This article discusses the career of New York World’s Isaac D. White (1864-1943), a leading police reporter in the closing years of the 19th century and the first news ombudsman as director of the Bureau of Accuracy and Fair Play. Using ingenuity and wide access to police evidence, White solved cases that the police department could not, reaching the pinnacle of his career in tracking down the perpetrator of a Wall Street bombing incident in 1891 by tracing a button found on the bomber’s pants. After retiring from reporting in 1910, White became a leading expert in libel law, despite having no formal legal training. In addition, he headed the Bureau of Accuracy and Fair Play for nearly 18 years until the World was sold and absorbed into the New York Telegram in 1931. In his later work as the first news ombudsman, White became a strong advocate for improved factual accuracy and the need to separate opinion from news reporting.

Introduction

It was a proposition that led to Isaac D. White’s most famous moment as a reporter for the New York World. It began when a young man entered the Broadway office of stockbroker Russell Sage just after noon on December 4, 1891. Without speaking, the man gave Sage a letter that contained the following message: “I hold in my hand ten pounds of dynamite. If I drop it on the floor it will tear the building into pieces and every one with it. For $1,250,000 it shall not drop. Yes or no?” After a brief discussion and Sage’s hesitation, the man dropped the
This article examines the strategies Beatrice Morrow Cannady used to persuade people to subscribe for, and renew their subscriptions to, The Advocate, a newspaper for African Americans published in Portland, Oregon, from 1903 until 1936. It also considers her efforts to collect past-due accounts, promote advertisers, and encourage collective action to ensure her paper’s success. Although scholars who study the black press agree that finances were a problem for most publishers, few have considered how the stress of worrying about a publication’s bottom line might have affected an editor’s ability to advocate for equal rights and liberties in her or his community. Yet Cannady’s distress is apparent in correspondence to NAACP officials and editorials in her newspaper. Examining her efforts to keep her newspaper afloat may offer a framework for studying other African American papers both small and large and perhaps lead to more nuanced discussions of the similarities—or differences—discovered in regional publications.

November was a busy month for Beatrice Morrow Cannady, who was undoubtedly looking forward to the end of 1927 and some well-deserved time off over the holidays with her husband, Edward, and sons George and Ivan.¹ Her calendar was filled with speaking engagements to report on the Fourth Pan-African Congress she had attended earlier that year in New York City.² She also was planning an ambitious two-day conference at Central Library in Portland, Oregon, featuring her report on the recent Congress, as well as music, exhibits, lectures, and poetry to celebrate African Americans’
In post-World War II Germany, the U.S. occupation government’s Information Bulletin magazine reflected a fundamental tension between teaching the value of a free, open press and the press as a means to rally support against opposing forces. This paper examines content of the Information Bulletin from 1945, 1947 and 1950, tracing a shift over the course of this period.

At the outset, the magazine reflected an emphasis on teaching the ideals of press freedom and acceptance of diverse points of view. By 1950, the tenor of the articles had shifted to a marked anti-Soviet tone, and the magazine questioned the legitimacy of communist publications in West Germany. This tension between liberal ideals of free expression and the protection of strategic interests finds parallels today in situations such as the U.S. presence in Iraq. This research also raises questions about Americans’ acceptance of oppositional views and more broadly of different understandings of the mission of journalism.

 Barely half a year after Germany’s surrender at the end of World War II, U.S. occupation forces monitored preparations for the first postwar elections in that country. “Will Germans welcome democracy?” pondered a headline in the U.S. military government’s official magazine, the Information Bulletin. The accompanying article assessed the pace of democratization as slow, noting that events such as the elections presented a “lesson” for Germans in how to function in a democratic society after years of totalitarian rule.

This desire to teach Germans lessons in democracy—lessons

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The American Society of Newspaper Editors agreed in 1978 to sponsor a newsroom integration initiative only after an interracial group of activists persuaded ASNE directors that this was the morally correct path to take. Of particular note were the efforts of African-American journalists who agitated from outside the ASNE and of prominent Southern editors who championed the cause from within. Drawing upon oral history interviews and the archival record, this article explores the negotiations that led to the ASNE board’s 1978 vote as well as the ASNE membership’s resistance to hiring non-white journalists. Ultimately, this article demonstrates that the ASNE newsroom diversity initiative, rather than being an uncomplicated decision spurred by social change, emerged from a mix of passion and logic, conviction and ambivalence, selflessness and self-interest.

In September 1977, a delegation from the American Society of Newspaper Editors participated in a conference at Northwestern University, where they began, at long last, the formal desegregation of the daily newspaper industry’s newsrooms. At that time, preliminary data collected by an ASNE subcommittee suggested that less than 4 percent of the professional employees in daily newspaper newsrooms were “minorities.” Fewer than 1,700 of the roughly 43,000 newsroom employees were non-white, and two-thirds of the papers had no non-white newsroom employees. Staring the editors squarely in the eye were two centuries of racial exclusion in