

Inspired by Anne:

AN INTRODUCTION TO WRITING D'VAR TORAH FOR TEENS

Activity Guide

Overview

This lesson introduces Anne Frank's "Book of Beautiful Sentences" and encourages students to find meaningful phrases in their reading material. Using Anne Frank's method of selecting meaningful moments from literature, students will use a graphic organizer and outline to work through biblical text and create a personal and relevant D'var Torah.

This activity may require multiple sessions to complete fully. As an in-class activity, students can work in groups and create a standard D'var Torah. All groups should begin with section I. If being used as a full class activity, this may be split into two or more separate lessons by adding section II. If being used as part of B'nai Mitzvah preparations, proceed from section I to III to continue to planning a D'var Torah. B'nai mitzvah students will need additional one-on-one educator support to revise and polish their final speech. *This lesson can easily be spread over many class sessions to be more manageable for students to absorb.*

KEY LEARNING OBJECTIVES

- Dissect dense text and find meaningful sentences that are personal to the student
- Summarize biblical text into a short moral lesson
- Identify and communicate relevance between ancient ideas to current circumstances
- Develop a cohesive speech that is personal and appropriate

RESOURCES NEEDED

- Anne Frank's "Book of Beautiful Sentences" quote cards
- Text of student's Torah portion, translated
- Summary of student's Torah portion (recommended to aid in comprehension)
- Graphic organizer/outline
- Paper & pencil

LESSON SEQUENCE

I. Anne Frank's *Book of Beautiful Sentences*

- Print out the BOBS quote cards and have one set for each group of students. Depending on size and capabilities of the class, facilitator may want students to work in pairs or in small groups for this part of the activity.
- Explain that while Anne Frank was in hiding, she read over 50 books. She copied passages that were meaningful to her onto note paper, and these writings survived along with the pages of her diary. These are known as the "Book of Beautiful Sentences" and is a lesser-known collection of Anne's writings.
- Hand out cards to each group. Students should split up the cards so each person has a few to read and consider.
- After students have read the passages, they should share with each other and discuss what they felt each passage means, and why they think it was meaningful to Anne.



II. Creating a class edition of *Book of Beautiful Sentences*

- Tell students that they are going to contribute to a class version of Anne's *Book of Beautiful Sentences*.
- Students should think about stories, liturgy, poetry, or articles that are meaningful to them. When possible, allow students access to devices or physical copies of materials for reference.
- Ask students to copy at least one quote or passage that is meaningful for them and then be prepared to share with the class. If students do not have access to quote directly, they may paraphrase but should still cite the original source.
- If students cannot think of written text that is meaningful, ask them to consider song lyrics or movie quotes.
- After students have had ample time, students should share their passages.
- Collect the written passages from students and compile them into a single document that can be saved and shared.

III. "Unpacking" a *parsha* (Torah portion)

- Pass out text of Torah portion and summary of reading. Have students read the pages either independently, in pairs, or listen as it is read aloud, depending on needs of your students.
- After students have read text once, pass out the graphic organizer.
- Spend a few minutes reviewing the graphic organizer with students.
Depending on the capabilities of your students, you may want to work through the graphic organizer in chunks. Begin with the "what is important to me section," then move on to each subsequent section.
Students will need educator support to complete this activity.
- Students should refer to their text documents and complete the graphic organizer

IV. Finding the meaning, making it personal

- Students should use their notes from their graphic organizer to begin to craft their D'var Torah.
- On the reverse of the graphic organizer, there is an "outline" that can be referenced to assist with developing the flow of one's speech.
- Encourage students to start with bullet points, sticky notes, or sketches to help them brainstorm and develop their thoughts.
- Remind students they can work on sections separately and connect them together later.

V. Sharing their message

- The conclusion of the lesson will vary based on purpose. When done as an in-class activity, students can share draft versions of a D'var Torah, talk through their different points, present a summary, or give a formal D'var Torah.
- For B'nai Mitzvah students, they will have a final draft of their D'var Torah from which to practice leading into their formal ceremony.



19] We set out from Horeb and traveled the great and terrible wilderness that you saw, along the road to the hill country of the Amorites, as the Eternal our God had commanded us. When we reached Kadesh-barnea, 20] I said to you, "You have come to the hill country of the Amorites which the Eternal our God is giving to us. 21] See, the Eternal your God has placed the land at your disposal. Go up, take possession, as the Eternal, the God of your fathers, promised you. Fear not and be not dismayed." 22] Then all of you came to me and said, "Let us send emissaries ahead to reconnoiter the land for us and bring back word on the route we shall follow and the cities we shall come to. 23 "I approved of the plan, and so I selected from among you twelve representatives, one from each tribe. 24] They made for the hill country, came to the wadi Eshcol, and spied it out. 25] They took some of the fruit of the land with them and brought it down to us. And they gave us this report: "It is a good land that the Eternal our God is giving to us. 26 "Yet you refused to go up, and flouted the command of the Eternal your God. 27] You sulked in your tents and said, "It is out of hatred for us that the Eternal brought us out of the land of Egypt, to hand us over to the Amorites to wipe us out. 28] What kind of place are we going to? Our brothers have taken the heart out of us, saying, We saw there a people stronger and taller than we, large cities with walls sky-high, and even Anakites." 29] I said to you, "Have no dread or fear of them. 30] None other than the Eternal your God, who goes before you, will fight for you, just as [God] did for you in Egypt before your very eyes,

19 וְנָסַע מִחֶרֶב וְנָלַךְ אֶת כָּל־הַמִּדְבָּר הַגָּדוֹל וְהַנּוֹרָא הַהוּא אֲשֶׁר רָאִיתֶם דֶּרֶךְ הַר הָאֱמֹרִי כַּאֲשֶׁר צִוָּה יְהוָה אֱלֹהֵינוּ אֹתָנוּ וְנָבֵא עַד קֹדֶשׁ בְּרַנֶּעַ : 20 וְאָמַר אֲלֵכֶם בָּאתֶם עַד־הָר הָאֱמֹרִי אֲשֶׁר־יְהוָה

אֱלֹהֵינוּ נָתַן לָנוּ : 21 רְאֵה נָתַן יְהוָה אֱלֹהֶיךָ לְפָנֶיךָ אֶת־הָאָרֶץ עֲלֶה רֶשׁ כַּאֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֵי אֲבֹתֶיךָ לָךְ אֶל־תִּירָא וְאֶל־תַּחַת : ③

22 וְתִקְרְבוּן אֵלַי כָּלֵכֶם וְתֹאמְרוּ נִשְׁלַחָה אַנְשִׁים לְפָנֵינוּ וְיַחְפְּרוּ־לָנוּ אֶת־הָאָרֶץ וְיִשְׁבוּ אֹתָנוּ דִּבְרֵי אֶת־הַדֶּרֶךְ אֲשֶׁר נַעֲלֶה־בָּהּ וְאֵת הָעָרִים אֲשֶׁר נָבֵא אֱלֹהֵינוּ : 23 וַיִּיטֹב בְּעֵינַי הַדִּבֵּר וְאָקַח מִכֶּם שְׁנַיִם עֹשֶׂר אַנְשִׁים אִישׁ אֶחָד לְשִׁבְטוֹ : 24 וַיִּפְּנוּ וַיַּעֲלוּ הַהָרָה וַיָּבֹאוּ עַד־נַחַל אֲשַׁכָּל וַיִּרְגְּלוּ אֹתָהּ : 25 וַיִּקְחוּ בְיָדָם מִפְּרִי הָאָרֶץ וַיֹּרִדוּ אֵלֵינוּ וַיִּשְׁבוּ אֹתָנוּ דִּבְרֵי וַיֹּאמְרוּ טוֹבָה הָאָרֶץ אֲשֶׁר־יְהוָה אֱלֹהֵינוּ נָתַן לָנוּ :

26 וְלֹא אָבִיתֶם לַעֲלֹת וְתֹמְרוּ אֶת־פִּי יְהוָה אֱלֹהֵיכֶם : 27 וְתִרְגְּנוּ בְּאִהָלֵיכֶם וְתֹאמְרוּ בְּשִׁנְאֵת יְהוָה אֹתָנוּ הוֹצִיאָנוּ מִמִּצְרַיִם לְתֵת אֹתָנוּ בְּיַד הָאֱמֹרִי לְהַשְׁמִידָנוּ : 28 אָנָּה אֲנַחֲנוּ עַל־יְמֵינוּ הַמָּסוּ אֶת־לִבֵּבָנוּ לֵאמֹר עִם גְּדוֹל וְרֹם מִמֶּנּוּ עָרִים גְּדֹלֹת וּבְצוּרֹת בַּשָּׁמַיִם וְגַם־בְּנֵי עֲנָקִים רָאִינוּ שָׁם :

29 וְאָמַר אֲלֵכֶם לֹא־תַעֲרָצוּן וְלֹא־תִירָאוּן מֵהֶם : 30 יְהוָה אֱלֹהֵיכֶם הִהֲלֹךְ לְפָנֵיכֶם הוּא יִלָּחֶם לָכֶם כָּל אֲשֶׁר עֲשָׂה אֹתְכֶם

31] and in the wilderness, where you saw how the Eternal your God carried you, as a householder carries his son, all the way that you traveled until you came to this place. 32] Yet for all that, you have no faith in the Eternal your God, 33] who goes before you on your journeys—to scout the place where you are to encamp—in fire by night and in cloud by day, in order to guide you on the route you are to follow.³⁴ “] The Eternal heard your loud complaint and, becoming angry, vowed: 35] Not one of the men [counted in the census], this evil generation, shall see the good land that I swore to give to your fathers— 36] none except Caleb son of Jephunneh; he shall see it, and to him and his descendants will I give the land on which he set foot, because he remained loyal to the Eternal.— 37] Because of you the Eternal was incensed with me too, saying: You shall not enter it either. 38] Joshua son of Nun, who attends you, he shall enter it. Imbue him with strength, for he shall allot it to Israel.— 39] Moreover, your little ones who you said would be carried off, your children who do not yet know good from bad, they shall enter it; to them will I give it and they shall possess it. 40] As for you, turn about and march into the wilderness by the way of the Sea of Reeds. 41] You replied to me, saying, "We stand guilty before the Eternal. We will go up now and fight, just as the Eternal our God commanded us." And [the men among] you each girded yourselves with war gear and recklessly started for the hill country. 42] But the Eternal One said to me, "Warn them: Do not go up and do not fight, since I am not in your midst; else you will be routed by your enemies." 43] I spoke to you, but you would not listen; you flouted the Eternal's command and willfully marched into the hill country. 44] Then the Amorites who lived in those hills came out against you like so many bees and chased you, and they crushed you at Hormah in Seir. 45] Again you wept before the Eternal; but the Eternal would not heed your cry or give ear to you.

Source: Plaut, W. Gunther. The Torah: A Modern Commentary: Revised Edition (p. 1163-166). Kindle Edition.

בְּמִצְרַיִם לְעֵינֵיכֶם: ³¹ וּבַמִּדְבָּר אֲשֶׁר רָאִיתָ
אֲשֶׁר נִשְׁאַף יְהוָה אֱלֹהֶיךָ כַּאֲשֶׁר יִשְׂאֵ-
אִישׁ אֶת-בְּנוֹ בְּכָל-הַדֶּרֶךְ אֲשֶׁר הִלַכְתֶּם
עַד-בְּאֲכֶם עַד-הַמָּקוֹם הַזֶּה: ³² וּבִדְבַר
הַזֶּה אֵינֶכֶם מֵאֲמִינִים בִּיהוָה אֱלֹהֵיכֶם:
³³ הִהָלַךְ לִפְנֵיכֶם בַּדֶּרֶךְ לְתוֹר לָכֶם מְקוֹם
לְחַנְתְּכֶם בְּאֵשׁ | לַיְלָה לִרְאֹתְכֶם בַּדֶּרֶךְ
אֲשֶׁר תֵּלְכוּ-כֵּה וּבִעֲנֵן יוֹמָם:

³⁴ וַיִּשְׁמַע יְהוָה אֶת-קוֹל דְּבָרֵיכֶם וַיִּקְצֹף
וַיִּשְׁבַּע לֵאמֹר: ³⁵ אִם-יִרְאֶה אִישׁ בְּאַנְשֵׁים
הָאֵלֶּה הַדֹּר הַרְעָה הִזָּה אֶת הָאָרֶץ הַטּוֹבָה
אֲשֶׁר נִשְׁבַּעְתִּי לָתֵת לְאַבְתִּיכֶם: ³⁶ וְזוֹלָתִי
כָּלֵב בֶּן-יִפְנֶה הוּא יִרְאֶנָּה וְלוֹ-אֶתֶּן אֶת-
הָאָרֶץ אֲשֶׁר דִּרְרָ-בָּהּ וּלְבָנָיו יֵעַן אֲשֶׁר מָלָא
אֲחֵרֵי יְהוָה: ³⁷ גַּם-בִּי הִתְאַנֵּף יְהוָה
בְּגִלְלַתְכֶם לֵאמֹר גַּם-אֶתָּה לֹא-תָבֵא שָׁם:
³⁸ יְהוֹשֻׁעַ בֶּן-נּוּן הָעַמִּיד לִפְנֵיךָ הוּא יָבֵא
שָׁמָּה אֹתוֹ חֹזֵק כִּי-הוּא יַנְחִילָנָה אֶת-

יִשְׂרָאֵל: ④ ³⁹ וּטְפַכֶּם אֲשֶׁר אָמַרְתֶּם
לְבֹי יְהוָה וּבְנֵיכֶם אֲשֶׁר לֹא-יָדְעוּ הַיּוֹם טוֹב
וְרָע הָמָּה יָבֹאוּ שָׁמָּה וְלָהֶם אֶתְנֶנָּה וְהֵם
יִירָשׁוּהָ: ⁴⁰ וְאַתֶּם פָּנּוּ לָכֶם וְסָעוּ הַמִּדְבָּרָה
דֶּרֶךְ יַם-סוּף:

⁴¹ וַתַּעֲנֵנוּ | וַתֹּאמְרוּ אֵלֵינוּ חֲטָאנוּ לַיהוָה
אֲנַחְנוּ נַעֲלָה וְנִלְחַמְנוּ בְּכָל אֲשֶׁר-צִוָּנוּ
יְהוָה אֱלֹהֵינוּ וַתַּחֲגֹרוּ אִישׁ אֶת-כְּלִי
מִלְחָמָתוֹ וַתְּהִינּוּ לַעֲלֹת הַהָרָה: ⁴² וַיֹּאמֶר
יְהוָה אֵלֵינוּ אָמַר לָהֶם לֹא תַעֲלוּ וְלֹא-
תִלָּחֲמוּ כִּי אֵינֶנִּי בְּקִרְבְּכֶם וְלֹא תִנְגַּפוּ
לִפְנֵי אֹיְבֵיכֶם: ⁴³ וַאֲדַבֵּר אֲלֵיכֶם וְלֹא
שָׁמַעְתֶּם וַתִּמְרוּ אֶת-פִּי יְהוָה וַתַּזְדּוּרוּ
וַתַּעֲלוּ הַהָרָה: ⁴⁴ וַיֵּצֵא הָאֱמֹרִי הַיֹּשֵׁב
בְּהָר הַהוּא לְקִרְאֹתְכֶם וַיִּרְדְּפוּ אֶתְכֶם
כַּאֲשֶׁר תַּעֲשִׂינָה הַדְּבָרִים וַיִּכְתּוּ אֶתְכֶם
בְּשִׁעִיר עַד-חֶרְמָה: ⁴⁵ וַתִּשְׁבּוּ וַתִּבְכוּ לִפְנֵי
יְהוָה וְלֹא-שָׁמַע יְהוָה בְּקִלְלַתְכֶם וְלֹא הֶאֱזִין
אֲלֵיכֶם:

DEVARIM 1:1-3:22 דברים

SYNOPSIS

THE ISRAELITES NOW STAND READY TO enter Canaan. Moses begins to recount the events of Israel's journey from Horeb (Sinai) to the Promised Land. He also discusses the difficulty he had in governing the people. They had grown too numerous for him to administrate, necessitating the creation of a system of tribal chiefs. These chiefs were to function as judges, but if a matter was too difficult for them, Moses would intervene.

Moses continues describing the Israelite's behavior as they approached Canaan. He relates how he instructed them to take possession of the Land. The people insisted that spies be sent ahead to see what the land and people were like. The report, while favorable about the Land itself, still dismayed the people and they lost faith in God. God heard their complaint and swore that no one of that generation would live to enter the Promised Land. God was angry at Moses also and decreed that Moses, too, would not enter Canaan. Of that generation, only Caleb, who had given an encouraging report of the Land, and Joshua, who was to be the next leader, will live to enter Canaan.

Ashamed because of their attitude, the Israelites decided to go up and take the Land. Warned that God was not with them, they went ahead anyway and suffered a cruel defeat at the hands of the Amorites.

Moses continues the retelling of the journeys of the Israelites and begins summarizing the 40 years of wandering. The narrative continues with the Israelites preparing once again to enter the Promised Land. This time they successfully engage in battle with Sihon, King of the Amorites, and Og, King of Bashan. The lands east of the Jordan which the Israelites captured were divided between the tribes of Reuben, Gad, and the half-tribe of Manasseh.

The portion closes with Moses naming Joshua as his successor.

INSIGHTS FROM THE TRADITION

A *Devarim*, meaning "words" or "discourse," is the Hebrew name for the fifth book of the Bible and the name of its first portion. Much of Deuteronomy castigates Israel for its behavior, but as Rashi states, "Moses spoke as he did because he knew himself to be near death, for otherwise a leader ought not reprove and reprove, again and again."

Why should a leader "not reprove and reprove, again and again?"

Is there someone you know who behaves as Moses does in Deuteronomy? What effect does this person have? Why?

Why do you think Moses spoke as he did? If you were not going to see a loved one for a long time, by what words or thoughts would you want to be remembered?

B Much of the Book of Deuteronomy recounts the laws and ordinances which the people of Israel are to obey. *Deuteronomy Rabbah* (1:6) gives the following description for the words of Torah: "Just as the honey of the bee is sweet and its sting sharp, so, too, are the words of the Torah . . ."

Have you had any life experiences which reflect this saying? Explain.

C *Deuteronomy Rabbah* on this portion (1:15-17) poses the question: "What is the reward of one who is zealous in his or her observance of the duty of honoring father and mother?" One might question what this *halachic* issue has to do with this Torah portion.

In *Devarim*, we are reminded that the Israelites were commanded not to battle Edom, the descendants of Esau. The biblical text does not explain this ruling, but this *midrash* does. The Rabbis made a play on the words *הר* (*har*) meaning mountain and *הורה* (*horo*) meaning his parent. Deuteronomy

1:6 reads: You have stayed long enough at the mountain (*har*). Esau was very attentive, he stayed with Isaac, his parent (*hor*).

The *midrash* tells us that God planned to reward Esau for this behavior. The *midrash* also reminds us, that Esau reconciled with Jacob and did not accept Jacob's possessions as a gift. As reward for these two actions, the Israelites were forbidden to engage in battle with Edom in the process of their conquest of the Promised Land.

What was your impression of Esau before reading this *midrash*? Did your impression of him change after reading this *midrash*?

Has your opinion of a person you know ever dramatically changed because you learned more about that person? Describe.

D This portion recounts several instances in which the Israelites rebelled. Moses admonishes the people to learn from the mistakes of this previous generation. It has been pointed out that the difficulties of the people were rooted in their lack of faith and trust.

Once before, the people were at the threshold of the Promised Land. The people forfeited that initial opportunity to enter the Land because they did not then believe in God's promise. Moses exhorts this new generation to put their faith in God. They are to be the fulfillment of the promise made to the Patriarchs, and they are to be remembered in future generations as were their ancestors (*The Torah: A Modern Commentary*, edited by W. Gunther Plaut, p. 1323).

Have you ever been very close to getting something you really wanted and then acted in such a way as to lose out on getting it? Describe your experience.

E In *The Five Books of Miriam*, author Ellen Frankel portrays God as a nurse to the Israelites and also as a loving parent. Frankel has Miriam the prophet point out that Moses (know-

ing he would not be able to accompany the people into the Land) reminds the Israelites that God "will fight for you, just as [God] did for you in Egypt before your very eyes" (1:30). Then Frankel follows with Mother Rachel describing what Moses said in 1:31, "You saw how *Adonai*, your God, carried you, as a man carries his son, all the way that you traveled until you came to this place (p. 247).

Have you ever seen parents act as God is portrayed — as a nurse? Think of additional incidents in the Torah in which God acted as a nurse or loving parent. What was Moses' role at those times? Have you ever been faced with a challenge that your parent(s) helped you through? Discuss.

STRATEGIES

ANALYZING THE TEXT

1 There are several instances in this portion in which the text appears to contradict material found elsewhere in the Torah. Make your own comparison of the following verses by placing the two texts side-by-side:

Spies: Numbers 13:1-3 and Deuteronomy 1:20-25.
Entering the Land: Numbers 14:6-7, 24 and Deuteronomy 1:35-36.

Moses not able to enter Canaan: Numbers 20:2-13 and Deuteronomy 1:35-37.

Judicial system: Exodus 18:8-27 and Deuteronomy 1:9-18.

Continue this activity by discussing the following: Are the comparative verses written identically in both places? Do you learn anything different in the two versions? How can we understand these contradictions? Relate these kinds of comparisons to the following: Did you ever have an argument with a sibling or a friend? When it came time to tell a parent what happened, did you each have a different version of the same story? Do mood changes affect how you see events? If the same thing happened to a friend and to a stranger,

Reading:

WHAT are the top three most important things in your life right now?

WHO do you want your
“aha moment” to
touch?

WHO are the main
people discussed?
How are they
related?

WHEN and WHERE is it taking place?

WHAT is a happening in this reading?

WHAT themes do
you see?

HOW can one of the
themes could connect
to your life now?

WHAT is one verse, sentence, or phrase
that stands out to you?

WHAT does it remind
you of that you have
read or seen?

HOW can this sentence relate to your life or to those around you?
(Does it connect to your “3 most important things” or other things happening in your life
or the world right now?)

WHAT part of the reading evokes a strong emotion for
you? WHY?



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What am I supposed to talk about?

A cheat-sheet to guide the flow of your speech

GREET your guests.

HOOK your congregation.

- Share a personal experience that relates to the discoveries you made on the graphic organizer, or
- Tell a joke or share an anecdote that you can connect in the next step.

CONNECT to your reading.

- Explain how the personal experience connects to your Torah portion.
- Make sure to mention the name of your portion, and summarize the “big” ideas in a way that is clear to someone who has no prior knowledge about the topic.
- Use the sentence or passage you identified to strengthen the connection between your personal experience and the reading.
- Remember to cite the specific verses you are quoting.

RELATE the reading to today and your congregation.

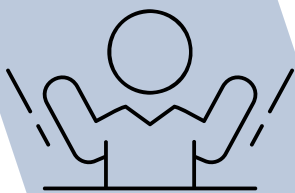
- Talk about your perspective of how the lessons from the reading are still applicable today.
- Share your “aha” moment and the “lesson” you want listeners to learn.

REFLECT about your experience

- What have you learned during your B’nai Mitzvah preparation?
- How did your mitzvah project tie in to today?
- Do you need to thank anyone for helping you arrive at this moment?

WRAP-UP

- What comes next for you? What is your next life-step?
- What do you want others to think about as they are leaving today?
- End with an action.



WELCOME



**MAKE IT
PERSONAL**



**CONNECT THE
PERSONAL TO
THE TEXT**



**CONCLUDE
WITH
(GRATI)TUDE**



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“How foolish the old were, thinking they
could tell what the young felt!”

The Forsyte Saga, by John Galsworthy

“If you want to be happy in life,
Contribute to other people’s happiness,
Because the joy we give,
Reflects back into one’s own heart.”

Poesiealbum

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“With many share your joys,
With everyone cheerfulness and jokes.
With few your suffering!
Only with the chosen ones your heart.”

“Only when I look into my own eyes, can I
find the truth.”

#1Rea/Anne Frank

Poesiealbum

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“Those who have nothing to say talk a
lot.”

“Who honors the hero who was able to
prevent war?”

#2Rea/Anne Frank

#2Rea/Anne Frank

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“Those who cannot listen, also cannot tell.”

#3Rea/Anne Frank

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“This fact is the explanation of my happiness and gaiety despite what people call tragedies of my life. There is no tragedy in happiness, nor sorrow in gaiety. Life for me is made up of little things that contribute to joy and comfort.”

I Begin Again, by Alice Bretz

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“If you want to be happy in life,
Don’t be afraid of anyone, do right.
Then everything will work out well,
And you will never feel bad.”

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“I believe that we do not picture these things properly. I do not believe that the aim of bringing up children should be to turn them into men or women, but human beings. I believe that all problems can be solved from a purely human standpoint, not a female or male point of view.

The Eternal Song, by F. de Clerq Zubli

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“If you do not find a remedy to these evils it is a vain thing to boast of your severity in punishing theft, which, though it may have the appearance of justice, yet in itself is neither just nor convenient; for if you suffer your people to be ill-educated, and their manners to be corrupted from their infancy, and then punish them for those crimes to which their first education disposed them, what else is to be concluded from this but that you first make thieves and then punish them?”

Utopia, by Thomas More

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“But the human must live,
that is: feeling, thinking, working, striving,
And bear fruit, a hundred ...thousandfold.
Who does not give more than he received
is nothing. And did unnecessary work
by being born.”

School of Kings by Multatuli

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You cried when you greeted the world,
But all smiles greeted the appearance.
God grant - that – when you close your
eyes, Your face will laugh, while everyone
cries.

Poesiealbum

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“Cowards die many times before their
deaths;
The valiant never taste of death but one.”

***Julius Caesar*, by Shakespeare**

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“War is an evil, peace is a blessing.”

***Lover of Life (Book IV)*, by Zsolt van
Harsanyi**

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“Is the poor man’s child less than a calf?
The mother less than a cow? My God,
Is that her position? Does your society
demand that?

Oh, then all is a lie, what people say
about nobility and civilization.”

***School of Kings*, by Multatuli**

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“It is hard to judge a face, when you
cannot see the eyes.”

***Justus van Maurik Jr.*, from
Van Allerlei Slag.**

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“True happiness lives within you, you
cannot lose that.”

***The Eternal Song*, by F. de Clerq Zubli**

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