

CHAPTER IX

The Serene Years 1931-1942



On July 31, 1931, the Knapps moved into their new house, at Little's Point, Swampscott, "a perfect haven of rest and refreshment for many years to come, in the summer time." Class had been held at 7 Chatham Street June 24 through July 7, that year, but several future classes were to be held in the new summer location, and many future students would remember, whenever they thought of class instruction, a large, gracious living room, with tall French windows looking out through a Mount Vernon type porch to the blue of the open sea. The Knapps loved this summer home and shared it generously with their many friends.

The Knapps stayed on at Little's Point until summer ended. Then, in this first year of freedom from lecture duties, they were off for a two month visit to California, the first of many annual visits to the Maburys. Between October 3 and December 3, when they returned to 7 Chatham Street, they had spent ten days with Carlotta and a month with Bella. Home again, they planned a real family Christmas for Bliss's relatives, Sprague and Gertrude, Ralph and Ethel, Aunt Hattie and Uncle Burt Gale, as well as several friends, one of whom played Santa Claus, with a sack full of funny and real presents for everyone. Bliss read aloud from Mrs. Frances Thurber Seal's book, *Christian Science in Germany*, which had just been published by the John C. Winston Company in Philadelphia. There was, as always, a fine

dinner, and Eloise made note of the fact that this was an “especially happy, harmonious party.”

Apparently there was more leisure now, for there are more references in these years to such frivolities as taking the Rathvons to the Ringling Brothers Circus (May 7, 1931). Eloise continued her practice of inviting friends to the theater, the opera, the symphony concerts and the meetings of the Foreign Policy Association. Sometimes, but rarely, Bliss comes along. For example, Eloise takes Sprague and Gertrude to see William H. Gillette as Sherlock Homes — but, two weeks later, on January 19, 1932, “*We* take Mr. Tomlinson to Miss (Cornelia Otis) Skinner in ‘Wives of Henry VIII!’”

The Bicentennial celebration of Washington’s Birthday (Wednesday) in 1932 was another red-letter day in Eloise’s diary:

A beautiful service in The Mother Church, with specially prepared lesson: “Love for God and Man, the Universal Ideal.” Then we had a lovely dinner party at 7 Chatham Street, with the following guests:

Mr. and Mrs. George Shaw Cook (he the First Reader of The Mother Church)

Miss Faulkner (Mr. Cook’s Secretary and Student)

Miss Violet Ker Seymer, Assistant Editor of the Christian Science Periodicals

Mr. Stuart Booth, Member of The Christian Science Board of Lectureship

(4 Lecturers; 5 Readers; 2 Publication Committees; 1 Editor!!)

A most harmonious, happy group of scientific thinkers, and we *remained* “on the House-Top”!

What meant even more to her, however, was Bliss’s birthday note:

February 22, 1932

My dearest Eloise:

It seems to me, as we journey along together toward these annual name days, that we are drawing closer in thought and outlook, until the old hymn expresses my thought of you more and more, for “I need thee every hour.” I scarcely think it is because I am growing more dependent upon you; but each time I dine

alone I am reminded it is lots happier, more entertaining, more satisfying to have your sweet self sitting opposite the table from me.

There is always so much of news to tell whenever our little journeys take us in opposite directions; for there is always such an understanding heart, however inconsequential the experience may be. You are the perfect love, the ideal companion, the wise counselor, the sweetness and light that makes our home resplendent with cheer and comfort.

Please accept this little gold piece as something I have earned to symbolize the pure gold of your character, and may this be the happiest birthday you ever had, is the wish of your adoring husband,

Bliss

March was memorable for the flower show, for a talk by the Hon. Winston Churchill, and for a luncheon which Eloise gave for three Smith alumnae of the class of 1902 who were Christian Scientists: Selma Eiseman of Boston, Esther Dimick of Watertown, and Florence Clepton Little of Waltham. Mr. Knapp's class in Christian Science came along in April (6-19), after which there was a pleasant interlude of work at Little's Point from April 25 to May 12, when both were busy preparing Association papers. Eloise addressed Alfred Farlow's Association in First Church, Newton (Mass.), on June 4, and entertained her sister Bella for a few weeks before Bella took up her duties as Second Reader of Second Church, Los Angeles. The family moved to Little's Point on June 13, for a long summer (until October 11). Mr. Knapp's Association met in the Original Edifice of The Mother Church on June 25, with Bella as guest. Meanwhile, Eloise and Bella attended Eloise's 30th reunion at Smith College on June 18 and 19.

As Mr. Knapp's classes were filled to capacity each year, and as he acquired more and more students, his correspondence, which had always been voluminous, became more so. He was assiduous in answering questions posed by students and patients, and many of his letters constitute definitive discussions of subjects which are as pertinent today as when the letters were written. Take the following excerpt for example:

It is true that our Sunday School pupils are woefully ignorant of the Bible. All one can do in acquainting our Sunday School pupils intelligently about the Bible should be done. . . .

Then he bases his advice upon experience:

Once when I had a Sunday School class, I had them study thoroughly the first twenty chapters of Exodus, taking only a few chapters for each Sunday until that portion of Exodus was pretty well understood. Having done that on the basis of its relation to the Commandments, one of the three "first lessons," I told them that if they would read the book of Genesis in addition, and then not more than three or possibly four of the other books in the Old Testament, they would have practically the foundation of the Bible. It would be up to the teacher to make selections judiciously in the Old Testament, in addition to the first twenty chapters of Exodus and all of Genesis. By making that study as brief as possible, the pupils would not be discouraged by the mass of work to be done. . . . (March 25, 1932)

An example of the thoroughness with which he approached every task!

In midsummer, Eloise, as a representative of The Mother Church, radiocast a "Good Cheer Service" from Station WBSO (Babson's) at Needham, Massachusetts. The broadcast on July 26 was her first and rated the red ink in her diary.

When Mr. W. P. McKenzie was made a Director, Mr. Knapp wrote to him, recalling seeing Mrs. Eddy talking to him in The Mother Church years before. Mr. McKenzie replied:

Whalen Island P. O.
Georgian Bay, Ontario
August 14, '32

Dear Bliss Knapp,

What a rush of memories came to me with your letter. The incident I recalled but it did not stand out until you showed a new portraiture.

When I first met our Leader I had found what I sought for, a real Christian. People say this and that about her, but your dealings with her directly were as mine I am sure, utterly satisfactory. In her writings remain yet undiscovered treasures which will enrich mankind when the race has grown more spiritual and can obey Principle better.

I am glad however in what is accomplished and I shall try to “renew my youth” in taking up the new work. Love to your wife always.

Sincerely yrs.
W P McK

Many of Mr. Knapp's letters at this time were written to his students in conformity with Article XXVI, Section 2, of the *Church Manual*, “Care of Pupils,” in which Mrs. Eddy enjoins the teacher to “hold himself morally obligated to promote” his students’ “progress in the understanding of divine Principle, not only during the class term but after it, and to watch well that they prove sound in sentiment and practical in Christian Science.” Such a letter is the following:

September 1, 1932

Your description of the patient reminds me of a testimony related in the Wednesday evening meeting while I was First Reader. The testimony was given by a young man who had served in the world war and who got interested in Christian Science soon after returning from France. One of the first testimonies that impressed him was the healing of an ex-soldier of the flu by reading the Christian Science Manual through.

Not long after hearing that testimony, this young man awoke one morning with the flu, and remembering how the other soldier got his healing by reading the Manual, he very promptly got over to the Christian Science Reading Room and started reading the Manual. When about half way through, he paused long enough to think how foolish that was. Then remembering how the other man got healed, he continued to the end and got his healing. However, the difficulty returned during the night; so next morning he got over to the Reading Room and started reading the Manual again. For the second time he paused to think how foolish it was to read those By-laws. Then he resumed the study and that time, when he finished, the healing was complete.

After the meeting, I began to wonder just what healed that man. Then I recalled how the litigation during the Dittmore suit made many people ill. They were poisoned by a wrong concept of

the church, — possibly fear of its temporal nature and possible loss. But the reading of the Manual would correct those false beliefs, restore a sense of harmony and an abiding sense of its law and order, and naturally that would heal any condition that was induced by a wrong concept of the church.

From what you say about your patient, I believe the healing will come in the same way it did to that soldier boy. Now if the patient refuses to cooperate with you along those lines of Science, there is only the alternative road of suffering. After your explanation, then the patient must choose which route to take. After so much treatment, naturally there must be a radical change of thought in regard to cooperation with the practitioner, else the practitioner cannot continue the work.

Hoping this answers your question, I am,
Sincerely yours,
Bliss Knapp

Excerpts from two other letters indicate the pastoral care he bestowed on those of his students who became branch church readers:

. . . when a reader makes mistakes, the mistake is the introduction of personality into the reading. When there are no mistakes in the reading, there is a complete absence of personality in that reading. Personality is the erring element. Almost always as I entered the platform of The Mother Church I repeated to myself that statement in Science and Health, "Perfection underlies reality." (353:16-17) That simply means only as the reading is perfect is there reality or substance to the reading because of a complete absence of personality. That means the emphasis must be on the right word; the pronunciation must be correct, etc.

Take, for instance, the circumstance when Jesus was walking on the water and Peter said, "Bid me come unto thee," and Jesus said, "Come." That word "Come" must be read with all the meaning essential to permit a Peter in our day to walk on the water. Then think of the depth of meaning and purpose and realization and law that must be poured into the enunciation of that one word "Come." . . . Virility and strength from on High, said with the

penetration of Soul, must be the motive and purpose. . . .
(December 16, 1933)

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Your letter of the 9th at hand and am glad to get your report and also one from your wife. She says you did well; that is the outward manifestation and it is true. You say you suffer from self-condemnation, etc., and that is this opposition to the Word of God which you voiced from the desk, expressed in *Miscellaneous Writings* 31:2: "Mental malpractice is a bland denial of Truth," etc.

I once served as Second Reader up in the White Mountain Chapel in New Hampshire, while I was in College. The bland denial I got nearly laid me flat, and I barely recovered by Saturday, in time to get knocked flat again Sunday morning. Those two experiences taught me to defend my work from mortal mind's "bland denial" of it, and for me to realize those . . . feelings of self-condemnation and self-depreciation were no part of me. And the congregation didn't get that slant at all. The members of the congregation thought it was fine. So I got over my own self-mesmerism, by protecting my work from "bland denial."

Don't assume the problems of the Second Reader. I told my Second Reader (in The Mother Church) two mistakes never make a right move. If therefore she made a mistake, I would not make a mistake just to help her out. Every tub has to stand on its own bottom. . . . (January 11, 1934)

Students, teachers, lecturers, friends from near and far continued to cross the Knapp thresholds, at Little's Point as at 7 Chatham Street. Mr. Irving C. Tomlinson gave a lecture in Lynn on the evening of September 30, 1932, after which he, his wife and a friend went to a late supper at the Knapps' summer home. The following day the Knapps entertained Mr. Paul Stark Seeley at lunch. House guests were perhaps not as numerous but almost as frequent as those invited to meals. The Rathvons and the Stuart Booths dined with the Knapps on November 7; on the eighth, election day, they invited the Willis J. Abbots, Mrs. Robertson, and Mrs. Helen Howard to dine and to listen to the election returns. Eloise's note: "*Hoover defeated! Oh!*" Her spirits were not completely

dashed, however, for November and December were full of social engagements, current events lectures, the opera, the concerts at Symphony Hall by pianist Harold Bauer and tenor Lawrence Tibbett — and twelve guests to dinner on Thanksgiving Day. The Knapps rounded out the year by driving to California, leaving home December 10, and arriving in Los Angeles on Christmas, Bliss doing all the driving. “A big triumph!” Eloise commented.

The return journey, in late February and early March, by way of Del Rio, Texas, and Atlanta, Georgia, enabled Eloise to address the Edward H. Carman Association in the latter city on March 11.

In the morning address to this Association, Mrs. Knapp had occasion to discuss intuition as an element of spiritual sense, manifested by men as well as women. The account of Mr. Knapp’s intuitive recognition of the dishonesty of the Russian “doctor,” drawn from one of his letters, proved Mrs. Knapp’s point regarding intuition’s not being women’s prerogative. In connection with the aggressiveness of mental suggestion, she said: “When I walked along the streets of Shanghai in winter, the suggestion of fear of small-pox was almost as tangible as if someone were whispering it to me. But spiritual understanding dismisses, with scientific authority, these false suggestions of the carnal mind, and no evil consequence follows.” . . .

From Macon, Georgia, on March 6, Eloise had written a friend in Boston to compliment her on her part in editing the new *Christian Science Hymnal* and to say that she and Bliss were now eager to get home and see the progress of the new Publishing House. She hoped that the financial crisis (the Depression) would not lessen the flow of gratitude into the Publishing House fund.

The Knapps arrived back at 7 Chatham Street on March 17, after a 9,000 mile automobile trip. The mobility and momentum that they had gained during the lecture tours continued. It is apparent that they truly enjoyed traveling, especially in their own car.

Mr. Knapp taught thirty more students in April (12–25) and conducted his Association on June 24: “Wonderful day, stemming the tide of m.a.m. as manifested in the world today!” was Eloise’s evaluation. In the now-established pattern of their lives, the Knapps moved, five days later, to Little’s Point for the summer, where, in addition to Knapp students, they entertained the Channings (including daughter Carol), the Rathvons, the Tomlinsons, Violet Ker Seymer of London, Lucia Coulson, the Norwoods, the Comers (Mr. Comer was then First Reader in The Mother Church),

and the Calvin Hills, all active figures in the Movement. At the very end of the summer, Eloise took the train to Rochester in order to meet her sister Carlotta Mabury who, with a companion, Joy Chapin, was driving across the Continent to Boston. Carlotta was a welcome guest for over a month; her visit was the occasion for another of those pleasant excursions into Vermont and New Hampshire.

These years in the early Thirties might be called the serene period in the Knapps' lives. The holidays, especially Thanksgiving, Christmas and Washington's birthday, continued to be highlights of each year. Christmas of 1933 was celebrated by the kind of party which must have been unusual even in the Thirties. There were eight guests, all well-known Christian Scientists. Dinner was followed by the exchange of gifts, and the playing of a recording of Professor Copeland of Harvard reading chapters 6 and 7 of the Book of Revelation. Miss Lucia Coulson, Second Reader in The Mother Church, then read a "Christmas Carol" by another of the guests, Miss Irene Gubbins, and a "Christmas Poem" by Bliss Carman. Mr. Knapp took his turn, reading "Mr. Dooley on Kipling's Poem on Russia," and then Kipling's poem, "The Bear that Walked like a Man." Rex Miller, editor of the new weekly supplement of *The Christian Science Monitor*, read a short story. Hymns were sung, and Mrs. Sonya Michell Miller, a concert pianist, played two selections to conclude the program. Miss Violet Ker Seymer, Assistant Editor of the periodicals, commented of the party: "No self-assertiveness — but just a blending of all of us into one deep love of Good." Bliss later wrote in a birthday note to Eloise, "People like to accept your invitations because they feel the love that is genuinely there to make them welcome and entertain them to their own edifying."

There are intervals in the record of the Knapps' life that indicate Eloise's strong desire and inclination to take an active role in the life of the nation, to be an involved citizen. The first week of March 1934 is such an interval. The ostensible reason for a trip at this time was to select an art object as a gift from her brother, Paul, who had sent her a check for her birthday. With Mrs. Helen Chaffee Howard as a guest, Eloise took the train for New York, where, at Grand Central Galleries, she selected "The Ice Bird," a bronze by the sculptor R. Tait McKenzie. After several days of theater and opera-going (*Lucia di Lammermoor* with Lily Pons and *Faust* with Lawrence Tibbett), the ladies proceeded to Washington where they heard President Franklin D. Roosevelt (who was not really a favorite of Eloise's!) deliver an address to a convention of industrialists; saw the full

Supreme Court in session with Chief Justice Hughes presiding; and lunched in the Senate dining-room as guests of a noted Washington lawyer, Philip Campbell. Eloise wrote: "I sat next to Vice President Garner, and opposite in a corner was Hiram Johnson of California and McAdoo of California and others." After several days of listening to speeches in the Senate, they returned to New York where they participated in a protest meeting in Madison Square Garden of "Civilization against Hitlerism in Germany." Judge Samuel Seabury was moderator; speeches were made by many notables, including Senator Tydings of Maryland, Rabbi Wise, Mayor La Guardia and Governor Alfred E. Smith. "A great *volume* of moral righteousness in protest of extravagant excesses by Hitler and the Nazis against religion, education, free speech and political freedom, went forth *with effect*, for 20,000 consented to the ringing accusations from the platform, and righteousness is substance!" wrote Eloise in her diary.

The Little's Point house was a haven in which to work quietly. Much of the month of May 1934 was devoted, by both the Knapps, to the writing of papers for Association meetings, Bliss for his own, Eloise for the A. Frances Kraner Association in Los Angeles on October 6. On their way to California (by train, this time) the Knapps stopped off in New York to make a record in the World Radiocasting Studio. This record, according to Mrs. Knapp, was approved by the Board of Directors and given to the Committees on Publication throughout the world in October, apparently for broadcast. Meanwhile, Mr. Knapp's Association met in the Original Edifice of The Mother Church on June 30. It is interesting that, while Eloise was attending a meeting protesting the enormities of Nazism, Mr. Knapp was contemplating the errors of communism — and these he proceeded to preach against in the first paper presented to his Association that year, under the title "Greed and Ingratitude Rebuked." Of particular interest is the following excerpt:

The law suit brought against Mrs. Eddy by the Next Friends was launched against her to get possession of her person and property, including the copyright of Science and Health. At that time Mrs. Eddy placed in the Liver Trial, as one of the witnesses of Personal Sense against Mortal Man, the words "Next Friends." Later when the law suit was finished she changed the words "Next Friends" to "Greed and Ingratitude" [Science and Health, 430:24] and they are still there in the Liver Trial . . . they are organized to oppose true leadership and true democracy.

The paper prepared by Mrs. Knapp for the Kraner Association was entitled “The Little Book” and represented months of careful research in and collation of the first fifty editions of *Science and Health*. The integrity of the metaphysical scholarship of both Mr. and Mrs. Knapp is amply attested in the many Association addresses they prepared and delivered.

The California trip in 1934 included a twelve-day drive up the Redwood Highway to Portland with Carlotta Mabury (October 16–27) and a happy reunion of all the family in Los Angeles for Thanksgiving. Eloise wrote some friends from Santa Catalina Island, November 27, 1934:

We have had a wonderful motor trip through the Giant Redwoods of Northern California — a 1700 mile trip, B.K. doing the driving . . . We have seen Yosemite, and fed bears — 12 of them big and little — like this friendly fellow (on the back of the postcard). We dropped walnuts into their huge mouths, and they crunched shells and all with great relish!

And yesterday we flew from San Pedro Harbor to this Island 18 miles from the California Coast, in 16 minutes! We went 1000 feet and flew over the 25 dreadnoughts of the Pacific fleet. It was a real thrill and Bliss’ and my first experience — but it will not be our last! We start home soon . . .

They were back in Brookline by December 9.

There followed the customary holiday celebrations at Christmas, New Year’s, and Washington’s — and Eloise’s — “name day.” These were varied with several trips to the theater, to see Walter Hampden’s *Richelieu* (December 19), a Gilbert and Sullivan operetta by the D’Oyly Carte Company from London (January 26), and Dennis King in *Petticoat Fever*, an “amusing and clean farce” (February 22)! Eloise enjoyed this last so much that she got up a theater party of four and saw it again three days later. At the end of the month she again took a friend, Helen Howard, to New York for some opera (*Aida* and *Die Meistersinger*) and some shopping. One gathers that the experience was not altogether enjoyable as Eloise adds a cryptic note in her diary: “We learn some good lessons in C.S.”

Meanwhile, there were letters, letters, letters! Mr. Knapp answered students, applicants for class, and patients, with characteristic thoughtfulness and thoroughness. As this was the period of the deep Depression he

was patiently giving advice to some about employment and economy; he was helping others to work out branch church problems; he was endeavoring to find the right words to answer such puzzling queries as whether Jesus antedated his own birth. To one patient's gratitude he responded (January 26, 1935):

My first thought was not to accept your generous check for ten dollars and then I realized I must overcome something in myself and learn to receive as well as to give. I thank you for it and for your generous thought in wanting to send it, and you will forgive me, I am sure, for passing it along to a destitute family who is just now appealing to me.

To another student's letter concerning national and world affairs, Mr. Knapp replied (February 25) by predicting a "war of self preservation for the white and yellow races. If hostilities begin earlier than that, it will doubtless be due to an alliance between Japan and Germany." He deplored the fact that a stroke of the pen might abolish the Christian Science Church in Germany. "The Monitor is already prohibited."

In early March, Mr. Knapp delivered an inspirational talk on church building to the members of First Church, Cambridge, Massachusetts. One member wrote (March 15):

I came away with an entirely new concept of church membership — of the holiness of such affiliation, and of one's obligation to demonstrate at-one-ment. And may I add that I see now how the spiritual organization is helping me to challenge sin and overcome it.

Mr. Knapp taught his class (30 strong!) in April (3–16). Shortly afterwards he received a copy of a letter written to the Committee on Publication for Michigan, Francis Lyster Jandron, who was one of Mr. Knapp's students. Included in the letter was the following record of healing that was doubtless a gratifying answer as to whether the radio broadcasts were getting results:

I know you will be interested to hear of a healing that happened in our home during a broadcast by Bliss Knapp. This was around Christmas time. Our son was unable to walk for several days. He complained of the joints aching at times, (we thought it was only a cold); it seemed to be in the toes, then in the knees. We had to carry him around from chair to chair, etc. He is nine years old.

About this time a neighbor lady came in and saw the boy and said you should get a doctor. I decided to call a practitioner then, but during this broadcast the child was completely healed. This was Sunday afternoon, and the boy went to bed as usual, but did not walk till morning. However, I felt the healing take place in my consciousness and knew at that moment he was healed but said nothing about it. The reason I am telling you all this is that my husband did not know it at the time and went to work before the boy was up next morning. So that same day a doctor came in his place of business and he was telling him about the boy. The doctor said it was rheumatism, the very worst kind. If he were my boy, I should keep him in bed at least six weeks and be very careful with him. You can imagine my husband's surprise and gratitude when he came home and found the child walking as well as he ever did. There has been no return of the trouble.

Mrs. Mabel A. Blake
14232 Chapel Street
Detroit, Michigan
April 3, 1935

“April 22 to May 9 — Off to Beach to write our Association Papers.” The previous year Mr. Knapp had emphasized the healing function by including in his papers outstanding testimonies which had been sent in by his students. One of these is illustrative of the kind of healing work Knapp students were accomplishing:

Shortly before Christmas I was called to help a lieutenant in the Marine Hospital. The reason he was there was because he was in the government service and was compelled to go to the hospital. The claim was pneumonia. He was unconscious and in a dying condition, and the physician in charge of the Marine Hospital had told the wife that she might bring a friend with her, as she was a stranger in

the city. The wife told this physician that she was a Christian Scientist and that her friend was her practitioner.

When I found this out, I knew that my whole heart and soul must be put into the effort to save and protect Christian Science in this case; that Mr. Knapp had told us how *materia medica* was getting evidence that Christian Science did not heal, and that I must work to know that Christian Science would heal, and I could prove to them that it does heal; that this case was for the glory of God and the good of mankind.

Four doctors and two nurses told me that the case was out of their hands; that they could do nothing more for him. Oxygen had been given him, but the oxygen tank choked up.

Mr. Knapp told us in Class that a dying man should be made to laugh, cry, or get angry before he was safe to leave. It seemed impossible for me to get in any such work, there in the hospital, and in front of the doctors, but just then God opened a way. I discovered the man had made out his will, and had failed to sign it, before lapsing into unconsciousness. I quickly saw how that signature on the will held for me an opportunity to talk to the man, call him back, and appeal to his intelligence. He was apparently gone, but I asked his wife to call him while I used the statement audibly, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." She called him, and I worked audibly, and, in the presence of these four doctors and two nurses that man came back, and signed his will.

Four nights I spent at the hospital with that man, . . . Day and night I worked for him. But one time I became so exhausted that I had to call another practitioner to work for the case while I got some rest. Normal respiration, normal heart action, and normal functions were restored to the patient, and a marvelous appetite was manifested.

The doctors at the hospital were so astonished at what had occurred that they did not let the lieutenant leave that hospital for four weeks. They called in, to my knowledge, three physicians outside of the Marine staff to examine him and get their opinions. One physician was a psychologist, another a surgeon. All of this was while I sat in the room with that man, facing the error. The doctors could find nothing wrong with him. The normal recuperation had set in, health,

strength, vigor, proper action, good humor, all were manifested.

I asked why they kept him at the hospital so long after he was all right, and the reply was this: that they were so baffled at this recovery that they did not know what to do; they were afraid if they turned him loose, there might be some comeback from the government. I am told, through the office force of that institution, that this case was written up and sent to Washington in full detail, and Christian Science got the credit.

Mr. Knapp, in commenting on that healing, said that it had the ring of the Mars' Hill orator (Acts 17:22). He complimented the practitioner by pointing out that she had the resourcefulness and intelligence to use the unsigned will as a means of breaking the mesmerism of death, "For where there is a will there is a way! God always opens the door, and we must be willing to take each step He points out."

In the 1934 Association papers Mr. Knapp had also emphasized the need of a Christian Scientist's "entrenching himself more thoroughly in the truth, and rising in spiritual realization until he had reached the zenith of demonstration." In accordance with his method of teaching he repeated this idea several times, to fix it in the students' thoughts.

Despite the success of several of his students' work with patients who were involuntarily in hospitals or under medical care (as in the above testimony), Mr. Knapp made it clear that he generally opposed practitioners taking cases which were also being treated by doctors.

The papers prepared for the 1935 Association meeting were full of timely and helpful information. Some of it is still very timely, as are the references to the need for Sunday School teachers to know the chronology of the Bible well enough to teach it intelligently. He repeated his belief that Sunday School pupils should know the facts of Moses' life, as recorded in Exodus (chapters one to twenty) in order to understand the Ten Commandments, "for the reason that the divine message is inseparable from the divine messenger, as was proved on the Mount of Transfiguration. For the same reason, the children should be taught the truths about Mrs. Eddy, which she has written in *Retrospection and Introspection*, in order to understand her message of Christian Science":

Let me indicate briefly mortal mind's opposition to Retrospection and Introspection, which is Mrs. Eddy's autobiography. When I was in Europe in January 1929, I discerned mentally the gathering opposition to Mrs. Eddy. So I wrote to the Directors of The Mother Church asking them to have Retrospection and Introspection translated into the same six languages into which Rudimental Divine Science and No and Yes had been translated, because already in Germany a play and two books were ready to be launched against Mrs. Eddy. When I reached home, I learned that the Directors had granted my request, and had turned the work over to Mr. Harry I. Hunt, the publisher of Mrs. Eddy's writings.

From that time, I kept in touch with Mr. Hunt; and after two years I began to discover a great opposition to those translations, expressed in all sorts of blockades and interferences. One day Mr. Hunt confessed to me there was apparently more opposition to Mrs. Eddy's own statement about herself than to anything else in our movement. But he kept assuring me of progress in spite of the blockades, until finally one by one the translations of Retrospection and Introspection began to appear. But the German translation, which was the most urgent of all, was the last to appear, and it came out only last September, five and a half years after the work was started!

Also, in his 1935 Association paper, Mr. Knapp recorded the following biographical facts:

After Mrs. Eddy had left us, and Mr. Frye had been made President of The Mother Church, he gave Mrs. Eddy's message from the platform of The Mother Church, at the Annual Meeting . . . That was more than the enemy could stand, and dear Mr. Frye passed on soon after. But before he passed on, he was dining at my home one day, and there I got him to repeat what he had said on the platform of The Mother Church. So he repeated, "Calvin, I want you to promise me that you will tell my followers that I am not under the claim of old age, — it is not old age or being worn out that is affecting me. Tell my followers that this is not a normal condition, but this is the work of malicious animal magnetism which I do not seem to be able to overcome."

. . . The same Saturday night that Mrs. Eddy passed on, I too got the mental urge that Mrs. Eddy needed my help. The more I worked on that intuition the more certain I became that Mrs. Eddy needed my help. So I worked on and on, hour after hour, until four o'clock in the morning, before I could get any sense of peace at all. I had to leave early in the morning for a lecture engagement, and did not get back home until late Sunday night. When I got home, I was told that Mrs. Eddy had passed on the night before. . . . Then I understood why I had to work all night to quiet the thought that Mrs. Eddy needed my help. I was grateful that I did not go to sleep, but that I was awake and doing my best.

I was one who served as pall-bearer at the funeral, and there I saw Dr. Foster Eddy, Mrs. Eddy's adopted son. I knew him well; he had lived with us for a year, just before he turned traitor to Mrs. Eddy. She had sent him to live with us, hoping that my father and mother could help to save him, for Mrs. Eddy already knew the path he was taking. In fact, she later warned my father that Foster Eddy would kill him unless he protected himself. Well, Foster Eddy came to see me about a week before Mrs. Eddy passed on, and that was two weeks after my father had passed on. It was the first time I had seen Foster Eddy in years. He evidently believed during that visit that I saw through him, for just a week later at Mrs. Eddy's funeral, when I came face to face with him, he immediately put his hat up in front of his face and kept it there until he could move to another location. He would not look at me, and I always regarded that act of his as a self-confession of his own guilt. He was the only one of Mrs. Eddy's chosen twelve First Members to betray her, even as Judas, one of the twelve disciples, betrayed Jesus.

Another excerpt from this paper throws light on Mr. Knapp's work as a practitioner:

Once when a student believed that she was beyond the pale of truth and could not be saved, that Christian Science was true but that it could not save her, I succeeded in breaking that mesmerism by the following explanation about Judas: Jesus had said that the twelve apostles would sit on twelve thrones judging the twelve tribes of Israel. Moreover, he told John on the Island of Patmos that

the names of the twelve apostles of the Lamb, not the eleven but the full twelve, should be in the twelve foundations of the Holy City. When therefore Judas betrayed Jesus with a kiss, Jesus could at that very moment look through the veil of error and see the name of Judas in the foundation-stone of the Holy City. His name was there for time and eternity, and Judas simply had to expiate his sin completely before he could gain his throne. The one appointed by the disciples to take the place of Judas could not change the decree of Christ Jesus in regard to Judas. Judas simply had to make his demonstration over evil, either here or hereafter; and if Judas could make his demonstration over his sin, everyone can and must work out his own salvation. Well, that explanation healed the woman who thought she was beyond the possibility of being healed.

Mr. Knapp expressed his concern about the loss of Sunday School pupils and the fact that they were not joining The Mother Church. He also attacked such national problems as dust storms and crop failures. He warned against holding grudges "*for that makes of us storage batteries of ultimate suffering.*" Instead, " 'Hold that fast which thou hast, that no man take thy crown' (Rev. 3:11). This crown I understand to be the fruitage of our labors — the necessity of being scientific in our thoughts about ourselves and others."

On August 10, Mrs. Knapp entrained alone for San Francisco to address her teacher's (Sue Ella Bradshaw's) Association. As Bliss would be alone for the next three weeks, playing host to a continuing stream of guests, she left the following note:

August 10th, 1935

My precious, precious Dear:

I don't like to leave you, Darling, but to obey the Manual, and spread the truth about Mrs. Eddy and her Church is right, and I know will be blessed.

Then we have the comfort of knowing that each one is in Mind and that Love enfolds us wherever we are, and that we are obliged to reflect God's love and goodness and health and peace. God's love for you is so much greater than any sense of evil! His intelligent thinking about you is so much vaster than error's unintelligent, ignorant malpractice! Error's doom is near, I feel it! And then the

freedom you and I will have in all our activities for Truth!

What joy our companionship has been these seventeen years! I used to pray so earnestly for true, pure companionship — and God gave it to me. You are the dearest boy, and loving husband, and I love you heaps, and God loves you eternally, and Mary Baker Eddy and Jesus both love you and the truth you stand for — and that is a wonderful treasure of SUBSTANCE in good and blessing, and so far outweighs any little error! We can KNOW this, and we are proving it!

Your ever-loving
Eloise

A diary entry for September 3 indicates that Eloise and her sister Bella arrived at the beach house after an extended auto trip in her brother Paul's Rolls-Royce, with his chauffeur driving. They had left San Francisco August 21, had proceeded north on the Redwood Highway, then east over the Columbia Highway to Yellowstone Park and Shoshone Canyon. Their stopping places thereafter were Omaha, Chicago, Niagara Falls and the Berkshires. "Fourteen wonderful days," records Eloise happily.

Eloise was shortly to have other reasons for happiness; these were evidences of fruitage from her Association address in San Francisco. One letter was from a woman who, on the very evening of the Association meeting, was called to relieve the suffering of a patient whose difficulty had been pronounced, after a physical examination, to be cancer. The Christian Scientist called was not a registered practitioner but she was so inspired by what she had heard that afternoon at the Association meeting — a spiritual message that was to be used for healing — that she consented to work that night. The healing thoughts came to her spontaneously, including the fact that it is God's truth that heals; word came that the patient slept well without suffering. Later came a letter saying that the patient had undergone another examination by the same physicians who had pronounced the trouble cancer, and they had found no trace of the disease whatever. Another healing was of a child who had had intestinal flu, by another member of the Association.

The transcontinental trip had been so enjoyable from Eloise's point of view that, after a few weeks, during which Bella was shown a good part of the Northeast, including Cape Cod, Maine, and even Nova Scotia, plans were laid for the return trip, to include Bliss this time. After a three-day stop

in Washington, they headed west on October 23, with Panter, the chauffeur, driving. By easy stages via Nashville, Memphis, Santa Fe and the Grand Canyon, the Knapps and Miss Mabury progressed across the South and Southwest, arriving at 919 West 28th Street, Los Angeles, on November 9. Because Eloise rated carefully the many hotels at which they stayed, one assumes that even after years of hotel living, the Knapps still enjoyed the variety and comforts of fine hostelrys. This trip was given entirely to sightseeing, including the San Diego Fair, but not to an extended family visit, for the Knapps started back to Boston, by train, three days after their arrival at Bella's home. They reached their own home just in time to attend Thanksgiving service in The Mother Church.

Christmas brought nine dinner guests, fresh flowers from San Francisco (by air), holly from West Virginia, three gifts for everybody — and notice by Eloise, "*Never again* at Christmas." The inference to be drawn from the diary entry is that she had arrived at a higher sense of Christmas and would confine gift-giving to the other 364 days of the year! Mr. Knapp read from the May 13, 1911, *Sentinel* a testimony by one who had been saved from a forest fire.*

The forthrightness of Mr. Knapp's correspondence during his whole life is noteworthy, but the directness of many of his statements in letters during this period of Depression, especially to his students, is remarkable. Students were forever inquiring about expensive church improvements and expansion. Mr. Knapp's constant advice was:

My observation has been that those members of branch churches who never had a cent to spend are the ones who are always willing to vote expenditures, with the idea that the wealthy members of the church will pay the bills. Since the wealthy ones are in the minority, they are naturally helpless so far as swaying the vote is concerned, but they are fully justified in refusing to spend their money on foolish things voted by the impoverished majority. Mrs. Eddy has never countenanced this free spending idea, which the government is now indulging, when it comes to Christian Science churches. (Letter to a student, April 27, 1935)

* Isabel M. Pattison, of Wallace, Idaho, who described in most vivid detail her own and her husband's remarkable deliverance from a terrible fire on a mountainside, a fire which took the lives of others.

Mr. Knapp, further, made reference to Joseph, who foresaw fourteen years into the future and who managed resources in such a way as to allow the people to spend only fifty percent of their income during the plentiful years so that they would have enough in the lean times. It is also noteworthy in this connection that the Knapps were generosity itself when it came to helping branch churches, particularly as those churches approached dedication.*

Another student had asked about Mrs. Longyear's book on Asa Gilbert Eddy. Mr. Knapp replied:

I have a copy of that book, which Mrs. Longyear gave to me, but it contains nothing of particular value which would help the public. I think it has never been on sale. It is simply to preserve some records which Mrs. Longyear got together in regard to Mr. Eddy, but Mrs. Longyear expresses her own personal views so much in the book that it loses much of its value. (May 23, 1935)

In commenting to another student about an article which had appeared in the *Monitor's* magazine section called "Freeing the Constitution," Mr. Knapp said:

I quite agree with the present process of amending that instrument, but I do not agree with any tampering with its fundamental set up — that which has given shelter to Christian Science. To my way of thinking, it is a wave of sin that would seek to undermine the Constitutional functions of the Supreme Court.

Mr. Knapp was justifiably pleased at the success of those of his students who became Christian Science teachers and lecturers. He wrote encouraging letters to them as they were getting started, but, like his Way-shower, he never did their work for them. He writes to one: "I was glad to know how well and helpfully you taught your class. I am sure you are glad now that you taught it with no outside help, for God is responsible to His truth-bearers always." Of a beginning lecturer he wrote: "I hear he is

*Christian Science branch churches can be dedicated only when they are completely free of debt.

encountering members of our Association all along the way and is having a very happy experience. . . . He has a good lecture, and one which I am sure will do much good wherever it is heard.” (November 30, 1935)

In several letters to applicants for his classes, Mr. Knapp questioned the advisability of getting married and going through class in the same year. He did, however, leave the decision to the applicant. In regard to husband and wife having the same teacher, he believed as a general rule that that was highly desirable “especially in view of the companionship that comes from attending the annual Association Meeting together.” He pointed out that many husbands and wives had different teachers — and then the twinkle of his humor would show through: “Once you do take class instruction with a teacher, the bond is not broken unless you, in turn, become a teacher; but one can get a divorce; so you see it is very important to choose the right teacher.” (January 13, 1936)

Eloise continued to entertain on an almost daily schedule, at lunch, at dinner, in the home, at an inn within pleasant driving distance, at the Women’s Republican Club in Boston, or at a Foreign Policy luncheon. An occasional movie lightened things — Bob Hope in *The Ghost Goes West* or the latest Charlie Chaplin film, which Bliss was induced to see. But church matters always came first.

According to the diary, Mr. Knapp gave “*an inspired address*” on the subject of “Church” in First Church, Melrose (Massachusetts), on February 21, 1936. The next day, Eloise’s birthday, was celebrated by a trip to the live theater to see William Gillette in *Three Wise Old Fools* — “*a delightful day.*”

Perhaps the most significant letter, from a biographical standpoint, which Mr. Knapp wrote at this time was the following:

March 25, 1936

Rev. Irving C. Tomlinson
137 Marlboro Street
Boston, Massachusetts

Dear Mr. Tomlinson:

Eloise and I want you to know how deeply we prize your little book entitled: “Memories of Mrs. Flavia S. Knapp, C.S.D.” From the rich brocade on the covers to the last word of your beautiful tribute to my mother, the book is full of gems.

I deeply appreciate having in this lasting form the beautiful

things which Mrs. Eddy told you about my mother. This is a rich heritage for her children and also for my own Association of students. My attention was especially challenged by Mrs. Eddy's warning to you about "the attempt of error on all who have lost their class instructor." I have observed how some Associations which "have lost their class instructor," have sometimes been addressed by an outsider who has given them instructions at variance with their teacher's instruction, thus attempting — perhaps not willingly or even knowingly — to undo the work of the teacher. I think it would be wise for an Association of sufficient size to select for a speaker a member of their own Association in order to preserve the work of their own teacher. I wonder whether you have given this subject your due consideration.

Thank you also for giving us copies of my mother's letters written to you, together with your comments on her teaching. It is truly remarkable that a minister of the Gospel of an orthodox church should have accepted instruction and admonition so willingly and humbly from a woman — a state of mind which gives evidence of your spirituality. It also explains why you could serve Mrs. Eddy so long and faithfully.

Eloise and I are so grateful to have this beautiful little book which also tells of your outstanding work for the Cause beginning so soon after you became interested in Christian Science. Mrs. Eddy could see your grand capacities for good by placing you on the Board of Lectureship and making you a member of the Bible Lesson Committee, and you are still untiring in your work for this greatest of all Causes. . . .

The Knapps' wedding anniversary never passed without notice; this year Bliss took Eloise to the Wayside Inn for a "delicious" luncheon — and to a movie in Newton! "Happy Anniversary Day!" — in red ink in the diary.

Mr. Knapp's class, again, as always, "30 strong!" occupied April 8 to 21, and, as always, earned recording in red ink. The next day, the twenty-second, Bliss began work on his Association papers — and Eloise was off for California, to see her sister Jeanie and the spring wild flowers in that state. She was gone for less than a month, as she returned May 17 to type Bliss's papers. He had moved to Little's Point the week before. The last two

days of the month Eloise typed all day long the testimonies which Bliss had selected, from those sent in, to include in his Association presentation. The diary entries for this time are particularly interesting:

June 5—Mme. Christina M. Joubert and her daughter Rene, from Pretoria, Transvaal, South Africa, come to see us. E. takes Rene and Gordon Peitz to 23 Paradise Road and 12 Broad St. Mme. Joubert is a C.S.B. (teacher)

June 7—*B.K.'s name day*. All to The Mother Church. B. and E. to Gloucester to hear Mr. Jandron lecture. Mr. and Mrs. Jandron as House Guests — dinner and overnight. [Mr. Jandron was a student of B.K.]

June 8—Annual Meeting Day. B.K. and E.M.K. drive the Jandrongs to Boston. Eloise, at the invitation of the C.S. Board of Directors, presides at the *Overflow of the Annual Meeting of The Mother Church* held in the edifice of *The Original Mother Church*. B.K. sits with Ex-Readers and Ex-Lecturers in The Extension. (Eloise wears a flowered purple chiffon dress and orchid straw hat with large purple flower on it!)

June 20 brought Mr. Knapp's Association meeting. "No notes taken! Splendid day, power and peace! In *The Mother Church*." All of the above was, of course, recorded in red. During the next week, members of the Association flooded the beach house. In one day alone, Mr. Knapp interviewed twenty of them. No wonder that the Knapps were ready for a break. And what better break than another trip to California, by automobile with Sprague and Gertrude Knapp following in their car? The route via Niagara Falls, Yellowstone, Glacier, Mt. Rainier and Yosemite Parks provided a lifetime of sightseeing. The trip began July 8. The Knapps returned, with Carlotta in their car, by August 27. "Surely the Grand Tour, without a single mishap to either car!" wrote Eloise gratefully in her beach house diary. The primary purpose of the long journey had been Eloise's attendance at her Association meeting in San Francisco.

In these days of diminishing loyalties to colleges, it is refreshing to read the following letter of advice to a mother who was concerned about the choice of a school for her son:

October 5, 1936

Dear Mrs. _____

When the public school system gets overrun with doctors . . . then it is refreshing to know Principia* offers a relief or shelter from the storm. . . .

I am sure it is the desire and purpose of the school to maintain proper educational standards and to promote a healthful, moral atmosphere. I have known the Morgan family for many years, and they all work together in bringing out the best in their associates.

Whether you send your boy to Principia or not, I think the thing of greatest importance is the selection of his college. To my mind Harvard has no peers, because it has the money to secure the biggest men as instructors. Association with men who are world renowned has a broadening influence. Every smaller college is striving to achieve just what Harvard has done. I felt gratified as I attended some of the tercentenary meetings that my parents selected Harvard for me.

Once one has selected his college, he should not deviate from going the full four years to that particular college. If he goes two years to one and then two years to another, he is always rated a foreigner at the second institution. He must start with his freshman class and go through with the same associates, and then he is always one of them.

The standing of the instructors in a college gives the rating of that college. Better look around carefully and choose wisely.

With best wishes to all the family, I am,

Sincerely yours,
Bliss Knapp

*The Principia was founded by Mary Kimball Morgan, C.S.B., with the indispensable aid of her husband, William, in 1898, in St. Louis for the education of her two sons, Frederic and William, and other children of Christian Scientists. The sons later became administrators of the boarding school and liberal arts college.

Later in the month, October 16, Mr. Knapp was writing a glowing letter to one of his students who had healed a patient of blindness. To another student, now a teacher of Christian Science who had just taught his second class, he included a biographical note:

When Mrs. Knapp joined forces with me, she found I had for notes on the class work just a handful of unrelated papers. Those she took and correlated. Then she gradually typed loose leaf pages for a class book until all my class notes were in order and clearly available. The work has been much easier by reason of that orderly arrangement of my notes and I have been able to get a better bird's eye view of the scheme as a whole. This by the way is said with the thought that _____ [the teacher's wife] is listening in. (October 30, 1936)

Two pleasant interludes in the month were a visit to the theater to see Leslie Howard in *Hamlet* and an all-day drive with a guest, Helen Howard, to Baldpate Inn (October 30) for lunch, "the Historic Inn where Bliss and Eloise were married, March 27th, 1918!" — wrote Eloise in her diary that evening.

The third of November elicited the comment "Election Day!!! *Oh!*" Franklin Roosevelt had been re-elected as President.

Thanksgiving, November 26, began with a long letter of treatment, composed by Mr. Knapp and typed by Eloise, to one of his students. It was an unusual Thanksgiving in that the Knapps consented to have dinner with Sprague and Gertie in their home in Needham, along with Ralph and Ethel, and a friend, Mattie Martin. The Knapps attended the Needham branch church in the morning. After dinner Bliss treated the group to a movie. "Happy family group!" "A telegram from Carlotta, Bella, and Paul in San Francisco states that dear Jeanie and Arthur are progressing so well physically that it makes the day a truly thankful one for the Maburys!" Christmas too, that year, was a "quiet, happy, friendly and informal visit" and a fine dinner at 7 Chatham Street for Bliss's brothers and their wives. "Much family affection expressed!" was Eloise's summary of the day.

The New Year brought a new Lincoln automobile, with a radio which enabled Eloise to hear the Metropolitan Opera broadcasts while out riding with her friends on Saturday afternoon. The new car also warranted some drives, when the weather was pleasant, to Worcester, to see the "Chalice

of Antioch” which was being exhibited at the museum there. This famous cup, which is very ancient, was supposed to bear a likeness of Jesus; the outer chalice, an extraordinary piece of craftsmanship, was supposedly designed to bear the cup from which Jesus drank at the Last Supper. The new car was also tried out on a longer trip across the state, to Pittsfield, where the Knapps spent the night of March 2; they drove back home by way of Middletown, Connecticut, where they stopped for lunch.

There were other pleasant intervals in their busy life such as attending John Gielgud’s *Hamlet* or a concert of the Boston Symphony at Symphony Hall with its marvelous acoustics. Eloise marveled at hearing over the radio a live broadcast of Madame Chiang Kai-shek speaking in Nanking, China. This talk may have provided the inspiration for Eloise’s taking a friend, Betty Williams, to see the film, *The Good Earth*. When the circus came in May, Bliss took Eloise and two couples; Eloise thought it a “great show — victory.” The last word suggests that there had been something to overcome — and that Science had solved the problem. May also brought the lilacs, which Eloise rejoiced in. “May 16: Sunday — Bliss and Eloise to The Mother Church. We bring home to dine with us Mrs. Mabel Thomson of London and Miss Marie Hartmand of The Hague, Holland. The house was fragrant with our own lilacs!” They also drove over to Harvard, Massachusetts, to see the apple blossoms. Numerous dinner guests included Miss Elizabeth Earl Jones, C.S.B., whom the Knapps loved and appreciated for her great devotion to Mary Baker Eddy as “The Woman, God-crowned.” (“Most helpful evening.”) Their old friends, Mr. and Mrs. Hunt, all the way from Cape Town, South Africa, friends who had helped them get passage on the *City of Agra* all those years ago, on Good Friday 1919, came to visit at Annual Meeting time, as did Count Helmuth von Moltke, from Berlin. The annual move to Little’s Point (June 10) followed the Annual Meeting — and Bliss’s Association on June 21 met, as always, in the Original Edifice.

In his introductory paper for this session, Bliss Knapp recorded his gratification that over 100 members of the Association were registered as practitioners in *The Christian Science Journal*. He built his Association papers around questions that had been sent in by his students about passages in the Bible and *Science and Health*. These questions included the authorship of the book of Genesis, the lessons to be derived from the Fourth Commandment, Jesus’ experience on the Mount of Transfiguration and the relative importance, among Mrs. Eddy’s works, of *Science and*

Health as “the little book” prophesied in Revelation. He quoted from the Foreword to *The First Church of Christ, Scientist, and Miscellany*, vi, 1–5: “(1) that Science and Health does not need to be interpreted to those who are earnestly seeking Truth; (2) that it is not possible to state truth absolutely in a simpler or more pleasing form.” He went on to say:

The Christian Scientist must believe that statement thoroughly before he can break the denial of it. This is the way my father used to break that claim: When a beginner came for treatment, he would occasionally adopt the method of placing Science and Health in the patient’s hands and telling him to read it. Then my father would confine his metaphysical work to protecting Science and Health from bland denial, so that the patient could read the book, free from all denials of its truths. Thus my father handled malicious mental malpractice directed against the book, and the result was that the simple reading of the book healed the patient.

He also spoke of the *Monitor* as “manning the outposts” as the early practitioners had done:

When my father first became a practitioner, the Journal was the only periodical to reach the public. So Mrs. Eddy required the practitioners to place their professional signs at the street entrance to their offices, to help break down the opposition in public thought to the name “Christian Science.” That office sign was manning the outposts in those days, and every practitioner learned that he had to *support the sign* with metaphysical work. . . . You cannot draw in your sign any more; it must be defended just as all the other church activities must be defended.

The current “sign” was, of course, the *Monitor*:

A story about Mrs. Eddy enriched the Association papers of this year:

When John Thompson once took Mrs. Eddy for a ride, she asked him if he loved himself. Moved by a false sense of modesty, and with a very limited sense of the question, he denied that he loved himself. Then Mrs. Eddy asked, “Do you love God?”

Mr. Thompson answered in the affirmative. Then followed the question, "Do you love God's man?" He was sure that he did. "And are you that man?" Rising to the breadth of the question, Mr. Thompson declared that he was God's man. "Then," Mrs. Eddy concluded, "you love yourself, do you not?" What a lesson that was in lifting one's thought to the measure of infinity.

An autobiographical note also crept into one of the papers:

As to the question of military drill, as a part of the physical training, when I was a lad, I always thoroughly enjoyed that exercise. It never made a *fighter* out of any one, that I know of, but it was excellent training in obedience to constituted authority, which is always valuable. The boys would not obey the commands of a school mate, who represented only himself, but when that same school mate represented the authority of the school, obedience to his commands was always a pleasure.

Of Mr. Knapp's class in 1937 (July 14-27), Eloise wrote: "30 strong—Swampscott, where the light of Christian Science *first dawned!* Our living room holds the 30 chairs, platform, and E.M.K.'s chair easily."

Eloise's annual trek to California (July 30 to August 28), left Bliss alone at the beach house to entertain a host of guests, which apparently he did with his usual aplomb, one, two or three at a time. Some of these guests were his students, close and valued friends, such as the Roscoe Drummonds, the John Wilsons, the Victor Leubas, Gretchen Morrow, and the Rowland Hughes. Sprague and Gertie spent a weekend. When Eloise returned there was still time for a late summer vacation together, a two-week auto trip through the Adirondacks from September 17 to 30.

These serene years were punctuated, more or less regularly, by the moves back and forth from Brookline to Swampscott, by the major holidays, by Association meetings and the two-week class sessions, and by winter trips overland to California. The sojourn in 1937 was not the usual joyous family reunion. On December 19, Eloise received word that her beloved sister Jeanie Fosbery had passed on. (Jeanie's husband Arthur had passed on the previous April). Bliss and Eloise did not try to get to the funeral (transcontinental flights were not commonplace then). Instead, they started by automobile and reached Del Mar on the thirty-first, where

all the family met them. They stayed in Los Angeles until January 12, 1938, proceeded to San Francisco the next day, and spent a month helping Bella and Carlotta to dismantle Jeanie's apartment. Visits to Bakersfield, Death Valley, and Boulder Dam were followed by two weeks at the Knapps' favorite hotel, historic Mission Inn, at Riverside. The trip home in March was without incident.

Ten days later, at a Sunday School meeting in The Mother Church, Mr. Knapp gave a talk on his favorite subject, Mary Baker Eddy (March 31).*

Several letters written around this time contain helpful instruction for readers in Christian Science churches. To one student Mr. Knapp wrote:

You speak about nose bleeding. That is something that used to bother my oldest brother when he was a boy. It is related in some way, I think, to adolescence and it was overcome in Christian Science. The following may be of interest to you: this oldest brother of mine was just completing his three-year term as First Reader in a branch church. He had never missed a service throughout the three years. The last Sunday service had arrived; the two readers were seated in the Readers' Room awaiting the coming of the head usher who would take their books to the platform, which was a signal that they were to follow immediately after. Just before that time arrived my brother's nose began to bleed as it had bled when he was a small boy. Right then the usher appeared to take the books onto the platform. It was in my brother's thought to say to him, "Wait a minute," but recognizing a nose bleed as a claim of animal magnetism to obstruct the progress of that service, he kept silent and called the nose bleed by its proper name, namely animal magnetism, and he denied its claim. When the usher disappeared through the door he arose with the Second Reader and followed . . . and just to the degree that he approached the platform that nose bleeding receded and stopped. Had my brother called that nose bleed a hemorrhage instead of animal magnetism he would doubtless have delayed the service, but it was nothing but animal magnetism — no thing and no body — and by calling it by its right name he kept it where it belonged . . . and the

*Printed in *Sentinel* Vol. XLI, No. 22, January 28, 1939, p. 428. Reprinted in pamphlet, "A Prophet with Honor."

service was not interrupted. Perhaps this will enable you to know better how to handle your difficulty. (December 2, 1937)

To another First Reader he wrote:

Your topic for Wednesday evening should never be allied to the Sunday lesson sermon. Rather should your topic be of a timely nature. . . . Shortly after I began my reading, President Harding passed on and I saw the Wednesday lesson I had worked out for that period would not suit the occasion . . . and so I changed to a new topic and developed that as quickly as possible. As soon as I had finished a Sunday service I began to develop my lesson for the following Sunday. I always made it a point to have that work complete before Tuesday night so as not to interfere with the Wednesday service. Just as soon as I finished the Wednesday service I went to work to develop the lesson for the following Wednesday and also made it a point to have that finished by Friday night so that I could give my undivided attention to the Sunday service all day Saturday. In that way my work never pushed me; in that way I was ready when President Harding passed on to devote my time to getting out a new Wednesday lesson which would more nearly fit the occasion. (December 12, 1937)

And to a third:

The work of a First Reader requires consecration, wisdom, promptness and observance of the canons of good society. A Christian Scientist never works for a place any more than he works for money. A Christian Scientist works for the law of God to operate, and he must know at the same time that the operation of divine law cannot be reversed or perverted into channels of error through its human application. At an election we do not allow ourselves to be governed by personalities but we insist upon the operation of truth raising up that one which will bring the most good to the greatest number. . . . (December 14, 1937)

Among the many evenings during the spring of 1938, when the Knapps entertained guests, two stood out to Eloise as being particularly pleasant.

One occurred on Sunday, April 24, when Mr. and Mrs. Philip Osborne brought and showed the moving pictures they had taken of buildings that had an historic interest for Christian Scientists, such as Mrs. Eddy's various homes; the other was May 16, when Miss Elizabeth Earl Jones came to dine and brought her memoirs of Mrs. Eddy for the Knapps to read.

Association day (June 18) was devoted to the subject of protecting the church, the state and the home. The day also included the reading of a paper which Mrs. Sue Harper Mims had written describing Mrs. Eddy as she taught her last class in 1898. This paper was published later (1950) in *We Knew Mary Baker Eddy*, Second Series, 35-57.

The guest books for these years are filled with brief records of pleasant hours with friends and students:

July 31st, Sunday—Bliss Knapp introduces Frank Bell at a lecture in Swampscott High School, and after the lecture Mr. and Mrs. Bell and Mr. Davidson of 2nd Church, N.Y., and Stuart Booth and Jeanette call on us, enjoy the cool porch and orangeade and sandwiches.

August 1st, Monday—We bring Helen Chaffee Howard home from town for dinner and overnight. When she leaves . . . we hand her our wedding gift . . . of \$500.

August 2nd, Tuesday—Violet Ker Seymer and Naomi Herrick [later Naomi Price] to dinner — happy evening!

August 16, Tuesday (hot)—Rowland and Dorothy Hughes and their *four* children, Joy, 19; Dick, 17; Barbara, 15; and Beth, 4!! And Betty and Douglas Conniers and Joan, 7! All come to a picnic supper in the dining room on card tables. And the evening — 12 at table, as Miss Crossman joins. [Miss Frances Crossman was at this time Bliss's secretary.]

Many of the guests were taken on pilgrimages to the nearby historic houses at Lynn and Swampscott connected with Mrs. Eddy's life. Others were taken to the famous Adams House at Marblehead for lunch or dinner — or to Nahant, Rockport, Cape Ann, Ipswich and Gloucester. The summer ended violently with a hurricane on September 21. Eloise had

just opened 7 Chatham Street two days earlier and was still there when the big wind hit. It blew down two trees; one, a maple, fell against the roof of the Brookline house, but did no damage, although a large crack in the old chimney appeared. Bliss, who was still at Little's Point, reported no damage there. He closed the house the next day and joined Eloise in town.

Three weeks later they were off for California again — “to see the dear Maburys!” A chauffeur, Morgan, did the driving. They spent a happy month at Chapman Park Hotel Bungalow in Los Angeles and had a leisurely return trip, arriving home on December 6. That month was marked by the publication in *The Christian Science Journal* of Mr. Knapp's article, “The Final Revelation” (Vol. LVI, No. 9, p. 465). Reactions were immediate and positive. The following are samples:

Cyrus S. Rogers, C.S.
166 Geary Street
San Francisco, Calif.
Nov. 26, 1938

Dear Mr. Knapp:

It takes a good deal to move me to letter writing, but I cannot refrain from sending you a word of deepest appreciation for your masterly article, *The Final Revelation*, in the December Journal. In my judgment, no more important article has appeared in our periodicals in my time. And how well it is done! There is such a thing as doing something so profoundly simply, so divinely naturally and unanswerably as to make it unnecessary for it ever to be done over. That is the way I feel about this message. What a clearing of skies it will bring! The whole Movement will receive an impetus, from headquarters to the lowliest seeker in the backwoods of the world.

This is one of the points I have tried, in my humble way, to bring out in addressing association meetings; and I know how much it is needed and the human resistances to it. “Why,” indeed, “should there be such unbelief about the fulfillment of prophecy?” And especially when the evidences are so numerous, unmistakable and overwhelming. What a blessing to have the matter so thoroughly cleared up for everybody! . . .

Best thoughts and blessings and much gratitude to Mrs. Knapp and you not only for your service and devotion to the great Cause but also for your many kindnesses and generous considerations to me over the years.

Most sincerely yours,
Cyrus S. Rogers



Calvin C. Hill, C.S.B.
466 Park Drive
Boston, Mass.
November 29, 1938

Dear Bliss:

Your noble defense in your masterly article in the Dec. Journal in behalf of the God-crowned woman spoken of in the Apocalypse, our great spiritual Leader, Mary Baker Eddy, shows you to be a Christian warrior of immense value to the Cause of Christian Science. The article is most timely, for it will arrest and definitely check speculative human views as to our Leader by some who never saw beyond the testimony of the false human sense. It will enable the readers of this wonderful article to see Mrs. Eddy aright — as the woman fulfilling the prophecy of both Jesus and John.

With a heart full of love for such a defender of our God-given Leader, I am

With kind regards to both you and Mrs. Knapp,
Sincerely yours,
Calvin C. Hill

P.S. Frances, I am sure, joins me in the above.



Irving C. Tomlinson, C.S.B.
143 Newbury Street
Boston, Massachusetts
November 30, 1938

My dear friend Bliss:

Just a word, Bliss, to thank you for your excellent article on "The Final Revelation." It is good to read and it will be so good for the Field to receive and ponder.

I think we have much for which to be grateful in the upward and onward trend of the movement at headquarters since the last Annual Meeting on the subject of our beloved Leader. It is good to see her given her place.

William Lyman Johnson is giving out some good material for all to gain. He has been speaking, you know, in several churches.

We miss you and your good wife from Boston. We hope to have you with us again.

With very kindly greetings, and looking forward to seeing you soon, I am

Yours for our beloved Cause
I. C. Tomlinson



Cross Road, Lunenburg, Mass.
December 9, 1938

Dear Bliss:

"The Final Revelation" is truly marvelous.

I have read and re-read it, and studied the many references which make it all so clear and logical, and I intend to give it further study, until it really sinks in and takes hold. The sound of your voice rings out with great conviction all the way through.

It is the most important article I have read in our periodicals since our Leader left us, and want to express my grateful appreciation to you for all this mighty article brings out for the entire Field, both at home and abroad.

With Ralph's appointment as President of The Mother

Church, and learning of the new policy adopted at headquarters on this subject last spring, I was not at all surprised to hear this article in the *Journal* was coming. Of course the same truth must be brought out in the Lesson Sermons, and undoubtedly will be before a great while, I sincerely hope. . . .

The call you and Mrs. Knapp made on us stands out most vividly, and is one of the happy memories in all this experience. I am most grateful for the decided gains already made, and most happy to say I can see continued progress.

Most sincerely and with kindest regards to Mrs. Knapp and yourself, in which Mrs. Cross joins me.

Walter S. Cross

In reference to Ralph Knapp's appointment as President of The Mother Church, Eloise wrote in her diary for December 24: "Ralph Knapp brings as a gift a Manual with his name in it as President of The Mother Church!"

Letters of thanks for the article continued to come, and Mr. Knapp acknowledged them all, including in his answers statements throwing further light on prophecy. To a student of Miss Shannon's in London, he wrote:

December 27, 1938

Many thanks for your good letter of December 12th, in regard to my article in the December *Journal*. . . .

The matter of being a pupil of such a fine teacher as Clara Shannon should not make a problem for her students. There never was a more loyal student to our dear Leader than Clara Shannon. She imbued her pupils with that same sense of loyalty. It is a phase of the beast that would try to turn loyal Christian Scientists against her teachings. That warfare is described in the concluding verse of the twelfth chapter of Revelation, where it tells about the dragon turning to war upon the woman's seed. Our work in Christian Science today is to be awake to that phase of warfare, and to handle that beast. . . .

To a Christian Scientist in Boston he wrote:

January 11, 1939

Thank you for your good letter in regard to my article in the December Journal. What you say is extremely important to me, and I have taken the privilege of passing along to the Directors that portion of your letter about the deacon of Tremont Temple.

In *Miscellaneous Writings*, page 95, you will discover the experience Mrs. Eddy had at Tremont Temple back in 1885 when Doctor Cook was the pastor. Fifty-three years later one of the deacons there is willing to think of Mrs. Eddy as fulfilling prophecy. Isn't it wonderful? . . .

The day before, Mrs. Knapp had received the sad news that her beloved brother, Paul Rodman Mabury, had passed on — “to a higher sense of existence and freedom,” the diary entry concluded. In another place she wrote: “A courageous Christian Scientist, a true gentleman, benefactor of the Arts, a beloved brother!” Such drastic news, although it did not stem the flow of guests to the Knapp home or interfere in any way with the ongoing metaphysical work of the two practitioners in that home, was probably reflected in the many floral gifts which Eloise received on her “name day” — large bouquets by air express from her sisters Carlotta and Bella, spring bouquets and a forsythia plant from close friends, and four huge gardenias and a lovely orchid from Bliss. And on their anniversary day, March 27, there were more flowers by air from California. It goes without saying that, as a family, the Maburys were unusually close. Bliss celebrated the anniversary by taking Eloise to the Parker House for luncheon and then to see a Western, called *Stagecoach*. Once when he was asked why he liked Westerns, Mr. Knapp replied, “Well, right always prevails, doesn't it?” — or words to that effect.

Mr. Knapp's Association Day, June 17, 1939, brought 408 of his students together. “The Christ-spirit poured out!” was Eloise's appraisal of the papers, which included warnings concerning the danger of Hitler and this quotation of Mrs. Eddy's lines:

Brave Britain, blest America!
Unite your battle-plan; . . .

Also this fine paragraph:

Now that we have a brief outline of the problem, what is the remedy for the great deception? Jesus said, "Ye shall hear of wars and rumors of wars: see that ye be not troubled." (Matt. 24:6) "Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes. . . . But he that shall endure unto the end, the same shall be saved." (7,8,13) "Pray ye that your flight be not in the winter, neither on the sabbath day." (20) We are indebted to Mrs. Eddy for explaining that prayer in a private letter to my father. She wrote, "Pray for divine energy, and watch against human apathy."

An autobiographical note enriched one of the papers read that day. Mr. Knapp was talking about the need of a church officer to defend himself, his family and his office, "thus proving himself to be a real pillar of the church." The besetting trouble with many good people, said Mr. Knapp, is an inferiority complex.

That was my difficulty when Mrs. Eddy asked me to get ready for the Board of Lectureship. Calvin Frye told me some years later how he took issue with Mrs. Eddy about my appointment. He told her she was making a big mistake in appointing one so young and inexperienced to the Board of Lectureship. However, she swept aside all his objections and went ahead with the appointment, because of her ability to read human character; and her prayers did heal me of many limiting fears.

The healing began when I discovered that human will and a false sense of self were responsible for my belief in an inferiority complex. . . .

Class began on June 28, with the usual thirty new students. "The Captain in fine fettle and also the 'Mate,'" wrote Eloise. A brief motor-trip through New Hampshire and Maine provided the needed relaxation after class was over. Virtually every day for the rest of the summer brought luncheon, dinner or swimming guests to Little's Point. Those who came to enjoy the beach and the ocean were always treated to refreshments, such as pie and iced cocoa. Readers, lecturers, teachers, officers of The

Mother Church and editors of the Christian Science periodicals, as well as students, patients and friends enjoyed the porch, the beach, and the cuisine of the Knapps' summer home. Extended visits of her surviving sisters Carlotta and Bella enriched the spring and summer for Eloise. At the end of the summer, on September 5, Mr. Knapp addressed the graduating class of nurses at the Christian Science Benevolent Association in Chestnut Hill.

Correspondence during this year of 1939 reveals Mr. Knapp's continuing concern about the availability and use of his book *Ira Oscar Knapp and Flavia Stickney Knapp*. When he heard from a friend of the passing of a teacher of Christian Science to whom he had given a copy of the book some years previously, he asked whether the daughter of this teacher could place the book in the library of one of the branch churches. "I don't like the idea of having that put away where it will be useless."

I have been very careful and tried to use wisdom in placing these books where they would do the most good, and a few weeks after its publication I made it a rule to give copies only to teachers, thinking it would have proper and adequate circulation through the members of their Associations. Later I saw the wisdom of placing it in the files of State Publication Committees, in case it was requested for that purpose. Since then I have come to believe that teachers are not so desirable as Publication Committees and church libraries. . . . (February 9, 1939)

The following year, Mr. Knapp informed his Association that he had decided to place in public libraries the copies he had left. He would do this through requests of his students who would make arrangements to contribute a copy to the local library. "I shall then expect my student to acknowledge the receipt of the book upon its arrival, and to give it a certain amount of protective work after it has been made available to the public."

In October 1939, and again in 1940, Eloise addressed Mrs. Emilie B. Hulin's Association in Brooklyn, New York. Eloise recorded: "October 19 (1939) — Bliss and Eloise start in auto for Brooklyn . . . where Eloise addresses Mrs. Hulin's Association on October 21. . . . Wonderful day: E. so free! Sunday night at Kingston, N.Y. Home Monday evening — Oct. 23rd. A memorable trip!" A year later she was writing: "October 18-20, 1940: Eloise and Bliss drive to Brooklyn and stay at The Towers, 25 Clark

Street, overlooking the Hudson River, the Battery — and the Goddess of Liberty! Eloise addresses Mrs. Hulin's Association in First Church, Brooklyn, on October 19 and reads for four hours. An inspirational and uplifting meeting — and it was *received* happily. It had food, comfort and healing — the message had — and God will give the increase!"

Let us look in on the Knapps at Thanksgiving, November 30, 1939:

Twelve at table, which was decorated with dear Carlotta's blue and crystal goblets, and Bliss's Great Grandmother's Blue Dishes, which had been her wedding gift.

The guests were:

Mrs. and Mrs. F. L. Jandron

Stuart and Jeanette Booth

Miss Margaret Morrison,

Second Reader of The Mother Church

Miss Evelyn Heywood,

Associate Editor of the Periodicals

Sprague and Gertie, Ralph and Ethel

A fine dinner — fruit and gourds for decoration.

After dinner, Bliss read aloud a humorous skit after the manner of Mr. Dooley and Mr. Hennessey from the Harvard Bulletin. Then Stuart Booth read a funny skit by Stephen Leacock on the movies. Then we asked Miss Heywood to read from the Sentinel . . . about the wonderful escape from a forest fire by Isabel Pattison — May 13, 1911, Vol. XIII, p. 733. The party broke up at 5 p.m. — a quiet but very important party!

Mr. Knapp's second article in a year appeared in the *Journal* for December. Letters began to come in immediately:

551 Fifth Avenue

New York

December 1, 1939

My dear Mr. Knapp:

I have just read your article on "The Church Triumphant" . . . for the second time, and I cannot thank you enough for the great

contribution you have made to the Cause of Christian Science.

To me the article is a masterpiece because it elucidates and clarifies both the divine idea and the outward expression of our Mother Church and its branches. It is destined to become a classic because it could hardly be improved upon as a digest which contains all the essential points of the subject covered.

None beside yourself, I believe, was so well qualified to compile this record of facts and their spiritual interpretation. Much has been written on this subject and more will no doubt be written but you have succeeded in presenting a picture which is a work of art as well as being a truthful portrait of the image in the divine Mind which unfolded by degrees to our beloved Leader.

Your discovery of the true continuity of the spiritual recognition of the Christ idea through John rather than Peter is obviously correct when once attention has been called to it. I have since read the closing verses in John's Gospel in all the translations which I have, and I find that each confirms the conclusion which you have drawn from the Authorized Version.

. . . You have certainly put on record a thoroughly well documented history of the evolution of the spiritual idea of "The Church Triumphant," for this and future generations, and you are entitled to the most appreciative thanks of the Christian Scientists everywhere.

Yours very sincerely,
Richard P. Verrall

A wistful note enters the record at this point, as Eloise, with the perspective of years, referred, in *Bliss Knapp and Eloise Knapp—Their Book*, to their "last long automobile trip, Morgan driving." They set out on December 16,* to spend Christmas with Sprague and Gertie in St. Petersburg, Florida. Bliss picks up the story in a letter to a student:

*They stayed the following night, Sunday, December 17, at the Benjamin Franklin Hotel in Philadelphia, where the author met them for the first time and was interviewed by Mr. Knapp as an applicant for class instruction.

December 28, 1939

According to our plan, we reached here in time to have Christmas dinner with the Sprague Knapps. Every motor car on the road seemed to be converging on this part of the country . . . They were coming from every part of the country north of the Mason-Dixon line.

Tuesday, the day after Christmas, we went to a ball game. Any player to be eligible had to be over seventy-five years old. As each player stepped up to bat, the announcer gave his age, name and home state. There was one from California! Two were from Massachusetts. There was none of the finesse of Jimmy Foxx, but the old fellows showed lots of "pep" and the bleachers are always crowded. . . .

We had a wonderful trip on the way down here. Perhaps the most interesting stops were at Washington and Williamsburg, — the latter being a restoration of the ancient Virginia capital made possible by John D. Rockefeller, Jr. . . . Even the Inn is carried on as of old, and how those colored waiters do strut with all the "dog" they can put on. Then there is Jamestown, six miles away, where the first settlement was made in 1607, long before Plymouth, Mass. was heard of. Yorktown, where the Revolutionary War ended, is about fifteen miles on the opposite side of Williamsburg.

We are now about to move toward the setting sun, and we shall follow the old Spanish trail, rich in historic interest. New Orleans is always interesting, and we may go to Mexico City. . . .

On the day this letter was written, Eloise went "wading in the Gulf — with an umbrella over her head, as it was raining!"

They did go on to New Orleans, and then, by the way of Laredo, into Mexico, where they spent more than a week (January 7 to 16) in Mexico City and nearby places of interest. Eloise's diary of this trip bristles with detail about Chapultepec Palace, the Aztec Calendar Stone, the gardens at Cuernavaca, the canals at Xo Chimilco, and the pyramids at Teotihuacan. But perhaps the most interesting entry is that for Sunday, January 14:

We attended Sacrament Service at the dear little pink plaster C.S. church, with the C.S. seal in colored glass above the front entrance, Mrs. Eddy having given permission in 1905 or 1906 to

the Mexican Church to use this seal in their window. . . .

At 6:30 Bliss and Eloise, at the invitation of Mr. Thomas H. Lockett, Commercial Attaché of the Embassy of the U.S. in Mexico City, call upon Ambassador and Mrs. Daniels. Mr. and Mrs. Lockett were at the C.S. church in the morning and said they wanted Josephus Daniels and his wife to meet representative Christian Scientists.

So at 6:30 we drove up to the residence door of the Embassy — and found it open with a man in livery beside it. We were ushered into a garden, up a flight of broad steps, and into a very large and high square room, nicely furnished, with a fire blazing in the grate. Shortly, Mrs. Daniels came in, elderly and stout, but so very cordial and genial with true Southern hospitality; they come from North Carolina. Then the Ambassador came in and Bliss talked politics with him. Then Mrs. Daniels had a young man attaché show us the Square Court between the Embassy and the Chancellery with a long verandah on the residence side, and the long dining room parallel to the verandah, and the very long drawing-room on the street side. The house was one-story, but the ceiling very high; so the living quarters must have been beyond the dining room. After a very pleasant call, due to Mrs. Daniels' cordiality, we went on to Sanborn's for a delicious supper.

Sanborn's, Mrs. Knapp explains in another entry, was a restaurant located in The House of Tiles, dating from 1596. The exterior was completely covered with blue and white tiles; on the inside was a lovely patio of brown stone which featured a fountain. Sanborn's, Mrs. Knapp said, was an oasis in a desert of food, an oasis where cleanliness and American food prevailed. Great stone jars and brass bound barrels bore hundreds of blooming red hibiscus plants; these were set between the tiled columns at the foot of the arched stairway leading up to the restaurant. Sanborn's became a favorite spot during their stay in Mexico City.

They began their trek north the following day. Their circuitous route to Los Angeles — for this, as always, was their destination — took them to Phoenix and Riverside (Mission Inn again) and finally to 919 West 28th Street. The return trip was by car and train: by car through the giant Redwoods to Eureka, Portland and Seattle. As the weather turned unpleasant at this point, they sent the car home with Morgan and took

the train, arriving in Brookline on March 21.

And right away there were letters to write and work to do:

March 28, 1940

Well, here we are back home again, and ready for the work which The Association Notices will bring in to me shortly. You will probably get your Notice the first of next week.

Then, apropos of a statement by his correspondent that anyone coming to her office (she was a practitioner) after seven o'clock in the evening would have to sign a registry before being admitted, Mr. Knapp included this autobiographical reference to his lecturing days:

When I was travelling I always made it a practice never to have visitors come to my room unless they were men, and even then I did not like to have them come to my room because it might identify me with a clique in a community where I was not familiar with the backstage conditions. I always had the feeling that I would always be above criticism by seeing visitors in the hotel parlor. . . .

He complimented the practitioner on the careful arrangements by the management of her building.

To another student he wrote, the same day, about the placing of a copy of his book in a university library:

March 28, 1940

Dr. William E. Masterson
Temple University
Philadelphia, Pennsylvania

Dear Dr. Masterson:

I am glad to learn from your good letter of March 24th that you are settled in your established home, that you are happy, and that your work at Temple University is most congenial to you.

You tell me that you have been working out the proposition of placing one of my books in a college library with Mr. Houpt. From what you say, I think you better drop any further activity toward

placing the book in the Temple University library and turn instead to the library of the University of Pennsylvania. . . .

I am glad to learn about another article you had in the Monitor for January 27th, entitled, "International Law Survives." Inasmuch as we were travelling about at that time, I did not see that article, . . . I am sure it is a good one and stands up well with your previous one. . . .

Mr. Knapp was always happy to learn of his students' appearing in print, and he did everything he could to encourage their writing and submitting articles to the Christian Science periodicals. A letter he wrote about a week later is typical:

April 6, 1940

I am glad to know that you have been putting your ideas on paper, and shaping them up for publication. I hasten to plead with you not to be discouraged at the results. The first contribution I ever submitted to the editors of our periodicals was returned to me, as have been subsequent contributions.

This is the new tongue with which we are dealing, and it takes effort and application to get it just right. . . .

As you are aware from having received your Association Notice, I am just now having all I can attend to in reading the responses to that Notice, so that I must ask you not to send your article to me for review just at the present time at least. Instead I recommend that you go at it with renewed vigor and purpose and present it in the best way you know how. My article that appeared in last December's Journal was written four or five years ago. About once a year I would take it out of the pigeon hole, smooth it up, polish it, and try to clarify it, rearrange sentences, paragraphs, etc., and after four years of that kind of work I put it in, and it went through. I recommend that you follow somewhat that same line of action. When you have polished your article in a way you can no longer criticise it, then send it in again, and I am sure you will meet with better success.

And again to Dr. Masterson:

April 12, 1940

I am glad to learn from your letter of April 6th that my book has reached your hands, and that Mr. Houpt will see that it is placed in the University of Pennsylvania library. I want to thank you for your part in getting the book properly placed. Your article in the Magazine Section of the Monitor came yesterday, and I want to thank you for some very helpful things in that article. I am glad that you take the position which all should take, namely, that the Ten Commandments have never been broken since they were placed in the ark. Individuals may disobey them, but the law itself is not broken, nor can it ever be broken. Such enduring laws we should always seek to understand and obey. Such laws are indeed fundamental to the whole set-up of international law.

What you say on this subject is clear, helpful, and practical because you insist that the true elements of international law are "honesty, justice, and humanity." Against such there is no law.

I shall look forward with pleasure to receiving your book which you promise to send me. Even though it may be highly technical, I am sure I shall enjoy digging into it somewhat. However, I shall have to put it aside when it comes until Association and class work are over. That means it will be handy for my summer-time reading.

Despite the uncertainty due to the European war and the possible involvement of the United States — or perhaps because of it — Association Day brought all but 70 of the living members together once again in the Original Edifice. The day was fine, sunny and *cool* — a real treat for Boston on June 22! Students by the score descended on the Knapps' home both before and after the big day — so many indeed that the Knapps took a day out to drive to Providence and New Bedford.

In his Association papers for 1940, Mr. Knapp referred to the current "dark days" as a time "to devise every means we can to keep awake and alert." He spoke of the need to go forth with "fan in hand to separate the chaff from the wheat" (S&H 466:27-28) — to avoid indecision and confusion. He quoted Paul: "God is not the author of confusion, but of peace, as in all churches of the saints" (I Cor. 14:33), and added on his own: "even the peace of answered prayer." He urged his students to develop the spiritual perception by which they could detect mental deception. "Spiritual

intelligence is never deceived; it never makes a mistake. Then with fan in hand, use your intelligence and don't be a *leaner*. Thus you become a *pillar* in the church."

In the context of self-preservation, Mr. Knapp told this little anecdote:

I once watched a chicken peck its way out of its shell, and then I picked it up and placed it in the palm of my hand. When I tipped my hand to a considerable angle, the little fellow spread its wings to save himself from sliding off. Who taught him to obey that law of self-preservation? The instinct to obey the law of self-preservation antedated his material appearance.

He added:

If you had the intelligence of that new born chicken, who obeyed involuntarily the law of self-preservation, you would learn why "Goodness involuntarily resists evil." (My. 210:13-14) You would learn that certain ideas have their seed in themselves, and others do not. Mrs. Eddy says, the divine "Mind forms ideas, its own images, subdivides and radiates their borrowed light, intelligence, and so explains the Scripture phrase, 'whose seed is in itself.'" (S&H 511:1-4)

Spiritual intelligence has its seed in itself. Guided by the instincts that are inherent in spiritual intelligence, one need never make a mistake.

Mr. Knapp also warned his students against Bolshevism, as an effort to undermine, in human consciousness, the law which supports the state, the church and the home. He said, "When Bolshevism first appeared in Russia, I began to assail it in my lecture. I saw in it a phase of mass-mesmerism . . ." "Lawlessness is the objective; individual rights, such as the law of self-preservation, cease to function, and *fatalism* takes its place." Mr. Knapp saw the need of instructing his students specifically in the law of God, the Commandments and the Beatitudes, so that they would lift up this law in their consciousness, evangelize themselves, and learn to do naturally the things contained in the law. Just as Moses had built an Ark to protect the law, according to the pattern showed to him in the mount, so the Founder

of Christian Science had built a church upon the Rock, Christ, the structure of Truth (law) and Love (“the fulfilling of the law.”) (Rom. 13:10). Mr. Knapp concluded:

Mrs. Eddy once remarked to a friend (Mr. Wiggin), “I do not find my authority for Christian Science in history, but in revelation.” (My. 318:31–32) . . . It behooves us therefore to give earnest heed to these words of Jesus, “He that receiveth a prophet in the name of a prophet shall receive a prophet’s reward.” (Matt. 10:41)

In mid-July, Mr. Knapp wrote to a student in regard to Article VIII, Sections 15 and 16 of the *Church Manual*. He saw certain organizations, such as political parties, to be necessities for Christian Scientists if they were to vote. He saw other, lesser groups, such as executives’ clubs, local chambers of commerce, and real estate exchanges as set up to aid people’s business activities — and these, he felt, were acceptable for Christian Scientists to join — with the proviso that membership should not impede progress in Christian Science. Societies formed for purely social purposes could be eschewed!

This letter was written during the time he was instructing his 1940 class (July 10 to 23) of the usual thirty members. Mrs. Knapp’s note in the diary, “Ship brought triumphantly and victoriously to Port!” suggests that the teacher had met some resistance and overcome it. “There seems,” he wrote to a friend, “to be a determined effort to neutralize the progress made during that last two years in giving to Mrs. Eddy her rightful place in prophecy.” In this connection he made reference to *Miscellany* 133:22–27. He alerted another friend, a student, to doing more protective work for himself when he was engaged in placing Mr. Knapp’s book in local libraries. To another student, who had written for a copy of the book to put in a library he wrote: “I regret to say that the books are all gone. The calls came in so rapidly that my supply melted away like snow under a burning sunshine.”

Mrs. Knapp’s summer guest book is studded with the names of students who became close personal friends, the Sweetlands, the Wilsons, the Hughes, the Canhams. The following is a typical entry:

August 17th—Saturday. Mrs. Ruth Myers and Alice, Ruth and Roger Harding, Elizabeth and Kenneth Harding, Marion and Bob

Curtiss, John and Heidi Holbrook come at 4 p.m., go in swimming. Then we all sit on the ocean porch, with radio out there, and listen to Wendell Willkie's speech in Elwood, Indiana, accepting nomination as Republican candidate for President! *Fine*. We have cold drinks and light refreshment. Then the Myers party cook their own supper on the beach. Full moon! Afterwards all come into the house and Bliss talks till 10 p.m. *Wonderful party!*

The summer of 1940 ended with two brief trips which are recorded as follows:

August 28, Wednesday morning—Bliss and Eloise drive to New Bedford, Mass., and take steamer for Martha's Vineyard, where we stay at Wesley House, Oak Bluffs, Wed. and Thursday nights. The Innkeepers are Judge and Mrs. Chase and their son George, all from Cambridge, Mass., and Christian Scientists. Mr. and Mrs. Willard Grimes of Staten Island, New York, were also guests — and Christian Scientists. He Harvard 1912 and a poet — delightful people, wife especially.

Friday–Tuesday, Aug. 30–Sept. 3—at Nantucket Island, Ocean House. Delightful stay — except hurricane night of Sept. 1–2!

September 7–10—Bliss and Eloise drive to Concord, N.H. and spend the night at Eagle Hotel. . . . We call on Mrs. Hermann Hering. Sunday, September 8 we drive to Keene, N.H. to hear John Terry read. Terry family (4) dine with us at the Ellis Hotel. We call on them on our way to Hartford, Conn. Sunday night and Monday night at Bond Hotel, Hartford. We call on Ella Entress, lunch with Olive French, and attend Golden Wedding reception of Mr. and Mrs. Isaac Allen! Home Tuesday night, September 10th.

Two days later they moved back to Brookline for the winter.

The autumn of 1940 was notable in a positive way for a train of distinguished guests, including Harry C. Browne, currently First Reader of The Mother Church, and for a very happy Thanksgiving dinner which the Knapps hosted for their "family" of students in the Boston area; it was

notable in a negative way for the re-election of Franklin Roosevelt as President for a third term and by the passing (December 12) of Lord Lothian (Philip Kerr), a prominent Christian Scientist and Ambassador from the Court of St. James to the United States. Bliss did not accompany Eloise on her business trip to California, December 16 to January 11, but chose to "hold the fort" and entertain his side of the family at Christmas dinner at the Wayside Inn in Sudbury.

In one of the fullest letters of advice to a First Reader which Mr. Knapp ever wrote, dated March 7, 1941, he presented a picture of the order and discipline to which he subjected himself during his tenure as First Reader of The Mother Church:

... I always began to mark my books for the following Sunday lesson just as soon as the present Sunday lesson was finished. I proceeded to develop my Scriptural reading and hymns and to arrange the entire service for the following Sunday, and my deadline was always Tuesday night. Then I would drop that Sunday work entirely on Tuesday night, and have a free day all day Wednesday for the Wednesday night lesson. Then, as soon as the Wednesday night lesson was over, I would proceed to develop my next Wednesday's lesson, marking my books and everything, and the deadline was Friday night. In that way, Saturday was free to give my undivided attention to the Sunday lesson. By those simple rules I kept ahead of the situation, and never allowed confusion to come in. To this end you might wish to study I Corinthians 14:33 and II Timothy 1:7.

Sometimes his students who were First Readers sent Mr. Knapp lists of citations which they had knit into lessons and which they wished him to approve. When possible he would read these and offer his comments or advice. To a First Reader in a branch church, he had this to say about benedictions:

April 8, 1941

... Speaking about benedictions, I started in by reading for a benediction some verse which would fit in, as I thought pretty well, until one of the Directors told me that the benediction must be a real benediction, a real blessing. Thereupon I searched

through the Bible and made a list of all the blessings. It was not necessary that they ended with the word "Amen," because I could add that myself, which I did. Then I began to put down the proper benedictions for the different Bible lessons, all of which saved me much time. . . .

At the time he was penning these words of advice to newly elected Readers, Mr. Knapp probably had no suspicion that he would shortly be called upon again to serve at the desk of The Mother Church. At the Annual Meeting on June 2, George Channing and Miss Margaret Crawford, a Knapp student, were announced as the new Readers. At the Activities Meeting the following night the Knapps were very much in the limelight as Ralph read the Superintendent's report on The Mother Church Sunday School. Mr. Knapp read a paper of reminiscences of Mrs. Eddy. The very evening of the day Mr. Knapp's class in Christian Science convened, Wednesday, July 2, he began substituting as First Reader while Mr. Channing was off in San Francisco teaching his class. Mr. Knapp's lessons for the three Wednesdays (2, 9 and 16) were on "Foresight," "The Holy City," and "The Two Witnesses."¹ Needless to say, word went out through the country that Mr. Knapp was again reading, and not only his new students but also great numbers of his former students made quick trips to Boston for the occasion. It was thrilling to many who had before heard that great voice reverberating through the church auditorium — but it was even more thrilling for the many who had missed that privilege to be given such an opportunity as this for five successive services.

Eloise rejoiced in red ink, referring to his class teaching and his reading: "Two grand achievements for the Cause of Christian Science — carried on simultaneously!" Eloise was also serving the Cause as a member of the committee to decorate and refurnish 385 Commonwealth Avenue, the residence of the First Reader.

Excerpts from Mr. Knapp's letters at this time contain nuggets of good sense and even of prophecy:

I was once much impressed by the account of a young man, who applied for church membership, and when he came before the Examining Committee it was discovered that he used tobacco, which would keep him from membership. . . . He explained that he was sure he could stop the use of tobacco at any time, but he did

not believe it was right to use will power about it. Whereupon the examiner asked him if he thought it was God's will that he should use tobacco; he was quite sure it was not God's will. Well, then, asked the examiner, "if it is not God's will, whose will is it, but yours?" The young man woke up to realize that he had to use will power to continue the indulgence of tobacco, and that it was his own will power that he had to stop and not indulge. With that, his healing was instantaneous. . . .

You are acquainted with the fact of Mrs. Eddy's poem recommending that Britain and America unite their battle plan. . . . To think that one of God's two witnesses should make such a recommendation means that it carries a divine blessing which we can all invoke. The fact that no other alliance was recommended might indicate that no one else could be trusted in such an alliance. For the divine blessing to be placed on a union of Britain and America in carrying on their plan of warfare would indicate that that united effort is bound to succeed. (April 22, 1941)

Three pages of Eloise's diary for the summer of 1941 record "A grand and well deserved vacation, July 20th through August 16th." The Knapps drove to Toronto where they boarded a steamer which conveyed them across Lakes Huron and Superior (two nights and a day) to Fort William where they entrained for Lake Louise. Ralph and Ethel Knapp arrived the same night. The following day Bliss and Eloise took the bus trip over the mountains and the Columbia Icefield to Jasper National Park where they stayed from July 28 to August 12 in Cabin 56, "just back of the swimming pool, where we had a double room and shower bath with a screened-in porch. . . . A delightful, restful place: lovely blue Lac Beauvert in foreground, and grand, towering, snow-covered Mt. Edith Cavell in the left background. . . . Chief Justice Hughes and his wife were also guests, and Burton Holmes, and the Duke of Kent. . . . Beautiful flower gardens, gay chairs on the lawn, seats at edge of Lake; gay swimming pool; bears wandering around!" During the Knapps' absence, Miss Margaret Crawford stayed in their summer home at Little's Point. The eventful summer of 1941 was made even more memorable by a meteorological phenomenon which spread itself over two days and nights just before the Knapps closed up the beach house to return to Brookline: "September 18-19 — wonderful Aurora Borealis, all day the 18th, and all night the 18th and 19th. Streamers

and arcs of light from East, North, West and South — an awesome sight — red color in West.”

The red color of war was all too soon to tinge the West. In one of his Association papers for 1941, Mr. Knapp had seen the war in Europe as an imminent danger to the West, as a world revolution in the light of Revelation 12, an effort of the Beast to do away with the Ten Commandments and the form of government based on those Commandments: democracy, which guarantees religious freedom. On December 7, the Knapps were entertaining the Reynolds family of Lynn at Sunday dinner when the news of the Japanese attack on Pearl Harbor came over the radio. Two days later, on the ninth, there was an air raid scare over Boston. The day after Christmas the Knapps listened carefully to the broadcast of Winston Churchill's address, in person, to the Congress of the United States. “Splendid!” was Eloise's reaction.

The New Year opened with a rather unusual dinner party at which the Knapps entertained for the first time several prominent workers in The Mother Church, including the First Reader and his wife, Mr. and Mrs. George Channing, the “splendid youthful soloist” and his wife, Mr. and Mrs. Robert H. Collins, and a member of the Board of Directors and his wife, Mr. and Mrs. Charles E. Heitman. Eloise used Carlotta's gifts: a fine lace tablecloth and lavender glass plates. “A lovely party and a happy one — successful opening of 1942.”

A week later, the Knapps were off by train for their almost annual trip to California — seven happy weeks at a bungalow connected with Chapman Park Hotel on Wilshire Boulevard in Los Angeles. Eloise enjoyed the leisurely visits with her sisters Bella and Carlotta, and Eloise and Bliss saw virtually all his students who lived in the area. The Knapps were home again at the end of February.

Their guests in the spring began to include military men, among them Commander William Howard Duvall, Captain of the U.S. destroyer, *Macomb*, and his wife Mildred, one of Mr. Knapp's students. The Duvalls entertained the Knapps on shipboard on April 3, while the *Macomb* was tied up at the Boston Navy Yard between tours of convoy duty across the North Atlantic. The Knapps reciprocated with a dinner at their home. Another guest, in May, was Ensign Gordon Buhrer, who had already survived two convoy voyages to Iceland and Ireland, at a time when the U-boats and Nazi air force were menacing every ton of shipping leaving American ports.

The serene years were drawing to a close. Such a violent spasm in human affairs as a second world war left no one, particularly working Christian Scientists, untouched or unmoved. The summer evenings at Swampscott were darkened by blackouts (as the Knapps' home was right on the sea). Mr. Knapp taught his class (June 10–23) in First Church of Christ, Scientist, Lynn — instead of his summer home as he had the previous year. This was the first class in Christian Science taught in Lynn since Mrs. Eddy had conducted her class in the Broad Street house in the early 1870s. On the first Saturday, Mr. Knapp gave a powerful lesson on the Law of God, from the Ten Commandments in the Ark, in the Holy of Holies, to the Holy City, and particularly to the fourth side of the City. The following morning, Sunday, a severe earthquake, centered on Nahant, a neighboring peninsula, sent boatloads of dead fish washing up on the beaches of Lynn. Later, in the course of instruction, after “the walk to Emmaus” in which Mr. Knapp enlightened his students about the Scriptural references to the Founder of Christian Science, an electrical storm raged for over two hours. It was as though nature itself reflected the resistance to the truth. “I have never heard such lofty teaching as B.K. gave this class,” wrote Mrs. Knapp.

July Fourth was Association, as well as Independence Day. Despite the war the “refresher course” was well attended; students filled the Original Edifice downstairs and overflowed into the balcony. An autobiographical segment of one of Mr. Knapp's papers read that day had to do with the Old Testament Daniel gaining mastery over his animal instincts:

The last time I lectured in London, England, I had an interview with Mrs. Millicent Burney, whose father, Briton Riviere, painted two pictures of Daniel in a den of lions which have become famous. One, as you remember, portrays Daniel as facing the lions; and the other pictures him as having made his demonstration, with his back toward the lions, while he is looking up to the light, as he hears the king's voice.

The artist's daughter told me that her father was not a Christian Scientist, but that he had received many letters from Christian Scientists thanking him for various interpretations which he had expressed in his pictures. Those letters seemed to interest him very much for, as he confessed to his daughter, those interpretations were quite novel . . . to him; as for instance, the fact that there

were seven lions in the picture was not at all intentional on his part. The picture "Daniel in the Lions' Den" was painted in 1872, and its companion "Daniel's Answer to the King" was painted in 1890. In July 1919, the artist wrote to one of his biographers as follows: "It is always a great pleasure to find that one's work has in a way excited the thought and imagination of a beholder, but when I read your interesting and ingenious remarks I was reminded of a saying of the great artist Joseph M. W. Turner. 'Ruskin has written a great deal about my art and has revealed many beauties in my pictures, but I must confess that they were quite unknown to me and that when I painted the pictures, I had no idea whatever of expressing the thought Mr. Ruskin has discovered in my paintings.' I find myself, therefore, quite incapable of giving you any information on the side of the original idea which you have worked out regarding the symbols of my work." (*Riviere's Two Great Daniels*, by David N. Baxter, pages 4, 8 and 9.) However, the artist was dealing with a divine idea, without knowing it, and he actually caught the divine hue sufficiently for others to see it. So it is with the uninspired translators of the Bible; the divine hue cannot be wholly lost.

Mr. Knapp went on to explain the pertinence of the book of Daniel to current developments in Europe, particularly chapters 7 and 11. "Daniel's . . . 'vile person' who 'shall come in peaceably, and obtain the kingdom by flatteries' (Dan. 11:21) is well described in Hitler's book, *Mein Kampf*. Daniel has portrayed a god of forces who is equipped with the mental occultism to read and manipulate thought in much the same way that the book *Mein Kampf* describes mass mesmerism. This is employed in both Germany and Japan. . . ."

It was characteristic of Mr. Knapp that he should be opposing the forces of evil mentally, as vigorously as many were opposing those forces physically, and that he should be looking to prophecy for guidance in developing his plan of battle. From Mr. Knapp's 1942 Association address:

Five hundred and fifty years after Daniel saw the world's drama of today, Jesus saw the same picture, and he saw more of it, for he added to Daniel's testimony the fact that, if the lie were to go unchallenged by God's elect, there should be "no flesh saved." . . .

Then Jesus added the comforting words, "He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." (Matt. 24:31)

Mrs. Eddy has assured us that "It is only a question of time when God shall reveal His rod, and show the plan of battle. Error, left to itself, accumulates." (Misc. Wr. 348:12) . . .

Speaking of the March (1889) primary class, Mrs. Eddy has said, "We, to-day, in this class-room, are enough to convert the world if we are of one Mind; for then the whole world will feel the influence of this Mind;" . . . (Misc. Wr. 279:27) This means that God's elect must put off their animal instincts sufficiently to have one Mind, for not otherwise could they be drawn together in time to shorten the duration of this war.

It was rarely in his Association papers that Mr. Knapp referred to his own healing work, but he did so now and then to illustrate a point he wished to make. In his 1942 address he quoted *Science and Health* 448:5-7: "Evil which obtains in the bodily senses, but which the heart condemns, has no foundation; but if evil is uncondemned, it is undenied and nurtured." Then he recounted:

I was once at the bedside of a student who had been suffering such pain, and for such a long time, that she wanted to die. I asked her if she believed that the pain was an evil which obtained in the bodily senses. She was too weak to talk, so I asked her to nod her head if she believed it. She nodded her assent. Next I asked her if she was willing to condemn that evil from the bottom of her heart. Again she nodded her approval. Then I insisted that evil had no foundation in her thought upon which to build; but unless she continued to condemn it from the bottom of her heart, she would be nurturing it. From that time her recovery began, and within ten days she was entirely free. She had obeyed her instincts to follow her Leader.

Although the Knapps were very generous with their time, it was a known fact among Mr. Knapp's students that he preferred not to have visitors in great numbers either before or after the Association meetings.

Perhaps because it was a war year, or perhaps because Mr. Knapp sensed a special need on the part of his students at this time — whatever the reason — even though the Knapps were established at Little's Point for the summer, they opened up their Brookline house for two days. On July 5, they saw 25 students; on July 6, 38! The next day they were back at Swampscott — and the students kept coming — until the sixteenth of the month when they had one “last fling” through New Hampshire before gasoline rationing went into effect on the twenty-second. But even gas rationing did not stem the flow of students and other visitors. More and more Mrs. Knapp's guest book reflects the proximity of the war:

August 1 — John and Heidi Holbrook come on their bicycles for a morning call; John to join the Army soon.

August 2 — Ted and Ann Houpt to Sunday Dinner; Mr. Houpt is in the Navy.

August 25 — Ruth and Roger Harding call — coming on their bicycles. Mr. and Mrs. Bross call, bringing Bill, ? , and David — *all boys go swimming and look over the wrecked barge-tanker at the foot of our steps!*

The war had come to Boston and the serene years were over.