

Booklet of Sermon Notes

Earl C. Davis

Petersham, MA

1944<sup>1</sup>

**Sermon Notes and Outlines  
from January 1, 1944 to September 1, 1944<sup>2</sup>**

January 2, 1944<sup>3</sup>

No Title

Service 1 Litany

Reading: Matthew 25:31-46; 25:11; Doan, Page 68 + 76.

Hymn Numbers: 130, 149, 262

- (1) Family
- (2) Land
- (3) Self

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<sup>1</sup> For the years 1938 through 1947 Davis collected his sermon notes in more-or-less annual hand-bound booklets. Most of these booklets were well-ordered and inclusive of only sermons from one particular year. This booklet has a cover page noting notes from January 1, 1944 to September 1, 1944. However, in the booklet of sermon notes for 1941 I found misplaced the sermon notes for December 24, 1944, which I have added here.

<sup>2</sup> On the backside of the coversheet are a series of notes and notices from another period—e.g., "Two weeks from today, October 22." The full set of notes are provided on the last page of this set of sermon notes.

<sup>3</sup> The notes say, "January 1, 1944," but almost certainly Davis meant January 2, 1944, which falls on Sunday.

January 9, 1944

First of Winter Union Services at First Church.

Sermon by E.C.D.

No Title

2<sup>nd</sup> Service

Reading: Matthew 4:17-25; 7:13-29

Hymn Numbers: 47, 99, 407

What can religion do?

What can the Church do?

"When the Boys Come Marching home?

As One Having Authority?

By their fruits?

No false claims.

January 16, 1944

Second Union Service: Winter Session.

Rev. James T. Carter, Preacher

No Title

Service 3, Page 12.

Reading:

Hymn Numbers: 98, 117, 154

January 23, 1944

"God So Loved the World"

Service 4, Page 12.

Reading: Genesis 1:23-31; John 3:14-16 & 20-21

Hymn Numbers: 28, 241: St. Aqua, 272

"God so loved the world" text from which Chaplain of Tuskegee used at service. Died Jan 5, 1943.<sup>4</sup>

Rackham Holt, author of *George Washington Carver*.<sup>5</sup>

Religion, Pure and Undeiled.

Not seagulls on a hat, but a life like Carver's.

His story of peanut products.

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<sup>4</sup> Davis refers here to the death on January 5, 1943, of George Washington Carver (1864-1943) American agricultural scientist who promoted alternative crops to cotton to prevent soil depletion. The text he refers to is from the funeral service held for Carver.

<sup>5</sup> Rackham Holt (1899-1963) American biographer. His biography, *George Washington Carver: An American Biography*, New York: Doubleday and Co. was published in 1943.

January 30, 1944

Union Service

Preacher: Mr. Carter

No Title

5<sup>th</sup> Service, 22.

Reading:

Hymn Numbers: 6, 280, 548

February 6, 1944

Union Services, First Church

"The Spoils of Life"

Service 1, Page 3

Reading: Matthew 5:13-20; Emerson, Page 20.<sup>6</sup>

Hymn Numbers: 25, 294, 409-408

In times of stress and strain some of the deeper forces that dwell in human life come to the surface.

What is sometimes called the Great Puritan Revolution in England was a part of the long process of our modern world trying to free itself from the frustrating entanglements of the past.

Out of that struggle in England came the Puritan Migration to New England. Out of it also emerged the Puritan Revolution in England, with its great military leader, Oliver Cromwell,<sup>7</sup> the revolutionary dictator of the Commonwealth. Also, there emerged George Fox,<sup>8</sup> the founder of the Quakers, Friends.

Fox was arrested. In fact, he had spent a good share of his time in prison plotting against the Government. Wrote a letter to Cromwell. Cromwell sent for him, and they had a long talk together: "Come again to my house, for if thou and I were but an hour a day together, we should be nearer one to the other. I wish no more ill to thee than to my own soul."<sup>9</sup>

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<sup>6</sup> Ralph Waldo Emerson (1803-1882) American writer and founder of American Transcendentalism. Unfortunately, I cannot identify the writings here.

<sup>7</sup> Oliver Cromwell (1599-1658) English statesman, politician and soldier. After the execution of Charles I he was named Lord Protector of the Commonwealth a position he held from 1653 until his death.

<sup>8</sup> George Fox (1624-1692) a leader in the 17<sup>th</sup> century Christian awakening from which the Quaker movement emerged.

<sup>9</sup> This quotation can be found in Lord Macaulay, *Critical and Historical Essays Contributed to the Edinburgh Review*, F.C. Montague, ed., London: Methuen & Co., 1903, p. 175, fn. 1.

Anglo-Saxon: beginning conquest of Britton: 449. The struggle still persists in the relation of England this day to the Irish Republic.

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Now these characteristics of us humans come to the surface in times of storm and stress such as we are now living through. If you are at all like me, you can feel them register in your own emotional life. They crop up in all phases of life, political, industrial and in the relations of churches.

Antisemitism, race conflicts. To come through this present crisis without destroying what we have gained, we have to learn to recognize these forces, their deep roots in history, the survival values and the dangers involved.

The passage which I read from the Sermon on the Mount, and the farewell sentence of O.C. to George Fox mean the same thing.

A candid interchange of thoughts. The understanding of the real spirit of the other.

The same man who wrote America wrote hymn 409 with which we close this service.<sup>10</sup>

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<sup>10</sup> Very likely Davis refers to the song, "America the Beautiful." The lyrics to the song came from a poem, "America," written by Katharine Lee Bates (1859-1929) and were first published in the July 4, 1895 edition of The Congregationalist. Samuel A. Ward (1848-1903), composer, organist and choir director at the Grace Church, Newark, New Jersey, wrote the music for the poem, first published together as "America the Beautiful" in 1910.

February 13, 1944

Union Service. Last of series in First Parish.

Beginning next Sunday, the services are to be held in the North Church.

Sermon by Mr. Carter

No Title

2<sup>nd</sup> Service, 8.

Reading:

Hymn Numbers: 57, 250, 413



February 20, 1944

Union Service. North Church

Prelude

Call to Worship, Doxology

Invocation, Lord's Prayer

Hymn 4

Responsive Readings, 35 & 36

Gloria Patri

Scripture Lesson

Solo, Mrs. Brown

Pastoral Prayer

Offertory

Hymn 40

Sermon, Rev. Earl C. Davis

Hymn 423

Benediction

Prelude.

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In the social economy under which we live, we recognize and ought to cherish the separation of the Church and the State. There are some essential overlaps. We, who are interested in the religious aspects of life, live in a social order which protects religious minorities, and does not bow down to majorities.

If we could stand on a high mountain and survey the past, we discover many str [sic] influence focusing on us.

Sir Andrew Melville.<sup>11</sup>

John Knox,<sup>12</sup> "Here, here lies one who never feared the face of man." said over John Knox's grave by Melville.<sup>13</sup>

Peasant and trader.

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Josiah Quincey Age 26 at the time.<sup>14</sup>

John Adams. Quoted by Esther Forbes in *Paul Revere and the World He Lived In*, Concerning the Boston Massacre, 1770.

Older brother, Sam Quincey, was Solicitor General for the Crown.

Josiah and John Adams, Adams Age B[orn] October 30, 1735, age 35:

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<sup>11</sup> Andrew Melville (1545-1622) Scottish scholar, theologian, poet and religious reformer.

<sup>12</sup> John Knox (c.1514-1572) Scottish minister and leader of the Scottish Reformation.

<sup>13</sup> According to Arthur Lyon Cross, *A History of England and Greater Britain*, New York: Macmillan Co., 1919, p. 367, this phrase, "Here lies one who never feared the face of man" was an epitaph on John Knox's grave; the grave is now lost after being paved over. According to *The Society of the Army of the Cumberland*, (Cincinnati: The Robert Clarke Co., 1906, p. 162) the phrase was spoken by James Douglas, 4<sup>th</sup> Earl of Morton and the newly elected Regent of Scotland, while standing by the grave of John Know as he gave the eulogy.

<sup>14</sup> The page with these notes about the legal representation of the British perpetrators of the Boston Massacre, March 5, 1770, was certainly out of place in coming right before the February 20, 1944, sermon, having no connection with the February 13, 1944, sermon, which was a union service conducted by Mr. Carter. However, insofar as the notes on this page are about courage in the face of strong opposition, they do connect with the sermon for February 20, although the transition from Andrew Melville and John Knox to the Boston Massacre is abrupt. Josiah Quincey, in the face of strong anti-British sentiment, undertook to represent the British perpetrators of the Massacre. To do so he needed senior counsel, which he sought and gained from John Adams, who Davis quotes here.

"I had no hesitation in answering, that counsel ought to be the very last thing that an accused person should want in a free country; that the bar ought, in my opinion, to be independent and impartial, at all times and in every circumstance, and that persons whose lives were at stake ought to have the counsel they prefer."

"The case 'compelled me to differ in opinion from all my friends, to set at defiance all their advice, their remonstrances, their raillery, their ridicule, their censure, their sarcasm, without acquiring one symptom of pity from my enemies.'"<sup>15</sup>

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<sup>15</sup> Davis' quotations from John Adams are found in Esther Forbes book, *Paul Revere and the World He Lived In*, Boston: Houghton Mifflin, 1942, p. 165. Esther Forbes (1891-1967) American novelist, historian and children's writer.

April 2, 1944

Palm Sunday

Service 1, Page 3. Litany page 5.

Readings: Luke 19:29-40; Soldier's Prayer.<sup>16</sup>

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<sup>16</sup> There are numerous possibilities here. One current at the time in Australia came from a scrap a paper that floated ashore during the Africa campaign:

Stay with me God. The night is dark  
The night, is cold: My little spark  
Of courage dies; The night is long;  
Be with me, God, and make me strong.  
I love a game; I love a fight;  
I hate the dark; I love the light;  
I love my child; I love my wife;  
I am no coward. I love life.  
Life with its change of mood and shade  
I want to live. I'm not afraid.  
But me and mine are hard to part.  
Oh, unknown God, lift up my heart.  
You stilled the waters at Dunkirk,  
You saved your servants. All your work  
Is wonderful, dear God. You strode  
Before us down that dreadful road.  
We were alone, and hope had fled;  
We loved our country and our dead.  
And could not shame them so we stayed  
The course, and were not much afraid.  
Dear God, the nightmare road! And then  
That sea; We go there... We were men  
My eyes were blind, my feet were torn,  
My soul sang like a bird at dawn!  
I know that death is but a door,  
I knew what we were fighting for;  
Peace for the kids, our brothers freed,  
A kinder world, a cleaner breed.  
I'm but a son my mother bore,  
A simple man, and nothing more,  
But God of strength and gentleness,  
Be pleased to make me nothing less.  
Help me, oh God, when death is near,  
To mock the haggard face of fear,  
That when I fall, if fall I must  
My soul may triumph in the dust.

Hymns: 180, 209, 567

To those who go beyond the line of duty.

The epic character of the drama of Holy week.

As yesterday, so today. Its theme is universal.

The movie, "Gung Ho."<sup>17</sup> The taking of Makin Island. Opening a door by courageous experiment. The volunteers. The discipline of life for us.

The call for volunteers.

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<sup>17</sup> "Gung Ho!: The Story of Carlson's Makin Island Raiders," released December 20, 1943, is based on the real-life Makin Island raid led by Lieutenant Colonel Evans Carlson's 2<sup>nd</sup> Marine Raider Battalion. The Raid on Makin Island took place on August 17-18, 1942, and succeeded in destroying Imperial Japanese installations on the island (now known as Butaritari).

April 9, 1944

Easter Sunday

"The Spoils of Life"

Service 13, Page 50 (With Chinese Creed)

Reading: Mark 16:1-9; Spender's "I think Continually of those..."<sup>18</sup>

Hymn Numbers: 196, 198, 197

Life at its very highest. How high?

"Signed with their honor."

The thoughts that center about Easter are many and varied.

1. Spring, Easter, all that that means.
2. The meaning of our own lives in the nature of things.
3. How much do they mean?

Consciousness

Facts

Faith. How far does it take us?

The Airplane.

Warming up.

Down the runway.

Into the air.

Personality.

Spencer Tracy in an airplane picture.<sup>19</sup>

As pilot.

As memory. And thus, guide and help to learners

Second choice? A still and living spirit.

Life has meaning beyond its three score years of fact living.

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<sup>18</sup> Stephen Spender (1909-1995) English poet and critic. His poem, "The Truly Great" opens with the line, "I think continually of those who were truly great." It closes with the line, "And left the vivid air signed with their honor." The poem was first published in his 1939, *The Still Centre*.

<sup>19</sup> Davis is referring to a 1943 film, "A Guy Named Joe," starring Spencer Tracy. A dead World War II bomber pilot becomes the guardian angel of another pilot.

April 16, 1944

“They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint.” Isaiah 40:31”

3<sup>rd</sup> service, Page 12, Litany Page 14.

Reading: Isaiah 40:18-31; Romans 12:9-21.

Hymn Numbers: 261, 16, 311

Two main points of view.

1. The Law: The written record of past experience.  
Personal prejudices: the stubborn record of personal notions.
2. The prophets: i.e., forward looking.

Tensions:

Racial: Negro, white  
Religious: denominational competition.  
Political  
Industrial  
Social

3. Remedy:

- a. Patience: Vengeance is mine saith the Lord.<sup>20</sup>
- b. Understanding
- c. Overcoming evil with good.<sup>21</sup>

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<sup>20</sup> Romans 12:19.

<sup>21</sup> Romans 12:21.

April 23, 1944

"Poem, 'Out of the Depths,' Gubbins<sup>22</sup>

Service 4, Page 17, Litany 19.

Reading: Luke 15, Prodigal Son; Robert Nathan's God Within the Shadow.<sup>23</sup>

Hymn Numbers: 88, 209, 342

The Awakening of a prodigal Age.

1. At the trough of the swine. About 1933.
2. Spending a heritage.
3. The point of the parable.  
Even as we are at the swine trough, life with all its possibilities is still about us.  
We have to make the move, to make the decision. To travel the road back to a sane and sound life.  
Life, God, is. Goodness and evil are within us.
4. The old homestead of peace and depth of life still awaits our return from our foolish and tragic ways.

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<sup>22</sup> I cannot find this poem "Out of the Depths" by a poet named "Gubbins."

<sup>23</sup> Robert Nathan (1894-1985) American Novelist and poet. I cannot find a poem of his, "God Within the Shadow." The line does occur in an 1845 poem, "The Present Crisis," by James Russell Lowell (1819-1891), which Davis has referenced in other sermons (see January 3, 1943).



April 30, 1944

Psalm 84:1-8<sup>24</sup>

Service 5, Page 22, Litany 19.

Reading: Isaiah 32; From *Human Phantasy*<sup>25</sup>

Hymn Numbers: 28, 274, 422

"The Shade of a great Rock in a weary land."<sup>26</sup>

The familiar, the understood, the controlled.

Physical:

Mentally: the accustomed and familiar thought, tested by time.

Spiritual: The accustomed and familiar values tested by time and experience.

Sennacherib, King of Assyria, 705-681 B.C.<sup>27</sup>

Se-nak#e-rib [sic]

2 Chronicles 31:20-21:

20 And thus did Hezekiah throughout all Judah, and wrought that which was good and right and truth, before the Lord his God.

21 And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered.

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<sup>24</sup> There is no title, but "Psalm 84:1-8" appears where a title might appear. The psalm begins, "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God."

<sup>25</sup> John Hall Wheelock (1886-1978) American poet. His book of poems, *The Human Fantasy*, Boston: Sherman, French & Co., was published in 1911.

<sup>26</sup> Isaiah 32:2.

<sup>27</sup> Sennacherib (c.745 B.C.E. - 681 B.C.E.) King of Assyria and Babylon from 705 B.C.E. until his death. His attempt to conquer Jerusalem in 701 is one of the topics of the Book of Isaiah.

May 7, 1944

"The pulse of an unborn Race"

Service 9, Page 36, Litany. Page 37.

Reading: Matthew 19:16-22; 20:25-28; This is not God. Anon. The Path Makers

Hymn Numbers: 9, 422, 352

Picking up old threads of thought. And faith.

James' Ladder of Faith.<sup>28</sup>  
Looking into the future?

Upon what do we base our faith?

The everlasting appearance of men and women of faith, courage and understanding, who break the pathways of tomorrow.

Three incidents in the week's news illustrate what I mean.

1. Ernie Pyle, the Pulitzer award.<sup>29</sup>
2. Discovery of process of making synthetic quinine.<sup>30</sup>

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<sup>28</sup> William James (1842-1910) American psychologist and philosopher, co-originator of American pragmatism. James developed the notion of a "faith ladder," which can be found in his book, *A Pluralistic Universe: Hibbert Lectures at Manchester College on the Present Situation in Philosophy*, London: Longmans, Green and Co., 1909, pp. 328-9: "They illustrate what I once wrote of as the "will to believe." In some of my lectures at Harvard I have spoken of what I call the 'faith ladder,' as something quite different from the sorites of the logic-books, yet seeming to have an analogous form." Davis quotes "the ladder" in detail at the end of his September 19, 1909 sermon, "Two Great Principles of the Modern World;" see <https://wordpress.clarku.edu/dbaird/two-great-principles-of-the-modern-world-september-19-1909/>.

<sup>29</sup> Ernie Pyle (1900-1945) American journalist and war correspondent. Pyle won the Pulitzer Prize for his accounts of "dogface" infantry soldiers from a first-person perspective. He was killed by enemy fire during the Battle of Okinawa, April 18, 1945.

<sup>30</sup> Pasted into the pages following the sermon notes for May 7, 1944, is a newspaper article from the *Boston Daily Globe*

3. Medal: Congressional Medal of Honor for Johnnie Hutchins,  
son of a share-cropper family.<sup>31</sup>

James

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describing how two scientists, Dr. William Von Eggers Doering and Dr. Robert E. Woodward, discovered a process to make synthetic quinine, which was essential to the war effort because quinine was the only known effective cure of malaria.

<sup>31</sup> Also pasted into the pages following the page with the sermon notes for May 7, 1944, is a short notice from *Time Magazine*, May 1, 1944, about Johnnie Hutchins. He was bombed while on a troop landing craft ("LST 473"). The bomb killed and removed the helmsman and Hutchins, mortally wounded himself, grabbed the wheel and steered the craft clear of an on-coming torpedo. For this act of bravery, he received the Congressional Medal of Honor.

May 14, 1944

Mother's Day

"Motherhood from the point of view of its universal implications"

Service 2, Page 8, Litany. Page 10.

Reading: Luke 2:41-52; From Maxim Gorky's *Mother*<sup>32</sup>

Hymn Numbers: 54, 262, 268

Packed with the pulse of an unborn race.

1. Sentimental side.
2. Domestic side.
3. Perceiving its Universal significance. Relation of the finite fact to the whole of things.

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<sup>32</sup> Aleksey Maksimovich Peshkov, aka Maxim Gorky (1868-1936) Russian and Soviet writer and political thinker. His novel, *Mother*, published in 1906, concerns revolutionary factory workers.

May 21, 1944

"The Forgotten Factor"

3<sup>rd</sup>, 12, Lit. 14.

Reading: Matthew 13:1-23; ??? Class ???

Hymn Numbers: 12, 40, 238

Realistic and commonsense attitude of Jesus.

The forgotten factor: Purpose.

The nature of purpose is the witness of religion.

May 28, 1944

Union Service in First Parish. E.C.D. preaching to accommodate Mr. Carter who gives the address at the Band Stand.

"The Land of the Free and the Home of the Brave"

Service 16, Page 64. Litany.

Reading: Ephesians 6:14-20; Poem "I think Continually of those,"<sup>33</sup> The Pilot. Guiterman.<sup>34</sup>

Hymn Numbers: 384, 42, 419

Origin of Memorial Day, and its development, good illustrations of two things.

1. Legend of the German Soldier. Scattering flowers. Out of the Past
2. In May 1868. Adjutant Gen. N.P. Chipman to Gen. John A. Logan, National Commander of the Grand Army of the Republic, Gen. L. Named May 30, 1868: "For the purpose of strewing with flowers, or otherwise decorating the graves of comrades who died in defense of their country during the late rebellion and whose bodies now lie in almost every city, village, or hamlet churchyard in the land."<sup>35</sup>
3. In 1891 The Old Ninth New York Volunteers entertained the Gallant Third Regiment of Georgia. Tribute to Rev. Clark Wright, a private in Hawkin's Zouaves.<sup>36</sup>

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<sup>33</sup> Stephen Spender (1909-1995) English poet and critic. His poem, "The Truly Great" opens with the line, "I think continually of those who were truly great." It closes with the line, "And left the vivid air signed with their honor." The poem was first published in his 1939, *The Still Centre*.

<sup>34</sup> Likely refers to Arthur Guiterman (1871-1943) American poet. I cannot figure out the reference to "The Pilot."

<sup>35</sup> See George B. Herbert, *The Popular History of the Civil War in American*, New York: F. M. Lupton, 1885, pp. 417-418. Here is quoted the original order identifying May 30<sup>th</sup> as a day to scatter flowers in honor of those who gave their lives in defense of their country.

<sup>36</sup> The 9<sup>th</sup> New York Infantry Regiment was known as the "Hawkins' Zouaves. It was commanded by Rush C. Hawkins (1831-1920). The Reverend Clark Wright was a private in the regiment and participated in the 1891 reunion.

The flag is a symbol of our common life. But the qualities that give the symbol its meaning rest, not in the symbol, but in the hearts and minds and bodies of men and women. The important thing is that the flag shall wave over:

1. The free.
2. The brave.

June 4, 1944

Children's Sunday. Christening Service

"The Incarnation—a universal"

Service 1 Page 3. Litany 5.

Reading: Deuteronomy 6; *North to the Orient*;<sup>37</sup> My Window in Nazareth.

Hymn Numbers: 25, 366, 438

Too frequently the ideas about religion and life are based on the notion that religion is some kind of special thing that we may have or not.

One sermon.

Like the Godfrey Cabot experiment,<sup>38</sup> to determine how the sun's energy may be best transformed into forms, plants, etc. that can be used by human beings. It operates through the natural channels. Likewise, how may we best incorporate into our lives the Spiritual values, "The Sun of Righteousness,"<sup>39</sup> and transmit that to our children.

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<sup>37</sup> *North to the Orient* is a 1935 book by American writer Anne Morrow Lindbergh (1906-2001). It recounts the flight by her and her husband, Charles Lindbergh (1902-1974), from the United States to Japan and China by the northern route over Canada and Alaska.

<sup>38</sup> Godfrey Lowell Cabot (1861-1962) American industrialist, founder of the Cabot Corporation.

<sup>39</sup> See Malachi 4:2.



June 18, 1944

Union Service at North Church  
Baccalaureate Service for High School

"The Burning Bush"

Reading: Exodus 3:1-15; Mary Carolyn Davies, "The Day Before  
April."<sup>40</sup>

Hymn Numbers:

The day before April,  
Alone, alone,  
I walked in the woods  
And sat on a stone.

I sat on a broad stone  
And sang to the birds.  
The tune was God's making  
But I made the words.

The Burning Bush.  
'Jesus, a kid like us.'  
Boy to the hospital: What was there? All history.  
Seventy-five years ago, some women thought of buying a small  
house to be used as a hospital. A burning Bush.  
Some young man thought of being a doctor. Some girl of being a  
nurse.

Old story of Moses. Event of long ago. Where did it happen? When  
did it happen?

Young man sitting watching.

"In his mind," a thought.  
Purpose.  
Reluctant, but stuck to his job.  
Outcome.

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<sup>40</sup> Mary Carolyn Davies (1888-1974) American poet, short-story  
writer, and playwright. First published in *Mary Carolyn Davies,  
Youth Riding*, The Macmillan Co., 1919. Reprinted in Louis  
Untermeyer, ed., *Modern American Poetry*, New York: Harcourt,  
Brace and Co., 1919. pp. 384-385. Davis has included the entire  
poem in his sermon notes.

June 25, 1944<sup>41</sup>

"The Truth Shall Make You Free"

Service 4 P 17. Lit 19.

Reading: Luke 18:9-14; G.B. Foster, Page 148;<sup>42</sup> From *The Human Phantasy*, J.H.W.<sup>43</sup>

Hymn Numbers: 16, 316=151, 311

Parable of Pharisee and publican.  
Symbol of past and future.

From Giordano Bruno to Feb. 17, 1900, to entry by American troops [into Rome on June 4, 1944 in World War II].

Relation to Bruno.

Removal of statue. (So, I recall)

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"On February 17, 1900, Rome witnessed a concourse of men such as the great city on the Tiber, accustomed as it has been to imposing spectacles throughout its history, has rarely ever seen. But this time the crowd had not gathered to greet a triumphant Caesar at the head of his victorious legions, nor yet to gaze at the vicegerent of God on earth in the pomp of clerical retinue.

These men had come from the ends of the earth to do honor to a poor wandering knight of the spirit, who after eight years' imprisonment in a dungeon, suffered death at the stake—had come, that is, to unveil a monument in memory of Giordano Bruno on the very spot where three hundred years before, a tumultuous and checkered human life ended on a pile of fagots.

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<sup>41</sup> The two pages of notes for this sermon were bound out of order. I have reordered them in a "corrected" scan of the booklet of sermon notes.

<sup>42</sup> George Burman Foster (1858-1918) theologian on the faculty of the Divinity School at the University of Chicago.

<sup>43</sup> John Hall Wheelock (1886-1978) American poet. His book of poems, *The Human Fantasy*, Boston: Sherman, French & Co., was published in 1911.

Why did the nineteenth century, just before closing its doors, think it must pay precisely this man a homage so pure and so enthusiastic? There have been deeper and clearer thinkers, rounder and riper characters, than the martyr philosopher whose form was tossed up and down by the waves of this great popular movement of the sixteenth century. To be sure it was a right brave word which he, the judged, flung in the face of his judges:

'You pronounce the judgement with greater fear than I receive it, perhaps.'

Opening paragraph of G. B. Foster's Chapter V in *The Finality of the Christian Religion*.<sup>44</sup>

Thy truth to make us free.<sup>45</sup>

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<sup>44</sup> George Burman Foster, *The Finality of the Christian Religion*, Chicago: University of Chicago Press, 1906, p. 148. Despite the spacing in Davis' notes, this quote is all from a single long paragraph. Early on, Davis was impressed by Foster's book. In 1906, shortly after publication, he wrote two manuscripts on Foster's book. See <https://wordpress.clarku.edu/dbaird/the-finality-of-the-christian-religion-1906/>. He also discussed the case of Bruno Giordano in his February, 1923 sermon, "The Need for a Spirit of Broad Fellowship. What Shall we do with the Heretics." See <https://wordpress.clarku.edu/dbaird/the-need-for-a-spirit-of-broad-fellowship-what-shall-we-do-with-the-heretics-1923/>.

<sup>45</sup> See John 8:32.

July 9, 1944

"Relation of Church and State"

Service 2 page 8. Litany. Page 10.

Reading: Matthew 20:25-28; *Great Companions*, 527 (Channing)<sup>46</sup>

Hymn Numbers: 1, 294, 408

Religion lies in the hearts of men and women, when it dies no church, no ritual, no government can save it." Paraphrase of Judge Hand.<sup>47</sup>

Pilgrim and Puritan Theory.

Complete separation of Church and state.

Occasion for this talk. Religious education on School Time.

Incident of Festus Foster, 3<sup>rd</sup> minister of this Church.<sup>48</sup>

Payment by taxation. Objection. Sects, etc.

Spiritual implications.

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<sup>46</sup> *Great Companions: Readings on the Meaning and Conduct of Life from Ancient and Modern Sources*, edited by R.F. Leavens, Boston: The Beacon Press, 1927. On pages 525-528 there is an excerpt of the essay, "The Bond of the Universal Church" by William Ellery Channing (1780-1842) 19<sup>th</sup> century Unitarian preacher. On page 527 there is this paragraph, "A pure mind is free of the universe. It belongs to the church, the family of pure, in all worlds. Virtue is no local thing. It is not honorable because born in this community or that, but for its own independent, everlasting beauty. This is the bond of the universal church. No man can be excommunicated from it but by himself, by the death of goodness in his own breast."

<sup>47</sup> Judge Billings Learned Hand (1872-1962) American jurist, lawyer, and judicial philosopher. The paraphrased quote here is from a speech Judge Hand gave in 1944 in celebration of "I Am an American Day." The actual quote is, "Liberty lies in the hearts of men and women; when it dies there, no constitution, no law, no court can even do much to help it." See <https://www.thefire.org/research-learn/spirit-liberty-speech-judge-learned-hand-1944>.

<sup>48</sup> Festus Foster (1776-1845) was minister of the First Church of Petersham from 1802 until 1819. His ministry covered a period of intense theological controversy. The covenant that the church adopted when he was minister did not require acceptance of any of the debated doctrines but let each member to follow his or her own convictions.

July 16, 1944<sup>49</sup>

"Faith and Circumstance"

3<sup>rd</sup>. 12. Lit. 14.

Reading: Psalm 111; Matthew 5:43-6:1; Song of Man 4-66

Hymn Numbers: 28, 136, 314

The climb to a vital faith.

Faith, not a set of beliefs, but an attitude towards life.

1. Watching a baby as she becomes aware of [the] movement of wind blowing the tree branches.
2. Reminding of the Syrian philosopher and mathematician, Iamblichus, died 330 A.D. About.<sup>50</sup> His formula for living:
  - a. Presence, \*Awareness,\* Fear.
  - b. Fellowship.
  - c. Identification. (Love)

What about the baby? Its journey through life?

3. Awareness: Psalm 111.  
The fear of the Lord is the beginning of wisdom.<sup>51</sup>  
To be aware.
4. But life calls for searching a finding out. Seek ye the Lord while he may be found.<sup>52</sup>  
(Neutrality of God and Life, unless we seek. The rain falleth alike on the just and the unjust.<sup>53</sup>)
5. Identification—of the life of the individual with the whole of things.  
I and the Father are one.<sup>54</sup>

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<sup>49</sup> The date written in "1943" but July 16 was a Sunday in 1944, and these notes are in the 1944 collection in order. So "1943" almost certainly a mistake.

<sup>50</sup> Iamblichus (c.242-c.325) Syrian Neoplatonist and disciple of Porphyry of Tyre. It is impossible to be sure where Davis gets his information on Iamblichus, but a not unlikely possibility is Thomas Whittaker, *The Neo-Platonists: A Study in The History of Hellenism*, Cambridge: Cambridge University Press, 1901, pp. 122-132.

<sup>51</sup> Proverbs 9:10.

<sup>52</sup> Isaiah 55:6.

<sup>53</sup> Matthew 5:45.

<sup>54</sup> John 10:30.

July 23, 1944

"Varieties of the Christian Tradition"

Service 4 P 17. Lit 19.

Reading: John 4:19-26; Psalm 84:1-4, 9-12; Blessed Are the Meek,  
Page 173;<sup>55</sup> Cap'n Bibber's Philosophy<sup>56</sup>

Hymn Numbers: 23, 272, 438

"In life and reality."

Religion in the individual,  
Ancient and modern.  
Roots of living

Psalm 84  
Longing for the past and familiar.

John.  
Life "today and tomorrow."

St. Francis.<sup>57</sup>

Cap'n Bibbler. Roots. Out of the past, through the present into  
tomorrow.

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<sup>55</sup> Likely a reference to Zofia Kossak's book, *Blessed are the Meek: A novel about St. Francis of Assisi, the tragic Children's crusade, and Jean de Brienne*, published in 1944.

<sup>56</sup> A somewhat obscure reference. In the *Harper's Monthly Magazine* for May 1909, we find the following, "The 'bachelor' has the cheerful philosophy of a 'Van Bibber,' though the author has conceived him rather as a very human young fellow in an awkward predicament than as a brilliant hero of polite adventure." (C.H. Gaines, "Harper's Bookshelf," Vol. CXVIII, No. DCCVIII, May 1909). There is a discussion of "Van Bibber's Philosophy" in a section on "Nature's Tavern" in Walter B. Stevens, *Centennial History of Missouri: One Hundred Years in the Union, 1820-1921*, Chicago: S.J. Clarke Publishing Co., 1921, Volume 1, pp. 117-119.

<sup>57</sup> Saint Francis of Assisi, aka Giovanni di Pietro di Bernardone (c.1181-1226) Italian mystic and Catholic friar who founded the Franciscans.

July 30, 1944

"The Brotherliness of Man"

5<sup>th</sup> Service Page 22. Lit 24.

Reading: Mark 12:28-34

Hymn Numbers: 3, 280, 313

Bob Weston's Doubt.

Roots of the Christian Tradition.

A sense and an awareness of something in life that ties the individual into the whole of things.

Last Sunday's point.

Two attitudes towards religion.

- a. That it is something foreign to natural man. Handed down. St. Francis.
  - b. Something inherent in man. Cap't Bibber.<sup>58</sup>
3. "If a man say, I love God and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen." 1 John 4:20.
- a. Presence
  - b. Fellowship
  - c. Identification<sup>59</sup>
4. How about that person whom St. John called the liar? How about that person to whom you are closest? Surprises, new things coming up. How about that new person who comes into the range of your actual experience? What are they? Why are they as they are? Etc.

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<sup>58</sup> See the sermon notes for July 23, 1944.

<sup>59</sup> See the discussion of Iamblichus in the sermon notes for July 16, 1944.

August 20, 1944

"Beliefs and Believing"

Service 3-12 Lit 14.

Reading: Soul of the Bible 275;<sup>60</sup> Kipling, "Something Hidden"<sup>61</sup>

Hymn Numbers: 9, 349-1-3, 408

1. Mistaking the effect for the cause.

Beliefs are the products of the believing spirit in man. They are important, like the foliage on the tree, but they are transitory.

In 1631 Father Inchofer, referring to the novel belief that the earth moves around the sun said, "It is of all heresies the most abominable, the most pernicious, the most scandalous." (Huxley, Religion etc., page 351).<sup>62</sup>

Story of meteor in the mide went [sic] on August 18, 1944. *N.Y. Times*. August 18, 1944.<sup>63</sup>

Trees on common: Feeding earthworms. Leaves. Etc. Natural

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<sup>60</sup> *The Soul of the Bible: Being Selections from the Old and the New Testaments and the Apocrypha Arranged as Synthetic Readings*, Ulysses G. B. Peirce, ed., Boston: The Beacon Press, 1908. On pages 275-6 are chapters VIII and IX of the Wisdom of Solomon: "Now when I considered in my heart; How that in kinship unto wisdom is immortality, ..."

<sup>61</sup> Rudyard Kipling (1865-1936) English novelist, poet and journalist. His 1898 poem, "The Explorer," includes these widely quoted lines, "Something hidden. Go and find it. Go and look behind the Ranges—Something lost behind the Ranges. Lost and waiting for you. Go!"

<sup>62</sup> T.H. Huxley (1825-1895) English evolutionary biologist, known as "Darwin's Bulldog." I cannot find the source for Huxley's quote of Father Melchoir Inchofer (c.1584-1648) Austrian-Hungarian Jesuit. The quote can be found in Andrew D. White, "The Warfare of Science," *The Popular Science Monthly*, Volume 8, February 1876, p. 398.

<sup>63</sup> I cannot verify this reference. Perhaps most likely it refers to a meteorite that hit the "mid-west" in August 1944; it could also refer to the Gloster Meteor, the first British jet fighter that was first used in battle in 1944.



life. Burning leaves, paving roads. Lack of nourishment etc.

See Eliot: "I remark first that the instinct of worship is a universal instinct of the race, an instinct which civilization refines and exalts, but has no tendency to extinguish. The religious sentiment has always been, and still is, the strongest power in the world, making war and peace, resisting evil, establish-

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-ing and overthrowing governments, fostering democracy, destroying slavery, preserving knowledge, building cathedrals, creating literature, and inspiring oratory, music and art."<sup>65</sup>

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<sup>64</sup> On the backside of this page there is the following, "'The Idea of Freedom and Church Unity.' 23."

<sup>65</sup> Charles Eliot (1834-1925) American academic, president of Harvard University from 1869 to 1909. His address, "The Future of New England Churches," delivered at the 250<sup>th</sup> anniversary of the First Church of Boston, 1880, is reprinted in Charles William Eliot, *American Contributions to Civilization and Other Essays and Addresses*, New York: The Century Co., 1897, p. 347.

August 26, 1944<sup>66</sup>

"From Age to Age"

Service 4, Page 17. Lit 19.

Reading: Soul of the Bible 208;<sup>67</sup> Old Ironsides<sup>68</sup>

Hymn Numbers: 3, 314, 362

Moments that are symbols of, and embodiments of, days to come.

When the news of the Fall of Paris, or the liberation of Paris was being announced,<sup>69</sup> I was reading the passage in *The Yankee from Olympus*<sup>70</sup> describing the circumstances under which young Oliver Wendell Holmes wrote "Old Ironsides."

Abiel Holmes—One age.<sup>71</sup>

O.W. Another. Youth.

Liberation of Paris, may become a symbol of a new world.

Symbol of Peace. Etc.

Stimulus.

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<sup>66</sup> Likely, Davis meant Sunday August 27, 1944.

<sup>67</sup> *The Soul of the Bible: Being Selections from the Old and the New Testaments and the Apocrypha Arranged as Synthetic Readings*, Ulysses G. B. Peirce, ed., Boston: The Beacon Press, 1908. On pages 208-9 is a version of Isaiah 11, 32, 42.

<sup>68</sup> Oliver Wendell Holmes Sr. (1809-1894) American physician, poet and polymath, also father of Oliver Wendell Holmes Jr. (1841-1935) American jurist, Supreme Court Justice from 1902 to 1932. Oliver Wendell Holmes Sr.'s 1930 poem, "Old Ironsides" was influential in the eventual preservation of the U.S.S. Constitution.

<sup>69</sup> Paris was liberated from German occupation on August 19, 1944.

<sup>70</sup> Catherine Drinker Bowen, *The Yankee from Olympus*, 1944. This is a biography of Oliver Wendell Holmes Jr. with information on several generations of ancestors and descendants. Catherine Drinker Bowen (1897-1973) American biographer was awarded the National Book Award for Nonfiction in 1958 for her book, *The Lion and the Thrown: The Life and Times of Sir Edward Coke (1552-1634)*.

<sup>71</sup> Abiel Holmes (1763-1837) was a Congregational minister and historian and father to Oliver Wendell Holmes Sr.

December 24, 1944<sup>72</sup>

Morning Service

Doxology (America)

Ser 12, Page 45. Litany Page 47.

Reading: Isaiah 42:1-9; John 1-5, 9-11, 14; The Bishop and  
Quisling, *Time*, Dec. 25, 1944.<sup>73</sup>

Hymn Numbers:

Text: Isaiah 42:9: "Behold, the former things are come to pass,  
and new things do I declare: before they spring forth I  
tell you of them."

The Epic Character of Christmas as a festival.

Its Immediate Meaning and its Continued meaning.

- a. As a nature Festival.
- b. Contribution of Christianity. ("The Word became Flesh and  
dwelt among us, full of grace and truth."<sup>74</sup>)

The thing we need is to learn, not  
That we must die to make men free,  
That we must Live to make men free.

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List of names of children read at Candle Light and Christening  
Service, December 24, 1944.

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<sup>72</sup> These two pages were bound with the booklet of 1941 sermons.  
However, they belong with the 1944 sermons—December 24<sup>th</sup> occurred  
on Sunday in 1944, and they are explicitly dated "1944." I have  
rebound them with the 1944 booklet.

<sup>73</sup> This *Time Magazine* article from December 25, 1944 relates the  
interaction between Norway's Puppet Dictator Vadkun Quisling and  
Bishop Eivind Josef Berggrav (1884-1959) who resigned his title  
as Bishop and Primate of Norway's State Lutheran Church on  
February 24, 1942. Bishop Berggrav was imprisoned by Vadkun  
Quisling. According to the article, "Bishop Berggrav's warders  
are constantly changed, lest his persuasive Christianity corrupt  
them."

<sup>74</sup> John 1:14.

Donna Glee Legare Born August 16, 1944  
Dr. of R. Legare and Margaret Peaselee Legare

Lawrence Edward Nelson Born Jan. 15, 1944  
Son of Lawrence E. Nelson and  
Edna G. Nelson

Linda Siiri Perkins Born December 28, 1944<sup>75</sup>  
Dr. of William Weeks Perkins and  
Siiri Sunburg Perkins  
Ch. July 2, 1944.

Katherine Lewellyn Stanford Born August 14, 1944  
Dr. of Donald Kent Standford and  
Madelaeine Manning Stanford  
Ch. Sept 13, 1944.

Amy Margaret St. Clair Born Feb. 3, 1944  
Dr. of Robert M. St. Clair and  
Elizabeth Hapgood St. Clair  
Ch. August 6, 1944.

Lance Sidnay Whitcomb Born June 11, 1944  
Dr. of Ernest Whitcomb and  
Pearl Anderson Whitcomb.

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<sup>75</sup> Perhaps he meant "1943."

From the Backside of the Coversheet of this Booklet of Sermon  
Notes:

Notices:

At 3 O'clock this afternoon a Memorial Service will be held in the North Church, in memory of Mrs. William S. McNutt who died recently [in] Florida.

Wednesday evenings at schools:

Clothing collection, now going on. Library.

Books:

October 22 6 29, National War fund.

U.S.O. Collection

Two weeks from today, October 22, Worcester Conference meets at Fitchburg. Basket Lunch-coffee served by Fitchburg Parish.

Next Sunday