



Daniel Jeremy Silver Collection Digitization Project

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MS-4850: Daniel Jeremy Silver Papers, 1972-1993.

Series III: The Temple Tifereth-Israel, 1946-1993, undated.

Sub-series B: Sermons, 1950-1989, undated.

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Yom Kippur sermon, 1962.

Yon Lipper 1962
#91

I should like to begin by retelling a folk legend popular with our people. It deals with the legendary city of Helm. Helm is famous because it is the community into which an overzealous stork happened to bring only simple souls. One day, a traveller came to Helm with the news that robbers were infesting the neighboring forest and pillaging the nearby villages. Helm had no wealth. But the crop had just been gathered, and a town council was immediately convened to devise a plan to protect the winter's food supply. It was decided that every man, woman, and child was to be conscripted for guard duty on the city walls. No one was exempted. The city was emptied of every living person that the ramparts might be fully manned.

The robbers never came. But while the people were busy protecting the walls, the barnyard animals, the house pets, and the now-unwatched rodents had a field day. Not a bin was left whole, nor a cellar intact. When the Helmites returned, they found that the very stores they were protecting had been gutted.

Helm's fate underscores an important lesson. As Jews we have long and vigilantly manned the ramparts against detractors and revilers. We have founded organisations and devised techniques to counter their calumnies and protect our civil and religious rights. We have organized our communities for protection and for mutual help. Our community councils have mobilized our energies and our resources to finance these institutions. We have been well on our guard.

But what of the treasure we have been so busy protecting? Have we paid diligent attention to the core of our faith - our belief in God, the belief for whose sake we defend these battlements?

On this holiest of days I would remind you that it is our faith in God - in the One God who is the moral personality of our universe - which alone gives meaning and validity to all of our communal activities, to all of our defense agencies, to all of our civic institutions. We need to expend at least the same energy and effort in our search for God and for religious insight that we expend in planning brotherhood functions and charity campaigns.

God is the foundation on which all else rests. He is the source of Judaism's vitality and of its moral force. A Jewish community which is not steeped in religious belief is a body without a heart. It is an empty lifeless shell, an anachronism which has no legitimate reason to survive. Jewish life must again focus on religious concerns and on our personal search for God and for spiritual understanding. We must learn again the vital importance of taking God into our hearts.

How does man come to god? Men come to God in many ways. A poem written by a philosopher and teacher of medieval Spain, Solomon Ibn Gabirol, testifies of ways which I, too, have been led to believe in God.

"Three things conspired together in mine eyes to bring the remembrance of God ever before me, and I possess them as faithful witnesses. Thy heavens, Oh God, for whose sake I call Thy name; the earth whose history recalls He who made me more than I am; and the musings of my heart when I look deep within."

The grandeur and splendor of our world and of our universe have led many to acknowledge God. Many have become sensitive to the visible presence of God by observing the magnitude and orderly symmetry of the spheres. Who has gazed at the vastness we call the sky, dotted with

uncountable wonders - worlds larger and perhaps more beautiful than our own separated by distances we cannot measure, and not felt awed and humbled, and not felt that some all-wise being had so planned it. I stand always in awe of the beauty of our world. I stand in awe of the glories of the sunset, of the surging of the tides, of the profuse coloring of the forest. When I see such beauty I cannot but reverently acknowledge a master hand.

I am awed by the over-whelming dimensions of our world, by the expanding infinity which is our universe, by the span of the heavens and by the sweep of the earth and sea. When I take these proportions to heart I cannot but reverently affirm the all-powerful who alone created it.

I am awed by the precision with which each part fits into the larger whole - by the orderliness of the stars in their heavenly courses and by the symmetry of the minute particles of the atom. Each goes its appointed way and performs its appointed task. Each is a necessary part of the total whole. The worlds which astronomy and physics have made known to men make me humble before He who so made it. It is as the Psalmist sang long ago, "Together the Heavens declared the glory of God and the firmament reveals His handiwork".

One of the difficulties many of us have in becoming aware of God is that there is too little of silence and of quiet; too little opportunity for observation and for contemplation in our lives. We live so frenetically that we do not take the time to appreciate or understand the world about us. Earth and sky exist only as a taken-for-granted backdrop to our daily routines.

To find God we must learn to disengage ourselves from these worldly pre-occupations. We must learn to observe the world about us with understanding eyes - with eyes which are open to its beauty, to its majesty and to its meaning. When God spoke to Moses from the burning bush, He

ordered His great leader to take off his shoes before he approached for he was about to step on holy ground. The whole earth is holy ground and we need to periodically strip ourselves of work-week habits and of customary practices if we are to realize the God invested nature of all that lies before us.

The beauty and order of nature is open for all to see. It is a matter of cultivating and training our minds. We must learn to respond to the presence of true beauty. When the great Cathedral of Florence was being built, the masons discarded every piece of marble whose grain and shape did not meet their arbitrary specifications. The stone was thrown into the waste heap. It took the trained eye of a great artist to realize that the irregular shape and lines of one of these stones could be fashioned into a statue beyond compare. It took a Michael-~~Angelo~~ Angelo to turn a bit of discarded marble into the world-famous statue of David. Training our eyes to be aware of nature's grandeur is simply a matter of practice - of learning not to be so wrapped up in our own thoughts that we have no time for the world about us. It is important that we so train ourselves for only when we pause and consider the grandeur and the order and the majesty of all that is beyond ourselves, the riddle of the spheres and the riddle of the atom - the might of the spheres and the might of the atom - the orderliness of the spheres and the orderliness of the atom - only then will we sense that our world is not a product of chance and that its intricate precision has been ordered by a power that is all-wise and who has might beyond our imagination.

Gabirol pointed to a second way by which men have been brought to know God - the study of the Book of Life and the observation of the ways of men. Look closely at the living - observe the miracle of life - the

miracle of conscience . Watch the birth of new life and you will sense its mystery - you will sense the God who made it be. Look closely at nature and you will see marvelous orderliness. There is no animal, however humble, who has not some necessary part to play in nature's plan. Each species has learned to live cooperatively and has developed the necessary skills for survival.

Look at man - look closely - and become aware of the glorious saga of his slow and tortuous but none-the-less ascended progress from beast to man - from animality to humanity. I can only wonder at man's proven capacity to transcend himself. The ape has remained an ape. The supposedly ape-like man has become thinker and prophet and artist and craftsman. He has learned to work cooperatively, to love unselfishly, to live creatively, to think deep thoughts and has even managed to unravel some of nature's mysteries. I cannot but believe that all this was so planned - planned by a master mind.

Look at man and observe the many acts of sacrificial love, of ^{aid} freely offered. Observe the help and the comfort which men extend to others in the cause of mankind. At such moments, in such men, you will see a brief flaming of the divine spark which is in each of us. You will become conscious of the potentiality with which God has filled us. You will become conscious of the God who asks only that we fulfill ourselves.

Is it not then as an ancient Rabbi once put it - that if you would find God you must look for the foot-prints of the sons of men and there you will find ample testimony of his being.

Now there is a third way - an inner way. The witness that we ourselves afford. We can see God if we look closely at ourselves - at the intricate and wonderful constructions of our bodies, at the miraculous capacity of our minds, at the manifold levels of our emotions. These are the gifts of

a just and kind God. We sense also when we look within, the promptings of our God. It is He, we feel, who commands us to be careful always of the dignity of our person. It is He who bids us to mind our moral obligations. It is He who would have us develop strength of character. It is He who has planted within us our ability to give and to receive love and our feeling of kinship with men of good will everywhere. When we look within we cannot but feel that we somehow reflect the God who made us - the God who implanted in us a spark of his own divinity.

When I consider all that I am and all that I can be, I cannot help but sense that this is so because some wise and powerful being so willed it. Is this not what the prophet Elijah discovered when seeking to find God? He found him not in the powerful winds, nor in the shattering earth-quake, nor in the all-consuming fire, nor in any other manifestation of nature's power, *
* but only in the voice of great stillness. We must look within and when we do we will learn not only much about ourselves but much about our God. Truly, as the Psalmist says, "O Lord, I am wonderously made - a testimony of Thy being."

Men come to God in many ways, mystic and realist, poet and prophet. Each will make his own way to God, and each will find God in another of his manifestations. God is everywhere and we, each of us, will see Him through another of His creations. But the God that we see is one - whole and indivisible - though we may see Him in his many aspects we must always remember his unity.

God is one and He is the moral personality of our universe.

*Omission of Hebrew

That God is good is suggested to us by one of our most familiar Bible stories. Moses, like every man who has ever lived, was anxious to know more about God and finally, we are told, asked God directly to reveal himself. God's answer is interesting. He tells Moses to go up on to a mountain, to hide his face in the cleft of a rock, to turn his back on any display of His magnificence, and only while Moses was so turned away God spoke to him words which contain all that we can, I believe, ever know of God.

"I am," He said, "I am existence - I am the Lord, merciful and gracious, long suffering, ever true, abundant in goodness and in truth." Such is our God. He is the universe and more. He is wholly concerned with the welfare of man. Our God is the call to the fuller life. He is the mentor who has placed in us a spark of His own Divinity. A spark which permits us to think and to plan and to build and to fulfill our talents and He is the summons so to do.

I believe that only as we affirm such a God does the confusion which we call life take on any meaning. Man, civilization, beauty, creativity, love, even war and evil - all that we have and are, can be understood only in the context of a power greater than our own who has given us life for a purpose and who will see that our best efforts are not expended in vain.

Yom Kippur is the heart of our religious year. God is the heart of our faith. Let us during this period of prayer again take our God to heart.

Yom Kippur 1962
Memorial Service

The hour of יוֹם הַכִּיפּוּר memorial is at hand. A flood of fugitive images rise up. For a brief moment the fact of death is forgotten-those we loved are near and real. This memorial hour has a uniquely haunting quality-bitter-sweet. We welcome the memories-we are saddened that they can not remain. Our eyes both smile and tear. Our lives are less lonely only more so. I cherish a few lines by Louis Untermeyer as uniquely appropriate to this moment:

Why are the things that have no death
The ones with neither sight nor ~~sense~~ breath
Eternity is thrust upon
a bit of earth, a senseless stone
~~xxx~~ a grain of dust, a casual clod
receives the greatest gift of God
a pebble in the roadway lies-
It never dies

The grass our fathers cut away
is growing on their graves today
The tiniest brooks that scarcely flow
Eternally will come and go
There is no kind of death to kill
the sands that lie so meek and still...
But man is great and wise and strong
and so he dies.

~~Consider for a moment those you remember and those who~~

We die because we have been blessed with life.
The pain ~~over~~ ^{of} ~~life~~ - the more we are missed. The
^{depth} of our grief is in its own way the most grateful
tribute we can pay to a loved one.

Would we have it otherwise - a ~~little~~ ^{smaller} not? No
we would trade life's color and challenge for the ~~empty~~
emptiness of red and ground.

Consider for a moment how we know ^{what we} ~~but~~ ^{and} ~~not~~ ^{most}
force ourselves to remember - ~~when~~ ^{when} we need only
rely on it that ~~life~~ ^{life} had brushed up by its last
meeting with us. One can have ~~unpleasant~~ ^{unpleasant} ~~even~~ ^{even}
alone

A half century ago the north I.C. Party set out to capture in a short stay the
spirit of Y.K. the land of an ~~idyllic~~ idyllic ~~pasture~~ pasture - to type by more - the long Jewish
city of a Dutch coastal hamlet. How July's ancestor had made their
way to this hamlet no one remembered - they had somehow been tossed up
on the shore of the ~~red~~ sea of Jewish history & here they remained - to be seen -
the ~~then~~ then neighborly farmers of the sea. With each successive generation their
familiarity with Judaism ~~abandoned~~ abandoned - but one practice never dropped. Y.K. was
obsessed. On Y.K. all work was put aside and the family moved many
miles to ~~the~~ the nearby park where a small synagogue subsisted, on the
day before Y.K. it was Sady's practice - as it had been his father's - to set
out to catch a few days just to bring with them on the trip - but it might
prove for them a proper break - first, Sady no longer understood the
prayer he heard on his annual visit - but he observed the holy day - abstained
on it from all work - and always trusted himself to catch a suitable fish.
Paddy's day died with Sady's presence & faith in an ~~even~~ even Y.K. when
no fish would bite - & his wonder in ~~an~~ an ~~even~~ even ~~that~~ that he might be
unprepared for Y.K.

When full storm in field of Y.K. now after the next day ~~of~~ of the
~~dispersed~~ dispersed & ~~gathering~~ gathering of Jewish scattered people under sandstone at least
then on night for their way to the synagogue. Y.K. is the day of spiritual
regathering for Jewish - when the faithful and the ~~full~~ full ~~Monday~~ Monday
together as one congregation - when the ~~disciples~~ disciples & the ~~delivered~~ delivered
come for one Sanctification.

On Y.K. ~~so~~ so ~~millions~~ millions ~~would~~ would ~~be~~ be ~~and~~ and ~~many~~ many ~~people~~ people ~~would~~ would ~~be~~ be
threshold ~~was~~ was ~~with~~ with ~~them~~ with ~~and~~ and ~~difficult~~ difficult ~~at~~ at ~~the~~ the ~~entrance~~ entrance ~~of~~ of
their nation. In many cases & more - to say - many are standing along
the country walls to be seen at least then on the ~~out~~ out & to feel
themselves at least ~~loosely~~ loosely ~~bound~~ bound ~~to~~ to ~~the~~ the ~~hallowed~~ hallowed ~~of~~ of ~~their~~ their ~~land~~ land ~~for~~ for ~~now~~ now ~~will~~ will
these ~~unfamiliar~~ unfamiliar faces be made ~~unfamiliar~~ unfamiliar - more will be made
than for these alienations. On the contrary as they enter the walls of

more often than not, the fall ~~is~~^{there} about Y.K. would be holy days
magnetic pull on the dispersed and jitters of the flock. There are numbers
lots of the numerous meetings ^{in some of the} ~~understanding~~ ^{one day for people}, more and
the stories returned of other eyes and. This you again, I can see, there would
be a hundred groups silent in the courtyard of mosques & houses of prayer.
Y.K. is the occurrence of small spiritual ~~injection~~ ^{injection} under the displeased and
the detached smile in one denial.

Whatever be our religious inclinations, Y.K. makes a whole demand of
each of us - the highest example of principled living to which we can attain.
The letters of Y.K. purposes the demand here. Revision is immediate part.
Acknowledges mistakes. Admits culpability. ~~But~~ ^{Personal} ~~is~~ ^{is} ~~become~~,
pretends to be really - but by which one ~~take~~ ^{take} ~~the best~~ - Direct
yourself of ~~unconscious~~. First of all ~~remains~~ ^{remains} to reach the straight way -
Vigilance, just, uninvited, unguessed, ~~secretly~~, ~~indication~~, ~~mediation~~,
primary, self indulgent, ~~unwilling~~, ~~lead~~ ^{lead} ~~you~~ ^{unpleasant}, ~~concealing~~,
weakness, ~~unintentional~~, ~~disregard~~, ~~slowdown~~, ~~collusion~~ - such
as the ~~intention~~ Y.K. holds as ~~consider~~ in the context of our ~~loss~~ & ~~repell~~
even ~~unintentional~~ ~~beginning~~ of such ~~guilt~~.

Y.K. does not apologize for putting the finger. We are, by nature, far
too easy on ourselves. Y.K. offers us no ~~beginning~~, principled living
is no more than the least necessary basis for the privilege of being clean
Y.K. makes no ~~excuse~~ - it speaks of "sin" "transgression" "guilt"
He ~~may~~ ^{is} ~~question~~ ^{at} ~~unconsciously~~ - but whose ~~and~~ ^{and} ~~we~~ ^{we} ~~would~~ ^{would} ~~not~~ ^{not} ~~express~~
the quality of his living.

I would call your attention to - right to one quite remarkable -
but generally ~~unnoticed~~ - features of our living. The Nidder - the
stimulation of confession ~~tells~~ ^{tells} of our ~~actions~~ ^{actions} but is silent on the ~~score~~
of our ~~beliefs~~.

For the next . . .

- by absence of power
- by absence of power & under
- by absence & under boundary would
- on neighbor.

Our reaction is usually a full catastrophe - but there is no charge
 levied against our faith - no stipulation

Fourteen

very skeptical of his purpose
in sending back jacket

[illegible]

The Product spoke of world peace is remembered by where
 + world darkness - Behind the oriental mirror but the third man at
 hand are too covered in glass darkness. Fall is not a hard solid
 fast which can be hurdled ~~and~~ experienced but a rule - man is person
 to life like wholly, good & always. man is awareness of good is at least
intermittent.

O land where still I feel
Thou high & hidden in my place
and where a bird I find just where
whose song fills all space.

There is not an overlap. Just expand interest say to financial
person in business

man is full an inevitable consequence of inevitable logic - a
full against which only the physical field could be cleared

Full is an ~~unconscious~~ - a response of mind & heart to life, it is the
feeling that behind all the confusion - of life there is order, that behind all
the blindness of life there is harmony, that there is logic to all
things, and purpose to all heartache, an ever functioning heart
full as a pool & prayer which is unreal

Many feel put off & tried to enter the sanctuary ^{become like}
Full is not realized. They ought not to be tried, ^{The most ~~perfect~~ ~~thing~~}
have had the moments of doubt. The Pastor says "You understand
well" and said out "I don't see it", more appeared
the members of the Eucharist & said "you have heart (more) than understand
you fullness of life - 'I have no way out' let me know intending."

Full has many needs: the many temptations, as the holy
quest of a way, the united in revelation & admission full being
wound & seems clear - beyond question. In the unhappy quest of any kind
& particular full being could a whole unconscious being - if it is not
altogether re-organized.

Travelling one desires - "There is more full in heart doubt
than in half your needs" needs can be tried off. They are easily
memorized & monitored - but to what purpose. God does not need
to be himself defined twice daily - nor at 102 does he need
to be caught after his under doubtful - but in the search for
necessity there - under trading in being and under full revelation
nothing, have exist, have some what, more come about as
lay and struggled on at last - What is it - Why is it here - What

must be accomplished in no other words or things. The need for
love in the beginning of life - it is what we require of life, that
generation of leaders remarked that the culture of an elderly used
again & again a double encounter of love. I wish to say
why? Because it is not enough that children & men find their
way clear to love - we must make ~~the path~~ ^{and of ourselves find}
of the love when we address him we need to do - despite his
being - his proper can know no force - naturally for us.

But note Thompson's qualifying admission - There is
more full in hered doubt. Doubt can be as superficial as
professor. Indeed, to-day's skepticism is perhaps our most fully
of hypothesis than fact. Welland sending out a person, ~~the~~
repeated period like all more questions & demands, so much
of to-day's skepticism is no more to ~~be~~ ^{suppression} ~~of~~ ^{of}
some one else's intuition & all in the circle of woman
as some intended article. Intend should also have fact
is not a replacement of another man's speech with a careful
falling fully
persistently and for understanding - a careful making up of experience -
of the value of life to find the intuitive flow.
if it were to offer any path to truth it would be
that we love alone to life - take it on our own terms and never
we send for its meaning to us - we mean to it, a simultaneous
would send in our own affair child - own man long will
life as if it were a play thing on a child own man own
life not meaning as if it were child own man own
thought to be unimportant.

headless
person

way to a new mortality. And the right test that kind -
the power of love - the power of humaneness - something of the
power of God.

There are no compromises - we are preoccupied -
in certain - there are other spirit engulfed us - at the same time -
but we become even kinder when - violence against which -
proceeds with violence - we are not now the power but
lift up - the power of encouragement - the important help of

God

Thank you that God is good!



Yom Kippur sermon - Children's service - 1961
Rabbi Daniel Jeremy Silver



Y.K. is a holiday for everyone - Wherever we are - wherever we are
like that in every way for everyone -

How do we become better people - The first - last - the middle
where we have moved the middle - that is only the heart of Y.K. is
a Confession

W. is to remember - O. is to

2. studied - but with one eye on the T.V.

2. Love my mother - but I often would her

2. Love to love decent - but I'm always with my child

2. Love people - but I often find myself very much alone

2. Love my father - but I'm really quite a man in almost the same -

Henry - said that - W. is a person's memory & love to work at developing better people -

- W. H. Y. said that our conclusion - in the meantime, however, we are

and finally he is with the people - for the Y. K. is a whole -



[illegible][illegible]

Friend, ~~the~~ ^{the} common *Callisphaera* name! see *Enferna*
N.Y.K. mod. *capitata*.

On the second Tuesday, the H.P. made conference for all served - on
Wednesday the Congress has demonstrated - the spirit of spiritism has
been demonstrated & along with it the spirit of H.P. But the Congress was
the head of the H.P. Congress - almost a million more as any member

Wick - 1000 Conference - Conference - Wick - Paper

For the new building was built around against the wall of the old one. The new building is now in relation to the old one.

in relation to the

For all these reasons I want to emphasize - these results are promising and -

What was the formula sub - form of Arthur Weiss for a new law on the same conditions compared to a former sub formula and formula before was stipulated, and also no embarrassing question or approach if we are prepared to use nothing. The confession during his last years and the approval of some points - and was not at all in the U.S.P. in making concession to some other uses!

Possibly be most difficult discipline in life is to tell ourselves the
 little about ourselves - journeyed long ago around - The word is
accepted is disputed around - the word has not been forgotten a word
 at once ~~unsubstantiated~~ - preference to discuss itself then to admit
 us to do. These the unexplained unexplained unexplained unexplained
 have ^{some} been - but they also have been up at being repeated,
degraded, and and.

Students!
Of our writings ourselves (as if) before the presence of each other
all passed - none we may accept as his work & none we refuse
in little & sundry poes - each known as himself (excepted)

مستند -

Total - the whole represented by the other sum - 22, 22

not a misunderstood her books - more but a complex, undelivered,
a struggle for power

not a matter of convenience but a substantive, concrete matter
now didn't put out enough effort to secure the class

not as described parent but as selected & highly skilled mother

not as deserved parent but as parent
 make it difficult for mother generation to love her
 not as an intended neglecter but as a ballistic group not as miraculously
 not as successful preference but as self in period miraculously where
 a & have almost all of the time

can be kept to sleep a new just to keep ahead of the time

not on policy of the government but on negotiation which you may
for publishing and secure for office - →

for publishing and secured for office -

[illegible]

These are ~~those we remember~~ ^{the training} ~~The example~~ given us by teachers and ~~the~~
~~example they set for us.~~ The solicitude with which men watched over us
and ~~cared for us when we were ill or in danger.~~ These are the memories we
carry through life- These are the lives which to us are significant.

And being significant their memory has overleaped time and space
to remain with us a living reality- for such as these there is no death.
They are as vital and influential to-day as ever. They are a part of us
and when we too pass on, and with us, the immediate sphere of their influence
then their memory blends into that of all past humanity, of all who have
lived uprightly, by noble standards, seeking to serve their God. With
all those who form man's historical memory-- whose combined voice ever
inspires men to work for a better day and challenges each and every mortal
to take part in the task of building a better world, ~~such as these, our~~
~~ancestors sought to create.~~

These then are the remembered, the immortal, those whose memory
will never really die. But what of the unremembered- What of those men so
well portrayed by Matthew Arnold when he wrote:

Some men eddy about
Here and there - eat and drink,
Chatter and love and hate,
Gather and squander, are raised
Aloft, are hurled in the dust,
Striving blindly, achieving nothing
And then they die- perish
And no one asks who or what they have been.

What of the men who lead lives of little significance to those about them, ~~and~~
and who after they die exert no further influence upon those still alive-
For such men and women surely the grave is the final, ultimate end- For them
there is no hope but that they shall be swallowed up by unremembering time
and forgotten.

~~To live is to be remembered~~
This need not be our lot. We bear with us the key to our own immort-
ality. We can so live that though our bodies perish and return to dust, our
spirits live on in the eternal realm of significance. This is the challenge
and the hope of our being. It requires not that we achieve world-wide fame

Have ~~small~~, found for a moment, ~~and gone~~.

[illegible]

But a single only is an unilateral thing, Beyond an
thesis must be not purpose, I can have of so much validity &
guiltless - End of the subject the accusation and high person
 of every subject function, Can we do less than continue
 their examples, To do less would be unhappy not
unhappy & to be marked as unjustified

or be of the few whose names are on every lip; but only that we live so that those about us will cherish our love and be proud of our actions. We need but seek to help others, lavish care and companionship upon them, seek their betterment and their welfare, challenge them to espouse worthy causes and to fulfill their finest talents- In so doing we will have intertwined our being with theirs- and when we die- as all men must- our memory will continue to influence their actions and decisions, our example will continue to inspire them, and our love will forever sustain them, ^{To live well is} ~~If we live for others~~ ~~following these high standards~~ then we can face death without fear- assured that our memory will be for blessing, sure that we too will be found worthy of sharing the mantle of immortality.

George Eliot sensed much of this when she wrote these lines with which I close:

Oh, may I join the choir invisible
Of those immortal dead who live again
In minds made better by their presences; live
In pulses stirred to generosity,
In deeds of daring rectitude, in scorn
Of miserable aims that end with self,
In thoughts sublime that pierce the night like stars
And with their mild persistence urge men's search
To vaster issues.

Things & Affairs

There is no need to be afraid of the
dark again. Nothing can hurt you.

Oct 10 1894
K. A. Smith
New York
Admission

~~after the publication of the new
have many thanks from me called & de-
has answered the long letter of you both re-
minded calm. I thought it so much better
with them & others who are~~

RELIFE

When and where
 I will be
 I will be
 I will be

Then the students worked with me on

[illegible]

1. The first thing I noticed when I stepped out of the plane was the cold. It was a sharp contrast to the warm, humid air of the tropics. The wind was biting, and the sun felt like a distant star.

[Faint handwritten notes, possibly bleed-through from the reverse side.]

There are several of the children - 3 - and 4 - 5 - 6 - 7 - 8 - 9 - 10 - 11 - 12 - 13 - 14 - 15 - 16 - 17 - 18 - 19 - 20 - 21 - 22 - 23 - 24 - 25 - 26 - 27 - 28 - 29 - 30 - 31 - 32 - 33 - 34 - 35 - 36 - 37 - 38 - 39 - 40 - 41 - 42 - 43 - 44 - 45 - 46 - 47 - 48 - 49 - 50 - 51 - 52 - 53 - 54 - 55 - 56 - 57 - 58 - 59 - 60 - 61 - 62 - 63 - 64 - 65 - 66 - 67 - 68 - 69 - 70 - 71 - 72 - 73 - 74 - 75 - 76 - 77 - 78 - 79 - 80 - 81 - 82 - 83 - 84 - 85 - 86 - 87 - 88 - 89 - 90 - 91 - 92 - 93 - 94 - 95 - 96 - 97 - 98 - 99 - 100 - 101 - 102 - 103 - 104 - 105 - 106 - 107 - 108 - 109 - 110 - 111 - 112 - 113 - 114 - 115 - 116 - 117 - 118 - 119 - 120 - 121 - 122 - 123 - 124 - 125 - 126 - 127 - 128 - 129 - 130 - 131 - 132 - 133 - 134 - 135 - 136 - 137 - 138 - 139 - 140 - 141 - 142 - 143 - 144 - 145 - 146 - 147 - 148 - 149 - 150 - 151 - 152 - 153 - 154 - 155 - 156 - 157 - 158 - 159 - 160 - 161 - 162 - 163 - 164 - 165 - 166 - 167 - 168 - 169 - 170 - 171 - 172 - 173 - 174 - 175 - 176 - 177 - 178 - 179 - 180 - 181 - 182 - 183 - 184 - 185 - 186 - 187 - 188 - 189 - 190 - 191 - 192 - 193 - 194 - 195 - 196 - 197 - 198 - 199 - 200 - 201 - 202 - 203 - 204 - 205 - 206 - 207 - 208 - 209 - 210 - 211 - 212 - 213 - 214 - 215 - 216 - 217 - 218 - 219 - 220 - 221 - 222 - 223 - 224 - 225 - 226 - 227 - 228 - 229 - 230 - 231 - 232 - 233 - 234 - 235 - 236 - 237 - 238 - 239 - 240 - 241 - 242 - 243 - 244 - 245 - 246 - 247 - 248 - 249 - 250 - 251 - 252 - 253 - 254 - 255 - 256 - 257 - 258 - 259 - 260 - 261 - 262 - 263 - 264 - 265 - 266 - 267 - 268 - 269 - 270 - 271 - 272 - 273 - 274 - 275 - 276 - 277 - 278 - 279 - 280 - 281 - 282 - 283 - 284 - 285 - 286 - 287 - 288 - 289 - 290 - 291 - 292 - 293 - 294 - 295 - 296 - 297 - 298 - 299 - 300 - 301 - 302 - 303 - 304 - 305 - 306 - 307 - 308 - 309 - 310 - 311 - 312 - 313 - 314 - 315 - 316 - 317 - 318 - 319 - 320 - 321 - 322 - 323 - 324 - 325 - 326 - 327 - 328 - 329 - 330 - 331 - 332 - 333 - 334 - 335 - 336 - 337 - 338 - 339 - 340 - 341 - 342 - 343 - 344 - 345 - 346 - 347 - 348 - 349 - 350 - 351 - 352 - 353 - 354 - 355 - 356 - 357 - 358 - 359 - 360 - 361 - 362 - 363 - 364 - 365 - 366 - 367 - 368 - 369 - 370 - 371 - 372 - 373 - 374 - 375 - 376 - 377 - 378 - 379 - 380 - 381 - 382 - 383 - 384 - 385 - 386 - 387 - 388 - 389 - 390 - 391 - 392 - 393 - 394 - 395 - 396 - 397 - 398 - 399 - 400 - 401 - 402 - 403 - 404 - 405 - 406 - 407 - 408 - 409 - 410 - 411 - 412 - 413 - 414 - 415 - 416 - 417 - 418 - 419 - 420 - 421 - 422 - 423 - 424 - 425 - 426 - 427 - 428 - 429 - 430 - 431 - 432 - 433 - 434 - 435 - 436 - 437 - 438 - 439 - 440 - 441 - 442 - 443 - 444 - 445 - 446 - 447 - 448 - 449 - 450 - 451 - 452 - 453 - 454 - 455 - 456 - 457 - 458 - 459 - 460 - 461 - 462 - 463 - 464 - 465 - 466 - 467 - 468 - 469 - 470 - 471 - 472 - 473 - 474 - 475 - 476 - 477 - 478 - 479 - 480 - 481 - 482 - 483 - 484 - 485 - 486 - 487 - 488 - 489 - 490 - 491 - 492 - 493 - 494 - 495 - 496 - 497 - 498 - 499 - 500 - 501 - 502 - 503 - 504 - 505 - 506 - 507 - 508 - 509 - 510 - 511 - 512 - 513 - 514 - 515 - 516 - 517 - 518 - 519 - 520 - 521 - 522 - 523 - 524 - 525 - 526 - 527 - 528 - 529 - 530 - 531 - 532 - 533 - 534 - 535 - 536 - 537 - 538 - 539 - 540 - 541 - 542 - 543 - 544 - 545 - 546 - 547 - 548 - 549 - 550 - 551 - 552 - 553 - 554 - 555 - 556 - 557 - 558 - 559 - 560 - 561 - 562 - 563 - 564 - 565 - 566 - 567 - 568 - 569 - 570 - 571 - 572 - 573 - 574 - 575 - 576 - 577 - 578 - 579 - 580 - 581 - 582 - 583 - 584 - 585 - 586 - 587 - 588 - 589 - 590 - 591 - 592 - 593 - 594 - 595 - 596 - 597 - 598 - 599 - 600 - 601 - 602 - 603 - 604 - 605 - 606 - 607 - 608 - 609 - 610 - 611 - 612 - 613 - 614 - 615 - 616 - 617 - 618 - 619 - 620 - 621 - 622 - 623 - 624 - 625 - 626 - 627 - 628 - 629 - 630 - 631 - 632 - 633 - 634 - 635 - 636 - 637 - 638 - 639 - 640 - 641 - 642 - 643 - 644 - 645 - 646 - 647 - 648 - 649 - 650 - 651 - 652 - 653 - 654 - 655 - 656 - 657 - 658 - 659 - 660 - 661 - 662 - 663 - 664 - 665 - 666 - 667 - 668 - 669 - 670 - 671 - 672 - 673 - 674 - 675 - 676 - 677 - 678 - 679 - 680 - 681 - 682 - 683 - 684 - 685 - 686 - 687 - 688 - 689 - 690 - 691 - 692 - 693 - 694 - 695 - 696 - 697 - 698 - 699 - 700 - 701 - 702 - 703 - 704 - 705 - 706 - 707 - 708 - 709 - 710 - 711 - 712 - 713 - 714 - 715 - 716 - 717 - 718 - 719 - 720 - 721 - 722 - 723 - 724 - 725 - 726 - 727 - 728 - 729 - 730 - 731 - 732 - 733 - 734 - 735 - 736 - 737 - 738 - 739 - 740 - 741 - 742 - 743 - 744 - 745 - 746 - 747 - 748 - 749 - 750 - 751 - 752 - 753 - 754 - 755 - 756 - 757 - 758 - 759 - 760 - 761 - 762 - 763 - 764 - 765 - 766 - 767 - 768 - 769 - 770 - 771 - 772 - 773 - 774 - 775 - 776 - 777 - 778 - 779 - 780 - 781 - 782 - 783 - 784 - 785 - 786 - 787 - 788 - 789 - 790 - 791 - 792 - 793 - 794 - 795 - 796 - 797 - 798 - 799 - 800 - 801 - 802 - 803 - 804 - 805 - 806 - 807 - 808 - 809 - 810 - 811 - 812 - 813 - 814 - 815 - 816 - 817 - 818 - 819 - 820 - 821 - 822 - 823 - 824 - 825 - 826 - 827 - 828 - 829 - 830 - 831 - 832 - 833 - 834 - 835 - 836 - 837 - 838 - 839 - 840 -

There is nothing about me

[illegible][illegible][illegible]