

DeBelkin - Charles Silver - Mayn Wagner

Mr. Etta - Jerry Golding, Rabbis

REMARKS BY THE VICE PRESIDENT

YESHIVA UNIVERSITY

NEW YORK CITY

Greetings of our President

It is indeed a great privilege - and a personal pleasure - to participate in this convocation in observance of the 20th Anniversary of Yeshiva University. And I am deeply grateful for the honor you have bestowed upon me this afternoon.

Recently, when I spoke on an occasion similar to this one, I recalled the debt which America and her people owe to the prophets of ancient Israel. I am not a ^{new} Talmudic scholar, but I can claim the distinction of being a

retired Sunday school teacher who once taught
a course on social ethics and the teachings of
the prophets.

And I recall a paper I prepared as a
graduate student in government on the relationship
between the Old Testament Prophets and the
philosophy of the New Deal.

For many years I have personally believed
that the best we have been able to create in this
country -- the enduring aspects of our accomplish-
ments -- the noblest aspects of our aspirations --
bears a striking kinship to the vision of the
Prophets of ancient Isreal.

There is an old Hebrew legend that God created
many worlds before He was finally satisfied with one

in which He placed Man. As God had many opportunities
to create different kinds of worlds, so do men have
different philosophies and ideologies -- different
visions -- of what our own world should be. But
the American tradition and the Hebraic tradition
have always agreed, not only on the possibility of
building a Society which men might call Great, but,
also on the social and ethical foundations upon which
that Society must rest. To a remarkable degree, that
similarity -- that common vision -- can be traced to
the teachings of the Prophets.

The Prophets articulated the belief that, for
an individual to "know" God, his own life must exemplify
those qualities which God himself exemplifies -- God is

merciful, so must man be compassionate -- as God is
just, so must man deal justly with his neighbors --
as God is slow to anger, so must man be tolerant of
others.

For a man, so too for a nation: This Nation's
domestic and foreign policy rests, as surely as does
your ancient religion, upon the moral and practical
imperatives of mercy, justice and tolerance.

The Prophets taught us that the rights a
citizen enjoys do not come from the hand of the State,
but from the hand of God -- and that a State must not
seek to substitute its will for that of God, as God's
will is revealed to the hearts and minds of its
citizens. This is the heart -- the essence of the

Democratic ideal.

This is the Definition of Liberty -
~~of the people of the world~~

↳ The Prophets taught us that no society can survive which does not recognize the supremacy of moral law. And it was the people to whom God gave the Ten Commandments on Mount Sinai. These same people throughout the ages have faithfully reminded a forgetful world that a government of laws, not of men, provides the surest road to peace and tranquility for all peoples.

↳ The Prophets believed that, as a Child of God, each man has inherent worth, and infinite potentialities for moral growth -- that the "righteous of all nations are worthy of immortality". The Bible asks, "Have we not one Father? Hath not one God created all of us?"

*Definition
Humanity
Dignity*

L The "self-evident" truth that all men are created equal was not really self-evident at the time the founders of this Nation recorded that belief -- nor, indeed, has it ever been self-evident at any time in the history of mankind.

L But that belief in the equality of all men in the sight of God has been a truth fundamental to our religion over the ages, That "democratic impulse" in Jewish history is, really, "where Judaism differed" -- and where America differed. So it is that our Nation and your religion must share outrage at unequal treatment of equal human beings.

L As President Lyndon Johnson has observed, "When any citizen denies his fellow, saying 'His color is not

mine' or 'His beliefs are strange and different' --

in that moment he betrays America though his forbears
created this Nation!!

The Prophets taught us that, in a sense,
each man is responsible for every other man. The
Prophets first gave us that urge toward social justice
which has long characterized your faith -- and has long
been one of the most ennobling aspects of the American
experience.

The Prophets came forth as advocates for the
poor and oppressed, and became the first leaders in
social reform, admonishing your ancestors, "Justice,
justice shalt thou pursue." And thus this Nation,
like your own faith, is determined that man, being

made "but little lower than the angels" must not be degraded or defiled, but rather must be treated as what he is -- the handiwork of a Divine Creator.

↳ The Prophets taught us to respond to the ancient command of Deuteronomy: "The poor shall never cease out of the land; therefore, I command thee saying "Thou shalt surely open thy hand onto the poor and needy brother in thy land." The Hebraic tradition teaches that "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble."

↳ It hardly seems accidental that there is no *special* Hebrew word for charity. As I understand it, the same term which is sometimes used for charity is used interchangeably for justice and kindness -- and, indeed,

for righteousness itself. And it is significant that

"good deeds", those deeds which stem from the heart,

were not to be directed solely at one's ^{Co-religionists} ~~co-religionists~~.

h Your forbears were told that "We are required to feed

the poor of the Gentile as well as our Jewish brethren."

2 The Jewish social outlook resulted in the
development of distinctive institutions and arrangements

to help the poor become self-supporting rather than to

subsist on charity -- This is the same conviction which

characterizes the President's War on Poverty.

Jews -- who knew at first hand the devastating
effects of growing up in ghettos, in homes broken by

war or by ^{B-gum} pogrom -- gave special emphasis to the age-old

sanctification of home and family. And surely there

can be no finer precedent, no finer model for aid
to the needy in foreign lands than the private
programs which the Amercian Jewsih community has
conducted so fervently and so successfully over
the years.

Thent This Administration and this generation have

come to recognize that without education there can be
no social progress.

*Education is the Heart of
Progress + Freedom!*

This recognition also finds an echo in the
fierce love of learning inculcated in your ancestors
by the Rabbis of old, who were fond of saying that
the entire world is poised on the breath of school
children.

To encourage learning, they gave youngsters

honey cakes shaped in the letters of the alphabet
to associate learning with sweetness.

Our children and our children's children will
have reason to be grateful for a President who
believes that "Wisdom is the principal thing" -- in
the America of the 1960's as in the Palestine of
ancient days. *Education - an investment.
The ornament of civilization.*

Peace Man's oldest dream and man's newest hope is
that of peace -- a world in which "nation shall not
lift up sword against nation, neither shall they
learn war anymore." Isaiah said, "Come now and let
us reason together," and the sages reminded us
"How good and how pleasant it is for brethren to
dwell together in unity."

LBJ

∟ This age-old hope, this vision of the Prophets, finds its most ardent response and its most determined support in the America of the 20th Century. The greeting "Shalom" means not only "peace", but also implies a certain completeness and sense of well-being. We know and believe that a lasting peace must be secured before man may expect to pursue his fondest hopes and aspirations.

∟ So we share much, your ancient faith and our young Nation. We share a belief in the fatherhood of God and the brotherhood of man -- a dedication to the supremacy of law -- a moral commitment to social justice and equality of opportunity -- a belief that mankind's best hope lies in education, and a knowledge that God's

most precious gift is the gift of peace.

~~Later this month,~~ When you celebrate the

Feast of Purim, you will be retelling a tale which

is woven with many of these common threads:

└-- the right of a man or a people to choose
to be different, as did Mordecai and his people;

└-- The obligation of one who is safe and
secure, as was Esther, to risk that safety for those
less fortunate;

└ the refusal to bow before evil, even if that
evil has -- as did ^{Haman} Haman -- the Seal of the state;

└ and the centrality of the family and the
social responsibility of the individual to those in
need of help.

It is a thoroughly Jewish holiday -- but
Americans of all faiths might usefully reflect upon
its meaning to this nation in these difficult and
challenging times.

We live today in an America richer, stronger,
more secure, more hopeful than any nation in all the
history of men. Surely, this is a land of milk and
honey to rival the Promised Land of the Old Testament.

But The American Jewish community, like America
itself, has learned to live with a set of delicate
balances as important to our society's structure as the
balances of nature are to the creatures of God.

We have learned that in diversity there can be
unity. As the President said, "Throughout the veins of

America flows the blood of all mankind" -- and Jews,
like people of all religions and all races, have made
their special contribution to the America of yesterday
and today. #

< We have learned that unquestioned, unqualified
loyalty to this country is wholly consistent with
strong spiritual and emotional ties to Israel.

and < We have learned that organized religion can
have ^{civic} secular ^{concerns} ~~concerns~~ without rejecting its spiritual
underpinnings.

< That principle has surely been followed here.

In this great Yeshiva you have also established the

Albert Einstein Medical College -- and Mr. Golding, Samuel (Gerald) Am

whom you honor this evening has labored so faithfully

to build this world renowned center of medical
science and teaching. You have also founded Stern
College so that women may participate fully in the
life
academic/of this university.

Across the centuries -- in dark ages and in
times of enlightenment -- the Jewish people have
always kept the torch of learning burning brightly.

You have understood that education helps liberate
the human spirit -- helps man express the capabilities
which are uniquely his -- creativity, or originality,
wisdom and understanding.

But 20th century America is today faced with a
historic challenge -- a challenge which we must meet
if America is to survive and prevail in these perilous

Educ
is your
Star
of David

times.

Can we in America maintain a course of
moderation and unity without becoming what the
President has called the "captive of a comfortable
consensus"?

And there are challenges as well to the
American Jewish Community -- challenges which are
fateful for your survival as a people and as a
religion.

Can the American Jew continue to "assimilate"
without sacrifice of his faith and tradition or
risking an atrophy of those qualities of heart and
mind which were the genesis of the distinctive
Jewish contribution to the American experience?

Can America stand prosperity as it has
stood adversity? Can the American Jew -- no longer
spurred onward by the chaos of the ghetto, or the
whip of intolerance -- maintain the remarkable
pace of his drive toward a more just, prosperous
and meaningful life? Will he continue to speak
out for liberal, humanitarian, progressive causes,
as he has so often in the past -- or will he
value his new-found acceptance above his age-old
duty?

No man can give us the final answers to these
questions. We have no cloud by day, no pillar of
fire by night, to lead us to our Promised Land. We
have only the precepts of our own hearts -- the

precepts of the Prophets, of the Judaeo-Christian
tradition and heritage.

A thousand years in God's sight are but as
yesterday, as a watch in the night. We are companions
together on this earth for but a fleeting moment.

But I believe that if we hold fast to those precepts,
we can make our moment one of glory. We can make a
mark upon our society and upon our age which is
worthy of that common heritage -- and worthy in the
"sight of the Lord."

In that spirit, in that determination, and in
that confidence, I gratefully accept your honor.

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TRANSCRIPT OF REMARKS AT
CONVOCATION AND CONVOCATION DINNER
MARKING THE
20TH ANNIVERSARY OF YESHIVA UNIVERSITY
AS THE FIRST AMERICAN UNIVERSITY
UNDER JEWISH AUSPICES
HELD ON MARCH 7, 1965
AT THE
WALDORF ASTORIA
NEW YORK CITY

CONVOCATION

Dr. Hyman B. Grinstein, Chief Marshal

Mr. President: Assembled here for this 20th Anniversary celebration of Yeshiva University are members of the Board of Trustees, Board of Overseers, University administrators, deans and directors representing over 1,200 faculty members of the 13 schools comprising Yeshiva. Also assembled here are some of our friends and supporters. Mr. President, I am happy to announce that this convocation is now in session.

Conferring the degree of Doctor of Humane Letters on Mr. Samuel H. Golding! Due to the inability of Mr. Golding to be with us today, his son, Jerrold Golding, will accept the degree for for his father.

Presentation of Samuel H. Golding
by Rabbi Joseph H. Lookstein,
Honorary Trustee of Yeshiva University

Mr. President: When the Albert Einstein College of Medicine of Yeshiva University was virtually in its infancy, a timely and dramatic act of generosity helped to launch it upon its course of rapid growth and ultimate eminence.

The pioneering philanthropist who performed that act is the remarkable and extraordinary man of vision and of goodness - Samuel H. Golding whom we honor this day.

The life-story of this man is one of the fascinating sagas of American opportunity. He came to these shores as a tender youth. Eager and dynamic, he proceeded at once to labor and to learn, to study and to earn. To this day he delights to recall that his meager livelihood in those days was eked out by selling, of all things, fly paper and shoe laces.

Like many a Jewish boy, he studied to be a doctor but soon realized that his interest lay elsewhere. He turned to law and received his degree and became a member of the Bar of the State of New York.

His active mind and infallible foresight soon veered him into new directions. He became one of the foremost builders and realtors of our metropolis.

He transformed swamplands in Long Island into gardens and residences and the barrenness of the Concourse and Fordham into thriving communities. Much of the skyline of Manhattan bears testimony to his skill and ingenuity.

In 1928 - one year before the stock market crash - he embarked upon a new career. He founded a bank and developed it into one of the foremost financial institutions of its kind. The finest hour of this intrepid man came during the dark and troubled days of the Great Depression. The doors of his institution remained open throughout that crisis.

But character and not substance is the true measure of this man. His wealth is not in his vaults but in his heart. His roster of benevolences includes every great cause and deserving institution of education and welfare.

The Sue Golding Graduate School, and the chair in Microbiology, both at the Albert Einstein College of Medicine; the Bar-Ilan University in Israel; Lebanon and Beth Israel Hospitals; Dartmouth College; the Cerebral Palsy Clinic; a Hospital for Special Surgery, there are but a few of the institutions blessed by his kindness. Transcending even these, are countless benefactions made to individuals and agencies without public knowledge and in the noblest tradition of charity under cover of anonymity.

Mr. President: This superb man, exemplary husband, loving father and proud grandfather is prevented by illness from witnessing our collective admiration and our sincere tribute. This honor is being conferred, therefore, on him through his revering and adoring son.

May I request you, sir, to confer upon Samuel H. Golding the degree of Doctor of Humane Letters, honoris causa. May this honor serve as a token of our blessings to him for good health, long life and continued service in the vineyard of society.

CITATION
by
Dr. Samuel Belkin
President, Yeshiva University

in
Conferring the honorary degree of
DOCTOR OF HUMANE LETTERS

upon
MR. SAMUEL HYMAN GOLDING

You are a living example of what practical wisdom and moral integrity can achieve in our beloved land of opportunity. Your career as one of the leading financiers of our city is a happy combination of useful living, caring for the advancement of scientific knowledge, and a deep dedication to the alleviation of human suffering.

The Sue Golding Graduate Division of Medical Sciences of the Albert Einstein College of Medicine, of which you are the founder, stands as a great tribute to your vision and generosity.

It is therefore a pleasure to confer upon you the degree of Doctor of Humane Letters, honoris causa.

In token thereof we transmit to your beloved son the visible symbol of high regard for you, and through him, I hand you this diploma. God bless you.

Dr. Grinstein

Conferring the degree of Doctor of Humane Letters on
Dr. Donald F. Hornig!

PRESENTATION OF DR. DONALD FREDERICK HORNIG
by Rabbi Joseph H. Lookstein

Mr. President: The realm of the scientist has widened and his function greatly expanded. He has become the fearless explorer of "the heavens above, the earth below and the waters beneath the earth". Indeed, the universe is now his laboratory, Man his primary concern and the "Great Society" is the goal of his researches.

In our midst is a scientist who conforms to that image. He is the distinguished physical chemist and Chief Advisor on Science and Technology to the President of the United States - Dr. Donald Frederick Hornig.

His illustrious career began early and advanced rapidly. At twenty, he received his degree from Harvard and three years later, his Ph.D. from the same university. At twenty-four, he was a Group Leader at Los Alamos, playing an important role in the development of the first atomic bomb. Presently, he joined the faculty of Brown University and soon became Dean of its Graduate School. Then he moved on to Princeton to serve as Chairman of the Department of Physical Chemistry there.

Those were happy academic years of inspired teaching and creative research. He published some seventy scientific papers on a range of subjects that are an index of the versatility of his mind and the comprehensiveness of his scholarship.

Yet he could never be classified as a cloistered scholar, pre-occupied with mystic formulas and esoteric equations. It was natural for him to respond enthusiastically to the demands of national duty and to the call for public service. Three presidents of our country, in rapid succession, availed themselves of his profound knowledge and his consummate skill as an administrator.

He took leave of Princeton to direct the Office of Science and Technology. In that office, he achieved distinction as a wise advisor to our President on scientific affairs. Simultaneously, he has become a trusted counsellor, helping to chart the course for the advancement and improvement of education in our land.

At Los Alamos, amidst the blasts of nuclear fission he heard the music of romance. It was there that he met a research associate who became a loving life companion and an accomplished colleague in his scientific labors. Their four children understand well the Biblical passage concerning a "helpmate suited unto him".

I have the honor, sir, to present Donald Frederick Hornig for the degree of Doctor of Humane Letters, honoris causa.

CITATION
by
Dr. Samuel Belkin
President, Yeshiva University

in
conferring the honorary degree of
DOCTOR OF HUMANE LETTERS
upon
DR. DONALD FREDERICK HORNIG

Your life has been rich in scientific achievement. You are internationally acclaimed as one of the most skilled investigators in your chosen field of physical chemistry. As the chairman of the President's Science Advisory Committee you exercise with dignity and humility one of the greatest responsibilities ever entrusted to an academician.

In appreciation of your career which is rich in service to the scientific community and to the nation in its totality, we deem it a privilege to confer upon you the degree of Doctor of Humane Letters, honoris causa.

In token thereof, I cause to be placed over your shoulders the visible symbol of our high regard for you, and I hand you this diploma. May God bless you.

Dr. Grinstein

Will you all rise for the conferring of the degree of Doctor of Laws on The Honorable Hubert H. Humphrey, Vice President of the United States.

Presentation of Hubert Horatio Humphrey
by Rabbi Lookstein

Mr. President: (Let us be seated.)
This is a quote: "I received my ideas from my church, from my community experience, from my family experience, and from my mother and father."

Religion, community, family and parents, are the precious ingredients that fashioned the illustrious personality who spoke those words. They came from the brilliant, buoyant and winsome Vice President of the United States, Hubert Horatio Humphrey.

He first saw light in a humble dwelling above his father's drug store, in a small town in the dust-bowl of South Dakota. Hardly an auspicious beginning! But then the genesis of many of America's immortals is more frequently associated with a log cabin than with a stately mansion.

When the Great Depression came, he was only a sophomore at college. He returned home to help with the family budget. His academic education appeared ended.

But fate decreed otherwise. He married his beloved Muriel, sweetheart of his childhood. She urged him back to college. How did they manage? By serving as janitors, they got free rent in a house off the campus.

These melancholy facts of life need recalling. They enable us to understand the zeal of our Vice President in advocating a full education as the inalienable right of every American youth. They also demonstrate that neither hardship nor adversity can halt the advance of determined souls.

He graduated from the University of Minnesota, magna cum laude, and one year later received his Master's degree from the Louisiana State University. Presently, he became a full Professor of Political Science. But he was not to remain long at that calling.

His manifold endowments began to be recognized and to win him acclaim. It became especially apparent that people loved him even as he loved people. Twice, he was chosen as Mayor of Minneapolis and then an admiring state elected him to the Senate of the United States.

In that great forum, his vibrant voice championed every righteous cause and assailed every foe of liberty and justice. A matchless eloquence served as a vehicle for a prophetic passion. The International Health Act; the Peace Corps; the National Defense Education Act; these are but a few of the sparkling stars in the firmament of his magnificent career as statesman and legislator.

His choicest triumph was the enactment into law of the Civil Rights Bill. His masterful generalship and superb strategy contributed greatly to make that possible. To borrow his own metaphor, he helped to wash the face of America clean.

And now, a valiant defender and guardian of democracy is the second in command of our Nation's destiny. No president could have asked for less; no people could be blessed with more.

Mr. President: When our candidate first left for college, a father's blessing accompanied him: "Good bye, good luck, grow up." The paternal benediction was fulfilled. By what we are about to do, we shall be merely adding an academic "Amen" to that benediction.

I have the honor, sir, to present Hubert Horatio Humphrey for the degree of Doctor of Laws, honoris causa.

CITATION
by
Dr. Samuel Belkin
President, Yeshiva University

in
conferring the honorary degree of
DOCTOR OF LAWS
upon
THE HONORABLE HUBERT HORATIO HUMPHREY, JR.

As a distinguished legislator and statesman, you have gained the affection of freedom-loving people throughout the land. The legislation which you have championed, particularly in the field of civil rights, enriches our democratic heritage. Your ascendancy to the Vice Presidency of the United States has added a distinguished laurel to an outstanding career.

We salute you as one of the most brilliant and liberal exponents of our American heritage.

With high esteem, we consider it a privilege, sir, to confer upon you the degree of Doctor of Laws, honoris causa.

In token thereof, I cause to be placed over your shoulders the visible symbol of our high regard for you, and I hand you this diploma. And may God bless you for your sake and for America.

Dr. Grinstein

Benediction. Let us remain standing. Rabbi Schonfeld.

CONVOCATION DINNER

Introductory Remarks

by

Honorable Charles H. Silver
Chairman

It is my heartfelt privilege to welcome you on behalf of Yeshiva as we mark two decades of notable dedication to the youth of the world and the ideals of higher education in the status of a great university. Indeed, I may say that in its 20 years as a university, this beloved academy has earned a place in the length of our land unmatched by any other institution. So dramatic are the milestones in our history of creative contributions to education, that, at each of these annual dinners there is some new achievement to report - another giant step forward in the inspiring story of Yeshiva's record of service. Tonight, you will hear some of the exciting new chapters; tonight, you will honor our distinguished new honorary alumni; and tonight you will join in celebrating the new fulfillment of the dreams of our founders and their hopes for the future.

Yeshiva represents an imperishable welding together of the ancient wisdom of our faith - the spiritual and moral concepts of the Torah with the ever present-day advance in the sciences, humanities and liberal arts. We have created more than a citadel of surging emphasis on the Jewish way of life. We have created an intellectual edifice which does not dissolve through contact with the pace and reality of our times, but blends into a greater richness of strength and spirit, as the mind of man reaches to the mind of God. When we speak of Yeshiva University's achievements and its many outstanding contributions, we are mindful of its superb leadership. The remarkable progress of Yeshiva University is a reflection of the vision, courage and determination of its devoted President, whose towering personality as a teacher and administrator has been one of the greatest sources of strength. A distinguished scholar, author and educator, he has been the chief architect, of our academy of two decades, of brilliant achievement. He has lifted the standards of Yeshiva to the very pinnacle of higher education so that, in a few short years, it stands on a par with schools that have stood for centuries.

Those of us, who have been fortunate to work by his side in the growth of the university, know how vital a role he has played in its progress. A man of vision and a man of action - one of the outstanding figures of our generation, he has made a monumental contribution to higher education. His was the vision from which was born our internationally honored Albert Einstein College of Medicine. There is no branch of our university, no broadening of its opportunities for youth, or its contributions to our time and the people of every land, that has not known the benefits, yes, the blessing of his his spirit, his wisdom and his faith. I am proud to present the President of Yeshiva University, Dr. Samuel Belkin.

DR. BELKIN'S ADDRESS

Mr. Chairman, who is my good friend, Mr. Charles H. Silver; Chairman of the Board of Trustees, Mr. Max J. Etra, and friends: First I want to assure you that I am not so arrogant as to take all the compliments paid to me seriously. Nor so ungrateful as not to appreciate them. Mr. Silver has been a friend of mine for many years - a distinguished member of the Board of Trustees. And in addition to everything else, he is my next door neighbor. "Love thy neighbor as thyself" is one of the most wonderful commandments in the Torah. And as Pythagoras once said, "A friend is a second self and the more selves you have the less selfish you are." But with only yourself, you are the most selfish person in the world. And I am very proud tonight to have so many friends here who are dedicated to the advancement of Yeshiva University.

Today marks the 20th anniversary since Yeshiva University came into being. Yeshiva University is probably the oldest Jewish school in America and is still the youngest. The charter was granted 79 years ago when a few Polish refugees or immigrants started a school for Talmudic learning. It was on the second floor. They had five students, five immigrants, from Europe. There wasn't one American Jewish boy who was concerned with higher Jewish learning. And as it developed, as years passed by, there appeared the first high school under Jewish auspices in the United States. The first! I think that was in 1918.

In 1929 we began to build a college, a college of arts and sciences. And those were the years of the depression, and everybody said "can you spare a dime?" and there was no dime to spare. And Yeshiva College was in the most difficult circumstances - under my predecessor, the sainted Dr. Bernard Revel, of blessed memory. Then 20 years ago - I want you to know the history - only 20 years ago, the charter of Yeshiva University (Mr. Gottesman knows. Mr. Gottesman is one of the oldest members, not in age but in service. Right?) Twenty years ago the charter was amended by the Board of Regents giving us the authority to create a university. At that time there was a commissioner or an associate commissioner of education, by the name of Dr. Miller. He said that next to the Constitution of the United States, Yeshiva University is the most amended charter in America. We amended it every year. We added schools and new buildings. But if you ask me how old Yeshiva University is, I would say twelve years - twelve or fifteen years. It doesn't seem even fifteen years of age. It is a little baby. But I want to assure you it's a healthy baby, a very healthy baby, intellectually. It is making a great contribution. It is making a contribution to Jewish learning; it is making a contribution to the Jewish community; and it is making a contribution to the advancement of American democracy.

In Florida a couple of weeks ago, somebody asked me, "Is Yeshiva University a parochial university?" I said, "No." They asked, "Is Yeshiva University a non-sectarian university?" I said, "No." They said, "What is it?" I said, "It's not parochial because we expose our student to every discipline which the human mind has created. It's not a non-sectarian because non does not exist. It is a Jewish contribution, a Jewish contribution to learning of every phase, whether it's medicine, education, social work, science or the arts." When I say to you "this is a Jewish contribution to America", I am not ashamed of it. I am proud of it. We are contributing something which has never been contributed before. Whether it is the school of education, which is going to be known as the Ferkauf School of Education; whether it is the Belfer School; whether it is the Wurzwiler School, we have more non-Jews in our schools than any Jewish university in the world. But we don't brag about it because we believe anyone who deserves to be admitted should be admitted. We don't boast. To protest too much is not good. We feel that we have a responsibility here in the most wonderful country in the world.

We are living in the greatest democracy in the world in which every nationality, every race, is not only permitted but encouraged to play its own instrument. And, together, all the nationalities, whether Jews or non-Jews, Catholics or Protestants, it makes no difference, create a symphony which reflects American democracy. That is our pride and that is our achievement.

I think Jews have become of age. It is not twenty or thirty years ago. At the beginning, nobody wanted to lift a hand. But we started something and we believed in it. Believed in it 100%. It was not even in the time of Samuel H. Golding, who cannot be here tonight, and I'm very sorry for that. I am proud his son is here. It was in the time of (Attorney) General (Nathaniel) Goldstein, and Mr. Etra, and the rest - old days, long ago, when everybody laughed at us and said "It's impossible!" But the impossible can be possible! You know, Mr. Silver, you were the chairman of the first dinner.

When we started the medical school, everybody said, "Dr. Belkin wants to raise a few dollars for Yeshiva University, therefore he speaks about a medical school." So what happened to the medical school? The medical school is one of the greatest in the world today. We did it. And I don't take credit for it. I bow my head to this gentleman, Dr. Kogel. I bow, with all sincerity. And the Sue Golding school! Mr. Samuel H. Golding came to us, you remember it, Mr. Goldstein. You were there that day in the medical school. Sam Golding came and everybody said, "A graduate school for science? How is it going to be done? Who is going to build it?" The Sue Golding School of Science is now one of the most important parts of the Albert Einstein College of Medicine. And when you see your father, (to Jerrold Golding) tell him he was the first - the first to give a million dollars to the Albert Einstein College of Medicine to develop this school. I will always be grateful to him. May God bless him and I wish him a speedy recovery.

Mr. Belfer, you have a vision. (As you know, Mr. Belfer had a vision to found the graduate school of science.) Do you know who is sitting at our table? We should be so proud of it. There sits a gentleman whom I call Albert Einstein. I have no other name for him - the most modest, the most humble human being. One of the

greatest scientists in the world, and the only one, I think, who has received a Nobel prize in theoretical physics. Dr. Dirac! Would you take a bow, Dr. Dirac? Dr. Dirac, who came from England to teach at the Belfer Graduate School of Science. Isn't it wonderful?

Well, at the same time I say to you our greatest responsibility in America, I say this to you very bluntly because I don't like to camouflage things, is to preserve our heritage, to preserve Jewish learning, to preserve Torah, to preserve our golden chain of being which has been in existence for thousands of years, and to preserve Western civilization. And an institution which started twenty years ago with only 500 students and which today has 6,000 students is something to be proud of. And I predict, ladies and gentlemen, that within five years Yeshiva University will have 10,000 students. They will come from every town, every city, from every part of the world and you, who are supporters of Yeshiva, have a right to be proud because, as the late Justice Brandeis said, "the most important part is the inner pride"- not just boasting about things, but feeling that somehow you contribute something to the advancement of society. I think Yeshiva University has.

What about the future? I'll let Mr. Etra talk about it but, I tell you, there is a great future. We have just begun. There are going to be new schools. We are going to have three great campuses. We are going to develop the University. We are going to serve Torah learning and the Jewish community in American democracy in its totality. That is our ambition. And I think all of you should help us to achieve our dream and vision, to translate our dreams and visions into reality. Thank you very much. May God bless you all.

CHARLES H. SILVER

Thank you very much Dr. Belkin. My friends, known and loved by all who work for Yeshiva, few men have devoted themselves so completely and unselfishly to good causes and the service of their fellow men as our fellow trustee and dear friend, Samuel Golding. None have given more of their energies and their worldly goods to the ill and the needy.

to youth and to all humanity than Sam Golding. He has graced life's stage with a magnificent performance of worthy deeds in his public, social and professional activities. As a man of enterprise, he has reached the peak of prosperity. As a man of heart, he generously has provided summer camps created for hundreds of under-privileged youngsters. Through his assistance to the Hospital for Special Surgery, crippled children have walked again. Through his gifts to Dartmouth College and other schools of higher learning, young people have received an education that they would otherwise be denied. There is more humanity in our world because of this one great soul. The society of man is substantially enriched by his membership. And you all know how much Samuel Golding has done for Yeshiva University. And I know and will never forget how much he has done for Beth Israel Hospital. When I visited him there a few days ago, Sam sent his warmest greetings and good wishes to all of you, and I would like you to rise so that he will hear us when he listens to a recording of this Anniversary Dinner of his beloved Yeshiva University. Please rise! Let us stand and say together - "Get well, Sam!" Now together once more "Get well, Sam."

It is with deep pleasure that I now greet Sam's son, Jerrold Golding, and his charming wife, who are here with us this evening. I would like them to rise and take a bow.

My friends, it gives me great pleasure at this time to present the distinguished chairman of the Board of Trustees at Yeshiva University. A prominent leader of the American Jewish community, he has earned the esteem and admiration of all men for his service to higher education and for his achievements in a multitude of noteworthy religious, cultural and philanthropic activities. He is a member of the Board of Governors and a tireless worker for the advancement and growth of our great Albert Einstein College of Medicine, and Vice President of Beth Israel Hospital. He is a devoted guardian of our faith, a constant source of strength to our people, here and in Israel. He lives and breathes Yeshiva, inspiring all of us to do even more work, even to give more for youth, for education, and for our beloved citadel of learning. All of us know and are indebted to him for his essential role in the continuing development of Yeshiva University. Ladies and gentlemen, it gives me great pleasure to introduce to you the Chairman of the Board of Trustees of Yeshiva University, Max J. Etra.

MAX J. ETRA'S ADDRESS

Mr. Chairman, our distinguished president, Dr. Belkin, my fellow alumni, my colleagues on the Board of Trustees at Yeshiva University, my colleagues on the Board of Overseers, and my colleagues on the Hospital Board, distinguished guests on the dais, ladies and gentlemen:

Five years ago at a special convocation honoring Chief Justice Warren, Yeshiva University inaugurated the most comprehensive blueprint for growth in its history.--- A bold plan of expansion of facilities and services for thousands of additional students. Yeshiva University, the foremost expression of the American-Jewish community, recognized its increasing responsibility to help meet the mounting national needs in higher education -- its parallel objectives combining quality and scope - 1) to provide many more young men and women from every part of the country with college and university training and-2) to accelerate the progress and improve the well-being of our nation. May I add that it could not have been undertaken without the leadership and support of our many friends who recognized that higher education is everybody's business.

Vice President Humphrey, as a senator, spoke clearly and farsightedly in his book "The Cause Is Mankind". He said, "There is one common denominator in all the challenges facing us, one word that keeps recurring -- education. It is the key word when we talk about problems of employment, of expanding our economy, of improving ourselves and increasing our enjoyment of life, of revitalizing our institutions -- or even of winning the Cold war"

On this, the 20th Anniversary of Yeshiva as the first university under Jewish auspices, I am pleased to highlight some of the statistics listed in your dinner program:

- A. In 1945 we had 850 students -- in 1965 we have over 6,000.
- B. In 1945, we had a faculty of 94 -- in 1965 we have a faculty of 1,200 - many of them world renowned scholars in their fields.
- C. In 1945 we had two undergraduate and two graduate schools -- in 1965 we have four undergraduate and nine graduate units....in social work, education, medicine and science as well as other fields.

- D. Twenty years ago we had virtually no research activity. Today under Government, foundation and corporate sponsorship a \$15,000,000 program of research is conducted in physics, mathematics, medicine, the behavioural sciences and education.

Twenty years ago our operational budget was close to \$500,000. Today it is \$29 $\frac{1}{2}$ million; an operational budget of \$ 2 $\frac{1}{2}$ million a month.

As we look back upon this record, we are grateful to Dr. Belkin, our president and guiding light in the University's development. We also express profound appreciation to all of those whose concern and support made it possible.

Yet we recognize that the greater part of the challenge lies before us. As a national university, we must double our enrollment within the next few years, extending our scope in education and in research.

Let me show visually what was done and what will be done with the continued help of old friends and the assistance of many new ones.

(slides are now projected and each keyed to paragraphs as captioned below)

Completed

Classroom space is vital to a university.

This is Furst Hall - a 3 million dollar classroom and administration building. It also contains a Biology Center and a Language Laboratory. It was dedicated in recognition of the generosity of our fellow trustee, Sol Furst.

Last year we completed this 2 $\frac{1}{2}$ million dollar Men's Residence Hall, doubling residence facilities at the Main Center.

To Be Done

Now let me show you some of the buildings that will be created soon at the Main Center on Washington Heights.

At our Main Center in Washington Heights on this block-long site, work will begin within the next few months on a 5 million dollar Central University Library. Here it is -- with space for about one million volumes. It will contrain one of the nation's finest university-based libraries of arts and sciences, as well as one of the finest collections of Judaica. It will also house a Museum, an Exhibition Hall, and an Archive Room.

This is another site at the Main Center. Within three months this site will be cleared for (Projection of Science Center Picture) this 15 million dollar science center -- The Nation's newest and most advanced -- for the Belfer Graduate School of Science, which has already earned wide recognition as one of the leading graduate centers of Physical and Mathematical Sciences. We need not be scientists to imagine how much more the new center will assist the Belfer School to achieve its full potential of service to science and to the Nation.

When these are completed in two years from today, Yeshiva University City on Washington Heights will look like this picture.

But there is more

You are looking at the new Graduate Center of Yeshiva University -- the new $4\frac{1}{2}$ million dollar home, this Fall, of the Ferkauf Graduate School of Education and the Wurzweiler School of Social Work near Washington Square on lower Fifth Avenue... AND...

This is the architect's projection of our new 5 million dollar Midtown Center to be constructed near the present quarters of Stern College for women and for the Teachers Institute for Women on Lexington and 35th Street -- combining classroom and residence facilities. What you have seen on these slides totals nearly 30 million dollars of new construction. As I said at the outset this cannot be accomplished without the aid of many. No single gift is too large nor too small -- we are grateful for all of them as together they will make our plans a reality.

CHARLES SILVER

Ladies and gentlemen, we are on the air. Mr. Vice President Dr. Belkin, Mr. Hornig, my dear colleagues, most honored guests, and all of you devoted members of the Yeshiva University family whose presence adds distinction to our gathering tonight - this convocation dinner marks Yeshiva's 20th anniversary as the first American university under Jewish auspices.

The miracle of Yeshiva and its inspiring record of growth into one of the great academies of the world has few parallels in history. Comprising 17 branches -- with courses of study leading to degrees and diplomas in practically all of the arts and sciences -- it ranks as perhaps the greatest single contribution of our people to the rich culture of the New World.

It is a mighty academy of higher learning -- certainly not simply a Jewish school, although it evolved from an ancient tradition -- and not merely a school for Jews in America -- but an intellectual citadel for American youth and, indeed, the youth of all the world.

It is supported, in the main, by a people proud and grateful for the blessing of freedom in a land where the creation of such a university was not only made possible, but encouraged, by people of every faith throughout the land.

Although it is the guardian of a rare and glorious tradition, Yeshiva University keeps pace with the most advanced concepts of education and the ever-widening needs of our community. But the value of Yeshiva stretches far beyond its own campus, even beyond the borders of our continent and across the seas. Anchored in the bedrock of a burning faith, imbued with the aspirations of democracy and devoted to the preservation of human dignity, Yeshiva is enlisted in the service of all mankind ... in the defense of freedom... and the most notable aims of education.

This is a time of fruition for Yeshiva. The small academy of a few decades ago has grown from strength to strength to become a sanctuary for the heart and mind of youth in quest of knowledge... a beacon against the gathering darkness, banishing ignorance and fear, bringing light to the soul of men.

It has been my great privilege -- and yours -- to be a part of Yeshiva during this momentous era.

What has happened is all the more significant because of the vast events and upheavals that have taken place in our troubled world during those years of tragedy and triumph. I dare say that no two decades in human history have been marked by such violent change and challenge -- such tremendous victories of science and vision -- such enormous conquests of time and space -- and yet such a tidal wave of inhuman horror as to shatter the very meaning of the word "civilization".

I recall the day when the New York State Board of Regents amended the charter of this institution, empowering it to establish a university. It was 1945 -- and the world stood stunned, gathering its senses for the monumental task of recovering from the greatest holocaust of any age. The world was emerging from a time of evil...

Today -- twenty years later -- I ask myself: 'How have we come so far? How have we done so much?' Never before has there been such tremendous potential for mankind to realize its own powers for good... to achieve peace and plenty and to walk in the path of The Almighty.

And this incredible opportunity to build a better world out of all our grim yesterdays has been given to us by the magic of education -- by the growing truth that knowledge is indeed the greatest human power of all -- and that it never was more powerful than now.

And it is our sacred and solemn responsibility to bring more power to education by the unfaltering strength of our support...

For it is in the classroom, the library, and the lecture hall that youth will seek -- and find -- and secure -- the hope of the world.

Every man and woman in this vast room -- in this mammoth city -- in this great and God-loved nation -- must come to recognize the fact that education can only thrive to serve our children -- and the generations of the future -- if we are generous with our assistance -- here and now.

There are nearly five million students in America's colleges and universities -- and the number will more than double in the next few years -- if we can find funds enough and space enough to accept them.

The story is the same at our own Yeshiva University -- but -- by your benevolence -- you are breathing new life into its constantly expanding structures -- lifting its towers taller -- widening its doors so that none who seek learning -- and are qualified -- shall be denied.

By sacrifice and selfless generosity you have brought Yeshiva to its present maturity and distinction among the foremost schools of our age. You are the miracle-workers who can point with pride at American Jewry's proudest gift to the future of civilization.

More than that, you have lifted an eternal monument to symbolize the magnificent contributions of our people to this land in which we live.

Here, on the shores where our fathers found refuge and welcome, the towers of Yeshiva rise against the troubled sky like a Menorah lighted in the soul of man.

What a reward it is to see these undying flames, the windows of Yeshiva, lighted up against the gathering dark! There is the serene glow of the Stern College for Women, whose new building and graduate center on Fifth Avenue will hold a thousand students! There is the reassuring beacon of our great Albert Einstein College of Medicine! There is our college of arts and sciences, our seminary, teachers institutes and training schools! And, there will be our splendid new library and graduate school of science.

Yeshiva's lamp of knowledge is branching out to bring light for the groping feet of youth on almost every path of civilization's progress.

In 1945, when Yeshiva's dream of university status was first realized, our budget was \$500,000. Today, embracing all of our schools and divisions -- as well as the Albert Einstein College of Medicine -- the budget has risen to the sum of \$30,000,000.

What exultation we may justly feel to have fathered this beloved school!

There is a deep sense of the sacred in helping to create and sustain so proud and precious a shrine of learning where the young men and women may study the arts and skills, the ways and means to build a better tomorrow.

It is fitting that we share our pride and faith with the three new and eminently distinguished members of the "Yeshiva University family" of esteemed honorary alumni who add increased distinction to our gathering tonight.

We extend heartfelt congratulations as we welcome our cherished friend -- and friend of our people -- Hubert Humphrey, Vice President of the United States.

And as we greet the gifted Scientific Advisor to the President of the United States -- Dr. Donald F. Hornig.

And to my beloved colleague and co-worker who has done so much for Yeshiva University through his constant generosity on behalf of the Albert Einstein College of Medicine -- our own Samuel Golding.

Among our honored guests -- here before you -- and throughout this room -- are many men and women of good will, with sincere love for the young, with the fullest appreciation of the values of education in our efforts to sustain a free nation and a free world. Let us trust that from you will continue to come the inspiration and the action that will build ever stronger bridges of understanding and knowledge among men and nations.

We must brighten the way toward peace and brotherhood with the small but steady candles of wisdom that our Maker has lighted in the heart of every man.

Our people, despite the anguish and torment of the ages, found the strength and the faith to banish darkness and confusion -- to blaze the path to a better life.

God willing, firm in our love of learning, we shall not shrink from our duty.

The challenge is here. The time is now. The task is great!

But we must be ready. We will be ready!

MR. SILVER'S INTRODUCTION OF MAYOR WAGNER

It is my great pleasure at this time to be calling to your attention the Mayor of the City of New York, who has never failed to be with us. I am proud to say that our next speaker, and honored guest, is a faithful friend of Yeshiva. His record of attendance at our annual dinners is just about perfect. Your own grandparents voted him into the state assembly, then your parents voted him into office as President of the Borough of Manhattan, you voted for him to be Mayor of New York City, and you must agree that he did a pretty good job because you sent him back three times as our mayor. For all we know, your children

will go right on and do the same thing all over again. The opposition might save itself more needless headaches and the waste of a great deal of money by just bowing out and putting their campaign funds to better use -- perhaps right here at Yeshiva University. Ladies and gentlemen, the first citizen of New York City, our mayor, the Honorable Robert F. Wagner.

MAYOR WAGNER

Thank you very much my good friend, Charles Silver, Vice President, Mrs. Humphrey, Dr. Belkin, Jerry Golding representing his dear father, who is our guest of honor, and all of the honored guests here tonight.

It is a great privilege to be here once again to be able to bring to all of you and to the honored guests, the official greetings of the City of New York.

Yeshiva University is one of the great spiritual, cultural, educational and beneficial forces in our city. It is a lamp whose rays of light reach beyond our borders into many corners of the earth.

In the Talmud, it is written that scholars are builders -- builders of the world. Yeshiva University is a place of both teaching and scholarship, recognizing its mission as the training of builders of the world.

It was said by the great Jewish sage of the Middle Ages, Moses Maimonides, that the advancement of learning is the highest commandment. Here at Yeshiva, this commandment is obeyed. But Yeshiva recognizes the truth well expressed by Confucius: "Learning without thought is useless." he said, "while thought without learning is dangerous."

Nor does Yeshiva place its emphasis upon dry learning of facts, which are like the sands of the desert -- as useless as they are numberless, unless anchored and cultivated -- and, above all, watered by spiritual purpose and meaning.

As institutions go, Yeshiva University is a young one. Its growth during its three-quarters of a century of existence has been phenomenal. Its achievements have been inspirational. New York City is proud to be its home. Yeshiva University has also recognized a major responsibility to the community and the city of which it is a part. Yeshiva has shown leadership in accepting special responsibility for those groups of New Yorkers whose members have been the victims of social, racial, cultural and economic handicaps and disadvantage.

This sense of social responsibility has been demonstrated in many ways -- at Jacobi Hospital in the Bronx, in the anti-poverty demonstration project in southeast Bronx launched recently with federal funds allocated through our Anti-Poverty Operations Board, and in many other ways.

But I did not come tonight to recite the praises of Yeshiva University, or to eulogize the catalog of its contributions to the various aspects of the life of New York City. I am here, rather, first of all, simply to salute your great and wonderful Dr. Belkin, the administrators, the faculty and the patrons of Yeshiva, all its guests assembled at this dinner -- and, of course, to salute the special guest of honor, Mr. Samuel H. Golding. Mr. Golding is an important figure in the economic life of our City. And you do well to honor him for his effective support of the purposes of Yeshiva University. And I'm very glad to salute him as an old and good friend and as an old and good friend of my beloved father.

Of course, New York City is honored by the presence here today of the second ranking official of the United States Government and his lovely wife -- a man of resplendent intellect in his own right, a leader of thought, a champion of all who have known discrimination and disadvantage -- the Vice President of the United States. He received your honorary degree today. He is a worthy doctor of the humanities, of peace and of progress, and Hubert, I am glad to see you on the team because I have the honor also of having an honorary degree from Yeshiva.

I am always very happy to greet him officially and also personally. He is my dear friend -- as he is, I am sure, of many of those present here tonight.

Hubert Humphrey is a great man. And his greatness springs from a kind of experience that William Cullen Bryant described in the following words: "Difficulty is a nurse of greatness," Bryant wrote, "a harsh nurse who rocks her foster children roughly, but rocks them into strength and athletic proportions. The mind grappling with great aims and wrestling with mighty impediments grows by a certain necessity to the stature of greatness."

Such is the greatness of Vice President Hubert Humphrey.

The virtues I have attributed to him are virtues taught and ennobled at Yeshiva University. These virtues spring from an ancient tradition, of which Yeshiva University is an expression -- the traditions of respect for both human and spiritual values. The prophets and the sages of Israel exalted and extolled those virtues, and helped make permanent pillars of those traditions. That great spiritual and cultural heritage presides over this occasion. I thank you for the privilege of extending our greetings to you.

CHARLES SILVER INTRODUCING VICE PRESIDENT HUMPHREY

Thank you very much Mayor Wagner. My dear friends, there could be no better example of the American dream and its fulfillment than in our illustrious guest of honor and principal speaker. Born in modest circumstances, by hard work, unswerving determination and dauntless courage, he undertook the long journey on the road to greatness. There are few in this country, indeed in the world, who have contributed so lastingly to the cause of peace; to the advancement of freedom at home and abroad; and to the creation of economic and educational opportunities for all men. As a university professor he has not only instructed in political science, but has studied it deeply and interpreted our nation's policies with a depth of wisdom and breadth of authority possessed by few men in public affairs.

While serving as mayor of Minneapolis, he learned to understand the problems of minorities, but he has been more than a detached observer or academic diplomat. He is a man of the people, purely aware of humanity's crying needs, and eminently equipped to serve our nation and the cause of all nations seeking justice at this time of crisis. It is perhaps a measure of the stature of this man that during his years as a member of the Congress, he frequently took time out from his burdens and responsibilities to spend an hour or so visiting groups of school children, speaking to them on the importance of continuing their education. An energetic and brilliant senator he won the love and esteem of the entire country, and I am confident that history will record him as one of the truly great statesmen of our time.

And now, let us first greet the gracious lady who has been his constant companion and inspiration, Mrs. Hubert Humphrey. Yeshiva is deeply grateful for the honor you have paid our University and the service you have given our people, and all free people everywhere, Mr. Vice President.

Ladies and gentlemen, this is the greatest pleasure for me this evening - to introduce to you the Vice President of the United States.

REMARKS BY
VICE PRESIDENT HUBERT H. HUMPHREY
YESHIVA UNIVERSITY
CONVOCATION DINNER

Thank you very much, my good and long-time friend, Charles Silver. I am particularly honored tonight that you have introduced me and presented Mrs. Humphrey to this wonderful audience. My respects to the distinguished and worthy rabbis that have gathered here with us this evening, and of course my admiration and respect for the great leader of Yeshiva University, your own Dr. Belkin, and his lady, Mrs. Belkin.

There are so many that I should like to cite for just a moment because of your generous and invaluable help for this fine institution of enlightenment and learning, but I am particularly conscious of the fact that this evening the honored guest who cannot be with us due to illness, Mr. Samuel Golding -- this honored guest has been exceedingly helpful to this great university. And I have had the opportunity today, and it is a rare opportunity and privilege, to have visited with his son; and a fine son walks in the footsteps of a fine and generous and noble father.

You have given me a full day. We have had a reception, we have had a convocation, and Mrs. Humphrey and I have had other engagements today. We were the guests of His Eminence Cardinal Spellman with our friend, Mr. Silver, and we were also visiting with many of our beloved friends around this city. I was hoping to get hold of the Mayor, but he is the busiest man I have ever found; and he joined with us this afternoon as we were present for the dedication of three ambulances and a bloodmobile for the American Red Mogen Dovid of Israel. So, you can see that we haven't been idle during the day, but tonight, it is a particular privilege for me to be here.

We have participated in this convocation in observance of the 20th Anniversary of this fine university, and I have had a high honor bestowed upon me by a great educator, a great leader, and from a great university. This honorary degree of Doctor of Laws will be a priceless and much valued possession. Dr. Belkin, when you come to my office you will see it on the wall, because I consider these degrees, these honors, to be the gift of a very kind and generous people.

Not long ago I spoke at an occasion similar to this one, and then I recalled the debt which America and her people owe to the Prophets of ancient Israel. And never forget that these Prophets were teachers, they were professors, they were learned men, they were gifted men; they spoke the voice of God, which meant they had wisdom. Now, I am not a scholar of the Talmud,

but I can claim a little distinction here of being a retired Sunday school teacher who once taught a course on social ethics, or social action, and the teachings of the Prophets. In fact, if you will come to my office, you will see in my library a rather sizeable section of the shelf with the books on the life of the Prophets, the life and works of the Prophets. And I recall that as a young student, when I was getting my Master's degree at Louisiana State University, I wrote a paper on the relationship between the Old Testament Prophets and the New Deal. This undoubtedly gives you some indication of my politics, but I found the inspiration for liberal and progressive government in the writing and the teaching of the Prophets, and tonight I wish to just visit with you about that.

For many years I have believed that the best that we have been able to create in this country, the truly enduring aspects of our accomplishments, the noblest aspects of our aspirations, bears a striking kinship to the vision of the Prophets of ancient Israel. In fact, I do not believe you can really understand America and what America really is, in spirit and in substance, unless you are acquainted with the writings and the vision of the ancient Prophets. There's an old Hebrew legend that God created many worlds before he was finally satisfied with the one in which he placed Man. As God had many opportunities to create different kinds of worlds, so do men have different philosophies, different ideologies, different visions of what our own world should be. But the American tradition and the Hebraic tradition have always agreed, not only on the possibility of building a society which men might call great, but, also on the social and ethical foundations upon which that great society must rest. And to a remarkable degree, that similarity -- common vision -- can be traced to the teachings of the Prophets. Is it any wonder then, that this President of ours, whose favorite teacher and Prophet is Isaiah, should speak of the "Great Society" and call upon Americans to build it.

The Prophets articulated the belief that, for an individual to "know" God, his own life must exemplify those qualities which God himself exemplifies -- God is merciful, say the Prophets, so must man be compassionate; thus -- as God is just, so must man deal justly with his neighbors -- and as God is slow to anger, so must man be tolerant and understanding of others.

For a man, so for a nation: This Nation's domestic and foreign policy rests, as surely as does your ancient religion, upon the moral and practical imperatives of mercy, compassion, justice and tolerance. This is why I say we must understand these teachings of ancient days if we are to understand the yearnings and aspirations of modern America.

The Prophets taught us that the rights a citizen enjoys do not come from the head of a state, but from the hand of God -- and that a state must not seek to substitute its will for that of God, as God's will is revealed to the hearts and minds of its citizens. This is the heart -- the core, the essence of the

Democratic ideal. This is the true definition of individual freedom.

The Prophets taught us that no society can survive which does not recognize the supremacy of moral law. And here again may I say that the teachings of the Prophets of old, or those of Thomas Aquinas, that great Catholic philosopher of the Middle Ages, are identical -- the power of the moral law over and above Man-made law. And it was to the people to whom God gave the Ten Commandments on Mount Sinai. And these same people throughout the ages have faithfully reminded a forgetful world that a government of laws, not of men, provides the surest road to peace and tranquility for all peoples.

Yes, the prophets believed that, as a child of God, each man has inherent worth, and infinite potentialities for moral growth -- that the righteousness of all nations, or the "righteous", I should say, "of all nations are worthy of immortality." Ladies and gentlemen, that is the definition of human dignity that we mouth, that we write, that we say. The Bible asks, "Have we not one Father? Hath not one God created all of us?" This is the evidence and the proof of brotherhood; that self-evident truth that all men are created equal that we repeat in our Declaration of Independence. It really was not always so self-evident, and I doubt that it was self-evident to everyone at the time the founders of this nation recorded that belief; nor, indeed, has it ever been self-evident to all mankind at any time in the history of mankind.

But the belief in the equality of all men in the sight of God has been a truth fundamental to our democratic way of life and fundamental to our religion over the ages. It was that democratic impulse in Jewish history, really, "where Judaism differed" -- and it's that where America differs too. So it is that our Nation and your religion must share outrage at unequal treatment of equal human beings.

As President Lyndon Johnson has recently observed, "When any citizen denies his fellow, saying "His color is not mine" or "His beliefs are strange and different" -- in that very moment he betrays America though his forbears created this Nation."

Yes, the Prophets taught us, in a sense, that each man is responsible for every other man; we are our brother's keeper. The Prophets first gave us that urge toward social justice which has long characterized your faith -- and has long been one of the most ennobling aspects of the American experience.

The Prophets came forth as advocates for the poor and the oppressed, and became the first leaders in social reform, admonishing your ancestors, "justice, justice shalt thou pursue." And thus this Nation, like your own faith, is determined that man, being made "but little lower than the angels" must not be degraded or defiled, but rather must be treated as what he is -- the handiwork of a Divine Creator. My fellow Americans, this is the motivating power and force behind all programs of social reform. It is this great spiritual truth of the worthwhileness of Man that should be the underpinning of every dream and every program to improve the lot of Man.

The Prophets taught us to respond to that ancient command of Deuteronomy, and you remember it: "The poor shall never cease out of the land, therefore, I command thee saying 'Thou shalt surely open thy hand unto the poor and needy brother in thy land.'" The Hebraic tradition teaches that "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble." These words are every bit as true today as when they were said. This is what we mean by immortal words, eternal truths.

It hardly seems accidental that there is no special word, Hebraic word, for charity - unless I'm misinformed. As I understand it, the same term in Hebrew which is sometimes used for charity is used interchangeably for justice, kindness -- and, indeed, for righteousness itself. And it is significant that "good deeds" those deeds which stem from the heart, were not to be directed solely at one's co-religionists. Your forbears were told that, and I quote again from the Prophets: "We are required to feed the poor of the Gentile as well as our Jewish brethren."

The Jewish social outlook resulted, therefore, in the development of distinctive institutions and arrangements to help the poor to become self-supporting rather than to subsist on charity. This is the conviction, in fact it is the central principle which underscores and characterizes the President's war on poverty in this year 1965. How true it is that there is little that is new, but how fortunate it is that there are these truths on which to build.

Jews -- who knew at first hand the devastating effects of growing up in the ghettos, in homes broken by war or by pogrom -- gave special emphasis to the age-old sanctification of home and family. And I was particularly honored today when in the citation, at the time that I was privileged to receive that honorary degree, it quoted from something that I had written, my dedication to home and to family, and the inspiration that I had received from church and community and family and home, because truly we all do, if we will be but true with ourselves. And surely, there can be no finer precedent, no finer model for aid to the needy in foreign lands than the private programs which the American Jewish community has conducted so fervently and so successfully over the years. Maybe that is why I have attended so many of those great meetings when we have asked people to give so generously to help others - the United Jewish Appeal, just to mention one, and many more. I commend you for being true to the faith of your fathers.

This Administration and this generation have come to recognize that without education there can be no social progress; education that Yeshiva University stands for. Education is the heart of progress and the guardian of freedom. Higher education, advanced graduate study, yes - elementary and secondary education. Education is the fountain of strength; it is the true strength of a modern nation. And I wish to thank the trustees and overseers of this great university for the contribution that you are making to the education of American youth; to the educational betterment and advancement of this nation.

This recognition finds an echo in the fierce love of learning inculcated in your ancestors by the rabbis of old, who were fond of saying that the entire world is poised on the breath of school children.

Why, to encourage learning, those rabbis of old gave youngsters honeycakes shaped in the letters of the alphabet to associate learning with sweetness.

Our children and our children's children will have reason to be grateful for a President who believes that "Wisdom is the principal thing" -- in the America of the 1960's as in the Palestine of ancient days. What a sound rock upon which to build a society! The greatest program of aid to education that any nation has ever known is now before the Congress of the United States, and the private gifts of the American people, as witnessed here tonight and in many other great meetings throughout this land, demonstrate the love of learning.

Man's oldest dream and man's newest hope is, of course, to live in peace -- a world in which "nation shall not lift up sword against nation, neither shall they learn war anymore." That's the finest disarmament speech that anyone has ever made throughout the history of mankind. And then the sages of old reminded us how good and how pleasant it is for brethren to dwell together in unity.

This age-old hope, this vision of the Prophets, it finds its most ardent response and its most determined support in your America in this, the 20th Century. The greeting "Shalom" means not only "peace", but it also implies a certain completeness, a sense of well being. Something wonderful about Jewish words - they mean so much - they're full and they're rich. We know and believe now that a lasting peace must be secured before any man may expect to pursue his fondest hopes and aspirations. Surely this, the Nuclear Age, with its horror, with its unbelievable destructive force, reminds us that Man's first business, his priority business, is the pursuit of a just and an enduring peace.

So, you see, we share much today, your ancient faith and our young Nation. We share a belief in the fatherhood of God and the brotherhood of Man - and it's demonstrated by evidence - a dedication to the supremacy of law -- a moral commitment to social justice and equality of opportunity -- we share a belief that mankind's best hope lies in education, and a knowledge that God's most precious gift is the gift of peace.

When you celebrate the Feast of Purim, you will be retelling a tale which is woven with many of those common ideals and common threads; you will be retelling the tale of:

-- the right of a man or a people to choose to be different, as did Mordecai and his people;

-- the obligation of one who is safe and secure, as was Esther, to risk that safety for those that are less fortunate;

-- the refusal to bow before evil, even if that evil has -- as did Haman -- the seal of the state;

-- and the centrality of the family and the social responsibility of the individual to those in need of help.

Yes, it is a thoroughly Jewish holiday -- but let me tell you, Americans of all faiths might usefully reflect upon its meaning to this nation in these difficult and challenging hours.

We live today in an America that's richer, stronger, more secure, more hopeful than any nation in all the history of mankind. What a privileged generation we are! Surely, this is the land of milk and honey to rival the Promised Land of the Old Testament.

But the American Jewish community, like America itself, has learned to live with a set of delicate balances as important to our society's structure as the balances of Nature are to the creatures of God.

We have learned that in diversity, in difference, there can be unity. President Johnson said, "Throughout the veins of America flows the blood of all mankind" -- and Jews, like people of all religions and all races, have made their great significant, special contribution to the America of yesterday and today.

And we have learned that unquestioned, unqualified loyalty to this great country of ours, America, is wholly consistent with strong spiritual and emotional ties to an ancient land of Israel.

And we have learned that organized religion can have civic and secular concerns without rejecting its spiritual underpinnings.

That principle has surely been followed here tonight. In this great Yeshiva you have also established the Albert Einstein Medical College -- and Mr. Samuel Golding, whom you honor this evening, has labored so faithfully to build this world renowned center of medical science and teaching -- a living and lasting memorial to his vision and his goodness. You have founded many colleges and graduate schools; the Stern College so that women may participate fully in the academic life of this university.

Across the centuries -- in dark ages and in times of enlightenment -- the Jewish people have always kept the torch of learning burning brightly. Education is truly your Star of David and, my, you ought to be proud of it - how proud you ought to be! You have come to understand that education helps liberate, emancipate the human spirit -- helps man express the capabilities which are uniquely his -- creativity, originality, wisdom, and understanding -- these belong to man, to no other of God's creatures.

But 20th Century America is today faced with a historic challenge -- a challenge which we must meet if our America is to survive and prevail in these perilous times.

Let me put it to you in the form of a question: Can we in America maintain a course of moderation and unity without becoming what the President has called the "captive of a comfortable consensus?"

And there are challenges as well to the American Jewish Community -- challenges which are fateful for your survival as a people and as a religion.

Can the American Jew continue to "assimilate" without sacrifice of his faith and tradition or risking an atrophy of those qualities of heart and mind which were the genesis of the distinctive Jewish contributions to the American experience? Only you can answer that. Here's one for all of us: Can America stand prosperity as it has stood adversity? Or must we suffer to be great? Can the American Jew -- no longer spurred onward by the chaos of the ghetto, or the whip of intolerance -- maintain that remarkable pace of his drive toward a more just, prosperous and meaningful life? Will he continue to speak out for liberal, humanitarian, progressive causes, as he has so often in the past -- or will he value his new-found social acceptance above his age-old duty as stated by the Prophets? Only we, as individuals, can answer those questions.

No man can give us, of course, the final answers to these questions. We have no cloud by day, no pillar of fire by night, to lead or guide us to our Promised Land. We have only the precepts of our own hearts -- the precepts of the Prophets, of the Judeo-Christian tradition and heritage.

A thousand years in God's sight are but as yesterday, as a watch in the night. We are companions together on this earth but for a fleeting moment. That's why I have always believed that we ought to make the most of every moment, of every day, of every hour. But I have a belief, a strong belief, that if we hold fast to those precepts of those ancient Prophets, the eternal truths, we can make our moment, this very moment, one of glory. Many of you have done that this evening while Mrs. Humphrey and I were preparing to come to this great gathering. I know what you have done -- you have made a page in history for yourselves; you have made this moment one of your glory, and we can make a mark upon our society -- we of this hour and of this generation -- and upon our age, which is worthy of our common heritage -- and worthy in the "sight of the Lord."

Members of Yeshiva University, faculty, trustees, friends, my fellow Americans: It is in this spirit that I have spoken tonight in that determination that we can make our mark upon society; that we can have a moment of our glory in that determination, and in that confidence, that I gratefully accept your honor bestowed upon me at the convocation today.

Thank you.



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