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A \$15 M HARVARD UNIVERSITY CENTER PLAN WILL EXPAND JEWISH STUDIES AND CENTRALIZE EXISTING DEGREE PROGRAMS

CAMBRIDGE, Mass., Feb. 12 (JTA)--Plans for a \$15 million Harvard University Center for Jewish Studies, centralizing and expanding the university's existing wide variety of Judaic degree programs, was announced today by president Derek C. Bok and Fellows of Harvard College. Bok said gifts and pledges totalling \$2.1 million, including a grant of \$1 million from the Lucius N. Littauer Foundation of New York, have been raised toward the \$15 million goal.

Bok said that "the joining of one of the major strains of culture in the Western world with an institution that for three centuries has been a symbol of intellectual excellence and humanitarian concern is a cause for great pride." He said the new center would be "more than a source of scholarship and inspiration," adding that it would be "nothing less than a major step in the enrichment of Harvard University, the United States, the Jewish people and the Western world."

Elements Of Plan

Gerald Weinstein of Larchmont, N.Y., chairman of a national committee of more than 200 prominent citizens which is spearheading the program, said that among the projected center's purposes were to expand instruction and research in Judaica at Harvard; to integrate Judaic studies--languages, literature, history, culture, philosophy and religion--"on an interdepartmental scale"; and to stimulate further Judaic studies "at other schools of higher learning throughout the United States, both by example and by providing visiting research and teaching positions, symposia and colloquia."

In noting that the center will provide expanded Judaica instruction for undergraduates and doctoral students, Weinstein said that the anticipated funds would provide for creation of six endowed professorships in a variety of fields of Judaica, plus new funds and curatorships for the Judaica collection now in the Harvard College Library.

He said it would also include establishment of 24 endowed graduate fellowships; creation of an administrative center to coordinate seminars, symposia and public lectures; support of visiting scholars; and creation of a publication program.

Bok cited the university's "special tradition" in Jewish studies, referring to the teaching and scholarship of the late Prof. Harry Wolfson, who held the first endowed chair of Jewish studies in a secular institution of learning in the world, the Nathan Littauer Professorship of Hebrew Literature and Philosophy established at Harvard in 1925. Following Wolfson's retirement in 1958, Isadore Twersky was named Littauer Professor.

Will Have National Impact

Bok said Harvard set up a second Judaica Professorship in 1970, with general university funds, held since 1970 by Yosef Hayim Yerush-

almi as professor of Hebrew and Jewish History. Bok said a variety of courses ancillary to Jewish studies have been offered at Harvard for years and that Harvard has the only endowed Judaica curatorship in the world, the post of Lee M. Friedman Bibliographer in Judaica created in 1962 and held since then by Charles Berlin.

Declaring that in recent years, Jewish studies at American universities "have undergone a renaissance," Henry Rosovsky, Dean of the Harvard Faculty of Arts and Sciences, said the new center "will not only satisfy the unmistakable need for further growth at the university but will also benefit the study and teaching of Judaica throughout the country."

He said universities and colleges in the U.S. now offering courses in Jewish studies have risen from 10 in 1945 to more than 150 now and that achieving the goals of the campaign for the Harvard center should enable the university to provide many of the scholars and teachers needed in the future. Weinstein said the campaign to raise the \$15 million goal was a one-time endowment effort "to insure income in perpetuity for continuing Judaica scholarship" at Harvard.

Some Of The Committee Members

National honorary committee members include Raymond Aron, historian and philosopher; Salo W. Baron, Professor Emeritus, Jewish history, Columbia University; Rev. John C. Bennett, President Emeritus, Union Theological Seminary; Isaiah Berlin, Oxford University, philosopher and historian; Rene Cassin, Nobel Prize winner; William Haber, former dean of the University of Michigan, honorary president of American ORT; and Rev. Theodore M. Hesburgh, president, Notre Dame University.

Also Philip M. Klutznick, honorary national president of B'nai B'rith and former U.S. envoy to the UN; Simon Kuznets, Harvard University, Nobel Prize winner for economics; Abram L. Sachar, chancellor, Brandeis University; Dr. Judah J. Shapiro, sociologist and educator; Edward M. Warburg, communal leader, former president of the United Jewish Appeal of Greater New York; and Theodore M. White, author.

AVINERI TO HEAD FOREIGN MINISTRY

By David Landau

JERUSALEM, Feb. 12 (JTA)--Hebrew University political scientist Shlomo Avineri, one of Israel's best known academics and a man with declared dovish leanings, has been chosen by Foreign Minister Yigal Allon to be director-general of the Foreign Ministry.

His appointment, which must be ratified by the Cabinet before becoming official, immediately triggered angry reactions from Knesset hawks. Likud's Haim Landau presented a motion deploring the appointment. He demanded that the Knesset Foreign Affairs and Defense Committee discuss Avineri's aptitude before the Cabinet approves the post (probably Sunday). Labor doves, on the other hand, welcomed the appointment.

Avineri, a world authority on Hegel and Marx, will take over in the spring from Avraham Kidron, career diplomat, who will now become Ambassador to The Hague. The Foreign Ministry deputy

Director-general, Ephraim Evron, a veteran diplomat who had been among the aspirants for the post, will stay on at the Ministry. Evron met with Allon last night and pledged his cooperation with Avineri. Sources inside the Ministry said today the appointment--which took almost the entire Ministry staff by surprise--had been broadly welcomed.

Pros And Cons

Avineri's appointment was seen as a novel departure and it aroused a buzz of interest and comment in political circles here. While Labor's young dovish Knesseter Yossi Sarid termed the appointment "a refreshing change" and presented an urgent Knesset motion to this effect, Landau spoke of "sticking a knife in the heart of the nation." Landau said Avineri was the "ideologue of the Palestinians."

Landau said Likud would, therefore, fight the appointment. Social Welfare Minister Ze'evulun Hammer of the National Religious Party called the appointment "an unparalleled provocation." He said the government declared its opposition to a third state--and was now appointing a director of the foreign service who favored this solution. Mapam and other leftist groups welcomed the appointment in statements issued today.

Avineri, 43, is presently dean of the social sciences faculty at Hebrew University. Born in Poland, he came to Palestine at the age of six. He has served as visiting professor at Yale and Cornell in the U.S. He was recently at the center of a public storm here when, in a lengthy radio interview, he attacked the government's negative policy towards the Palestinian-PLO issue. The interview drew hostile reactions from Likud and other representatives on the Broadcasting Authority's Council.

He urged that Israel declare itself ready to negotiate with any representative Palestinian group prepared to recognize the Jewish State and set up its own state alongside it, on the West Bank and Jordan. This declaration should apply to the PLO, too, he added. While in its present guise the PLO could not be a partner in negotiations; it could if it changed so as to comply with the conditions he had stipulated.

ALMOGI OUTLINES PLANS TO ENCOURAGE ALIYA, FACILITATE ABSORPTION

By Yitzhak Rabi

NEW YORK, Feb. 12 (JTA)--Yosef Almogi, chairman of the World Zionist Organization Executive and the acting chairman of the Jewish Agency Executive, said today that to increase aliya, he suggests the establishment of "prospects and projects in Israel" that will encourage potential olim and facilitate their absorption into Israeli life.

Addressing a press conference at the Jewish Agency headquarters here, Almogi said his plan will require a few years to implement. He said that while those "prospects and projects" are being prepared, various bodies in the United States will submit the information about them to local Jewish communities.

Addressing himself to the challenges of aliya in the U.S., Almogi said there are difficulties in reaching the academic Jewish community in America. "There are some 60,000 Jewish teachers in American colleges," Almogi said, "and as a group we have no dialogue with them." He said that a special committee of Israeli professors, headed by Israeli President Ephraim Katzir, is in

the process of formation now, to seek ways to open "frank dialogues" with Jewish academicians.

Almogi added that another group of American Jewry, "the poor Jews," has not been reached yet because they are not affiliated with synagogues or other Jewish organizations. He said increased efforts will be launched to reach that segment of American Jewry.

Problem Of Balance

Answering queries on the problems of absorbing Soviet academicians, Almogi said that the question of finding proper employment for immigrants with college degrees has become a "major problem." He contended that there is an "influx" of academicians in Israel and that the Jewish people, which used to be a "nation of merchants, has become a nation of academicians."

He said the problem is how to balance the needs of the Israeli economy, which is short of laborers, with the high proportion of new immigrants who are white collar workers. Almogi added, however, that most of the Soviet academicians have been absorbed successfully. He noted that to overcome this problem, Israel retrain the new immigrants and said that in the long run the answer will be solved by making the Israeli economy more sophisticated.

Almogi, who is here on a United Jewish Appeal lecture tour, declared in his opening statement that "never in history" was the Jewish people as united as it is now. He said that Jews and Israelis consider themselves part of one nation of 14 million Jews scattered around the world. He said Israelis are confident of the future because they know they are linked with the rest of the Jewish people.

Asked about the increased number of yordim, Israelis who leave Israel, Almogi said Israel tries to minimize yerida but cannot avoid it. He said the yordim are "weak human beings" who should be condemned. But at the same time, he said, he does not see the yordim as "lost people," and that Israel wants to "bring them back."

RELIEF FOR EARTHQUAKE VICTIMS

WASHINGTON, Feb. 12 (JTA)--An Israel government Boeing 707 landed briefly at Dulles Airport today enroute to Guatemala with 20 tons of relief supplies for victims of the major earthquake which struck that Central American country earlier this week.

The plane was greeted by the Guatemalan Ambassador to the U.S., Julio Asensio-Wunderlich who expressed his "deepest gratitude" on behalf of his government to the people of Israel "for taking the trouble to fly such a long distance with the much needed supplies." He added that "Between countries that respect each other, there really are no long distances."

Ambassador Jacob Barmore, director of the Central American division of Israel's Foreign Ministry who is travelling with the relief plane, told the Guatemalan envoy, "This is not a gift from our government but from our people." He said the airlift was "the reflection and expression of solidarity of Israel's people with Guatemala's people." The relief supplies include blankets, medical equipment and food. The Israeli plane landed at Dulles to refuel for the final leg of its long flight from Tel Aviv.

NEW YORK (JTA)--Moscow activist Ilya Rubin, an editor of the Samizdat publication "Jews in the USSR," has received permission to emigrate to Israel, the Greater NY Conference on Soviet Jewry reported Thursday.

BEHIND THE HEADLINES**DACHAU VISITED.....**

By Jack Siegel

DACHAU, Feb. 12 (JTA)--It was a grey, gloomy and somehow very fitting day. I and a companion, armed with a 35 mm. camera and driving the rented Opel, left Munich for Dachau about 20 miles away.

As we left, I thought of the story in the International Herald Tribune just several days earlier, how the people in Dachau, now a city of 33,000 (13,000 before World War II), were not interested in and even hostile to the existence of the memorial camp site, its history and ever-present reminder. I thought, on the contrary, it should be exposed again and again and made visible wherever possible "to honor the dead and remind the living."

Munich's grand streets, the well-built houses and well-fed and clothed people were trafficking in their clean streets; Munich, the birthplace of German fascism where in November, 1923, Hitler attempted a coup d'etat beginning at the Buergerbraeu and ending at the Feldhernhalle and where 11 of his "genossen" (comrades) were killed while he fled in ignominy.

Now, however, that was another history as we drove up Inland Strasse to Ise Ring, followed the Mittlerer Ring and finally found ourselves on Dachaue Strasse heading towards that medieval town. But the roads were heavy with modern traffic and on either side was all the evidence of a city well-heeled. Farther out, the ecology thinned and after 25 kilometers, we saw the KZ (Konzentrationslager--concentration camp), sign right too late and passed it.

We made an illegal U-turn and stopped to ask a gas attendant where the KZ was. He muttered an unfriendly direction in his thick Bavarian accent and we took off to the sign "Gedenkstaette" (memorial site). A bare road led us to a parking area just outside the barbed wire of the camp.

Visualizing Past Horrors

My companion and I pulled up almost simultaneously with another car driven by a German, and when we got out together I asked him if he were visiting the city and he said he was from Munich. He was about 45 and I asked what he thought of Dachau and its times. He called it a "dirty history." I said, as we stood there in the biting winter cold where, likely, hundreds of "Kazettlings" (inmates) must have marched into the camp and their ultimate death, that this would never happen again.

The man said, shrugging, "Who knows? The Nazis will come again because there is so much communism in the country." He cited the Bader-Meinhof gang and I said they were anarchists not communists and the man said, no, they are communists and that the high schools were full of Reds. His words had the smell of Hitler again and it depressed me.

My companion and I walked past the barbed wire and I could almost visualize the gaunt, sickened faces and claw-like fingers pressed to and gripping the interstices. Ahead were some buildings; one was a museum and inside a slooty guard in a green uniform sat at the door. We didn't stay long; the effect of putting such things together was not real and we moved into the long, and wide field where, flanked by watch-towers once machine gun-manned, there were two sections of oblong-numbered areas where the bar-

racks housing the inmates used to be.

On the right, as we moved in, was a moat, now a dry ditch with patches of snow, which separated the field from the fence shielded by trees. They were bare of foliage in the winter and hardly shielded the camp of whose activities people used to say, we didn't know what was happening. A plaque, somehow aged and ageless, said, Plus Jamais, Nie Wieder, Never Again, and the same, I guessed, in Russian which I couldn't read.

At A Loss For Words

Two young men passed our way and turned out to be Australians on their way to Innsbruck for the Olympics. I stopped briefly to talk to them. Dachau was before their time and they were at a loss for words and one could only mutter, "What a horrible mess." Once again, I surveyed the field and invoked from my own memory and experience in the time, the rows of barracks, the guttural German commands, the frenetic activity for those still then among the living.

At the opposite end of the field, were three monuments--Protestant, Catholic and Jewish--symbolic of the religion of all the people who were annihilated there. Some nuns, who stopped to pray over one barracks site moved in the Catholic memorial which had a church in the rear. It was called Heilige Blut (holy blood). I and my companion, a non-Jew, stopped before the Jewish memorial, built in 1965, for a quick moment, not as much in prayer as in recall.

We moved on past another moat and met two young men coming our way, dressed in winter sport-clothing. I stopped them, too, and asked where they were from. Norway, one said, and I asked what they thought of the camp. "Grotesque," one said. We talked very briefly and went our separate ways, they away from the crematoria and we towards them.

But the word grotesque rang in my ears. My companion and I passed the "Grave Of The Ten Thousand Unknown," to an area once used as a shooting range and where executions were performed. In back of the range was the blood ditch. Turning around again and surveying the area, it was all so difficult to believe. The surroundings were now so bland, even christmasy with the snow.

The Enormity Of Bestiality

The term, "moving," which a woman used about the memorial as she left, hardly began to reach the enormity of the bestiality. It escaped comprehension as though momentarily it would be necessary for the jack-booted Nazi janissaries to come out of that history commanding respect for their reality. Nevertheless, a religious statement stood in defense of the truth: "But the souls of the righteous are as the hand of God and there shall no torment touch them."

Now ahead were the crematoria and we advanced towards them, I with some distaste, and my companion with a kind of professional eagerness to record its details as well as absorb it for the first time as a phenomenon which had occurred before her birthdate. The "Brausebad" (shower), which was used as a decoy to get inmates to enter, ultimately to be gassed, was just a bare room.

Further in were the ovens themselves, standing there so benignly as though they once had baked bread. Overhead were solid beams with hanging cord where, I learned for the first time, some inmates were hung to death, perhaps simultaneously with the burning of others. The clatter of wooden

boots suddenly sounded echoing and for a frightening moment I thought it was the SS coming, but it was just the police guard having a look around.

There were faint scratchings on the wall and I didn't bother to read them because I knew what they would say. The camera clicked repeatedly and I tried to personalize this, in the Germany I knew after the war as a soldier, in the memory of two of my late wife's sisters, one of whom was killed in Auschwitz. I became impatient and wanted to leave, uncomfortable and frightened in the square, bare block buildings but I had to wait until the pictures were taken. The interest superseded my needs although I asked for one special shot.

"We Knew Nothing"

Outside, there were now two German guards, one young, one older, a Czech. We talked and the Czech said he had been a POW in the Soviet Union during the war, as though that would get my sympathy. The young man was from Dachau and said all this had happened before he was born and knew nothing of the times. The older cop said, "We knew nothing. Those who did and talked, ended up here." He wanted to put a happy note on the proceedings. "Three of them stayed on in Dachau and became rich."

I thought I heard a familiar theme. "Jews?" "No," he said. "Communists. They made business. But one died recently from too much drinking."

We walked on farther. The afternoon was drawing to an end. The camp closed at five and it was a quarter to, I looked for my companion who was nowhere to be seen. I looked down the long grey field where the barracks once stood and became scared all over again as if the jack-boots would suddenly appear and I would be locked in, to remain and suffer the same fate, with body as well as mind and be completely identified.

Finally, running and camera swinging, my companion appeared and we left the camp. I took one last look. It was cold with unremembered history, and I said, one must do this again and again and keep this death alive. We walked to the car and across the lot was a ball field where some young Germans were playing soccer as if nothing had ever happened.

HOUSE ADOPTS SOVIET JEWRY RESOLUTION

WASHINGTON, Feb. 12 (JTA)--The House late yesterday unanimously adopted a concurrent resolution expressing the solidarity of the American people with the efforts by participants in the Second World Conference on Soviet Jewry to "enlarge on human freedom" by helping Jews to emigrate from the Soviet Union if they wish. About 350 Congressmen were in the chamber when the voice vote was called. No dissents were heard. The House resolution was sponsored by Rep. James Scheuer (D,NY). The Senate, on Feb. 5, also unanimously approved the resolution which expresses the sentiment of the Congress towards the conference that opens Feb. 17 in Brussels.

(In Albany, Gov. Hugh L. Carey issued a message yesterday to the conference in which he declared that the citizens of New York State "join you and assure you that your battle is our battle" and expressed "our deep concern over the plight of the Jewish people in the Soviet Union." The message was presented to Brooklyn District Attorney Eugene Gold, chairman of the New York

Conference on Soviet Jewry, one of the members of the New York delegation to the Brussels conference, who met with Carey at his office in Albany yesterday.)

YOHANAN AHARONI DEAD AT 56

TEL AVIV, Feb. 12 (JTA)--Funeral services were held yesterday for Yohanan Aharoni, the founder and head of the Institute of Archaeology at Tel Aviv University and one of the world's leading authorities on the archaeology of the land of Israel. He died Tuesday of cancer at the age of 56.

Prof. Aharoni, who was said to have considered it his personal mission to increase the knowledge of Israelis about their land, had recently, despite his illness, completed an extensive new work on Israeli archaeology and had revised his classic work, "The Land of Israel in Biblical Times."

Born in Frankfurt, he came to Palestine in 1933 and later was among the founders of Kibbutz Alonim. He received his Ph. D. from Hebrew University in 1955 where he was also a professor of archaeology from 1959-68, going to Tel Aviv University the following year.

Prof. Aharoni's excavations included the exploration of the Judean caves, the first Masada expedition and excavations at Hador, Ramat Rachel and Tel Arad. He is the author of numerous books, including "In the Steps of Kings and Rebels" and "The Land of the Bible, Historical Geography."

ISRAEL FACES SEVEN LEAN YEARS

NEW YORK, Feb. 12 (JTA)--Predicting that "Israel has seven lean years ahead with peace just a dim hope," Israel's new Consul-General in New York nevertheless assured the national leadership of Hadassah that his country will come through because of its reserves of strength and the support of the Jewish people. Uri Ben-Ari, addressing the opening plenary session of the Mid-Winter Conference of Hadassah in its new headquarters at 50 West 58 Street, said there are four basic realities which must be recognized:

Oil and petro-dollars give an advantage to the Arab countries which Israel does not have; the national interests of the two or three superpowers limit the complete freedom of decision of their client states such as Israel; anti-Semitism is once more resurgent--in the oppression of Jews in the Soviet Union and other countries and in the series of actions and statements at the UN culminating in the recent resolutions equating Zionism with racism; and real peace in the Middle East cannot be achieved until the Arab people--not just governments--accept a Jewish presence in the area and recognize the State of Israel.

In her presidential report to the national board, Rose E. Matzkin said that because of frequent rapid changes in the world and a series of crises situations, Hadassah has been delaying the long-range planning necessary for the creative development of its medical, educational and social services in Israel. "If we are going to contribute toward the improved quality of life in Israel," she said, "we must evaluate present needs and future goals so that priorities can be set in an orderly way."

Ben-Ari said Israel can come through the lean years because of a special kind of "Jewish power" which is based not on military might but on faith and commitment, psychological toughness, willingness to sacrifice to face hardships to build a nation and solidarity of the Jewish people.