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FEDERAL EXPRESS

March 20, 1986

Mr. Fred Ryan
The White House
Washington, D.C. 20500

Dear Mr. Ryan:

I am dictating this from my vacation home in Aspen where I will be for the balance of this week. If you wish to call, the number is 303-925-3820 or 303-925-6789.

As I am sure you are aware, the President is scheduled to see Anatoly Shcharansky some time on May 8, hopefully in the morning. This meeting was arranged by Morris Abram who is head of the National Conference on Soviet Jewry, through Max Green and Patrick Buchanan.

After seeing the President, Mr. Shcharansky plans to visit the Congress to thank them for everything they have done for himself and Soviet Jews in general. He also plans to appear at the Annual Solidarity Day Rally to be held in New York on Sunday, May 11. The organizers (the Coalition to Free Soviet Jews) expect between 500 thousand and one million people to attend.

I understand from George Klein that Secretary of State Schultz has agreed to attend the rally if, as scheduled, he returns to the United States on May 10.

Mr. Fred Ryan
The White House
Page 2

I spoke to Senator Paul Laxalt in his capacity as head of the Republican Party about the possibility of the President appearing at this rally. It would be an extraordinary opportunity for the President to identify himself even further with the Jewish community. It was Senator Laxalt who suggested that I call you to begin the formal process for consideration of this request.

Best regards.

Sincerely,

MARVIN JOSEPHSON

Dictated but not read

cc: Morris Abram, Esq.
Mr. Patrick Buchanan
✓ Mr. Max Green
Senator Paul Laxalt



SEABOARD BRANCH
Women's League for Conservative Judaism

March 4, 1986

President

MATLEE YADIN
11333 Marcliff Road
Rockville, MD 20852

Vice Presidents

ANNETTE BLASS
7401 Pinehurst Parkway
Chevy Chase, MD 20815

NANCY KANTER
5265 Fairfield Drive
Virginia Beach, VA 23464

ESTELLE ROSOFF
6544 Sulky Lane
Annandale, VA 22003

RAY STONE
4528 Roundhill Road
Alexandria, VA 22310

Administrative Secretary

MARCIA TOPPALL
1206 N. Belgrade
Silver Spring, MD 20902

Corresponding Secretary

RITA WERTLIEB
9301 Wooden Bridge Road
Potomac, MD 20854

Financial Secretary

IRENE HELFAND
15 Linda Lane
Newport News, VA 23602

Recording Secretary

SHARON ROSE
3408 Midfield Road
Baltimore, MD 21208

Treasurer

GERTRUDE WEKER
8543 W. Howell Road
Bethesda, MD 20817

Founder

MRS. SOLOMON SCHECHTER

National President

MRS. MORRIS WEINTRAUB

Mr. Max Green
Special Assistant
for Public Liaison
The White House
Room 192
Washington, D.C. 20500

Dear Mr. Green:

I would like to discuss with you a proposal to hold an event for disabled children on the White House grounds. This event, to include the hearing and visually impaired, would be conducted by the Seaboard Branch of the Women's League for Conservative Judaism. Our national organization has eight hundred sisterhoods throughout the United States, Canada, and Mexico with a membership of 200,000. Seaboard Branch encompasses Washington, D.C., Maryland, Virginia, and North Carolina.

We are concentrating our community services program on the disabled and would like to invite disabled children of all religions to a "Hamentaschen Hunt" on the White House grounds. As you know, the Jewish holiday of Purim is one of rejoicing and gaiety and a favorite delicacy of the season is the "Hamentaschen". Purim will fall on Sunday, March 15, 1987, and that is our target date, subject, of course, to White House considerations.

Our committee would appreciate the opportunity to meet with you early in April to further develop this concept.

I look forward to hearing from you. I will be in Miami until March 20, and can be reached at 305-673-2232.

Sincerely,

Zelda Dick
(Mrs. Jerome J.)
Zelda Dick
National Vice President
Women's League for Conservative Judaism

4:30 PM
May
Jerry H. 331-8174
called home 527-3911



Jewish War Veterans of the United States of America

1811 R Street, N.W., Washington, D.C. 20009

(202) 265-6280

Pearl D. Laufer, Ph.D.

NATIONAL DIRECTOR OF PUBLIC RELATIONS

0386046R

March 7, 1986

Mr. Max Green
Associate Director
Office of Public Liaison
The White House
Room 196
Washington, D.C. 20500

Dear Max,

We met some time ago when you and Linda Chavez attended a First Tuesday meeting chaired by Hyman Bookbinder. I write to you today in the hopes of setting up a meeting between our National Commander, Harvey S. Friedman, and President Reagan.

The Jewish War Veterans of the U.S.A. and the National Commander have been supporters of the President and his policies and Mr. Friedman would, I know, welcome the opportunity to personally express that support.

I look forward to hearing from you at your earliest convenience.

Sincerely,

A handwritten signature in dark ink, appearing to read "Pearl", written in a cursive style.

Pearl D. Laufer, Ph.D.
National Director of Public
Relations

PDL:eo





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12.22.85 SLD

612-1345

December 13, 1985

Honorable Mitch Daniels
Assistant to the President
for Political Affairs
The White House
Washington, D. C. 20500

Re: National Ahepa Dinner

Dear Mitch:

Sometime ago a request was made to the White House scheduling office inviting the President to the subject dinner on February 10, 1986 at the Washington Hilton in the District. Several days ago they received a call from the scheduling office informing Ahepa that the office declined the invitation. In this regard, I am asking you to intervene and to have the scheduling office to reconsider their decision to decline this invitation.

Mitch, Ahepa is the largest organized Greek American national organization whose membership is of the most prestigious and consisting of professional business and education personalities and leaders, with a large number who are Republican leaders and Presidential supporters.

Mr. Ted Perros is a national officer of the organization, as well as an officer of our National Republican Heritage Groups Council. Ted has been interceding to have the President present at this event.

Ahepa is holding their convention at the Washington Hilton at the time culminating with a major dinner on February 10th. There will be in excess of 1,500 in attendance.

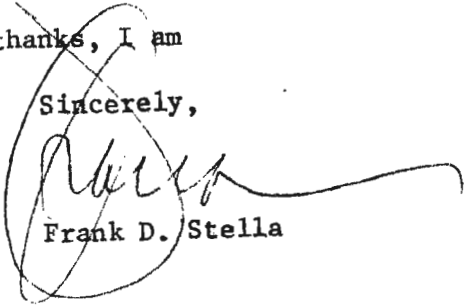
Also, Mitch, the President has been invited to be their honored guest yearly, and it certainly would be timely this year to be present at their dinner. Anything you can do regarding this will be appreciated by them as well as our Council.

Honorable Mitch Daniels
Page 2

December 13, 1985

With warmest personal regards and thanks, I am

Sincerely,


Frank D. Stella

FDS:ak

cc: Hon. Fred Ryan
Hon. Linda Chayez

P. S.

President Reagan is being offered the prestigious "Socrates" award.

Dear Linda:
Anything you can do for
the cause will be personally
appreciated.
With thanks -
Frank

FYI

THE WHITE HOUSE

WASHINGTON

January 31, 1986

MEMORANDUM FOR THE CHIEF OF STAFF

FROM: LINDA CHAVEZ *Linda Chavez*
SUBJECT: AIPAC Presidential Speaking Request

The American Israel Public Affairs Committee (AIPAC) has invited the President to address its annual Policy Conference. Attached are the letter of invitation and my own recommendation that the President accept.

The purpose of this note is to endorse strongly that the President attend. While AIPAC has opposed arms sales to Jordan and Saudi Arabia, it recognizes that this Administration has been the most consistently pro-Israel in history. Despite its differences with us on arms-sales, AIPAC wants to give public recognition and commendation to the President for his pro-Israel policies. AIPAC is one of the most effective lobbies in Washington and will heavily influence the outcome of the election this year. Their intention to embrace the President publicly may well reap enormous benefits to our party and to the President's future policies.

A variety of other Jewish organizations have requested that the President speak at their meetings this year. But if he can do only one such major event, I recommend that it be AIPAC's conference.

I will not be present when this invitation is discussed at Long Range Scheduling (which I hope will be soon), but I would appreciate your considering my views.

cc: Patrick Buchanan
Mitch Daniels


THE WHITE HOUSE

WASHINGTON

SCHEDULE PROPOSAL

January 14, 1986

TO: FREDERICK J. RYAN, JR., DIRECTOR,
PRESIDENTIAL APPOINTMENTS AND SCHEDULING

FROM: LINDA CHAVEZ, DEPUTY ASSISTANT TO THE
PRESIDENT AND DIRECTOR OF PUBLIC LIAISON 

REQUEST: For the President to address the Annual
Policy Conference of the American Israel
Public Affairs Committee

PURPOSE: To explain Administration policy in the
Middle East and to receive appreciation for
this policy.

BACKGROUND: The American Israel Public Affairs Committee,
(AIPAC) is the leading pro-Israel lobbying
organization in the country. While AIPAC has
opposed the sale of arms to Jordan, its
leaders have been the first to acknowledge
that this President has been the best friend
Israel has ever had in the White House.
Giving AIPAC the opportunity to express its
gratitude to the President will send a
powerful, positive message to AIPAC's
nationwide constituency about the commitment
of this Administration to the security of the
State of Israel.

PREVIOUS
PARTICIPATION: None

DATE: April 6, 7, 8, 1986 DURATION: 15 minutes

LOCATION: The Washington Hilton

PARTICIPANTS: AIPAC national leadership and 1800 AIPAC
members from throughout the nation.

OUTLINE OF EVENT: The President arrives and is introduced to
the audience. He delivers his address and
then leaves the hotel.

REMARKS REQUIRED: Full Speech

MEDIA COVERAGE: Full Press

RECOMMENDED BY: Linda Chavez

PROJECT OFFICER: Max Green



AIPAC

THE AMERICAN ISRAEL PUBLIC AFFAIRS COMMITTEE

January 7, 1986

file

The President
The White House
Washington, DC 20500

Dear Mr. President:

We have the honor, on behalf of the officers and members of the American Israel Public Affairs Committee, to invite you to address our 27th Annual Policy Conference, April 6-8, 1986. The AIPAC Policy Conference is the major annual gathering of the political leadership of the pro-Israel community in America, bringing together to Washington over one thousand leaders from across the United States. Typically, over one-third of the Members of the House of Representatives and half the Senate attend one or more events at the Conference each year. From the Administration, we have enjoyed presentations by the Vice President (1984) and the Secretary of State (1985).

Mr. President, you have done more to secure the close relationship between the United States and Israel, and to elevate this relationship to a new level, than any other American in recent years. Your leadership and your personal commitment have won the confidence of millions of pro-Israel Americans, many of whom are affiliated with organizations that are represented on our Executive Committee. It would truly be an honor if you were able to accept our invitation and make a first Presidential presentation to our Annual Policy Conference.

On behalf of our 50,000 members, we extend to you our warmest wishes for a happy and healthy New Year. We hope that you will be able to join us.

Sincerely yours,


Thomas A. Dine

Executive Director


Robert H. Asher
President

500 NORTH CAPITOL STREET, N.W.

• SUITE 300

• WASHINGTON, D.C. 20001

• (202) 638-2256

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THE WHITE HOUSE

WASHINGTON

January 23, 1986

MEMORANDUM FOR JOCK COVEY

FROM:

MAX GREEN *MS*

SUBJECT:

David Ben-Gurion Centennial Committee

Attached is a letter to me about the David Ben-Gurion Centennial Committee. You will recall that I talked to you about this and promised to get more information. I have since been told that the Committee would like the President to serve as Chairman of the American committee. He would not have to make a prior commitment to attend or otherwise participate in any future event.

Do you see any problem with this? As I understand it, a letter to the President has already been drafted. But it won't be sent unless we can give our assurance that the President will agree to serve.

*We decided in a preliminary way
that ~~this~~ there should be no
obstacle. Go ahead and give
it a run and we'll provide
The NSC support.*



DAVID BEN-GURION CENTENNIAL COMMITTEE
OF THE UNITED STATES, INC.

3514 INTERNATIONAL DRIVE, N.W., WASHINGTON, D.C. 20008 (202) 364-5542

October 23, 1985

Co-CHAIRMEN
MEIR ROSENNE
Ambassador of Israel
JACK J. SPITZER

ASSOCIATE CHAIRMAN
ASHER NAIM
Minister of Israel

Committee in formation

Dear Max:

On October 19, 1986, Ben-Gurion, soldier, statesman, and first Prime Minister of Israel, would have been 100 years of age. In recognition of his remarkable role in the establishment of the State and his unique contribution to modern Jewish history, the government of Israel has initiated a world-wide centennial tribute to "B.G." This "David Ben-Gurion Centennial Celebration" will begin with his birthday and culminate with Israel's Independence Day, April 4, 1987.

To promote this celebration, Chaim Herzog, the President of the State of Israel, is chairing a world-wide structure; other Israeli personalities will fill key roles during the celebration. In the United States, it is anticipated that every facet of the world's largest Jewish community will be involved.

We propose to celebrate and educate, using all the resources and channels of the Jewish community and the Jewish and general media. We seek to create and recreate an awareness of the historical ingredients of the founding of this century's youngest democracy, even as we highlight Ben-Gurion's central role in that process.

Each organization will be invited to participate in a coordinating committee and to do its "thing" as part of the celebration. A core office will be established, and its modest budget (over half of which will be used for professional public relations counsel and events) will be underwritten by "David Ben-Gurion Centennial Sponsors."

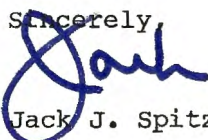
Ambassador Meir Rosenne and the undersigned will be serving as co-chairmen of the Centennial Committee. You, as a leader of the American Jewish community, are very cordially invited to become a member of that committee and bring your interest, your expertise, and your commitment to our objectives. No financial obligations are involved in this invitation.

The first meeting of the committee will be held at the Embassy of Israel the evening of November 12th, taking advantage of the General Assembly of the Council of Jewish Federations that will begin the following day. Coffee will be served at 7:30 P.M. The meeting will begin promptly at 8 and conclude by 10:30.

We look forward to your help and involvement in this memorable and exciting project. Please respond by returning the enclosed questionnaire in the envelope provided, as soon as possible, but no later than November 5th, for the Embassy security process.

Together we will insure that Jewry, America, and the world will have a new appreciation of David Ben-Gurion's role in history.

Sincerely,


Jack J. Spitzer

*Our luncheon on Nov. 11th
is moved to Mel Krupin's
on Conn. Ave. The Club is
closed.*

DAVID BEN-GURION CENTENNIAL COMMITTEE

OF THE UNITED STATES, INC.

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Jack J. Spitzer

Our luncheon on Nov. 11th is moved to Mel Knaysin's on Conn. Ave. The Club is

Ben-Gurion Research
Institute and Archives
המכון לחקר דוד בן-גוריון



David Ben-Gurion

(1886-1973)

Biographical Notes

Oct. 16, 1886

David Yosef Gryn, later to be known as David Ben-Gurion is born in Plonsk, Poland, then under Czarist Russia's rule. He is the fourth surviving child of Avigdor and Sheindel Gryn.

Circa 1900

While still in his early teens, David Gryn takes his first steps in Zionist activities. The young revolutionary shows signs of the great organizer he will later become. He gathers his friends and forms the Ezra Society. His objective is to transform Hebrew, commonly used only in prayers, into a living language.

Sept. 6, 1906

Wishing to set an example for others and to prove himself a Zionist in the fullest sense of the term, David Gryn fulfills his dream and arrives in Eretz-Israel. He himself claimed to have been reborn upon his Aliya - immigration to his ancient-new homeland.

1906 - 1910

David Gryn works as a farm laborer on various Jewish settlements from Petah-Tikva to Sejera.

Conditions are harsh. Work is so scarce that sometimes he is close to starvation. At other times he suffers recurring attacks of malaria. Nevertheless, he does not abandon the Land.

1910

Drawn increasingly to politics, David Gryn gives up agricultural pioneering and moves to Jerusalem. There he joins Itzhak Ben-Zvi (who will become Israel's second President) on the staff of the Hebrew journal "Ha'achdut" which is the voice of the embryonic labor party "Poalei Zion" (Workers of Zion.)

It is at this time that he begins to use the Hebrew surname Ben-Gurion which he chose because by sound it resembles Gryn and because of his identification with the historical Jewish leader, Yoseph Ben-Gurion, who was one of the leaders of the revolt against the Romans.

1912

Ben-Gurion and Ben-Zvi were greatly impressed with the Young Turks' revolt and fight for democratization of the Ottoman Empire. Realizing that in order to work effectively for Jewish autonomy they must do so within the framework of the existing government, they travel to Constantinople and enroll as students in the law faculty at the Turkish University.

1914 - 1915

Following the outbreak of World War I, Ben-Gurion and Ben-Zvi return to Jerusalem and try to convince the Jews of Palestine to adopt Turkish nationality. Nevertheless, they are expelled by the Turkish authorities with the order "never to return".

Autumn 1915 - 1918

Ben-Gurion and Ben-Zvi arrive in New York where they continue their writing collaboration and publish a book in Yiddish: "Eretz-Israel, In the Past and in the Present." They are active within the Jewish Labor movement and try to recruit volunteers who will emigrate as pioneers to Palestine. Aware of political changes and events in the Near East, at the same time that V. Jabotinsky and Y. Trumpeldor were active in forming a Jewish Legion in London, Ben-Gurion and Ben-Zvi organized a legion in America. Since the U.S. had declared war only against Germany, and not against Turkey, the Jewish Legions were to join the ranks of the British Army with the aim of ousting the Turks out of Palestine.

November 2, 1917

The British Government announces the Balfour Declaration which proclaims support for the establishment of a Jewish National Home in Palestine. In an article published just after the announcement, Ben-Gurion pointed out that: "*A Land can be won by a people only through their own efforts and creativity, their building and settlement.*"

December 5, 1917

David Ben-Gurion and Pauline (Paula) Munweis are married in New York.

May 29, 1918

Ben-Gurion joins the Jewish Legion and leaves for Canada.

September, 1918

Paula Ben-Gurion gives birth to first daughter named Geula, which is the Hebrew word for redemption.

November, 1918

BG returns to Palestine, still in uniform and officially stationed in Egypt. British rule is declared over Palestine. BG resumes his efforts to unite the labor movement and to form one workers' organization.

1920

Ben-Gurion is discharged from the army. With his family, he goes to London to take part in the Zionist Conference. Henceforth, he participates in all major deliberations of the Zionist Movement.

Amos, the Ben-Gurions' son, is born in London.

1921- 1935

David Ben-Gurion is elected Secretary of the Histadrut, the National Trade Unions Organization. Over the next fifteen years, under BG's leadership, the Histadrut grows to become the major economic and political force in the country.

1925

Birth of Renana, Hebrew for Joy, Ben-Gurion.

1933

Ben-Gurion heads the electoral campaign within the Zionist Organization that brings the labor movement to two generations of leadership in the world Zionist movement. With the rise of Nazism in Germany, Ben-Gurion appeals to the Jewish masses of Eastern Europe to seek Aliya as the only solution for their worsening condition and calls upon the Zionist movement to rally all its efforts to rescue European Jewry.

1933 - 1936

Ben-Gurion seeks means and ways to reach an understanding with Arab leaders and conducts a series of talks with them.

November, 1935

David Ben-Gurion is elected Chairman of the Jewish Agency. For the next three decades he is the dominant figure of the political and public life of the Yishuv. (The Jewish Settlement in Palestine).

1936 - 1939

Troubled by the continuous Arab riots and terrorist attacks on the Jewish population, Ben-Gurion rejects counter-terror and advocates self-restraint. At the same time, he urges to strengthen the Hagana, the Yishuv's defensive forces.

July 7, 1937

The British Peel Commission recommends partition of Palestine into two states, one for the Arabs and one for the Jews. Ben-Gurion saw this recommendation as *"being on a par with the Balfour Declaration, if not even more important. For it is a declaration of a Jewish State in Eretz Israel. After two thousand years of bondage, exile and dependency a mighty Government, which has authority over the land, offers us sovereignty in the Homeland, political independence in our country."* Distressed by the plight of European Jewry, BG also saw in this proposal a chance to rally massive Aliya into Palestine for he realized that Eretz-Israel could be the only solution for the imperiled Jews of Europe.

November 9, 1938

"Crystal Night in Germany:

"November 1938 is a new date, or a new chapter, for there has been nothing like it in the history of Jewish martyrology; [never have we known such] persecutions or banishments. This is organized extermination, a physical extermination accompanied by sadistic torture of a complete Jewish community of 600,000 German and Austrian Jews. But this is not all. The Nazi pogrom, in November of this year, has signalled the destruction of the Jews throughout the world. I hope I shall be proven wrong. Until now, not even the Devil himself has dared to play such tricks. Now the leash has been released. Our blood, our honor, our possessions -- are fatally abandoned and there are no boundaries, no limits to the Evil being conspired against us. ----- With the stroke of one hand the Nazi pogrom has changed the whole significance of Zionism within the Jewish world and throughout the rest of the world."

BG in a speech to the Convention of the Va'ad Le'ummi, Jerusalem, Dec. 12, 1938

May 17, 1939

The British Government announces a 'White Paper' which virtually abrogates the Balfour Declaration. The Yishuv is thereby restricted to a status of permanent minority. The Arabs are given the right to veto Jewish immigration. Further Jewish settlement is also strangled by land purchase restrictions. In his *'Book of Betrayal'* Ben-Gurion outrightly rejects these measures and henceforth leads the Zionist movement in its endeavours, irrespective of the British policy.

September, 1939

Outbreak of Second World War.

Throughout this critical period David Ben-Gurion guides the Yishuv. Despite the British 'White Paper' he preaches and practices cooperation with England for: *"This is our war no less than it is Britain's war or Russia's. Nothing that the rulers of the 'White Paper' may do will draw away*

our attention from the danger the world and the Jewish people have to face while Hitler exists. With our bodies, our souls, our capital and our might, we shall participate in this holy war for we do not want, nor are we permitted to let others do our work.

May 9, 1942

Zionist leaders, headed by Chaim Weizmann and David Ben-Gurion, convene at the Biltmore Hotel in New York and set their postwar program (known as the Biltmore Program). They recommend an end to the British Mandate and demand Jewish control over immigration to Palestine with the aim of founding a Jewish Commonwealth.

November 30, 1942

Ben-Gurion turned to world leaders in a desperate appeal to save Jews: *"We know - you [leaders of Great Britain, the U.S.A., Russia and the other nations fighting Hitler] cannot do everything. But there are German citizens in the United States, England, Russia and in other countries. You can insist on their exchange with Jews of Poland and Lithuania and other lands now under the Nazi henchmen! Let all the Jews who can, get out of the Nazi hell and don't close doors in their faces! First take out the children of Israel, the babes who are not yet aware that perhaps they are Jews, and because of that sin they are doomed to extinction. Get them out of the valley of death. Let them enter neutral countries! Let them enter your own countries! Let them enter here, into our Homeland!"*

November 29, 1947

U.N. resolution partitioning Palestine into two states: Arab and Jewish. Ben-Gurion organizes the Yishuv for an armed struggle for Israel's independence.

May 14, 1948

David Ben-Gurion proclaims the establishment of the State of Israel. He becomes Israel's first Prime Minister and first Minister of Defence. Israel is immediately invaded by five Arab armies.

May 31, 1948

Order of the Day for the establishment of the Israel Defence Forces. Ben-Gurion believed: *"The Army should add an important element of its own, the element of pioneering. Only by the maximum development of our ethical and intellectual qualities will the Army be enabled to carry out its mission of preserving the safety of the State."*

May 11, 1949

Israel becomes a member of the United Nations.

1950

'Law of Return', introduced by Ben-Gurion, is passed by the Knesset, thereby sanctioning the right of every Jew to become an Israeli citizen upon emigrating to the country.

1951

Ben-Gurion's goal for the population to multiply itself within four years of the establishment of the State is achieved.

D. Ben-Gurion's first visit to the U.S.A. as Prime Minister of Israel.

1953

The State Education Act is approved by the Knesset. Ben-Gurion was anxious for this act to be passed for he believed that: *"The withdrawal of education from the [political] parties, and its transfer to the State, constitutes a decisive step towards the firm establishment of the State and the unity of the nation."*

December 6, 1953

Ben-Gurion retires from the Government. Accompanied by his wife, Paula, he settles on Kibbutz Sede Boqer in the Negev desert, hoping others will follow him southward.

1955

At the urging of his colleagues, Ben-Gurion returns to the Government as Minister of Defence. A couple of months later, he also becomes Prime Minister.

October 29, 1956

Start of the Sinai Campaign aimed to stop the fedayeen attacks on Israeli civilians and to break through Nasser's blockade of the Tiran Straits. With East Africa and Asia becoming more accessible to Israeli navigation, Israel makes every effort to improve her relations with Third World countries.

March, 1960

Ben-Gurion tours major Western Powers and meets with President Dwight D. Eisenhower, West German Chancellor Konrad Adenauer, British Prime Minister Harold Macmillan, and French President Charles de Gaulle.

May 23, 1960

Nazi war criminal Adolf Eichmann is caught by Israeli agents in Argentina. In a personal letter to the President of Argentina, BG wrote: *"There is hardly a Jew in the world who did not have a relative who fell victim to the Nazis. Hundreds and thousands of victims who survived are today amongst us in Israel and in other countries. Since the end of the war, they have not been able to rest, without finding the man who headed the terrible extermination. It was their lives' aim to bring the man responsible for the crime, which can be compared with nothing like it in history, to trial before the Jewish nation. Such a trial is possible only in Israel."*

June 16, 1963

Ben-Gurion's final resignation from the Government.

June, 1965

Ben-Gurion stands for the Knesset, Israel's Parliament, at the head of an independent list which he has formed with younger followers, including Shimon Peres, Yitzhak Navon and Moshe Dayan. His new party wins ten seats and BG returns to the Knesset. In practice, he conducts his affairs as an elder statesman from his home in Sede Boqer.

June 5, 1967

Outbreak of the Six Day War.

June 7, 1967

Jerusalem is unified.

January 29, 1968

Paula, Ben-Gurion's devoted wife, dies.

May 18, 1970

Ben-Gurion resigns from the Knesset.

October 25, 1971

Special session of the Knesset is convened to honor David Ben-Gurion on the occasion of his 85th birthday. Ben-Gurion himself read a moving speech, his spiritual and moral legacy, expressing his concern for the fate of Jews in the Diaspora and the mission of the nation in its land and amongst other nations.

October 6, 1973

Outbreak of the Yom Kippur War.

December 1, 1973

Death of David Ben-Gurion.

Despite his personal outstanding achievements, the only inscription, the Old Man, as he was fondly called by his people, desired to have inscribed on his tombstone, was the fact of his Aliya to Eretz-Israel in 1906. For him, this was the most significant event of his life.



Preservation Copy

THE WHITE HOUSE
WASHINGTON

Date: 5/4/86

TO: *Max*

fix

FROM: LINAS KOJELIS *ck*
Special Assistant to the President
for Public Liaison
Room 196 OEOB, Ext. 6573

The attached is for your:

- | | |
|---|---|
| <input type="checkbox"/> Information | <input type="checkbox"/> Review & Comment |
| <input type="checkbox"/> Direct Response | <input type="checkbox"/> Appropriate Action |
| <input type="checkbox"/> Draft Letter | <input type="checkbox"/> Signature |
| <input type="checkbox"/> File | <input type="checkbox"/> Other |
| <input type="checkbox"/> Please Return By _____ | |

Comments:

*Per our conversation,
I can not imagine that
this invite. will be considered
before Labor Day.*

THE WHITE HOUSE
WASHINGTON

April 21, 1986

MEMORANDUM FOR LINAS KOJELIS

FROM: MAX GREEN *mg*

RE: Yeshiva University Presidential Event

Yeshiva University has invited the President to receive an honorary doctorate at its winter convocation, which can be scheduled at the President's convenience. There was an invitation in writing on January 24 which was regretted because the President will not be available on the date mentioned. There was a second invitation issued on March 5 in a letter to Don Regan. This second invitation made clear Yeshiva's willingness to be extremely flexible as to a date.

Israel Miller, the Senior Vice President of Yeshiva has asked me to inquire as to the status of the invitation. Yeshiva needs to know soon because if the President accepts it will have to rent an appropriately sized room and all such will be snatched up before summer.

I would be grateful if you could check into this for me. I think this would be a terrific opportunity for the President for the following reasons:

- 1) Yeshiva is an Orthodox Jewish institution-and it is the Orthodox who are the mainstay of the President's support in the Jewish community.
- 2) Yeshiva is celebrating its 100th anniversary; so, this will be no ordinary event.
- 3) The convocation will be in New York, the media center of the country and home of the largest Jewish community in America.
- 4) Many of the Republican party's supporters are associated with Yeshiva and will make 100% certain that the event is conducted in such a way as to maximize the Administration's benefits from participation.

YESHIVA UNIVERSITY

500 WEST 185TH STREET
NEW YORK, N. Y. 10033

SENIOR VICE PRESIDENT

5 March 1986

Honorable Donald T. Regan
Chief of Staff of the White House
Washington, D.C. 20500.

Dear Mr. Regan:

I write again to renew the invitation to the President which I extended through you orally and then in writing on 24 January. Frederick Ryan informed me and Mr. Weiler, whose similar invitation was forwarded by Ambassador Annenberg, that December 7 was not a suitable date for the President since he will be attending the annual Kennedy Center Honors program that evening. He suggested that we select other dates.

Would it be possible for the President to receive Yeshiva University's honorary doctorate on Sunday, December 14, or would December 16 or 17 be more suitable? In truth, we will accept any date in the latter part of November or in the entire month of December (other than Friday or Saturday because of the Sabbath) that the President's schedule would permit. The dates I have indicated are available at proper hotels in New York City where the Convocation would be held and where we could have our Centennial Dinner. As I wrote in my previous letter, the Convocation would take place at 4 p.m. and the President would not have to remain for Dinner or spend the night in New York.

As you told me from your experience as the Chairman of the Board of Trustees of the University of Pennsylvania, you realize that a University must plan many months in advance, and thus we are hopeful that we can receive an affirmative response soon, despite the normal scheduling procedures. I felt when we met that I was speaking with a friend who was warmly responsive to our invitation, and I therefore take the liberty of writing to you again.

- / -

Honorable Donald T. Reagan

5 March 1986

In the Centennial year of the Statue of Liberty, the Jewish community, through Yeshiva University which is observing its 100 anniversary, would be proud to honor President Reagan.

With all best wishes and personal regards,

Sincerely,

Dr. Israel Miller
Senior Vice President

cc: G. K. W. J. E.

YESHIVA UNIVERSITY

500 WEST 185TH STREET
NEW YORK, N. Y. 10033

SENIOR VICE PRESIDENT

14 April 1986

Mr. Max Green
Office of the Public Liaison
The White House
Washington, D.C. 20500

Dear Max,

I am enclosing the letter I sent to Don Regan on March 5th, and would very much appreciate your finding out the status of our invitation and determining when we will know definitely. We have reserved the new Marriott Hotel in the Times Square area for Sunday, December 14, and hope he will be able to make it that day, but we are prepared to make a change to accommodate the President's schedule.

As I promised, I am also enclosing a copy of the 1961 New York Times Supplement issued on the occasion of YU's 75th Anniversary. The excerpt from President Kennedy's message is on page 9. We would like to have a message from President Reagan on the University's Centennial as soon as possible (within a week). We already have articles from Herman Wouk and Elie Wiesel and we would like to wrap it up next week.

Again, many thanks for your help, and best wishes for a Happy Pesach.

In friendship,

IS
Dr. Israel Miller
Senior Vice President

enc.

This is not the original request!
It is in Room 18
X294/



500 West 185th Street (at Amsterdam Avenue) New York, New York 10033

News

Yeshiva University

Sam Hartstein, Director of Public Relations
Home Phone (212) 795-8619

(212) 960-5285

THE YESHIVA UNIVERSITY CENTENNIAL--AN UPDATE

Although Yeshiva University's Centennial will not be marked officially until September 15, 1986--the 100th anniversary of the establishment of Yeshiva Eitz Chaim by a group of immigrants on the Lower East Side in 1886--the Centennial celebration has already begun and will continue throughout the 1986-87 academic year.

These many special events will honor the achievements of those immigrants, whose belief in education fostered an institution that grew from a tiny yeshiva to what is today an international, multi-faceted university.

It is only fitting that Yeshiva University should share its Centennial year with the Statue of Liberty, that fine symbol of the promise that America holds out to all immigrants.

As the Statue holds high its torch of freedom in New York harbor, so Yeshiva University holds high the torch of learning and the light from the University's torch is seen around the world.

Anyone who has visited the University's Main Center during the past few months has been reminded of our 100th anniversary. Special banners with the Centennial logo grace the streets around the University's buildings there.

In another preparation for this special year, the University began a well-publicized search for its oldest living alumnus more than two years ago. That search is still going on, although several alumni--all in their late 80's or 90's--have been found.

--more--

Add One--CENTENNIAL UPDATE

Jack D. Weiler is only an octogenarian, but his efforts as national general chairman of the University's Centennial Celebration have been a major force in the planning of this series of events.

Mr. Weiler, a member of the Board of Trustees, is honorary chairman of the Board of Overseers of the University's Albert Einstein College of Medicine (AECOM) and Benefactor of the Jack D. Weiler Hospital at AECOM.

Mr. Weiler is aided by Irving Bernstein, former executive vice chairman of the United Jewish Appeal, who has been named vice chairman of the Centennial.

Every dinner organized by the University's Office of Development during our 99th year was labelled a "pre-Centennial" event--yet another way in which the University kept the upcoming Centennial in the minds of its supporters and friends.

In another event that drew attention to the upcoming Centennial, the University honored Dr. Rachel Wischnitzer, art historian and founder of the Stern College for Women department of fine arts, on her 100th birthday. At that party, covered by the media, Dr. Norman Lamm, president of the University, presented Dr. Wischnitzer with the first of the institution's specially-prepared Centennial Medallions.

At the Hanukkah Dinner of 1984, another Centennial Medallion was given to Jacob Sapirstein, the 100-year-old patriarch of the Stone-Sapirstein family--a family that has supported Yeshiva University for decades.

--more--

Add Two--CENTENNIAL UPDATE

In a special event marking the 100th birthday of Dr. Bernard Revel, the first president of this institution, the University unveiled the design of a U.S. Postage Stamp bearing Dr. Revel's likeness.

Some 70 members of the families of Dr. Revel and his late wife, Sarah Travis Revel--as well as officials from the University and the U.S. Postal System--were on hand for that special day, and more than \$1 million in gifts and pledges to the University was raised.

That stamp will be issued by the U.S. government during the Centennial year. Another stamp honoring the University will be issued by the State of Israel.

An exhibit on Dr. Revel, his life, and his achievements--including many family pictures and other memorabilia never before seen by the public--was also unveiled on the same day that the stamp design was made public.

That exhibit was on display at the Yeshiva University Museum for several weeks and is now being prepared to travel to other museums around the nation.

A stamp. An exhibit. Centennial medallions and Pre-Centennial events. That would be enough for some 100-year-old institutions, but, at Yeshiva University, the best is yet to come.

A very special Centennial event on April 6 will go to the heart of what this institution has been for 100 years. That event is the ordination ceremony for rabbis at the University's affiliated Rabbi Isaac Elchanan Theological Seminary.

--more--

Add Three--CENTENNIAL UPDATE

Today's Yeshiva University grew out a merger of the Rabbi Isaac Elchanan Theological Seminary established in 1896 with Yeshiva Eitz Chaim, started ten years earlier. Therefore, the institution has been training rabbis even longer than it has been training doctors, lawyers, social workers, business professionals, artists, and other young people who have made their mark in every segment of society.

At the Convocation in April, 100 rabbis will receive their klaf (parchment certificate), and hundreds of rabbis who are alumni of the Seminary are expected to attend this historic event. At the end of that ceremony, the Seminary will have ordained its 2,000th rabbi.

In July, several key leaders of the University community will make a special Centennial trip to Israel for meetings with Israeli Government officials and University alumni who now live in Israel at locations such as the Knesset and the University's Caroline and Joseph S. Gruss Institute in Jerusalem. Among the leaders of Israel who will help to mark the University's Centennial are Prime Minister Shimon Peres, President Chaim Herzog, Defense Minister Yitzhak Rabin, Jerusalem Mayor Teddy Kollek, and Minister of Religion Dr. Yosef Burg.

In August, Dr. Norman Lamm will celebrate his 10th year as president of Yeshiva University, and the University will celebrate with him in an event--honoring his achievements and his leadership.

In September, a special convocation will mark that exact 100th birthday.

In December, a major Centennial Dinner will draw University supporters and world figures from all over the globe.

--more--

Add Four--CENTENNIAL UPDATE

In the spring, a re-dedication of the original site of the institution is planned, as well as an event to honor those alumni who remember the days when Yeshiva Eitz Chaim and Rabbi Isaac Elchanan Theological Seminary were small schools and Yeshiva University was only a dream.

Special Centennial symposia will be hosted by many of the University's academic entities during 1986 and 1987.

In May of 1987, a combined Commencement will honor all of the graduates of the University's schools and divisions.

A documentary film on the University and the immigrant experience that fostered the institution is being planned for the Public Broadcasting System.

The friends of Yeshiva University will also be able to collect many items that will remind them of the Centennial year for years to come. A book on the University's first 100 years and supplements in major newspapers, including the New York Times and the Jerusalem Post, are planned. One special poster has already been produced for the University's Centennial and another has been designed. First-day covers, which will be distributed when the stamp honoring Dr. Revel is issued in September, are also available.

Once the Centennial Celebration is ended, the University can begin on its second 100 years. As Jack D. Weiler has said:

"In looking back on our last century, we can see the great strides we have taken, but the achievements of the last century are going to be dwarfed by the developments of the next few years. The Centennial party will last for a few months, but Yeshiva University's great story will continue to evolve for generations to come."

--more--

ABOUT YESHIVA UNIVERSITY

Nearly one century after it began as Yeshiva Eitz Chaim on New York's Lower East Side in 1886, Yeshiva University has grown from a vision harbored by a small group of European immigrants to a prestigious, multi-faceted institution that offers a broad range of educational, research, and service programs for the general and Jewish communities.

For the male and female high school and college student committed to a dual educational program--the study of the Torah and Jewish heritage together with liberal arts and pre-professional studies--Yeshiva University offers three affiliated high schools in New York and California and five undergraduate schools--four for men, one for women.

For the student who is ready to pursue graduate studies in law, medicine, social work, psychology, Jewish education, and the rabbinate, Yeshiva University offers seven graduate and professional schools.

With a theme of Torah U'madah (Torah and general knowledge) serving as the University's mission and the guiding principle of its founding fathers, students have looked to Yeshiva University to help them perpetuate 3,500 years of Jewish tradition and at the same time progress in the thought and technology offered by Western Civilization.

For the more than 26,000 graduates who have passed through its doors, Yeshiva University has meant that students of today can immerse themselves in outstanding curricula and Jewish studies

--more--

Add Six--CENTENNIAL UPDATE

programs, and, at the same time, be prepared to be leaders in society--whether as doctors, lawyers, rabbis, or social workers.

For communities in the United States, Canada, Israel, and across the globe, Yeshiva University means more than just an educational institution.

Whether it places a rabbi or cantor in a synagogue in Chattanooga, TN, or extends a helping hand with an educational program for youngsters in Sydney, Australia, Yeshiva University is committed to the preservation of Jewish education and culture.

In seeking advances in such vital fields as the natural, behavioral and health sciences, the University conducts an extensive array of research and community outreach programs designed to contribute to the welfare of mankind in practice as well as in theory.

Under the leadership of Dr. Norman Lamm, who is concluding his first decade as president, Yeshiva University prepares to mark its Centennial with a wide range of academic innovations, physical improvement and expanded outreach efforts.

As America's oldest and largest university under Jewish auspices, the University includes five undergraduate schools, seven graduate and professional schools, and three affiliates with campuses in New York, Los Angeles, and Jerusalem.

Among the entities of the University are the Albert Einstein College of Medicine, Benjamin N. Cardozo School of Law, Wurzweiler School of Social Work, Ferkauf Graduate School of Psychology, Bernard Revel Graduate School, and the David J. Azrieli Graduate Institute of Jewish Education and Administration.



The New York Times

SEPTEMBER 10, 1961 • SECTION 11

Advertisement

Advertisement



“
yearning
to
breathe
free”

Yeshiva University
75th Anniversary



100TH ANNIVERSARY DECLARATION

Whereas Yeshiva University traces its history to the establishment of Yeshiva-
Ets Chaim on New York City's Lower East Side on September 18, 1886, and

Whereas, this institution, from the time of its humble inception until European immigrants, has steadfastly and purposefully flourished as the greatest expression of the American Jewish ideal; it stands today as the foremost school and community in the field of higher education, research, and community service conducting programs of scholarship, research, and civic service for the benefit of all; and

divisions conducting programs and services for the benefit of all; and

WHEREAS, the pioneering vigor of this Torah center and citadel of higher learning has given birth to such achievements on the first liberal arts colleges for men and women and first medical school sponsored by the American Jewish community; and

... this oldest and largest university

liberal arts college sponsored by the American Jewish community. Whereas, on September 15, 1981, this oldest and largest university, under Jewish auspices will mark its 75th Anniversary;

Now, Therefore, We, the President and Board of Trustees of Yeshiva University, do proclaim for the academic year beginning in September, 1981 and ending in June, 1982, a celebration of the 75th Anniversary of Yeshiva University, a celebration of all donors and benefactors in the community, and we request that all donors, share with us this most memorable occasion in high education, share with us this most memorable occasion in the history of the institutions, and observe a year-long celebration to the history of the institutions to even more noteworthy milestones in the past by pledging the support of the institutions' accomplishments in the year ahead.

In Witness Whereof we hereunto set our hands and cause the Seal of Yeshiva University to be affixed this 21st day of Tishrei 5721 - January 9, 1961.

[illegible]

May the decades ahead bring even greater fulfillment.

Mr. and Mrs. H. I. FELDMAN

GROSSMAN CLOTHING COMPANY

PATRICIAN, KOTIMSKY AND TUCHMAN, CATERERS

The Idea of Yeshiva University

The partnership of yeshiva and university is a pioneering venture with no precedent in American higher education or in Jewish life



By HERMAN WOUK

EVER since the Jewish people began their history by crossing the Red Sea dry-shod, they have met their crises with acts bizarre, sweeping, and more or less miraculous. The fantastic rebirth of the state of Israel was their answer to the nearly mortal blow of the Nazi holocaust. The creation of Yeshiva University, and the new kind of education it symbolizes, was their response to a blow no less staggering. Though the blow was diffuse and unmarked by bloodshed, it almost ended Judaism. It was the delayed impact of the Renaissance and the age of enlightenment.

This blow struck like thunder about 1800 with the fall of the ghetto walls. Mowed up in the grim muddy stockades, the Jews had preserved their religion almost unchanged for five hundred years in forms and terms of the middle ages. One day they were studying basic works which were encyclopedic and profound, but medieval in temper. The next day, so to speak, they faced Copernicus, Newton, Pascal, Voltaire, Rousseau, Darwin and Marx. The wonder is not that Judaism underwent a racking intellectual convulsion. The wonder is that Judaism lives.

It not only lives, it has risen to the challenge in a way that nobody could have predicted even 50 years ago.

The academic achievements and the physical scope of Yeshiva University are imposing enough: seventeen schools, five thousand students, ever-mounting honors. But the symbol of what the Jews have achieved in this school is the chief thing. A great world religion, the source of the Western idea of God, faced death under the onslaught of the naturalism of modern times. It seemed without resources to hang on and recover. It had no apologies to keep step with the march of thought. It had been unaware of the intellectual changes that had thrown the Bible down as the

HERMAN WOUK, Pulitzer Prize-winning author, is visiting professor of English at Yeshiva University.

source of final truth, discredited the posture of faith, and put all the dignity of intelligent opinion behind naturalistic reason.

The "yeshiva" was the place where for two millennia the Jews had studied. It was a sort of divinity school, except that one learned all subjects under its roof. Its main instrument of study was the Talmud, a record of the great debates of seven centuries of sages. The Talmud debates had closed around the year 500. After that there were classical commentaries and philosophical works within the Talmudic frame, at their most daring introducing some of the thoughts of Aristotle and Plato. As an instrument for education in the world of today, the yeshiva seemed utterly outmoded and eclipsed by the modern university. Indeed students streamed out of the yeshivas into universities as soon as the Jews were set free.

Yeshiva University, early in the twentieth century, took under the roof of the old yeshiva, and made into required study subjects, the entire curriculum of modern Western culture; the very culture which seemed to prove that the yeshiva was done for! In so doing, its far-reaching funders crystallized a pattern for Jewish education which is rapidly becoming a new norm.

This can would have been less daring if the textbooks and teachers of the Western curriculum had undergone a careful policing to be sure that all the conflicts were reconciled, smoothed over, or censored. The founders of Yeshiva University did no such thing. To this day, one learns in this university the withering skepticism of modern philosophy, the unsettling concepts of physics and biology, as one learns them at Harvard or Columbia; straight, with no punches pulled, with no special terminology and no special books. At the same time one learns as an undergraduate (to the extent that one is able) the majestic Talmudic curriculum. The strain on the mind of the student is terrific.

ONE would expect an institution founded in such a tearing tension—the essential tension of the modern day, the tension between the dusty, bleak, threatening answers of the physical sciences and the hunger of men for God and for peace—one would expect such a school, I say, to explode from its inner contradictions. The growth of Yeshiva University has not been a serene affair. Its atmosphere is often stirred with pioneering conflicts. But the University has grown steadily and amazingly, has shown the fullest vigor of any educational institution ever created by the Jewish people, and stands now as one of America's major school plants, and the strongest center of learning that world Jewry possesses. But it is not stopping there. Its new plans for expansion will make it such a powerful instrument of service to New York City and State, to the United States,

and to the Jews of the world, that it will be one of the glories of Hebrew history.

In many of the graduate and professional schools, religion is not part of the curriculum. At the great Albert Einstein College of Medicine, for instance, students are admitted and faculty members appointed without regard to their religious background. The business in hand is healing, a concern of all human beings, not a religious preoccupation. At the college, however, where one's view of life takes shape, students who are deeply religious, or only questing for religion, or even very skeptical of it, encounter the full range of Jewish thought and practice, together with the liberal arts and sciences.

American Jewry at the present hour is divided and uncertain in its theological views. Yet Yeshiva University has been created and sustained not only by committed religious Jews, but by this whole powerful, active, and largely secular Jewry. For the instinct to survive, and to continue the life of the Jewish spirit, lives in the heart of the American Jewish community. Even the most skeptical see in the University an instrument for survival, a crucible in which the Judaism of the twenty-first century can be forged. If the skeptics are right, the Judaism that is coming must change radically from the faith of our fathers both in thought and practice. The traditionalists believe that this is a hasty and wrong guess; that the Mosaic Torah which lived through Babylon, Greece, Rome and the Euro-

pean ghetto has its ground in an inspired vision of human nature and will endure, revitalized. In any case, the true form of the future religion can only rise from a total confrontation of the old and the new. That confrontation is Yeshiva University. It is the very name of the school.

There are people, some of them quite persuasive and sure of themselves, both within Jewry and without it, who hold that Judaism has come to the end of the line; that the state of Israel is an ephemeral accident of modern nationalism; that the Jewish people have nothing more to contribute to mankind; that the curtain is about to fall on the long drama of the House of Abraham. To such people, Yeshiva University is a quixotic undertaking.

BUT the builders of the University believe that these pessimists misread history. Yeshiva University is dedicated to the proposition that the mission of the eternal people stands, and that the Bible, read with new understanding in the light of all men have learned in the brilliant modern era, remains the first source of guidance for man's conduct. The study of Scripture, and its halo of lore in the long literature of Judaism, is viewed as a discipline of the highest value.

In the state of Israel, the House of Abraham is proving itself equal to the harsh stresses of modern politics. In Yeshiva University, the old House has undertaken to master modern knowledge in the light of its Torah, its ancient Law, and so to continue serving mankind as God's witnesses in history. The school is a noble enterprise. It has already had remarkable success. In its future success may lie more hope than one dares put into words.

This special advertising supplement, sponsored and prepared by Yeshiva University on the occasion of its Fifth Anniversary, reflects past achievements and projects the University's program for the Sixties.



The Four Dimensions of Higher Education

Education must be concerned with man's spiritual and moral purpose, for this alone gives meaning to knowledge

By DR. SAMUEL BELKIN

IN less than half a decade, a silent revolution has shaken the American mentality: the field of education has suddenly become a matter of great concern, not only to scholars but also to laymen. This rather startling reversal is due to the spreading realization that knowledge is important not only for the continuance of our cultural heritage, but, indeed, for the preservation of life itself.

Today many Americans are deeply concerned lest our sudden awakening to the need for increased scientific study, in itself a blessing, may cause us to overtip the balance and press the study of the sciences at the sacrifice of other disciplines. We find ourselves pondering what educational policy we should pursue which will advance our cultural heritage and at the same time promote our national security. The most significant questions we must face are: *What, in the final analysis, constitutes an educated man and what branches of knowledge must a man master if he is to be truly knowledgeable? What, indeed, should be the ideals and goals of a university education and how can we best educate a man so that he not only acquires book-learning but also becomes a moral and useful citizen?*

It seems to me that there are four major dimensions, each with its own particular specialization, into which all human knowledge naturally falls. These four dimensions may be called the four studies of man.

The first of these is a study of the world into which we are born. For countless thousands of years, men have attempted to discover the mysteries and secrets of the cosmos. It is in the very nature of man to search so that he may better understand the divinely inspired laws of nature. The more deeply man studies the essence of the universe, the more he is able to discover things in nature which remained hidden from previous generations. The man who is interested primarily in basic research and makes theoretical discoveries is the real scientist. The late Albert Einstein, the greatest scientist of our age, did not invent anything "practical" in his life. He was far removed from the field of applied science and concerned himself only with the pursuit of knowledge for the sake of knowledge.

The study of the world in which we are born we designate as the study of the natural sciences, encompassing such branches of knowledge as mathematics, physics, and astronomy.

THE second dimension of human knowledge we may characterize as the study of the peoples among whom we are born. We are interested in achieving a better understanding of the people among whom we live, as well as of the people who live and have lived on our globe throughout history. We pass the history of civilization through our modern sieves,

needing to determine the cultural contribution different races and civilizations have made to our contemporary world. We endeavor to appreciate better the experiences, trials, and tribulations of generations gone by, to comprehend more fully the causes of wars and the achievement of peace. We carefully study the rise and fall of empires and nations; their cultural origins and their decadence; their laws and their mores; and finally, their lasting contribution to world civilization. This study we label social science.

THE third phase of knowledge we must designate as the study of man himself. The study of man is a study of his abilities and disabilities; his strength and his weakness; his mental anguish and his physical pain; his body and his mind; his conscious and his unconscious; his integration and his final unavoidable disintegration. From time immemorial, man has sought a better understanding of the human organism, with the ultimate aim of bringing peace and good health to the mentally disturbed and good health to the physically sick. The biological sciences, insofar as they are dedicated to the alleviation of human suffering, fall into this dimension of human knowledge.

THERE is yet another dimension of human knowledge which is essential if we are to meet the fundamental requirement for decent living.

All the things which are created through the ingenuity of the human mind man can use for his advantage or for his disadvantage, for his benefit or for his destruction. To use the Biblical metaphor, the tree of knowledge bears knowledge of good and evil alike. A great mathematician or physicist or chemist may use his knowledge to benefit his neighbor, but he can also use it to harm him.

Knowledge, in all of its branches, can bring the greatest benefit to mankind only if man recognizes a unifying principle for his creative ingenuity. This fourth dimension of human knowledge concerns itself with the moral and spiritual purpose of life. It is, in the true sense of the term, a science of living and gives human existence a moral raison d'être.

Recognition of the moral law is of paramount importance for the survival of mankind. This moral and spiritual purpose of life in no way conflicts with the three branches of knowledge discussed above. On the contrary, it complements and supplements the knowledge man has acquired through centuries of living and thinking.

Above all, we must remember one thing: only when human knowledge is integrated with a high moral purpose and spiritual ideal can knowledge become a blessing to society.

DR. SAMUEL BELKIN, President of Yeshiva University since 1942, is a distinguished scholar and author.



As the "Mother of Exiles" is unveiled in New York harbor, a community of new Americans plants its "Tree of Life"



The Day the Lady's Lamp was Lit

IT WAS a glorious day in New York that Thursday, October 28th, in the year 1886. There was that mammoth parade with more than 70 marching bands and all those high-stepping drum majors in their fancy uniforms . . . and just about everywhere you looked, there were flags on proud display—you didn't have to count the stars on them to know there were 38. Some people were predicting there'd be even more some day. After all, the national population was up to almost 60,000,000 already.

The big event of the day was to take place on Bedloe's Island out in the harbor, but unless you were somebody important you'd have to take a ferry to Governor's Island and watch the going-on from there. Of course, you wouldn't be close enough to hear any of the speeches, but you could see pretty well.

Late that afternoon, as the enormous wall was pulled away, you caught a glimpse of her and a tremendous roar of approval echoed through the harbor. Everyone agreed that she was truly magnificent.

Like so many of those on hand to welcome her, the Lady had come to



The birthplace—East Side tenement.

America from Europe, the gift of the people of France to the people of the United States. She was placed in the harbor to be the first to welcome the millions who would follow her to the New World.

A LITTLE over a month before the Lady's debut—on September 15th, to be exact—an event of a very different nature took place in New York. This incident didn't even inspire enough interest to justify a mention in any of the New York newspapers. Many decades would pass before a link between the two events became discernible.

The earlier, unheralded event was



Torah brought to the New World.

the establishment by a small group of Eastern European immigrants of an all-day school which would combine Jewish studies with a general education on the elementary level.

Located in squalid quarters on New York's Lower East Side, the little school was given the name Yeshiva Eitz Chaim. The Hebrew term *yeshiva* denotes a school for the traditional study of the Torah, Talmud, and other sources of Hebrew culture. Eitz Chaim means "Tree of Life," signifying the vital importance of the Torah for the Jewish people.

In 1886, there were approximately 350,000 Jews in the United States. Immigration had begun as early as 1654, and by the time of the American Revolution there were some 3,500 Jews living in the Colonies. The greatest influx of all began in 1881—between that year and 1914, more than 2,000,000 Jewish immigrants would arrive on American soil to begin a new life.

They came to this great melting pot from many countries, speaking many languages. Three things, however, were shared by most of them: extreme poverty, an innate dedication to the Book—to learning, and a determination to get ahead. They brought with them few material possessions but, having survived the persecutions of Eastern Europe, just being alive was cause enough for gratitude.

Life on the Lower East Side, home

for many of them, was always hard—sometimes brutal. The tenements that sprang up to house this mass of humanity were a breeding ground of sickness and tragedy.

AND yet, through all the chaotic turbulence, many immigrant Jews retained and practiced the faith of their heritage. The little money that might be left over after the landlord and grocer had been paid helped to support their synagogues and their Yeshiva Eitz Chaim.

In Europe, many of these Jews had been denied the right to attend their countries' schools, and they brought to America their pent-up thirst for general knowledge. How often immigrant parents, weary to the point of collapse, would seek to reassure one another by saying " . . . at least for our children it will be better. They'll go to school . . . maybe even to college. It is good we have come to America. This was their golden media, and it mattered not that the streets weren't golden just so long as the opportunity and hope were.

The school that these immigrants founded and maintained struck its roots ever deeper in American soil and continued to grow up and outward. There was a constant search for new quarters to accommodate the rapidly increasing enrollment. In 1915, Yeshiva Eitz Chaim merged with the Rabbi Isaac Eichenstein The-

*Give me your tired, your poor,
Your huddled masses
yearning to breathe free,
The wretched refuse
of your teeming shore,
Send these, the homeless,
tempest-tossed to me.
I lift my lamp
beside the golden door!*

—EMMA LAZARUS

*Inscription on the
Statue of Liberty*

ological Seminary, which had been chartered by New York State in 1897, and the foundations for a high school, teachers institute, college, and graduate schools were established by the first President, Rabbi Dr. Bernard Revel. In 1928, the institution opened the nation's first liberal arts college under Jewish auspices, and one year later moved into a splendid home in Washington Heights constructed at a cost of \$2,500,000. More departments were added and new buildings con-

structed to house them. By 1945, Yeshiva was a full-fledged university and 10 years later it opened America's first medical school under Jewish sponsorship. A historic 10-year, \$30,000,000 development program was begun in 1960 to fulfill the University's promise of service to the nation and the Jewish community, and Albert Einstein College of Medicine launched a \$27,500,000 expansion effort to further medical education.



Faith and Learning—guidelines to leadership.

THE great Lady who took her place in New York harbor just 43 days after Yeshiva Eitz Chaim was founded is still there . . . and she'll remain, her torch held high, for millennia to come. She represents the dream nurtured in the human mind almost since time began, a dream of freedom—freedom for a man to worship as he chooses . . . freedom from tyranny and oppression . . . freedom to say or write what is on one's mind or in one's heart . . . freedom to better oneself.

Yeshiva University—with its 5,000 students and 1,200 faculty members—is one example of the ultimate realization of that dream.



America's first Jewish-sponsored University.



In the Nation's Service

Students, faculty, and alumni are an invaluable Space Age resource

YESHIVA University is but one of the 1,800 colleges and universities in the United States which today share responsibility for solving the most critical and awesome problems to challenge this nation.

Higher education has ceased to be a luxury. Our very survival—and that of the free world—depends largely upon America's educational resources. Higher education means trained leadership.

There are urgent shortages that must be met—of teachers, social workers, spiritual leaders, scientists, physicians, and psychologists. With the expected doubling of college enrollments in the next 10 years, the situation is critical. Here is what Yeshiva University is doing, in part, to fulfill its role.

This year, the Graduate School of Science, under grants from various scientific and military departments of the national government, is conducting vital research in mathematics and physics. Physicist David Finkelstein has created a series of efficient atom-smashers. His colleague Leon F. Landovits turned from the microcosmic atom to the macrocosmic universe and devised a method of "weighing" the Milky Way.

Since its establishment in 1955, Albert Einstein College of Medicine has developed a vast, highly diversified laboratory for health research. At Yeshiva College, microbiologist Moses D. Tendler and others continue their pursuit of antibiotics which may contain anti-tumor properties. Equally

significant studies are under way at other schools of the University.

In 1960, Yeshiva University received more mental health grants than any other institution in New York State. With over half of all the hospital beds in the United States occupied by patients with mental disorders, this problem is clearly of major proportions.

In addition to the work conducted by the psychiatric departments of the College of Medicine, the Graduate School of Education is carrying on a program to train teachers of emotionally disturbed and mentally retarded children. The School of Social Work emphasizes the preventive aspects of mental health by preparing personnel to serve with social service agencies. Rabbinical students at the Rabbi Isaac Elchanan Theological Seminary are participating in a three-faith, five-year program to provide clergymen with the psychological background required for pastoral counseling. Other universities engaged in this pioneering project, under a \$425,893 grant from the National Institute of Mental Health, are Harvard (Protestant) and Loyola (Catholic).

IN 1957, the Graduate School of Education, with the help of a grant from the Ford Foundation's Fund for the Advancement of Education, launched its highly successful Teaching Fellowship Program at many public and private schools in New York, New Jersey, and Connecticut—an effective means of preparing liberal arts college graduates for careers as teachers and school administrators.

Two graduate schools have joined forces to offer special courses of study for experienced high school and college teachers in the fields of mathematics and science. The In-Service Institute for High School Mathematics and Physics Teachers is maintained by a grant from the National Science Foundation. A Summer Institute for Secondary School Teachers of Modern Hebrew has been designed to increase the language proficiency and teaching ability of the nation's secondary school Hebrew teachers.

STUDENTS, faculty, and alumni are in the vanguard of original research and experimentation, but the primary concern is a sacred and dedicated devotion to all disciplines. Both in the undergraduate colleges, where students are exposed to the rich treasures of Hebraic literature, and throughout the graduate and professional schools, there is a serious regard for freedom—freedom to learn and to transmit knowledge to future generations. The University has developed a tradition of scholarship which provides, in the swelling ranks of alumni, a reservoir of leadership for the nation and the entire American Jewish community.

At Yeshiva College and Stern College for Women, all students pursue a dual program emphasizing both their future profession and their religious heritage. Among the graduates of the University are more than 1,000 rabbis, 800 teachers and administrators in Jewish schools, the heads of 12 major Jewish organizations, and untold numbers of scholars.

Since its founding, Yeshiva University has changed and developed in many ways to meet the exigencies of the times, but it has never wavered in the obligation to fulfill the needs of the Jewish community which brought it into being.

"In all of its endeavors, Yeshiva University functions in the true spirit of American democracy. It is our firm belief that in order to be spiritually better Jews, thus better citizens, it is a sacred duty to sustain our own intellectual and spiritual towers of strength, our own schools of higher learning in which we may give expression to our inner selves, direction to our moral lives, and contribute our share to the democratic way of life. In this way, together with other groups, Jewry can help nourish the glorious achievement that is America. In Yeshiva University, the American Jewish community has translated this belief into a monumental reality.

EDUATIONALLY, this institution stands in the image of the nation's greatest universities, stressing a foundation in the liberal arts and sciences as the basis of a college education. Traditionally and spiritually, Yeshiva University also is strengthened by those unique characteristics it has inherited from the yeshivot—a sacred regard for knowledge and a devotion to the high moral and ethical values of Judaism. Both dynamic heritages run together, forming a river of purpose with which we strive to serve the multiple needs of a 20th century society." (Dr. Samuel Belkin, President)



20-Story Apartment Building
Avenue of the Americas, N.Y.C.
(under construction)

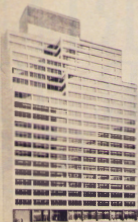


General Motors Building, N.Y.C.

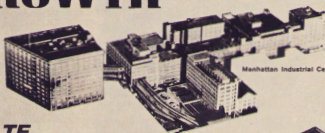


Military Park Building
Newark, New Jersey

THE DYNAMICS OF GROWTH



24-Story Office Building
Broadway and Fulton Street, N.Y.C.
(planned for construction)



Manhattan Industrial Center, N.Y.C.

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As an investment medium, real estate over the years has demonstrated qualities which have made it a fundamental investment in the portfolios of banks, insurance companies, pension and trust funds, other institutional lenders and sophisticated individual and corporate investors.

Glickman Corporation, a publicly owned real estate investment company, with diverse interests from coast to coast and in Canada (some of which are pictured on this page), will participate in this growth... will provide real estate needed for its realization... will provide investment opportunity.



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Yeshiva University City . . .

*A \$30 million development program to meet
the unprecedented challenge facing higher education*



THIS year a \$3,000,000 five-story classroom and administration building will be opened at the University's Main Center in Manhattan's Washington Heights. It will be followed by another men's residence hall and gymnasium-recreation center. Eight of Yeshiva University's 17 schools and divisions are located at the Main Center, which is bounded by West 184th and 187th Streets, Audubon Avenue, and Laurel Hill Terrace. Here, on ground hallowed by Revolutionary War conflict, American Jewry is manifesting its belief in the nation's democratic heritage by helping to expand its educational structure as well as to assume increased responsibilities in the areas of research and community service. The Washington Heights development program will cost \$6,000,000 and will be a major factor in enabling the University to accommodate the expected doubling of enrollment.



BLUEPRINT FOR THE SIXTIES



Rendering of a projected eight-story residence hall.



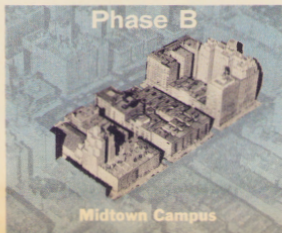
Students at Yeshiva College, undergraduate division for men, will have necessary facilities.

Phase A of Yeshiva University City starts with a cornerstone ceremony for classroom and administration building. Left to right: Max J. Etra, chairman of the Board of Trustees; Chief Justice Earl Warren; Dr. Samuel Belkin, President; and Max Stern, vice chairman of the Board.

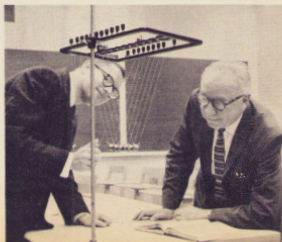


WITH the past 75 years as a foundation, the next 75 can only be an era of outstanding achievement for the University and for the nation. The ideal of a Yeshiva University City is appealing and I wish you every success.

John F. Kennedy



A 10-YEAR program to create an entirely new campus area, at a cost of \$24,000,000, has been blue-printed as part of the Riverside-Amsterdam Slum Clearance Project on Manhattan's West Side. In an area flanked by West 83rd and 86th Streets, Amsterdam Avenue and Broadway, the center will house the Graduate School of Education, School of Social Work, and Graduate School of Science. Also scheduled for construction are a classroom building and residence hall for Stern College for Women and Teachers Institute for Women.



Scientific research will be conducted at the Graduate School of Science's new home.

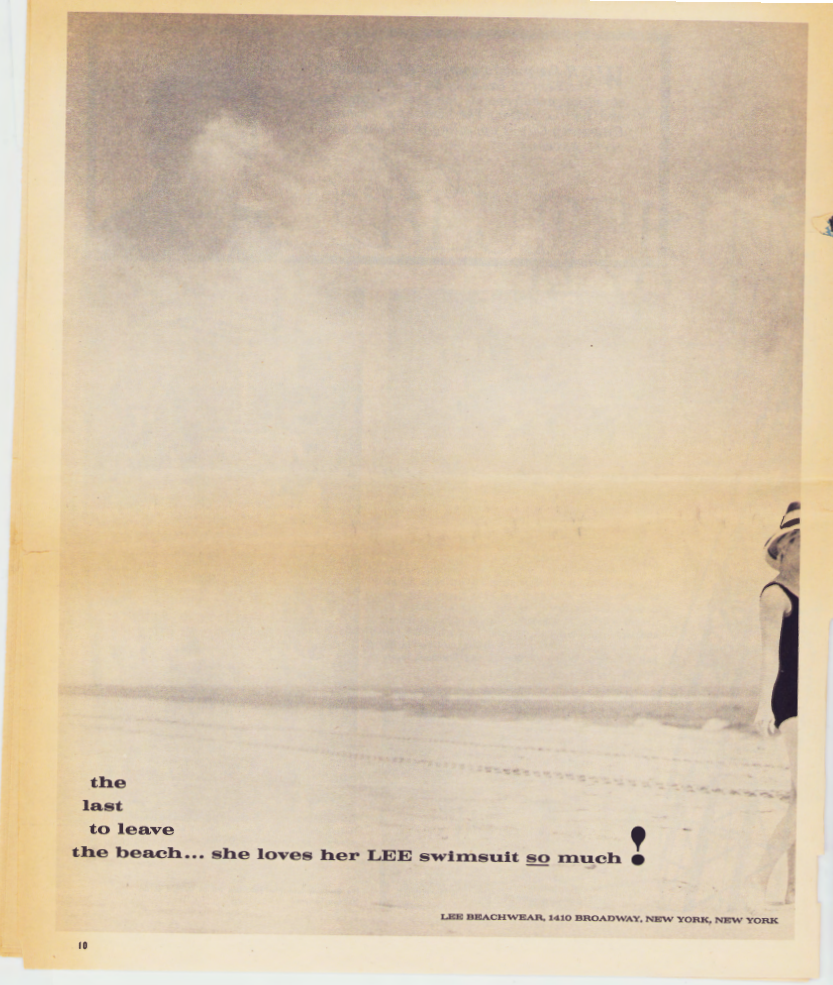


Students attending Stern College for Women will have their school and campus life joined at the new center.



The Graduate School of Education will be located at the Midtown Campus.


Advertisement

A vintage advertisement for Lee Beachwear. The background is a sepia-toned photograph of a woman standing on a sandy beach, looking out at the ocean. She is wearing a dark, one-piece swimsuit and a light-colored hat with a dark band. The sky is filled with soft, white clouds. The text is positioned in the lower-left corner of the image.

**the
last
to leave
the beach... she loves her LEE swimsuit so much !**

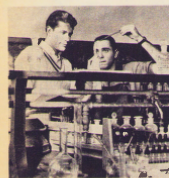
LEE BEACHWEAR, 1410 BROADWAY, NEW YORK, NEW YORK



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100% cotton, pre-shrunk, reversible, washable. Hand-knotted string fringe. Colonial red, blue, green, gold, beige and nutmeg. Extra-sized twin \$50. Extra-sized double \$55. Prices slightly higher in the West. Bates Fabrics, Inc., 112 W. 34 St., New York 1, N. Y.

Bates



Profile of a University

YESHIVA University, America's oldest and largest university under Jewish auspices, comprises 17 schools and divisions, 8 on the preparatory and undergraduate levels and 9 graduate and professional schools. Courses of study lead to 19 different degrees and diplomas in the arts and sciences and Jewish learning.

It is chartered by the State of New York, accredited by the Middle States Association of Colleges and Secondary Schools and specialized professional agencies, and is a member of the College Entrance Examination Board.

The preparatory and undergraduate schools—for men and women—are unique, providing in one program both general and Jewish studies. Courses in Jewish learning are geared to the student's level of preparation and designed for the student's particular aims.

The graduate schools are non-denominational and mostly coeducational, offering programs of advanced study and professional preparation in many fields. Curriculum are strengthened by the co-operation of leading educational, welfare, and health agencies.

As the foremost expression of the Jewish community in American higher education, Yeshiva University has two major purposes: to serve the nation and the Jewish community. The University fulfills these objectives through its extensive educational, service, and research programs, and the journals and books published for the scholastic world.

The University spans New York City with six teaching centers in Manhattan, Brooklyn, and the Bronx. The Main, Midtown, and Bronx Centers have dormitory and dining facilities.

Five thousand students from all parts of the United States and several foreign countries include many national scholarship winners and honor graduates of leading schools. They are preparing for positions of leadership in education, social work,

the rabbinate, medicine, mathematics, physics, psychology, and other fields of endeavor. Each school maintains a warm, friendly atmosphere.

Currently, the heads of 12 major Jewish communal and educational organizations are alumni of Yeshiva University. Other graduates are serving as department heads within other major organizations, attesting to the University's role as the fountainhead of Jewish leadership.

More than 1,000 rabbis occupying pulpits and other key positions in the American Jewish community are alumni of the University's Rabbi Isaac Elchanan Theological Seminary, the foremost center of Torah learning in the world.

Ninety-seven per cent of the young men and women who graduated from the University's two colleges of arts and sciences (Yeshiva College and Stern College for Women) last year were accepted for advanced training by the nation's outstanding graduate and professional schools. Twenty-five per cent of this year's freshmen in those colleges were recipients of state, national, industrial or community scholarships for their high school attainments.

FOURTEEN auxiliary services and special projects focus the University's extensive resources on the needs of the Jewish and general communities.

The University publishes four scholarly journals and a series of books which are universally esteemed wherever advanced study in Jewish learning and higher mathematics is pursued.

The outstanding faculty of 1,200 includes renowned scholars who have gained distinction in research, government service, and the world of scholarship.

Nine libraries, five of them major, include collections of specialized professional interest and cover all branches of the arts and sciences and Judaism.

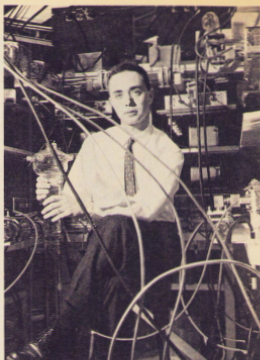


Vital research projects are conducted in such diverse areas as the pure sciences, medicine, psychology, and education through significant grants from governmental agencies, foundations, and industry.

Yeshiva University has always been a pioneering institution. Outstanding "firsts" to its credit include: the establishment of the first academic high school in the United States under Jewish auspices; first college of liberal arts and sciences in the nation under Jewish auspices; first American university under Jewish auspices; first liberal arts college for women in the nation under Jewish auspices; first medical school in the United States under Jewish sponsorship and first university-based School of Social Work under Jewish auspices.

ONE of the University's greatest contributions has been the development of educational opportunities for women. Little more than a decade ago, women could not acquire a combined academic and Jewish education after elementary school. Today, Yeshiva University offers such programs at its two High Schools for Girls, Teachers Institute for Women, and Stern College for Women, which graduated its first class in 1958. Co-educational programs are offered also in most graduate and professional schools. Women now comprise 30% of the total student body.

Among the outstanding honorary alumni of Yeshiva University are: Bernard M. Baruch; Supreme Court Chief Justices Harlan Fiske Stone and Earl Warren, and Associate Justice Benjamin Cardozo; Dr. James B. Conant; Professor Albert Einstein; Herbert H. Lehman; Richard M. Nixon; Governor Nelson A. Rockefeller; Mrs. Franklin D. Roosevelt; Adlai E. Stevenson; Dr. Selman A. Waksman; U. S. Senator Jacob K. Javits; Abba S. Eban; and Dr. Jonas Salk.





Sculpture by Emil Biele, M.D.

Albert Einstein College of Medicine of Yeshiva University

*"A monument to
happiness and health"*

ALBERT Einstein College of Medicine—a graduate school of Yeshiva University—was established as a contribution of the American Jewish community to medical science and human welfare. Grounded in our nation's democratic traditions, the College is a non-sectarian institution, with students and faculty drawn from all races, religions, and creeds.

As the first new university medical center to be opened in the Metropolitan Area since the turn of the century, Einstein College is the heart of a rapidly developing \$160,000,000 "Medical City" of training, research, and healing. On the College campus are a 10-story teaching-research building, library, auditorium, residence, and activities center for students. Two municipal hospital centers, with a 1,500-bed capacity, serve as the clinical teaching center for

the medical school. Presently under construction are a \$70,000,000 psychiatric hospital by the State of New York and a School of Nursing and Nurses Residence by the City of New York.

Although a comparatively young school, Einstein College has won wide recognition as a major medical teaching center. Here, in an atmosphere of freedom and fellowship, students are prepared for careers as doctors . . . gifted scientists carry on basic research in the cause and cure of disease. Three graduating classes have already joined the ranks of American medicine as interns and residents in communities from coast to coast. In addition, nearly 750 Einstein-trained scientists and specialists in every area of medicine are serving with distinction throughout the United States and abroad.

And now, the College has broken ground for a bold new venture designed to help translate the promise of modern medicine into the reality of longer, healthier living. Its "Blueprint for the Future" envisions the construction of a Diagnostic Center-University Hospital, which will make available the most advanced facilities for medical care to patients from all over the land. A modern Research Center for Health Sciences is also being built, to enable Einstein College scientists to keep pace with today's breath-taking advances in medicine.

When the College first opened its doors in 1955, John F. Kennedy voiced the hope that the fledgling institution would become "a monument to happiness and health." The College's inspiring achievements and challenging perspectives are heartening evidence that his high hopes are being fulfilled.



Threefold mission of a medical school.



To train physicians and scientists.



To probe the secrets of disease.



To blaze new trails in patient care.



Medical Center showing [middle] existing and projected buildings of the College of Medicine (upper left), the Bona Municipal Hospital Center, and [right] New York State Psychiatric Hospital.



This Is Yes! Universities

MAIN CENTER—Amsterdam Avenue and 180th Street, New York 25, N. Y. / Lorraine 6-0400
EXECUTIVE OFFICES—110 West 57th Street, New York 16, N. Y. / Judson 4-2300

Schools and Divisions

PREPARATORY SCHOOLS

For Boys—Manhattan (1918) (Main Center, Amsterdam Avenue and 180th Street, N. Y., 13, Lorraine 6-0400)

For Boys—Brooklyn (1945) (2270 Church Avenue, Brooklyn 26, Ulster 4-0004)

For Girls—Brooklyn (1940) (2301 Snyder Avenue, Brooklyn 26, Bklynman 4-2850)

For Girls—Manhattan (1959) (462 West 58th Street, N. Y. 19, Judson 4-8730)

UNDERGRADUATE SCHOOLS

Yeshiva College for Men (1928) (Main Center) first liberal arts college under Jewish auspices; grants Bachelor of Arts and Bachelor of Science degrees.

Stern College for Women (1954) (Midtown Center, 263 Lexington Avenue, N. Y. 16, Midway Hill 5-0150) the nation's only liberal arts college for women under Jewish auspices; awards Bachelor of Arts, Bachelor of Religious Education, and Bachelor of Hebrew Literature degrees.

Teachers Institute for Men (1917) (Main Center) trains Hebrew teachers and administrators; awards Hebrew Teacher's Diploma and Bachelor of Religious Education and Bachelor of Hebrew Literature degrees.

Teachers Institute for Women (1952) (Midtown Center) trains Hebrew teachers and administrators; awards Hebrew Teacher's Diploma and Bachelor of Religious Education and Bachelor of Hebrew Literature degrees.

GRADUATE AND POSTGRADUATE STUDIES

Rabbi Isaac Elchanan Theological Seminary (1896) (Main Center) the nation's foremost training center for orthodox rabbis; confers ordination (semicha).

Barnard Rabbinical School (1937) (Main Center) offers graduate work in Jewish and Semitic studies; confers Master of Hebrew Literature, Master of Arts, Doctor of Hebrew Literature, and Doctor of Philosophy degrees.

Harry Fischel School for Higher Jewish Studies (1945) (Main Center) offers summer courses in Jewish and Semitic studies; awards Master of Hebrew Literature, Master of Arts, Doctor of Hebrew Literature, and Doctor of Philosophy degrees.

Cantorial Training Institute (1954) (Main Center) teaches traditional cantorial functions; awards Cantorial Diploma and Associate Cantor's Certificate.

Albert Einstein College of Medicine (1955) (Bronx Center, Eastchester Road and Morris Park Avenue, Bronx 61, SYcamore 2-2200) the first medical college in the United States under Jewish sponsorship; awards Doctor of Medicine degree.

Sue Galding Graduate Division of Medical Sciences (1957) (Bronx Center) offers advanced study in anatomy, biochemistry, microbiology, immunology, pathology, phar-

macology, and physiology; awards Doctor of Philosophy degree.

School of Social Work (1957) (Graduate Center, 110 West 57th Street, N. Y. 19, Judson 2-5260) offers graduate programs in social work; grants Master of Social Work degrees.

Graduate School of Education (1957) (Graduate Center) offers programs in elementary, secondary, special, and adult education; guidance, psychology, administration, and supervision; grants Master of Science, Master of Religious Education, Doctor of Education, and Doctor of Philosophy degrees.

Graduate School of Science (1958) (Main Center) offers programs in mathematics and physics for careers in industry, research, and teaching; confers Master of Arts and Doctor of Philosophy degrees.

Auxiliary Services

Community Service Division—Provides traditional congregations in the United States and Canada with comprehensive services in the areas of programing, field work, audio-visual aids, social planning, adult education, youth work, and synagogue administration.

Pictorial Mathematics—Provides pictorial aids for popularizing and humanizing the teaching of mathematics.

Psychological Center—Serves the community, with particular emphasis on the emotional and social adjustment problems of children; approved by the New York State Department of Mental Hygiene.

Audio-Visual Center—Produces records, tapes, films and film strips of general, educational, and Jewish interest; conducts workshops in audio-visual education for teachers; issues monographs on the use of audio-visual materials.

Film Library—Largest university collection of educational films in New York; includes the McGraw-Hill Library of Text Films, Young America Teaching Film, and the Columbia University Film Library; catalogs internationally produced motion pictures of cultural and educational interest; issues film educational, cultural, scientific, and communal organizations and institutions throughout the United States.

Israel Institute—Offers courses on the history and problems of Israel and lectures for laymen stressing the relationship between Israel and the American Jewish community; confers degrees through the Bernard Revel Graduate School and awards certificates in cooperation with the American Zionist Council.

Special Projects

National Institute of Mental Health Project—A five-year pilot project developed a specialized curriculum in mental health education for rabbis; part of a total three-faiths program at the Graduate School of Science sponsored by the National Science Foundation, providing tuition-free courses to meet the practical educational needs of today's teachers; designed to advance the concept that the ideas of modern mathematics and science can be presented in a way that is honest, lively, and challenging.

Teaching Fellowship Program—A Ford Foundation-sponsored, co-operative project of the University and public and private schools providing internship method of teacher training. Prospective teachers pursue courses at the Graduate School of Education leading to the Master's degree while serving as salaried interns in those schools.

Summer Training Institute in Bio-Medical Sciences—an annual National Science Foundation-sponsored institute seeking to encourage talented high school seniors and/or juniors to pursue careers in scientific research. Students work on a project in one of the bio-medical sciences currently being conducted at the University and other research institutions; they are responsible for the completion of a particular phase of the experiment.

Talmudic Research Institute (Zaphnath Panuah)—an initiative sponsored by the Conference on Jewish Material Claims Against Germany engaged in editing for publication the "Commentaries" of the Gaon of Rogosh, considered a vital addition to Talmudic literature in modern times. Directed by Rabbi Menachem Kasher, the effort will result in some 25 volumes.

"Living Biology" Film Series—a three and one-half hour National Foundation-sponsored project to produce an educational film series showing live organisms in a relaxed, naturalistic environment. The series will enable the student to see for himself the life processes from which theories and principles are derived. Directed by the world's leading photographer of microscopic life, is preparing 40 full-color motion pictures—24 for secondary schools and 16 for colleges.

Study of the Non-English Language Resources of American Ethnic Groups—a two-year, U. S. Office of Education-sponsored investigation to determine how the language skills of Americans of foreign birth and parentage may be utilized to help meet the nation's critical need for greater foreign language proficiency. Conducted by Dr. Joshua A. Fishman, dean of the Graduate School of Education, the study will survey media disseminating foreign languages, including the press, radio, and the family.

Summer Institute for Secondary School Teachers of Hebrew—U. S. Office of Education-sponsored program to improve Hebrew instruction in public and private secondary schools throughout the nation. The unique, tuition-free institute provides training in the newly emerging field of the language, methods recently developed in Israel to achieve quick fluency among immigrants, and the use of modern classroom materials and techniques.

Publications

Harb—A journal in Hebrew devoted to studies in Jewish history and literature.

Talpieth—A Hebrew quarterly devoted to source materials in Jewish law and ethics, their exposition and application.

Sura—An annual in Hebrew designed to serve as a bridge between Jewish life in Israel and that in the Diaspora (published jointly by the University and the Sura Institute in Jerusalem).

Scripta Mathematica—A quarterly devoted to the expository and research aspects of mathematics; also publishes the Scripta Mathematica Library, an extensive collection of mathematical books.

Mathematical Press—A series of original books, many representing the work of outstanding mathematicians.

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Photo credits: Desney Photo Studio, Pages 1, 2 & Ross Lowell, Page 14 (Einstein bust).



THE TREE OF LIFE IS FLOURISHING

In Yeshiva University, the world can see the successful result of a noble experiment—the harmonious union of ancient schools of Jewish Theology with liberal arts colleges in the Western tradition.

It is a union that has produced significant advances in the arts . . . the sciences . . . the humanities. It provides priceless services for peoples of all faiths throughout the New York community and the nation. It is preserving and furthering the study of the beautiful, majestic and dynamic philosophies of Judaism

—that rich heritage handed down through 30 centuries from the days of Moses.

From its humble beginnings 75 years ago, Yeshiva University has grown to impressive size today. And this growth is but the prologue to even greater stature in the future. All men may feel proud of Yeshiva University where, indeed, the Tree of Life is Flourishing.

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We can well appreciate the courageous upward march of Yeshiva University, for we, too have

faced many of the same challenges in our growth. And, such progress as we have enjoyed has come through the faithful application, in our business life, of the ethical philosophies and high principles, which Yeshiva University represents.

We take pride in the accomplishments of this great institution of learning. And we look forward to its continued growth as eagerly as we look to it for greater understanding among men.

May Stern
PRESIDENT

HARTZ MOUNTAIN PRODUCTS CORPORATION, New York