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Why Johnny Can't Read Twenty Years Later, 1982.

Western Reserve Historical Society

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Why Johnny Can't Read Twenty Years Later
Daniel Jeremy Silver
November 14, 1982

I have been thinking a good bit recently about Judaism's love affair with the mind. Our emphasis on learning is so basic that we tend to take for granted that Jews have always emphasized literacy. We know that the educational functions of the synagogue led it to be called a shul which is the same word as the German schule, 'school'; and that our religious leaders are not called priests or ministers but rabbis which means simply teachers. Most ~~of the historical~~ religions did not treat learning as a religious obligation. If you look up the etymology of the word church you discover that it comes from a Greek word which means 'the Lord's home,' God's home. There are still a number of Christian sects where the only ^{credential} ~~qualification~~ needed to qualify as preacher is to have had an experience of God.

Talmudic folklore actually imagined that Abraham had sent Isaac to a yeshivah; in fact, he was sent to a yeshivah which had been founded generations before by Shem, one of the sons of Noah. But the facts are that during the Biblical period literacy and learning were not venerated as religious requirements. I often remind my classes that there was no Bible during the Biblical age. The Bible, as we know, was not finally canonized until the second century of our era. Even the Torah was not published in its present form until about the middle of the fifth century B.C.E., some 800 years after Moses. Most of our traditions were maintained orally for surprisingly long periods of time.

To be sure, venerated scrolls of law, ^{Liturgy} ~~ritual~~ and dynastic history had long circulated among a literate elite composed of priests and scribes, but the Bible does not reflect the rule that every Israelite or Judean must prepare himself to be able to read these texts. It was not until rabbinic times that Talmud Torah became a mitzvah, a religious obligation.

Literacy seems to have come to ancient Israel in much the same way it came to other countries of the Middle East, as a matter of practical necessity. As commerce developed there was need for those who could write out and review contracts.

As cities grew and kingdoms emerged there was a need for administrators and bureaucrats who could keep the official records and the tally of taxes and tributes. A class of scribes came into being to serve these practical functions.

The Hebrew word for scribe is sofer, ^{comes from a root} sofer means 'to number', and the term suggests the practical functions of members of this group. These were the people who kept the tax rolls, the inventory of royal property, and the population census. In time the larger courts began to sponsor training schools for scribes where bright young men, usually the second or third sons of the well-born, could be taught to read and write and to manage the bureaus which the state required. Over time these schools developed a special curriculum which included practical copy book exercises and a good measure of practical wisdom about the operation of government, the pitfalls of royal service, and even some thoughtful philosophic speculation. In time the curriculum of these schools came to be called Wisdom. Since correspondence was necessarily exchanged between one court and another, and because there were only two major writing systems in the ancient Middle East - the cuneiform of Mesopotamia and the pictographs of Egypt - scribes moved around from one place of employment to another and, in time, Wisdom became a kind of international learning.

Solomon's court seems to have had such a school which is one of the reasons the tradition developed that the book of Proverbs, which contains a good bit of the Wisdom curriculum, had been written by ^{him} Solomon.

Those who studied in such schools and mastered this curriculum not only enjoyed the power of high office but, inevitably, ^{to feel} became somewhat different, better than, the ordinary run of men. Learning enlightens. We've all had the sense of our eyes suddenly being opened to a perspective to which we had not seen before, ~~anew~~. The learned, the hachamim, understood that it was their learning which distinguished them from the hoi-paloi, the ordinary run of people. They had no doubts as to Wisdom's value. As the Book of Proverbs put it: "Happy is the man who finds wisdom. Her value in trade is better than silver. She is a tree of life to those

only the brightest or the most privileged advanced beyond that level. The rabbinic system was unlike traditional European systems in that everyone was sent to heder and any able student could be promoted to the yeshivah. Ours wasn't a class-bound system, but there were tests ~~one~~ one had to pass before the doors of the higher levels of rabbinic learning were opened. Most young men didn't go beyond the most elementary schooling and were apprenticed to a trade or set to work in some enterprise.

Jews tend to have a rather romantic view of our educational system. Few know of those sections of the Talmud which discuss when teachers should dismiss a student from the academic enterprise. The general consensus seems to have been that if after five years of study the simanim, the signs of intellectual growth have not appeared, they will not show. This translates to mean that sometime around the age of eleven or twelve most youths ended their formal education.

I'm suggesting that any discussion of why Johnny can't read, any discussion of the American educational system, must recognize the truly radical philosophy which undergirds it. Alone among the major educational systems of the world, we have committed ourselves to keeping as many of our students as we possibly can on the main academic track. To be sure, we have vocational schools. There are special schools and special classes, but the American system bends every effort to keep a student going. Ninety-five percent of our young people between the ages of fourteen and seventeen are in regular high school programs. In England less than ten percent of the young people of that age remain on an academic track. France keeps about twenty percent, Germany eight percent.

As a nation, we use our educational system to promote upward mobility, fairness, democracy - wonderful commitments. But our commitment comes at a price. ~~BECAUSE OF OUR COMMITMENTS TO THE LESS TALENTED AND QUIET WE~~
~~WE MUST RECOGNIZE THAT WHAT WE HAVE GAINED ON ONE HAND HAS BEEN TO A DEGREE COUNTER-~~
~~FIND IT HARD TO MAINTAIN A HIGH LEVEL OF ACHIEVEMENT~~
~~MAINTAINED BY THE DIFFICULTIES WE HAVE ENCOUNTERED IN MAINTAINING THE QUALITY OF EDU-~~
~~CATION.~~ To bring up the bottom we've, to some degree, neglected the top. A

group called the International Education Association has over the past twenty years compared competency levels in various countries. Educators generally do a good job of obfuscating test results so that they can't be accused of invidious comparisons, but when the statistical underbrush is cleared away one conclusion emerges from these studies: high school students in most other developed countries are a year to two years ahead of ours in all areas of academic achievement.

Some of you have been reading the interesting series of reports on Japan which have been appearing in the Cleveland Plain Dealer. One column reported a conversation with a Japanese teacher who was asked about the problems of reintegrating children who had been studying in the United States. She mentioned two problems: the need to get returnees to accept again the strict discipline of the Japanese system, and the need to catch them up academically. In most subjects, she said, they were a year and a half to two years behind their stay-at-home friends. Those of you who have housed AFS students can testify from personal experience that most find our classes less demanding than those they have come from.

If you make comments of this kind to most educators, they will answer that you're comparing apples and oranges and add that you wouldn't want your child to be under the strict authority and academic pressure that foreign youngsters are put through. Why apples and oranges? Any comparison is between a carefully selected group of the academically talented and a much broader unselected group of varying degrees of talent. We keep the majority of students into the high school years. They don't.

There's some truth to this response, although not as much as some believe. In Japan only about ten percent ^{Fewer} ~~less~~ students remain on the academic track in high school than here. Let's compare Americans with Americans. In 1928 Alvin Eurich, a young statistician and educator, tested High School students in Minnesota and freshmen at the State University in verbal comprehension and reading skills. Fifty years later the same educator tested a similar group of students in the same areas

of competency. His conclusions: in every area there had been a marked drop in competency. When these studies were published some educators again made the apples and oranges argument - albeit a little less assertively. More youngsters, they said, now graduate high school and go to college. ~~which tested a different mix of~~ ^{LET's} consider the well-publicized ~~study~~ drop in Scholastic Aptitude Test scores which have been reported over the last twenty years. Again, some educators claim apples and oranges, but it turns out that the actual number of students who receive high marks in the SAT and College Level Achievement Tests has diminished steadily over the last twenty-five years. Simply put, our schools are not producing as many well-trained, well-educated graduates as they once did. The raw material certainly isn't of inferior quality. What's happened?

Those who test students in our junior and senior high schools describe to us a steadily decreasing level of student achievement. So the question is why. One answer educators often give is that they don't set out to stuff learning into youngsters, but to prepare them for life. But if Johnny can't read, is he prepared for life? I'll agree we ask far too much of our schools. We ask them to prepare our children to drive a car; to raise a family; to eat properly; to be able to compete in sports; ~~and to~~ ^{And promote integration} ~~reach the racial failures of the larger society.~~ We tell teachers to develop our children's creativity, whatever that means; and to develop their social skills, whatever that means. Too many demands, to be sure, but even so, I don't think this profusion of purposes is at the root of the falloff in academic competence.

Many blame television. Our children do spend an incredible number of hours in front of the set and this time commitment, obviously, limits study time and, perhaps more seriously, encourages non-logical patterns of thought; but television isn't the only culprit.

Some explain the grade drop by observing that in their desire to lift up the least able, the schools have neglected the ablest. It's certainly true that

without making special
provisions for
them

in our desire to keep our classes class and racially integrated to meet our democratic commitments, ^{many} ~~we have kept~~ ^{schools keep bright} elementary youngsters in classes with slow learners and ^{many systems} ~~limited~~ tracking at the secondary level. Inevitably, some of the ablest become bored and turn off school and all it represents. It's also true that many of our brightest youngsters are brighter than their teachers. Many of the nearly two million teachers in our schools are academically limited. Particularly since World War II, normal colleges have drawn their enrollment from the bottom quarter of the college-age cohort. Most of us have had our children bring home papers ~~which were~~ ^{which were} ~~language and mathematics~~ incorrectly marked. This problem is not new. The melamed in the old Jewish communities was usually a failed rabbinic student, a yeshivah bochur, who hadn't quite gotten it. The melamed was looked down on rather than respected as a learned man. Weak teachers don't help the situation, but I can't buy the idea that they are to blame for the current educational failings.

It's my contention that over the last decades our school systems have demanded increasingly less of their students, and that the falling scores are a direct result of this falloff in demand. Let me give you Silver's one rule on education: the more you attempt, the more you'll achieve. Learning is not a painless undertaking. The Talmud puts this truth graphically: 'you can't learn gemarah as easily as a popular song.' You can listen to a song once and you've got it memorized. Gemarah is the most intricate and subtle part of our traditional learning. ^{EVEN THE BRIGHTEST STUDENT MUST} ~~You have to~~ go over a text again and again, ^{he} before ~~anyone~~ masters gemarah. ^{ANYONE WHO STUDIES TALMUD} ~~he's~~ going to get some headaches, and at times slam his text shut in frustration. Any of us who have mastered a foreign language or a particular professional discipline - law, medicine, rabbinics - know that there were times when we didn't understand and had to burn the midnight oil and take No-Doze until we did. We also know that if we had pulled up shy and given up, we wouldn't be competent to carry on our work.

^{have} Our schools wanted to be part of the painless society. Over the past sev-

eral decades, in part because of the more anarchic challenges of the sixties, our colleges began to remove not only course and distribution requirements, but entrance requirements as well. A generation ago most of the ranked universities required an applicant to have four years of English, at least three years of mathematics and science, and a foreign language. It's no longer true that college-bound students must take an eight-semester English sequence. Three years of English usually are required, but after his sophomore year a student can take elective courses in the Detective Novel or Science Fiction rather than composition and the classics, and in these courses much of the assigned material represents cut-down versions of the whole. In many schools ^{and} a student ~~is~~ rarely assigned a whole book and many are allowed to settle for cut-down mathematics and science courses. Only a handful of state universities still require a foreign language for graduation and none require a foreign language for admission. Languages are not easily mastered.

Perhaps the most essential skill a student must master is the ability to write out his thoughts in understandable English and logical arrangement. Unless we control our medium, which in this case is our language, we can't express our ideas. Yet, composition, writing, is an almost entirely neglected territory in our high schools. Do you know that the examination given by the American College Testing Institute to evaluate writing skills and achievement in English is a multiple choice test? Teachers don't have the time, or want to take the time, to grade compositions. You can't grade composition on a machine. Nor can we overlook the fact that there are teachers who wouldn't know how to grade a composition.

I know teachers who will argue long and loud that ^{they} ~~show~~ if we emphasize language disciplines ^{and} ~~require them~~ ^{STUDENTS} to parse a sentence and ^{WRITE complete} ~~require them~~ sentence. ^{They're} ~~be a sentence, we're~~ going to stifle ~~their~~ creativity. I often wish the word creativity had never been invented because what we really mean is imagination and, contrary to this simple-minded approach, competence and technique free rather than restrict imaginative expression. A pianist can't be truly creative, imaginative,

until he's mastered the piano and the repertoire, or a writer until he has mastered the English language, or an artist ~~creative~~ until he knows how colors mix and perspective is managed. Creativity ^{DESIGNS WHEN WE} ~~is bringing~~ intelligence and imagination to bear on a particular task, ^{it's} not letting anything pour out without knowing what you're doing.

Educators seem to be coming to the realization, albeit slowly, that the areas of competency and intellectual discipline can no longer be neglected. May I share with you an interesting paragraph by Jerome Bruner from Harvard:

The more formal the teaching, the more time pupils spend working on the subject matter at hand. And in general, though with some important exceptions, the more time pupils spend working on a subject, the more they improve at it - not a huge surprise, but one that grows in importance as one looks at the other results. For though it may come as no revelation that students in the more formal classrooms improved considerably more in reading and in mathematical skills than the less formally taught, it is much more revealing that pupils in informal settings did not do any better on their creative writing than their more formally instructed fellows.

What of personality and teaching styles? Most pupil "types" progress better under more formal teaching. And particularly the insecure and neurotic pupil: he seems able to attend to work better, and harder, in a formal setting. Particularly for the unstable child, the informal setting seems to invite time-wasting activities - indeed, the "unmotivated," rather neurotic child, was found to work four times as much at his studies in a formal setting than in an informal one. Interestingly enough, the informal class seems to increase favourable conditions towards school, but, and more importantly, it also increases anxiety.

For several decades our school systems have ^{been reducing} ~~increasingly diminished~~ academic demands. If you want to see this fact for yourself go to your attic and take out your old high school American History text and compare it to your child's or grandchild's. You'll find that your book contains at least fifty percent more text. Yours looks like a book. Theirs bears a surprising resemblance of Life Magazine: pictures, simple captions, everything laid out. Your book forced you to read and remember. Theirs lays out neat exercises which clearly indicate where the student will find the answer if it doesn't immediately come mind.

One of the reasons that Johnny can't read ^{that} is he's rarely asked to. His English texts are anthologies of short stories and precis. Texts in other subjects are short and simple. New words are rarely introduced. He's never sent to the dictionary. Assignments are minimal, ~~and~~ he's rarely asked to write out his answer in paragraph form. Concern for the child's well-being is itself, of course, understandable. I'm not talking about sternness. I'm not talking about a Germanic classroom. I'm not talking about uniforms or a ruler on the back of the knuckles. The Talmud says that a teacher should push away a child with one hand and draw the child close with the other. Nor am I talking about the amassing by rote of a mountain of undigested facts, though I'd love to see more emphasis on memorization. I am talking about stretching the mind. I am talking about mastering the basic tools of thought and communication. To make your way in our complex world you've got to be able to read, write, number, know something about computer language, and the basic sciences. If you lack the basic skills or handle them uncertainly, you're hobbled and, unfortunately, our schools are producing far too many who can't fill out a job application or find a job in the want ad section of the local paper or do the work properly if they are hired.

As Americans have come to recognize the inadequacies of our educational product, there has been an increasing demand for what are called minimum competency examinations. Usually these are exams given during high school which determine whether you are qualified to receive a high school diploma. The pressure for

^{SUGGESTS THE TEST NEED FOR COMPETENCY}
 these exams ~~focus on the importance of strengthening basic teaching~~, but in reality they ^{SE TEST} achieve little because they are given late in a student's schooling and, in fact, test quite minimal skills. It's been estimated that if a ~~competency~~ ^{REAL} competency examination were given to high school students in any major urban system, well over half would fail. Since American industry generally requires a high school diploma for any work beyond sweeping, failing a large number of students would be to imprison them in menial work for the rest of their lives for a fault which is ours and not their own. ^{UNDERSTANDABLE} Few communities are willing to ~~deny a diploma~~ ^{penalize students in} ~~percentage of high school students their diploma~~, so these minimum competency examinations necessarily test such minimal skills that they do not in fact measure competency.

It would seem to me far wiser to give competency exams at every level of a student's development so that ^{SCHOOL} we can catch early on a student who needs help and provide remediation. But ^{TO BE EFFECTIVE} such a program would require the investment of great sums of money and staff time, again more money would be spent on those who are least able and ^{COMMUNITIES} at a time when voters are increasingly voting down school levies, ~~IT'S NOT A HOPEFUL PICTURE.~~ and ~~so forcing schools to cut existing programs.~~

Education is perhaps the most demanding and difficult of all professional undertakings because every child is unique, different. Every mind thinks, works, in its own special way. There are no easy answers. There are no panaceas, but I would suggest that the bottom line of why Johnny can't read is because Johnny's not been challenged to read. He's not been pushed to read. Reading has not been emphasized at all levels and in all subjects.

Our schools need more discipline and our children need more self-discipline. Our schools need to make more demands of their students and our children need to be more demanding of themselves. When our schools settle for minimal standards they reflect the society at large. Many ~~of the~~ Janes and Johnnys ~~in school~~ don't want to work hard. Why should they? ~~Very~~ ^{Few} people they know speak or think

of work as a virtue. I don't mean that we don't work. I mean we look on work as the unwanted part of our lives, the price we pay for being able to live on weekends. The "real" world, as many children see it, is leisure, sport and television. They hear us bemoan Monday. They never really see anybody work. They rarely see us read a book. How many children are told to go and do their homework by parents who are watching the television?

It's the old business of weeds and flowers. Weeds grow, sometimes taller than flowers, but weeds aren't flowers. A flower is carefully nurtured, a triumph of art and ~~arrangement~~ ^{careful cultivation}. If we don't want our children to grow up as weeds then we're going to have to make clear to them and to their teachers how important we feel mental discipline and academic competency are. It's ~~not~~ impossible for a parent or a grandparent to help in the process. If your grandchild isn't writing in school you might start writing letters to him rather than always picking up the phone. If your child doesn't write well send him off to camp with stationery rather than a tape recorder, and send back corrected letters. Everything we do signals to the child how we feel about reading, writing, spelling and arithmetic. Help your child express himself, find the right word, play dictionary games, correct his English and watch your own. Read a book in the same room he's in, and, above all, don't let him be satisfied with half an education. We can't afford to waste his talents - or yours.

The more formal the teaching, the more time pupils spend working on the subject matter at hand. And in general, though with some important exceptions, the more time pupils spend working on a subject, the more they improve at it—not a huge surprise, but one that grows in importance as one looks at the other results. For though it may come as no revelation that students in the more formal classrooms improved considerably more in reading and in mathematical skills than the less formally taught, it is much more revealing that pupils in informal set-

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Happy is the man who finds wisdom
Her value in trade is better than silver
She is a treasure of life to those who grasp her
And whoever holds on to her is happy

ALVIN EURLICH

Kaddish

Friday

Sunday NOV. 14

Those who passed away this week

JACOB^A GORDON
MAXINE HABERMAN

Yahrzeits

MRS. MARTIN A. MARKS	ISAAC NEWMAN
LILY T. SPITZ	
KIM NEWMAN	NICHOLAS CHAIKIN
ANNA SPRAGER SPERLING	
JEROME J. NEWMAN	
JEAN C. FISHMAN	
THERESA SPITZ	
VICKI LYNN GUREN	
ESTHER LIBERMAN ADLER	
ELIZABETH MARGULIS	
IDA CHAIKIN	
JENNIE G. BERGER	
SOPHIA KABER	
HARRIET L. WIEDDER	
RUTH S. LEVIN	
JOSEPH BINKOVITZ	
ISADORE SABLOVITZ	
ROSE KRICHMAN	
JULIAN L. WOLF	
HYMAN C. BELLIN	
MIRTA CAMPOS CARRETERO	
LAURA NEUMAN	
JULIUS B. COHN	
ETTA S. GOLDSMITH	
HATTIE KOPERLIK	
DR. SAMUEL L. ROBBINS	
BEATRICE FUHRER GOODMAN	

YOUR TEMPLE CALENDAR — Clip and Save

SUN	MON	TUES	WED	THURS	FRI	SAT
14 NOVEMBER SERVICES 10:30 a.m. The Temple Branch Rabbi Daniel Jeremy Silver will speak on WHY JOHNNY CAN'T READ TWENTY YEARS LATER Religious School Open House Grades 3-5	15	16 TWA Activities 10:00 a.m. - Branch Fellowship & Study Group Rabbi Jonathan S. Woll 10:30 a.m. Religious School Board Meeting 8:00 - Branch	17 TWA Board Meeting 10:00 a.m. - Branch TMC Board Meeting Jewish Family Service 8:00 p.m.	18 <i>Temple Services</i> <i>Entertainment</i> <i>Lunch —</i> Yahad Hebrew Course 7:30 p.m. - Branch	19 Services - 5:30 p.m. The Temple Chapel THIRD FRIDAY SABBATH SERVICE 8:00 p.m. - Branch	20 Shabbat Service 11:30 a.m. Confirmation Breakfast Bar Mitzvah STEPHEN ARNOFF 11:00 a.m. The Temple Chapel Bar Mitzvah DEBRA ARNOLD 4:30 p.m. The Temple Chapel TEMPLE YOUNG ASSOCIATES — A Night Of Mystery 8:15 p.m. - Branch
21 SERVICES 10:30 a.m. The Temple Branch Rabbi Daniel Jeremy Silver will speak on WHAT'S HAPPENED TO THE WELFARE STATE?	22	23 TWA Activities 10:00 a.m. - Branch Fellowship & Study Group Rabbi Jonathan S. Woll 10:30 a.m.	24	25 <i>NOTABLE</i> <i>celebration</i> UNIVERSITY CIRCLE THANKSGIVING SERVICE Church of the Covenant 10:30 a.m. Rabbi Daniel Jeremy Silver will speak	26 <i>SUN</i> <i>GABRIEL</i> <i>HOT SUCOT</i> <i>muncil</i> <i>ATTEMPT</i> Services - 5:30 p.m. The Temple Chapel	27 Shabbat Service 11:30 a.m. Bar Mitzvah JEFFERY FRIEDMAN 11:00 a.m. The Temple Chapel
28 SERVICES 10:30 a.m. The Temple Branch Rabbi Daniel Jeremy Silver will speak	29	30 TWA Activities 10:00 a.m. - Branch Fellowship & Study Group Rabbi Jonathan S. Woll 10:30 a.m.	1	2	3 Services - 5:30 p.m. The Temple Chapel FIRST FRIDAY DR. JEREMY BERNSTEIN 8:15 p.m. - Branch	4 Shabbat Service 11:30 a.m. Bar Mitzvah ERIC SEED 11:00 a.m. The Temple Chapel
5 SERVICES 10:30 a.m. The Temple Branch The Temple Men's Association Service	6	7 TWA Activities 10:00 a.m. - Branch Fellowship & Study Group Rabbi Jonathan S. Woll 10:30 a.m. LUNCH WITH THE RABBI Downtown Governor's Pub 12 noon - 1:30 p.m. Temple Young Associates Board Meeting - 8:00 p.m.	8	9	10 Services - 5:30 p.m. The Temple Chapel	11 Shabbat Service 11:30 a.m. Bar Mitzvah DAVID KANE 11:00 a.m. The Temple Chapel

Most of the early Tradition was not only
Most of the tradition was not only -

Entirely some of the points could read -- but
literary subject in ancient document from the same source
but it developed elsewhere in ancient world --
people began to compose in cities / as sources
developed / as they extended over country and
side & under and -- none was a good
For records of all kind -- they needed to have
who could read and to the power -- just
likely to use the same form as the ancient and --
- inevitable, a class of business men and law men --
IN FRANCE they used called Gothic men -- [Those who
keep no numbers of scribes

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and once count units to each along
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system in the M.E. (Canaan & Egyptian
manuscripts)

Since most about 2000 manuscripts and is
kind of intended ancient literature and many
don't need -- writers -- correspondence --

Education - with stipends - and (3)
a good bit of the kind of merely secular
school would be necessary to ~~lessen~~
put to business

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which was really the school of law - which
contained sections which present - really under
of ~~the~~ the ~~school~~ school more than in ~~some~~
school in literature - and industry - and
to Solomon's on craftsmen

In ancient times the center of the
teaching of the school was called
Holiness - Wisdom - being as different as
both intellectually - a number of men - which
was close to his own world of

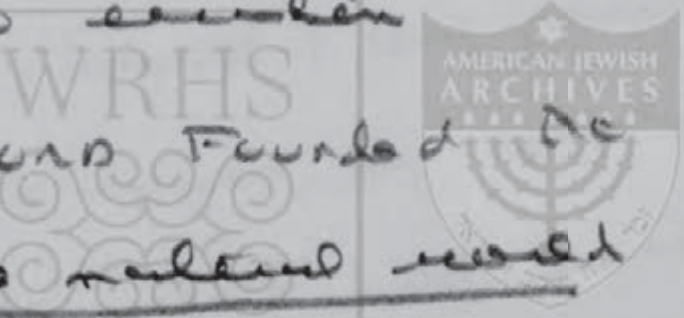
as the wisdom - and a kind developed
some begin to under how it happened that
we would have ideas of possible under
which was not opposed to the entire
world - for it was seen that -
politics - business - conduct of life was

educated men are always at an advantage - as
the soul of humanity is

HAPPY & DE WARR who finds wisdom
has value in truth & better than silver
she is a tree of life to build the
AND who even holds on to her is happy.

10'3" 7"10 3'8"

There are several elements of material objects
around her & her way: knowledge, power -
because the world will give her success - is
shaped according to her



The world founded by wisdom
The organization of the material world is of the same nature
as the knowledge which is the organizing element.

While the common idea remains in
building a new M.F. - a very special sort of
idea remains building in truth - I see about
remembrance - since the truth - truth remains
God's intention - since the truth entire a
is left - and under material is about left
and truth remains because - at the only nature
of the idea for begin a spirit truth and
under -

[illegible]

of all members in the Town - & the Town
is now a member town - it was for the
democratic rel. spirit & was people in member
people stop to begin to improving the importance
of being able to read local news - - & by
the last cent CE the members had partly ceased
concerned every good concerning that the ad.
of the year - reading - in Tribunal Town - now
are concerned rel. rules

For the Road 2000 years not less columns,
 some and fossils could read -

But we must be reminded to feel of
an history of our common lot not alone
celebration, power & justice would be more
now can read the simple part of the Bible

and a few tho of Edging on San ^{the} Public Education
after we had some like cost of European university
than our own -

Everyone started -

Everyone came to College and

Everyone went to Home - but

not everyone - only a small % want to go to school

and must call clarity education - - the

idea was everyone a subject - But you must

include a number of subjects as courses of the

to make the subject more interesting to the student

to be appreciated as a subject in the school

house - The problem was the lack of up

to you no screen persons in school,

now will be made

PH.P. '55' 10/10/55 11/10/55 12/10/55 1/11/55
2/11/55 3/11/55 4/11/55 5/11/55

The subject will be made for everyone.

Any one who is in the school must be taught

any one who is in the school must be taught

how UNIQUE IT IS -- We are determined not to
give up on anyone until Time runs out --
until we know 15, - We just have ^{students} them read
at age 12 or 14 selected in day classes of talent
to enrich H.S.

The camp is academic scholarship and
is similar to established ones -- and scholar
are carefully guided -- in every special scholar
are open to talent; but the idea of guided
elite are retained -- potentially and scholar
have not diffused time provides qualified -- and
substance to study many of them are from
less educated to any average to scholarship --

The course system is based on a
modified binocular idea and 45% on 14-47
year old are in H.S. 80% are in and senior
years -- in 2 of these are present H.S. to
on the college -- has with that placed on
from a small very small with scholarship has
had --

But let's recognize that we are committed
to our young to be scholarship and and
to express motivation has in high ed. part of the

None of our children are in normal programs and
but our normal program compared to normal
of other major centers are normal & easy
harder - We stand at in Normal, but not
in quality education

Some of you may have seen the place where
to P.D. new center in Japan - One center in
ed. on the problem of reintegrating Japanese children
who had studied in the U.S. - - Then near the
problem of getting can be accept again Japanese
who deserve and to be re-integrated into the U.S.
1 1/2 to 2 years before can be re-integrated , - - and
almost every study by the IEA and other sources
this on U.S. children - and how do we do this
Japan - English interviews

On children who are very young
you are very young children - you are very young
children are immediately going against
the young child has been proved of love
who are not usually integrated / difficult
there's some need to be very secret,
but we are also have a normal
school and computer and other things

a debt how if you would know how to write - the
1928 was a year, ^{ed.} unprecedented in the
of economic conditions and voluntary work to
many hitherto unseen and unknown at the U. S. Navy,
50 years later - he admitted he was lost to
civilian life - the experience: None had
been a marked decline in mental health on

Don Teitel

your concern and interest in the subject: None
men participate in the work in the U. S. - 8 months -
experience in the work in the U. S. - 8 months -
experience in the work in the U. S. - 8 months -
experience in the work in the U. S. - 8 months -

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experience in the work in the U. S. - 8 months -

experience in the work in the U. S. - 8 months -
experience in the work in the U. S. - 8 months -
experience in the work in the U. S. - 8 months -

We've put it down to see how much and
where - open today admission - there
play & make - hand at demand stop there -
our best student, know less and are left
also to express themselves

Why?

One - tempted to give : WONG lifted up the
bottom at the expense of the top - - just
so much attention to the show to grow that
been so difficult to keep the curves ripped -
unregulated and no paralyzed the body
and the son little to test - just a case
is little to do just that is the same the
body is stuck and the body can not
move the body is stuck the body is stuck
Now and the body is stuck the body is stuck
the body is stuck

But the body is stuck the body is stuck :

The curriculum of the college to come of the
curriculum of the college to come of the
curriculum of the college to come of the

Supposed to be of 1000 columns - ~~total~~ : 7000
to require 4 years of copy - 34 weeks 2034
pages and a large number.

21 and required for ~~copy~~ - very well
known ~~had~~ known - H.S.? - ~~known~~ known -
stay at ~~the~~ the ~~copy~~ - H.S. ~~known~~ known ~~for~~ for ~~the~~ the
~~known~~ known ~~the~~ the ~~attention~~ attention ~~and~~ and ~~the~~ the ~~known~~ known

There is an old rule - ~~probably~~ probably ~~to~~ to
by unusually ~~known~~ known ~~ad.~~ ad. ~~rule~~ rule - No less
attempted - No less accomplished - - On
el. system ~~in~~ in ~~known~~ known ~~known~~ known ~~known~~ known ~~known~~ known
~~known~~ known ~~known~~ known ~~known~~ known ~~known~~ known ~~known~~ known
~~known~~ known ~~known~~ known ~~known~~ known ~~known~~ known ~~known~~ known

One ~~rule~~ rule ~~copy~~ copy - ~~copy~~ copy ~~copy~~ copy
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Enter COLLEGE BOARD TEST OF AMERICAN
ENGLISH is a multiple ~~choice~~ choice examination

The ~~rule~~ rule ~~known~~ known ~~known~~ known ~~known~~ known ~~known~~ known
The ~~rule~~ rule ~~known~~ known ~~known~~ known ~~known~~ known ~~known~~ known

ed. ~~rule~~ rule ~~known~~ known ~~known~~ known ~~known~~ known ~~known~~ known
~~known~~ known ~~known~~ known ~~known~~ known ~~known~~ known ~~known~~ known

The ~~rule~~ rule ~~known~~ known ~~known~~ known ~~known~~ known ~~known~~ known

6000 -

Matt - Susan - The rest of money has been sent -
My request secret / Toronto -

אני יודע כל דבר
אני יודע כל דבר

If you want to visit Toronto, you must be prepared
for a lot of trouble - the future years are
more complicated again & you must prepare yourself
at.

Let me put to you Salomon. 1st Level of Ed -

no more you ask of student, no
more Reg Account
WRHS AMERICAN JEWISH ARCHIVES

Now there are latency and active areas
that are not included in important information but
in discovery and child location location

2nd area - area 2 - area 2
free to area area area of 2 area area
medium

can't medium medium medium medium
1. area - area area area area

Did you know that the College Board Test of
Standard Written English - a measure frequently
of writing ability - is a multiple choice examination

No answer can be a bad to be made
narrowed in our country - one policy in
person for which are called national examinations
Examinations before the Board in June - The policy
here - that you can have a document social
of any school a teacher is not in university
so university in not to receive university at
cell - university university university university university
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and should not be in 2d row to make
all family records - + last quarterly
february
february

Flowers not needs!

