

paid the price from Berlin to Tokyo. In the interests of American security, the American people must smash the conspiracy of world imperialism, financed, sponsored and led by American imperialism, to isolate, to weaken, to provoke the Soviet Union, and the new democracies of Europe.

The American warmongers must be silenced. American-Soviet friendship must be re-established. The policies of FDR, never rejected by the American people, must be restored as the policies of the current administration, elected with FDR's votes. The security, the liberty, the very life of every individual American depends upon this.

## CULTURAL CONGRESS

JEWISH LIFE greets the delegates to the American Jewish Cultural Congress that meets on October 31 in New York. No moment is more opportune for the convening of such a congress. And at no time in our history did the Jewish people have more pressing problems to solve.

All aspects of Jewish life must be mobilized for the solution of these problems. Culture must play once again the vital role it has always played in Jewish history.

This Congress will study carefully the question of Jewish culture in English and the relationship between that and our Yiddish speaking colleagues and their cultural activities in the language that is still spoken by a majority of our people. While the fact that the Jewish people are primarily a bi-lingual people does raise certain problems, it also gives to Jewish culture a greater breadth and richness. How the cultural treasures in one language can feed creativity in the other, how continuity can be maintained in Jewish cultural life, are problems which will be faced, discussed and solved.

Language will be no barrier at this Congress. All Jewish cultural workers, whatever the language they speak, whatever the politics they follow within the Jewish community or outside it, belong at this Congress. We urge especially the English speaking writers, artists and scientists to participate in the deliberations.

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## THE NEW JEW IN THE SOVIET UNION

By Paul Novick

THE Soviet Union is the only country in Europe where, in spite of all the efforts of Hitler to exterminate the Jewish people, millions of Jews have survived.

This is a primary fact in relation to the development of the Jewish people in the USSR since the birth of Soviet power in 1917. The survival of millions of Jews in the USSR is a most important feature of the life of world Jewry in the present period. This survival throws into relief the relation of the Soviet government towards the Jews as well as all nationalities.

It is amazing and distressing to realize that there are Jewish leaders who try to avoid mention of the fact that in the Soviet Union millions of Jews were saved. Some even are annoyed. Certain "statisticians," who are forced to touch upon the number of Jews in the USSR, invariably reduce it by half a million to a million short of the real figure.

The traveler in present-day Europe, who so often comes upon the heartrending sight of remnants of Jewries in various lands, particularly in Poland, is exhilarated by the sight of big Jewish communities in Moscow, Leningrad, and the Ukraine. This is frightfully important for the development of the Jewish people as a whole. The historian worthy of the name will not fail to record this fact in emphatic chapters.

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The fact that the proportion of living Jews is so much higher in the Soviet Union than in other countries of Europe, reveals the anti-fascist character of the Soviet state. The number of Jewish lives saved is the result of the policy of true equality and friendship among races and nationalities.

However, the war played havoc with the reconstruction of the economic and cultural life of the Jewish people in the USSR. At present, any evaluation of this development must of necessity stop at the year 1939. Nevertheless, the accomplishments between 1917 and 1939 are worth recording not merely for historical reasons. For they show the method—how Jewish life was reconstructed.

What was the social composition and general situation of Jews in Russia?

The last census in tsarist Russia was taken in 1897 and it serves as a guide to the social composition of Jews in old Russia. There is no reason to assume any marked changes in that composition when World War I broke out. If anything, the situation became worse, with pogroms in 1903, 1905 and other years prior to World War I, and during that war, becoming ever bloodier.

According to the 1897 census, "gainfully employed" Jews were classified as follows:<sup>1</sup>

<sup>1</sup> These and other figures in this article, as well as quotations unless otherwise indicated, are taken from the book of the well-known Soviet Jewish statistician, L. Singer, *The Renovated People*, Moscow, 1941.

	<i>Per Cent</i>
Agriculture .....	2.4
Small and big industry .....	36.3
Commerce .....	31.0
Transport .....	3.0
House and other servants .....	11.5
Professionals, social and government service .....	4.7
Unproductive and indefinite profes- sions .....	7.6
Others .....	3.5

The full meaning of these figures emerges when we classify them according to social strata and relation to economic production. According to such classification the social composition of Jews in old Russia was as follows:

	<i>Per Cent</i>
Workers in big industry .....	4.0
Workers in small shops .....	11.0
Artisans .....	18.4
Peasants .....	2.2
Clerks, office workers .....	10.0
Traders, employers, indefinite .....	54.4

Over 54 per cent of the Jews in old Russia were engaged in commerce or belonged to generally unproductive groups. We shall presently see how the Jews classified as "artisans" and "traders" made their living. Most striking is the small number of workers employed in big industry. Upon examining each of the categories separately we shall realize the utter hopelessness of the Jews in old Russia from the economic standpoint. It was the general political situation prevailing in tsarist Russia that had such a disastrous effect on Jewish life.

### ***Oppression in the "Pale"***

One result of the general persecution of Jews in old Russia was the creation of the so-called *Pale of Settlement*, composed of 15 gubernias, or states, mostly at a low level of industrial development, including that part of Poland under Russian rule. For the most part Jews were not permitted to live outside this "Pale." Into the Pale 94 per cent of the six million Russian Jews were crowded, mostly in the cities. After a series of laws, edicts, regulations and ukases, Jews were banished from Moscow and other cities outside the Pale, restricted, subjected to special "attention"; the oppression culminated in the regulations of 1882 (when a wave of pogroms took place) prohibiting Jews from obtaining land and generally moving into villages. Jews who had been living in villages for generations were banished to the cities (as portrayed, for instance, by Sholom Aleichem in *Tevey the Dairyman*). Hence the number of peasants as well as workers in big industry was insignificant among Russian Jews, who were forced to become a city people, a people mostly of traders

and artisans, subject to innumerable restrictions and unprecedented persecution.

What *kind* of traders and artisans? It will suffice to quote the following from a report of a commission of the tsarist government headed by Count Pallen: "The Jews who were pushed out of other occupations have unwillingly begun to engage in trading. The competition among the trading Jews was sharpened as a result of the regulations of May 3, 1882, after which many Jews from other places moved into the cities and towns and competition among them became more intense. Goods which were formerly sold in one or two stores began selling in five, ten and even 20 stores and petty shops. All this brought about bitter competition among the Jews, who began to press upon each other."

The same is true of the artisans—tailors, shoemakers and others. Their "workshops" were situated in crowded primitive dwellings which often consisted of one room, used as bedroom and living-room. In certain parts of the Pale of Settlement the artisans comprised as high as 60 per cent of the total Jewish population. Their earnings were miserably low. An investigation by the Jewish Colonization Society in 1888-89 among Jewish tailors in Poland showed that of those investigated 80 per cent earned less than 25 rubles a month with some earnings as little as 8-9 rubles a month. The *yearly* earnings of the majority of tailors and carpenters in two gubernias of the Ukraine (Volin and Podol) was between 120 and 200 rubles. (A. Kirzhnitz in *Jews in the USSR*, p. 186.)

Competition was murderous. Unemployment was chronic. The skill of many of the artisans was low. No more than 4,000 Jewish youths attended trade schools in old Russia (of a Jewish population of six million).

No wonder pauperization was widespread. In some localities of the Pale as many as 30 per cent of the Jewish population were in need of charity. Bobrowski, in his work on Jews in the gubernia of Grodno, stated: "Quite often you find as many as 12 families in 3-4 rooms. . . . The meal of entire families consists of one pound of bread, a herring and a few onions." (Quoted in the *Moscow Einikeit*, Feb. 1, 1947.)

### ***"A Nation of Paupers"***

The classic Yiddish writers, Mendele Mocher Sforim, J. L. Peretz, Sholom Aleichem, portrayed the miserable existence of the Jewish people in old Russia. One of Sholom Aleichem's characters, Menachem Mendl, typified the widespread *luftmentch*, literally "dealer in air." A. F. Subotin, in his book on the *Pale of Settlement* (St. Petersburg, 1888) tells a weird story of the city of Minsk, and gives a glaring example of Jewish *parnoses* (means of livelihood). This tsarist municipality sold permits to Jews, entitling them to wander about the market place during a fair, sack in hand or on shoulder, to pick up hay dropped from peasants' wagons. . . .

The majority of Jews formed a "nation of paupers,"

subjected to tsarist persecutions too numerous to recount here. All Jews, even the handful of well-to-do, were, with very few exceptions, persecuted and oppressed. There was a *numerus clausus* for Jewish students in universities, high schools, trade schools (inside the Pale—10 per cent of all students, outside the Pale—5 per cent, in St. Petersburg and Moscow—3 per cent). There were oppressive restrictions on books and newspapers in Yiddish, the theater, schools. Religious institutions were not exempt from persecution. Life itself was not safe. From time to time the tsarist government organized mass looting accompanied by bloodshed—*pogroms*. In October 1905 pogroms took place in 660 cities and towns. Nearly 1,000 Jews were killed and close to 2,000 wounded. Over 200,000 Jews suffered. There was the horrible pogrom in Kishinev, Bessarabia, in 1903. And there was the ritual murder frame-up against the Kiev Jew, Mendel Beiliss in 1912. Jews lived under constant terror.

“No other nationality in Russia,” Lenin wrote in 1914, “is as oppressed and persecuted as are the Jews. Anti-Semitism is taking ever deeper roots among the well-to-do elements. Jewish workers are groaning under a double yoke, as workers and as Jews. The persecutions against Jews have in recent years acquired enormous scope. It is enough to mention the anti-Jewish pogroms and the Beiliss trial. Under such circumstances the organized Marxists must give proper attention to the Jewish question.

“It is self-evident that the Jewish question can be seriously solved together with the basic questions now on the agenda in Russia. The working class must raise its voice, and particularly loud must be the voice of the Russian workers in protest against national oppression.” (Lenin, *Collected Works*, Vol. 17, p. 291, Russian edition.)

The workers of Russia, led by the organized Marxists,

### **Loading hay on a Jewish collective farm in the Ukraine.**

*Sovfoto*



raised their voice in a roar heard over the world on the seventh of November, 1917. And only eight days later, on November 15, the week-old Soviet government issued over the signatures of Lenin and Stalin, an historic declaration written by Stalin, the Declaration of the Rights of Nationalities, heralding the rebirth of peoples and nationalities in a prospective life of equality, friendship and brotherhood. The Declaration proclaimed: (1) equality for all nationalities; (2) the right of self-determination; (3) the abolition of all national and religious privileges and restrictions; (4) free development of all national minorities and ethnic groups. As an immediate result of the revolution, the rebirth of the pauperized, persecuted, pogromized Jewish people began.

There are those who say that equal rights for Jews were proclaimed during the Kerensky period. We shall not examine the contents of the proclamations of that period. We shall grant that Jewish rights were “proclaimed.” But the “rights” of anti-Semites were also made secure. Well do I remember my disappointment when I arrived in Petrograd (now Leningrad) in July 1917 to discover that the anti-Semitic newspaper *Vetchernoe Vremia* (Evening Times) was flourishing on Nevski Prospect, the main avenue of the then capital, with groups of seething anti-Semites crowding the broad sidewalk in front of it. . . .

### **On the Highway to Freedom**

Things began to happen under the Soviets. The struggle to eradicate anti-Semitism, the struggle against pogroms were serious matters. Anti-Semitism was deeply rooted among certain strata of the Russian people, the well-to-do. The number of tsarist henchmen and their collaborators ran into the millions. In addition, Deniken, Kolchak, Yudenitch, Petlura and other “white” generals and counter-revolutionaries and interventionists used anti-Semitism as their instrument. A horrible wave of pogroms took place. Over 200,000 Jews were slaughtered. During the struggle against these forces of intervention and counter-revolution much effort was exerted by the young Soviet state against the pogromists, the anti-Semites.

On July 27, 1919 a special decree against anti-Semitism was issued by the Soviet government. Lenin delivered his historic phonograph record speech against anti-Semitism: “Shame on the cursed tsarism,” Lenin shouted into the recording machine, “which tortured and persecuted the Jews! Shame on those who spread animosity to Jews, who spread hatred against other nations.”

But these measures against anti-Semitism and pogroms, no matter how much effort they required, were merely the first steps. There was the hard, long-range job of reconstructing the social composition of the Jewish people, as well as to develop Jewish culture. This job was started by the Peoples Commissariat for Nationalities headed by Stalin. Under one of its subsidiaries, the Jewish Commissariat, there began the development of Jewish culture—literature, the theater, the press, children’s homes and

schools. But "with schools alone you will not go far," Stalin said, and it will be well to remember this fundamental aspect of the solution of the national and Jewish question in the Soviet Union.

In his report, "National Factors in Party and State Development," delivered April 23, 1923 at the 12th Congress of the Russian Communist Party, Stalin said: "The trouble is that some nationalities have no proletarians of their own, have never passed through the stage of industrial development, or even entered that stage, are frightfully backward culturally and are entirely unable to take advantage of the rights granted them by the revolution. This, comrades, is a question of greater importance than the question of schools. Some of our comrades here think that the knot can be unravelled by stressing the question of schools and language. That is not so, comrades. Schools will not get you very far. The schools are developing, so are the languages; but actual inequality is the basis of all discord and friction." (Joseph Stalin, *Marxism and the National and Colonial Question*, N. Y., p. 156.)

This gives an idea how the Soviet government approached the problem of reconstruction of the Jewish people. National culture? Of course. Prior to World War I Stalin, in his classic *Marxism and the National Question*, wrote:

"Limitation of freedom of movement, disfranchisement, suppression of language, restriction of schools, and other forms of repression affect the workers no less, if not more, than the bourgeoisie. Such a state of affairs can only serve to retard the free development of the intellectual forces of the proletariat of subject nations. There can be no possibility of a full development of the intellectual faculties of the Tartar or Jewish worker if he is not allowed to use his native language at meetings and lectures, and if his schools are closed down" (p. 17).

### **Building Foundations of Culture**

With the Bolsheviks in power and Stalin heading the Commissariat for Nationalities, the work of developing the culture of the nationalities went ahead at full speed. But this was merely the beginning of the work of national reconstruction. There was the hard task of transforming the *luftmentchn* into productive citizens, of putting the Jewish people on a sound economic foundation, of developing a Jewish proletariat and peasantry without which no full-blooded national existence is possible.

Already early in 1919 the Central Committee of the Russian Communist Party considered the question of utilizing unsettled lands for Jewish colonization. As a result, in July of that year measures were taken by the Soviet government for such colonization in the Crimea and the Ukraine. This work eventually culminated in the years 1927-1930 in the establishment of the following Jewish national districts: Kalinindorf, New-Zlatopol and Stalindorf in the Ukraine, and one in the Crimea. By that time Birobidjan was already designated as a special dis-

trict for Jewish settlement (March 28, 1928). In the Jewish national districts, where Yiddish was an official language and the school system and cultural institutions mainly Jewish, a certain limited form of self-determination was realized.

Simultaneously, another process took place, that of industrialization. Petty artisans and former trades (who preferred not to settle on the land) were organized into producing cooperatives. Trade schools were established for Jewish youth. With the beginning of the first Five-Year Plan in 1928 a constant stream of Jews flowed into shops, factories and mines. Tens of thousands of Jews entered government service, institutions of higher education, laboratories, etc. The results of this development appeared in the censuses of 1926 and 1939.

According to the census of 1926 there were in the then territory of the Soviet Union 2,672,000 Jews, an increase of nearly 100,000 compared with the number of Jews on the same territory in 1897 (that is, minus Poland, Western Ukraine, Western Belorussia, Bessarabia, Lithuania, Latvia and Estonia, which were all part of Russia in 1897). In view of the emigration of 600,000 Jews from the same territory since 1897 and the murder of nearly 200,000 in pogroms, the small increase is not surprising.

The census of January 1939 showed a Jewish population on the same territory of 3,020,000, a growth of 348,000, or 16 per cent in 12 years. The social composition revealed by that census shows a complete transformation of the Jewish people.

### **A Transformed People**

The census of 1926 had already showed that 11.4 per cent of the gainfully employed Jews were engaged in large scale industry; in small industry, 3.7 per cent; as clerks, 24.7 per cent; as cooperative and private artisans, 22.6 per cent; as peasants, 8.3 per cent; while the number of traders dropped to 8.8 per cent. Ten per cent were classified as "unemployed." Compared with the figures of 1897 the trend of redistribution is striking, but the census of 1926 could record merely the beginnings of reconstruction. The national agricultural districts were yet to be established. The first Five-Year Plan was still in the offing.

Quite a different picture appears from the census of 1939, the second year of the third Five-Year Plan. The Jewish people, like all Soviet peoples, already consisted mainly of workers, collective farmers and the intelligentsia, classified as follows:

	Per Cent
Workers and clerks .....	71.2
Collective farmers .....	5.8
Cooperative artisans .....	16.1
Artisans, private .....	4.0
Others .....	2.9

These figures truly reflected a historic turn in the de-

velopment of the Jewish people in the USSR, which was part of a general historic development, the industrialization of the country. This is one reason for the decline in the number of collective farmers since the census of 1926, though it was not the only reason. Another factor in the reduction of the rural Jewish population was the lack of any more free land for colonization in the Ukraine and Crimea. The approximately 250,000 Jews on the land in 1926 were scattered over five districts, three in the Ukraine and two in the Crimea. The possibilities for colonization in the Ukraine and the Crimea were almost exhausted. In addition there were, prior to the turn to industrialization, a number of Jews who engaged in "pre-town" farming, tilling the soil on the outskirts of the old town. The wave of industrialization swept this element off the soil in which it was not rooted, and into the factories. It was this development which mainly accounted for the reduction of the Jewish farming population by over two per cent between the two censuses.

In spite of this shortcoming, *i.e.*, the comparatively small number of farmers, the over-all picture is that of a *reborn people*. Gone are the "traders" of old who, together with other unproductive elements, comprised over 50 per cent of the Jewish population! Gone are the "artisans" of old! Gone are the *parnoses* of the paupers of Minsk! Gone are the paupers, the *luftmentchn*. Menachem Mendl became a character of a bygone period, to be seen only in Sholom Aleichem's works and on the stage.

As shown by the above table, artisans still comprised a large percentage of the Jewish population, over 20 per cent. But by 1939 this artisan element was quite different from that of the period covered by the census of 1926. The overwhelming majority of these artisans were employed in industrial cooperatives. Their living standard and importance in the general economy of the country differed considerably from that of 1926, not to speak of pre-revolutionary days.

One may be justified in complaining that the figure of 71.2 per cent for "workers and clerks" is too general. However, other figures compiled in 1936 classifying "workers and clerks" in industry according to their special functions will shed more light on this category of the 1939 census. In that year (1936) the percentage of Jewish workers and others engaged in industry ran as follows:

	Ukraine Per Cent	Belorussia Per Cent
Workers .....	64.2	73.8
Pupils .....	3.5	3.3
Engineers, technicians .....	13.7	9.8
Clerks .....	15.0	10.2
Service personnel .....	3.6	2.9

It can therefore be safely stated that the majority of those employed in industry as per the census of 1939 were workers.

While the census of 1926 shows a Jewish proletariat of

merely 150,000, this category had grown in the 1939 census to 700,000! The traders of 1926 (8.8 per cent), the unemployed (10 per cent), many of the clerks (24.7 per cent), the people of indefinite professions, part of the artisans and mainly the youth were drawn into productive labor. The problem posed by Stalin in 1923, when he pointed out that some nationalities "have no proletarians of their own," was solved.

What *kind* of proletariat? The statistics for 1936 also classified the Jewish workers according to industries. This showed that in the Ukraine, metal workers, including workers in machine tool industries, occupied first place (28.3 per cent). Needle workers came second (16.2 per cent). There were entirely new items—Jewish workers engaged in mining (3.3 per cent), in chemical industries (2.8 per cent). Not only did the Jews of the USSR become a productive people, but this productivity itself was of a higher quality. The proletariat of former years was not only small but also primarily in the needle trades and petty industry.

The Jewish intelligentsia had grown tremendously. Prior to the revolution there were on the territory of the USSR (as constituted in 1939) 1,500 writers and artists, 4,500 persons engaged in medicine and sanitation, 500 lawyers, etc. Almost all of them made a living serving the pauperized Jewish population. The picture for the years prior to World War II changed beyond recognition, as will be seen from the following statistics on the composition of the Jewish intelligentsia in 1936:

Engineers, architects and constructors .....	25,000
Technical personnel .....	35,000
Agronomes .....	1,000
Other agro-technical personnel .....	1,000
Science workers (professors, teachers in higher schools of learning) .....	7,000
Teachers in elementary and high schools .....	46,000
Cultural and educational workers (journalists, librarians, club directors) .....	30,000
Art workers .....	17,000
Doctors .....	21,000
Other medical personnel .....	31,000

With the *numerus clausus* a thing of the past, with full equality not merely on paper but in actuality, the number of Jewish pupils in public and high schools reached the figure of 425,000. In 1936 there were 62,000 Jewish students in all higher institutions of learning and 32,000 in the technicums.

Jewish culture flourished. During my visit to the USSR in that year (1936) I visited Jewish elementary schools and technicums in Odessa, Minsk, Berditchev and other cities. Scores of thousands of Jewish children were getting their education in Jewish schools. There were ten Jewish state theaters in 1939, with two dramatic schools (one in Moscow and another in Kiev) to develop personnel.

The publication of Yiddish books grew by leaps and

bounds. While in 1913 only 73 titles were published on the territory which was part of the USSR prior to the last war, 339 were published in 1938 in 1,351,000 copies. In 1940, after western Ukraine and Belorussia were returned to the USSR, the *Emes Verlag* (the Truth Publishing House) in Moscow alone issued a book every day; there were also other important Jewish publishing houses in Kiev, Kharkov and Minsk.

Both economically and culturally the transformation of the Jewish people in the course of approximately 15 to 18 years was phenomenal. It is clear that only under conditions of socialism could this miracle have taken place.

World War II, however, created a new situation for the Jews of the Soviet Union.

(Concluded in the December issue)

## JEWISH AND ARAB WORKERS—DIVIDED OR UNITED?

By Gabriel Baer

THE political conflict about Palestine may have made the impression upon the foreign spectator that the "Land of Promise" has become a scene of permanent clashes between Jews and Arabs and that deep hatred between these two peoples reigns even in everyday life. But, although political tension and national differences play an important part in dividing the inhabitants of this country and confining their cooperation to very narrow limits, neighborly relations between Jews and Arabs in the towns and between Jewish and Arab villages in the country almost always existed.

Moreover, Arab and Jewish workers have more than once cooperated in defending their right to a decent living and, from time to time, they were given opportunity to show a very great extent of solidarity. As recently as April 1946, a common strike of all junior government officials and workers paralyzed the communications of the country, railways, post and telegraph, broadcasting and ports, and Jews and Arabs could be seen marching together through the streets of Jerusalem carrying posters on which "Long Live Unity" was written in Arabic, Hebrew and English. Only one who is acquainted with the complicated political situation of Palestine, and who has witnessed efforts spent to drive a wedge between Jewish and Arab workers, will appreciate the meaning of the greeting which was sent to all striking government employees by their committee. The greeting, extending "Heartly Wishes to All," was sent to Moslems, Christians and Jews alike, for their respective feasts, which occurred the same week. It should be mentioned that these feasts, Nebi Musa, Easter and Passover, which usually take place at the same time, have not seldom been the occasion for communal riots.

The common strike of the government employees last year was not, however, the first expression of solidarity between Arab and Jewish workers in Palestine. In 1931

Arab and Jewish drivers all over the country struck against the high taxes on fuel and cut off all road communications. Workers of all communities employed by the Jerusalem municipality have for years been conducting a common campaign for raising their standard of life. The most outstanding example of Arab-Jewish workers' solidarity was the stay-in strike of the Railway Workshops in Haifa early in 1944, which lasted for some days and nights. At night the Jewish and Arab workers sat together around fires, telling stories and chanting; the food sent by Arab or Jewish trade unions was distributed equally among all workers. Although organized in different and even rival unions, Jewish and Arab workers were united until the end. A year later Arab and Jewish civilian workers declared a strike in one of the army camps near Tel Aviv, organizing a common demonstration through the streets of the city, where the Jewish population cheered and applauded this sign of Arab-Jewish unity. This happened in the very days when news agencies all over the world were reporting "imminent clashes between Jews and Arabs in Palestine."<sup>1</sup>

### Obstacles to Jewish-Arab Labor Unity

All these examples show that cooperation between Jewish and Arab workers in Palestine is possible and has been a fact in many cases. But the necessity for pointing out these examples shows that cooperation has not been easy and, generally, has not even been the rule. Why then, is cooperation so difficult?

<sup>1</sup> Following are fuller data on Arab-Jewish joint strikes since 1943. In that year 535 Jews and Arabs were involved in three joint strikes, one in Jaffa of 130 municipal sanitary workers and two in Jerusalem of municipal workers. A total of 1,300 struck in 1944: about 1,250 Jewish, Arab and Armenian railway workers in Haifa and 19 industrial workers in Jaffa. The total number of the strikers grew to about 2,530 in 1945: 1,300 in a military labor camp, 130 telephone workers, and 1,100 workers in railway repairshops in Haifa. Seven joint strikes by government and railway workers took place in 1946 with a total of 30,000 involved. In addition a number of joint Jewish-Arab demonstrations and meetings were held all over the country which met with sympathetic response from the people. A series of minor joint strikes in 1947 was climaxed in May by the largest strike ever held in Palestine involving 40,000 Jewish and Arab workers. This strike was called after an unprecedented agreement among the three largest trade union federations in Palestine, the Histadruth, the Congress of Arab Workers and the Arab Workers' Society.—Eds.

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