A Family Of Nations

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THE SOVIET UNION
"A Family of Nations"

THE SOVIET UNION

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In November 1941, the Germans were trying to enter Moscow. The Volokolamsk road lay open, defended by twenty-nine men.

These twenty-nine men were all Soviet Soldiers, they were all called Red Army men. But in nationality they included Russians, Ukrainians, Kazakhs, and Kirghizians. They were men of several shades of skin color, and two religions. They were men from Europe and Asia, Christians and Mohammedans.

Toward them came three hundred German tommy-gunners, with orders to march through the tiny group of Red Army men. The little Soviet unit waited like a stone wall until the Nazis were almost upon them, then tore them to pieces with well-aimed bursts of machine gun fire.

The Germans tried again—this time with tanks. And again they were forced to retreat.

Of the twenty-nine men who had been holding the road, now only fifteen were left. They embraced each other in Russian style, before the battle to the death closed in on them. They knew they must hold the road to Moscow, even though it cost them their lives.

The Germans came back with thirty tanks, two to each Red Army man. When at last the smoke of battle cleared, the tanks lay burning on the ground, and the German soldiers were in flight, not knowing that of the twenty-nine men they had faced, only one survived.

So the Germans did not enter Moscow by the Volokolamsk road. They were stopped by twenty-nine men whose homes were thousands of miles away—men of four of the Soviet nations, from two continents, who had fought as one to preserve the country where they had lived as one.

How did these nationalities become united? Why did they fight as one man for their fatherland?
In the Soviet Union, the people of many nationalities live together in complete equality. Besides the Russians, there are scores of other nationalities living in the Soviet Union—Ukrainians, Byelorussians, Poles, Lithuanians, Jews, Estonians, Armenians, Georgians, Tadzhiks, Tatars, Mongolians, Kasakhs, Uzbekks, and many others.

Before the Revolution of 1917, all these nationalities were oppressed and mistreated. They were treated so badly that Russia was called 'a prison of nations.' Today all this has changed.

All citizens of the Soviet Union are equal, without regard to their nationality or race.

The Soviet Constitution states:

Equality of rights of citizens of the Union of Soviet Socialist Republics, irrespective of their nationality or race, in all spheres of economic, state, cultural, social and political life is an indefeasible law.

Any direct or indirect restriction of the rights of, or conversely, any establishment of direct or indirect privileges for, citizens on account of their race or nationality, as well as any advocacy of racial or national exclusiveness or hatred and contempt, is punishable by law.

Russia, once the prison-house of nations, has become a union of free peoples, where no one nation may take advantage of another. But before this there were centuries of misery and oppression.

"We Know from the Older Folks"

The young people in the Soviet Union do not remember the times before the Revolution of 1917, but they have heard stories from their elders.

A few years ago, a young working-woman in the Soviet Union wrote:

"I am a Tatar by nationality. I have not personally experienced the oppression of the Tsars, but I know from the stories
of the older folks how the Tatars were oppressed in Tsarist Russia."

What are the stories the older folks tell? They tell how they were enslaved in the time of the Tsars, how they were whipped and imprisoned when they protested against injustice, how their villages were burned to the ground when they rebelled. Whether they are Tatars, Bashkirs, Armenians, Poles, Jews, or Mongolians, the old folks remember the sufferings, the massacres and pogroms, before the Revolution of 1917.

"IT IS EASIER TO RULE AN IGNORANT PEOPLE"

The Tsar’s governments kept the non-Russian nationalities in darkness and ignorance. Under Nicholas I, the Chief of Police from the Kazan region made this report:

"Experience of all times proves that it is easier to rule an ignorant people than a people that has received even the slightest degree of education. In accordance with this idea, the authorities are doing everything in their power to keep the people of Kazan in ignorance."

The building of schools for the people, teaching them to read and write was discouraged. Thus whole nationalities remained illiterate. Among the Uzbeks it was hard to find five persons in a hundred who could write their own names.

The Tsars tried to deprive the people of their own culture, such as their language and their folk songs.

In Georgia, people were punished for singing Georgian folk songs. A Kalmyk boy caught speaking his own language in school or at play had to wear a sign around his neck: "It is forbidden to speak Kalmyk."

Though today there are over 922 newspapers printed in Ukrainian, and nearly 2000 books each year, one of the Tsar’s ministers solemnly declared: "There never was, and never can be, a separate Ukrainian language. Ukrainian is only corrupt Russian."

Where schools existed, teachers were forbidden to use any language but Russian. As a result, there were many nationalities that had no written literature in their own language, or even an alphabet for it.

"ONLY THE AIR IS FREE"

The peoples of the non-Russian nationalities were doomed to poverty as well as ignorance. They were taxed so severely that
there was a saying in Bukhara: “Here only the air is free.” Unable to pay the heavy taxes, the people suffered whippings and imprisonment.

Although they were taxed without mercy, the non-Russian nationalities were forbidden to help themselves. Regarded as colonials existing only to enrich the Tsars and the wealthy Russian landowners, all economic progress was closed to them. They were forbidden to develop their industries or to cultivate the resources of their national lands.

In the mountains of Kazakhstan were copper, zinc, coal, and iron. But the Kazakhs were forbidden to mine them. In Turkestan, rich in cotton, the Tsars would not permit textile mills to be built. They feared that such mills would offer competition to the wealthy Russian mill-owners.

“Dire Poverty will be Their Punishment”

Time and again the people of the non-Russian nationalities rose in rebellion. Time and again these rebellions were put down with brutal savagery, and the people were punished with even worse hardships than they had suffered before.

“The rebel villages were burned to the ground, the orchards and vineyards razed and uprooted. Dire poverty will be their punishment.” Thus wrote one of the Tsar’s generals, after an uprising of Georgian peasants.

“Divide and Rule”

The rulers of Russian fanned hatred and mistrust among the different nationalities. They knew, as tyrants have always known, that the surest way to destroy freedom is to set the people fighting among themselves. They set Russians against Jews, Tatars against Armenians, Armenians against Azerbaijanis, the Turkménian tribes one against another. This was done so that the oppressed nationalities might turn their wrath against each other, instead of against those responsible for their sufferings.

Today the Armenians and Tatars live together in peace and friendship. They work together on the collective farms. They work side by side in the factories. But in the past there was bitter strife between them. For centuries the Armenians suffered massacres at the hands of the Tatars. In one year alone, tens of thousands of Armenians were massacred. In the town of Shusha, the Armenian quarter was razed, and the bodies of women and children were thrown into the
Pogroms of the Jews were encouraged, just as Hitler today tries to arouse the peoples under his yoke to turn on the Jews. The Jews lived in fear of the "Black Hundreds," anti-Semitic storm troops who swooped down on the Jewish settlements, to plunder and slaughter the inhabitants.

Small wonder that the young people hear with horror the dark stories of the past, when the many nationalities of Russia lived in poverty and ignorance, cruelly oppressed by their rulers.

Small wonder that now, when Hitler’s armies threaten to bring back the horror of the old days and worse, the people of the Soviet Union rise as one to defend their freedom, determined that the hideous times of the past shall never return.

*The people of Kirov defend their land*
Peace and Freedom

In 1917 the Tsarist government was overthrown. The Russian workers and peasants who built the new government that came into being with the October Revolution believed in the equality of all nationalities. One of the first acts of the young Soviet Republic was to issue the Declaration of the Rights of the Nations of Russia to Self-Determination. In 1918, in accordance with the Declaration, the Soviet Republic recognized the independence of Finland, Estonia, Lithuania, and Latvia.

Many years of bloody civil war followed the overthrow of Tsarist rule. Foreign powers sent money and armies into Russia, to help those who opposed the new government of workers and peasants. In these tragic years, when the young Russian Soviet Republic was fighting for its life, the non-Russian peoples aided their Russian brothers. Fighting bravely as guerillas, they helped to defeat the powerful armies of the enemy.

Even before the October Revolution, a revolt of the Central Asian peoples in 1916 had helped weaken the rule of the Tsar. These Asiatic peoples fought with the Russians too, and learned the great value of being united.

At the end of the Civil War, three of the non-Russian nations—the Ukraine, Byelo-Russia and Transcaucasia—formed a union with the Russian Soviet Republic. Thus the Soviet Union was born.

One after another, the different nationalities of Russia joined this union. Today the Soviet Union includes 190,000,000 people. It stretches from the Baltic Sea to the Pacific, from the Arctic to the Caucasus. It covers one-sixth of the earth’s surface. It is a vast state made up of fifty different nationalities, and a hundred small national groups, in which all live together in the full-
est equality.

A new life began for the Soviet peoples.

Every nationality, whether large or small, was given equal opportunities to make progress—to develop its resources, to build its industries, to improve its agriculture—in short, to grow into a modern nation, living its own life for the benefit of its own people.

In every country the rich natural resources, so long neglected, were explored and developed. New industries sprang up, housed in vast modern factories. Tractors and machinery improved the old methods of agriculture. With the watchword of equal benefits for all, schools were built for every national group, along with hospitals and clinics, theaters, and parks of rest and recreation.

A Ukrainian collective farm family
A Modern Nation in the Orient

UZBEKISTAN

In this march of progress the peoples of Central Asia kept step with the rest of the Soviet Union. One third of the Soviet Union lies in Central Asia. Here, too modern nations, like Uzbekistan, have developed.

Before the October Revolution the six million Uzbeks were ruled by Emirs in the name of the Tsar. These native rulers used to help the Russian officials and traders in squeezing as much as possible out of the people.

Ninety-nine per cent of the Uzbeks could not read or write. The Uzbeks were mainly cotton and silk growers, but their farming equipment was primitive, and the yield was poor and inferior. They had to send all the cotton and silk they raised to Russia, for the Tsars forbade them to build textile mills of their own.

As in other Mohammedan countries, the women of Uzbekistan were treated like slaves. They were forced to keep their faces veiled, and forbidden to sit at table with men. When a girl was to be married, her consent was never asked. She was simply traded off, like cattle, to the highest bidder.

Today Uzbekistan’s cotton and silk are spun and woven in Uzbekistan itself, in huge mills erected since the revolution. Cotton is raised on collective farms, with modern machinery built in Uzbekistan’s own plants. Powerful dredges and cranes dig the irrigation canals, mechanical cultivators and pickers help to plant and harvest the crop. Because of
the modern methods and machinery used on the collective farms, Uzbekistan's cotton planters now get the highest yield in the world, and the quality of the cotton compares with the best.

Other new industries in Uzbekistan include copper and sulphur mining, the extracting of vegetable oils, food industries, petroleum wells, and nitrate fertilizers. Power for these industries is supplied by the Chirchik hydro-electric station, one of the largest in the world.

Education has made equal strides with industry. After all the centuries of Tsarist rule, there were only 15 universities in Uzbekistan. Soviet Uzbekistan now has 139 universities.

In the pre-war years 916,000 children were attending the Uzbekistan elementary schools, many more than the number of school children in Sweden, which has a population of equal size. Today there are more high-school and college students in Uzbekistan than in Sweden, though Sweden had an eighty-year start in compulsory elementary education.

Women in Uzbekistan are no longer forced to cover their faces with horse-hair veils. As in all the countries of the Soviet Union, they now play an equal part with men in their nation's life.

Uzbekistan's vice-president is a woman, Pasha Makhmudova. She is also a member of the all-union Supreme Soviet.

In the Soviet that rules Uzbekistan itself, over one hundred of the members are women. An Uzbek woman holds the important post of Educational Secretary of the Uzbekistan Communist Party.

Many Uzbek women have become industrial executives, technicians, and engineers. A tiny Uzbek girl, Ziba Ganieva, proved herself one of the best sharpshooters in the fighting against the Nazis. By July, 1942, she could proudly count twenty notches in her gun.

It was an Uzbek woman, too, who carried out the order of the Uzbekistan Cabinet, that all war invalids be provided with jobs and housing on one day's notice. This difficult task fell to M. Islamova, People's Commissar of Social Maintenance.

A modern nation in the Orient, Uzbekistan has still preserved its national culture, merging the old and the new in music and the dance. Today, the Uzbek Opera and ballet rivals the Russian. An Uzbek composer, Ashrafi, was
among the Stalin Award prizewinners. And an Uzbek woman, Tamara Khanum, has made the picturesque dances of her people famous throughout the Soviet Union.

*Girl Students*

*Meeting of the Board of a Uzbekistan Collective Farm*
A New Nation Is Born

YAKUTIA

On his return from the Soviet Union, Wendell Willkie's plane was delayed by weather conditions, and he made a stopover of several days in Yakutsk, capital of Yakutia, the largest of the nineteen autonomous Soviet Republics.

After spending some time in this pioneer country, which became a nation only under the Soviet Union and with the direct aid of the Soviet Government, Willkie wrote in his book One World:

I found in Yakutsk evidence of one of the Soviet Union's greatest achievements and one which the best and most progressive Americans must applaud: its handling of the terrible problem of national and racial minorities.

This town is still largely populated by Yakuts. They made up eighty-two per cent of the population of the Republic. As far as I could see, they lived as the Russians lived; they held high offices; they wrote their own poetry and had their own theatre.

This Soviet republic in the Arctic, which roused Mr. Willkie's enthusiasm, is especially interest-

ing as one of the new nations created, in a cultural as well as a political sense, by the Soviets. Formerly a wandering, primitive people, the Yakuts lived without a written language. The first step of the Soviet Government was to send its language experts into the country. These Soviet scientists lived with the Yakuts, studied their speech, and developed an alphabet and a script for it, so that the Yakuts might have a written language of their own.

In Tsarist times the Yakuts were frankly treated as subhuman. Russian traders bought furs from them and paid them in vodka, tobacco, or trinkets. Ex-
cept for some missionary work, no attempt was made to educate them. Life was so hard for the Yakuts that they were dying out. In the last twenty years under tsarism the female population decreased sixteen per cent.

The Yakuts lived in indescribable filth. Twenty to thirty persons, together with their cattle, lived inside one small tent. Famines and epidemics were frequent.

Hunting and reindeer herding were their only occupations. Their land, which is in the zone of greatest cold, appeared fit for nothing else. The Yakuts, in fact, lived there only because they had been driven from more hospitable homes by stronger tribes.

Soviet scientists have made the land more habitable by devising means for growing crops. Though Yakutia lies in the zone of eternal frost, it has short hot summers, when the sun shines for nearly twenty-four hours, thawing the ground for a few feet down and filling it with moisture. For these special conditions, Soviet scientists developed quick-ripening seeds; and today frozen Yakutia grows many grains and vegetables, which yield a good crop each year.

Soviet geologists have prospected the country and have already revealed great riches; silver, nickel, copper, lead, coal, oil, and salt, besides gold, which had been mined before.

In Tsarist times, only 35,000 cubic feet of lumber per year were cut out of Yakutia's forests. Today about 4,000,000 cubic feet are cut each year. And the reserves are so vast that loggers will be able to take out 88,000,000 cubic feet before catching up with the annual growth.

Fish is another of Yakutia's newly-developed and almost endless resources. Reindeer herding has increased, and the growing of crops and modern methods of storing them for winter fodder has added milk, cattle, and hogs to the country's resources.

Land communications are the country's hardest problem. In the winter the ground is rocklike with frost, in the summer the thaw turns it into a swamp. The sharp temperature changes make it difficult to use many structural materials. Yet Soviet scientists are mastering the problem. All-weather motor highways have been laid. Railroads are being planned. Meanwhile, Yakutia is served by the most modern form of transport planes, along with the most primitive reindeer sleds.

In the development of Yakutia, the Soviets have invested over a billion rubles in the city of Ya-
kutsk alone. As a result, this city in the Arctic ranks with the best of other Soviet cities. This year, its power plant, worked by men who twenty years ago had been looked upon as one remove from the brutes, won first place in a nation-wide competition of municipal power plants.

With all these amazing advances the Yakuts are increasing in number. The danger they once faced, of dying out as a people, is over. Formerly a timid people as a result of oppression, they now rank with any soldiers of the Red Army. Their skill as hunters makes them leading marksmen.

The Yakut people, who were without a written language a generation ago, are now almost entirely literate in the new script devised for them. They have a press of their own, schools in their own language, libraries with books in their own language, and a theatre of their own. And a new literature is being given to the world as young Yakut writers produce the first books of their people. Yakutia itself, in the relation of its people, shows clearly how all the Soviet nationalities live together in peace and equality.

Formerly the Russians ruled over the Yakuts, and they over the Evenki, the people whom they displaced in their northward migration. Today, whether in the City of Yakutsk, or on the collective farms, Yakuts, Russians, and Evenki live together, enjoying the pioneer abundance they all take out of the virgin forest and soil, and the advantages of the civilization they are creating together in what was formerly a wild waste.

Community Center — Yakutia
An Ancient Nation Reborn

ARMENIA

Armenia was an ancient country long before the West had developed. But its long history before it joined the Soviet Union was one of suffering and persecution.

One of the first peoples to become Christians, the Armenians were constantly persecuted by their Moslem neighbors. When the Tsars, as 'protectors of Christianity,' took Armenia under their wing, they began to destroy the country's ancient culture. In order to break down Armenian resistance to this, Tsarist officials used to incite the Moslems to commit pogroms on the defenceless Armenian people.

During the world war of 1914-18, the sufferings of the Armenian people became a byword throughout the civilized world. Starving, and always in danger of massacres, thousands of Armenians fled to other lands. Today there are more Armenians abroad than have remained in their homeland.

But Soviet Armenia no longer sees its people moving out. Instead the Armenians are returning to their native land.

Before the present war, Soviet Armenia helped to bring back 40,000 Armenian emigrants from the United States, France, Greece, Bulgaria, and other countries. The returning families found a job waiting for each member who could work, homes, schools, nurseries—all the help they needed to start another and happier life in their own country.

Once dying out from starvation and massacres, the Armenians of the Soviet Union have increased in population 60 per cent—three times greater than the population increase in any
European country.

In spite of their ancient cultural tradition, only 10 per cent of the people could read and write in Tsarist times. In Soviet Armenia there is not a single illiterate person.

Tsarist Armenia provided for the education of 18,000 children in 116 schools. Soviet Armenia provides for 350,000 children, in 25,000 schools. In Tsarist Armenia there was not a single university. In Soviet Armenia there are 13 higher education institutes, and 67 technical schools.

The ancient culture of Armenia is being reborn. Noted for its distinctive architecture, Armenia has produced a number of outstanding architects, among them Karo S. Alabyan, who heads the Soviet Architects' Union, and was co-designer of the Soviet pavilion at the New York World's Fair of 1939.

From its ancient music has been wrought a marvelous new modern Armenian music. Aram Khatchaturyan is among the present-day Soviet composers who have won world-wide fame.

Tsarist Armenia had not a single theatre. Today there are seventeen, thirteen giving performances in Armenian and four in languages of other nationalities of the country—two Russian, one Kurd, and one Azerbaijan. The State Theatre Company performs in a playhouse which an American drama critic described as the most modern in the world.

Although Armenia's population is less than that of Los Angeles, the publishing houses put out 500 new books each year. They include the works of remarkable new poets and novelists, new editions of Armenian classics once forbidden by Tsarist officials, and translations of many classics of world literature than can now, for the first time, be read in the Armenian language.

In science, too, great advances have been made. Among other recent achievements, V. Mkrtchyan invented a hotbed combine which increases the yield 80 per cent and has completely changed the old method of hotbed agriculture.

Usually where there is much cultural activity, it is based on a rise in the economic level. This is true of Soviet Armenia.

Between 1917 and 1937, Armenia's industry increased from 21 per cent to 71.6 per cent. This meant higher standards of living for all the people.

New industries in Armenia in-
THE 16 REPUBLICS OF THE UNION OF SOVIET SOCIALIST REPUBLICS

R.S.F.S.R.
Ukraine
Belorussia
Uzbekistan
Turkmenia
Tajikistan
Georgia
Armenia
Azerbaijan
Kazakhstan
Kirghizia
Karelo-Finn
Moldavia
Lithuania
Latvia
Estonia

AUTONOMOUS REPUBLICS IN THE UNION REPUBLICS

Tatar
Kalmyk
Komi
Nakhichevan
Moldavian
Mongolian
Mordavian
Nogai
North Ossetian
Karachai
Udmurt
Circassian

ARCTIC OCEAN
PACIFIC OCEAN
clude textiles, ferrous metallurgy, chemicals, cement, canneries, copper extraction and synthetic rubber. The synthetic rubber plant at Yerevan is the largest of its kind in the world.

Yerevan, the capital of Armenia, and one of the most ancient cities in the world, has grown from a city of 29,000 in 1914, to 150,000.

In agriculture, the cultivated area expanded from 203,000 acres in 1919, to 1,079,000 in 1937. This was made possible, as in all the other Soviet Republics, by collective farms and the use of modern machinery. Irrigation has added nearly 20,000 acres, and a great construction project begun before the war was to add 247,000 acres more, while producing at the same time hydro-electrical power, totalling 144,000 kilowatts.

Such figures can tell much. But the human side of Armenia’s story was dramatically stated at a meeting of Armenian-Americans in Boston, late in 1939. At this meeting Professor Dadourian announced that Soviet Armenia no longer needed the help of the Armenian Red Cross and the Committee to Aid Armenia. Their work belongs to the past, when the Armenians were a persecuted and starving people.

But the future of Armenia is one of increasing progress, an ancient and modern nation in the Soviet Union.

Two Armenian Schoolgirls
Where All Discrimination Ends

In 1918, by a Soviet decree signed by Lenin, anti-Semitism was made a criminal offence.

Jews have full equality with all the other nationalities of the Soviet Union. They have been freed from all the restrictions that in the past made the life of the Jewish people one of poverty, isolation, and persecution. No longer do they live in fear of the Black Hundreds, the Nazilike gangsters of the Tsars, who slaughtered them without mercy, only because they were Jews.

Under the Tsars, Jews could live only in certain restricted areas. They were barred from most professions, and only a few could obtain higher education, because the universities strictly limited the number of Jews who were admitted.

As a result, the Jews had to find ways of making a living that were permitted to them. Many were petty traders, small brokers, moneylenders and middlemen. When in 1917 private trading was abolished, and these livelihoods were no longer possible, the Soviet government gave special attention to the problems and needs of the Jews.

Many Jews were anxious to have a national homeland of their own, and were ready to uproot themselves and take on the hardships of pioneering in virgin country, to establish it.

Others wished to have a national existence, to the extent that this would be possible, where they were.

And there were still other Jews who preferred the status of nationals of the country in which they lived; that is, of Russians in the Russian Soviet Republic, Ukrainians in the Ukrainian Soviet Republic, and so on. This
was permitted. Jews in the Soviet Union may be listed as nationals of the country in which they live.

For those who want to build and live in a national homeland of their own, a fertile territory, rich in resources, has been allotted to them in Birobidjan, in the Soviet Far East. For those who prefer to carry on their Jewish national culture and traditions where they are, all facilities are provided.

There are many centers of Jewish National Culture in the Soviet Union. One is in Moscow itself, where the Jewish State Art Theater ranks among the greatest in the Soviet capital, and where a Jewish newspaper of national circulation is published. Kiev, Odessa, Minsk, Vilno, and Lvov are other outstanding centers, while smaller centers exist wherever there are communities large enough to maintain schools and other cultural institutions.

When the war began there were three Jewish national areas in the Ukraine, and two in the Crimea, where Jewish industries and Jewish collective farms were flourishing.

The production of books in Yiddish in the Soviet Union is greater than the total production of Jewish books in all the other countries in the world, including Poland, which before the war had almost the same number of Jews, and the United States, whose Jewish population is even larger. In 1938 it reached 1,357,000 copies, which included new titles, new editions of Jewish classics, and translations from Russian and other literatures.

Books by Jewish authors have been translated into Russian, Ukrainian, and other Soviet languages. The circulation of books by the classic Jewish writer, Sholem Aleikhem, numbers millions throughout the Soviet Union.

The Jewish Autonomous Region in Birobidjan, formerly a National Area, and now advancing on its way to the rank of an Autonomous Republic, is situated along the Rivers Bira and Bidjan, tributaries of the Amur River. It is a rich region of fertile plains, forests, and fisheries. It contains lime and marble quarries, and iron and gold are mined.

Jewish collective farms produce wheat, oats, soy beans, potatoes and vegetables; they herd cattle and operate an expanding dairy industry.

The town of Birobidjan, the capital, in whose development the American organization Am-
bijn played a considerable part, is growing rapidly. It already has an electric power station, a clothing factory, a furniture factory, a plywood factory, a mechanized municipal bakery, brick kilns, cement works and other industries.

Among its educational institutions are a School of Music and Ballet, a State Theater, libraries, and other cultural institutions.

There is a saying that a nation may be judged by its treatment of its Jews. By such a test the judgment upon the Soviet Union must be high indeed. And this is reflected in the contribution Soviet Jews have made in the war. Among the heroic Soviet peoples the Jews, in proportion to their numbers, have received the largest number of military decorations for bravery. The Jewish heroes include a guerrilla fighter who was formerly a rabbi. And heroes too are the Jewish grandmothers who run a cooperative factory, making war materials for the Red Army. Before the war the women had met in the parks where they took care of their grandchildren. When the war came they petitioned to be allowed to run a cooperative workshop. In this way they, too, are defending their Soviet country where all discrimination has ended.

*Jewish Collective Farmer*
One of the Newest Soviet Republics

ESTONIA

Among the many nationalities that make up the unconquerable Soviet Army, are soldiers from the Baltic States—Estonia, the Karelo-Finnish Republic, Latvia, and Lithuania.

They are fighting not merely to drive out the enslaving Germans. They are fighting for the liberties and opportunities that came to them as partner peoples of the Soviet Union.

After the Revolution of 1917, the Soviet Government granted independence to the Baltic States. For two centuries before the Revolution, these states had been part of the Russian Empire. They were closely tied to Russia both economically and historically. Russians founded the first cities along the Baltic Sea nearly a thousand years ago.

As soon as they had received their independence, the Baltic States established themselves as Soviet Republics, and then joined the Soviet Union; but in 1917-18 they were invaded by German troops, and forcibly torn from the Soviet Union.

After this, fascist governments came into power. Only their terrorist rule was able to keep the Baltic States in forced separation from the Soviet Union.

During the period of separation, the Baltic States sank into deep poverty, because their industries, built to use Russian raw materials, were cut off from their source of supply and also from their markets. Their great ports and railroads fell into disuse.
Under fascist rule, the so-called ‘independence’ of these states proved costly as well as oppressive.

Many times the people of the Baltic States revolted and tried to re-establish their Soviet governments.

At the outbreak of the present war, the Estonian people were successful in throwing off the fascist yoke.

Like the other Baltic states, Estonia had suffered economically as well as politically under fascist rule. The industrial population had decreased from 48,000 in 1914 to 23,000 in 1939, a drop of more than half. Its former large shipbuilding industry declined almost to the vanishing point. Such industry as remained, and 60 per cent of all wholesale trade, was in German hands. Under fascism, Estonia had been reduced to an agricultural country, growing grain and breeding cattle to feed the industrialized countries to the west.

When the war came, Estonia, like the other Baltic States, lay open to invasion by the Nazis. The Soviet Union made a treaty of mutual assistance with the Estonian government, by which Red Army units would be allowed to enter the country to oppose its occupation by Germany. When the Estonian dictatorship sabotaged this treaty, the people refused to support their government any longer and forced it to resign.

The newly-elected government at once established itself as a Soviet Government, and then applied for admission to the Soviet Union.

Time lost had to be made up for. The German invasion occurred eleven months later, and the new Estonian Republic had only eleven months of peace. Yet in this brief period tremendous changes took place.

In a single year employment rose in Estonia 70 per cent. The idle shipyards were reconditioned. The Dvi Railway Car Works, shut for so many years, were brought back into production. The Estonian shale oil industry was one of the beneficiaries of an allotment of 112,300,000 rubles budgeted by the Soviet Government for the development of Estonian industry.

Big estates were confiscated, some of the land being reserved for use as parks and sanatoriums, and the rest divided among landless farmers. Mortgages and other loans were abolished, removing a heavy debt from the farms,
while farm machinery was introduced.

School enrollment rose by 11,000. A hundred and forty thousand new books were donated by Soviet libraries to Estonian libraries. An Estonian film company was organized, and new theatres were opened.

Like Estonia, Latvia and Lithuania had also overthrown their Fascist dictators and formed Soviet Republics, which joined the Soviet Union. When the Germans invaded their countries, the governments of these Soviet Republics continued in Moscow.

Loyal to their Soviet Republics, the people of the Baltic States resisted all efforts on the part of the Germans to entice or compel them to fight on their side. Fierce guerrilla resistance wrought havoc in the German lines, while Latvian, Lithuanian and Estonian army units formed in Moscow to join the Red Army.

Partner peoples in the Soviet Union, these Baltic army units fight side by side with the other nationalities of the Red Army. They fight until the day when they and their governments may return to their countries, to free the Baltic Soviet Republics from the German invaders.
Fighting Side by Side

NEGROES

When Hitler's ruthless soldiers marched into the Caucasus, among the troops who drove them back were Negroes, fighting side by side with the many nations of the Caucasus—Georgians, Russians, Greeks, Jews, Armenians, and scores of others.

All these peoples, bound in their common love for the Soviet fatherland, united as one to preserve their freedom. Together they drove out the invading armies, and saved the Caucasus from Nazi domination.

These Negroes had fought for their Soviet fatherland. Once before they had helped to defend it. During the Russian Civil War, when the new-born Soviet Republic was invaded by powerful enemies, Negro guerrillas of the Caucasus fought fiercely in ravine and forest, to help drive out those who wished to destroy the new Soviet Republic.

At this time Joseph Stalin had just drawn up his Declaration of Rights of the Peoples of Russia, which called for Equality of all nationalities in Russia.

This declaration meant what it said. It made no exceptions in granting equality. It included Negroes along with all other national minorities in the Soviet Union.

That is why Negroes rallied to defend the new Soviet government. In fighting for the Soviet Republic, they were fighting for their own freedom as well.

Negroes were brought to the Caucasus about three hundred years ago. The Caucasus was then under Turkish rule, and the Negroes were brought in to work as slaves on the tobacco plantations. When Tsarist Russia seized the Caucasus, Negroes, together with the other enslaved nationalities,
became the enslaved subjects of Tsardom.

They found that life under the Tsars was even worse than the slavery they had known under the Turkish Sultans. Hundreds of Negroes fled.

The Soviet Union, where all nationalities live as equals, freed the Negroes and gave them complete equality. Not only are the Negroes no longer slaves, but like every other national minority in the Soviet Union, they have equal opportunities—political, social and economic. There are no Jim Crow restrictions.

Most of the Soviet Union's Negroes live in the Autonomous Republic of Abkhazia in the Caucasus—a region like the best of Florida or California. Others live in the Soviet Republic of Georgia. In these Soviet republics which they have helped to defend and preserve, Negroes have won distinction in government, in industry and in agriculture, as well as in the arts.

Mr. Paul Robeson who has visited the Soviet Union many times said—"There I found the real solution of the minority and racial problems, a very simple solution—complete equality for all men of all races."

Vice-Chairman of Collective Farm, Abkhazian Autonomous Republic
Constitutional Guarantees in the Soviet Union

The people of a nationality are free when they have a right to make the laws under which they live.

This basic right is guaranteed to the people of every nationality in the Soviet Union. It is the unbreakable thread that binds together the family of Soviet nations in complete equality.

According to the Constitution, every nationality must be represented in the Supreme Soviet, the lawmaking body for the whole Soviet Union.

For this purpose, it is divided into two chambers—the Soviet of Nationalities, and the Soviet of the Union. Every nationality elects delegates to the Soviet of Nationalities, which has equal power with the other chamber in making laws.

The problems and needs of each nationality, and the welfare of all together, are considered in the Soviet of Nationalities. No nationality is without its voice. A Jew speaks for the Jews, an Uzbek for the Uzbeks, an Armenian for the Armenians, and so on. From the Kazakhs of Central Asia, to the Ukrainians in the West, from the Yakuts in the Arctic to the Georgians in the Caucasus, all the peoples of the Soviet Union are represented in this Soviet League of Nations.

It was Stalin, Premier of the Soviet Union, who advocated making the Soviet of Nationalities a part of the lawmaking body. A Georgian himself, Stalin understood the problems of the minor nationalities. His earliest writings on the subject won the admiration of Lenin, who had not yet met him.
In the first Soviet government, Stalin was Commissar of Nationalities. The principles he believed in have been made a part of the Soviet Constitution, as a guarantee that every nationality in the Soviet Union shall have absolute political equality.

1941 Elections for the Supreme Soviet of the U.S.S.R. in a rural district of the Latvian S.S.R.
Education: Cornerstone of Freedom

The first thing the Nazis do in the countries they conquer is to deprive the people of their schools. They believe that without education the people will become more obedient slaves.

The Tsars had the same ideas. They deliberately kept the peoples of Russia in ignorance, so that they might be more easily enslaved and oppressed.

In the Soviet Union, education is considered the cornerstone of freedom and progress. The first thing that the Soviet Government did after the Revolution of 1917 was to teach the people to read and write.

In twenty years more schools were built in the Soviet Union than had been built in Tsarist Russia over a period of 200 years. In twenty years, 40,000,000 adults were taught to read and write.

Universities, too, were built, where thousands of specialists were trained—scientists, technicians, agricultural experts, engineers. It was these trained specialists who helped the non-Russian peoples to develop their industry and agriculture and to build a new life of freedom and equality.

To weaken national spirit, the Tsars forbade many of the peoples they ruled to have national schools. This was true of the Ukrainians, the Georgians, the Byelorussians, and the Armenians.

The Soviet law states, "Wherever there are enough children of any nationality, schools must be established for them."

The Western Ukraine had in 1941 over 1,386 national schools, and hundreds of other schools for Jews, Poles, and Germans.
Byelorussian national schools number over 4,286.

The Karelo-Finnish Republic has 611 schools, and 207 schools for the Finns who live there.

In Azerbaijan there are over 3,500 elementary schools. Formerly the Tatars had only 35 schools; today, this number has jumped to 3,694.

In Tsarist times schools were usually housed in old buildings on the outskirts of the village and children came from five and six miles around. Poorly clad and half-starved, they had to tramp over muddy roads in the autumn, through blizzards and frost in the winter. And the children who could do this were considered the lucky ones.

Today in the Soviet Union there is a school for every child, and every child is in school. Education for all is compulsory. Even in the far North, sledge schools follow children when the people drive their herds of reindeer over the snowfields. In Central Asia, school buildings made of light staves, and packed on the backs of camels, accompany the Uzbeks when they move to new camps on the steppes.

In the schools of the Soviet Union children are taught in their native language. They are proud to study Russian as a second language—the language of the great people that helped them achieve full equality.

No nationality is deprived of its language. For the peoples in the remote steppes, forests, and mountains, whose language had never before been written down, Soviet scholars have devised alphabets. Grammars, dictionaries, and primers have been printed for them.

Every nationality has its own printing presses. In the Soviet Union as a whole, books, magazines, and newspapers are published in 112 different languages.

Thousands of libraries satisfy the people’s eagerness to learn. There are libraries not only in the big cities, but in the villages as well, in the factories and on the collective farms. Travelling libraries carry books to the farthest corner of the country. This wide spread of education has made the Soviet people among the best educated in the world.

Before the Revolution of 1917, higher education was only for the few, who went to the universities at the cost of great sacrifice and privation. Many nationalities, such as the Kazakhs, the Kirghis nation, and the Armenians did
not have a single university. The number of Jews who might attend the universities was limited by law.

Today Kazakhstan has 19 universities, Kirghizia 4, Armenia 8.

In Tsarist times Byelorussia had only one university. Now it has 22.

The Georgians who had only one, today have 18, with 21,000 students.

The number of universities in Uzbekistan has jumped from 15 in Tsarist times, to 139 under the Soviet Government. There are 90 universities in Uzbekistan, 13 in Azerbaijan, 5 in Turkestan.

In 115 years of Tsarist rule only 6 Tatars were educated in the University of Kazan. Now over 11,000 Tatars are studying in the 14 Universities of the Tatar Republic.

In the great universities of Moscow, students from every part of the Soviet Union study side by side—Mongolians from the steppes of Asia, Armenians from the Caucasus, Jews, Ukrainians. The Institute of the Northern Peoples brings education to far Siberia. The Soviet Government helps the students of all nationalities, through scholarships and stipends, and government-supported dormitories where they may live.

No one is excluded from the universities because of race or nationality, and no one is barred from any career or profession because of the color of his skin.

Soviet scientists of tomorrow
Loyally United

The Soviet nations are like the members of a great family, all loyally united, yet each preserving its own individuality.

All forms of national culture are encouraged, all the things that the people of a nation love—their own folk songs, dances, legends, arts, and handicrafts. Free to develop their own culture, the different nationalities have produced many poets, novelists, musicians, and painters. All are equally honored in the Soviet Union no matter what nationality they belong to. As Luis Quintanilla said:

Culture is like a symphony: the more instruments the more powerful the orchestra; and the more powerful the orchestra the richer can be the symphony.

Frequently there are great festivals of nationalities in Moscow. From all over the Soviet Union people come, proud to wear their colorful national costumes. National groups vie with each other in sports, sing their native songs, and dance the vivid age-old dances. They are joyous pageants, by which the Soviet peoples show their pride of nationality, their respect for the culture of all.

That is why all the peoples of the Soviet Union stand united, fighting as one nation to crush forever the ruthless Nazi power.

Together they have built the Soviet Union. Together they live in the Soviet Union, each nationality equal with all the others, each nationality free and independent within its borders.

Nothing can break the united strength of the many nationalities that form the Red Army, nothing can break their bonds of friendship, forged in freedom and equality.
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