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The New York Times

SEPTEMBER 10, 1961 • SECTION 11

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“
yearning
to
breathe
free”

Yeshiva University
75th Anniversary



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75TH ANNIVERSARY PROCLAMATION



WHEREAS Yeshiva University traces its history to the establishment of Yeshiva Eitz Chaim on New York City's Lower East Side on September 15, 1886, and

WHEREAS, this institution, from the time of its humble inception by East European immigrants, has steadfastly and purposefully flowered until it stands today as the foremost expression of the American Jewish community in the field of higher education, with seventeen schools and divisions conducting programs of scholarship, research, and community service 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 as the first liberal arts colleges for men and women and first medical school sponsored by the American Jewish community; and

WHEREAS, on September 15, 1961, 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, 1961 and ending in June 1962, a celebration of the 75th Anniversary of Yeshiva University and request that all friends and benefactors in the community, and colleagues in higher education, share with us this most memorable milestone in the history of the institution and observe a year-long salute to its past by pledging its energies to even more noteworthy accomplishments in the years ahead.

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

Max Kline *Samuel Belzine* *Melvin*
David L. Berman *Benjamin L. Berman* *Samuel L. Berman*
Abraham Berman *Harry E. Kohn* *Chaim L. Berman*
David L. Berman *Samuel L. Berman* *Samuel L. Berman*
Samuel L. Berman *Samuel L. Berman* *Samuel L. Berman*
Samuel L. Berman *Samuel L. Berman* *Samuel L. Berman*

We salute Yeshiva University as it marks 75 years of outstanding achievement.
May the decades ahead bring even greater fulfillment.

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Tom Borman, President; Abraham Borman, Chairman of the Board
Mr. and Mrs. H. I. FELDMAN

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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. Mewed 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, Hume, 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 had no apologetics 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-sighted founders crystallized a pattern for Jewish education which is rapidly becoming a new norm.

This act 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 witness 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 75th 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 overtly tip 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,

seeking 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 achievements 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 may designate as the study of man himself. The study of man is a study of his abilities and disabilities; his strength and his weaknesses; 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 of mind 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 the third 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 1943, 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'



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 goings-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 veil 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—an 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 Hebraic 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 *goldene medina*, 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 upward and

outward. There was a constant search for new quarters to accommodate the rapidly increasing enrollment. In 1916, Yeshiva Eitz Chaim merged with the Rabbi Isaac Elchanan Theo-

*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

logical 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-



Faith and Learning—guidelines to leadership.

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.

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. Landovitz 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.

Educationally, 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)

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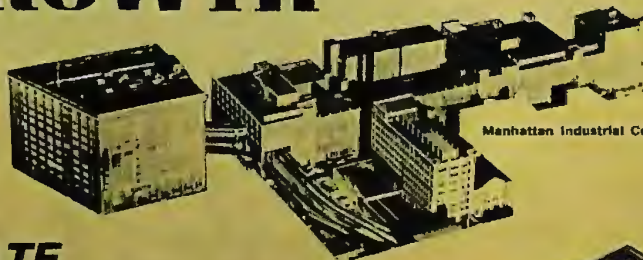


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Manhattan Industrial Center, N.Y.C.

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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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Louis J. Glickman, Chairman Of The Board And President

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Yeshiva University City . . .

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

BLUEPRINT FOR THE SIXTIES



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.



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.

Isaiah



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, sepia-toned photograph of a beach scene. The sky is a pale, hazy blue, and the ocean is a calm, light blue. The beach is a wide, sandy expanse. On the right side, a person wearing a dark swimsuit and a hat is partially visible, looking out towards the water. The overall mood is serene and nostalgic.

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

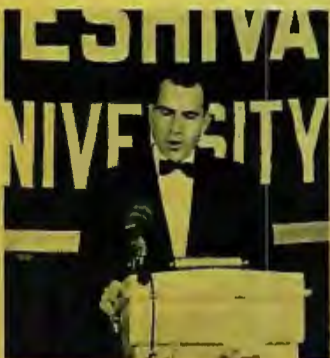
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Bates



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. Curriculums 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 Judaica.



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 Seletz, 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 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 Bronx Municipal Hospital Center, and (right) New York State Psychiatric Hospital.



This Is Yeshiva University

MAIN CENTER—Amsterdam Avenue and 186th Street, New York 33, N. Y. / LOrraine 8-8400
EXECUTIVE OFFICES—110 West 57th Street, New York 19, N. Y. / JUdson 2-5200

Schools and Divisions

PREPARATORY SCHOOLS

For Boys—Manhattan (1916) (Main Center, Amsterdam Avenue and 186th Street, N. Y. 33, LOrraine 8-8400)

For Boys—Brooklyn (1945) (2270 Church Avenue, Brooklyn 26, ULster 6-4006)

For Girls—Brooklyn (1948) (2301 Snyder Avenue, Brooklyn 26, BUckminster 4-2850)

For Girls—Manhattan (1959) (462 West 58th Street, N. Y. 19, JUdson 6-8730)

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, 253 Lexington Avenue, N. Y. 16, MUrray 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 PROFESSIONAL SCHOOLS

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

Bernard Revel Graduate 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 Golding 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 degree.

Graduate School of Education (1957) (Graduate Center) offers programs in elementary, secondary, special, and religious 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 programming, field work, audio-visual education, placement, 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 Films, and former Columbia University Film Library; catalogs internationally produced motion pictures of cultural and educational interest; rents films to 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 to develop a specialized curriculum in mental health education for rabbis; part of a total three-faiths program sponsored by grants from the Institute to Harvard (Protestant), Loyola (Catholic), and Yeshiva (Jewish) universities.

In-Service Institute for High School Mathematics and Physics Teachers—an annual program at the Graduate School of Science, sponsored by the National Science Foundation, providing tuition-free courses to meet the practical classroom 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 an 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 Paneah)—an institute sponsored by the Conference on Jewish Material Claims Against Germany engaged in editing for publication the "Commentaries" of the Gaon of Rogoshov, 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 year, National Science Foundation-sponsored project to produce an educational film series showing live organisms in a relaxed state within their natural environments. The series will enable the student to see for himself the life processes from which theories and principles evolve. Dr. Ramon Vishniac, the world's leading photographer of microscopic life, is preparing 46 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-supported 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, schools, and the family.

Summer Institute for Secondary School Teachers of Hebrew—a 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 forms of the language, methods recently developed in Israel to achieve quick fluency among immigrants, and the use of modern classroom materials and techniques.

Publications

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

Talpoth—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.

Mathematica Press—A series of original books and monographs representing the works of outstanding mathematicians.

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Yeshiva University gratefully acknowledges the support of the companies whose advertisements appear in this supplement. We also express our gratitude to Max Stern, vice chairman of the Board of Trustees, who served as chairman of the Supplement Committee, and to the following advertising representatives for their cooperation: Lester Harrison, Inc./George H. Hartman Co./Gerald Kornfeld/Newmark, Posner & Mitchell, Inc./Frank Advertising Agency.

We also thank the following for their assistance: Abraham Zeitz, director of development/Lester Blickstein, associate director/Abraham Allen/Albert W. Landa/Theodore Redlich/Herbert Sonnenfeld, photography/Burton Wenk Art Studio.

This supplement was conceived and produced by the Yeshiva University Department of Public Relations, Sam Hartstein, director; Jack Friedman and Arthur Raybin, assistants.

Photo credits: Devaney Photo Studio, Pages 1, 5/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.

* * *

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

YESHIVA UNIVERSITY

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

OFFICE OF THE PRESIDENT

December 12, 1983

The Honorable Ronald Reagan
President
The White House
Washington, D.C.

Dear Mr. President:

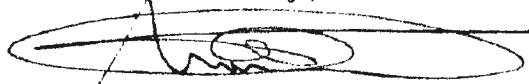
Yeshiva University, the oldest and largest university under Jewish auspices, would be proud to bestow upon you an honorary doctorate and to have you deliver the Commencement address at its Commencement Exercises in New York City on Monday morning, June 4, 1984. Your statesmanship, leadership, courage, and wisdom have been a source of inspiration to all Americans and have added glory to the presidency. On behalf of the Jewish community and our fellow Americans, we would consider it an honor to publicly record our sentiments at the Exercises which are attended by some 5,000 graduates and guests.

Yeshiva has conferred honorary degrees upon such spiritual giants as Professor Albert Einstein and Justice Benjamin N. Cardozo, after whom our medical and law schools are named, as well as upon many world leaders. It will be a privilege for us to add your distinguished name to our honorary alumni.

We would be honored by a positive response.

With all best wishes,

Sincerely,

A handwritten signature in dark ink, appearing to read 'Norman Lamm', is written over a large, horizontal oval shape that serves as a background for the signature.

NORMAN LAMM
President

NL:gc

PARK TOWER REALTY CORP.

George Klein
President

December 20, 1983

The Hon. Michael K. Deaver
The White House
Washington, D.C. 20500

Dear Mr. Deaver: *Mike:*

It was good to see you again last Monday, December 12th in New York at the small reception with the President for New York Republicans.

The President of Yeshiva University, Dr. Norman Lamm, had asked me to deliver to President Reagan that day, the enclosed invitation. Yeshiva University would like to confer an honorary degree on the President but the invitation arrived too late for me to give to you so I'm taking this opportunity to enclose it herein.

This could be a wonderful opportunity for the President during the campaign period. This university is the largest and most important school under Jewish auspices in the United States. There are usually in excess of 5,000 people at the commencement exercises since the university incorporates joint graduation exercises with their ~~Albert Einstein Medical College, Cardozo Law School~~ and their many other divisions. *MD*

Hoping to see you again in the near future and, of course, an early response would be helpful to them. With my kindest best wishes,

Sincerely,



enc.

P.S. I'm enclosing a copy of a recent brochure on the University which might be of interest.

*A happy and healthy new year to you
and your family!*

*file -
Yeshiva* *MB*

THE WHITE HOUSE
WASHINGTON

February 3, 1984

Dear Dr. Lamm:

Thank you for your letter of January 19. Your remarks regarding my speech in New York are encouraging and much appreciated.

I regret the decision on the invitation to the President but know you must realize the problem with conflicting scheduling pressures. He will be out of the country at that time as you no doubt have heard.

I hope you will keep in touch with Marshall Breger on matters of mutual concern. Please know that we value your advice and the contribution you are making to the richness and diversity of our society.

Sincerely,

Faith

Faith Ryan Whittlesey
Assistant to the President
for Public Liaison

Dr. Norman Lamm
President
Yeshiva University
500 West 185th Street
New York, New York 10033

YESHIVA UNIVERSITY

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

OFFICE OF THE PRESIDENT

January 19, 1984

JAN 26 1984

Amb. Faith Whittlesey,
Asst. to the President for
Public Liaison
White House
Washington, D.C.

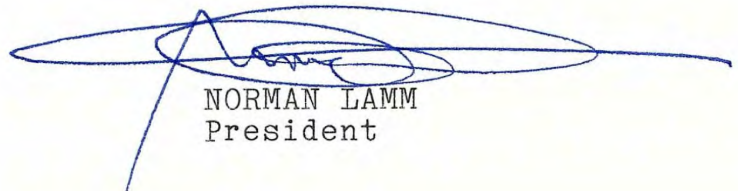
Dear Ambassador Whittlesey:

It was a pleasure meeting you at the breakfast of the Association for a Better New York earlier this week. Your spirited defense of the President's position was both knowledgeable and cogent -- and also courageous, considering the number of critics of the President's policies on women and Central America. You influenced a number of people and, even more important, made many friends!

I thank you again for confirming your interest in seeing to it that our invitation to President Reagan will get a fair and receptive hearing. I know that your support will be most meaningful.

It was a pleasure meeting you.

Cordially yours,



NORMAN LAMM
President

NL:gc

Rev - please check with WH Council by memo if legal this is for WH - some before was deleted

YESHIVA UNIVERSITY

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

OFFICE OF THE PRESIDENT

August 20, 1984

Dr. Marshall J. Breger
Special Assistant to the President
for Public Liaison
The White House
Washington, DC 20500

Dear Marshall:

I enjoyed meeting you and your wife at last winter's Yeshiva University Heritage Dinner in Washington, and still remember your display of wit!

Permit me to bring a significant matter to your attention. In 1986, Yeshiva University will celebrate its 100th anniversary. It has been the feeling of our Centennial Commission that the most appropriate way to recognize the University's achievements and contributions would be to propose the issuance of a U.S. commemorative stamp honoring our first president, Dr. Bernard Revel, in 1986, for the "Great American" series.

Our proposal for the Dr. Revel commemorative stamp was submitted to the United States Citizens' Stamp Advisory Committee. I recently received word that although it was not adopted at the July meeting, the proposal has been placed on the Committee's agenda for serious consideration at their next meeting in early September. In addition, I was very pleased to learn that Senators D'Amato and Moynihan, Governor Cuomo, and Mayor Koch, as well as several Republican and Democratic congressmen, have communicated their support for issuance of this stamp to Postmaster General William Bolger and Mr. Donald McDowell of the US Postal Service.

Now that we know a final decision on adoption of our proposal will be made in the first part of September, 1984, it would be of great assistance if President Reagan would recommend approval of this proposal to Postmaster General William Bolger prior to the meeting.

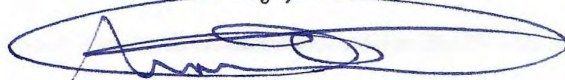
It was Dr. Bernard Revel's singular role as a leader and teacher that became a beacon of hope and inspiration to a generation of Jewish immigrants who came to our shores during the period of America's mass immigration from Eastern Europe. The thousands of physicians, rabbis, scientists, lawyers, and social workers,

testify to his vision and determination. In honoring Dr. Revel, the Postal Service would be awarding symbolic recognition to the contributions of a major ethnic group to the enrichment of America's society, who have rendered and will continue to perform yeoman service to our beloved nation.

I would be most grateful for your attention to this request.

Please give my warmest regards to your wife.

Cordially,

A handwritten signature in blue ink, appearing to be 'N. Lamm', enclosed within a large, hand-drawn oval.

NORMAN LAMM
President

NL:is

BENJAMIN N. CARDOZO SCHOOL OF LAW
YESHIVA UNIVERSITY

55 FIFTH AVENUE, NEW YORK, NY 10003

OFFICE OF THE DEAN

PHONE: (212) 790-0310

September 24, 1984

Dr. Marshall Breger
Special Ass't to the President
for Public Liaison
Old Executive Office Bldg., Rm. 197
Washington, D.C. 20500

K2255

Dear Marshall:

I am writing to ask that we secure Robert McFarlane to speak October 25 at a dinner at the Pierre honoring Leon Charney. He will be receiving the Benjamin N. Cardozo Peace Prize for his contribution to the Camp David accords.

As I mentioned, there will be approximately 300 people in attendance. I am enclosing a list of the dinner committee.

Charney's role is described by him in the enclosed copy of his book, which has just come out. I think it would be helpful to underscore the President's commitment to the peace process by having a high ranking person speak on this occasion.

Sincerely,

Monroe E. Price
Dean

Enclosures (2)

MEP/ml

YESHIVA UNIVERSITY

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

SENIOR VICE PRESIDENT

19 November 1984

Honorable Marshall Breger
The White House
Washington, D.C.

Dear Marshall,

I wrote to you on October 8 asking your help in Yeshiva University's request for the issuance of a stamp in commemoration of our Centennial in 1986.

I am pleased to let you know that Postmaster General Bolger has informed us that a postage stamp in honor of Yeshiva's first president, Dr. Bernard Revel, will be issued in the Great American Series, in tribute to the University and its 100th Anniversary.

I want to thank you for the effort you undertook on our behalf, and assure you that we are most grateful.

With warmest regards and personal best wishes,

Sincerely,



Dr. Israel Miller
Senior Vice President

YESHIVA UNIVERSITY

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

SENIOR VICE PRESIDENT

24 June 1986

The Honorable Donald T. Regan
Chief of Staff to the President
The White House
Washington, D.C.

Dear friend Don Regan,

I acknowledge with understanding, but with regret, the letter from Fred Ryan of June 17 informing us that it is impossible for you to schedule the President so far in advance. We are moving ahead with our plans for the Centennial Convocation on December 14.

I am leaving tomorrow for two weeks abroad, but I would appreciate the opportunity of speaking with you upon my return about the possibility of Yeshiva University's honoring the President at a brief White House Ceremony at a mutually convenient time.

My assistant will contact your office, and I trust you will be able to find a few minutes for me. It has been a pleasure to get to know you and to chat with you.

With all best wishes,

Sincerely,



Dr. Israel Miller
Senior Vice President

YESHIVA UNIVERSITY

500 WEST 185TH STREET

NEW YORK, N. Y. 10033

SENIOR VICE PRESIDENT

17 July 1986

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

Dear friend Max:

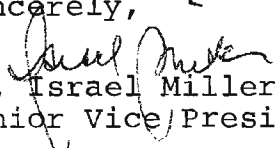
Yeshiva University, the oldest and largest university under Jewish auspices in the Western Hemisphere, is observing its Centennial year. As you know, we invited President Reagan to accept an honorary degree from the University at its Centennial Convocation in New York on December 14. Don Regan was most sympathetic to our request, but scheduling uncertainties made it impossible to project the President's calendar so far in advance.

My request now is for a small group of University people to come to the White House on a date close to our Convocation, to present the Honorary Doctorate to the President and to spend 15 minutes or so with him. We prefer the week prior to our December 14 event so that we can bring a message from the President to the assemblage, but we would arrange to come at the President's convenience, either before or after our Convocation. We hope that we will receive a positive response even if the date is not fixed.

Yeshiva has honored with doctorates Vice President Bush and Secretary of State Shultz, as well as such spiritual giants as Professor Albert Einstein and Justice Benjamin N. Cardozo, after whom our medical and law schools are named. An academic event in the White House would be unique for us, for we have never presented an honorary degree other than at an academic convocation. As I said to Don Regan, the Jewish Community would be privileged to add the President's name to our honorary alumni, and honor him as he honors us.

With all best wishes,

Sincerely,


Dr. Israel Miller
Senior Vice President

THE WHITE HOUSE

WASHINGTON

August 11, 1986

MEMORANDUM FOR PAT BUCHANAN

FROM: MAX GREEN, ASSOCIATE DIRECTOR, OFFICE OF PUBLIC LIAISON

SUBJECT: South Africa Policy

I thought you might be interested in the attached letters. Both are quite distinguished rabbis: Rabinowitz recently retired from Adas Israel, D.C.'s largest Conservative Congregation; Miller is Past President of the Conference of Presidents of Major Jewish Organizations and a member of the Jewish delegation that I led to South Africa in March.

32 420460
YESHIVA UNIVERSITY

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

SENIOR VICE PRESIDENT

23 July 1986

M. Green

President Ronald Reagan
The White House
Washington, D.C. 20500

Dear Mr. President:

Thank you for the invitation to be present yesterday at the White House when you delivered your statement of policy on South Africa. It was an outstanding address, and the careful listener or reader will find that you responded to every issue that concerns us as human beings and as Americans. I wholeheartedly support your position, and I applaud your courage in standing up to the emotional surge now sweeping the country to "do something dramatic".

I was in South Africa and briefly in Zimbabwe some four months ago. If Zimbabwe is the pattern of what is being sought by the ANC, it will be a sad day for the Western world and for our country. If your program is adopted by the Botha government, we will have the changes, both in practice and attitude, that will satisfy the vast majority of South Africans and the citizens of our country.

I pledge my efforts in support of your policy.

With warm personal regards and all best wishes,

Respectfully and sincerely,

Israel Miller
Rabbi Israel Miller

420409

Stanley Rabinowitz
Rabbi, Adas Israel Synagogue
2850 Quebec Street, N.W.
Washington, D.C. 20008

July 28, 1986

M. Green

Dear Mr. President:

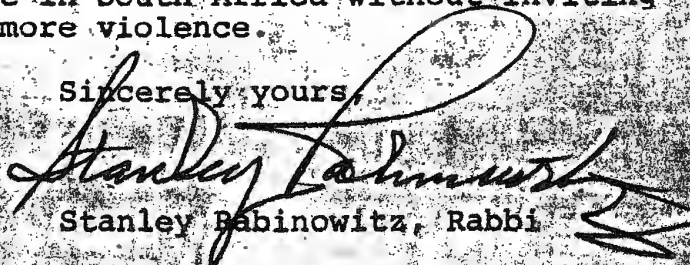
I want to applaud the forthrightness of your presentation on South Africa, expressed to the Foreign Policy Association on Tuesday, July 22, 1986.

While condemning the pernicious system of apartheid, you have courageously withstood the prevailing hysteria calling for sanctions and disinvestment as a means of bringing down the South African Government.

The lessons of recent history indicate that the opposite of a repugnant government is not a democracy but a worse government, as indicated in Cuba, Iran and Nicaragua. Bringing down the Government of South Africa will not add to the sum total of human freedom in the world.

May you be successful in bringing about positive change in South Africa without inviting more chaos or more violence.

Sincerely yours,


Stanley Rabinowitz, Rabbi

The President
The White House
Washington, DC

Yeskiva U.
THE WHITE HOUSE
WASHINGTON

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August 13, 1986

MEMORANDUM FOR MARI MASENG

FROM: MAX GREEN *ma*

Rabbi Miller has already talked to Don Regan about this. I see only pluses; no minuses. It won't even take much time.

Should Miller do anything - e.g. call Don Regan's office?

*Max,
Mari
go say
ahead,
—*

THE WHITE HOUSE

WASHINGTON

SCHEDULE PROPOSAL

August 11, 1986

TO: FRED RYAN, DIRECTOR OF PRESIDENTIAL
APPOINTMENTS AND SCHEDULING

FROM: MAX GREEN, ASSOCIATE DIRECTOR, OFFICE
OF PUBLIC LIAISON

REQUEST: For the President to accept an honorary
degree from Yeshiva University.

PURPOSE: To demonstrate the President's
commitment to religious values and
religious pluralism.

BACKGROUND: Yeshiva University, our oldest and
largest Jewish University, is observing
its Centennial year. It is also worth
noting that Yeshiva University is the
preeminent institution representative of
the Orthodox Jewish movement, which has
been very supportive of the
Administration's domestic and foreign
policy initiatives.

Yeshiva University has previously
granted honorary doctorates to Vice
President Bush and Secretary of State
Schultz. It had hoped that the President
could receive a doctorate at its Winter
Convocation in New York City but that
proved impossible to arrange. Its
current request is for a small group of
University leaders to come to the White
House on a date close to the Convocation
and to present the President with an
honorary degree.

PREVIOUS PARTICIPATION: None

LOCATION: Oval Office

DATE: Preferably the week of December 14, 1986

DURATION: 15 minutes - 5 for the formalities, 10
for discussion.

PARTICIPANTS: Key lay and professional leaders of
Yeshiva University.

OUTLINE OF EVENTS:

The group presents the doctorate to the President. There is then an informal discussion on issues of concern to the Jewish Community.

REMARKS REQUIRED:

Talking points.

MEDIA COVERAGE:

Open press for the presentation only.

RECOMMENDED BY:

Mari Maseng

PROJECT OFFICER:

Max Green x6270



THE JEFFERSON LETTER

A GIFT IN HONOR OF THE CENTENNIAL OF YESHIVA UNIVERSITY

DECEMBER 14, 1986 י"ג כסלו, תשמ"ז

YESHIVA UNIVERSITY MUSEUM



MORDECAI-MANUEL NOAH

Mordecai-Manuel Noah (1785-1851) has been called the most influential American Jew of the early 19th century. He was the son of a German immigrant, Manuel Noah, who had served in the Pennsylvania Militia during the Revolutionary War, and Zipporah Phillips, one of 21 children of Jonas and Rebecca Phillips, leading members of Philadelphia's Jewish community. Jonas Phillips was a wealthy merchant and an observant Jew who served as president of Congregation Mikveh Israel in Philadelphia. He was also an outspoken defender of human rights: when he was denied public office by Pennsylvania law because he would not swear on the New Testament, he petitioned the Constitutional Convention, which upheld the cause of religious freedom.

As a German immigrant, Phillips was a Ashkenazic Jew who married into a Sephardic family. His wife was the daughter of Rev. David Mendes Machado, who had once been minister of Congregation Shearith Israel in New York.

Through his mother's family, Mordecai Noah was related to some of the most distinguished American Jewish families of the time. These connections proved extremely useful early in his career.

In early American Jewish society, the Sephardim, Jews of Spanish and Portuguese descent, were considered the aristocrats, while German immigrants were looked down upon. Consequently, many Ashkenazic Jews married into Sephardic families and adopted Sephardic traditions.

The young Noah was raised by his grandparents, who apprenticed him to a wood carver and gilder. Although he never learned to carve, Noah travelled for his employer and became familiar with upstate New York and Canada, an experience that later helped him in his political quest. Since both his grandfather Jonas and his uncle Naphtali Phillips were politically active, Noah decided to follow suit. He joined the Democratic Republicans (then a single party), which encouraged Jewish participation, and campaigned vigorously in the gubernatorial race. When his candidate won, Noah was rewarded by being elected as Major in the Pennsylvania Militia, a title he bore for the rest of his life.

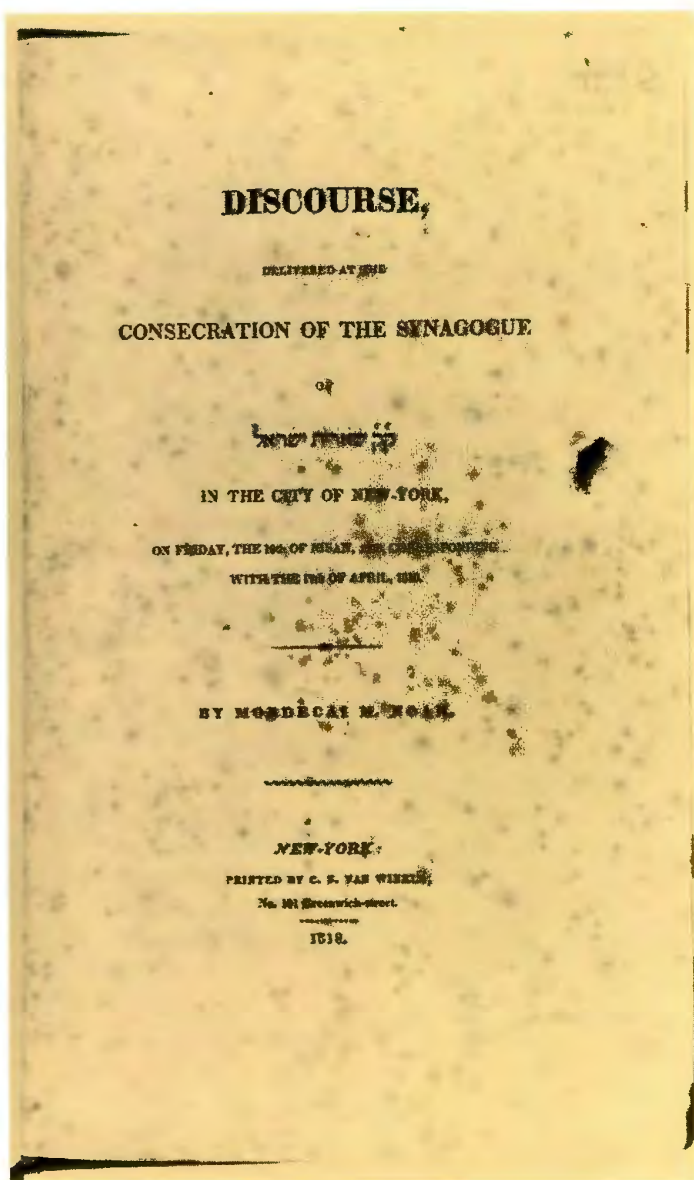
But Noah's energy was not confined to politics. He became a journalist, a drama critic, and a playwright. In each he demonstrated a measure of success, although, to his lifelong dismay, he never achieved financial security. His provocative newspaper articles brought him to the attention of the public; his drama columns defended the fledgling American theatre in the face of Puritan opposition, and his plays, while not immortal masterpieces, brought him popular acclaim. By the time he reached his mid-twenties, he was already a well-known public figure.

In 1813, President James Madison appointed him Consul to Tunis, where he served for two years before being recalled by the State Department,

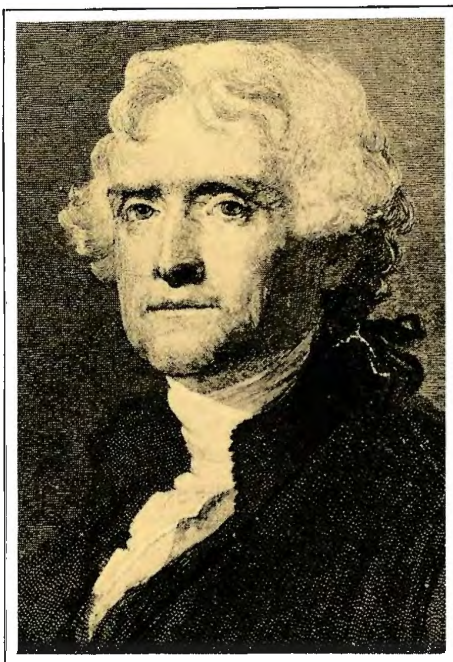
ostensibly for reasons of religion, which, it was claimed, prevented him from performing his duties favorably. The recall was a bitter disappointment for Noah, but it spurred him to work harder than ever in order to clear his name and reaffirm his worth. Since he had not succeeded in establishing himself in a prestigious diplomatic career, he now turned his full intensity

to journalism, and became the editor of the *National Advocate*, New York's Democratic newspaper. In this capacity, he was able to air his convictions about women, politics, the economy, and his fellow journalists, offering readers a mixture of satire, wit, gossip, and controversy that increased circulation and brought him immense public popularity.

In 1818 Noah was invited by Congregation Shearith Israel to give a discourse at the consecration of the new synagogue building replacing the old one on Mill Street. Noah used this occasion to deliver a major address in which he recounted the vicissitudes of Jewish history, and analyzed the Jewish role in the building of America and the responsibilities incumbent on American Jews. When Shearith Israel printed the address, Noah sent copies to leading Americans, among them former president Thomas Jefferson, whose historic reply is the focus of this presentation. In doing so, Noah not only enhanced his own prestige, he astutely established himself as the voice of American Jewry. In years to come he would serve as the grand sachem of the Tammany Society, the publisher of the *National Advocate*, a chief supporter of the Know-Nothing Party, and a Judge of the Court of Sessions. In 1825 he tried to establish a Jewish colony on Grand Island, near Buffalo, which he named Ararat. When this project failed, he became convinced that Palestine should be restored as the Jewish national home. This was the last cause he championed. At his death in 1851, he was extolled as a defender of Jewish rights all over the world and a leader of American Jewry. Historians accord him far greater acclaim—"He was the first Jew in American history to gain a national hearing . . . the first American Jew with sufficient ambition, status and talent to be a leader, an Americanizer, a spokesman and a guardian all at once."^{*}



^{*} From Jonathan D. Sarna, *Jacksonian Jew—The Two Worlds of Mordecai Noah* (New York: Holmes and Meier, 1981), p. 3.



THOMAS JEFFERSON

Thomas Jefferson (1743-1826), the third President of the United States, is considered "one of the great liberals of modern times." Twice elected President, he was distinguished for his conciliatory policies, his disdain for pomp and ceremony, and his abiding faith in the ability of the American public to govern themselves in a just and honest manner. One of his greatest accomplishments was the Louisiana Purchase, which changed the destiny of America. Consistent with his dislike of formality and honor, Jefferson shied away from public speaking, and even refrained from delivering a formal address opening Congress, resorting instead to a written message delivered by hand.

Jefferson's innate simplicity, intellectual integrity, and compassionate nature can be glimpsed from his letter to Mordecai-Manuel Noah, written after he received and read the *Discourse*. In it, Jefferson denounces anti-Semitism and affirms education as the means by which religious prejudice will be eliminated.

In the same spirit in which George Washington 28 years before had affirmed the principle of religious freedom in his famous letter to the Hebrew Congregation in Newport, Thomas Jefferson, writing to an individual citizen, reaffirms the democratic ideals that shaped America in its infancy and molded it into the greatest democratic republic on earth.

Jefferson spent his last years establishing the University of Virginia. He was not only the school's architect, planning and directing its construction, but he shaped its policies, making it "the most liberal institution of learning in the world" at that time.

*Text of the Jefferson Letter**

Monticello May 28. 18.

Sir

I thank you for the Discourse on the consecration of the Synagogue in your city, with which you have been pleased to favor me. I have read it with pleasure and instruction, having learnt from it some valuable facts in Jewish history which I did not know before. your sect by it's sufferings has furnished a remarkable proof of the universal spirit of religious intolerance, inherent in every sect, disclaimed by all while feeble, and practised by all when in power. our laws have applied the only antidote to this vice, protecting our religious, as they do our civil rights by putting all on an equal footing. but more remains to be done. for altho' we are free by the law, we are not so in practice. public opinion erects itself into an Inquisition, and exercises it's office with as much fanaticism as fans the flames of an Auto da fé. the prejudice still scowling on your section of our religion, altho' the elder one, cannot be unfelt by yourselves. it is to be hoped that individual dispositions will at length mould themselves to the model of the law, and consider the moral basis on which all our religions rest, as the rallying point which unites them in a common interest; while the peculiar dogmas branching from it are the exclusive concern of the respective sects embracing them, and no rightful subject of notice to any other. public opinion needs reformation on this point, which would have the further happy effect of doing away the hypocritical maxim of 'intus ut lubet, foris ut moris.'† nothing I think would be so likely to effect this as to your sect particularly as the more careful attention to education, which you recommend, and which placing it's members on the equal and commanding benches of science, will exhibit them as equal objects of respect and favor. I should not do full justice to the merits of your discourse, were I not, in addition to that of it's matter, to express my consideration of it as a fine specimen of style & composition. I salute you with great respect and esteem.

Th. Jefferson

*Note: Spelling, punctuation, and style are retained from the original.

† English translation: "In private, follow your own sweet will; in public, follow custom."

Excerpts from the "Discourse" by Mordecai-Manuel Noah

"After eighteen centuries of oppression, of sufferings, and of unwearied persecution—after having been driven from the land of our fathers, and scattered to the most remote parts of the globe, it has pleased Almighty God, whose unity and omnipotence we have never ceased to acknowledge and defend, to direct a portion of his chosen people to this land of toleration and liberal principles, where, in peace and tranquility, contending with no obstacles, and enjoying the blessings of light and liberty, we have been permitted to erect this place of worship to his honour and holy name, which we now dedicate to his service—and invoke his protection and blessing on the children of his choice. . . ."

"Bigotry and superstition, that bane to humanity, united with a commercial jealousy, always the real cause of intolerance, continued to be exercised, and its effects felt by the Jews, until a dawn of philosophy enlightened the world, and a ray of hope broke in upon them. Education was the light that beamed upon the mind, and showed the path of horror which man had pursued in the name of religion. Persecution then softened, not wholly ceased; transitions from extremes of hate to support and protection, could not be expected: the Jews suffered indignities, but they were permitted to live, and they increased in wealth and population; and in proportion to their liberties and privileges, evinced worth and talents. Those indignities have now been abandoned; and, for the first time in eighteen centuries, it may be said that the Jew feels that he was born equal, and is entitled to equal protection; he can now breathe freely; he can cultivate his own powers, and pursue his own religion, while he advances, respects, and patronises other religions founded on morality and good faith. . . ."

"Until the Jews can recover their ancient rights and dominions, and take their rank among the governments of the earth, this is their chosen country; here they can rest with the persecuted from every clime, secure in person and property, protected from tyranny and oppression, and participating of equal rights and immunities. . . ."

"The means are within our reach. It is a system of sound education, alone, which tends to strengthen the faculties, improve the morals, and unfold the intellectual powers of man."



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YESHIVA UNIVERSITY

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

SENIOR VICE PRESIDENT

15 December 1986

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

Dear Max,

This is the list of those attending the meeting with the President Thursday afternoon in the Cabinet Room.

I'll be in touch before then, but if there are any questions please call me.

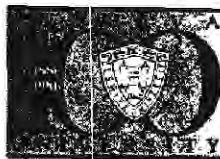
Many thanks for your help.

In friendship,



Dr. Israel Miller
Senior Vice President

enc.



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

Roy Campbell, Director of Media Relations
Home Phone: (212) 662-0237

(212) 960-5285

Contact: Roy Campbell

FOR RELEASE DECEMBER 18, 1986
AFTER 4:40 P.M.

FROM RONALD REAGAN TO YESHIVA UNIVERSITY: MAZEL TOV

* * * * *

PRESIDENT PRAISES INSTITUTION AFTER RECEIVING HONORARY DEGREE

IN WHITE HOUSE CEREMONY MARKING INSTITUTION'S CENTENNIAL

* * * * *

University President Dr. Norman Lamm Presents University's First

Honorary Degree Ever Awarded to Incumbent President

* * * * *

President Reagan Receives Copy of Letter from Thomas Jefferson,

Sterling Silver Hanukkah Menorah

President Reagan today (12-18-86) became an honorary alumnus of Yeshiva University when he received an Doctor of Laws degree from Dr. Norman Lamm, the University's president, during a special White House ceremony honoring the institution's Centennial.

After receiving the honorary degree, President Reagan saluted the University, America's oldest and largest under Jewish auspices.

Dr. Lamm and a select group of University Benefactors, board officers, and officials attended the private reception in the White House Cabinet Room.

--more--

Add One--PRESIDENT RECEIVES YESHIVA UNIVERSITY HONORARY DEGREE

Dr. Lamm also gave President Reagan a facsimile of a letter written in 1818 by Thomas Jefferson, third President of the United States, in which Jefferson decried anti-Semitism and religious intolerance.

In honor of the Hanukkah holiday season, Dr. Lamm presented the President with a sterling silver menorah.

The reception marked the first time a Yeshiva University delegation had been invited to the White House.

The event also marked the first time the University had conferred an honorary degree upon an incumbent President, although John Kennedy, Lyndon Johnson, and Richard Nixon received honorary degrees from the institution before they were elected to the presidency.

Dr. Lamm, who is completing his first decade as president of the University, read a special Citation and conferred the degree upon President Reagan.

The Citation read, in part:

"As President, you have placed the stamp of your unique personality on a new era in our great country. As a unique American institution, Yeshiva University is proud to celebrate its 100th birthday in that era. Yeshiva University draws confidence from the confidence of the Reagan era--and we are confident that this larger confidence will neither fail nor falter.

"A Jewish sage once said, 'When a man is able to take abuse and not respond in kind, he is worthy to become a leader upon whom the sun will shine.' Even during crises and criticism, you have never wavered

--more--

Add Two--PRESIDENT RECEIVES HONORARY DEGREE FROM YESHIVA UNIVERSITY

from basic human decency, you have never lost your sunny sense of humor, and we know you never will permit a passing cloud to dim the lustre of your leadership."

Leading the delegation were three officers of the University's Board of Trustees: the Hon. Herbert Tenzer, chairman of the Board, Stanley E. Stern, vice chairman, and Max J. Etra, chairman emeritus.

Dr. Israel Miller, senior vice president, chaired the ceremonies.

JEFFERSON LETTER

The letter written by Thomas Jefferson was purchased at auction by a Benefactor of Yeshiva University for \$396,000--the largest amount ever paid for any letter or presidential document. The Benefactor has given the letter to the University.

Jefferson wrote the letter to Mordecai-Manuel Noah, after receiving from him a copy of a speech Mr. Noah made in New York. In that letter, which includes a smattering of Jefferson's rather free-form spelling and punctuation, the former president wrote from his home near Charlottesville, VA:

"I have read it with pleasure and instruction, having learnt from it some valuable facts about Jewish history which I did not know before. your sect by it's sufferings has furnished a remarkable proof of the universal spirit of religious intolerance, inherent in every sect, disclaimed by all while feeble, and practised by all when in power. our laws have applied the only antidote to this vice, protecting our religions as they do our civil rights by putting all on an equal footing. but more remains to be done."

--more--

Add Three--PRESIDENT RECEIVES HONORARY DEGREE FROM YESHIVA UNIVERSITY

OTHER HONORARY DEGREES

In the last two years, Yeshiva University has conferred honorary degrees upon several high-level officials of the U.S. Government.

They include: Vice President George Bush, Secretary of State George P. Shultz, U.S. Secretary of Education Dr. William J. Bennett, and former U.S. Ambassador to the United Nations Jeane J. Kirkpatrick.

Two Yeshiva University alumni serve as major government officials--Max J. Kampelman, chief U.S. negotiator at the Geneva arms-control talks, and Judge Abraham D. Sofaer, U.S. State Department Legal Advisor.

In September, in a letter to the University, President Reagan declared that Yeshiva University "has maintained a tradition of excellence and creativity. Its history--representing as it does both freedom of secular inquiry and freedom of religion--is the story of America." The President concluded by stating: "Nancy joins me in wishing you Mazel Tov and another 100 years of success."

YESHIVA UNIVERSITY CENTENNIAL

The ceremony at the White House was another in a series of special events commemorating the Centennial of the University, which has grown from a tiny yeshiva (school of traditional Jewish studies) into what is today an international, multi-faceted university.

In September, the U.S. Postal Service issued a stamp honoring Dr. Bernard Revel, the University's first president. At the University's Centennial Convocation, U.S. Secretary of Education Dr. William J. Bennett extolled the University as a model for other educational institutions.

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Add Four--PRESIDENT RECEIVES HONORARY DEGREE FROM YESHIVA UNIVERSITY

To date, 18 states have issued official proclamations in honor of the Centennial.

During a week-long Centennial Leadership Gathering in Israel, Prime Minister Yitzhak Shamir, Foreign Minister Shimon Peres, and a host of government officials paid tribute to the University.

The University will continue to mark its Centennial through the rest of the academic year with a series of special projects including publication of a new historical account of the institution titled The Men and Women of Yeshiva and the Changing Face of American Orthodoxy, and a special film about the University's history and mission.

The book has been written by Dr. Jeffrey Gurock, associate professor of American Jewish history who holds the Libby Klaperman Chair in American Jewish History at the University.

The film, narrated by the noted actor Eli Wallach, is nearing completion for Spring showing. The film is titled, "Yeshiva University: A Century of Achievement."

Yeshiva University comprises 15 schools, divisions, and affiliates. There are five undergraduate schools, seven graduate and professional schools, and three affiliates with campuses in New York, Los Angeles, and Jerusalem.

Total enrollment is some 7,000 men and women. The full-time faculty numbers nearly 1,400.

In addition to its extensive teaching programs, the University maintains a network of affiliates, conducts widespread programs of research and community outreach, and issues publications. It also is the home of the Yeshiva University Museum.

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CITATION
BY DR. NORMAN LAMM
PRESIDENT, YESHIVA UNIVERSITY
IN CONFERRING THE HONORARY DEGREE OF
DOCTOR OF LAWS
UPON
PRESIDENT RONALD REAGAN
SPECIAL WHITE HOUSE RECEPTION HONORING UNIVERSITY'S CENTENNIAL
THURSDAY, DECEMBER 18, 1986

AS PRESIDENT, YOU HAVE PLACED THE STAMP OF YOUR UNIQUE PERSONALITY ON A NEW ERA IN OUR GREAT COUNTRY. AS A UNIQUE AMERICAN INSTITUTION, YESHIVA UNIVERSITY IS PROUD TO CELEBRATE ITS HUNDREDTH BIRTHDAY IN THAT ERA. YESHIVA UNIVERSITY DRAWS CONFIDENCE FROM THE CONFIDENCE OF THE REAGAN ERA--AND WE ARE CONFIDENT THAT THIS LARGER CONFIDENCE WILL NEITHER FAIL NOR FALTER.

A JEWISH SAGE ONCE SAID, "WHEN A MAN IS ABLE TO TAKE ABUSE AND NOT RESPOND IN KIND, HE IS WORTHY TO BECOME A LEADER UPON WHOM THE SUN WILL SHINE." EVEN DURING CRISES AND CRITICISM, YOU HAVE NEVER WAVERED FROM BASIC HUMAN DECENCY, YOU HAVE NEVER LOST YOUR SUNNY SENSE OF HUMOR, AND WE KNOW YOU NEVER WILL PERMIT A PASSING CLOUD TO DIM THE LUSTRE OF YOUR LEADERSHIP.

TODAY, AS WE APPROACH OUR HOLIDAY SEASON, WE OFFER YOU, MISTER PRESIDENT, THE GIFT OF A HANUKKAH MENORAH OR CANDELABRUM. DURING A TIME OF TRIAL FOR THE JEWISH PEOPLE, THE MENORAH SYMBOLIZED BOTH FAITH AND FREEDOM. HANUKKAH IS A TIME THAT WE THANK THE LORD: "THOU DIDST DELIVER THE STRONG IN THE HANDS OF THE WEAK, THE MANY IN THE HANDS OF THE FEW, THE WICKED IN THE HANDS OF THE RIGHTEOUS"--SURELY A SOURCE OF COURAGE AND HOPE FOR ALL PEOPLES. AND THE OIL THAT WAS TO LAST BUT ONE DAY MIRACULOUSLY LASTED FOR EIGHT DAYS.

AS WE HONOR YOU TODAY, WE HOPE THAT THE LIGHT OF YOUR LEADERSHIP CONTINUES TO SHINE EVER MORE BRIGHTLY FOR THE REMAINDER OF THE EIGHT YEARS OF YOUR PRESIDENCY.

IT IS MY PRIVILEGE TO CONFER UPON YOU THE DEGREE OF DOCTOR OF LAWS, HONORIS CAUSA.

IN TOKEN THEREOF, I HAND YOU THIS DIPLOMA.

/

YESHIVA UNIVERSITY

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

SENIOR VICE PRESIDENT

30 March 1987

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

Dear Max,

I am enclosing the check for your expenses, together with our sincere thanks for your stimulating and informative talk and responses to questions. It was good for our students, and I am pleased that you too enjoyed it. I hope we will have the opportunity to have you visit when I can show you the University in all its aspects.

Ruth joins me in warmest regards to you and your wife.

In friendship,



Dr. Israel Miller
Senior Vice President

enc.