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**Portrait of Itamar Ben Avi
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IN BLACK AND WHITE

There are not many peoples who respect the printed word as deeply as does the People of Israel.

It may be that we have brought this legacy with us from Mt. Sinai where our forebears saw Moses, the first author in Israel, write the Torah in "black fire upon flames of white".

In the mouth of a Jew, "in black and white" is not a cliché or a literary phrase. It is taken for what is — a fact — an incontrovertible fact. Obviously, this is not THE reason, and certainly not the only reason why the people-of-the-book are also the people-of-the-newspaper in which such facts are supposed to appear in "black and white".

Initially we became a "newspaper people" by courtesy of our history and geography, and also because literacy among our people was, in comparison with other nations at that time, relatively very high.

The Jewish press made its debut 300 years ago in Amsterdam (cradle of printed journalism), in order to spread trade and political information, a move that worked to the advantage of the Jews in Europe at that time. Yet, beyond this, the Jewish press served as a vehicle to effect an awareness of the oneness of the Jewish people.

There never was any dearth of disagreements between and within the various Jewish communities — but in times of trouble — never mind from where or for what reason — it was primarily the Jewish press that sounded the tocsin, either by delivering the information itself, or by rallying help for the threatened community.

With the passing of time, the Jewish newspaper began to look more and more like its gentile counterpart in its divisions, scope of news and variety; but unlike the gentile press, the Jewish press fulfilled a unique social function in that, to a certain extent, it substituted for the political milieu our people lacked.

The more the Jewish press improved and expanded the range of its coverage, the more it became, for the far-flung diaspora, a source of world news and of Jewish life in distant communities, a prop in times of woe and a guide to the perplexed in matters of religious observance. It provided the means to an education for those who lacked other means to acquire it, and provided also entertainment for the whole family.

Wherever Jews lighted as they wandered about the world, a periodical of some kind arose there, be it daily, weekly or monthly. It might be written in one of the extant Jewish languages or in the local tongue. So it was in the large and wealthy communities, in remote and god-forsaken villages, in bustling commercial centers, in the ghettos, out in the open or printed in secret.

It is unfortunate that, to this date, no-one has coordinated any in-depth and comprehensive research of this remarkable socio-cultural legacy in our possession "under one roof". There have, however, been hundreds of books on the subject: bibliographies, monographs, catalogs and memoirs.

When Moshe Starkman in IYVO's "Pinkas" in New York, only 60 years ago, attempted to compile a list of sources for a history of the Jewish press for a mere 30 years (1870-1900), he amassed 100 books and articles, and he himself admitted that, not only was this a partial list, but that it relied on historians who would sooner or later have to amend their errors. There is little doubt that the same thing has happened to other authors and researchers of this field.

There is not even up-to-date data for the inventory of bibliographies and collections, whether public or private, some of which latter have grown and been enriched over the years, and some lost or despoiled.

There are important collections, among which are many rare items, in the National Library in Jerusalem, in IYVO in New York, at Harvard's Dept. of Judaica, in the "Rosenthaliana" in Amsterdam and in many universities and libraries on both sides of the ocean (including the University of Tel Aviv). There are also quite a number of private collections.

In 1923, in "Luach Achiassaf", and in 1925 in "Kiryat Sefer" in Jerusalem, the bibliographer, Menachem Mendel Probst, published statistics on the Jewish press according to country and language, from its inception to 1920. Already then he identified close to 4000 newspapers (including single issues).

Probst put the date of publication for the Courant at 1667, and not, as researchers accept today, in 1687. At all events, it is logical to suppose that if the number of newspapers in 1920 stood at around 4000, then numbers at the start of WWII had probably more than doubled. Since then there have been many additional hundreds of all kinds on both sides of the Atlantic.


When we achieve our dream and establish, within the framework of the Journalism Studies Program at TAU, the Institute for the Research of the History of the Jewish Press, this will be its goal: we shall try to find an answer to these questions and even "gather in the exiles" from every continent. It is within the realm of probability that we shall be able to assess Jewish status and influence within and upon the publishing world, in the editing and publicising of non-Jewish journalism — from Pulitzer to Ulstein, from Reuter to Ochs and Sulzberger, from Heinrich Heine to Walter Lippman from Emmanuel Noah to Egon Erwin Kish and others.

Many years and ample funds will be required for such a project. We, like those in other places, have taken the first steps in this direction.

This issue, which we have named Qesher, is a prototype for a periodical that we hope to print as regularly as we can. Qesher will print articles from this field that we have called "in black and white". Initially there will be no attempt at any kind of research methodology. Once the Institute is running smoothly, and its work is progressing in an orderly way under the supervision of a constituted Academic Committee, there is no doubt but that we shall adapt the periodical accordingly.

Meanwhile we shall collect and collate everything available; let the historic and the current lie cheek to cheek, allow research (necessarily meager), to intertwine with actual events in stories on persons and deeds that contributed to the written Jewish media. We shall raise the particular problems that occupy today's Jewish press both here in Israel and wherever, and in whatever language that Jewish newspapers exist. This is the message that we are sending out with our first issue.

The first issue of Qesher, as well as much of the preparatory work for our Institute-in-the-making, was made possible first and foremost by the Irene Halmos Fund, and by a number of other funds whose support we have obtained. We are grateful also for the help we have received from the Azriel Carlebach Chair for Journalism.


Head of Journalism Studies Program

THE HEBREW PRESS — THE EARLY DAYS / Menucha Gilbo'a

The Hebrew press began with the publication of "Pri Etz Haim" (Fruit of the Tree of Knowledge) in Amsterdam, c. 1691. It served the needs of that city's heterogenous Jewish community. In the 18th century, the Jewish Enlightenment sought to effect a radical change in Jewish perceptions and to inculcate Jewish life and literature with the spirit of humanism and modernity: the principles of reason and logic were to be applied even to scriptural exegesis. The enlightenment was secular and humanistic, and thus came up against the transcendent and religious outlook prevalent in Jewish life to that time. HaMa'asef, which appeared in 1784, and Zion, devoted themselves to furthering the goals of the Enlightenment. Whereas Ma'asef, in common with other periodicals of the time, appeared sporadically and did not concern itself with current events in Jewish affairs, Zion appeared monthly for 2 years and responded journalistically to specific events when they occurred.

The first weekly, HaMagid, appeared in 1856 and was followed by others, such as HaMelitz and HaKol. These were true journals in the modern sense, and tended, as time went by, to concentrate more and more on news events, relinquishing

their literary activities to the monthlies and quarterlies. These continued to appear, frequently as supplements to, or sales promotions of, the weeklies. HaMagid pioneered both the printing of actual news and the feature article. These were written in a concise, lucid Hebrew by such as HaMagid's editor David Gordon. HaMelitz introduced the editorial, and its editor, Alexander Cedarboim, developed the paper into an outspoken and aggressive journal.

In the second half of the 19th century, the Hebrew press became more diverse and less singlemindedly devoted to the Enlightenment. Bitter controversies arose, especially in the fields of education and scriptural interpretation, with the editors taking radically opposing views and expressing them in vigorous and often biting language. Battle lines were drawn between those favoring German reform and those who did not wish to sunder from rabbinic roots.

With the publication of the first Hebrew daily "HaYom" in St. Petersburg in 1886, some 50% of the weeklies also became dailies.

THE EDITORS' COMMITTEE — MYTH AND REALITY / Zvi Lavi

The editors' committee, a uniquely Israeli institution, is composed of the editors from the larger dailies and top executives from the electronic media. These meet frequently behind closed doors, with the Prime Minister and other senior government officials. There they receive sensitive and/or classified information which, according to an unwritten yet binding agreement, is not published.

The committee — initially called the Response Committee — was founded in the 40s. Its main purpose was to unite the press in a common front against the British. It received its current name in 1948, following the establishment of the State. Journalists in other countries frequently meet with world leaders in various spheres for "off the record" briefings, but Israel appears to be the only country in the free world in which a formally constituted editorial body meets regularly with senior government officials, with the stated goal of withholding from print information received.

The committee has been accused more than once of being untrue to journalistic practices as these are perceived by democratic nations. Specifically: has the committee used its inherent strength to strip the cloak of secrecy from events the government wished to conceal, but that to publish would be in the public interest? As a result of their inclusion in this inner circle of secrecy, do the editors see themselves as part and parcel of the establishment and at one with the thinking of senior government?

Two periods are examined: up to the Yom Kippur War of 1973 and from it to the present day. Following the 1973 war, there was a definite feeling of unease among members of the committee. It was felt that information, such as that regarding Egyptian and Syrian troop concentrations along the border in October 1973 should have been made public despite the ban of secrecy imposed by the army and the government, and to which the editors had been a party. The committee lost face with itself

and with the public. It suffered a further blow following the 1977 elections. Menachem Begin ignored the committee in contrast to the close relations it had enjoyed with Mapai and Ma'arach governments to that time. Sensitive information was increasingly leaked, and the editors found that the closed sessions divulged little that was new or particular.

Increasingly the committee serves as a news gatherer for those small papers that have no good sources of their own. The large

dailies, able to procure their own information cannot print it because the material delivered to the editors is regarded as classified by the government.

Ha'aretz, Israel's leading daily, has therefore often preferred to leave the committee for specific periods in order to escape its constraints. Editors feel that the committee is nearing the end of its useful life, and that its continued existence divides rather than serves the Israeli press. Time will tell.

THE ROLE OF THE PRESS IN SHAPING THE KNESSET AGENDA ON MATTERS OF SOCIAL WELFARE / Yitzhak Kadman

Do press features influence the deliberations and decisions of the Knesset? this question was central to the research conducted by Dr. Kadman on the subject of Welfare; subjects included unemployment, child care, eldercare, development towns, underprivileged neighborhoods, mental health and so forth.

"Ha'aretz", "Ma'ariv" and "Yidiot Acharonot" were examined from 1974-1981 inclusive. These eight years encompassed the lives of two Knessets, the 8th and 9th.

Dr. Kadman proves conclusively that a link exists between the newspaper publication of material relevant to the subject —

welfare — and subsequent discussions or decisions by the Knesset. Usually, press attention focused on welfare issues before they were raised in the Knesset. There are only a few instances in which the reverse was true.

Ma'ariv had the greatest influence on Knesset deliberations that dealt with welfare, followed by Yidiot Acharonot and then Ha'aretz.

While the transfer to parliamentary debate of issues raised by the press does not promise action, no little importance attaches even to the discussion.

ATTEMPTS TO PUBLISH A "ZIONIST" ARABIC LANGUAGE DAILY DURING THE 20S AND 30S / Elyakim Rubinstein

During the twenties and thirties elements within the Zionist leadership made efforts to establish an Arabic language daily that would explain the Zionist point of view to the Arabs of Eretz Israel, and to those of the region, particularly Egypt, Syria and Iraq. The Zionist leadership used the term 'propaganda' to describe their efforts, (PR being the modern equivalent) and these were conducted in the press. The Arab question, its ramifications and difficulties, were debated almost daily in the three main Hebrew dailies; Ha'aretz (moderate), Davar (labor) Doar ha-Yom (right wing), and in the workers' mouthpieces, Kunteres and Ha-Poel ha-Zair.

Dr Yitzhak Epstein, a fervent supporter of good press relations with the Arabs, deplored the lack of an Arabic language newspaper as early as 1924. Also in 1924, Haim Kalvariski, head of the Arab section within the leadership, wrote to Moshe Glikson, editor of Ha'aretz that the Arab press "Keeps a lynx-eyed watch on our papers." According to Brigadier Kish, head of the Political Dept., Kalvariski maintained connections with Arab newsmen during the 20s and paid them to write features favorable to Zionism. Kalvariski maintained that this was the preferred method.

From 1925 to 1927 the workers' movement published

"Attihad al-Amal" in Arabic, and Dr Nissim Malul, an Arabic speaking Jewish journalist, published "Al-Salaam" periodically during the 1920s. The newspaper was not a quality product and its format resembled the Arabic press. However, after the Disturbances of 1929, Al-Salaam appeared for 78 issues and in March 1930 the Jewish Agency agreed to pay £P 15 monthly as a subsidy provided that Moshe Medzini, then head of the Press Bureau, be part of the editorial staff. All — Salaam had a circulation of about 800, 250 of which were sent to Syria, Iraq and Egypt.

In 1929 Michael Assaf, Arab affairs correspondent for Kunteres, wrote on "the lack of journalistic dialogue on a daily basis between the Jews and Arabs of Eretz Israel". Ideas such as that of Eliezer Kaplan to create an Arabic language supplement to Davar, were sent to committee where they languished and ultimately failed. The United Bureau set up after the 1929 riots was designed to deal with both the Arab question generally and an Arabic daily in particular. The Histadrut, at the initiative of David Ben Gurion, then its Secretary General, also discussed once again the idea of a newspaper. But the Bureau disbanded in

1931 without having achieved its goal.

In 1930 a committee comprising Kalvariski and mayors from towns with large Arabic populations, such as Chelouche from Jaffa, was formed to explore once again the purchase of favorable opinion in the Arab press. The emphasis this time was to be on large, influential foreign dailies, such as the "Khaukhab al-Sharq" in Cairo. In 1930 the United Bureau spent £P826, or 14% of its £P6,500 budget on purchasing Arab good will. Unfortunately the Arabs frequently reneged on their commitment.

Hopes for an adequate propaganda budget upon the accession of Haim Arlozorov to the leadership were defeated by the acute financial problems with which he was confronted. Personages such as Shertok, Remez and Berlin raised the issue of an Arabic paper again and again from 1933-36, but without success. In 1929 Arthur Ruppin had said that a newspaper was useless without a coherent policy on the Arab question. Throughout the two decades the idea of an Arabic newspaper came up repeatedly for discussion at the top level of national institutions.

ITAMAR BEN AVI & DOAR-HA-YOM / Aharon Even Chen

Doar-ha-Yom, a Hebrew language daily, was published in Eretz Israel from 1919 to 1936, and its first chief editor was Itamar Ben Avi. Ben Avi was the son of Eliezer Ben Yehuda and worked with his father on the Zvi, the first Hebrew daily, founded in 1906. During World War I the family fled to the US where Ben Avi became a sought after speaker.

After WWI Ben Rubinstein, a wealthy London Jew provided the capital for Ben Avi to start a daily paper in Jerusalem together with sister weeklies in Arabic and English. Even Chen, himself a correspondent for Doar-ha-Yom and later secretary to Ben Avi, maintains that the paper's banner headlines, front page picture spread, passionate features and humor were a reflection of Ben Avi's determination to publish a modern newspaper and not the characteristics of 'yellow' journalism. The paper's competition, Hadashot Ha'aretz, later Ha'aretz, epitomised the sober, more intellectual style of the late 19th century.

Ben Avi believed strongly in a bi-national state and in Swiss style cantonization and that it was essential to build bridges

between Jews and Arabs. He was opposed in this by Ha'aretz whose opinions expressed those of the Zionist leadership, by the workers' papers, Kunteres and Ha-Poel-ha-Zair, and by Davar.

Ben Avi was a tireless editor and a courageous but fairminded writer. He never stooped to personal animosity, even of those whose policies he deplored. His outspoken features on Mandatory policy resulted several times in his arrest and in closure of the paper. He fulminated against the bureaucracy and bloated salaries in Zionist institutions, campaigned assiduously for a navy and espoused Independence long before this was even considered.

Ben Avi's introduction of the first 2 linotype presses in 1920 caused strikes among workers fearful for their jobs because all type was handset to that time. He enlisted the services of a radio operator to receive direct news cables and so scoop the competition who had to rely on Reuters' cables sent by mail from Cairo or Beirut. Following in his father's footsteps he continually invented new words.

In 1928 Ben Avi made a serious error when he delivered the editorship of *Doar-ha-Yom* to Vladimir Jabotinsky upon the latter's arrival in Eretz Israel. The move was motivated by Ben Avi's personal admiration for Jabotinsky but the paper gradually became the voice of the Revisionist Movement, and an overt break between *Doar-ha-Yom* and Ben Avi was only averted by Jabotinsky's personal intervention. Subsequently, the paper reverted to Ben Avi's control. In 1932 Ben Avi went to Germany and returned with a blistering series prophesying a bleak future for the Jews of Germany, but his warning of the imminent Nazi danger went unheeded.

In the early 1930s control of the paper passed to the Bnei Benjamin movement who wanted their leader, the author Moshe Smilanski, as editor. Ben Avi resigned, and the paper, bereft of his hand at the helm, declined. In 1935, following the failure of a proposed merger with the *Tel Aviv HaBoker*, 50% of the shares were bought by German investor, Leo Wintz who took the paper to Tel Aviv for two months. In 1936 the paper returned to Jerusalem where it was bought by a group of its senior staff. Now in desperate financial straits, *Doar-ha-Yom* was forced to close on the eve of the 1936 Revolt. Ben Avi himself died in the U.S. on a tour for the JNF in 1943.

"DROR" (LIBERTY) — A HEBREW PAPER WRITTEN FROM LEFT TO RIGHT / Gabriel Tzifroni

The Idea of latinized Hebrew — Hebrew written in Latin letters — came from Eliezer Ben Yehuda, the father of Itamar Ben Avi, the founder, editor and sole contributor of "Dror". Dror was written in latinized Hebrew and Hebrew. Ben Avi saw the paper as the opening wedge in his campaign to make Hebrew an international language.

Dror was a topical paper and its opening issue (November 17, 1933) covered, among others, the riots in Jaffa and immigrant housing problems in Tel Aviv. Always an impassioned and outspoken writer, Ben Avi's articles aroused widespread interest as well as the inevitable criticism from his detractors, and not infrequently ridicule. An example of the latter may be found in the field day enjoyed by the Hebrew press by Ben Avi's notion of a king. The king would rule over the cantons of Independent Judea: the division of Eretz Israel into

cantons was an idea cherished by Ben Avi and one continually espoused in Dror.

Dror's articles and editorials also dealt with Zionist — Italian relations during the early days of Mussolini's regime. Ben Avi was an admirer of the dictator who had granted him a personal interview.

Every issue devoted half a column to a latinized Hebrew-English-French-German dictionary. Dror had a circulation of about 800 and Ben Avi was especially disappointed that the intelligentsia ignored him. Bialik was indifferent and Tchernikovsky disapproved of latinized Hebrew, but Herbert Danby, the literary Times correspondent publicised Dror in scholarly articles.

Dror had only 16 issues, a one-time experiment in latinized-Hebrew.

"ESHNAV" — THE MOST WIDELY CIRCULATED UNDERGROUND NEWSPAPER / Mordecai Naor

"Eshnav", that appeared for 157 issues from 1941 to 1947, was the most important and most widely read of the underground newspapers in Eretz Israel. It arose from the widespread frustrations against the policies of the mandatory authorities, the need to provide the Yishuv with information consistently withheld by those authorities and as a voice for the Hagana whose mouthpiece Eshnav was widely considered to be.

The first editor of Eshnav was Berl Katzenelson, but the work was done by Eliezer Livenstein (Livne). Meir Bareli, his assistant, would collect the censored material from the newspaper offices of the legal papers and from the British press. Other sources were Hagana Intelligence, the Jewish Agency and the Zionist leadership, especially those active in propaganda. Sources were never named and staff writers wrote their features

without a byline. Mandatory censorship went to extraordinary lengths, such as the censoring from the Hebrew press of remarks made by Winston Churchill in the U.K Parliament regarding British policy in Palestine, an event derided by the Manchester Guardian.

The 30,000 copies were printed by the Shlomi Press in Tel Aviv. The type was handset to avoid identification. Scores of volunteers distributed Eshnav throughout the country. Originally slated for free internal distribution among Mapai members, Eshnav became a subscription journal for Hagana members in Eretz Israel. This enabled the paper to support itself and allowed it considerable editorial independence. Its features frequently displeased the national institutions. Eshnav's hawkish stance expressed, without gloss, British and Arab actions against the Yishuv. Language was forceful, direct and often biting. Humor was infrequent although some cartoons appeared in 1947. Some of Eshnav's choicest invective was

reserved for the breakaway Etzel and Lehi underground, and accused them of desertion in the hour of decision. This militant posture softened in 1946, but hardened again following the bombing of the King David Hotel in 1946. Eshnav changed its name to "AB" for 42 issues to circumvent a mandatory law regarding illegal publications, but reverted to Eshnav at its 100th issue.

On the 20th of April 1947 Eshnav came out with banner headlines mourning the death of 4 illegal immigrants at the hands of the British and also the hanging of the Etzel and Lehi terrorists Dov Grunner and others. There was public outrage at this coupling and a 3 week break in publication. At this time, Mapai's leaders sought a more conciliatory line, since the question of Palestine was being discussed in the UN. Livne was called on the carpet. He resigned and Eshnav closed shortly afterward.

"THE LEBANON FILE" IN THE FRENCH HOME OFFICE / Gideon Kouts

The Lebanon file is a journalistic "detective story" that follows the fortunes of the Lebanon, a Jewish weekly published between 1863 and 1886. Lebanon, like many other Jewish publications of that time, was a one-man paper and its fortunes followed those of its founder, editor and only correspondent, Yichiel Brill. Brill first published Lebanon in Jerusalem in 1863, then, denied a license by the Turkish authorities in Istanbul, took the journal to Paris in 1865. The vicissitudes of Lebanon are traced in the French Home Office archive. Journalists enjoyed relative freedom under Napoleon III and the Jewish community basked in the emperor's goodwill. Nonetheless, lacking the French citizenship required by law for a license, Brill could not publish. The mandatory police investigation discloses that one Michel Edinger was the petitioner. Edinger a wealthy Parisian merchant who spoke no French was Brill's "cover", a common ruse of the time. A license was granted and Lebanon appeared in French from 1865 to 1870. Initially, the paper was non-topical

and non-political. Strictly orthodox, its masthead promised "all the news concerning a Jew wherever he is a Jew". It provided news of the Holy Land and features on Jewish life in Europe and other countries. In 1867 the masthead was amended to include "and a member of the fellowship of man" following verbal permission from the minister of the interior to include in Lebanon articles of political and topical content. Circulation, never great, did not increase following this move and the paper was now in financial trouble. In 1870 the Franco-Prussian war broke out and all of Prussian origin were deported. As the police report of 1865 had disclosed that one Wisselkopf, a newly arrived schoolteacher from Cologne, was the "real" publisher, Lebanon's license was revoked. Brill went to Mainz in Germany and Lebanon appeared there from 1871-1882. From there Brill went to London and the paper ended its days with Brill's death in 1886.

"ZUKUNFT" — IN THE SERVICE OF YIDDISH FOR NEARLY A CENTURY / Israel C. Biletzky

"Zukunft" (the Future) was and is a Yiddish monthly published in New York. The journal first came out in July, 1891 and was the brainchild of the Socialist Workers' Council. It was "a monthly journal to spread the knowledge of science, literature and socialism". The magazine's early years were plagued by ideological squabbles within its editorial ranks and by financial problems. In 1902, Abe Kahan, founder of the great Yiddish daily "Forwards", added Zukunft to his empire and maintained the paper until 1940.

Zukunft's writers boasted eminent literary figures, such as Morris Wintshevsky, who became the paper's editor briefly in 1909, and the anti-religious B. Fegenboim, whose articles raised storms among the orthodox.

Zukunft printed articles in the natural sciences, geography, history, world and Yiddish literature. A brief attempt, in 1909, to educate in Socialism the more than 2 million Jews who had arrived in the U.S. since 1882, failed. The 20th anniversary issue contained 120 pages. Jewish notables, such as New York's deputy mayor, Baruch Vladek, promoted Zukunft to strengthen the paper's always shaky finances.

In 1913 Abe Leissin, a close friend of Vladek's, became editor of Zukunft, a post he held until his death in 1938. Leissin had arrived in 1897 and started his career with Forwards. Educated in the great yeshivas of eastern Europe, he was, nonetheless, imbued with the spirit of the enlightenment and a passionate

belief in the desire of men everywhere for freedom. Although he planted both feet squarely in American Jewish life through his articles and poems in both Forwards and Zukunft, they also reflected his conviction of the strength implicit in religious tradition and in the traditional Jewish desire for freedom and dignity.

After the 1929 riots in Palestine, Leissin became an outspoken adherent of Zionism and put the weight of Zukunft behind it. His defiant articles, some against Forwards policy were widely translated by the Hebrew press and he translated Hebrew features into Yiddish, among them an article by Shmuel Dayan attacking the British Colonial Secretary, Lord Passfield.

Leissin was in contact with authors in Europe and in Eretz Israel and published lists of new Hebrew publications in addition to those in Yiddish. He was perceived as the perfect editor, one who combined Jewish renaissance with socialism. Leissin enjoyed a close friendship with Bialik, who had come to New York in 1926, and with B. Katzenelson. Am Oved published Leissin's memoirs "Zichronot veHavayot" (Memories and Experiences) as its first book.

Zukunft closed in 1940, \$400,000 in debt, but in October 1941, after unremitting fund-raising by the League for Yiddish Culture, Zukunft was resurrected and has appeared regularly ever since.

"IGROT" — FOR AND ABOUT THE FALASHA / Rahamin Elazar

The Falasha (Ethiopian Jews) were revealed to the Jewish world at the beginning of the 20th century by Jacob Noah Feitlowitz, a Jewish scholar from Poland. He had arrived in Ethiopia, lived among the Falasha, helped them and served as their champion at Court in Addis Ababa.

Not content with this, in 1908 he initiated a series of Igrot (notes) in Amharic in order to maintain ties with the Falasha even when he was absent. These he printed in Rome and sent to

Ethiopia. They contain information on and for the Falasha. Between 1908 and 1936, five of these Igrot came out and could be considered a kind of journalism.

The Igrot were printed stylishly in two colors. Black was used for the main items and was the chief color. Portions of the Bible were printed in red, both to attract the eye and also to hearten the Falasha, who suffered greatly at that time from the efforts of missionaries to convert them.

THE TIME THE IDF (ISRAEL DEFENSE FORCE) THOUGHT TO PUBLISH A DAILY

In 1949 David Ben Gurion, the Prime Minister and Minister of Defense, Zalman Shazar, the Minister of Education, Ya'akov Dori, the Commander in Chief, and others met to discuss the establishment of a daily newspaper to be published by the IDF. All present were in favor and the paper was envisioned as a forum for news and for soldiers to express their opinions: it

would include a picture supplement in the style of BaMahane, the existing IDF weekly.

The paper would cost £25,000, but Ben Gurion insisted that soldiers pay for the paper, nor did he want it sold to the general public where it would compete with the civilian dailies. Despite this hopeful beginning, the paper never materialised.

THE CARTOON IN ERETZ ISRAEL / Shlomo Shva

The first cartoons began to appear, albeit quite late, as the press in Eretz Israel grew and developed. Cartoons multiplied during the 30's with the first professional cartoonist being Arie Navon of "Davar".

Most were political cartoons; they attacked the British, the Arabs, inter-party conflicts and the negative aspects in the life

and leadership of the Jewish Yishuv.

A different type of cartoon appeared in the one-time humorous broadsheets that would come out, usually at Purim. later, when magazines of humor and satire began to appear, the cartoon occupied an important place in them.