

QESHER

No 4, November 1988

Tel Aviv University,
Journalism Studies

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Cover: Jewish emigrants from Eastern Europe are received with open arms by their brethren in America in a sentimental 1890s' painting typical of the period. In the background, the first Hebrew newspaper in the US, "Hatsofe". For a fuller account of this press see: "The American Hebrew Language Press, 1871—1914".

Typesetting: "Defus Meir"

Production: "A.R.T. Offset Services"

CENSORSHIP — THE UNCOMPLETED STORY

An interesting episode in the history of the Hebrew press and the censorship in this country deals with that twilight time between the end of the British Mandate and the declaration of Israel's independence (see abstract).

The Hebrew censors had imposed a delay on the publication for a day of *Al Hamishmar*, (Mapam's official newspaper), and a platoon of armed men was sent to the printing press to enforce the edict. I believe this article on censorship is timely for several reasons: Israeli censorship keeps the press community busy both here and abroad with an intensity that stands in direct relationship — sometimes exaggerated — to the level of political-and-security-related incidents that have occurred here recently.

Several months ago the censors penalised the local daily "Hadashot" (News) with a seven day closure order (for the second time in the paper's relatively short career), for publishing a round of new Israel Defence Force (IDF) promotions. The order got a last minute stay after the paper agreed to print an apology, but the mere fact of the threat aroused energetic public and parliamentary debate. Similarly, the IDF quarantine of areas in Judea, Samaria and Gaza at different times, and always for apparently operational reasons, has provoked and continues to provoke outcry among the local and foreign press.

The prestigious *Columbia Journalism Review* (July — August 1988) published "The Time of the Censors", an article in which Israel is ranked with Great Britain, that limits TV coverage of activities by its security forces in N. Ireland, and with S. Africa, that for two and a half years has more or less forbidden coverage of activities by its security forces against blacks.

Censorship is always a subject for the media. It seems that from the day man began to think not only for himself but for his neighbor too, he had laid the foundations of an institution that is as old as the spoken or written word: censorship.

It is therefore apposite to speak of this 40 year old incident. It can be called "historic" not only because of chronology but also due to its significance. It was the first time in two thousand years — that was the current joke — that Hebrew soldiers descended on a Hebrew paper to enforce a censor's edict. It should also be remembered that this occurred at a time when there was no official Jewish authority. The Mandate still enforced its own censorship (more or less), while the Hebrew censorship was a voluntary institution that existed because of an agreement between the press and the Yishuv security forces.

Its other sense, and the reason we have chosen to devote some considerable space to this episode, is its methodological substance. The article does not pretend to be a research paper, but it is definitely permissible to see in it an experiment in research.

To prepare for the article I read several books, talked with some 20 people, among whom were all those who had been members of the special committee that weighed the *Al Hamishmar* affair, and I came up against the very thing that colleagues, who had attempted similar experiments, had warned me of: not only is there very little documentation on the Hebrew press (in all its aspects), especially when no systematic archives existed, it is also extremely difficult to get relevant and reliable details from those who were actual eye-witnesses, or accessories after-the fact in the Hebrew press some decades ago.

Each has his own story and in most cases many details of their stories do not coincide. You try to match written with verbal testimony, to compare the witnesses' stories, but there are still more gaps than facts.

There is no better proof — were it at all needed — of the urgent need to collect every scrap of verbal or written information that can be unearthed on the history of the Jewish press, here or in the rest of the world.

On this specific subject — the Jewish press and censorship — printed testimony exists, written by journalists in various countries and at various times. There are memoirs, essays and monographs on newspapers and on journalists. They are scattered among libraries, or in various research institutes — and as far as I know — there has been no attempt to date to combine detail with detail, story to story, or document to document, and to weave this material into a tapestry of integral research on the Jewish press and Censorship, insofar as this is possible.

The censors of every century acted against the Jewish press all over the world in a thousand ways, and Jewish journalists found a thousand and one wily ways to get the better of them. Why a thousand on the one hand and on the other a thousand and one? Bernard Shaw once said, "The most extreme form of censorship is the death penalty." To the best of my knowledge, no Jewish journalist has ever been condemned to death, apart from those who were imprisoned and died in the concentration camps of Nazi Germany. (Dr Herbert Freedman recently published a paper that revealed the existence of 65 Jewish periodicals in Nazi Germany up to "Crystal Night" in November, 1938). So, while no Jewish journalists were sentenced to death, a good few newspapers suffered the ultimate penalty. They were simply unable to comply with the censors' peculiar edicts, especially those of a direct or covert economic character. In the book "The Jewish Press That Was" which came out in 1975, there are some remarkable chapters of reminiscences on the battles waged by the Jewish press of various European countries for freedom of expression and freedom from censorship. Our colleague, the late Hayim Ya'ari, cites a Jewish paper in Poland that did some calculating and found that in a mere 10 months in 1936, the

censors had confiscated Jewish papers 1,869 times. The late Dr David Lazer tells of a bomb thrown into the offices of the Jewish "Nowy Dziennik" in Cracow in the spring of 1923 that destroyed a whole floor, but miraculously, no one was hurt.

We said that Jewish journalists got the better of the censors in a thousand and one ways. In Russia and Poland these were principally converted Jews whom it was hard to cheat, just as in Eretz Israel it was definitely not easy to fool our Jewish colleagues who worked for the British censors, and who had to watch, argus-eyed, that we did not slip into a sentence some forbidden word, or one that had a double meaning. In those days the words "Jewish State" were proscribed and for a long time we were absolutely forbidden to mention the name of Haj Amin al-Husseini (the Mufti of Jerusalem).

In the course of time, the diaspora Jews perfected a special technique of writing and even reading between the lines, resulting in a kind of unwritten code of understanding between the journalists and their readers — a cipher that even the smart Jewish censors found hard to crack.

Sometimes they understood, but winked in the hope that their gentile superiors would not. Besides, which Jew, even a convert, would want to quash an article composed entirely of Biblical

verses, or react to a feature that appeared in the Warsaw "Haint" (Today), during the Hermann Goering's visit to Poland. As I recall, the author was the satirist Menahem Kipnis who built his piece around the saying "when the angel-of death visits the city the dogs all bark." There is no need to mention that Jewish journalists were expert "self censors" to avoid unnecessary friction with the authorities.

So there is every reason to research the fascinating subject of the "Jewish aspects" of censorship, even if some of it may not please us because of the associations and comparisons the subject is sure to arouse at this time in the hearts of many. The sooner we start to research, the more chance we have that the results will contain less inaccuracies.



Head of Journalism Studies Program

WINDOW ON THE WORLD / Ya'akov Shavit

Foreign news columns in the Hebrew press of the 19th century are worth a look for two reasons. On the one hand as a colorful chapter in the chronicles of the Hebrew press (and of the Jewish press generally); worth discussing as to how the information was presented, its sources, the time elapsed and what the priorities were in its publication. On the other hand it is also an important chapter in the consolidation of historical awareness among Jews of this new era since the periodicals and press of the period were the chief distributors of knowledge as well as of ideas and values.

Hebrew periodicals did not confine themselves merely to dry reportage of foreign news, but combined information with analysis which itself was anchored in a comprehensive world view and a well-grounded historic perception. It transpires from this that the importance of the news was not their source or how long it took before their publication in the paper, but the way in

which the correspondent and the editor chose to present them, and the overall historical mold into which the news were integrated and which gave them their significance.

The integration of foreign news into the 19th century Hebrew press is here examined via "Hamagid", the first Hebrew weekly, that appeared in the city of Lye in Prussia from 1856 on. From its earliest issues Hamagid was no narrow provincial periodical, full of trivia and information whose main theme was Jewish affairs. On the contrary, Hamagid was alert to the importance of the period, and to the core issues of the new era. It wrote extensively on politics and international affairs, such as war in Asia, exploration in Africa, and on a variety of subjects such as technological innovations and stock exchange reports. The paper, censoring itself, refrained from writing on political problems in Prussia and in Czarist Russia, where most of its readers lived.

NEWSPAPERS SERVING ZIONISM IN ISTANBUL AND SALONIKA, 1908-1914 / Esther Benbassa

In the aftermath of the changes within the Ottoman Empire following the 1908 "Young Turks" revolution, elements within the Zionist movement sought to establish a network to distribute propaganda and information. Designed to operate within the Empire's boundaries, the network included newspapers.

Victor Jacobson, Vladimir Jabotinsky and Richard Lichtheim were among the notable Zionists by whose efforts Zionism was widely publicised in Turkey's Jewish and general press until the outbreak of World War I in 1914. To effect their purpose, the Zionist representatives in Turkey published their own newspaper, "Hamevasser" and gave financial support to Jewish and non-Jewish journals so that these would be sympathetic to Zionist aspirations.

Their primary targets were the Ladino (Judeo-Spanish) language Jewish papers of Istanbul and Salonika, followed by the French language Turkish press.

Their most interesting and exciting connection was with the non-Jewish "Le Jeune Turc" (The Young Turk) of Istanbul whose readership was the Empire's intellectual elite and its ruling class. The contents of its columns were discussed by the major political parties. Ostensibly owned and edited by Jalal

Nuri, a Turk, the paper's real support came from Jacobson and Jabotinsky to whom Nuri turned over the paper at some point.

The Jewish French language "L'Aurore" (The Dawn) also received Zionist funding and was popular with those educated Jews who had graduated from Alliance schools. The paper crusaded against the community's conservative institutions and against its Chief Rabbi, Chaim Nahum.

The Zionists' own paper, Hamevasser (The Herald) was in Hebrew. Its readers were mainly the orthodox Jewish communities of the Empire and included the Jewish settlers of Palestine. Whereas the other papers publicised Zionism only indirectly, Hamevasser went into some detail about Zionist policies.

It is difficult to explain why the owners and editors of non-Jewish papers accepted Zionist funding. Their motivation was probably financial, although there was Zionist sympathy in some cases. The editors of the Zionist supported Jewish press however, most of whom were Alliance graduates, perceived new possibilities in Zionism that their own "fossilized" institutions could not provide. These men sought to revitalize Jewish life and Zionism seemed to be what they sought at that period.

THE NEGATIVE IMAGE OF AMERICA IN THE RUSSIAN-LANGUAGE JEWISH PRESS (1881-1910) / Judith Zabarenko

Three Russian Language Jewish newspapers — "Rasswjet", "Niedielnaya Khronika Voskhoda" and "Yevreiski Mir" illustrate the largely negative image of America transmitted during the late 19th and early 20th centuries, when millions of Jews were leaving Russia for North America.

This view was based on ideological and journalistic bias. The editors, contributors and readership of these papers mostly adhered to either the Haskalah (Enlightenment) or Zionist movements. The Maskilim, disciples of the Haskalah, preached realisation of Jewish aspirations by assimilation into the mainstream of Russian society while the Zionists looked toward settlement in Eretz Israel. Both movements, therefore, sought to discourage emigration to America.

Additionally, Russian-Jewish journalists tended to view American events and policies in light of Russian experiences. Thus sporadic antisemitism in America was taken as an instance of official government policy.

The articles, romantically and pathetically styled, were calculated to intensify fears regarding the issues that most preoccupied prospective emigrants. Topics included the perils of the journey, absorption into the American job market and the seductive dangers of American materialism.

A Rasswjet article of December 1881, for example, describes the terror and squalor of the steerage passage to New York. Niedielnaya, in August and November of 1882, speaks of the apathy of refugee committees towards the immigrants and of their overdependence on philanthropy. Jewish aversion to menial labor and the frightful conditions of the sweatshop were frequent topics.

American-Jewish cultural and spiritual life were not spared. Critical articles on subjects such as the erosion of traditional Orthodox religious practice, the low standard of the Yiddish theater and press, and the problems posed by the process of Americanization appeared repeatedly. Russian journalists also regarded as "naive" American attitudes to antisemitism (Rasswjet, January 1908).

Rasswjet articles played on Russian fears of the continuing trend in America toward more restrictive immigration policies, even though significant anti-immigration legislation was passed only in 1917.

Indeed, Russian-Jewish press hostility toward America may well have kept in Russia millions of Jews who might otherwise have emigrated.

THE AMERICAN HEBREW LANGUAGE PRESS, 1871-1914 TRENDS AND CONTENTS / Shai Nechushtai

The years 1871-1914 cover the first historical phase of the American Hebrew language press. This study seeks to examine in depth the trends and contents of this press, based mainly on 46 American Hebrew language periodicals of the period, and to explore their unique role within the larger framework of the American Jewish press.

Until about 1907, most of the American Hebrew language press was considered as the American branch of the European Haskalah (Enlightenment) Hebrew press. Nonetheless, the American "branch" changed the concept of the Haskalah's educational/pedagogical ethos, and shifted its central tenets to a more marginal role within the American Hebrew Jewish agenda.

Analysis of the this press shows that more than two thirds of its publications consisted of monthlies and weeklies, with only a

single daily. This press represented primarily Jewish National and Zionist trends (43.5%), together with cultural-literary ones (19.6%). The main findings indicated the strongly Jewish nature of the press: from 1178 editorials in the main periodicals, 92.8% dealt with Jewish subjects, leaving only 7.2% for non-Jewish themes. The fact that 72.8% of the editorials on Jewish subjects dealt exclusively with the myriad topics of interest to the Jewish community, leads to the conclusion that the American Hebrew language press can be considered an integral part of America's multi-ethnic press — a dimension that most other studies have neglected.

It is also worth noting that this press sought a Jewish ethnic participation in and not isolation from, the rest of the American society.

A PLATOON OF SOLDIERS COMES TO DELAY THE PRINTING OF AL HAMISHMAR / Shalom Rosenfeld

Every so often relationships between government bodies, especially between the Israel Defence Forces (IDF) and the press, comes to public and media attention.

It is soon evident that the issues are not new, and fights with the censorship occurred not only during the Mandate, but also in the transition period before the establishment of the State. Early in April 1948 a severe crisis erupted between the Reaction Committee (a body made up of the editors from the Jewish papers in Eretz Israel), and the institutions of the nascent state over the attempt to punish the daily Al Hamishmar, the voice of Mapam, that was the second largest workers' party in those days.

The problem arose from a photo that clearly showed Arab fortifications in the Arab village of Kastel near Jerusalem. A few weeks previously, the Yishuv heads, the Haganah and the editors had agreed on a Jewish censorship, and this body had passed the photo. The paper delayed the picture's publication for a few days, during which time the situation changed drastically. Haganah forces had attacked the approaches to Jerusalem, blockaded by the Arabs, and broken through. The major battles swirled around Kastel that had fallen to the Haganah. Therefore, when the paper published the photo the censors declared Al Hamishmar in violation because the picture

had not been cleared again.

As punishment it was decided (although there is no proof), to close the paper, but after some discussion, the sentence was commuted to a few hours delay in going to press. The Haganah — there was as yet no IDF — sent a platoon of armed men to the printing-press to supervise implementation of the sentence.

This was the crisis, and hard words were exchanged between the editors and the censors; the editor of Al Hamishmar demanded an enquiry and nominal damages at the very least.

It is very difficult to acquire material attesting to that time, the "twilight" period between the end of the Mandate and the establishment of Israel. Forty years on it is no easier, and different people remember different things. The same is true of the information, difficult to substantiate, that there was another attempt to use soldiers to enforce a judgement on "rebellious" papers. The paper in question is "Davar", the Histadrut daily, considered in those days as the quasi-official voice of the Jewish leadership. Verbal testimony to the incident exists, but there is no written corroboration as there is for Al Hamishmar.

group of armed men to the printing-press to supervise implementation of the sentence.

WOMEN IN THE ISRAELI PRESS / Edit Witman

In 1978 women comprised one third of the Israeli workforce or some 32 percent. The rate at which women entered the job market having increased markedly over the preceding two decades. Despite this relatively rapid growth trend, women's absorption and integration into the economy differs from that of men.

Discrimination and inequality begin with a woman's entry into the job market in terms of professional opportunities, or position, and follow her throughout her working life.

This information is contained in a 1978 report submitted to the Prime Minister by the Council for the Status of Women. The report goes on to say that "The roots of this overt and hidden discrimination are grounded in social, cultural and traditional perceptions that acquire economic reinforcement in

contemporary society."

The year the report was published only 20 percent of all journalists were women. In 1987, 33 percent of the Israel Press Association are women.

According to the editors of Israeli daily newspapers, a reporter's sex is not a determining factor in staffing, assignments or other journalistic functions. They tend to explain the obvious minority of women in senior positions as the result of delayed professional development in ratio to their male colleagues, rather than as deliberate obstructionism.

Recent statistics show that more women than men choose journalism as a profession. Nonetheless the press, especially news reporting, will continue to be largely male unless women can achieve genuinely equal opportunity. There is therefore

little likelihood that the press will be feminized.

One might say that the enlightened attitudes ascribed to the profession of journalism does not apply where advancement within the paper is concerned. And despite the unique

characteristics of those working in the media, the problems women journalists face are common to every woman competing for her place in the workforce.

THE "SON OF ADAM" AND THE "SON OF EVE" — THEIR PRESS WAR / Ruth Baki

Use of the press to wage social, political or other battles is not new, and it is interesting to examine their roots with regard to the developing Yishuv in Eretz Israel. Proof positive is difficult, but there is no doubt that one of these press battles started towards the end of the 19th century.

In those days Baron Edmund de Rothschild's clerks had absolute authority over the settlements he had founded. Two young men from the small colony Rehovot determined to undermine that authority via the world Jewish press. Simcha Wilkomitz, who chose the pen-name "Son of Adam" and Moshe Smilanski who styled himself "Son of Eve", began to publish forthright articles on events in Eretz Israel in "Hamelitz" and "Hatzfira", dailies that came out in Russia and Poland, and which greatly influenced Jewish public opinion.

The effect was electric. Rothschild's senior personnel were

furiously and made frantic but fruitless efforts to discover where the articles originated. As these multiplied, so did the tracks leading to Rehovot, but the two authors managed to preserve their anonymity and continued to write under the heading "Letter from fraternal settlements in Eretz Israel." Smilanski attacked clerks, their acolytes, and all those holding important positions in the tiny (only about 50,000) Jewish Yishuv of the era. Wilkomitz was less extreme and included among his writing articles on the natural beauties of the land and of positive as well as negative developments in the country.

The articles came out side by side for more than six months, but for some reason, they ceased towards the end of 1898. Nobody appears to know whether Wilkomitz and Smilanski were ever unmasked.

PALCOR — THE JEWISH AGENCY'S INFORMATION BUREAU / Elisheva Ayalon

Palcor was the acronym for "Palestine Correspondence", a news agency that worked mainly out of London and Jerusalem between 1934 and 1948. It had been established by the Jewish Agency, and supplied information to the Yishuv, the Zionis movement, and especially to the Jewish press in the Diaspora. It also supplied the local Hebrew and general press with material.

Palcor's work was not easy. It was considered "affiliated" (i.e. to Jewish institutions); it had to compete with the Jewish Telegraphic Agency (JTA), a much larger and more established wire service, and it was also beset by continual financial difficulties because most of Palcor's operating budget came from

the Jewish Agency. Newspaper clients provided only a small sum.

As long as the Jewish press in the Diaspora still existed, especially in Poland, Palcor had a wide field of activity. Following the destruction of European Jewry in World War II, Palcor's activities abroad were drastically curtailed. Additionally, as the struggle intensified between the British Mandate and the Yishuv between 1945 to 1947, hundreds of foreign journalists transmitted the news live directly to their own newspapers, and Palcor became redundant. The agency closed with the establishment of the State in 1948.

JABOTINSKY AS RUSSIAN JOURNALIST / Shimon Markish

In 1930 Vladimir Jabotinsky was 50 years old and the Russian language periodical "Rasswjet" came out with a special issue in his honor. The Russian author Michael Osorgin wrote: "I congratulate the Jews that they have a writer and public figure like him, but this does not prevent me from complaining vigorously that this nationalistic business has stolen Jabotinsky for me from Russian literature."

These sentences express the dichotomy that existed in Jabotinsky's life, in which public affairs (and journalism), eventually triumphed over his literary career. It is not widely known that at the beginning of this century Jabotinsky was regarded as one of Russian literature's rising stars. After he embraced Zionism, Jabotinsky abandoned literature almost completely and devoted himself to the affairs of the Jewish people.

Jabotinsky wrote for the Jewish press in Hebrew, Yiddish, Russian, English and other languages. Not many people know that even after he had "sold" himself to Zionism, he wrote

frequently for the gentile Russian press, a practice he continued almost to the end of his life.

He began to write early. By the age of 20, Jabotinsky was sending reports and articles from Italy to papers in Odessa. He was a prolific journalist and his material was regularly published. He later wrote for major papers in other cities, including St Petersburg, the capital.

As he began to concentrate on Zionist activities more and more, his output for the general Russian press diminished, but never ceased. At the start of World War I, he was a war correspondent. After the 1917 revolution, he occasionally wrote for the White Russian press that appeared in Western Europe.

Osorgin also had this to say in 1930. "In Russian literature and in other publications there are many talented Jews who live and breathe — enthusiastically — Russian interests. Despite my deep respect for them, I would happily bundle up a bunch of these enthusiasts and deliver them to you in return for this one Jabotinsky who cherishes us so coolly."

THE JEWISH PRESS OF EGYPT / Ami Ayalon

The story of Egypt's Jewish press, covering some seven decades in the late nineteenth and early twentieth centuries, is exciting and colorful. In many ways it mirrors the problematic existence of that tiny yet heterogeneous community, which was trying to run its communal life under rapidly changing and often adverse circumstances. Not only was Egypt undergoing profound sociopolitical and cultural transformation, it was also growing aware of, then hostile toward Zionist endeavours in the region. The Jews were thus faced with a challenge. As so often happens, the press offers perhaps the best insight into their response. The present article, is a preliminary attempt to outline briefly this lively story, although many important chapters remain to be unearthed and told.

The Jewish press, like the community itself, was broadly diverse: in its languages — from Arabic and Hebrew to Ladino and Yiddish; in its relation to politics — from strict neutrality to firm commitment to one cause or another; in its attitude toward

Zionism — from enthusiastic support to hostility; and in the life span of different publications — from ephemeral papers to journals that prospered for decades.

After some modest and sporadic beginnings in the late nineteenth century, the Jewish press began to gather momentum following the opening of a Zionist office in Cairo in 1897. A number of Zionist periodicals already appeared before World War I, beside a few other publications; they were all of short duration. Real journalistic richness began only after the War. The inter-war years were a period of intensive journalistic venture in Egypt, both Jewish and otherwise, during which the bulk of the Jewish press consisted of Zionist or pro-Zionist papers. Leading personalities in the community were involved in this venture, as newspaper owners, editors or contributors.

The story came to an inevitable end following the foundation of the State of Israel.

THE JEWISH PRESS IN YUGOSLAVIA / Zvi Locker

The small but vigorous Jewish community that flourished in independent Yugoslavia from 1918 until it was almost obliterated in World War II produced a spirited and lively press. This press came to be concentrated mainly in Zagreb, Sarajevo, and in Nowi Sad, the capital of Vojvodina province in the north east of the country. Zagreb was the centre of the Zionist movement, Sarajevo had the greatest concentration of Sephardic Jews, and Nowi Sad, after 1933, became the headquarters of the Revisionist party.

"Das Juedische Centralblatt" (The Jewish Central Paper), a quarterly published in Bjelovan from 1883-1888, was the first Jewish newspaper in this country. It dealt with traditional Jewish subjects and current affairs. The monthly "El Amigo del Pueblo" (The Nation's Friend), published in Sarajevo from 1888-1892, was the first of several journals written in Ladino. Ladino, (the lingua franca of eastern Sephardic Jewry) German, Hungarian and even Bulgarian were prevalent in Yugoslavia's Jewish press prior to World War I.

After Independence in 1918 and as economic conditions

improved, these languages began to disappear from Jewish journals. Yugoslavia's first Zionist newspaper, the bi-weekly "Zidovska Smotra" (The Jewish Review) published in Zagreb from 1906-1914, was written in German and Croatin by turn, and by the mid 1920s most of the Jewish journals had made the transition to the official Serbo-Croatian.

A number of Zionist journals were published in Zagreb between the two world wars, the most influential of which was the weekly "Zidov", published continuously from 1914-1941.

By the mid-1930s Yugoslavia's Jewish press enjoyed a wide readership, and had achieved both high quality and a rich variety of subject matter. This period also saw the establishment of a Jewish news agency, nicknamed "Jevkor", to provide news editors with up-to-date information.

This entire press vanished together with 80 percent of Yugoslavia's Jews during the Holocaust. "Pregled Jevrejski" (The Jewish Review) that appeared in 1949 is the voice of those who remain.

THE CAMPAIGN AGAINST THE GERMAN LANGUAGE NEWSPAPERS IN PALESTINE / Yoav Gelber

Throughout the thirties and continuing into World War II the Hebrew press and the Association of German Immigrants waged a running battle over the publication of German language newspapers in Palestine. The German speaking immigrants of Central Europe were aware of the need to become acclimatized to the Hebrew language, but found the process extraordinarily difficult. These immigrants, most of whom were educated and accustomed to a daily paper, therefore faced the alternative of a German language paper or none. They contended, moreover, that these papers transmitted the Zionist message, and that the antagonism shown by the Hebrew press was rooted in economics and not ideology.

In the spring of 1935 three imported German language newspapers had a combined readership of 8,700. One of these, the "Orient Express" was a locally compiled supplement of the French language Beirut daily, "La Syrie", Oscar Marny, the editor of Orient Express, was based in Jerusalem.

This paper's outspoken criticism of the Zionist leadership in Palestine caused the embarrassed Association to urge a boycott

and the paper ceased publication in August, 1935.

The leadership stopped short of banning German altogether, but anti-German sentiment during the thirties contributed to the intensity of the attacks on the German language press. The periodical "Juedisches Weltrundschau" for instance, was called a "pro-communist paper written by assimilated Jews in Paris."

The Hebrew press concentrated its efforts on preventing the publication of the local private German press. There were six such papers in 1939, including the influential, Haifa based, "Blumenthal's Neueste Nachrichten" (New News), and "Orient".

In 1943 hostilities reached their height when Blumenthal's Haifa press, that also printed Orient, was bombed. Orient had taken an extreme stance against the patriotic fervor among the Jews of Eretz Israel to enlist in the British army, terming it "Nazionismus" and other pejoratives.

The fight against the German language press and institutions represented opposition to Central European values and culture that the Yishuv perceived as a threat to Zionism.

LE-EZRATH HA-AM / Hava Diner

"Le-ezrath Ha-am" — a help to the Nation are two Hebrew words taken from a poem by Chaim Nahman Bialik, Israel's national poet. Interpreted they mean that in the hour of need a people uses what it has to help the nation. These words are also the name of an extraordinary newspaper that appeared in Holland in 1945.

It first appeared in the January of 1945 while the war still raged, although south Holland had been liberated. Death and concentration camp survivors, as well as those Jews who had been in hiding, began to gather in Eindhoven. These Jews, most of whom were young, decided that it was their duty to help Holocaust survivors and one of their first activities was to publish a newspaper that would be their link to the survivors. Thus was born Le-ezrath Ha-am whose editor was Avraham Yinnon.

The paper, 25 issues in all, appeared for 10 months until October 1945, when it was acquired by the Jewish paper of Amsterdam, the N.I.W.

The paper gives authentic witness to the situation of Holland's Jews during the last days of and immediately following World War II.

Yinnon immigrated to Israel and brought with him all 25 copies of the newspaper. A meeting with Dr F. J. Hoogewoud the director of the Rosenthaliana Library in Amsterdam University during a 1984 visit, and later in Jerusalem, led to the idea of a book. The book "Le-ezrath Ha'am" was jointly edited by Hoogewoud and the journalist Tamarah Benima.

The book consists of facsimile copies of each paper, a summary of the historio-military background to the critical years of World War II in Holland, and an article on the renaissance of Holland's Jewish community after the war.

The book received popular and critical acclaim when it was published in Holland. It reminds the Dutch of a forgotten episode of local Jewish history and of a remarkable paper that appeared for less than a year.

MOSHE DAYAN — A YOUNG REPORTER / Mussia Lipman

Many Israeli journalists started their careers by writing for youth and children's newspapers. Not many public figures however, care to be counted among those who so "sinned" in their youth.

One of these was Moshe Dayan who, although rarely out of the public eye, edited the daily "Hayom Ha-ze" for a short time in the Seventies. Now an additional trove has come to light. The "treasure" consists of stories, drawings and a poem from 1927.

The material comes from a paper named "Hakinus" (The Gathering) that represented the younger generation of the Jezreel and Jordan valleys. The children wrote to the paper describing their lives in the new agricultural settlements. They took pains to emphasize the importance of the pioneering Jewish settlements, and wrote too of their preference for life on

the settlement rather than for urban living.

This did not satisfy Dayan. He wrote on other matters and there are two stories and a poem by him in Hakinus. The first story is about 'barchash', a small and annoying flying beetle and the young Dayan is merciless. Why, he asks, does the One who sits above visit this plague on us when He excluded it from the ten plagues He sent to Egypt? The second story is a legend dealing with The Precipice, a mountain near Nazareth from which Jesus is reputed to have jumped. Dayan propounds an altogether different theory about the mountain.

The poem of 15 four-line verses tells the woeful tale of a cricket, a grasshopper, a praying mantis, and a beetle.

Thus Moshe Dayan at 12 years old in the agricultural village of Nahalal.

THE CANTORS' WORLD — THE NEWSPAPER OF A VANISHED ERA / Akiva Zimmerman

The newspapers devoted to cantorial matters were a very special and rare part of the Jewish press. They appeared in Austria, Hungary, Poland, the US, Eretz Israel, the UK and Argentina. The only three remaining papers of this genre are all published in the US.

"Die Chasanim Welt" (the Cantors' World) appeared in Warsaw from November 1933 to June 1935 and was edited by the cantor Pinhas Sherman and the author Pinhas Milakowski. This version appeared for 20 issues.

After an 18 month interval the paper reappeared under a new name with Milakowski as its only editor. "Die Schul un Die Chasanim Welt", as it was called, ran for 34 monthly issues to August 1939.

The paper contained articles and features from all over the cantorial world. Its correspondents were cantors with a flair for writing, scholars who wrote papers on Jewish music, or cantors and rabbis writing personal reminiscences. There was also a music section that occasionally published new liturgical compositions, or even competitions for new prayer melodies.

There was also a section complete with parodies and insider jokes.

The paper is an important source for the history of Hazanut (Jewish liturgical singing) among the various Jewish communities.