct. From every human standpoint this situation is a deplorable one, and can be explained only on the ground you suggest, — too great a departure from spirituality, and too much worldliness and materiality. The issue is not between two boards, not between two sets of officials, not between persons. It is a square conflict between Christian Science and hypnotism, or theosophy. This drift has been plain for a long time, and sooner or later these methods of error had to be forced to the surface. It is no doubt a good thing that they have been so forced. No decision or decisions of human courts will settle these issues; they are away beyond their jurisdiction and can be settled only by the divine tribunal.

The onslaught is upon Mrs. Eddy's teaching and upon the teaching of him who was her great Exemplar, Christ Jesus. Theosophy has ever endeavored to destroy him and is continuing its effort within our own ranks today. Nothing but an absolutely consecrated and strict adherence to his teaching as interpreted by our Leader will save our Cause; and his teaching and our Leader's teaching must be *understood* and applied in order to accomplish this end. When will this be? That is the question now confronting us. Meantime all we can do so far as I can see is to continue our effort to *know* and *prove* this teaching, trusting God for the outcome, and we know what that outcome will surely be, whether it be soon or late. . . .

Both you and Mrs. Knapp have the deepest love of Mrs. Hanna and myself, as you already know.

Sincerely yours,  
S. J. Hanna

August brought class, beginning on Monday the eighteenth, and September, a new home. The lovely large house at 7 Chatham Street,

Brookline, which so many Knapp students visited between 1919 and 1945, was purchased on September 15. The Knapps moved in on October 9. Their guest list for the rest of the year reads like a "Who's Who Among Christian Scientists" of 1919. A partial list includes:

Mr. & Mrs. Augustus Norwood	Mr. & Mrs. Calvin C. Hill
Mr. & Mrs. Frank Bell	Mrs. Annie M. Knott
Mr. George Shaw Cook	Mr. & Mrs. John Randall Dunn
Mr. Paul Stark Seeley	Mr. Bicknell Young
Judge Samuel W. Greene	Mr. Ezra W. Palmer
Mr. William D. Kilpatrick	Mr. & Mrs. William R. Rathvon
Mr. & Mrs. John Doorly of London	

And there were return visits of their friends from all over the world:

Mr. D.G.M. Bernard of Hong Kong  
 Miss Floy Cooley of Shanghai  
 Miss Margaret Anderson of Durban  
 Mrs. Anna Koch and daughters of Pietermaritzburg  
 Mr. & Mrs. Harold Stetson and son, Richard, of Singapore  
 Hon. Mrs. Frances Porter of Dublin  
 Lady Victoria Murray and Miss Coutts-Fowlie of Manchester, England  
 Miss Liliias C. Ramsay of Edinburgh

As the house was still only partially furnished at Thanksgiving, the Knapps entertained at dinner only Mr. Knapp's two brothers and their wives. The renovation which they hoped would be finished by the middle of November was still in process.

Mr. Knapp began the New Year by requesting that the balance of his sabbatical year salary not be paid. "This year the times are unusual," he wrote the Board of Directors. "The Mother Church needs our support financially, perhaps more than ever." Mr. Knapp was also supporting the Church in other ways. He wrote Mr. Pickens, February 9, 1920:

I am pleased very much by the natural position you take in regard to our periodicals, it is so thoroughly in accord with the expressed views of the Directors as you will observe from the following letter. This letter was written to me the 19th of January

and is as follows — “The Board desires me (Jarvis) to say that notwithstanding contrary rumors the Board has not advised and does not desire cancellation of subscriptions to the Christian Science periodicals. On February 20, 1919, the Master in the case of Eustace et al. vs. Dickey et al. delivered to counsel for the parties a draft of the report made by him. This draft is not in final form; when it is it will be filed in Court. The impression that the Master’s report, when filed, will be decisive of the pending controversy between the Trustees of The Christian Science Publishing Society and the Directors of The Mother Church is erroneous. The legal right of The Mother Church, through its Directors, to exercise supervisory control of the Christian Science periodicals is a question to be decided by the Supreme Judicial Court of Massachusetts. The Board believes that all Christian Scientists should wait patiently for the Court’s decision.”

I am told that the Master will file his report with the Court next week, and that it will probably be taken up by the Court at their March sitting. Then it will be decided by the Court probably not before June. So you see nothing has yet even reached the Court itself, and consequently the status of our periodicals remains unchanged.

What a wrong thing to poison thought against such necessary friends as those periodicals are. And once a person is poisoned against a friend, can he ever love him as much again? . . . There never yet was a patient that couldn’t be benefited by the methods of true Christian Science. We must not forget to be Christian Scientists in dealing with this patient. Let it be healed. . . .

Mr. Knapp’s Association meeting, held in the spring, evoked the usual expressions of gratitude. One, written by Israel Pickens, had some biographical interest:

June 24, 1920

Dear Mr. Knapp:

. . . I was particularly touched when you told us of Mrs. Eddy’s calling you to Boston when the local stronghold needed the protection of faithful workers. It is truly significant that you have also spent the last year in Boston; and the fact that the error is crumbling evidences the untiring work of those who are on “Zion’s watch-

towers." And my heart goes out in gratitude to God for the work you have done for the Cause, and your divine protection in that work.

Mr. Knapp's reply to Mr. Pickens (July 16) threw further light on the current litigation:

Allegiance to our Manual is the reason why the present litigation is turning against those who brought it. Every move now is but another step toward a favorable decision. Surely God is good.

Mr. Knapp's lecture for the 1920–21 season was entitled "Christian Science: The True Standard of Right." It contained several autobiographical passages:

I remember when a child, with what amazement I first discovered that some people do not always speak the truth; and I remember my perplexity as I begged to be told how to detect falsehood in ordinary conversation. My difficulty gradually disappeared as I began to learn in Christian Science that a right sense of honesty, based upon Principle, is a keen detective of dishonest motives. We sometimes speak of that natural discernment as intuition; for intuition is the expressed intelligence of spiritual qualities.

Those who knew Mr. Knapp at all were aware of the large measure of spiritual discernment with which he was endowed and which he constantly cultivated. In speaking of Mrs. Eddy — "the kindest friend I ever had" — he referred to the week she had spent in the Knapp home, those many years ago, when he had "the opportunity of seeing her to be a gentle, affectionate woman, interested in our pets and problems, laughing with us and sympathizing with us, yet always mindful of her great mission to suffering humanity." He related the incident of the singing of "Joy cometh in the morning," of how Mrs. Eddy's door opened and she appeared, her face radiant, of how this memory stayed with her so that she mentioned it years later in a letter to Ira O. Knapp.

In his attack on animal magnetism in this lecture, Bliss Knapp discussed the claim of evil to autocratic power. This led to a discussion of the autocracy, materialism and godlessness of Bolshevism. "It is an attempt to undermine the law and order which sustain the State, the church, and the

home." . . . "What is the remedy? It is to establish obedience to the moral forces which God bestows — forces which bind man to fulfill his contracts, to deal honestly with his neighbor, and to maintain law and order as imperatively as these forces of God sustain the harmony of the universe." This was the beginning of Mr. Knapp's lifelong crusade against the "-isms," communism, Nazism, atheism. He was one of the promptest of prophets to see the dangers of Bolshevism and to speak out against it.

This was the lecture delivered in The Mother Church on November first.

A chatty letter to his brother Ralph shows that the lecture routine had not lost any of its appeal during Mr. Knapp's sabbatical year. Certainly it was not any less hectic! — even though Mrs. Knapp was along to share the experiences:

Billings, Montana  
November 18, 1920

Dear Ralph et al.:

I have been hitting the trail so hot ever since leaving home that this is my very first time for a home letter.

Well the new lecture is going very smoothly now, and it has been all right since the third time. The first two times I was thinking it out rather deliberately, but it held the interest of the people just the same.

We saw Jeanie and Arthur in New York, then took the train for Charleston, West Virginia. Two students are there and I gave them each considerable time. The next stop was Huntington, and off the same night for Parkersburg, all in the same state. At Parkersburg we saw Louise Williams Ring and her husband, and took supper with them. They seem to enjoy themselves there and they have a cozy little bungalow. I believe they were right glad to see us as we were to see them.

My schedule called us to leave the same night for Cincinnati, where we spent the day cleaning up, and off again that night for Memphis. Marian Ficklen was on hand there to show us the sights. We visited a cotton compressor and saw them handle the cotton all ready for shipment north and to England. It was a busy day and in the evening the rain was falling, but their church was filled just the same.

We were off again the same night and reached our next stop,



Okmulgee, Okla. the following night, Wednesday. On the way a woman in the dressing room asked Eloise for some medicine for her little boy who was ill with the croup. Eloise of course told her she didn't have any, but said she was a Christian Scientist. Then the woman said her mother was a Christian Scientist but she herself was the wife of a Christian minister, and asked Eloise to treat the boy, which she did. The boy never coughed once all night and next morning the woman thanked Eloise very gratefully and said the little one was well. We were with them all day, and he had no more difficulty; naturally the mother was very grateful.

At Okmulgee we spent our second night in a week in a hotel bed. Meanwhile a cold wave had overtaken us. At Memphis the weather was unduly warm. At Okmulgee it was extremely cold, but the hotel was warm enough for our needs. It was Armistice Day and there was a big parade, with a brass band and all. We had quite a bit of entertainment in consequence.

Again we had to leave the night of the lecture, but we had to leave the sleeper at Sapulpa at 2:50 in the morning and take another train north at 3:50. There was an all night lunch counter in the station, so we got some hot oatmeal, for the temperature was freezing and our sleeping car had not a bit of heat in it. We journeyed north in a day coach until 6:30 when daylight was just coming to view. We got off there at Claremore and hurried across the town, about five blocks, carrying all our baggage, to the Missouri Pacific station for our next train north. By that time it was daylight, the station was open, but no one there. Our train was two hours late so we spent the time there until ten o'clock.

All the ponds and streams were covered with ice and the stove in the station felt good. Soon a little old man came in and wanted us to go over to his rooming house for breakfast. There was little choice in eating places in that town. We asked if he could give us a good beef steak. No; then we asked if he had any eggs. No eggs. Well then what did he have? Wheat cakes and bacon at 40¢. Well we decided to go as he was the only one in town serving meals who wasn't a Greek. The bacon and cakes proved to be all right, but the syrup was melted sugar of a sort hitherto unknown, and Eloise decided to eat her cakes without it. There was no milk to drink, but he did fix us some cocoa.

With breakfast over, we returned to the station. Perhaps thirty people were waiting for the same train. . . . When finally we reached Coffeyville where I was to lecture that night we found only a cold room in the hotel. The furnace was out of order and it was impossible to get up steam. . . . We had to leave the same night after the lecture, so we didn't mind very much. . . .

Leaving that night for Kansas City, we hunted up Mrs. Sturgis in the forenoon and found her busy, with her husband in bed. So we went out to cheer up things in general, and I am sure we left them feeling a bit more happy.

Off again that noon we reached Omaha that night. What a joy to get into a hotel where we would spend the night for the third time since leaving Boston. We had a very comfortable room and we both enjoyed the quiet of it so much we didn't even go to church in the morning. The lecture in the afternoon was across the river, in Council Bluffs. The lecture hall was packed and never have I had at any lecture such a crowd of people surge up to shake hands and many with tears in their eyes, especially two white-haired men expressed great feeling over the lecture. . . .

Trains were all changed without notice that Sunday, so when we went down to the station next morning, we discovered my train had been abolished. But there was another one to get us over to Grand Island, and we arrived about 3:30. It was an indifferent hotel there, but we have learned to make the best of everything, and Eloise decided, at my urgent request, to remain there while I went over to North Platte the next night to lecture there; for I had to return to Grand Island to catch a train north leaving at 5:10 in the morning. I got a train at 11:30 out of North Platte, reached Grand Island at 3:25 and got Eloise up for the 5:10 train north. It was on time, and I went to bed and slept until nine o'clock. Then I slept some more during the day and arrived here early this morning all fit and fine.

When I reach Portland Saturday morning I shall have a heavy schedule there, and in Seattle; for I shall give five lectures in three days! The auditoriums there seat about ten to sixteen thousand people. Then we are off for San Francisco, reaching there Thanksgiving evening at 6:50 ready for a good dinner with the family there and the others who come from Los Angeles.

We shall be at the St. Francis Hotel there until December 4,

and thereafter our mail address will be at 919 West 28th Street, Los Angeles, until January 15th.

While on the train, we have been reading the autobiography of Buffalo Bill. The very places he describes in that book we have been covering. And you know we came right through the Custer massacre battle field early this morning. . . .



Three of the more interesting and unusual responses to this 1920 lecture are recorded in the following letters:

San Quentin Work  
Under Direction of the  
Churches of Christ, Scientist,  
in San Francisco, Calif.  
Dec. 1, 1920

Mr. Bliss Knapp  
St. Francis Hotel  
San Francisco, Cal.

My dear Mr. Knapp:

Pursuant with the lecture of last Saturday, delivered at San Quentin prison, I am particularly interested in the enclosed letter which I am forwarding to you.

Juber, as you note, is a Russian, and came from a very good family in Russia, but developed anarchistic tendencies, and his sweetheart, a young girl, also a Russian, was a Bolshevik. The girl lives in Seattle and visits Juber every few months. Since he has taken up Christian Science his ideas about Bolshevism have changed and he told the young lady that they could have nothing further in common, unless her thoughts were more along Scientific lines.

I have received many expressions of appreciation for the splendid lecture and know that much fruitage will result.

Very sincerely yours,  
Julian H. Alco, C.S.\*

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\*Alco was a great authority on prison reform. He came to Boston and talked to the editorial staff of *The Christian Science Monitor* according to Roscoe Drummond, a writer for the *Monitor* and a student of Mr. Knapp's.



(Enclosure)  
 San Quentin, Cal.  
 Nov. 28, 1920

Julian H. Alco, C.S.  
 2151 Union Street  
 San Francisco, Cal.

Dear Friend:

Being Russian should not prevent me, as Shakespeare says, "to be true to my own self" and since I feel that Mr. Knapp was welcomed by my heart, the little verse here enclosed for him is not written because of the law of necessity, but because of that law which Mrs. Eddy translates into "And Love is reflected in love."

If you find the verse worthy of Mr. Knapp's attention, I hope you will not consider it an imposition upon your kindness if I ask you to take upon yourself the trouble of mailing it to him.

Thanking you for the lecture, I remain sincerely and faithfully yours,

W. Juber

"And Love is reflected in love."\*  
 (Dedicated to Mr. Bliss Knapp, C.S.B.)

"I know that my Redeemer liveth,"  
 Said the faithful Job, of old.  
 And heart of mine, this Truth perceiveth,  
 With joy and happiness untold.

That's why the fragrance of the Roses;  
 That's why the hopefulness of youth;  
 That's why the Bird her song composes;  
 That's why Christ Jesus taught this Truth.

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\*Mary Baker Eddy, *Science and Health with Key to the Scriptures*, p. 17.

And tho' I'm seemingly in prison,  
 I know that this is never true.  
 And knowing this, I know the reason  
 Why I praise God by thanking you.

W. Juber



Hotel Puritan  
 Boston, Mass  
 Dec. 23, 1920

Dear Mrs. Knapp:

I was more sorry than I can express for letting you dear people get away without even saying goodbye to you, and at least expressing my gratitude for the wonderful lecture, which is still blessing me, and I am sure, scores of others. . . .

I heard recently of a little woman who was healed of blindness at Mr. Knapp's lecture here, and I thanked God.

With love from us for you both,

Very sincerely,  
 Mary Bayrd Colby

It was highly gratifying to Mr. Knapp to receive such letters as the following, which is worth quoting in full:

December 29, 1920

Mr. Bliss Knapp

Dear Friend and Brother:

Your presence with us last night brought to mind most vividly an instantaneous healing, which I experienced during a lecture delivered by yourself in Seattle about seven years ago. There had been quite a belief of cancer in my father's family, my father having had one removed from his lip about twenty-five years previous to my healing referred to above, and having passed on with cancer of the stomach about five years previous to this incident.

In the meantime I had been studying Christian Science and was unconscious of the slightest fear in my own consciousness regarding any hereditary conditions, and had often tried to quiet the fears of my sister as to having the inherited disease.

Suddenly, one Sunday, there was a pricking sensation in my tongue and a sense of soreness. I believed it to be something similar to that which I had experienced as a child, and that it would pass off in a day or two.

But instead it grew steadily worse. The left side of my tongue became numb, or at least had a very peculiar sensation, besides being swollen and painful, and I was unable to swallow anything but liquid food. The pain also extended to my left eye, and down the same side of my throat. My three children having been brought up in the Christian Science Sunday School, they had no thought of material remedies, so I appealed to them for help, saying that if we could not overcome the seeming error, it would be necessary to call a practitioner. But because a Christian Science lecturer was to deliver a lecture in our city on the following day, I decided that if I could just attend that lecture I should be healed. That night (Saturday) I seemed to literally dwell in the Ninety-first Psalm, but apparently was no better on the following morning. . . .

As I started to the lecture, I took with me a Sentinel, the first article of which quieted my fears considerably, and when the lecture was about half over, I suddenly realized my freedom from fear and pain. The experience was so wonderful that the tears rolled down my face, and I felt as if I had been literally lifted out of hades into heaven. I cannot sufficiently express my gratitude for this wonderful experience, and for many other blessings which have come to me through Christian Science.

May you be permitted to continue in the good work for many years to come.

With sincerest gratitude, I remain

Yours truly

Mrs. M. H. Sanders

1372 N. Los Robles  
Pasadena, Calif.

Sometimes the expressions of gratitude for healings at lectures came at unexpected times and in unexpected ways, as the following introductions illustrate. These first remarks were made by Mrs. Minnie M. Trumpour, C.S., at a lecture Mr. Knapp gave for Twelfth Church, Chicago, March 6, 1921:

Friends:

. . . In making the customary introductory remarks . . . I propose to deviate slightly from the usual and briefly tell you of the marvelous healing I received through a Christian Science lecture being given in one of the Christian Science Churches of this city, about ten years ago.

. . . I was not privileged to attend that lecture as you are this afternoon, but after the lecture was delivered it was published in one of the Chicago daily papers. . . .

A copy of this lecture reached me where I at that time was living in the Northwestern part of Canada, a physical and mental wreck.

When I had read about half of this lecture a wonderful revelation dawned in my consciousness. The Lecturer had succeeded in revealing to my thought the truth about God and man, and this revelation of man's divine sonship healed me instantaneously of a claim I had suffered from for eighteen years, and what nerve specialists had pronounced disintegration of nerve tissues.

This healing was so instantaneous and complete that a few days later I discovered that the physical manifestations which were the result of this belief had completely disappeared. . . .

I am exceedingly happy to tell you that you have the privilege of listening to the same lecturer whose clear perception of the Christ brought physical healing and mental regeneration into my life. . . .

A second example, preceded by a letter of explanation:

699 Ford St. Drive  
 Portland, Ore.  
 March 9, 1921

My dear Mr. Knapp:

As you know, the dear old "preacher" says, "Cast thy bread upon the waters: for thou shalt find it after many days."

It has been "many days" since you lectured in Minneapolis in 1906 but not too many for the "the bread" to return just as fresh as when "cast," and I am sure you will be glad to know that its sustenance has often been shared with needy ones in many different ways during the sixteen years of my experience since then, but perhaps was never more gratefully received than last night when I introduced Judge Greene at First Church. . . .

Very sincerely yours,  
 Lucy Hays Reynolds

Introduction to the lecture of Judge Samuel W. Greene, at First Church of Christ, Scientist, Portland, Oregon, by Lucy Hays Reynolds:

There was once a young girl who arose with great difficulty from a bed of sickness and was assisted by friends to a Christian Science lecture.

Because of her physical condition she heard very little of the fore part of the lecture, but gradually a sense of peace stole over her and then she began to listen attentively to every word. Soon her thought was turned from her suffering in thinking of the healing presence and power of the Christ-truth as explained by the speaker. When the lecture was over she arose unassisted and went forth healed. To her it seemed as though the command of the Master of two thousand years ago, "Arise, pick up thy bed and walk," had again been fulfilled.

I know what I have just related to be true because it was my own experience.



Mr. Knapp was scheduled to lecture in the Canal Zone in August of 1921. He and Mrs. Knapp sailed on the United Fruit Company ship, S.S. *Toloa*, on July 29.



The lecture for the 1921 season had the same title as that of the previous year, but it was revised considerably, and the section on Bolshevism, which had been a distinctive feature, was deleted. The lectures were given at Cristobal and Ancon. The ship stopped at Havana going and coming. It also put in at Port Limon, Costa Rica, for several days to take on a cargo of bananas.

During their absence the Knapps received a letter from Camilla Hanna concerning the passing of Mr. Knapp's dear friend and teacher:

803 Oakland Avenue  
Pasadena, California  
August 10, 1921

My dear Bliss:

How can I thank you enough for your comforting words of truth. We know all is well with our dearly beloved, and because of that it must be so with us. The human sense of loss must be swallowed up in the true consciousness. We must rejoice with him in his release, for that is what it was. It was not a "failure" — I wish I could tell you what had been worked out here this last year. The sense of death was met months ago — and there was not any of that at the service the 25th of July. I want to tell you how much he enjoyed your little visits with him; you always left something with him that helped and cheered him. He was very fond of you. You were one of his boys. When I see you, — I hope it will be in the near future — I can tell you much that I am sure will interest you. Will you tell me what you had inscribed on the headstones of your father and mother? I do not remember, although you told me at one time. Give my love to your sweet wife. I am glad that there are two of you working together. I have not yet got beyond the helpfulness of the human touch, the standing shoulder to shoulder with someone whom we trust. The seeming loss of that is what I shall have to meet, but I can still hear him saying to me, "God is so good to us" and "How much we have to be thankful for." — Our love goes out to you both as always.

Sincerely yours,  
Camilla Hanna

Under the auspices of The Mother Church, Mr. Knapp gave nine lectures in suburban Boston in October 1921. This schedule is interesting for its intensity and for the number of people Mr. Knapp addressed in the course of half a month. Mrs. Knapp kept a record of the size of the audiences.

Sun. Oct. 16, 3 p.m. Roslindale and West Roxbury	400
Sun. Oct. 16, 8 p.m. Everett — Strand Theater	650
Mon. Oct. 17, 8 p.m. Brookline, Coolidge Corner Beacon Universalist Church	925
Tues. Oct. 18, 8 p.m. Brookline Village Town Hall	650
Sun. Oct. 23, 3 p.m. Allston Theatre	1,000
Tues. Oct. 25, 8 p.m. Revere City Hall	360
Thur. Oct. 27, 8 p.m. Waltham, Asbury Temple	375
Fri. Oct. 28, 8 p.m. Milton, Oakland Hall	375
Sun. Oct. 30, 8 p.m. Watertown, Masonic Hall	<u>525</u>
Total	5,260

It is significant also that none of the lectures was held in a Christian Science church. Again the fruitage began pouring in:

27 Audubon Road  
Boston, Mass.  
Nov. 2, 1921

Dear Mr. Knapp:

Particularly I want to thank you for what I learned of God thro' the lecture you have recently given in Allston. Thro' the process of "reasoning from the heart" and looking out upon the world from the point of view of the one Mind, I saw that the only experiences that could possibly come to one were those of health, happiness and prosperity. Therefore, a belief of a severe illness that my mother had been under was completely met and overcome and she is rejoicing in a healthy body and a newness of mind.

There were many many other things in that lecture that have made me think deeply and have enabled me to help others besides my mother, as well as giving me a firmer grip on God.

Most sincerely and gratefully,  
Viola E. Maeder

The lecture tour of 1921, the class teaching (April 27 to May 10), the immense correspondence, the writing of Association papers, the healing work — all made for long days and short nights during this difficult time of the litigation.<sup>1</sup> Only those who lived through this critical period as part of the official family at headquarters realized what serious implications the outcome of this test of the *Church Manual* would have for the future of the entire Christian Science Movement. So worthy was the decision of the Supreme Court of Massachusetts, so monumental were its ramifications in upholding the Board of Directors as the *Manual*-appointed governors of the Church, that the Knapps preserved the full text of the decision along with the photographs of the seven judges who made it.<sup>2</sup>

As busy as the Knapps were at this time, they were not too occupied to think of their faithful friends at Christmas time, as this letter from Annie M. Knott, a pioneer worker and teacher, testifies:

106 Gainsboro Street  
Boston 17, Massachusetts  
December 28, 1921

Dear Friends:

Your lovely gift was duly received and much appreciated. I confine my eating a good deal of the time largely to fruit, and so it was the more acceptable for this reason, but in the background there was most of all the loving thought which prompted the sending of the gift at a time when people are so busy.

We are still working on having need each day for more and more of that faith which waits patiently upon God for the working out of the great problems of The Mother Church. We were again thankful that justice and judgment, which the Bible declares to be the “habitation” of God’s throne, were reflected in the refusal of the Supreme Court to grant the petition of the Trustees of the Publishing Society for another injunction. We may well quote our Leader’s words at this period, “I tremble, when I remember that God is just”<sup>3</sup> (Science and Health, p. 445), but I am fully convinced that the clear declarations of Science made at our church services and in the silent prayers of Christian Scientists everywhere are doing wonders for the advancement of the world at this season. It is almost startling to see how error is being pushed aside in the courts here in dealing with cases which but for the activity of Truth

(even where it is not specially directed to these cases) would probably go unwhipped of justice. This also confirms our Leader's words on page 97 of *Science and Health*, lines 1-4.

Never before have I felt the demand to be so great for absolute consecration of thought, word, and deed, to the defense of our cause, and I know that all loyal Scientists feel this as never before in their experience.

With loving good wishes for both of you at this season of the year, I am

Very truly yours,  
Annie M. Knott

Early in the New Year (1922), the Board of Directors asked Mr. Knapp to give a lecture in an informal series at the Church of the Redeemer (Congregational) in New Haven. This series was designed to acquaint the audiences with "non-orthodox" religions: Roman Catholicism, Judaism, Mormonism, Mohammedanism, Confucianism, and, last in the series, on January 8, Christian Science. Mr. Knapp was introduced by the pastor of the church, Dr. Roy M. Houghton. The *New Haven Courier Journal* for January 10 described Mr. Knapp as a quiet and polished speaker. "His tone was free from controversy, dignified, and there were some touches of humor." What he said was an adaptation of the lecture that he was currently giving. The church was filled and messages of gratitude were conveyed to Mr. Knapp by letter from the Board.

In the middle of the next month the Trustees of The Christian Science Publishing Society, by unanimous consent, invited Mr. Knapp to become a member of the Bible Lesson Committee, the Committee which prepares the lessons in the *Christian Science Quarterly*, read by Christian Scientists daily all over the world.

This very responsible position, one previously held by his father, evoked from Mr. Knapp the usual willing response; he wrote the Board of Directors of The Mother Church asking to be released from the lecture work by March first in order to take up his new duties. "In that sacred work my dear father has set me a standard which I shall hope may be maintained." He also referred modestly to some of the healings that had taken place at his lectures: dropsy, heart trouble, consumption, curvature of the spine, lameness and deafness "are some of the cases I now have on record as being healed at lectures." The Board accepted his resignation with thanks for

his many years of service and for “the high standard you have upheld.” From California, where Eloise was visiting her family, came a long telegram of congratulations signed by “Jeanie, Bella, Paul, Carlotta, Arthur, and Eloise.” The Board of Lectureship, at the end of the lecture year, in June, added its words of appreciation for the “grand work you have done and will continue to do . . . Through all, you have stood firm and faithful to your trust. Your example will be a source of inspiration to those of us remaining on the Board. . . .” It was signed by the Board’s secretary, Frank Bell.

Mr. Knapp explained, in a letter to a friend, that when he got wind of the change in duties, Mrs. Knapp recognized that the California trip would not be possible for Bliss, so that she made this journey alone. Mr. Knapp also said in this letter that he had long desired to be a member of the Bible Lesson Committee.

A teacher of Christian Science wrote to Mr. Knapp on July 19, in his capacity as the new chairman of the Committee, to write something regarding the preparation of the Lesson-Sermons, something that this teacher could use at his Association meeting. Mr. Knapp wrote, in his own hand, the following, from the spot where he was vacationing:

The Mount Kineo House  
on Moosehead Lake  
Kineo, Maine  
July 26, 1922

Dear Friend:

Your question in regard to the Bible Lessons involves a big contract for, first of all, it involves the *Science* of Christian Science.

In *Science and Health*, Mrs. Eddy says (331:26–30) a whole lot that must be learned by a student of the Bible Lessons. The synonyms of God, though “the same in essence,” are “multiform in office.”

The Committee must know that distinctive office in its Science, such that a lesson on any one of those synonyms shall in no wise intrude upon the office of any other of the synonyms for God. By obeying the Science to that degree, one may know from his study of a lesson whether it is worked out scientifically, that is, correctly.

Briefly this illustrates what may be said of each and all of the subjects of our Lesson Sermons. The student is therefore invited to make an analytical study of the lessons on the basis of a deduc-

tive Science. The subjects so completely cover the field of Christian Science as to leave nothing that may not be covered through this method of study.

The student should study to gain the topic of each section; for each of the six topics of the lesson is intended to present an explanation of the subject in scientific order, according to the footsteps of Truth.

Hoping this may aid you in your association work, and with every good wish, I am

Very sincerely yours,  
Bliss Knapp

While still serving on the Bible Lesson Committee, Mr. Knapp was the co-recipient of a letter from the Board of Directors:

March 13, 1923

Mr. Bliss Knapp  
Mrs. Eloise M. Knapp  
7 Chatham Street  
Brookline, Massachusetts

Dear Friends:

. . . at a meeting of the Board held March 13, it was voted to appoint you First and Second Readers respectively to conduct the services held under the auspices of The Mother Church at the Christian Science Benevolent Association at Chestnut Hill, for the period of three months beginning April 1, 1923. . . .

The Knapps sent in their acceptances three days later and thus took up this responsibility from Mr. and Mrs. Luther P. Cudworth at the end of the month.

The next letter from the Board, dated June 5, 1923, informed Bliss Knapp that at a meeting held the previous day he was unanimously elected First Reader of The Mother Church for three years. The appointment was announced on June 4 in the Boston papers as part of the coverage of the Annual Meeting. Mrs. Gertrude S. J. Farmer of Hampton Falls, New Hampshire, was named Second Reader. Actually, Mr. Knapp had received

word of his appointment on Friday April 13, according to Mrs. Knapp's guest book and diary for 1923.

From the time the Knapps returned from their round-the-world tour, Mrs. Knapp religiously kept a guest book. The parade of guests to 7 Chatham Street included not only Mr. Knapp's students and the many friends the Knapps had made abroad but also virtually all those who had important responsibilities in the offices of The Mother Church. Holidays, especially Thanksgiving and Christmas, were always special to the Knapps as occasions for family get-togethers. Often Mrs. Knapp commented, as in the entry for Christmas 1922, when they entertained at supper: "Such a jolly, happy, congenial time! A lovely group of C.S. neighbors!"

Another special event was Eloise's birthday, which she shared with George Washington, February 22. In 1923 she recorded: "Birthday Party for Marian and Elizabeth Myers (whose birthday is February 21st) and Ruth Myers and Mary Palmer — Mrs. Ezra Palmer — and Ralph and Ethel Knapp joined in the Party (Ralph's birthday is Feb. 23rd and Mrs. Palmer and I were *both* Washington's girls)!!"

Among the notables from abroad were Lady Marconi of Florence and Rome, Philip H. Kerr, secretary to Lloyd George during the war and later British Ambassador to the United States, Captain John Hay, of Glasgow, who had taken the Knapps from Cape Town to London on the S.S. *City of Agra* four years before, and many others, both in and out of the Christian Science fold.

Mr. Knapp held his class from May 16 to 29 in 1923. On June 6, he began his duties as First Reader of The Mother Church. Characteristically his readings on this significant Wednesday of his life were on the Woman of the Apocalypse and Mrs. Eddy's discovering Christian Science. Mrs. Knapp noted in her guest book that the service was "a *splendid* one." The Knapps moved into the official residence of the First Reader, formerly Mrs. Eddy's home at 385 Commonwealth Avenue, on June 29.

Among their first guests there were Bella and Paul Mabury, who arrived July 13, in time to motor with the Knapps to their summer residence in the Hotel Preston, at Beach Bluff, Massachusetts, both in order to escape the heat of Boston and to provide time for some improvements and redecorations to be made at "385." They returned to the house each Saturday evening to be on the spot for the Sunday service. Bella and Paul stayed on through early September — they all moved back to "385" on the first — and Eloise commented, after their departure on the eighth: "Bella and

Paul left for home! after such a lovely visit as we all had together!” Her appreciation of the closeness of her family was always a matter worthy of record.

Meanwhile, the passing of President Warren G. Harding on August 4 prompted the new President, Calvin Coolidge, to set aside Friday, August 10, as a day for memorial services throughout the nation. An unusual aspect of the service held in The Mother Church that day was a “First Reader’s Address,” read by Bliss Knapp. Harding’s calling of the Conference on the Limitation of Arms, his enforcement of national prohibition, his refusal of official United States recognition to Bolshevik Russia, and his economy in administration were among the achievements that Mr. Knapp particularly noted. Mrs. Knapp recorded that the church was crowded, with many standing.

During his readership, Mr. Knapp continued his active practice of Christian Science, although, as he wrote one patient on August 8, 1923, it was impossible for him to give any time to patients on Sundays and Wednesdays.

Another letter, written September 7 to one of his students who had become a branch church officer, shows the regimen Mr. Knapp imposed upon himself as a church officer, as Treasurer, as member of the Bible Lesson Committee and now as First Reader:

. . . The institution of church is to challenge sin. Therefore your business as an officer of the church is to maintain the clarity of your spiritual sense of goodness which “involuntarily resists evil.” (Miscellany, 210:13) You should do all in your power and adopt every means and method which you command to maintain and perpetuate the spiritual clarity of that divine goodness. Then you will act rightly; your judgment will be correct; you will know the difference between essentials and non-essentials; your business acumen will be correct. (Science and Health 128:7)

On October 9, another of Mrs. Knapp’s sisters, Jeanie (Eugenia) and her husband, Arthur Fosbery, arrived for a long visit to Boston; they stayed at the Hotel Somerset, almost directly across the street from 385 Commonwealth, and had many meals with the Knapps at “385.” Their stay was punctuated with an auto trip to Concord, Bow, and Tilton, New Hampshire, to see the autumn colors. The Knapps’ list of dinner guests



during the period of the Fosberys' sojourn continued to include many well known personages, lecturers, teachers, editors and writers for the Christian Science periodicals. A typical entry in Mrs. Knapp's guest book is the following:

Nov. 5th. Dr. and Mrs. Colby to dine, with Jeanie and Arthur also. We "killed the fatted calf" for them in form of the first turkey of the season. After dinner we took them all to hear Mr. Arthur Weigall give an illustrated lecture on Tutankhamen and recent discoveries in Egypt. He says Tutankhamen is the Pharaoh of the Exodus: but his father-in-law Aknathon was the monotheist and wrote the 104th Psalm(?)! (He probably learned that Psalm from Moses.)

Another entry:

Nov. 9th. Mr. and Mrs. Willis J. Abbot to dine, with Jeanie and Arthur. Mr. Abbot is the Editor of the C.S. Monitor. Brilliant evening: they stayed till 11:30!

(The significance of this last comment is that the Knapps liked to retire early.)

On November 12, there was a "lovely party" for Miss Flo Fobes, a friend the Knapps had met in Shanghai. And on the 14th the Fosberys left for home, by way of New York. As usual, Eloise could not resist the opportunity to join them there for a couple of days. Her summary of their visit, when she returned on Saturday the 17th: "Such a *happy* five weeks as we have had with Jeanie and Arthur, reading aloud (Kate D. Wiggins' autobiography), each of us four reading his (Arthur's) address given before a C.S. Assn., many auto rides, etc."

If anyone has the impression that the First Reader of The Mother Church lives a more or less isolated existence during his incumbency, just by virtue of occupying the residence at 385 Commonwealth Avenue, Mrs. Knapp's guest book during these years would quickly change this impression. Hardly a day goes by without someone's calling, and usually these "someones" are the stalwarts of the Movement: "Judge Frederick C. Hill, of Clinton, Illinois, to dine, before his lecture in The Mother

Church.” (Nov. 19) The next day: “Judge and Mrs. Clifford P. Smith to dine.” (Judge Smith was the historian of the Movement). Another entry:

Dec. 14: Professor and Mrs. Hermann S. Hering to dine — and a most beautiful visit we had, recalling many things Mrs. Eddy did and said, and recalling the time Professor Hering was the First Reader of The Mother Church, and when they lived in this house — (1902–1905).

Meanwhile The Mother Church had begun to broadcast the Sunday morning services once a month. Mrs. Knapp records October 7 as “Radio Sunday.”

Thanksgiving 1923 was marked not only by guests to dinner but also by the hanging of two new paintings in the dining room: “Spring” by Willard L. Metcalf and “Summer or Autumn” by J. Francis Murphy, the latter the gift, in part, of Paul and Bella. The Christmas season brought a concert by Paderewski on Dec. 19; Miss Lucia C. Coulson, a lecturer from London, to luncheon on the twenty-first; and a dinner on Christmas Day, at which the Knapps and their guests were entertained by Miss Lucy Van de Mark, the soloist of The Mother Church, who sang for them. Bella and Paul sent as their gift a “wonderful” orange tree, which brought California “very near” — and by “California” Eloise meant her family. Carlotta, who was with Bella and Paul, sent a beautiful Christmas letter; Jeanie and Arthur sent “a lovely telegram.”

During the litigation between the Board of Directors and the Trustees, Bliss Knapp had given a great deal of prayer and thought to the subject of church organization. The distillation of his thinking took the form of an article which was published in the *Christian Science Sentinel* for January 26, 1924 (p. 423, the lead article). In the opinion of many, this is one of the finest statements on the subject that exists; it is well researched and clearly and vigorously phrased. It is as timely and valid today as it was in 1924, in the wake of all the dissension, disloyalty and division. The crux of the article is contained in the next to the last paragraph:

Within the broad channels of the Christian Science church organization are provided all the essentials for that complete understanding of the Christ-idea which brings salvation to all. When one turns aside from this organization, claiming for himself an

advanced revelation, or that organization is no longer necessary, he is being blinded to his own disobedience and unwillingness to observe the discipline essential to his own spiritual growth in the organization. He should remember, moreover, that the two witnesses whose office it is to rule or govern were ordained simultaneously with creation. Those Christian Scientists who are willing to acknowledge the woman in the Apocalypse will have respect for the church founded by Mary Baker Eddy, and will the more readily obey its rules of government.

The years of his readership were very full for Bliss Knapp as they included the continuation of his Association meetings as well as the healing work, with all the correspondence that attended these activities. Occasionally there were brief interludes, as on January 4, 1924:

Bliss and I take Mr. and Mrs. William Lloyd and Mrs. C. Hill in the auto to Providence, R.I., and give them luncheon at the new Biltmore Hotel. A glorious day, the roads full of snow or mud, a real California day, and a lovely trip.

At the end of the month (January 28) Mr. and Mrs. Peter V. Ross called after his lecture in The Mother Church, at which Mr. Knapp had introduced him. As they were students of Eloise's teacher, Sue Ella Bradshaw, in San Francisco, Eloise had known them in that connection. In mid-February the Knapps went to hear a lecture on Tibet by a Dr. William M. McGovern, who had made his way to Lhasa in disguise — a "thrilling" lecture, in Eloise's record.

There were also callers who had been Mrs. Eddy's own students. One of these, Mrs. Elizabeth S. Bangs, had visited in December. On February 18, Mrs. Helen A. Nixon called, as she "used to call upon Mrs. Eddy when our Leader lived in this house. One day Mrs. Nixon called and while waiting for Mrs. Eddy to enter the upstairs living-room, Mrs. Nixon stepped to the window and saw an intoxicated man across the street. She wondered to herself — 'Is that error in my thoughts, or in that man?' Just then, Mrs. Eddy entered the room behind her and said immediately, 'No, that error is *not* in your thought.'"

That the Knapps were conscious of their heritage is indicated by the following entry:

February 19th: Sprague and Gertrude Knapp and Ralph and Ethel Knapp spend the afternoon listening to data about Father Knapp — in the very room in which Father Knapp visited Mrs. Eddy! A real family gathering in a historic place.

Mr. Knapp was already at work on his first book, *Ira Oscar Knapp and Flavia Stickney Knapp*, and this reading was of excerpts from the manuscript.

The constant stream of visitors apparently was interrupted only when the Knapps left home, as they occasionally did, for a little break. They spent the night of March 27 at the Wayside Inn, in the “Longfellow Room” — after Eloise had attended a Women’s National Party luncheon at the Copley Plaza Hotel.

The arrival of Carlotta Mabury on April 1, meant rides in the new Cadillac, a visit to Isabella Gardner’s Venetian palace, now turned into a museum, and a trip to New York (for Eloise). It also meant luncheons and dinners with the Norwoods, the Abbots, the Tomlinsons and many others, as this was Carlotta’s first visit to “385.” There were visitors from London and South Africa. There was the great day, May 23, when the Massachusetts Supreme Court decided for The Christian Science Board of Directors and against the plaintiff, John V. Dittmore, by dismissing the latter’s case. The *Monitor* for Friday, May 23, carried the story. The litigation had extended over five years, since April 29, 1919. On March 17, of that year, Dittmore had been dismissed from the Board of Directors, and his suit was to compel the Board to reinstate him. In dismissing the suit, the Supreme Court decided that there was only one Board of Directors, not two as claimed by the plaintiff, and that the plaintiff’s right to hold office depended solely on the *Manual of The Mother Church*. The Bylaw under which Dittmore was removed did not require notice and a hearing, as the plaintiff contended. Because this decision again sustained the *Manual* as the sole law of The Mother Church, as the Supreme Court decision of 1921 had previously done, May 23 was a day of rejoicing for the Knapps.

Annual Meeting time (June 2) brought more distinguished Christian Scientists to visit the Knapps at “385”: Miss Mary G. Ewing, a lecturer; Mr. and Mrs. Paul Stark Seeley; Mr. and Mrs. John Randall Dunn; Mr. and Mrs. George Shaw Cook — and Mrs. Mary Harris Curtis, who had healed Flavia Knapp 40 years before in Lyman, and had thus brought the Knapp

family into Christian Science. She was still a vigorous practitioner and First Reader in the branch church in Bath, Maine.

Saturday, June 7, Bliss's birthday, came at the end of a busy week. To celebrate, he and Eloise took Ralph and Ethel Knapp to a baseball game. "Happy days," comments Eloise.

Not all the visitors to "385" were Scientists. On June 11, Mr. Alfred Pearce Dennis, Eloise's former professor in history at Smith College, called. He was now attached to the diplomatic corps in Washington, under Herbert Hoover. Just how he re-established connections with Mrs. Knapp is not clear, but he had apparently been married since he had last seen her, and he proudly displayed photos of his wife and two sons.

Mr. Knapp's Students' Association met on June 30. In the evening the students who wished to see "385" were shown over the whole house as "dessert" to the "feast of good things."

When the Knapps moved to the Preston at Beach Bluff for the hot summer months, the train of guests kept coming. Faithful as Eloise was in keeping her guest book *au courant*, the task took on such proportions during this summer that she laconically wrote, between parentheses, "Many callers unrecorded." The summer was enriched for her by the arrival of Bella on the first of August, an event which warranted the use of red ink in the guest book. The usual auto trips followed, to Concord, Bow, and Tilton, New Hampshire; then, on the second day, to Wells Beach and York Harbor, Maine, where they spent the night at Marshall House; finally, a leisurely drive via the beach along the North Shore back to Boston. Two days later they were in Gloucester and Ipswich, and a few days after in Plymouth. One day Mr. Knapp took the sisters for a picnic beside the Charles River. The following week the sisters took off alone for several days' drive through Maine and New Hampshire, including Bethel Inn, Wentworth Hall at Pinkham Notch, as well as Crawford and Franconia Notches in their swing through the mountains. Still another trip in mid-September took them to Stockbridge, Massachusetts, where they stopped to visit the artists Mr. and Mrs. John C. Johansen and to spend the night at the Red Lion Inn. Mr. Johansen, at this time, was commissioned to paint the portrait of Ira O. Knapp, doubtless from photographs that the Knapps supplied him. The following day, Bella was off for California.

Mr. Knapp's most important activities during this period are not mentioned in the guest book and seldom referred to in the letters. During the three years he was reading in The Mother Church he devoted most of

his time, thought and study to the textbooks, working out the lessons for the Wednesday evening meetings, preparing the Scriptural selections for the Sunday services, selecting hymns, and practicing his reading. He had a regular schedule: for three days he studied the Lesson-Sermon intensively, “inwardly”; for the next three days he practiced reading “outwardly,” aloud; or as he put it, “Three days of inspiration and three days of expiration.” His many years of public lecturing had cultivated a very fine speaking voice; nevertheless, he left nothing to chance — and years later he was still practicing assiduously in preparation for each annual Association meeting. His voice, deep and resonant, carried well throughout The Mother Church Extension auditorium in these days before public address systems had been developed. Many still remember him as one of the finest public readers and speakers that they have ever heard.

In one of his Association Papers (#4, 1930), Mr. Knapp made reference to his readership:

In order to indicate something of Mrs. Eddy’s thought about the duties of a Reader, it might be interesting for you to know that Mrs. Eddy placed a clause in the deed to 385 Commonwealth Avenue, the residence of the First Reader, forbidding the First Reader to introduce a patient into that house. She realized that a First Reader should give his undivided attention to his office. Now you well know a Reader could not spend all of his time merely reading the lesson; he must give a good portion of his time to metaphysical work for the congregation and for his office. During my term of three years as Reader in The Mother Church, only twice was it necessary for me to speak or even correct a speaker at the Wednesday evening meetings. That was handled entirely through the metaphysical work for the office and the congregation. One Reader told me that in nearly every mail during his term of Reader, he received letters containing metaphorical rocks or bouquets. The “rocks” were usually anonymous. During my three years’ term I had no “rocks.” This indicates how important a Reader’s metaphysical work is to protect his office.

The fall of 1924 went along harmoniously, undisturbed by anything more exciting than a drive to Provincetown on Cape Cod or a visitor from a foreign land. Christian Scientists from China, Java, Australia,

Copenhagen, London and Paris called at “385” during a one-month period — and this is accountable not only on the basis that Mr. Knapp was now First Reader, but because, as a lecturer, he had made two trips around the world and was probably one of the best known, if not the best known Christian Scientist in many out-of-the-way spots on the globe.

On December 18, the portrait of Ira Knapp arrived — it was painted by John C. Johansen, mentioned above — and Bliss invited his brothers and their wives to the house to see it. All agreed that it was a fine likeness. (It hangs today in the Longyear Museum.)<sup>4</sup>

Bliss and Eloise celebrated Christmas alone together at 7 Chatham Street, with a blazing fire on the hearth before which they had their picnic lunch and supper. Eloise recorded: “Happy day, 9:30 a.m. to 9:30 p.m.” For one day at least they were not on show.

Another activity to which Mr. Knapp was devoting a great deal of himself at this time was the completion of his first book, *Ira Oscar Knapp and Flavia Stickney Knapp*. The portrait of Ira had been commissioned for reproduction as the frontispiece of the book. Eloise records that it was hung for the first time on January 2, 1925. The book was finished on March 26 and handed to the printer, The Plimpton Press, in Norwood, Massachusetts, over which the well-known author William Dana Orcutt presided. (Orcutt was later to turn out the extraordinary Subscription Edition of *Science and Health*.) Eloise and Bliss celebrated this “extra jubilation,” as well as their anniversary, by driving to Worcester the next day and lunching at the Hotel Bancroft.

On the first of June, the Jubilee Edition of *Science and Health* was put on sale in Christian Science Reading Rooms, celebrating fifty years of “our textbook’s leavening of human thought.” (EMK)

At his Association meeting on June 22, Mr. Knapp read, during the afternoon session, the three church chapters of his book: Chapter IV, “Early Footsteps in Church Organization”; Chapter V, “Obstacles to Church Building”; and Chapter VI, “The Completion of ‘Our Prayer in Stone.’” The book, which was privately printed, was published July 25, and the Knapps drove to Norwood and brought home 100 copies. Eloise wrote that night: “The great achievement is done!” Copies of the book quickly found their way into the hands of Mr. Knapp’s students, and, through them, into public and university libraries. A letter written by Mr. Knapp to a student on April 27, 1926, says that a copy of the book will arrive in four or five weeks. It will be forwarded by another student and will have

directions in the front of the book for sending it to the next in order on the list. One of the first students to receive a copy was Mr. Israel Pickens, who thanked Mr. Knapp by a letter dated August 20, 1925.

Meanwhile, with characteristic foresight, Eloise was preparing 7 Chatham Street for the time when the Knapps would move back into their own home. Periodic mention of papering and painting is made in the diary. Sprague and Gertrude Knapp accepted a proposal to live in the house from December until Bliss and Eloise would move back.

They passed the summer in South Cottage at the Hotel Preston at Beach Bluff, where Paul and Bella Mabury joined them at the end of July. There were the usual drives to points of interest — Marblehead and Salem, with “tea” at the House of Seven Gables — Annisquam and Gloucester, with “tea” at Grace Harne’s Tea House — Lynn Woods, Nahant, Magnolia, Rye Beach, Cape Cod, Concord (Mass.), and the Berkshires: “B.K. with us Sunday P.M. and Monday.” (August 23–24.)

Contact with those who had known Mrs. Eddy was frequent and fascinating. One only wishes that the Knapps had had a tape recorder to catch for posterity the stories that they must have exchanged with such people as Miss Anne Dodge, who had lived with her mother at “385” at Mrs. Eddy’s request, when Mrs. Eddy moved to Concord; or with their Thanksgiving Day guests in 1925, guests whose autographs grace the guest book as follows:

Victoria H. Sargent, C.S.D., December 1884 (Oconto, Wisconsin)  
384 Beacon Street, Chestnut Hill, Mass.

Ella E. Williams, C.S.D., Nov. 8, 1887 (Winfield, Kansas)  
70 Waban Hill Road, Chestnut Hill, Mass.

Ella W. Hoag, C.S.D., Sept. 1888 (Toledo, Ohio)  
390 Commonwealth Avenue, Boston

Emilie B. Hulin, C.S.D., 1888 (Brooklyn, N.Y.)  
73 Parkman St., Brookline, Mass.

Helen Andrews Nixon, C.S.D., March 1889 (Pierre, South Dakota)  
48 Englewood Avenue, Brookline, Mass.



Or with Mary Alice Dayton, C.S.D., author of "Eternal Mind the Potter is," Hymn 51 in the *Christian Science Hymnal*, who was in Mrs. Eddy's March Primary Class in 1889, and who called on the Knapps on the second of December.

The guest books reflect (modestly) the generosity of Eloise, who was always seeking opportunities to make others' lives happy. At Christmas time there was usually a party for the Elwood Myers family, with a Christmas tree on the dinner table, favors, cards, and tickets to something the children would enjoy. This year it was a travelogue on "Wild Animals I Have Seen." When Mrs. Rowland Hughes and her three little tots arrived from India at New Year's, Eloise took them to see the stage presentation of "Snow White and the Seven Dwarfs." She was always taking one or more of her friends to luncheon and the symphony.

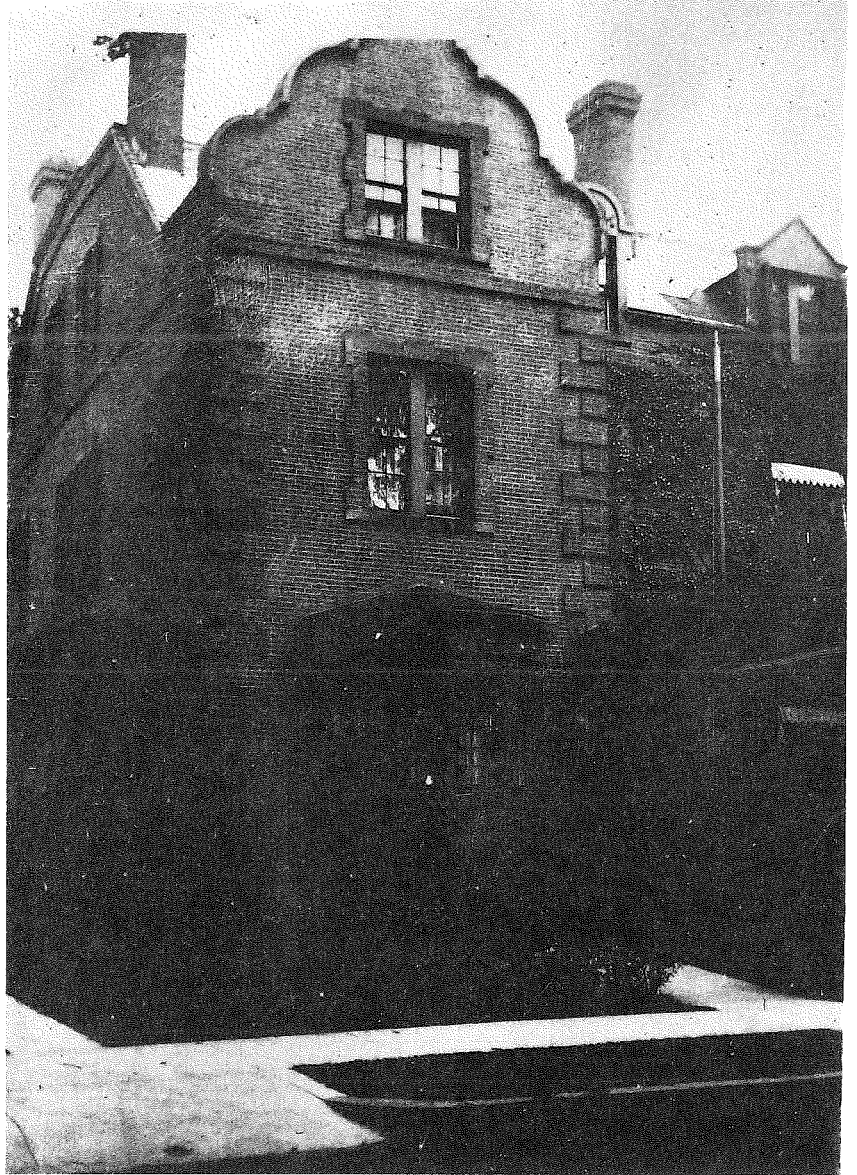
As First Reader of The Mother Church, Mr. Knapp was called upon to introduce a good many of his former associates on the Board of Lectureship, as well as a number of new lecturers. Many of these people were invited to "385" to dine before giving their evening lectures. Among those Mr. Knapp introduced in this period from 1923-26, were John Randall Dunn, William Duncan Kilpatrick, and Peter V. Ross. But the breadth of the Knapps' acquaintanceship with Christian Scientists ranged from the well-knowns to the unknowns or the little-knowns. Many of the names in the guest books are recognizable as those which were appearing as authors of articles in the periodicals, at this period and later. Practitioners, teachers, readers, state committees on publication, trustees of schools for young Christian Scientists, such as The Principia in St. Louis — all called on the Knapps. The pages are sprinkled with names such as Duncan Sinclair, Albert F. Gilmore, Anna E. Herzog, and William Wallace Porter. A typical entry: "Feb. 26 — Sir Karl and Lady Knudsen of London, and Miss Hetty Dixon and Mr. Fletcher, both of London, called — all interested in C.S. Miss Dixon has just finished her term as First Reader in First Church, London." Or, another: "March 25 — Miss Minnie Adelaide Still called and stayed to supper, and went with us to Mr. Gavin W. Allen's lecture in Arlington. Miss Still was Mrs. Eddy's personal maid from July 1907 until our Leader left us."

Looking forward to the time when they would again be in their own home, Bliss and Eloise spent the night before their wedding anniversary at 7 Chatham Street, Sprague and Gertrude having prepared a fine dinner for them, to which they invited their relatives, Uncle Burt and Aunt Hattie Gale, too.

April was a significant month. The Association meeting was held in the Original Edifice on the seventeenth; the Knapps moved back to their home on the nineteenth, and the next day they delivered up the keys to "385." So closed a chapter in their lives. The readership continued until the new readers were announced at the Annual Meeting in June. Letters of appreciation for Mr. Knapp's reading included phrases like "three years of helpfulness and peace," "quiet assurance and strength, untouched by emotionalism." One student, Mrs. Bertha E. Woods, wrote: "That last Sunday morning service was the most holy experience I have known in thirty-three years of attendance in The Mother Church. . . ." Albert F. Gilmore, Editor of *The Christian Science Journal* and *Sentinel*, wrote: "The great assurance with which you have carried on has been a constant source of inspiration to me and has helped me not a little in the work I am trying to do."



Bliss Knapp around 1915  
Courtesy of The Principia, Elsie, III.



Bliss Knapp bought this house at 11 Hawes Street, Brookline in February 1913  
Courtesy of The Principia, Elsay, III.



Bliss and his Buick  
Courtesy of The Principia, Elsay, III.

**Mr. Paul Rodman Mabury**

**has the honour of**

**announcing the marriage of his sister**

**Miss Eloise Mabury**

**to**

**Mr. Bliss Knapp**

**on Wednesday, the twenty-seventh of March**

**One thousand, nine hundred and eighteen**

**at Baldpate Inn**

**Georgetown, Massachusetts**

Eloise Mabury and Bliss Knapp's wedding announcement  
Courtesy of The Principia, Elsay, III.



Bliss, Eloise, family and friends at Baldpate Inn, Georgetown,  
Massachusetts, after the wedding, March 27, 1918  
Courtesy of The Principia, Elsie, III.





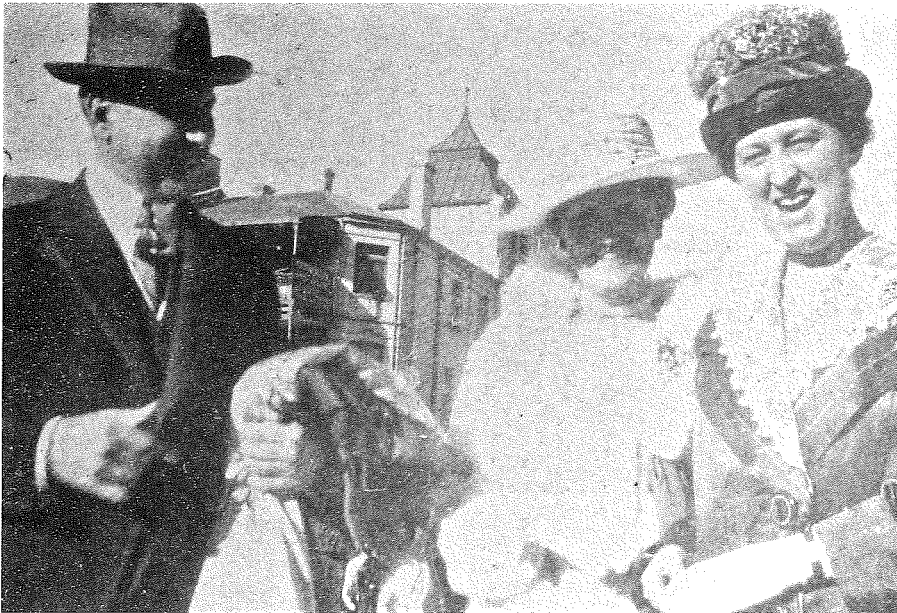
Passport photos of Bliss and Eloise Knapp, 1918  
Private Collection



Bliss and Eloise in Shanghai during his second  
round-the-world lecture trip, January 1919  
Courtesy of The Principia, Elsay, Ill.



Bliss Knapp in Ceylon, 1919,  
during his second round-the-  
world lecture trip  
Courtesy of The Principia,  
Elsah, Ill.



In South Africa in 1919 with Mrs. C. Ockenden,  
the first Journal listed practitioner in that country  
Courtesy of Longyear Museum, Chestnut Hill, Mass.



25th Harvard reunion portrait taken  
in 1925 while Bliss was First Reader of The Mother Church  
Courtesy of Longyear Museum, Chestnut Hill, Mass.



In front of 385 Commonwealth Avenue, Boston,  
April 18, 1926, where the Knapps lived while Bliss was  
First Reader of The Mother Church  
Courtesy of Longyear Museum, Chestnut Hill, Mass.



Bliss feeding a bear in  
Oregon, 1926  
Private Collection



At the "Wawona" sequoia tree in Yosemite National Park, August 1926  
Courtesy of The Principia, Elsay, III.



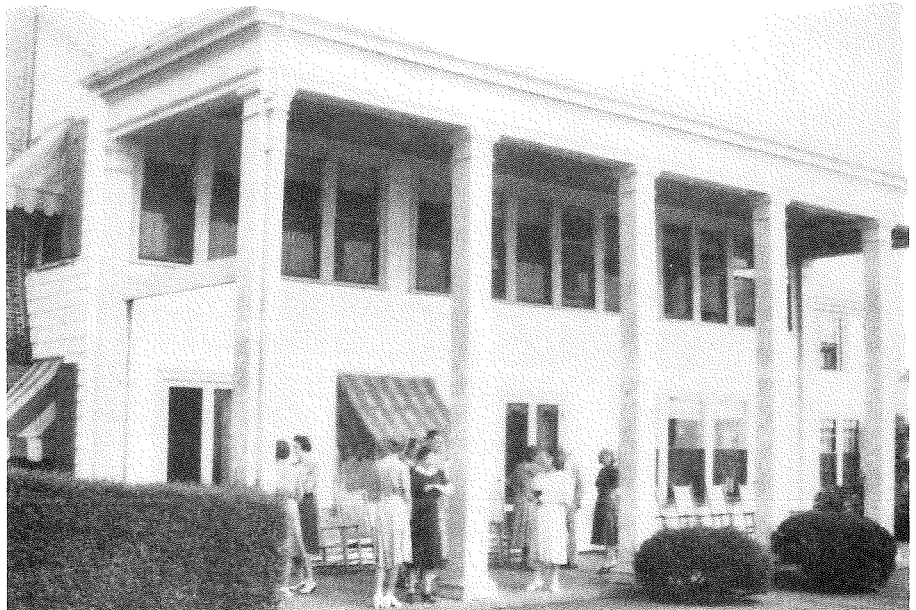


A group of students with Bliss and Eloise  
in front of the Knapps' home  
at 7 Chatham Street in Brookline,  
Massachusetts

Courtesy of The Principia, Elsay, III.



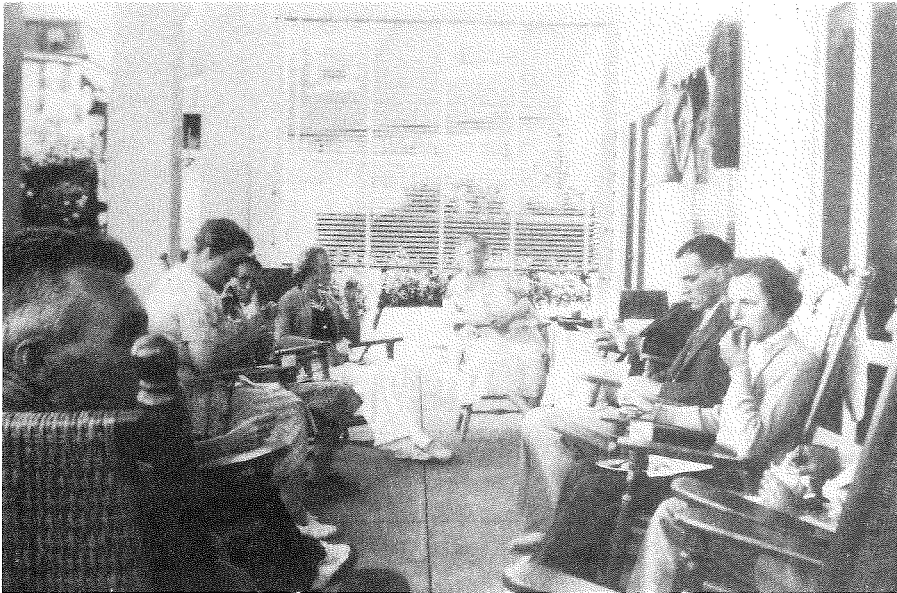
The front of the Knapps' summer home at Little's Point  
Swampscott, Massachusetts.  
Private Collection



The back porch of the Knapps' summer home  
Private Collection



Bliss and Eloise  
at Little's Point  
Courtesy of Longyear Museum,  
Chestnut Hill, Mass.



Eloise and friends at Little's Point listening to Wendell Willkie's speech  
accepting the Republican nomination for president, August 17, 1940  
Private Collection



Bliss Knapp at the old family farm in Lyman, New Hampshire, 1955  
Courtesy of The Principia, Elsay, III.