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## SPANNING FOUR CONTINENTS

Simultaneously with the appearance of this, the fifth issue of "Qesher," we are publishing a special bi-lingual German-Hebrew issue devoted to Jewish journalists and newspapers in Germany. We decided on this venture last November, upon the 50th anniversary of "Kristallnacht," which marked the beginning of the end of the great Jewish community in that country and was perhaps the first sign of the Holocaust to come. "Kristallnacht" also marked the end of the Jewish press in Germany, a portion of which had miraculously continued to function for five years under Nazi rule.

There is another reason, too, for devoting a special issue to the Jewish press of Germany: it is a kind of microcosm of Jewish journalism throughout the world. A number of characteristics make it particularly interesting.

The first Jewish newspaper in Germany appeared not in German but in Hebrew — Moses Mendelssohn's short-lived periodical "Kohelet Mussar" (two issues, 1750). A short while later, the Hebrew "Ha'meassef" ("The Gatherer") appeared, lasting for 27 years, with the participation, too, of Mendelssohn and his followers. Then came the "Dyhernfurter Privilegierte Zeitung" during the last quarter of the 18th century, unique because it was printed in German but used Hebrew letters (similarly, in Tunis, as we shall see, there were Arabic-language periodicals printed in Hebrew letters). Thereafter, Jewish periodicals were published in Germany for over 200 years in at least three languages: German, Hebrew and Yiddish.

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Every Jewish ideology and grouping in Germany had its publications: the Enlightenment, the Reform movement, the Emancipation, theological schisms, political ideologies, literature, meditation, economics. All were represented by Jewish organizations and individuals, some native to Germany and others who immigrated there to become part of the exciting cultural and artistic life of Germany then.

As mentioned, Moses Mendelssohn was a founder of the Jewish press, but there were other philosophers and writers as well who edited and wrote for Jewish newspapers, such as Samson Raphael Hirsch, Abraham Geiger, Yom Tov Lipman Leopold Zunz, Martin Buber (who published several early stories by Sh. Y. Agnon, later a Nobel prizewinner, in his newspaper "Der Jude"), Jacob Klatzkin, Ludwig Philippson, Azriel Hildesheimer and Leo Baeck.

Berlin and the university towns of Germany were a magnet for the East European intelligentsia, including writers and

journalists. Three of the giants of Hebrew poetry — Hayim Nahman Bialik, Shaul Tchernikowsky and Uri Zvi Greenberg — lived in Berlin at various times and engaged in intensive journalistic and literary activity there. Bialik, together with Sokolov and Kleinman, was involved with the Zionist organ "Ha'olam" ("The World"); Tchernikowsky was involved with "Ha'tekufah" ("The Period"); and Greenberg published his expressionistic journal "Albatross" there. The whole range of Jewish political opinion was reflected in the periodicals that were published in Germany, from Raphael Abramowitz, the Bundist leader, to Ze'ev Jabotinsky, founder of the Revisionist movement, who published a German version of the "Rasswjet" in Berlin. Along with the Jewish secular and religious periodicals which reflected the ideological and political pluralism of the population, there was even a nationalist German newspaper which verged on the chauvinistic, "Süddeutsche Monatschrift." It was edited by Ludwig Rossman, a Jew born in Peterburg, who, notwithstanding, did not escape the fate of his brethren and died in Theresienstadt. This historical information is included in the detailed survey in Professor Herbert Strauss's book, "The Jewish Press That Was."

The first cantors' journal was published in Germany, as was a unique periodical for Jewish deaf-mutes. Charitable, professional and social organizations such as ORT published periodicals, and there was hardly a Jewish community that didn't have its own printed organ.

The Jewish newspapers dealt with the serious issues of survival, but also with lighter topics as well. There were Jewish demographic studies and humorous publications. (Humor played a special role in the Jewish press throughout the world, a subject which merits research.)

In discussing the contribution of Jews to the press in Germany, one cannot fail to mention two gigantic publishers, Ulstein and Mosse, as well as Wolfe's telegraphic agency.

In this issue we have devoted a place of honor to one of the outstanding individuals in the German Jewish press, Robert Weltsch, and his newspaper "Jüdische Rundschau," which played a historic role in strengthening the persecuted Jewish minority in Germany when the Nazis came to power (see the articles by Gershom Schocken, Dr. Yehuda Eloni and Dr. Walter Gross).

How can the innumerable Jewish contributors to the general German press be counted? Some of the more famous names are: George Bernard, editor of the oldest German newspaper, "Vossischen Zeitung;" Theodor Wolff, editor of the "Berliner Tageblatt" (see the essay in this issue by Professor Bernd

Sössemann of the Free University of Berlin): Maximillian Harden, who edited the "Zukunft," one of the most influential weeklies of the German-speaking elite of Europe; Siegfried Jacobsohn and Kurt Tucholsky of "Die Weltbühne;" and Ludwig Boerne of "Die Wage." Mention must be made too of Karl Marx, Rosa Luxemburg, Alfred Döblin, Walter Benjamin and Alfred Kerr, as well as Heinrich Heine, the brilliant publicist and reporter who, while better known for his poetry, nevertheless made a sustained contribution to the German press.

These personalities, comprising only a portion of a vast, splendid gallery, helped elevate German journalism to the highest levels in Europe by their broad erudition, their profound insights and their polished linguistic abilities.

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The entire Hebrew section of the special bi-lingual issue referred to above appears in this issue of "Qesher" as well, and constitutes the bulk of the journal. But as has been our practice in previous issues, we have also included aspects of the Jewish press from other countries.

In fact, there are articles and surveys on the Jewish press of four continents — Europe, Asia, Africa and the Americas — in this issue. Australia, whose Anglo-Jewish newspaper "Voice of Jacob" appeared in Sydney in 1842, will be covered in a future issue as well.

Let us briefly mention some of the central articles in this issue, in addition to the section devoted to the press in Germany. A nearly complete bibliography of the Jewish press in Tunis appears for the first time. It encompasses 143 periodicals, including some single-issue endeavors, which were published during a 90-year period. Robert Attal devoted many years to this project, working mostly in Paris. Maya Cohen presents a chart and further details about 40 periodicals published in China (Harbin, Shanghai and Tientsin) during various periods. Research of the Far East also revealed that there was a Jewish newspaper published in Japan too (in Russian, 1905), as well as one in Bandung, Indonesia — "Het Joodische Land" (1926). The oldest continuous Jewish daily, "Die Presse," which began

publication in 1918 in Argentina, is covered by Dov Siskal. There were many other Jewish newspapers in South and Central America, but they have not survived.

In a fascinating essay, Shlomo Shva describes the work of the first press photographers, a branch of journalism that deserves further attention. This year marks the 150th anniversary of the appearance of the first primitive camera. But photo-journalism as it is known today was developed in Germany in the 1920s, and a group of German Jewish immigrants laid the foundations for press photography here in Eretz Israel. Foremost among them was Nahum (Tim) Gidal, who in 1929 had captured the leaders of the Nazi Party, among them Hitler, with his camera.

Lest anyone think that character assassination and vulgarity, so widespread in some of our newspapers today, are contemporary Israeli inventions, let him read Dr. Menuha Gilboa's piece on the "vipers' hymn" of Ephraim Deinard, a journalistic volcano at the turn of the century who spewed venom at every political and literary personality.

Dr. Mordecai Naor describes the early years of "Ha'aretz." A. B. Yaffe portrays Avraham Shlonsky as editor of various periodicals. Mussia Lipman draws a profile of the famous Soviet Jewish radio announcer Yuri Levitan, who used the microphone to document the decisive events in Stalin's Soviet Union, including the entire span of World War II.

These accounts, relating to three branches of the media — the press, radio and photography — and the people involved in them on four continents, provide valuable information about the multi-faceted world of Jewish journalism. Moreover, they highlight the importance of intensified research in this area while there is still time to record first-hand histories and gather fast-disappearing documentation.



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## HIGHLIGHTS IN THE DEVELOPMENT OF THE JEWISH PRESS IN GERMANY / Jacob Toury

The Jewish press in Germany was conceived from the start as a German-language press, reflecting Enlightenment principles. Although Moses Mendelssohn's Hebrew "Kohelet Mussar," or perhaps two earlier publications by Benjamin Kronberg in German using Hebrew letters, were technically the first Jewish periodicals in Germany, this press was actually initiated with the appearance of the monthly "Ha'meassef" ("The Gatherer," 1784-1812), written in Hebrew.

But it was an imitator of "Ha'meassef" that served as the model for the Jewish press in Germany. Called "Shulamit" (1806-48), it was written in German by a group of Jewish teachers during the period dominated by Napoleon and the reaction to French influence in Europe. The journal reflected these issues as they had bearing on Jewish questions of assimilation, education, faith and tradition.

A competing journal, "Jedidia" (1817-43), was followed by the more serious "Periodical for the Study of Judaism" (1822-23), edited by Yom Tov Lipman Zunz. But up to 1830, there was only a small German-speaking Jewish readership. With the appearance of Gabriel Reiser, a young journalist who founded "The Jew" (1832-33), focusing on the legal aspects of the emancipation of the Jews, and Ludwig Philippson, a scholar who was one of his admirers, the picture changed. Philippson founded the "Israelite Pedagogical Magazine" (1834-36) for Reform-minded teachers, and in 1837 the "Allgemeine Zeitung des Judentums" ("General Jewish Newspaper"), the first Jewish weekly devoted to news coverage of Jewish world events, along with popular Jewish scholarship, which became highly successful.

Other journals soon appeared, among them Abraham Geiger's "Periodical for Jewish Theological Scholarship" (1835-47). The primary issue of the times was the reform of Jewish traditions to facilitate assimilation into the environment. On the other hand, there were ultra-Orthodox publications as well.

Many Jews were active liberal supporters of the 1848 revolution, and Jews generally became identified in the public mind with the opposition. For a while after the revolution, Jewish public personalities chose to keep a low profile, and the Jewish press diminished as well. Philippson's "Allgemeine Zeitung" remained the sole spokesman for the community. In response to growing anti-Semitism in the German press and in German literature, he founded a family magazine, "The Jewish

Folk Page" (1853-66), containing instructive and entertaining literary material. Soon, a parallel family magazine, "Jechurun" (1854-70), was established by the ultra-Orthodox Rabbi Samson Raphael Hirsch, which was to be revived several times until 1930.

While the secular Jewish community reacted indifferently to growing anti-Semitism in Germany after the revolution, the Orthodox organized themselves to strengthen Jewish life. They attacked Philippson and Reform in a new German-language Orthodox newspaper, "Der Israelite," which much later became the Agudat Israel organ. Another Orthodox publication was "Jüdische Presse" (1870-1923), which later became the Mizrahi organ. But both Orthodox and secular Jews consistently supported political efforts to unify Germany under a liberal parliamentary system.

With the emergence of widespread anti-Semitism in 1879, much of the Jewish press was taken up with apologetics. Jewish community organizations of all types increased greatly, and with them came a wave of more than 60 new periodicals which were founded between the turn of the century and World War One, most of them short-lived. Each of the three major newspapers addressed the anti-Semitism issue differently. The monthly "Inside the German Reich" (1895-1921), sponsored by the Central Association of German Citizens of the Mosaic Faith (C.V.), was dedicated to combatting anti-Semitism. Although it was ineffective in this goal, it did help unify the Jewish community internally. It merged with the "Allgemeine Zeitung" after World War One. The Zionistic "Jüdische Rundschau" (1901-38), edited by Dr. Heinrich Loewe, and eventually by Dr. Robert Weltsch, was a highly influential weekly throughout the Jewish world. The "Israelitisches Familienblatt" (1898-1938) was devoted to Jewish culture and attempted to bridge the conflicting ideologies in Jewish life. The most popular of all the periodicals, it printed over 20,000 copies weekly.

The Jewish press failed to foresee the catastrophe to come and the necessary measures that needed to be taken. Despite the Jewish cultural renaissance of 1900-30, there was no ideological rethinking. With Hitler's rise to power, the readership of the Jewish press increased greatly, although the publications could offer no original insights. They did, however, play an important role in the daily lives of the Jews in Germany then.

## THE HISTORY OF THE "ALLGEMEINE ZEITUNG DES JUDENTUMS" / Hans Otto Horsch

The "Allgemeine Zeitung des Judentums" (AZI) was the longest-lived of the German-language Jewish newspapers. Published regularly for 85 years (1837-1922), it was an important vehicle for self-expression by all the components of German Jewry.

Its establishment in 1837 by Ludwig Philippson reflected his desire to integrate various viewpoints prevalent in the Jewish press then, especially the commitment to emancipation and enlightenment on the one hand, and reforms in religious life on the other. The appearance of the paper marked the beginning of the modern Jewish press. Philippson based the AZI on five areas: politics, especially that which was relevant to Jewish life; religious and spiritual topics, with all factions given an opportunity for self-expression; Jewish religious literature; secular literature, with an emphasis on the uniqueness and attractiveness of Jewish life; and readers' reactions.

Philippson's imprint on the newspaper was profound, for he edited it for 52 years until his death in 1889. It was, at first, virtually the only extant Jewish newspaper, but eventually there were competitors. The paper kept up with the times, grew larger, established a network of reporters in Germany and abroad, and varied its literary, communal, political and economic departments. Philippson became a central figure in the German Jewish community, and many of the petitions submitted by the community to the government and the Kaiser were initiated by him and reproduced in the AZI columns.

He took a middle-of-the-road stand on the question of religious reform, opposing the new Orthodoxy of Rabbi Samson Raphael Hirsch but dissociating himself from the radical Reform movement founded by Samuel Holdheim. He maintained a Conservative-Liberal line, as put forward by Rabbi Zacharias Frankel.

During the 1870s and '80s he took up the struggle against the ugly waves of anti-Semitism prevalent then, fighting it

indefatigably.

Philippson's successor was Gustav Karpeles, who edited the AZI for the next 19 years (1890-1909). Considered "the epitome of the emancipated man and enlightened Jew," Karpeles shifted the focus of the paper from the religious to the cultural world. Intellectuals and writers who were far removed from the religious press began to write for the AZI. Under his leadership the paper became more liberal and sophisticated. The new Zionist movement posed a challenge to the newspaper during this period. Karpeles, while reacting fairly favorably to Herzl's "Jewish State," ultimately rejected Zionism in the conviction that only religion could hold the Jewish people together.

Ludwig Geiger, who took over the editorship upon Karpeles' death in 1909, had been writing for the paper for decades, since Philippson's tenure. Geiger further expanded the scope of the paper, with an emphasis on Jewish and general literature. It became more liberal still, opposing both the Orthodox on the one hand and the Zionists on the other. Geiger accepted less and less religious articles. He defined himself as an assimilationist, insisting that this was a complimentary concept. He was first and foremost a German. Nevertheless, when World War One broke out, he was not carried away by the nationalist movement.

The last editor of the AZI was Albert Katz, who succeeded Geiger upon the latter's death in 1919. The paper had declined by then, and Katz returned to Philippson's solid approach, rejecting Geiger's brand of liberalism. Katz supported a combination of liberalism and Jewish national expression. He emphasized the importance of a unified Jewish community, focusing primarily on the centrist viewpoint but also including both religious Orthodoxy and Zionism on each end of the spectrum.

The paper became a bi-weekly in 1921, and ceased publication in 1922.

## THE BIRTH OF THE "JÜDISCHE RUNDSCHAU" / Yehuda Eloni

The "Jüdische Rundschau," which appeared for 36 years (1902-1938), served as the organ of the German Zionists. Its roots date back to the late nineteenth century when it began as the "Berliner Vreinsbote" and then became the "Israelitische

Rundschau." In 1899 its owner, hoping to expand his readership and increase advertising, approached the German Zionist Federation and offered to publish articles on Zionist topics. His offer was rejected, although soon thereafter the German Zionist

Federation decided to publish a newspaper of its own. This effort failed, and the idea of collaborating with the "Israelitische Rundschau" was raised again. The newspaper had, meanwhile, changed ownership, and the new owner, Hanff, was deeply in debt. He hoped to resolve his problems with the help of the Zionists. This time the Zionist Federation was receptive, and in May 1901 the newspaper added a subtitle to its logo: "The Official Organ of the Association of German Zionists."

The partnership, however, was unsuccessful. The Zionist connection put off readers and subscribers, and the number of new readers didn't improve the newspaper's financial situation. The publisher wanted to sell the newspaper to the German Zionist Federation. At the same time, the Berlin Zionists, headed by Arthur Hantke, decided to publish their own newspaper. They investigated Hanff's newspaper's situation and discovered the extent of its debt, as well as the fact that the publisher's son was involved in criminal activity and had fled Germany, and that there was even a possibility that the father

too would run away. Hanff reduced the price of the paper by half and was prepared to accept only 2,000 marks. The German Zionist Federation wouldn't pay even that, but the Berlin Zionists decided to acquire the "Israelitische Rundschau" themselves. They approached the head of the World Zionist Organization, Herzl, for assistance. Herzl was not receptive, apparently because he was afraid of the competition to the movement's weekly "Die Welt," which he edited in Vienna.

Nevertheless, the paper was acquired by the Berlin Zionists, whereupon the leaders of the German Zionist Federation, whose base was in Köln, wanted to register the paper under the name of the Central Zionist Committee. The Berlin Zionists refused, and in July 1902 a new publishing corporation was founded to put out the paper on the same basis as it had been published previously. Called "Jüdische Rundschau," its first editors were Heinrich Loewe and Julius Becker. The first issue appeared on Oct. 1, 1902, and it continued to be published weekly or semi-weekly until November 1938.

## THE LAST YEARS OF THE "JÜDISCHE RUNDSCHAU" / Walter Gross

Although there was no censorship of the Jewish press during the Nazi regime, from 1933 onward, it had to adapt itself to a complex network of restrictions. There were essentially three newspapers then: the "Jüdische Rundschau" of the Zionist movement, which appeared twice-weekly; the "Central-Vereins (C.V.) Zeitung" of the Central Organization of German Jews; and the "Familienblatt," a weekly which appeared in Hamburg and Berlin. There were also small weeklies and monthlies, mostly belonging to congregations.

The most important of these newspapers was the "Jüdische Rundschau," edited by Dr. Robert Weltsch. He acquired the information on restrictions through his own channels. There was, of course, no chance of continuing publication if one ran afoul of the authorities; the lives of the editors and writers were at the mercy of the Gestapo. Supervision of the Jewish newspapers, during the early years of the Nazi regime, did not take the form of censorship or systematic harassment. But the fact was that the Nazis controlled the press without censorship, for there was the constant threat of terror and concentration camps. Whoever had an acquaintance who returned from a concentration camp on crutches, knew what was involved.

Paradoxically, with the rise of the Nazis to power the "Jüdische Rundschau" began to flourish. Its circulation rose from 8,000 to 40,000. Moreover, the largest newspaper distributor in Berlin now distributed the paper to all newsstands, whereas previously it had been mailed only to subscribers. While most of the readership undoubtedly was Jewish, it is possible that some non-Jews also began buying the paper at this time, either from curiosity or as a gesture of protest. Eventually, someone in the Nazi Party became aware of this development and put an end to the widespread circulation of the Jewish-Zionist paper.

The paper took up courageous positions. Especially memorable are the editorials demanding the authorities to protect the rights of the Jews, in particular the editor's piece in April 1933 on page one under the headline: "Wear the Yellow Star with Pride!"

The newspaper wrote extensively about the building of Eretz Israel and about the role of the German Jews in the Zionist undertaking. It appeared until "Kristallnacht" of November 1938, when it was closed together with the other Jewish newspapers.

## ROBERT WELTSCH: EDITOR AND JOURNALIST / Gershom Schocken

Robert Weltsch (1891-1982) was one of the best known Jewish journalists and editors in the world for a period of many decades. Born in Prague, he was part of the Jewish intellectual circle in that city that included Franz Kafka, Max Brod and Egon Erwin Kisch. During the 1920s and 1930s he became known throughout the German Jewish world as editor of the "Jüdische Rundschau" until it was closed by the Nazis in 1938.

From 1945, and for decades thereafter, he was the reporter for "Ha'arets" in London. At first, these were the tumultuous years of the anti-British struggle in Eretz Israel, and Weltsch was particularly skillful in representing a Jewish newspaper from Eretz Israel in the eye of the storm. He knew how to rise above

the tensions, and he assisted in bringing about the rapid establishment of Israel-British relations after the founding of the State of Israel.

As a writer and editor Weltsch represented the best of European culture, observing Goethe's famous dictum: "He who fails to learn from 3,000 years of history is doomed to continue groping in the dark." Weltsch, as Goethe, knew that to understand the present one needed to understand the past. He wrote interestingly and richly, and his articles spoke not only to older audiences but also to young people. Polls conducted by "Ha'arets" during the 1950s showed that Weltsch's articles were favorites among its readers.

## FROM BOULANGER TO HITLER: THE LIFE AND WORK OF THEODOR WOLFF WITHIN THE POLEMICS OF HIS TIME / Bernd Sössemann

In Germany today the name Theodor Wolff (1868-1943) surfaces in various contexts: as a fighter for democracy in the Weimar Republic, as an arbiter of German-French understanding and Jewish-non-Jewish relations in France and in Germany, as a writer and as editor of a distinguished newspaper. Amongst historians he is better known as a founder of the German Democratic Party, as an ardent opponent of the Versailles Treaty and as a critic of the rising tide of extremist nationalism during World War I. His political criticism is pronounced in his literary work, especially in his plays, feature articles, literary and historical essays and editorials.

Wolff's prominent position and his original and critical viewpoint cast him as an obvious enemy by the anti-Semitic and anti-democratic camp during the Kaiser and Weimar periods. For them, the Jew, editor-in-chief of the "Berliner Tageblatt" and liberal democrat was the epitome of political evil and of all that must be denounced and driven out. The mass book-burnings which took place in Germany on May 10, 1933, were accompanied by the litany: "To combat the democratic-Jewish press whose spirit is alien to the people and to national rebuilding, I cast the writings of Theodor Wolff into the flames."

He began his literary career as a feature writer and literary and drama critic. He was a founder of a theater company in 1889, and began to write novels and plays. In 1894 he became chief

correspondent in Paris of the "Berliner Tageblatt," partly owned by his cousin Rudolf Mosse. This was the stormy period of Boulanger's policies and the Dreyfus Affair, which left a lasting imprint on Wolff and led him to grasp the interrelationships between the public, parliamentarianism, democratic constituent law and liberal statesmanship.

Influenced by his experience in France, Wolff became convinced of the power of a free democratic press to correct political excesses and influence political processes. He goaded the German public into an awareness of their limited political rights, especially in comparison with other countries, and called on the press to lead the struggle for parliamentary and social reform. He held up as an example the brave response of the intelligentsia in France to the evils of the Dreyfus Affair.

He became editor-in-chief of the "Berliner Tageblatt" in 1906, and soon the paper adopted a liberal, parliamentarian stance on domestic matters while urging rapprochement with England and France in foreign policy. Wolff's consistent opposition to doctrinaire positions earned approval in some circles but aggressive criticism among pan-German nationalist groups who targeted him as their most dangerous rival and branded the "Berliner Tageblatt" the "all-Jewish stock exchange."

For Wolff, the "Jewish question" was a fixation of the anti-Jewish forces, whom he considered a threat to all of civilized

humanity. By 1930 he had concluded that no matter how smoothly worded their ideology, the Nazis were in reality brutal agitators who used racial incitement to commit crimes. He urged a process of political education aimed at the politically ignorant and naive, among whom he included the German Democratic Party which he had helped found and from which he resigned in 1929. The party had by then completely abandoned its liberal principles.

Urging the public to take to the polls during the 1933 Reichstag elections and oppose the Nazis, he warned that this would be the last chance in a long while for free political expression. After the elections, Wolff was fired and went into self-imposed exile in Switzerland. There he was contacted by an agent of Propaganda Minister Goebbels with a proposal to

return to Germany, but Wolff refused, convinced that the press in a totalitarian state can never be more than a tool of the regime.

Refused continued asylum in Switzerland, Wolff moved to the uncertain ambience of Nice, along with many other refugees. He was arrested in 1943, imprisoned and sent to a concentration camp. He died that same year in Berlin. His grave is in the Jewish cemetery of East Berlin in the "row of honor," but no street is named for him in Berlin, nor does his name appear on any memorial plaque in West Berlin.

The works and career of this assimilated Jew reveal that the attacks in Germany on the "press-Jews" transcended traditional anti-Semitism and reflected the social and political bankruptcy of the time.

## A JOURNALIST IN A NAZI PRISON / Egon Erwin Kisch Recalls his Imprisonment in Germany in 1933

At the beginning of the Nazi regime in Germany, the well-known Czech Jewish journalist Egon Erwin Kisch was arrested by the Nazis. In an interview with "Nouvelle Litterer" he described his suffering and that of other intellectuals and professionals who were imprisoned with him.

Kisch was arrested after the Reichstag fire and imprisoned in Spandau Prison where treatment of the prisoners was terrible. They were interrogated brutally, without any consideration of their past, their age or their physical condition. Sometimes the Nazis terrorized the prisoners to death. Once they loaded 30 prisoners onto a truck and informed them they would be transferred somewhere else and then executed. At one point the truck stopped at length, and the inmates thought this was their end.

Kisch was released. He kept track of the intellectuals who left

Germany, some of whom reached Prague while others congregated in France. There were also those who decided to cooperate with the Nazi regime and remain in Germany. They continued writing for newspapers and taking part in cultural life according to the dictates of the regime.

"In fact, the Nazis loathed every manifestation of culture. There is a character in a play now being performed (1933) in Germany who says: 'When I hear the word culture, I release the safety-catch on my revolver.'"

"Goebbels, the Nazi Propaganda Minister, once said: 'Either the literature of the Third Reich will be mystic, heroic and heart-rending, or it will cease to exist.'"

Asked his opinion on this statement, Kisch replied: "Goebbels is right. It will cease to exist."

## THE CHURCH AND JUDAISM IN GERMANY AS REFLECTED IN THE JEWISH PRESS, 1933-1938 / Herbert Freeden

The German-language Jewish press had functioned for more than 130 years before Hitler's rise to power. It had been established by rabbis whose aim was to interest their congregants in Jewish issues and Torah learning. At the

beginning of the 20th century, a new kind of Jewish periodical appeared, dealing with national and social issues and representing the gamut of Jewish organizations and associations, including the Orthodox, Zionists, liberals,



assimilationists and nationalists.

These publications became increasingly important as a means of strengthening the Jewish community during the difficult period from 1933 to 1938. Their press run increased during this period, reaching a total of over a million copies. With the Jewish population of Germany numbering about 500,000 in 1933, it may be assumed that every Jew subscribed to at least two periodicals.

The Nazi authorities had their reasons for allowing the Jewish newspapers to function. A special department in the Propaganda Ministry supervised the papers, giving the impression that there was autonomous self-expression, although the opposite was the case. Actually, the existence of the Jewish press aided the authorities in monitoring developments within the Jewish community.

Although the Jews of Germany saw themselves as loyal patriots, the process of their de-legitimization as Germans began in 1933 with racist anti-Jewish laws, culminating in the Nuremberg Laws of 1935 which forbade Jews to identify themselves as Germans. In 1933 the Jewish press of every persuasion reacted to the new laws with insistent, even extreme, loyalty to the true Germany. A letter published by the Bishop of Lutz in early 1933, in which he rejected Nazi racist theories as contrary to Christian principles, while still upholding the Christian commitment to correct the Jews' errant theological course, elicited a somewhat favorable reaction in the "Jüdische Rundschau." The controversy caused in Catholic circles by this letter was reported in detail in the newspaper.

Similarly, after the Nazi ban on Jewish businesses and professions, and the ejection of "non-Aryans" and those married to "non-Aryans" from the civil service in 1933, the "Jüdische Rundschau" reported on mixed reactions within the Evangelical church as well as in the Catholic church. Nevertheless, the Evangelicals, as reported in the paper, proceeded to attune themselves to the regime. Even the Hebrew words "Halleluja" and "Amen" were replaced in the liturgy by German phrases.

With the proclamation of the Nuremberg Laws removing German citizenship and isolating the Jewish community, the reactions of the Orthodox Jewish press differed significantly from the rest of the Jewish press. The Orthodox saw the will of the Almighty in the events, suggesting that the assimilationist behavior of modern Jews had contributed to their downfall. The ultra-Orthodox saw a new opportunity to intensify inner Jewish life now that there was complete isolation from the outside world. The secular papers urged organized emigration, especially of young people, preferably to Eretz Israel, as well as self-help measures in education and employment, expressing the hope for a continued decent and honorable Jewish existence.

By then, the controversies within Christian circles over Nazism and the Jewish question had diminished considerably, while the restraints on the Jewish press became much more severe. After "Kristallnacht," virtually all Jewish organizations were disbanded, and the editors of the Jewish periodicals were called in by the police to sign a declaration of their agreement to close down their newspapers.

## THE "FIN DE SIECLE" PERIOD AS REFLECTED IN THE LIBERAL JEWISH PRESS IN GERMANY / Moshe Halevi

Possibly as a result of the suffering brought about by World War I, the three decades that preceded it — the "Fin de Siècle" period — have been greatly idealized, to the point where the period has become known as "La Belle Epoque" — the beautiful period.

Impressive advances were indeed made in science and technology during this period, along with important strides in the expansion of political freedom and democratization. But, simultaneously, West European civilization also witnessed the germination of the seeds of radical ideologies which were to flower into the totalitarian regimes of the 20th century.

As a reaction to the social and political upheavals that were brewing during this period, many people adopted a sceptical

pessimistic outlook. It was this outlook that was evoked by the term "Fin de Siècle," which originated in France in the early 1880s and was widely used throughout Europe by the 1890s. At the time, the term referred to a Dickensian sense of ruination and impending doom.

Two German-language Jewish papers published in Berlin during the mid-1890s reveal that characteristic "Fin de Siècle" attitudes were also prevalent among the liberal German Jewish community. One was the popular Jewish weekly "Allgemeine Zeitung des Judentums," which in a lead article in 1897, headed "The Future of Judaism," painted a grim picture of the Jewish condition and expressed doubt about its survival. Similarly, a centenary article in the same paper, appearing at the end of

1899, described an inexorable schism between contemporary attitudes and what had come before for hundreds of years.

A more detailed treatment of the Jewish crisis at the close of the 19th century, reflecting the "Fin de Siècle" atmosphere, is to be found in a series of articles in the "Allgemeine Israelitische Wochenschrift" in 1896. This weekly espoused loyalty to the Jewish tradition alongside openness to the modern world. In 1896 it conducted a survey of 70 Jewish intellectuals and leaders throughout the world on the subject of the contemporary condition of Judaism and its chances for survival in light of the modernization of Western Jewry. The respondents drew a fairly unified, and pessimistic, portrait of Western Jewry. Max Nordau, then a prominent writer and critic in Paris, reflected this view well. He ascribed the decline of Judaism to: 1) physical weakness, as a result of centuries of persecution, urbanization

and loss of contact with the land; 2) a "galut" mentality, typified by an absence of joy, energy or hope; and 3) negative self-image, which Nordau termed the great victory of anti-Semitism. He warned of the dire consequence of continued conversion to Christianity. To counteract all this, Nordau, heralding his adoption of the Zionist idea, proposed the return of the Jewish people to agriculture, which would rejuvenate them physically and spiritually, along with intensified study of Jewish history by the younger generation in order to enhance Jewish solidarity.

The press of the period shows that a considerable number of Jewish intellectuals were deeply concerned not about anti-Semitism but rather about the internal dilemmas of the post-Emancipation Jewish community. Some, as Nordau, were therefore open to the Zionist idea at this time.

## ZALKIND HOURWITZ AND THE PRESS DURING THE FRENCH REVOLUTION / Ouzi Elyada

With the capture of the Bastille and the collapse of censorship in 1789, France was flooded with printed matter, especially newspapers, which became an important force in molding the new social order. Jews too began to publicly express their point of view. Pamphlets signed by leaders of the Jewish communities of Alsace, Lorraine, Bordeaux and Avignon circulated throughout France, demanding the right of citizenship for Jews. Individual Jews also wrote letters to the editors of the revolutionary newspapers, especially in Paris. One recurring signature was that of "Zalkind Hourwitz, a Polish Jew," which appeared in over 100 letters published in Parisian newspapers during 1789-1801.

Hourwitz, born in 1740, was a Torah teacher in Lublin who was a self-educated adherent of the enlightenment movement. In the early 1880s he moved to Berlin, where he met Moses Mendelssohn, and then made his way to France, where he was in contact with enlightenment groups in Strasbourg, Nancy and Metz. In 1785 he settled in Paris. France had a Jewish population then of about 30,000, mostly in Alsace-Lorraine where they lived under severe restrictions. In southwestern France (Bordeaux and Bayonne), however, there was a prosperous Sephardi community of some 3,000 who enjoyed the privileges of the upper bourgeoisie. The Paris Jewish community consisted of only some 500, both Sephardim and Ashkenazim, ranging from very poor to affluent.

In 1788 Hourwitz was one of three winners of an essay contest sponsored by the Royal Society of Sciences and Arts on

the topic: "How the Jews Could Become Happier and More Productive." He advocated the unlimited integration of the Jews into French society and the elimination of centuries-old French prejudice against Jews. With that, he urged the Jewish community, especially the Ashkenazim, to end its self-isolation, limit rabbinical authority to synagogue matters and give children a general education.

Hourwitz's essay was received enthusiastically by the Jewish liberal bourgeoisie and was favorably reviewed in several Parisian newspapers. He was appointed librarian/translator of Hebrew manuscripts in the Royal Library. He began corresponding with French newspapers, focusing on the integration of the Jews in the new revolutionary order. He was certain that the Jews were about to receive full citizenship, but this right was granted only in stages and only after a prolonged struggle involving opposition and anti-Semitic agitation by rightist clerical circles. Hourwitz boldly attacked these groups in his letters.

When all Jews finally received full citizenship in 1791, Hourwitz devoted his letters to the issue of Jewish integration into French institutional life. Having personally volunteered for the National Guard, he complained about the obligation of soldiers to bow before images of Christ carried in public processions. Consistently interested in military and police aspects of the revolution, he was outspoken in emphasizing his loyalty as a Jew, and his financial contributions, to the revolutionary cause. He expressed his conviction that France

was leading a war against despotism and oppression throughout the world, although he personally opposed violence as a solution to political differences, including the popular practice of dueling, which he termed a legacy of the aristocracy.

When France became a republic in 1792, Hourwitz addressed himself to the current controversy on punishing the king. For him, the struggle in Europe was the struggle of the people vs. the oppressive aristocracies, and for that reason Louis XVI must be convicted, although he must not be martyred by execution.

These views ran counter to the decision of the National Assembly in 1793, and Louis XVI was executed. Hourwitz was fired from the Royal Library, but survived the Reign of Terror (1793-94). He continued to advocate ideas for the public good, as well as publishing books on linguistics. He died, impoverished, in 1812 and was eulogized as a courageous, independent-minded champion of the Jewish cause in France during the stormy revolutionary period and thereafter.

## THE JEWISH PRESS IN CHINA / Maya Cohen

The history of Jewish settlement in China is ancient although not continuous. It began during the Second Temple period, which coincided with the Han Dynasty in China (206 BCE-220 CE).

At the beginning of the 20th century, there were two distinct Jewish communities in China. One was English-speaking, based in Shanghai, comprising Jews from Iraq, Persia and India. The other was Russian, based in Harbin and Tientsin, and sought to create a "little Russia" there.

Research shows that in the community of 20,000-30,000 Jews, at least 36 Jewish newspapers were published during 1904-39, in English, Russian and German, with one in Yiddish.

Significantly, not one was published in Chinese, which testifies to the insularity of the Jewish communities there. Theirs was not a Chinese Jewish press, but rather a Jewish press which, by historical circumstance, was located in China. It did not, in fact, have any impact at all on the immense country in which it functioned.

Yet for the Jewish community, this press meant far more than simply a means of communication and information. It was an essential link to the Jewish world, including the Zionist movement, for this culturally and socially isolated island.

In the late 1940s almost all the Jews left China, most of them for Israel, and the Jewish newspapers ceased publication.

## "DIE PRESSE": THE OLDEST JEWISH DAILY IN THE WORLD / Dov Siskal

"Die Presse" is the oldest Jewish daily appearing in the world today. It was founded in Buenos Aires on January 1, 1918, as a proletarian newspaper rivaling the pro-Zionist "Die Yidishe Zeitung," which had begun to appear in 1914. Among the founders of "Die Presse" were two outstanding figures: Pinye Katz and Ozer Bomzshani. Together with 16 other colleagues — journalists and print-workers — they formed a cooperative that was unique in the world, running the newspaper without support from any political body.

The immigration of the 1920s brought tens of thousands of Jewish immigrants to Argentina, among them a creative intelligentsia that included young journalists and writers who joined the newspaper's staff. Thousands of workers and craftsmen who found a safe haven in this new land became the paper's loyal readers. It served them not only as an ideological guide but as an employment agency of sorts because of its large

number of classified ads.

Ideologically, "Die Presse" identified with the Soviet Union. It fought anti-Semitism and preached full citizenship, championing the worker's struggle for equality and guaranteed rights. It was anti-Zionist, but did not oppose voluntary immigration to Eretz Israel and the establishment of settlements there. The newspaper fought for the secularization of Jewish life. Its main concern was fostering the Jewish cultural heritage in Yiddish in such areas as schools, theater, art and literature.

In the late 1930s a stormy debate broke out among the Jewish leftists in Argentina concerning the Molotov-Ribbentrop Agreement. A schism developed between Zionist and non-Zionist factions. But in 1948 the conflict was resolved. Jacob Botoshansky, one of the paper's senior editors, attended Israel's Declaration of Independence ceremony on May 14, 1948, in

Tel-Aviv — the only reporter from a Jewish newspaper outside Israel to be present. From then on, the centrality of the State of Israel became the paper's new ideological line.

In the absence of a new generation of Yiddish writers and readers — the second generation did not speak or read the language of its parents — the paper began to fail. During the

1960s and '70s, inflation and an unstable political situation exacerbated these problems, and the paper's continued existence was endangered. Jewish public personalities and veteran journalists took up the cause to save the paper. Today, "Die Presse" appears as a tabloid five days a week, continuing to fight for its survival.

## THE EARLY YEARS OF "HA'ARETZ" / Mordecai Naor

"Ha'aretz" is the oldest Israeli daily newspaper. June 1989 will mark its seventieth year of publication.

"Ha'aretz" was preceded by the weekly "Hadashot Me'Ha'aretz," which was the Hebrew version of "The Palestine News" published by the British army at the time of its conquest of Eretz Israel during 1917-18. When the British decided to close the newspaper, it was bought by Y. L. Goldberg, a businessman and philanthropist from Russia who had settled in the country then. He gathered together a group of journalists and authors, and on June 18, 1919, the first issue of the daily "Hadashot Me'Ha'aretz" was published. Less than half a year later the newspaper changed its name to "Ha'aretz."

During its early years "Ha'aretz" was published in Jerusalem. The entire Jewish population of the Yishuv at that time numbered no more than 60-70,000. The newspaper's print run was 2,000-3,000 copies. Shortly after it was launched, another newspaper appeared, "Do'ar Ha'yom," and the competition between the two was intense, replete with mutual attacks and insults. "Ha'aretz," more moderate, represented the Jewish establishment as embodied in the Zionist leadership. In this it irritated "Do'ar Ha'yom," with its sensational approach and noisy headlines, which had an anti-establishment, right-wing point of view. The latter paper was the voice of the propertied

groups, the old-time moshava farmers and the Sephardi establishment in Jerusalem. Itamar Ben Avi, the acerbic editor of "Do'ar Ha'yom," used to say of the two newspapers: "Ha'aretz is, perhaps, fair-minded, but it's not a paper; Do'ar Ha'yom perhaps isn't fair-minded, but it's a paper."

The Jerusalem period of "Ha'aretz" lasted three and a half years, until the end of 1922. They were difficult years for the paper, with the prospect of closure for lack of funds imminent. For this reason there was a large turnover of both writers and editors.

A crisis developed in the fall of 1922. Leib Yaffe, the editor, scouted for funding to continue publication of "Ha'aretz," but he was unsuccessful. The publishers announced a close-down and the paper ceased to appear. Frantic efforts to resume publication went on for 11 days, until a new editor, Dr. Moshe Glickson, was appointed. The newspaper resumed publication with a guarantee of new funding which included permanent assistance from the Zionist Executive.

One of Glickson's stipulations was that the paper move from Jerusalem to Tel-Aviv, then a suburb of Jaffa. Consequently, on Jan. 1, 1923, "Ha'aretz" began publication in Tel-Aviv, where it continues to be published to this day.

## THE JEWISH PRESS OF TUNISIA / Robert Attal

The Jewish press of Tunisia was a unique phenomenon within the Jewish communities of the Arabic-speaking countries. During its 80-year history, from the end of the 19th century to the 1960s, it produced more Jewish newspapers than anywhere else. There were 79 Judeo-Arabic newspapers in Tunis (with 14 in Libya, 10 in Algeria and 9 in Morocco); 48 French-language Jewish newspapers (33 in Algeria, 28 in Morocco); and 16 Hebrew newspapers (4 in Libya, 2 in Morocco). Between 1878

and 1967 there were a total of 143 Jewish newspapers published in Tunisia, in a community that numbered only 35,000-40,000 at the end of the 19th century; approximately 55,000 during the mid-1920s; and some 80,000 in 1948.

The earliest newspapers appeared in Judeo-Arabic (Arabic written in Hebrew letters), beginning in 1878. They were small papers, mostly short-lived. The first Tunisian Jewish daily began publication in 1889 — "El Tiligraf," edited by Messaoud

Maarek, and linked to the oldest telegraphic agency, Havas. But this paper, as all other Jewish papers, ceased publication in 1895 because of a steep levy imposed on all newspapers in Tunisia.

The Jewish press revived in 1904, changed in character. A Zionist weekly, "Al Athad," began publication. An important new daily, "El Sabah" ("The Morning," published until 1936), edited by the accomplished Judeo-Arabic writer Jacob Cohen, along with several other competing papers, were now composed in a modern style, catering to a new generation of educated, European-oriented, French-speaking Jews. Another major paper was the weekly "El Najma" ("The Star"), published in the city of Sousse from 1920 to 1961.

The Judeo-Arabic newspapers were highly specialized in orientation: some were literary, some political and some humorous and satirical — a particularly popular format. This press reached its zenith during the early 1900s, to be replaced in popularity by French-language newspapers.

The two major French-language papers, both weeklies, were the pro-French, progressive "La Justice" (1907-14; 1923-33), edited by Mordochée Smaja, and the more conservative "L'Egalité" (1911-32; 1940), edited by Joseph Cohen-Ganouna. "La Justice" adopted an anti-religious establishment philosophy, while the rival "L'Egalité" fought to preserve Jewish tradition and prevent Francophilization.

Only a few Hebrew newspapers were published in Tunisia before 1948, but they became more numerous thereafter, alongside the French Jewish newspapers, while the Judeo-Arabic press died out almost completely. Similarly, the number of Zionist periodicals in all three languages increased. During the 1940s and '50s, all the Zionist youth movements had their own periodicals.

All Jewish papers ceased publication from November 1942 to May 1943 when Tunisia was occupied by German forces and was subject to Vichy law. This was Tunisian Jewry's darkest hour, with thousands of Jews interned in forced labor camps and Jewish property confiscated. Some Tunisian Jews were sent to the death camps of Europe. Fortunately, the Jewish population was saved by the allied victory in Tunisia.

The post-World War II period was one of rich Jewish communal life. Moslem Tunisia under French rule, unlike its Arab neighbors, was not hostile to the Jewish population. They were free to demonstrate pro-Israel solidarity, as reflected in the Jewish press. Jewish emigration, especially to Israel, increased during the 1950s, especially after Tunisian independence in 1956, although President Bourguiba was favorably disposed to the Jews. With the number of Jews diminishing, the Jewish press shrank accordingly. The last Jewish periodical appeared in 1967.

## SHLONSKY AS LITERARY EDITOR / A. B. Yaffe

The first journal that Avraham Shlonsky intended to publish, but never did, was to have been called "Trafim" ("Leaves"). It was to have been a joint effort with his close friend Yitzhak Lamdan when both of them were 21-year-old Hebrew poets in different cities in the Ukraine, exchanging intensely idealistic letters. Their plan was to revolutionize the Hebrew literature of Eretz Israel so that it would more realistically reflect the spirit of the young people who were leaving everything behind to build a new society here.

Both Shlonsky and Lamdan did arrive in Eretz Israel, though, and both were fortunate to have been well received by Ya'akov Rabinowitz and Asher Barash, co-editors of the small journal "Hedim" ("Echoes"), which published their work.

Shlonsky was hired by Berl Katznelson at the workers' daily, "Davar," soon after it was founded in 1925, but he left a year later following disagreements with the editor. He then joined "Ha'aretz," and although many of his poems and stories were published there, he was not given the editorial responsibility he anticipated. Thereafter he devoted his editorial energies to a

series of literary journals where he was decisively influential.

He was one of the first staff members of "Ktuvim" ("Writings"), the Writers Association journal edited by Eliezer Steinman, which began in 1926. Shlonsky became co-editor in 1930, and the magazine pursued an increasingly nonconformist course. It was the forum for a group of young writers who were to become important contributors to contemporary literature: Ya'akov Horowitz, Yitzhak Norman, M. Avi-Shaul, Yisrael Zemora and later Natan Alterman, Leah Goldberg, Rafael Eliaz, Alexander Penn, Ezra Zusman, Avraham Halfi and others. Shlonsky was determined to establish a modern, native literature, and he waged constant warfare against the worn standards that had been brought over from the diaspora. He fought the notion of literary subservience to nationalistic ideologies, and opposed the effort to give Yiddish equal status with Hebrew as a national language.

Following a split between the two editors, Shlonsky and his "Yahdav" group established a new literary weekly, "Turim" ("Columns"), in 1933. It was a more balanced, more constructive

and more tolerant magazine, and Shlonsky himself contributed his best poetry, prose and translations to it. He strove for literary excellence in the emerging body of Hebrew literature, and was consistent in his opposition to politically or socially inspired art. "Turim" was forced to halt publication after a few years' time, but resumed in 1938, a more politically involved journal reflecting the threatening realities of the time both in Nazi Germany and in the Soviet Union.

In 1939, after "Turim" came to an end, Shlonsky began to edit the bi-weekly "Literary Pages" supplement of the weekly "Ha'shomer Ha'zair." New poets and writers who began their careers here included Amir Gilboa, Ozer Rabin, Binyamin Galai, Shlomo Tanai and Moshe Shamir. In 1943 "Ha'shomer Ha'zair" became a daily, "Mishmar," and Shlonsky took over its literary page. Always open to young talent, Shlonsky published the first works of the Palmah generation when other publications barely granted them any space. He established the institution of printing a new story every week, thereby providing concrete encouragement for the emergence of the modern Hebrew short story. He also published the best of the veteran Hebrew writers, including Ya'akov Fichman, Yehuda Karni, Avigdor Hameiri

and others, as well as keeping his readers abreast of literary developments abroad.

Another new venture was the weekly "Itim" ("Times") during 1946-48, and finally "Orlogin" ("Timepiece," 1950-57), an ambitious, polished quarterly whose issues contained at least 330 large pages crowded with poems, stories, essays and research. As with its predecessors, Shlonsky carefully guarded the magazine's creative independence.

A study of the magazines he edited reveals Shlonsky to have been an involved, crusading editor whose concept of his role was as a kind of architect creating a qualitative framework to best display the writer's talents.

In an excerpt from his article "A Poet in the Sixth Kingdom," Shlonsky explores the relationship between the serious writer and the press, pointing out that historically there was often a great deal of involvement by writers in the daily press, to the benefit of all. Writers learn to strip away excesses, in accordance with the demands of the medium, as well as to make direct contact with the public. What is required, says Shlonsky, is the courage to take this plunge.

## GOVORIT MOSKVA (MOSCOW CALLING): THE LIFE AND WORK OF YURI LEVITAN, RADIO ANNOUNCER / Mussia Lipman

Yuri Levitan (1914-1983) is considered one of the great Soviet announcers. He was called "The God of the Radio Waves" and "The Golden Voice," primarily by virtue of his unforgettable role as chief announcer for Radio Moscow during World War Two.

During the war, when Russia's position was at its worst, with the German army having conquered large areas and Moscow nearly overrun, Levitan's warm, reassuring voice emanated from the radio, instilling confidence and promising that victory would come. When victory did come, millions of Russians didn't forget Yuri Levitan and he continued to be a popular figure. His voice emanated from the radio during every major event, such as the Sputnik launching in 1957 and the traditional Revolution Day celebrations in Red Square.

Levitan, a Jew, born in the city of Vladimir, aspired to be a film actor. When he arrived in Moscow in the 1930s, he found work as a messenger in the radio station. One day, when one of the announcers didn't arrive at work, Levitan replaced him and

so began his dazzling career.

After World War Two, when he had become a well-known announcer, he became entangled in a difficult situation. It was the period of heavy-handed persecution by the Soviet regime of enemies of the regime and "cosmopolitans." Many of the victims were Jews, among them a large number of announcers and other workers in the All-Soviet Broadcasting Station. Levitan, who had a senior position, came to the defense of his colleagues and managed to prevent any harm coming to them — an unusual act in Russia at that time.

All the rest of his life was built upon his great success as an announcer during World War Two. Even his death is related to this period. In August 1983 he was invited to participate in a 40th anniversary commemoration of one of the famous battles fought during the war. A few hours after the event, he died.

A statue of him is mounted on his grave in Moscow, in its hand a microphone.

## PHOTO-JOURNALISM IN ERETZ ISRAEL / Shlomo Shva

Photo-journalism, born in Germany in the late 1920s, was an attempt to expand the role of photographs in the press and make them integral in the news and editorial process. Press photographs conveyed information as well as atmosphere, which the news item and the article couldn't do. The press photo itself was a news item. Many of the press photographers in Germany were Jewish, and the photography field as a whole had many outstanding Jews in it.

With the rise of Hitler to power, these photographers dispersed throughout the world, building reputations in their field in many countries. Several photographers settled in Eretz Israel and founded photo-journalism here. Conditions were ripe for their employment: the daily press hadn't begun to use news photos yet; furthermore, the new photographers weren't hampered by lack of knowledge of Hebrew, as were new journalists; in addition, there was great demand for publicity photographs by such public bodies as the World Zionist Organization, the Jewish National Fund and Keren Hayesod. These institutions sent the photos abroad, especially to the many Jewish newspapers published in Europe and America. While doing a great deal of publicity work for the various Zionist projects, the photo-journalists sometimes slipped out of this mold and proved that they hadn't forgotten their photo-journalistic roots.

One of the most famous among them was Tim Gidal, born in 1909 in Munich. He began photographing in Germany in the 1920s and arrived in Eretz Israel in 1936. He worked for Jewish public institutions, but sometimes sent photos (including the first color photos from Eretz Israel) on his own to European newspapers. In 1940 he went to India for the London "Picture Post" to do a series of photos of Mehatma Gandhi. During World War Two he was a photographer with General Montgomery's Eighth Army, which defeated the German army in North Africa. Later he was in Burma and participated in Orde Wingate's daring escapades. He went to the U.S. in 1947, served as a consultant to "Life" and lectured at various universities. He published dozens of photography books together with his wife, who wrote the texts. Returning to Israel in 1970, he mounted

exhibitions here and abroad and published, among other books, a collection of photographs about the Jews of Germany.

Another photographer from the same school, Zoltan Kluger, also began his career in Germany and came to Eretz Israel after Hitler's rise to power. He became chief photographer for Keren Hayesod, the fund which financed the Jewish agricultural settlements. He photographed pioneers, defenders, new immigrants and the settlement of the land. He would complain about always having to take upbeat pictures, saying "I'm tired of photographing laughing pioneers." Thousands of his photographs are assembled and catalogued in the Government Press Office in Jerusalem.

Walter Zadek, also from Germany, was the nephew of one of the leaders of the German Socialist Party, Edward Bernstein. He was a photo editor for various German newspapers, and arrived in Eretz Israel in 1934. In the beginning, he was an active photographer, but afterward he opened a book store. His photographs during his early years here comprise a valuable historic record of the building of the country. They include scenes of the effects of the Italian bomb which hit Tel-Aviv in 1940 and caused 150 casualties, and the landing of a ship filled with immigrant "illegals" who disembarked into the arms of the people of Tel-Aviv.

The fourth and youngest of this group was Hans Hayim Finn, a Berliner who began his career as a professional photographer at the age of 16. He came to Eretz Israel in 1938, volunteered for the British Army during World War Two and served in the photography and cartography section. After the war he became a press photographer, covering, among other events, the immigrants' struggle on board the "Exodus," and the mass rejoicing following the U.N. decision in 1947 to approve the establishment of the Jewish state.

Other photo-journalists focused primarily on the areas of the development and the defense of the country, rather than on news. Their photographs are testimony to what took place in the country, enabling the viewer to experience the atmosphere of those decades.

## THE "FLOIDERZAK" — EPHRAIM DEINARD'S "VIPERS' HYMN"

Menuha Gilboa

Ephraim Deinard (1846-1930) was a Hebrew writer and bibliographer who traveled widely, lived in Eretz Israel at two different periods, was a bookseller and ended up emigrating to America. He is best remembered for his sharp tongue and his many attacks on public personalities, writers, intellectuals and journalists. During one period he was especially prone to unprecedentedly sharp attacks on Hebrew newspaper editors.

As publisher and editor of a Hebrew weekly in New York, "Ha'Leummi" ("The National," 1888-89), he lashed out unrestrainedly against all sorts of injustices, and especially against other editors. He carried on journalistic debates on contemporary Jewish issues, for example on Baron Rothschild's settlement program in Eretz Israel, which he denigrated mercilessly, labeling the Baron, his administrators and his supporters "Haters of Zion" and accusing the Baron of land speculation. He also wrote a satirical column on Jewish life in which he parodied other editors, including Eliezer Ben-Yehuda, as well as religious newspapers and Hassidic thinking and mores.

In 1890 he published a Hebrew volume of satiric newspapers, all written by himself, titled "Floiderzak" (literally, "Bag of Chit-chat"), in which he continued to lambast newspaper editors, calling them oppressors of the people and beasts of prey. This material was illustrated by caricatures apparently taken from the English press, some of which appear distinctly anti-Semitic.

The targets of his attacks included Michael Radkinson, another Hebrew editor who had immigrated to New York, Alexander Zederbaum, editor of "Ha'melitz," and Eliezer Ben-Yehuda, editor of "Ha'zvi." Deinard satirized Ben-Yehuda's efforts to expand the Hebrew language, as well as his inclination to Arabize it, as opposed to Deinard's and many other writers' insistence on the Aramaic alternative.

Deinard relished ridiculing the entire Jewish religious world, especially the "Halukah" (disbursement of charities received from abroad) system in Eretz Israel and the behavior of the Hasidim. He also mocked the Reform Jews of America for imitating Christian practices.

It is likely that Deinard, who was fluent in English, was influenced in his journalistic approach by familiarity with the English satiric press.

### המחברים

שלום רוזנפלד: ראש התוכנית ללימודי עתונאות והמכון לחקר העתונות היהודית בעולם, אוניברסיטת תל-אביב.  
ממייסדי "מעריב" ועורכו הראשי, 1974-1980, יו"ר הדירקטוריון של הוצאת "מודיעין".

פרופ' יעקב טורי: פרופ' אמריטוס להיסטוריה של היהודים בארצות המערב.

ד"ר הנס אוטו הורש: חוקר תולדות הספרות הגרמנית החדשה, אאן, גרמניה המערבית.

ד"ר יהודה אלינו: מורה במכללה לחינוך על שם לוינסקי; חוקר במכון לחקר הציונות, אוניברסיטת תל-אביב.

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ד"ר הרברט פרידן: חיבר וערך ספרים ומאמרים על חיי היהודים בגרמניה הנאצית, ירושלים.

ד"ר משה הלוי: עמית מחקר באוניברסיטת חיפה ובמכון דבובינסקי; מרצה הקתדרה לחקר השואה, אוניברסיטת תל-אביב.

ד"ר עוזי אלידע: מרצה להיסטוריה כללית וראש החוג לספרנות ומידע, אוניברסיטת חיפה.

מאיה כהן: בוגרת לימודי מורח אסיה, האוניברסיטה העברית, ירושלים. עובדת במכון לחקר העתונות היהודית, אוניברסיטת תל-אביב.

דב סיטקל: ממונה על מדור העתונות בארכיון הציוני המרכזי, ירושלים. חבר-מייסד ומנהל המרכז לתיעוד שעל-ידי האגודה הישראלית לקידום מחקר אמריקה הלטינית.

אברהם הטל: ביבליוגרף וחוקר של יהדות צפון אפריקה; סגן מנהל ספריית יד בן צבי, ירושלים.

ד"ר מרדכי נאור: מרצה לעתונות באוניברסיטת תל-אביב. כתב וערך ספרים בנושא תולדות ארץ ישראל. עורך "קשר".

א. ב. יפה: ערך במשך שנים רבות את המדור לספרות ב"על המשמר"; מחבר הספר "א. שלונסקי — המשורר וזמנו" (1966); עורך הספרים "ילקוט אשל" (1960) ו"ילקוט שירים של שלונסקי" בסדרה "מכתב ספרותנו לעם" (1967).

שלמה שבא: סופר ועיתונאי הכותב בנושאי ארץ ישראל.

מוסיה ליפמן: מכון לבין, תל-אביב.

ד"ר מנוחה גלבוע: מרצה בכירה בחוג לספרות עברית, אוניברסיטת תל-אביב. עוסקת בחקר העתונות העברית מראשיתה.