



Abba Hillel Silver Collection Digitization Project

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MS-4787: Abba Hillel Silver Papers, 1902-1989.

Series IV: Sermons, 1914-1963, undated.

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New Year, 1955.

4). For we share a cooperative life - we mortals - with (2)
those who have gone before us - and with those who will
come after us

Our lives are linked - by ^{a chain of} remembrances - by ^{a cord of} influence -
by that which is eternal, for it is not dust.

We complete each others lives - the living & the dead -
and by so doing - we defeat death - and the fear of
non-existence!

We complete each others work - if we are faithful to our
trust - and loyal to our dear departed.

5) (Note) 1899

Here is two comfort - in carry ing on the work
which best reflected the best in those - whom we
loved and lost - and their most urgent request -

Moses - Joshua -

David -

and keep the charge, the land, sample!

6). Therefore a Memorial Service - is not for sadness - but for
reeducation - to the unfaded work of life - to continue
the work of our departed - so that they will not have stricken
and in vain -

And to do the work which we must do in the world - if
our work to be remembered for a blessing.

1. The greatest single sentence in our religion is composed ^{EH-55} of six words. 4

It epitomizes our faith.

It is at the core of every service in the synagogue.
The faithful Jew recites it twice daily - morning and evening.

It is the first sentence taught the Jewish child.

It is the last confession of the dying.

It was uttered by our martyrs on the torture-rock and the auto-da-fe.

It has echoed down the ages. It has been heard
in every land and clime.

The clamor of the world has not stifled it.
The progress of mankind has served only to
accentuate its everlasting truth.

You commenced the immortal sentence at the very
beginning of this evening's service.

You will recite it again at the close of tomorrow's
service, when it will come as the climax of
an exalted and holy day of worship.

His
The six immortal words are V. H. L.

2. The Rabbi declared that one should ~~be~~ ^{carefully} concentrate ^{upon} every letter, when ~~he~~ reciting the 812 - 216/102 73731 - for it contains the entire ~~world~~!

He who recites it accepts the Kingdom, God! ^{i.e.} Proclaims himself a Jew!

The mystics declared: "When a man in prayer proclaims the 812 in love and reverence, it is as if the walls of earth's darkness are cleft in twain, and the Face of the Heavenly King is revealed, lighting up the universe!"

3) Who first uttered the 812? Who was it who ^{first} said "Hear, O Israel etc". Why - Moses! - He who at Sinai transcribed the Ten Commandments to Israel - who gave them the ~~812~~ - who ~~led~~ ^{brought} them ~~for~~ forth from the land, Egypt - who ~~forbade~~ ^{led} them into a nation - who led them for 40 years in the wilderness ^{the fruit of a people's wisdom} to the gates of the Promised Land.

The 40 years are almost over. Moses is now an old man - He will soon die - ^{alone} on top of Mt. Nebo - never having entered the ~~land~~ ^{land} beyond the Jordan.

He is speaking for the last time to his people. They had been a rebellious and stiff-necked people. Frequently they had turned against him, and against God. But he loved them. He interceded time and again with the Lord, for them. He envisioned a great destiny for them. They were to reveal

the spiritual life, mankind. They were to be a cross ¹³
He wanted them always to be mindful, their great mission
and destiny:

never to forget the covenant which was made at Sinai -
and which was symbolized by the Two Tablets of 10 -

= They had been chosen by the inscrutable will of God
to be the religious pioneer of the new faith, marked
- to IIR religious moral leadership to the world

Not because they were better - ^{biological, all superior - or sinners} - but because they were
mightier - or more numerous than other people -

were they chosen - ^{were they chosen} ~~not~~ for special ~~persons~~ and
emblematic destined to other nations.

- Who can say why a law philosophy, art, and science
came pre-eminently to the Greeks - or why and how other
destinies and excellencies of mind or spirit came to other
peoples. The true origin of new ideas and insights and tablets
among peoples ^{or individuals, or great nations} remains an unsolved mystery.

- The hand of God had rested upon Israel - and they
were ~~assigned~~ ^{single} out for a paramount, irradicable
difficult and hazardous task of religious leadership in the world.

- Moses foresaw the great danger which lay ahead for them
this people - even a perpetual and bet-riding - for what
people can bear the heavy load of such an assignment
without occasional ^{weaknesses} ~~relapses~~ - They could endure ^{2050 B.C.} ~~after the time when they had been~~

and the world's hostility. - Moses knew that God had
thrust a unique mission upon this people, as yet unpre-
pared for it, and the lonely ordeal of a leadership which would
set them at odds with the world.

They would have to stand alone - they for their ^{faith} ~~monstrous~~
attacked the ancient world in the ^{high} ~~high~~ holes, its deepest
attachments, its revered beliefs and its treasured codes and
customs. They ^{had been} ~~were~~ called upon to shatter the idols, ^{the altar, the} ~~which~~
were sacred and very dear to their worshippers.

But the work had to be done - if humanity ^{was} ~~was~~ to
emerge from idolatry + superstition, and cruelty, ^{was} ~~was~~
to the light of a nobler, freer & fuller life.

And Israel was assigned ^{that} task -

4. Moses, their guide - shepherd - ^{prepared} ~~prepared~~ them
for the ^{long} ~~long~~ journey, that leadership - ^{in his last hour} ~~in his last hour~~
he ^{was} ~~was~~ to endure, ^{in a sp. testament} ~~in a sp. testament~~, the ^{admonitions} ~~admonitions~~
the warnings, the inspiration which would stand them in need
of:

"And now, O Israel, give heed to the statutes and the ordinances
which I speak for, and do them! Keep them and do them,
for that will be your wisdom and your understanding in the
sight of all the people! - Make them known to your
children and your children's children!

Dt. 5.1-3. Then follow the 10 Commandments

- Tern Ceram mountains -

And then - & the -
7. More was found, giving the word (not) Here! It means
more > more heavy! It means heavier very attractively,
that you may understand - and from understanding pass
on to ~~observing~~ action and from there to working.
That 6-word sentence.

② What Moses was proclaiming is that 6-worded sentence was not an abstract theological truth - The emphasis is Judaism is never on abstract speculations - but on an ethical message, on a preparation / conduct.

(2) "To know God" - a phrase frequently met with in the Bible - Psalms 137 - does not refer to any intellectual attainment of God's nature. The possibility that increasing knowledge may eventually reveal the full essence of the Divine Being does not exist.

(c) "He judged the poor and needy, then it was well. I
 { not this to know me? says the Lord. (Jeremiah) and again
 "Let him who wishes to glory, glory in this, that he understands

6

6.) Moses was abetting the people - by the ~~sharp~~ ~~as a battle~~
~~not~~ ~~the~~ - to the only one outside of faith in J. - from
which all else flows - all the statutes and ordinances, all the
moral laws and imperatives.

What is that angle article of faith? 31/10/21 - 1/11/21

[illegible]

Book 3 - 1/14, 102 G H. It is

(a) ~~Judaism~~ is the religion of the Jewish people ~~and is~~
~~Judaism~~ remained indigenous with the Jewish people and is inconceivable without it.

Its life and that of the Jewish people are inseparately intertwined. No other people, as such, consciously shared in it or helped to mold it. Judaism exerted its tremendous influence upon the world from its own base in the Jewish people.

But The original faith and ethical insights of Judaism were, of course, never monopolized by the Jewish people. They were offered to humanity. Its Israel's covenant with God was also a covenant with mankind. "I have given you as a covenant to the peoples, as a light to the nations" (Is. 42.6) "The Torah," declared the Sages, "was given in public, openly, in a free place. For had the Torah been given in the land of Israel, the Israelites could have said to the nations of the world: You have no share in it. But now that it was given in the wilderness

~~the~~ 8 7

publicly and openly in a place that is free for all, everyone willing to accept it could come and accept it." (Mekilta, ed. J. Z. Lauterbach (1949) II, p. 198). The God of Israel was the God of all men. All men were called to His service. The Jews carried on an active missionary propaganda for their universal spiritual ideas and moral values throughout the world whenever conditions did not prevent them, although they never conceived it as their historic mission to conquer the world, to engage in a Jihad, and wage a Holy War on infidels in order to convert the world and bring it into subjection to the God of Israel. The only instances of forcible

All men, regardless of race or status, were welcomed into the faith. The Jewish people was never a self-enclosed society with an exclusive separatist faith. "Let not the foreigner who joins himself to the Lord say, 'The Lord will surely separate me from His people.'... I will bring them to My holy mountain, and make them joyful in My house of prayer...for My house shall be called a house of prayer for all peoples." (Is. 56.3,7) Some of Israel's greatest leaders were descendants of proselytes, including King David, to whom the lineage of the Messiah was traced in later times. A special prayer for ~~such~~ "righteous proselytes" is included in the Eighteen Benedictions of the Prayer Book. ~~The gentle Hillel (lc)~~ ^{the} foremost spiritual leader of his day was especially eager to receive

Judaism never claimed to be the one and only channel through which salvation is conveyed to man. Rather it held to the conviction that "the righteous among the Gentiles will have a portion in the world to come." The over-all hope, the people, Israel was not to convert the whole world to Judaism but to convert the whole world to God.

The J. people was ^{always} ~~kindful~~ ^{above} a special covenant, and (8)
mission assigned to it - to be the guardian and responsible
defence of ~~the~~ ^{the} monotheistic idea ^{in the world} ~~for mankind~~.
It had a direct ^{it was an independent} commission ^{and leadership} and by that token
has become a different kind of people - a ³ 100 - a ¹⁰⁰ 100 - a ¹⁰⁰ 100 -
a ¹⁰⁰ 100.

7/ Moses and the prophets who succeeded him wanted their
people to think of God and more as the Creator, the
Viceroy, but ^{not} the ruler, their national deity.
The God who led them out of Egypt - out of the house
of bondage - who will forever be their guardian and protector.
Therefore ^{100/1} ³ - He is the God, ^{as} God! The God
(Abraham, Isaac & Jacob)

But He is also the God of all other peoples. God rejected
all notions of racial and national superiority. The prophet
Amos made it unmistakably clear to his people: "As you
not all the Ethiopians to me, O people, Israel? says the
Lord. Did I not bring up Israel from the land of Egypt and
the Philistines from Ashdod and the Syrians from Kir."

As regards the origin of Israel - Ezekiel - "You are an
and your birth on the land, the ¹⁰⁰ 100, you are the
son of an Ammonite, and your mother is a Hittite!"

When an Israelite brought his basket of first fruits
to the Temple as an offering, this was the humble confession
with which he began his prayer: "A wandering Aramean was my

father/."

God assigns specific tasks to all nations & to all individuals. The people of Israel was assigned the distinctive task of spreading the knowledge, the one true God through the world - and with it the cardinal ideas - of human brotherhood - human freedom - human justice, compassion and peace -

This was their only revelation! - If they carry out their task faithfully, they will enjoy lots of peace; If they fail, they will face punishment - and the penalty for failure is the most important one - just because they had been chosen for so long - put it as we say: "To you only have I made Myself known, for all the peoples of the earth, therefore will I punish you for all your iniquities" -

Rabbi say -

be a witness, a witness to the truth, a witness to the law. 137 p. 11 - A

Our forefathers were praised to be lots of witnesses under torture and as the rock - they belonged to their faith - remained loyal and steadfast - and died with the rock at their feet.

(b) In the dark ages - "Look down from heaven and see, how we have become a scorn and a derision among the nations, we are accounted as sheep, brought to the slaughter, to be slain and destroyed, to be mocked and reproached. Yet, despite all this, we have not forsaken Thy name... We beseech Thee, O Lord, forget us not."

(c) I ask myself, whether we, their descendants, living ^{to day} in
prosperity and in freedom, are as loyal and prepared to
be witnesses to our religious conviction as Jews!

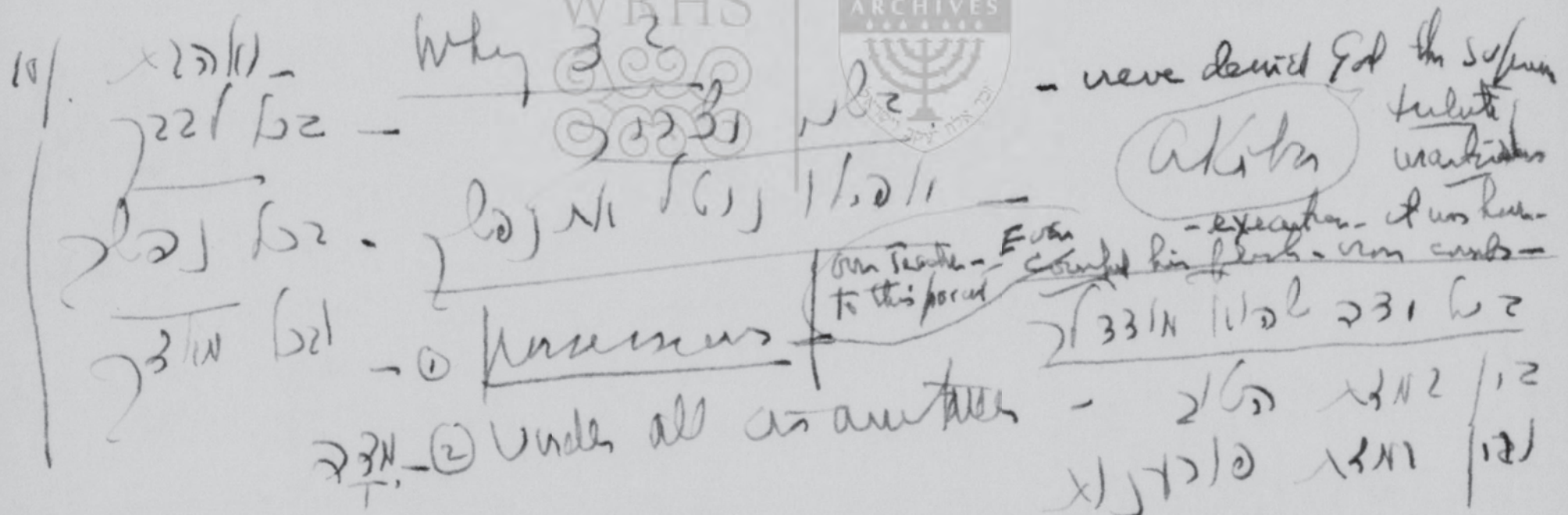
Are we prepared to make a fourth ~~and~~ of the sacrifices
for our faith that they made. Are we "witnesses", or
escapists, minimalists? Jews of limited commitments?
~~Regarding the time~~ - away from our religious
scant day or two a year, and regarding the polished
few hours a week devoted to the religious education
of our children? I dread to think how many false witnesses
there are among us? Who by their false witness to their faith
and Jewish principles have caused the Jewish people to be
misunderstood by the world.

9/ The fact is undeniable that the Jewish people have
been too, it is by highly important to concentrate on each
word - 22/11 - Honour God the worshiper?

The ancients revered their Gods, feared them and worshipped them. They
did not love them. One misses in ancient and classical literature any outpouring
of love, any deep-stirring affection for any of their Gods - even though their
pantheons enshrined many gods and goddesses of Love. To love God with all one's
heart, with all one's soul and with all one's might (Dt. 6.5) must have been a
~~new and~~ strange sentiment to the peoples of antiquity. Nor does one find it in
~~Indian religious thought or Chinese~~. It appears to be uniquely Jewish. There
must be a personal God as the object of one's love, one sole God to whom the
worshipper can completely surrender himself. Only a monotheistic faith can give
rise to such a disposition of devoted love. ~~All polytheistic nature-religions~~

Our people not only revered and worshipped their God
but boundlessly loved him. Abraham is called the
lover, God.

WBHS



דקמאגה פאזעקעלע נאכאמא פאמאמא - פאמאמא - פאמאמא

11) As we read
Six words - what follow? עֲלֵה - and then words קִימוּ הָעָם
- and then shalt לֵבֹשׁ עֲלֵה - and שְׁפָאֵר, then - when בְּרַחֲמֶיךָ
פְּרִיטָה - וְנִתְּנָה
That, as may נִתְּנָה to דָּע all my commandments - גְּלוּסָה פְּרִיטָה

1/R.H. - no major historical event - Season in water RH-55 (1)
Festival of the soul - ^{Very personal day} Self-examination; Self-judgment.

Text: א' 38 אלול - אלול הוא זמן אלול - "Let us search-examine"

2/ ^{We are} Summoned to this sp. state-taking - אלול.

The אלול was in ancient times sounded in times of crisis
and danger - in times of wars and intrusions - to warn, to
challenge - to summon and to motivate; Its sounds
were sounds of alarm.

"Should the אלול be blown in the city, and shall the people
not be filled with apprehension? - Amos.

Jeremiah rebukes - "I set watchmen over you, saying,

"Give heed to the sound of the אלול - But they
said: We will not give heed."

3/ To what dangers ^{should} we be being aroused by the sounds
of the אלול on R.H.2

To the danger of sp. sloth and self-complacency.

To the danger of being satisfied with ourselves as all
counts - of ^{regarding ourselves as} ~~being~~ in no need of improvement - of ^{being} ~~being~~ ^{sinless and in} ~~being~~ ^{no need of} ~~being~~ ^{repentance.}

To the danger of ~~being~~ self-delusions,

of ~~being~~ over-weening confidence; of ~~being~~

believing that ^{we are} able to get along without the help of God
and a fellow men.

4/ The אלול is not a sweet-sounding musical instrument
~~which~~ is intended to ravish the ear and delight

~~and delight~~ the heart. Its blasts are startling and disturbing. (2)

Its purpose is not to lull us into a calm, unruffled mood; Rather, to explode our sp. repose - to strike and puncture us to soul-searching and examination

Psalm 139: 1 - "The Lord is in the sound of the still"

5/. The clamor calls of the still ^{as R.H.} intended to remind us of the passing of the years - our years

- of the brevity of life - our life.

- of sins and transgressions - our sins and transgressions

- of lost opportunities - our opportunities.

- And of the pressing need of repentance for the day of life is fast declining - and the shadows of evening ^{are} ~~lengthening~~ ^{lengthening} into night - the long ~~night~~ ^{night}.

6/. These are not welcome reminders! They seem to pull us down! They are intrusions upon the privacy of our self-evaluations and self-esteem. We do not like to be reminded of our faults and short comings - even if it is our own conscience which does the reminding.

We resent having to confront ourselves.

(3)

But it is this very self-confrontation, which every man or woman who aspires to the fullness and maturity of living, requires. It is the way of growth and elevation.

- The aim of religion is not to pull ~~a man~~ ^{you} down, but to exalt ~~him~~ ^{us} - to make ~~him~~ ^{us} nobler & greater.

- But there is no greatness without humility,

- \Rightarrow $\frac{1}{2}$ side pk - In the sp. life there is no going up, without first coming down from the heights of presumption, false pride and self-righteousness.

- As we acknowledge our sins, we are able to surmount them.

- As we confess to ourselves and to our God - the ~~things~~ ^{sins} we committed, the wrongs we inflicted, our ~~selfishness~~ ^{selfishness}, our lack of charity & compassion.

- we remove road-blocks from our progress towards a finer and nobler life.

7/. This searching out - ^{which} ~~leading~~ to a reaching out - is the ^{very} heart of the message of this penitential season of R.H. - Y.K.

! No one can do ~~it~~ ^{this searching out} for us - no father confessor - no

Return to the ~~apostles~~ ^{apostles} from ~~day~~ ^{day} ~~discovery~~ ^{discovery}

~~we~~ psycho-analyst - We must do it ourselves! (4)
And it is not an easy thing to do. Being very close to
ourselves, we are inclined to hide ourselves from our-
selves. - It is so easy to justify and exonerate our-
selves - to rationalize our conduct, and to discover
the adequate externalizing circumstances.

~~For~~ It is only on rare occasions that we are
ready to confess - "mea culpa" - (1 Cr 11 Fr-
"It is my fault! I have done wrong! I have

Sinned.

8%. But the occasions should be ^{than the past means} more frequent. We
should be with ourselves more often! - and, observed
by none but ourselves and our ^{own} Id, - we should
address ^{this together to} ourselves in that voice. Less speech which
reaches deeper than to ever the uttered world ^{can} reach.

~~What~~ "What are you making of yourself?"

"How much of your life are you letting go by default?"

"How many of your first impulses are you repressing?"

"Are you really all that you should be, in your home?
as parent, as child, as husband, as wife?"

"Are you ^{truly} satisfied with your role in your
community? With your conduct in your
business - towards your associates, and those who
work for you and with you?"

The right answers will come ^{- if you ask the right questions} if we are honest (5)
with ourselves - And then - and this is the crux
of the whole matter the sole purpose of ~~this~~ ^{such} questioning
~~as I have~~ ^{as some of the common errors} we must energize our will to do
something about it!

This is the meaning of ~~the~~ ^{that} great and
that supreme message ^{from} Holy days - "Return, O Israel,
unto the Lord your God, for you have stumbled in your
sins - God's waits for ~~your~~ ^{our} return!"

Every man, however grave his sins, however far
~~away~~ he had wandered from the right path, can
return to the high-way of his life, and ~~advance to~~
resume his advance, if he will, ^{we need but} energize his will
and make the effort.

God has given ~~us~~ ^{the} power - ~~if he will~~ ^{if we will} turn
on the ignition as it were!

There is much in our lives over which we have
no control - sickness, accidents, bereavement, death.

There are vast, impersonal occurrences in nature -
floods, storms, drought, hurricanes and earth quakes
over which we ~~have~~ can exercise very little direction
indeed

There are destructive social forces - wars, and
invasions, tyrannies and oppressions, of which we are often
the helpless and unconsulted victims.

But there is much, very much indeed, in life (6)
over which we can exercise a large measure of deter-
mination and control; in our personal lives, our
family, business and professional life; in our commu-
nity life; ~~in~~ our attitudes towards our fellow-men;
the goals we set for ourselves; the standards we
adopt; the loyalties we subscribe ~~and~~ adhere to.

In these realms — and they are vast and supremely
important for our happiness and well-being — we
are not just helpless creatures of passive
receptivity. In these realms, we are capable
of selection, decision and organization.

Here in our moral and intellectual lives, we have
been granted the artist's privilege — to dominate the
material before ~~us~~ us.

And the more trained we become, and the more
skilled, the greater the freedom of ~~our~~ choice and
execution.

"See, I have set before you this day life and
good, death and evil... choose life". This is from the Torah.
The Rabbi put it this way: "~~Every man is~~ In his
spiritual life, a man is allowed to follow the road
he wishes to pursue."

9/ The real ~~and continuing~~ tragic crisis in our lives is not the awareness of our limitations and finiteness, nor the inevitable fact of death. Whatever is inherent, universal and inevitable in the race, ~~never~~ does not constitute a crisis.

— It is the avoidable evils which we do, singly or collectively, to ourselves and to others, which bring crisis and tragedy into our lives.

— It is the sorrows wrought by our thoughtlessness or lack of charity with the lives ~~where~~ ^{where} we should be sheltering and protecting —

— It is the needless and profligate waste of our limited years —

— It is the tests which we should have essayed but did not —

— It is the precious opportunities which we ignored — the talents which we permitted to wither, and all the summing ~~for~~ ways of mind and 'soul' which we refused to ~~test~~ ^{tread} —

It is of these which give rise to the ^{prolonged} sicknesses of our souls, to the deep-rooted and undrained sorrows of our lives.

10/ Are we suffering from such crises, ^{such maladies of the soul} self-induced? It is not too late to heal ourselves and become whole again.

We must begin first with Confession - ^{very} humble, ^{very} ~~humble~~ ^{honest} (8)
- to ourselves - before the judgment seat of our own souls.
① Three travellers? Came - began to pray - ~~Recalled~~.
Then move on to Contrition - ^{very} sincere, candid, Confessional
- And then to Resolution - ^{very} firm, ^{very} determined
Finally, ^{must come} the Act! the redeeming Act! which will
symbolize our break with the past - our transition
to a new way of life! ^{when we shall be} Free and strong for
new ^{and nobler} adventures in living.

11). Physically, we are born once and only once.

Physically, we die once and only once.

These two events are irreversible.

But Spiritually, we may die, unfortunately, many times.
And it is not only the coward who dies many times
before his death!

The mean, the selfish, the frozen-heart die with
every act of ^{self-}isolation, separation, insensibility.
They become self-entangled in their own ~~selfish~~ ^{selfish} egotism.
Those who deny or debase love or friendship or any
other precious human relationship, ~~destroy~~ ^{destroy} ~~and~~
~~turn~~ ^{turn} ~~their~~ ^{their} ~~hearts~~ ^{hearts} ~~into~~ ^{into} ~~stone~~ ^{stone} ~~and~~ ^{and} ~~are~~ ^{are} ~~deaf~~ ^{deaf} ~~blind~~ ^{blind}
to the splendor, and deaf, to the music of the world.

(9)

Those who are challenged by a great cause, or inspired
by a fine ideal, but who, in out of calculated self-
interest, turn their backs on it - destroy themselves
as surely as if they had committed physical suicide.

12/ But even as we may die, sp, many times during a
single life-time, so may we be reborn many times.

We can be resurrected! This is God's great gift
to us - the privilege of beginning again, and starting
fresh!

God waits for us to make the start, and His everlasting
arms are there to guide and support us.

13/ All this is true of entire generations of men, of entire whole
civilizations, as it is of an individual man. Single individuals.
They too come to suffer from crises, self-inflicted;
from grave maladies of the soul.

Ours is such a generation - distracted, perplexed,
- on the edge of the wilderness. It faces self-destruction.
The weapons are already reached for such self-destruction.

What can save it? Here, too, first must come of
all, humble Confession. Our age must not proceed, in pride,
like the two travelers in the car - to its
great achievements - its electronics and ultra sonic

jet planes, its nuclear energy, ^{and} its hydrogen bombs. - These will not move the rock away from the cave, where our age ~~faces death~~ lies trapped, facing death - on inch.

- Our age must learn to acknowledge its sins.
- Our states men and leaders in all lands - must have the courage to confess. 1942-1944-1945

And then from honest confession ^{then must} pass on to contrition, and then to new resolutions - abandoning the cold wars and lying propaganda, and isolation -
→ And finally, ~~to~~ ^{they are} acts which will symbolize a sharp transition - a complete break with the past - a real new beginning.

Perhaps such a beginning was made this summer. If so - ~~then~~ mankind will ^{enjoy} a new lease of life - and a splendid new flower of ~~growth~~ ^{growth} will ~~be~~ ^{ensue}.

- But only the future will tell how sincere ~~have~~ ^{were} the confessions - the contrition - the resolutions - and the acts of those who met at the Summit - to guide the destinies of the world - and what the ~~acts~~ ^{acts} will be.

14). Let us not only pray and hope for the best, but work for the best!
And let us say, "I am just one among millions - What can I do?" - You can do, very much indeed.

Kindle a light! ~~in the darkness of the world~~ and
All the darkness in the world cannot extinguish
the light of one little candle. Let it burn
Keep your own lamps trimmed! With a clear, steady
flame. You are strong convictions! - You are
dedication - to peace, to internat. cooperation - to
good-will and reconciliation.

And pass your light to others - ~~for~~ and so
from hand to hand, and heart to heart - ~~and the~~
until the merged lights, the little candles become
the resplendent brightness of the great light which will
banish the darkness of our world.



TURN AGAIN TO LIFE

If I should die and leave you here a while,
Be not like others, sore undone, who keep
Long vigil by the silent dust and weep.
For my sake turn again to life and smile,
Nerving thy heart and trembling hand to do
That which will comfort other souls than thine;
Complete these dear unfinished tasks of mine,
And I, perchance, may therein comfort you.

Mary Lee Hall

