

QESHER

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A JEWISH NEWSPAPER

One could, I suppose, make an intellectual game out of the dozens of attempts to define a Jewish newspaper.

The most comprehensive and complete definition of a Jewish newspaper would contain five characteristics: the publishers, the editors, its Jewish readership, one of the recognized Jewish languages and its concentration on Jewish topics, or the Jewish aspects of general interest items.

Thousands of newspapers have appeared in the last 300 years, many in the languages of those nations in the Diaspora where Jews lived. Many proclaimed their identity by including "Jewish" or "Israelite" on the masthead.

What is thought to be the first Jewish periodical in the USA was called, simply, "The Jew". It came out in 1823, its editor was Solomon Jackson, and its stated aim was to "combat missionary activity among the Jews." The next paper that appeared in 1843 was equally definite about its Jewish identity. Its name was "The Occident and American Jewish Advocate."

Elsewhere it was the same: the periodical "Israelita" appeared in 1866 in Warsaw, Poland. In Russia there was the "Vestnik Ruskikh Yevreyev" (the Russian Jewish Herald), edited by Alexander Zederbaum). In England, "The Jewish Chronicle", established in 1841, publishes continuously to this day, and as such, is now the oldest Jewish periodical in the world. The prestigious "Algemeine Zeitung des Judentums" appeared in Leipzig in 1837. The list goes on and on.

It appears that even the name "Jewish" is not necessarily an exact characteristic. Antisemitic elements within the Prussian parliament, 50 years before Hitler, used the slogan *Judenpresse* to denote any newspaper, not merely one owned or edited by Jews, from which emanated even a whiff of liberalism.

In the interest of our "game", four out of five characteristics are enough: publishers, editors, readership and theme. Language? Not necessarily. What is the judgement on a paper whose publishers, editors and topics are Jewish, its language is not, and its intended public is mixed and mainly Gentile? Or let us take an ideological or propagandist periodical put out by a Jewish organization in order to bring its message to a non-Jewish audience? A spontaneous answer would be "Yes! Naturally! This is a Jewish paper".

The most fascinating of this kind of newspaper is "The Young Turk" (Le Jeune Turc), a French language daily, published by the Zionist Movement in 1910. Jalal Nuri Bey was its nominal editor. But the paper's actual editor, its guiding spirit and the writer of its editorials, was the "Russian journalist" Vladimir Jabotinsky, who preached the granting of equal rights to all nations of the Ottoman empire.

There have been and are many such journals throughout the world.

What then should we say of a paper whose publishers and most of the editors are Jewish, as is the potential readership; it is written in the language of the State, and its news and features, although including Jewish topics, are mostly general? Apart from those Antisemites and "Detestors of Zion" who believe that the "Elders of Zion" control and manipulate the media worldwide, no-one could suppose the above to be a Jewish paper.

Indeed, the variations are endless.

Our purpose is not merely an "intellectual exercise." We inaugurated our first issue of Qesher with Dr Menucha Gilboa's paper on the beginnings of the Hebrew press. These are quite straightforward. The first Hebrew periodical, "Pri Etz Hahayim" (The Fruit of the Tree of Life), came out of Amsterdam in the 17th century and adhered to all our stated criteria.

Shmuel Shnitzer's article on the beginnings of the Jewish press opens Qesher's present issue. Contrary to those who consider the first Jewish newspaper to be the Amsterdam "Dinstagishe un Fraytagishe Courant" published in 1686, Shnitzer joins those who believe that the "Gazeta de Amsterdam" (published in 1672) is first on the list.

Shnitzer's absorbing paper deals with the title question of this article. His emphases are on the paper's reading public rather than on the Spanish and Italian in which the Gazeta was written.

I think it is unnecessary to explain our preoccupation with this subject. All during the preliminaries of preparing the framework for the Institute for Research of the History of the Jewish Press, we have had to clarify this question of a Jewish newspaper to ourselves, to those whom we approach and who approach us.

There is the story of a physician, now living in Central Europe, who lived in China between the two world wars. There he published a medical journal in German, English, French and Mandarin. It was intended for the general public, but it catered mainly to the tiny Jewish community that had fled from Nazi persecution to the far east.

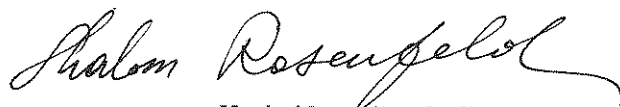
The doctor is ready to give us the copies he has of that same periodical, that quite naturally dealt with issues that would interest the few Jews in China. What should we do with such a journal? I imagine it will become a part of our collection. Academics and journalists we have consulted have urged us to the widest and most liberal approach, at least at the beginning, while we catalog what exists. We should err on the side of more, rather than less, although we are sure of above 90% of our sources.

How might we define hypothetical journals such as: a missionary periodical that appears in Hebrew and Yiddish and is targeted at Jews, or a chess journal that might appear in Israel regularly in a non-Jewish language and yet is edited by Jews? We would probably have to compromise on such as these.

Let us end as we started. What is a Jewish newspaper?

I once discussed this with the historian and orientalist, Professor Bernard Lewis. He enriched us with some fascinating information on Jewish newspapers that appeared in the nations of Islam, and on the people who published and edited them. I asked him to define, for this purpose, a Jewish newspaper.

He answered, half-laughing, "One that doesn't publish on Yom Kippur."


Head of Journalism Studies Program

THE GAZETTE, FIRST AFTER ALL / Shmuel Schnitzer

The 1686 Amsterdam Courant, published in Yiddish, has long been considered the first Jewish newspaper. This honor may yet belong to the Amsterdam Gazette, (Gazeta de Amsterdam) written mainly in Spanish, that appeared c. 1672-1702. Although the Gazette's publisher, the printer Dan Ben Avraham de Tarto was a Jew, it is generally thought that the paper served the public at large and not the Jewish community per se.

A reexamination of the facts proves otherwise. Holland at the end of the 17th century was a great maritime and trading power, with expanding commercial links, especially via the Dutch East India company, to the Americas and the far east. Holland's growing wealth was due in great part to the Jewish merchants of Amsterdam and others of the European port cities where the Jews exiled from Spain and Portugal — they were called blandly Portuguese merchants — had preferred to settle. Other Spanish exiles had chosen lands under Ottoman rule, and in north Africa. Strong ties and trade links existed between these communities, and their common language was Spanish.

In Amsterdam, Altona, Copenhagen and other cities the Jews became shipbuilders, merchant mariners, and traders. Eleven of the sixteen spice importers in 1616 in Amsterdam were Jews. They controlled the diamond industry in Brussels and Antwerp and in 1674, held 13% of all investments on the Dutch exchange. These merchants needed a paper that would provide comprehensive news yet be circumspect, lest it endanger compatriots in Catholic countries.

During this period the great maritime powers fought at sea to wrest from each other control of the rich trade routes and territories. Piracy and other forms of privateering were epidemic. The Gazette provided the fast and reliable information on shipping, cargoes and the sea lanes that the merchants needed to manage their far-flung affairs. Such information included new or safe routes, pirate activity, war zones, vessels lost at sea and so forth.

The earliest extant copy of the Gazette was thought to be from January 7, 1675, but two issues from 1672 and one from 1702 were discovered by coincidence in a London archive. It appeared weekly with two columns on each of its four pages, (from a bound annual for 1675). The Gazette concerned itself only with commercial news and events, spiced here and there with local gossip from the courts of Europe. The 1675 annual reports on shipping, convoys and the depredations of French pirates in the English channel.

The Gazette also published supplements, and there were seventeen of these in 1675, that dealt, often verbatim, with matters such as trade disputes, agreements and state affairs as they touched on business.

If added proof is needed that the Gazette was a Jewish newspaper designed for a widely dispersed Jewish clientele, it lies with De Tarto himself. The many books he published under his imprimatur dealt solely with Jewish subjects and included both secular and devotional works.

WHO WILL WATCH THE WATCHDOG / Uri Paz

The Press Council, the subject of this paper, was established in Israel in the sixties by the Journalists' Association and the newspaper editors, one of its aims being to deflect government legislation directed against the press. The Council's first president, Supreme Court Judge Yitzhak Olshan, defined the motives behind its foundation.

"Possible flashpoints of friction between the need for a free press and the public interest have multiplied in this modern age. That the press itself would take responsibility for its approach to, and methods of publishing, seemed an idea that could bridge these areas of conflict."

The Council comprises two main bodies — the plenum and the central committee. These meet to discuss libel and other complaints from the public against individual reporters or the papers. A research study that forms the basis of this paper examined 249 such cases. The study concluded that the council had demonstrated objectivity in its handling of the complaints, irrespective of their sources. 46% of the complaints were found to be wholly or partially justified, 24% were rejected, and the council did not take a position on 30% of the cases.

While complaints came from every walk of society, a significant percentage originated from the press itself, and

other media. The plaintiffs chose to take action via the Council, rather than bodies such as the ethics committee or an internal press tribunal.

The Government's recent proposal to legislate against the publication of an accused person's name led the Press Council and the Editors' Committee to suggest an alternative solution.

A committee, consisting of a representative from the Attorney General's office, the Editors' Council, and a public

figure, would be empowered to try any infringement of journalism ethics. This body would have the power to fine an offender, rather than the ineffectual disciplinary measures now in force.

The council believes that such a move would serve the public interest and yet prevent government intervention in the working press.

NAHUM SOKOLOV AND THE "OFFICIAL FUNCTION" OF THE HEBREW PRESS / Gideon Kouts

The perennial argument whether press "freedom" and "responsibility" are compatible takes on special significance in its Jewish and Israeli context. The Jewish press, and particularly the Hebrew press, that appeared in Eretz Israel bears a special responsibility in light of the Jewish peoples' singular situation that continues even after the establishment of Israel.

Nahum Sokolov, one of the leaders of the Zionist movement, was also a noted journalist and editor. A steady stream of articles expressed his opinions on the desirable and the demonstrable in the Jewish press. After a 1934 visit to Poland, he drew up a

written syllabus for "guided journalism", that seemed in his eyes to be suitable for the Jewish people at that time.

Sokolov differentiated between the Yiddish press in his own day, and the contemporary Hebrew press, where the advantage clearly lay with the latter.

The Yiddish press was sensationalist and unreliable, and was therefore unsuited, so he thought, to fulfil the essential and positive "official function". Sokolov defined this as subordination of the press to national goals, and felt that the Hebrew press was best fitted for this role.

PASSAGES FROM THE HISTORY OF UNIONIZATION AMONG JOURNALISTS IN ERETZ ISRAEL, 1933-36 / Compiled and explained by Mordecai Naor

Journalists in Eretz Israel began to organise professionally in Jerusalem during the early thirties, and we have been able to learn more about this period from a file that is part of a collection of professional papers donated to Tel Aviv University by the journalist Haviv Cna'an.

The file's documents deal with three main areas: doubts regarding organization; labor disputes and the protection of Jewish journalist' rights; relations with the British Mandate.

The authorities, while generally reacting favorably to Jewish

journalists' demands, not infrequently closed down papers that, by their criteria, printed inflammatory material.

Journalists deliberated questions still pertinent in Israel today, such as disrespect for the profession overall. "Journalism as a profession is wide open," said a participant at the Journalists' general meeting in Jerusalem in May, 1935, and added that there was no demand for professional training as for other professions.

A JEWISH JOURNALIST AND HITLER'S 'PUTSCH' / Mattityahu Hines

Mattityahu Hines (1894-1957) left incomplete memoirs reflecting on his long career as a journalist. The chapters excerpted here deal with events from 1921-23 while Hines was based in Berlin. His beat was economics, on which he reported for an American paper, and political events insofar as they impinged on Jewish affairs. He was also on the editorial staff of "Rasswjet", a Zionist publication that had transferred from Russia to Berlin in 1921.

In November 1923 a loaf of bread cost 140 marks, there were anti-Jewish riots in Berlin and Hitler's Brownshirts rampaged in Nuremberg. Bavaria, especially Munich, had become hysterically xenophobic, expelling foreigners at the rate of up to 40 per week. Hines, sensing that events in Bavaria would prove crucial to both German and Jewish interests, managed to get himself into Bavaria and to Munich. There, on November 8-9, he was an eyewitness to Hitler's beerhall 'putsch'. Hines describes graphically the tension, and terror of the occasion, and Hitler's demonic charisma. Hines himself, together with other journalists, was detained inside the hall. He managed to escape and the following day witnessed the collapse of the shortlived revolt from his hotel window.

Hines attempts to persuade the Zionist leadership that Hitler was dangerous were unsuccessful.

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**The Russian Foreign Minister — 1923:
"We recognise the right of the eastern nations
to independent development."**

Among the prominent people Hines interviewed (a technique he enjoyed and respected) were Jewish Affairs Counsellor,

Professor Moritz Soberheim, Germany's Foreign Minister and President of AEG, Walther Rathenau, and the USSR Commissar for Foreign Affairs Georgy Chicherin.

Rathenau, who became Foreign Minister in 1922, was a Jew who evaded his own Jewishness as an irrelevancy. Interviewed by Hines, he refused to discuss Jewish affairs, whether domestic issues or in the international forum, regarding them as marginal. Rathenau's overriding concern was to rehabilitate Germany after the debacle of World War I.

The interview with Chicherin was a scoop. Soviet officials gave few interviews, but Chicherin wanted to 'set the record straight' following a disastrous interview with another Jewish journalist in Genoa that could have been dangerous for a Soviet diplomat at that time.

In a series of questions and answers Chicherin affirmed the centrality of Jews to Soviet national life, that Soviet policy on Zionism was flexible, and that the USSR had no imperialist ambitions regarding the nations of the middle east. Palestine, since it formed part of Britain's empire at that time, could not be separated from Soviet policy towards the UK.

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Backstage at "Rasswjet"

The editors of "Rasswjet" imparted Russian exuberance and zest to the pressroom. Two of them, Shalom Gepstein and Yossi Schechtman, were Jabotinsky's "boys", but Victor Jacobson, the fourth member of the editorial staff, was not a sympathiser. Hines himself inclined towards Jacobson and the initial harmony among the editorial staff gradually waned. When Jabotinsky quit the Zionist leadership, Gepstein turned the paper over to him, leading to the resignation of both Jacobson and Hines.

THE JEWISH PRESS IN VILNA UNDER FOUR REGIMES / Mussia Lipman

Vilna, until its destruction during the Holocaust, was an important Jewish community in Eastern Europe for hundreds of years. The article examines the community's daily life in the years leading up to, and during World War II as expressed through Vilna's extensive Jewish press.

The Vilna community lived under four regimes in less than

two years. Vilna was part of Independent Poland until the outbreak of war on September 1, 1939. The Soviets entered Vilna for a few weeks, during which time they arrested Jewish intellectual leaders and exiled them to the Russian interior. The Russians then handed Vilna over to the Lithuanians, who held it for less than a year before the Russians returned. The Germans

entered Vilna during their 1941 Russian campaign and began the process that led to the almost complete extinction of the city's Jewish community.

Jewish cultural life, including the press, flourished during its Polish days. Before World War II there were five Jewish dailies, all in Yiddish, which was the language common to most of Vilna's Jews. These existed together with a host of periodicals catering to every level and walk of society, from academics and politicians to dental technicians. Competition among the dailies was fierce. Some were quality papers, and some, the tabloids, competed among themselves for readership with trashy novels and sensationalist scoops.

With the outbreak of W.W. II the Russians immediately

closed all the Jewish papers, although the Lithuanians did permit one to publish, whereupon various groups simply began to publish new periodicals and pamphlets. When the Russians came back to Vilna, they allowed the publication of one "representative" newspaper, the Communist Party's "Emmes" (Truth or Pravda).

Once the Nazis had entered Vilna, the interdicted Jewish press, except for the Judenrat's duplicated "Ghetto News", went underground. A young Jew, sent by the Nazis to work at a printshop outside the ghetto, managed to smuggle back a press, piece by piece. Printed pamphlets and posters began to appear in the ghetto. The same young man later managed to build a press in the city proper for the partisans.

"UNZER SZTYME" — THE FIRST PERIODICAL BY HOLOCAUST SURVIVORS IN GERMANY / Edit Witman

A short while after the end of World War II, thousands, and then hundreds of thousands of Jewish refugees streamed into Germany. Some had been released from concentration camps in Germany itself, others from the camps situated throughout Europe. These refugees, once they had recuperated a little from the horrors of that war, began to develop an active Jewish life, animated by a passionate aspiration to emigrate to Eretz Israel as soon as possible, a goal thwarted by the British government that had locked Israel's gates.

Jewish newspapers began to appear within the framework of these social and cultural activities. The first of these papers, that came out in the British occupied zone, was called "Unzer Sztyme" (Our Voice). The paper was in Yiddish, politically unaffiliated and had first appeared inside Bergen Belsen. The editors, all from Poland, were David Rosenthal, Rafael Olevski and Paul Trepman.

Publishing the paper was initially almost a "mission impossible". It was very difficult to get paper, or access to a press in post-war Germany, and so the first issue, appearing in July, 1945, two months after the end of the war, was handwritten, as were the three following issues. The fifth issue was typewritten and duplicated, but from the twelfth issue on, Undser Sztyme

was a proper paper. It was printed on a press donated by the Jewish Authors Guild in New York.

Even though Bergen Belsen was under British command, the authorities allowed the paper to operate without a license, nor was it in any way censored. Most issues, in addition to the rich variety of Yiddish features, carried an editorial in English, directed to the British, and to world public opinion. The editors often attacked the British for not permitting free immigration to Eretz Israel. The ninth issue contained an especially violent attack that included the following: "Every fresh ban the British authorities impose on us strengthens the Germans' conviction that their treatment of the Jews was correct." The British CO, furious, threatened to imprison the editors, but eventually relented.

Unzer Sztyme put out 24 issues in just over two years. Its pages carried articles on refugee problems, the struggle to immigrate, and a growing awareness and knowledge of the situation in Eretz Israel.

The last issue came out on October 30, 1947, and announced that a new weekly, "Wochenblat" (Weekly News) would shortly appear, and that Unzer Sztyme would become a monthly. Wochenblat did, indeed, come out, but Unzer Sztyme closed.

THE JEWISH PRESS IN HUNGARY / David Giladi

The German language "Der Unger", that appeared in 1842 was the first Jewish newspaper in Hungary. It should be pointed out that the Hungary of those years absorbed Jewish immigration, a great part of which came from German speaking countries, a trend that continued. Indeed, most of the Jewish press in Hungary was in German until the last quarter of the 19th century, when Hungarian began to take over.

The Hungarian orthodox community's first newspaper, "Magyar Zsido" (The Hungarian Jew), that came out in 1867, was written half in German and half in Hungarian. Not to be outdone, the reform movement also put out a paper. Political

and social configurations greatly influenced the Jewish press. There were years in which the voices of Hungarian Jewry were "more Hungarian than the Hungarians."

The Hungarian Jewish press often fought ancient hostilities, such as the old canard that the Jews used infant blood in their rituals. This blood libel spawned the pogroms and a resurgence of the intense antisemitism of the 1880s.

There was also a Zionist press, whose first paper, "Zsido Néplap" (The Jewish Peoples' Paper), was founded in 1903. Zionist publications in Hungary, weeklies and even dailies, multiplied from this time.

IL PASSA TIEMPO — BULGARIA, 1909 / Baruch Mevorach

The turbulent 1840s saw the rise of the Ladino, or Hispaniolic language press that catered to Europe's Sephardic Jewish communities. These papers, the first of which appeared in Izmir, Turkey, in 1842, were generally short lived, such as "La Buena Esperanza" (The Good Hope), or "Sha'arey Mizrach" (Gateway to the East).

In Bulgaria, that gained its independence from Turkey in 1877-78, increased civil liberties had encouraged the Jewish community to have published seven Ladino newspapers by

1905. "Il Passa Tiempo" appeared in 1909 in Plovdiv. It was designed to be a humorous/satirical journal, and one of its stated goals was the deflation of the outworn customs and pomposity of Bulgarian Jewish 'notables'.

Two of its eight pages dealt with current events in Bulgaria. The rest lampooned the 'notables'.

The paper's supercilious approach and pseudo-noble tone cut uncomfortably close, and may have been responsible for the paper's demise after only one issue.

ISRAEL — A ZIONIST JOURNAL IN CAIRO / Aharon Even Chen

The history of "Israel", a Zionist weekly that was published in Cairo continuously from 1919 until its closure in 1939 just after the outbreak of World War II is bound up with that of its outspoken and courageous owner and editor, Mme Mathilde Mutzeri who had taken over the paper on the death of its founder and her husband, Dr Albert Mutzeri. Mutzeri was a physician, born into a prominent banking family, and the Mutzeris formed part of the cosmopolitan and wealthy Cairene Jewish society.

Throughout its life the paper appeared in French with sporadic Arabic and Hebrew translations. The paper was formatted like a large daily and came out every Thursday. The type was handset. Israel had a wide readership in Egypt and

Eretz Israel. Its correspondents were both Jewish and non-Jewish and included Jean Lobel, the editor of Cairo's largest daily, "Bourse Egyptienne". Israel, although speaking with a Zionist voice, was politically autonomous and had, until 1936, complete editorial freedom.

Following the repeal in that year of the Capitulation Act, Israel became subject to official censorship. After Hitler's rise to power in 1933 German influence in Egypt began to increase steadily. The censor, Inani Effendi, was German educated and had translated Mein Kampf into Arabic, and the Interior Minister, Nokrashi Pasha, was deeply anti-Semitic. Mme Mutzeri, who had taken over the paper following Dr Mutzeri's death, incurred the authorities' frequent anger for her

unequivocal anti-fascist, anti-Nazi stance.

Nonetheless, when Cairo's Jewish community proposed a boycott of Nazi Germany, she refused her support, preferring instead to call for the mass emigration of Germany's Jews, together with their moveable assets, to Eretz Israel. Cairo's enraged Jews promptly ostracized her temporarily.

Unrelenting German pressure, including a lawsuit against the paper by the German and Italian ambassadors and death threats to Mme Mutzeri herself, dictated the final closure of Israel in 1939. Mme Mutzeri joined her children in Eretz Israel and there devoted her energies to working with Henrietta Szold on Youth Aliyah.

HAZIT HA'AM — THE PAPER PEOPLE LOVED TO HATE / Gabriel Tzifroni

"Hazit Ha'am" (The Peoples' Front) was a unique paper that appeared for two and a half years between 1932 and 1934. It was published and edited by a small group from the extreme right whose most prominent spokesmen were the poet, Uri Zvi Greenberg, Y. Yevin and Abba Ahimeir.

Hazit Ha'am was an exceedingly aggressive paper that fired off its razored arrows in every direction. It attacked the British, calling them "occupiers" at a time that the Yishuv still owed England gratitude for the Balfour declaration. Even though the paper identified with the Revisionist Movement, both the moderates within the Movement, and its leader, Vladimir Jabotinsky, (himself a contributor) came under frequent and unfriendly fire.

Above all, the paper saved its most vitriolic salvos for the Zionist institutions and the Workers' Movement in Eretz Israel. Editors and correspondents alike used the most abusive language to their opponents in Eretz Israel and in the Zionist Movement worldwide. Contemptuous expressions such as the "Red Terror", the "Red Rag" or the "Red Paper" were key words in Hazit Ha'am. Leaders in the Workers' Movement, such as David Ben Gurion, Beri Katzenelson or Chaim Arlosoroff, came in for particular vilification.

Arlosoroff was then head of the Political Department in the Jewish Agency, and there was hardly an issue that did not hurl accusations at him; that he toadied to the British, had "sold" his

people, was friends with the High Commissioner, and so forth. The attacks reached their peak on the morning of June 16th, 1933.

Arlosoroff had returned from Nazi Germany, where he had gone to take care of the transfer of Jewish assets to Eretz Israel. The Revisionist Movement generally, and Hazit Ha'am in particular, came out against any kind of accommodation with Germany. That morning's assault contained a sentence declaring that the Jewish people would know how to react to "this obscenity done in the full light of day and in the eyes of all the world."

Arlosoroff was murdered on the beach in Tel Aviv that night, and there were those who linked the murder with the incitement by Hazit Ha'am. Abba Ahimeir, one of the editors, was arrested on a charge of murder, tried and acquitted.

There were 180 issues of Hazit Ha'am. It was a weekly, but would come out twice and sometimes three times a week, with the editors and management always promising that the paper would become a daily. This never happened, because of financial problems, but mainly because the paper's antagonistic stance aroused almost universal opposition that included the Revisionists themselves. In the spring of 1934 the Movement's leadership decided to close Hazit Ha'am, and to publish a more moderate paper, "Hayarden" (The Jordan) in its place.

KOL HA'AM — THE BELEAGUERED PAPER / Yehuda Lahav

"Kol Ha'am" (Voice of the People) was the Israel Communist Party (ICP) newspaper. Despite severe financial problems, and the unremitting efforts of government bodies to hamper its every step, the newspaper published until 1974. These efforts included legal action against Kol Ha'am and frequent closures,

often for days at a time. Nonetheless, the paper managed to get printed, often drafting the cash it needed as donations from party members. Foreign Communist parties also helped — the Czech paper "Roda Pravo", for instance, sent Kol Ha'am its used plates.

Even though Kol Ha'am was wholly a Party paper, its correspondents did their best to preserve objectivity. This was particularly difficult with news concerning the Soviet Union, especially when the discrepancies intensified between the imagined ideal as touted by the Soviet press, and the reality. The ICP, spearheaded by Kol Ha'am, was able to shape a new, more balanced and critical approach toward the Soviet leadership.

All the employes, from the editor to the print workers, got the same pitifully low salary, much of which, at different times, was

withheld to support the paper. For all that, the paper did not lack for contributors from among eminent writers or public figures.

Before the Six Day War in 1967, the ICP split internally, enthusiasm for the Soviets waned and Kol Ha'am started to decline as a result. The ICP's financial situation worsened once it ceased to receive Soviet support and it was forced to convert Kol Ha'am to a weekly. The paper eventually closed in 1974, thus closing a remarkable chapter in the history of the Israeli press.

ONE DAILY PAPER — GOVERNMENT OWNED

A proposal advanced in 1948, shortly after the establishment of Israel

Aharon Ne'eman (probably a pseudonym) proposed the establishment of a single national daily paper. Its editorial complement would represent all the political parties then in power. The suggestion was published in Mapai's hawkish monthly "BeTerem" (Not Yet) in the August, 1948 issue, and was proffered as the sensible solution for a press whose faults —

according to Ne'eman — outweighed its virtues.

A vigorous rebuttal by Davar writer Herzl Berger appeared in BeTerem in September, and Ne'eman countered in November. Israel's leaders, however, had more important matters on their minds during this state's first year of independence, and Ne'eman's suggestion was filed and forgotten.

ONE-MAN PAPER: SOME WORDS ABOUT "GEZEYLTTER WORTER"

Itzik Manger, poet and author, published his own personal periodical, Gezeylter Worter, that made fitful appearances from its first issue at Czernowitz on the 2nd of August, 1929 to its last issue in Riga on the 10th of October, 1930, for a total of 12. Most copies of this idiosyncratic journal are lost, but a full

series was donated to the Hebrew university by Manger's close friend, Hertz Grosbard.

Manger waged a one-man war against the literary establishment of his time and encouraged authors who shared his views to write for the periodical.

A ONE-MAN PAPER: URI ZVI GREENBERG'S SADAN / Yohanan Arnon

The famous poet, Uri Zvi Greenberg, was also a journalist and editor. He began his career in his native Poland, continued in Germany and then in Eretz Israel where he arrived in 1924. After his Aliyah (immigration), Greenberg published his work in various journals both in Eretz Israel and abroad, but he needed his own stage. He founded Sadan (Anvil) in 1924. It was, in the main, a literary periodical, and Greenberg wrote most of it himself.

The first issue aroused widespread interest and favorable press reaction to its unique quality. Some months later,

Greenberg put out a second issue similar to the first. He continued in this way to publish and write further issues of Sadan, sometimes changing the name slightly to avoid the need for a license from the Mandatory government.

The fifth and last issue of Sadan appeared at the end of 1926, and this time Greenberg wrote all of it. He had continued, meanwhile, to publish numerous articles and poems in other magazines, including a collection of poems. The book of poems was published by Sadan.