

IWAN WOWCHUK

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In  
DEFENSE  
of  
HUMANISM

THE CASE AGAINST  
MYTH-CREATION IN THE U.N.

**FREEDOM TO NATIONS !**

**FREEDOM TO MEN !**

**PEACE WITH JUSTICE FOR ALL !**



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OF  
HUMANISM**

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**FOREWORD BY NESTOR PROCYK, M.D.**

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**ANTI-BOLSHEVIK BLOC OF NATIONS**

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## F O R E W O R D

*Soviet-Russian pressure for wide United Nations observances of Vladimir I. Lenin's centenary in April 1970 has been considerable. Throughout the time since the UNESCO's General Conference decided, in November 1968, to honor Lenin in a special symposium in Finland, several, Russian inspired pro-Soviet, moves were in evidence in various United Nations bodies:*

- In March 1969, the Commission on Human Rights decided to send a Representative to the UNESCO celebration, disregarding Mrs. R. Hauser's opposition based on ECOSOC directive Resolution 1368 (XLV), which advises avoidance of new anniversary designations.*
- In April 1969 the Committee of 24 heard Poland's Representative propose participation in the UNESCO celebration, drawing the support of Bulgaria, Syria, Mali, Tanzania and the USSR. United States Ambassador Finger took a negative stand and there was no further action in that matter in that Committee, whose Chairman was, evidently, not too sympathetic to the idea either.*
- During the opening of the 24th General Assembly, Russia's Malik as well as Gromyko couldn't resist but take advantage of the situation to remind the large body of the Assembly about the upcoming centenary. While Malik's remarks were limited to mentioning the fact and date of Lenin's 100th anniversary, Gromyko was as optimistic as to say that the occasion will "soon be marked by all progressive mankind."*
- In May 1969 the Permanent Representative of the Soviet Union requested that the Secretary-General circulate among ECOSOC*

*members an official document — a letter recalling the UNESCO's decision about initiation of activities in commemoration of Lenin's centenary and organization of Lenin's symposium.*

*Since that time the idea of Lenin's centenary seemed to have somewhat subsided — on the surface that is — possibly in face of some criticism and requests to honor in a similar way other national heroes.*

*However, "Pravda" of February 18, 1970 brings an article of her correspondent from New York, B. Orekhov, who describes his interview with a member of Political Committee of the Communist Party in U.S. comrade Lumer. From that interview it was clear that the CPUS is making all preparations under the slogan "to make 1970 a really Lenin year". In conclusion of the interview comrade Lumer, according to same reporter, states that "the program is voluminous and its fulfillment is calculated for the entire 1970 year", which — comrade Lumer repeats and underscores — "the American Communists wish to make a really Lenin year".*

*Thus, it must be assumed that concerted efforts are being continued to make a hero out of a man who caused or contributed to human misery, sufferings and death as, probably, no one else in the world.*

*That's why we have undertaken to present to the readers of general public, to the leading and interested community members and, in particular, to the members of the U.N. international body — this short political essay on Lenin and his accomplishments.*

*The author of this pamphlet — Professor Iwan Wowchuk is a former member of Kharkiv University, Scientific co-worker of the Research Institute, Scientific Secretary and principal agronomist in Kharkiv area. Prof. Wowchuk is very well versed in political and all other manipulations of Communist Russian leaders as he had full opportunity to have a personal look into their actions.*

*It is most regrettable that in the Western World and among many U.N. members, there are apparently only a few people who*



know the reality within the so-called Soviet Union. Much too many are still under false impression that the "constitution" of USSR is a true constitution and the USSR is a truly federated type of state, created on the basis of a truly voluntary consent of the Soviet Socialist Republics to enter this "union".

Reality is strikingly the opposite and it is extremely difficult to make one believe that it can be hidden before such a world body as U.N. or before any individual with any political knowledge and ability to make own and objective judgement.

What Lenin was talking about among his closest friends and for consumption rather exclusively by Communist Russians; what Stalin kept concealed behind his mask-like face with gruesome features; what Khrushchev presented to the world by his talks and actions that had evidently the purpose of scaring and to further confuse the rest of the world; the present Communist Russian leaders continue in their aggressive war though in a so called "peaceful" atmosphere, which helps them to lull in the powers of the West, through and outside of this large international body — the United Nations.

We aren't upset that Russian Communists love Lenin and glorify his past. They are perfectly free to do so with exception, of course, they shouldn't spread untrue, misleading and unjustified information. What concerns us greatly is the circumstance that so many among the U.N. members are made to appear as sharing that same love with Russians . . . "voluntarily", without apparent realization of what the Russians are aiming at.

We are concerned that many of the U.N. Representatives do not give evidence of realization that Russian "war called peace" has continued for many years on the U.N. grounds, going through numerous phases and through various degrees of acuity. Some of them don't seem to be aware that what we are witnessing now is nothing else but a continuation and exacerbation of the conflict between the Russian imperial system and free men and that the main issue of

*this global conflict is a physical, spiritual and moral revival. There no longer could be any doubt about the real Russian-Communist intentions and no informed person could claim, by now, not knowing or not being aware or certain about the real political score today.*

*And the score is: the U.N. intends to discuss in a specially held symposium the question of V. I. Lenin's contribution to the development of education, science and culture!*

*And, further, the score is this: Lenin translated Marxism to suit Russian life conditions. Its philosophy was: The end justifies means. Their goal: Communization of the globe, in reality — Russian domination of the world. Stalin translated the translation of Lenin with the same philosophy and same goal. The methods in Stalin's "translation" became more direct and "down to earth."*

*But — "Confuse our enemies" Lenin once said (Collective Works, p.7) and that maxim has remained a guiding light for the Communist world leaders till this very day, especially the world of the Russian imperial clique in their experiments with "cold war" and "coexistence policy", with their tactics and deceit.*

*This pamphlet is presented to the public for the information of those interested in reviewing the truth of recent history.*

March 1970

NESTOR PROCYK, M.D.  
President, American  
Friends A.B.N., Inc.



During a conversation with a correspondent of the English weekly, Sunday Times, a noted American journalist who participated in many high level political meetings, expressed himself thus: "I am tired of the past, I am interested only in the future". It is true, that the immediate past and the present is not overly attractive, but without the analysis and knowledge of the causes that brought the world to the present state, how can the future be visualized? An analysis of the past is imperative, for the future will punish those who neglect or are flippant about the past. The path to the future always leads from the past through the present.

Among the events of the past year which occurred on the world political chessboard, is one which slipped by largely unnoticed. Little attention has been given to the persistent and carefully programmed efforts of the Communists, the present hierarchy of the empire, which officially carries the name of USSR, to cause the world to accept an evil myth. The myth is designed to laud Vladimir I. Lenin as a "great humanist", "humanitarian", "creator of peace", and to grossly exaggerate the historical influence of his ideas upon the development of science, culture and morals of humanity. From the announcements of Prof. P. Nedbajlo, the laureate of the United Nations' Human Rights Committee's premium (Radjanska Ukraina, 12/10/69), we found that the Committee on Human Rights has already declared Lenin a humanist. In the hundredth anniversary of his birth, sometime during April 1970, it may solemnly be declared before the world: "You have in Lenin the greatest humanitarian." If this is to happen, it would be a new spiritual tragedy of our times.

The insidious diplomacy of USSR — the empire of Lenin-Stalin — this embodiment of Moscow's dream of super-power, has obviously

done well in having deluded the members of the U.N. in succeeding through the Human Rights Committee to perpetuate still another Bolshevik myth regarding the "humanism" of Lenin. Thus the conquest of the world through subversion, which was the dream of Lenin, and practical objective of Stalin which Khrushchev continued and which is the fervent desire of today's hierarchy of USSR, will be made easier and more rapid.

### *Lenin's Exercises in Cunningness . . .*

Lenin — the humanitarian! Any rational thinking person would conclude that all his activities were anti-humanitarian, should he follow Lenin's activities in the Party created by him and in the related Government activities. In all endeavors, Lenin was guided by and professed the rule that in order to achieve his goal, all methods and means are allowed, including the lowest and most despicable ones: lies, blackmail, falsification, underhandedness, murder of specific people and even entire classes of people or social strata. In declaring him a great defender of human rights, is the U.N. Committee attempting with this deed to whitewash the past, to excuse all evil doings of the Communists, with Lenin in the lead? . . . If Lenin is a "humanitarian," then it is necessary to declare humane all the measures of building the Communist empire, including their present ravings of fusing all nations into one imperial unit. Communism, by building and solidifying this mad dream, has caused unheard — of crimes in the history of humanity. It is futile to repeat that Lenin's road to socialism, which today is being peddled through the U.N., is costing humanity blood which could fill the seas, and could fill valleys with corpses of those who died from hunger, exposure, firing squads, banishment and concentration camps. Besides, Lenin's road has led to the restoration of a slavery system over more than 100,000,000 peasants of the empire, established a penal regime for

laborers and stripped all freedom from every human being, that fell within the realms of USSR.

This is well known, and it would not have to be repeated, had it not been for the widely-spread Moscow thought that it is necessary to forget these victims; these, so to say, were inevitable during the "socialist" earthquake. People who espouse this line of thought and spread these words either show that they do not understand the past or consciously delude the world. Today's building of Communism in USSR is, according to Lenin, only a step "to create a single empire based on the plan of the proletariat of all nations' worldwide economy, as one entity" (Vol. 41, p. 164, *Pravda*, 12/23/69). The leadership of the empire, following Lenin in everything, believes that socialism of the empire, which is being built according to Lenin's laws, "will secure socialist-economic unity of nations in national and international spheres" (*Pravda*, 12/23/69). In simple language, Leninism for the imperial politicians of Kremlin is a weapon, which the leaders of the empire use to fulfil their dream of rebuilding the world according to the unique plan of Leninism.

Based on the so called universalism of Communism, Lenin separated national independence from social reform and made national independence dependent upon the victory of socialism. The slogan which purportedly supported the right to self-determination actually meant "inclusive separation" when put into practice and has since been proven the biggest lie. Knowing full well that the nations awaited with longing for their self-determination, Lenin used that motto as a political trick. Moreover, declaring war upon the Ukrainian Republic (12/17/1917), he, as the head of the National Commissar's Rada of the Russian Socialist Soviet Federated Republic, in a memorandum about the 1917-21 war, supported the right of Ukraine to self-determination. And in order to pacify the chauvinist conscience of the Moscovites, he argued that "the bolshevik self-determination" would not harm the new Russian empire which he was reconstructing.

"The interests of national pride of the Great Russians run parallel with the socialist interests of the Great Russians and all other proletariat" (V. I. Lenin, Vol. 18, p. 183). Lenin was building imperial socialism by leaning upon the chauvinistic pride of Greatrussianism, and among others, in parentheses, he mentioned all others, in order to entice disloyal people of non-Russian nations, to secure their place in the new governing elite of the empire.

Subsequently, when the Bolsheviks had conquered the independent, national Republics which rose from the ruins of the Russian empire, the abstract term "socialist interest" gained concrete forms. V. I. Lenin, as stated in the "International Life," (Mezhdunarodnaya Ziznj) No. 12, 1969, maintained that the "economic accounting as well as the instinct and consciousness of internationalism and democracy demand the fastest rapprochement and fusion of all nations into a socialistic community." (V. I. Lenin, accumulated works Vol. 30, p. 121). What does this thesis have in common with Socialism and Communism? Nothing! With the building of Socialism in the new Russian empire, Lenin tries to hide the age-old drive of imperial Russian policy to subjugate nations and people. When the new nations which once existed on the territory of former "Russia" were conquered, then Lenin defined more precisely the program of super-power Socialism, and counted on the instincts of internationalism, that is dreams of the "fusion of nations".

Instinct as such is a biological phenomenon and no one before, nor after Lenin ever used this as a delineated political category. But the theoretician of Bolshevik Marxism, V. I. Lenin, with the character and soul of a sly Moscovite merchant, artificially introduced a biological meaning to politics in order to hide "the economic accounting" of Russia, the Socialism which is based on "national pride" of the ethnic Russians. Guided by Lenin's fiction of "international instinct," the present leaders of the USSR "normalized" the Czechs and Slovaks, with the help of a half a million Red troops, because these two nations attempted cautiously to liberalize life in their bi-

national state and thus somewhat digressed from the Moscovite path of building Communism.

All misdeeds, which are perpetrated by today's leaders in the Kremlin against freedom and democracy, are the practical outcome of the theory and practice advanced by Lenin. There could be some tactical thawings, but the imperial system, created during Lenin's time and perfected by Stalin, will always strive to liquidate nations, to dilute them in the Moscow mud, to transform people and national communities alike.

God created Man to His image. The Bolsheviks, following the dogmas of Leninism, make it their goal to change the nature of man and fuse nations into a Moscovite-type, faceless mass. The Russian persecution and tyranny over men have their source not only in the inhumanity of their leadership and the innate spiritual character of Moscovite Bolshevism, but also, from the historical path and methods of Russia developed and perfectly complimented by the theory of Leninism for the present era. Leninism is the legitimate child of historical reality and age-old lawlessness which thrived in imperial Russia and was its brainchild.

### *From Lenin to Stalin . . .*

Lenin was convinced that man and the social order must be changed and molded by force until such time when man would be amenable to the building of a Communist order. The Bolsheviks hold to the principle that if the individual cannot be changed, he will hinder the growth of Socialism. In other words, to prevent an individual or community from hampering international Socialism, all must be transformed into a Moscovite mold according to the teachings of Lenin. In this transformation no sentimentalism should play a part, but instead, calls for Lenin-like slaughtering without regret,



of all those who fail to submit to this change, leaving the submissive and obedient always to be suspected and controlled. Even the more humane of the Bolsheviks, M. Bukharin wrote: "The proletarian enforcement in all its forms, beginning with firing-squads and ending with forced labor is, regardless of how paradoxical it seems, the method to achieve a Communist humanity from the human material of the capitalistic era." (M. Bukharin, *Economics of the Transition Time*, Moscow, 1920, p. 146).

Neither Lenin, nor his successors ever retracted this principle. The methods of enforcement were changed and perfected, but the system of imperial Communism, created by Lenin and completed by Stalin stopped at nothing. Regardless of how wild it may sound, the fact that individuals were executed by firing squads or sent to concentration camps, these acts were supposedly justified in the conversion of people from the "capitalistic system". "Better to have ten professional revolutionaries than a hundred revolutionary naive simpletons." This was Lenin's teaching. We shall only touch upon the fact that those professional revolutionaries, as history has proved, were often dullards and Lenin's testament means that ten well-trained and indoctrinated revolutionaries are more important, more valuable than hundreds of intelligent, free thinkers endowed with civic consciousness and an awareness of the human needs of the nation and the individual!

Lenin, whom some now try to pass off as a great humanitarian, was founder of the terror organization that gripped the USSR. In his brochure "About Tax Provision" written in April, 1921, Lenin, named Martow and Czernow (Socialists), "dullards-simpletons" because they did not accept the practice of terror, and said: "Let the lackeys and helpers of the Byeloguards praise themselves for being against terror, we shall speak the truth: we cannot be without terror so that the posers and hypocrites will not talk" (V. I. Lenin's Works, Vol. 32, page 335). In August, 1918, Lenin sent E. V. Bosh a telegram in which he orders: "Received your telegram. It is imperative



to organize a strengthened guard of selected and trusted people in order to execute a merciless, massive terror against the kulaks, priests and the White Guards; the suspected, incarcerate into concentration camps outside towns. Move to put expedition into effect. Telegraph the accomplishment." (Vol. 24, Second Edition, p. 489). Eugenia Bosh was at the time the Commissar of international affairs in the so-called Kharkow (underground) government, which was organized by Lenin before the declaration of war against the independent Ukrainian Government in Kiev. In the referenced telegram, Lenin gave directives on how to act when Moscovite army "liberates" Ukraine from the "bourgeois" Central Rada.

The instructions of the "humane" Lenin were carried out. Mass executions and terror were organized on a grandscale after the Bolshevik conquest of Ukrainian territories. Open killings on the streets for such transgressions as having a piece of paper printed in Ukrainian; killings of wearers of "Ukrainian moustaches" were commonplace. The Bolshevik Zatonskyj, a member of the so-called Kharkow government, in his memoirs about the conquest of Kiev writes: "We entered the city: corpses, corpses and blood... At the time, all those who had any connections with the Ukrainian Central Rada were executed — right in the streets. I almost fell victim to this treatment." (V. Zatonskyj, *National Problem in Ukraine*, p. 39). In the drama "Between Two Worlds", V. Vynnychenko depicts a characteristic scene about the methods of enforcing Socialism during Lenin's time. The staff of the Red Guard detachment was billeted in a Ukrainian school. On the wall hung a portrait of the Ukrainian poet hero, Taras Shevchenko. The Commissar of the detachment, Podkopayev, seeing the picture, angrily shouted: "Why does this anti-revolutionary ikon still hang here?" Aiming with his shotgun, he felled the picture, trampled on it and threw it in a corner while he fumed and continued: "I declare that with nationalism, with this Shevchenko, autonomies, federations, independence and other bourgeois evils we shall fight mercilessly". They fought and still fight mercilessly to sustain their evil creation born in blood. Only the scope of this fight is con-

siderably wider today. The events in Czecho-Slovakia, in 1968, and before that in Hungary and other places are the precise applications of Leninism in our times.

In August, 1918, the news came to Petersburg, that in Nishnyj Novgorod there was restlessness. V. I. Lenin sent on August 9, to the Novgorod Labor Rada, consisting of soldier-deputies, a telegram in which he admonished: "It is imperative to create a mass terror at once, execute and deport all those prostitutes that entice to drunkenness the former officers and soldiers. Not one minute of delay. One must act: massive searches. Execution for hidden armament. Massive deportations of Mensheviks and the untrustworthy" (Lenin's Works, Vol. 35, IV paragraph, p. 286). Is it necessary to explain here that under the "untrustworthy", "priests", and "mensheviks", the leaders of Bolshevism meant all those that did not agree with their methods of building Socialism, including laborers and peasants. Lenin's statement that "every mention of God — is the greatest villainy" attests how spiritually primitive was this man. By organizing this all-encompassing terror, he gave a basis for his theoretical writings and his strategy and tactics were carried out by Stalin during his 30 years of reign in the new empire.

In his climb and fight for power, Lenin often changed tactics. One thing he spoke to the revolution, something else again when he prepared the Party to take over the government, when they found themselves in the streets after the February revolt during the Provisional Government. "One must know how to accept everything, all sacrifices even when one must use cunningness and intrigues, illegal acts, hiding the truth, denying the truth, in order to infiltrate the unions, stay in them and continue at all cost our work within." (Vol. 17, paragraph II, p. 144-5). And Lenin adhered to this principle while giving instructions to the committee that laid the formula to law and jurisprudence of the empire. "The Court should not eliminate terror. To promise this is deluding oneself and a fraud, but to secure and make it (terror) lawful, as a matter of principle, clearly and without falsehood and embellishment" (Vol. 29, paragraph II, p. 489).

Subsequently, in the conviction of the "humanitarian" Lenin, the class proletarian court must, as a matter of principle, make terror lawful and not eliminate it. Created at Lenin's impelling insistence "The All-Russian Supreme Committee (V.C.K.)" became the most frightening machine of terror during the consolidation of the Russian Communist regime. The branches and numerous sections of this "Meat-grinder" were active on all territories of the former empire from the very first days of Lenin's regime. They were divided into an empire-wide network — the whole empire was in the chekist grip. Twice or thrice weekly, the Central Commissions of Cheka met and in their wake came the executions. This was not a sporadic terror like the wild merchant marines which was practiced in the first months of the Communist victory. No, this was a planned and "legitimately" organized terror. "The meat-grinder", as the Kharkow bolsheviks declared, "is acting right: when it is needed, it works; when it isn't, it rests." The personal role of Lenin in the creation and his participation in the Red terror is undeniable and very great indeed, and he, himself, never even attempted to hide it. Cheka Commissar Dzerzhynskyj, who was in charge of the "Socialist meat-grinder", faithfully reported daily to Lenin either by telephone or by way of memos.

During the entire Bolshevik war, Lenin was the most devoted defender of the actions carried out by the Cheka. When anyone in the government, or central committee of the Communist party, attempted to slow down the terror, Lenin always defended the Cheka from criticism of the "liberal bolsheviks". Well-known are his letters-directives to the National Commissar of Justice Kursky — in which Lenin demanded the enactment of new statutes about criminal responsibility so that the law would have the broadest platform to enforce capital punishment. During the time of "military communism" the Moscovite government published lists of executed victims with the class background of each enumerated. It is estimated that during this period, the Cheka murdered 2,300,000 human beings. Almost half were workers and peasants. And in the Bolshevik war,

which Lenin considered a necessary prerequisite to socialist victory, at least 3,000,000 people died.

*Terror and Bloody "Civil" Wars —  
Principles of Lenin's "Humanism"...*

When the Bolshevik historian talk about "the civil war"\* they shift the blame to the "counter-revolutionaries" and "imperialists" who, according to them, forced this war upon the proletarian government. While there were inadequate interventions of the governments of Western Europe, they were not responsible for the so called "civil war". Already in 1914, Lenin wrote: "Our battle cry is: Civil War! We cannot make it, but we preach it and work toward this end." (Vol. 35, paragraph IV, p. 129). During World War I., Lenin convinced the Party, that civil war is the only right path toward victory of the proletariat. Maintaining that so-called imperialist war has to be transformed into a civil war, Lenin wrote: "Away with the priestly sentimental views of peace. Let us raise the flag of civil war." (Lenin's Works, Vol. 21, paragraph IV, p. 24). The demands of peace, supported by the liberal press, were considered by Lenin as "conciliatory petty-bourgeois" — "narrow minded, middle class", and the proletarian motto must be "civil war."

— Fratricidal war this builder of Socialism, Lenin, considered as a determining factor in the strategy of building Socialism. In January, 1918, in the speech at the Third All-Russian Rada Conference,

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\* The Bolshevik term "Civil War" applies to the historical period 1917-1921, and later, on the territory of the fallen Russian Tzarist Empire, as an effort to conceal the Bolshevik campaign to destroy the newly independent nations which had denounced their connections with Imperial Russia and had declared officially their national independence. The peoples of the non-Russian nations within the new Bolshevik Empire refer to this period in history (1917-1921), as "The Golden Age of National Independence."

Lenin declared: "In reference to all accusations against us regarding the civil war we say: "Yes, we openly declared what not one government would declare. The first government in the world that speaks candidly, about the civil war..." (Lenin's Works, Vol. 26, paragraph IV, p. 419). Reproaches of the European press about the ruthlessness of Bolshevik civil war, as well as the observation of certain members of the Central Committee, were rejected by Lenin with indignation, for as he said "Socialism cannot be established otherwise than through a civil war. And the Bolsheviks are accused for creating the civil war. That means joining the counter-revolutionary bourgeois, regardless of what mottos would be used to hide behind." (Lenin's Works, Vol. 27, paragraph IV, p. 405). The "civil" war and its ruthless terror were, to Lenin, tools by which the enforcement of Socialism in the renewed empire was effected.

Lenin understood this power in the form of a so-called dictatorship of the proletariat. Lenin gave a great deal of attention to the ideas of dictatorship as a form of power, unrestricted by any law and uncontrolled by the people. To this ideology, depending on circumstances, all teachings of Marxism-Leninism, are balanced as the basis on which Socialism was created. At present, the collective leadership of the empire is adhering to the same principles of constructing Communism. "Dictatorship of the Proletariat" as said in the thesis of the Central Committee of the Communist Party of USSR (Pravda, 12/23/69) "is the main tool of building Socialism." And the great contribution of Lenin in the construction of same is underlined by the thesis, that Lenin "regarded political freedoms, freedom of speech, of press, of assembly, etc. always from the class position, denying these freedoms to so-called anti-social powers."

Dictatorship without terror cannot survive. By validating terror as a system of government, Lenin taught the Bolsheviks (and later the Fascists) how an insignificant minority, through covert activities, can seize power in a country and keep it with the help of lies, organized terror, and prohibiting all basic freedoms. "The Socialist



all-national state, as stated in the thesis of the Central Committee of the Communist Party, is continuing the labors of the proletarian dictatorship, is the organizational beginning in the solution of tasks of the Communist builders". In the grandiose plan to enslave the world by Communism, dictatorship remains as an organizational power in the subversion of nations.

In order to develop power and institute dictatorship, Lenin demands that his followers break completely the state machinery with all its parliamentary features, to ruthlessly eliminate those who remain unyielding. Discussions about freedom and equality Lenin considered as a "phraseology of the middle class bourgeois." "What is the dictatorship of the proletariat?" Lenin asks. "It is war and more savage and longer lasting, and more stubborn than any other war ever before," he answers. (Lenin's Works, Vol. 27, p. 70)

And this is true. The war that was instigated by the Bolsheviks against the non-Russian nations in order to safeguard the indivisibility of the unholy Russian imperial complex, the so-called USSR, is the most ruthless known to humanity. In this ceaseless war against humanity during the past fifty years of its existence, the Bolsheviks murdered over 50,000,000 people. Here are some of the victims.

The Russian-Finnish war	(1918-39)	450,000
The war against the Baltic nations	(1918-40)	110,000
The war against Poland	(1920-39)	600,000
The war against Georgians	(1921-22)	50,000
The Red terror of Cheka	(1923-30)	2,000,000
The war against Hungary	(1921-22)	600,000
Organized hunger in, the war against and mass deportations from Ukraine		10,000,000
Murdered peasant kulaks in the collectivization times		1,000,000
The reign of Yezhovshchina Terror		2,500,000
The concentration camps took the lives of about		20,000,000



World War II, which was instigated by a secret pact between Stalin and Hitler, took a toll of another 20,000,000. This is the sum total and human cast of Leninism in practice.

Lenin in his appearances, substantiating the dictum of the necessity of the proletarian dictatorship, loved to paint in black colors the exploitation and ruthlessness of capitalism. Today's imperial press of USSR, while exploring the thesis of the Central Committee regarding the Centennial of Lenin, does not spare the black colors either. Quite often the Bolsheviks quote Karl Marx's "Das Kapital", in which he speaks of capitalistic greediness and landowners chasing the English share-cropper-peasants from the land. Describing terrible conditions in which the English workers and peasants lived in the nineteenth century, Marx speaks about "dirt and blood of the capitalistic economy". Depicting the forced deportation of peasants, Marx remembers with indignity how an old woman, refusing to leave her home, has burned in the fire that was set to it.

The book "The Position of the Working Class in England," by F. Engels, gives a description of how in England, due to harsh conditions, there died directly from hunger, in dire deprivation, not less than 20 to 30 people." "The bourgeois", Engels informs, "cannot talk about these instances because this would mean a death warrant", whereas, the Bolshevik dictatorship established by Lenin, destroyed through hunger and forced deportations in Ukraine around 10,000,000 peasants in an attempt to force them into collectivization and to restore imperial serfdom, and to give them a "lesson in Communism". Lenin knew that during the dictatorship introduced by him, the actual proletariat sustained great losses, experienced unheard of deprivations and sorrow not to mention other social ills. This, however, did not stop his dreams to repeat this purges in other countries as well, for "the dead should be repeated."

Calling the dictatorship of the proletariat "the most perfect democracy in the world", Lenin wrote: "The proletarian democracy is a million times more democratic than every bourgeois republic. Not

to notice this one can only be a conscious lackey of bourgeois or a political corpse who cannot see the living life, . . . who is thoroughly penetrated by the bourgeois democratic superstitions, who became or is an active lackey of the bourgeois". (Lenin's Writings, Vol. 23, paragraph II, p. 350).

After Stalin's "demotion" in the imperial press of the USSR, much was written about democracy, the return to Lenin style in government, the changed leadership. The myth about the Leninist democracy is often repeated in the Western press, the American free press in particular. All this discussion is nothing more than a mythology of the Kremlin dictatorship. Lenin thus described the gist of so-called Soviet democracy: "Most emphatically there is no contradiction between the Soviet or Socialist democracy and the application of dictatorial powers of certain individuals. How can the most strict unity of freedom be secured? By the subjugation of the freedoms of thousands to the will of one." (Lenin's Writings, Vol. 27, paragraph IV, p. 238-9). This strategist of the great power of imperial socialism, this "great humanitarian", this originator of so-called Bolshevik democracy installed through total terror, did not oppose — not even for an iota! — a one-man dictatorship. Indeed he was an outspoken advocate of dictatorship. He stated: "Class freedom at times is realized by a dictator, who can do more and often is indispensable." (Lenin's Writings, Vol. 17, paragraph II, p. 89).

Maxim Gorki, who knew Lenin well, while acknowledging his leadership qualities, wrote that "Lenin was noted for his lack of morals and purely savage attitude toward the life of national masses." Under Lenin, with his attitudes of a Moscovite boyar-lord of the manor, there was no democracy or freedom of thought in the Bolshevik party, Lenin himself decided who was to belong to the Party Central Committee and to the Politburo, and that those who dared to criticize and digress from his line, were quickly eliminated. His patience toward the opinions of others did not go farther than the Schedrin principle: "the opposition is harmless, when it does not

contradict my will." Such a system, narrowed down to a tight circle of people in which unlimited power was centered in one person, could only produce men like Stalin. From Leninism Stalinism was naturally evolved. The collective leadership of the empire, underscoring faithfulness to Leninism, was discreetly but steadfastly turned into Stalinism. A dictatorial system cannot exist without a live dictator.

Mythology is one of the main instruments of dictatorship. The legend about Lenin created after his death was dormant during Stalin's era. After Stalin's post-humous demotion, the myths about Lenin were manufactured and Lenin's picture was painted over with camouflage colors so that it was hard to recognize the true creator of imperial socialism. One of the many Russian myths is the myth of Lenin's desire for world peace. For the past years, official Communist propaganda steadfastly promotes the thought that today's quest for world peace is a continuation of Lenin's policy of peaceful co-existence.

*Fancy Peace Overtures —*

*Lenin's Means To World Conquest . . .*

The attempt to present Lenin as a creator of the policy of peaceful co-existence is not new, but during the past years this has been repeated and intensified with special fervor, especially underscoring Lenin's peace decree at the end of World War I. At the 1969 United Nations session, Gromyko, attacking the foreign policy of the United States, preached Lenin's peace-loving policy of co-existence with emphasis on his peace decree. The most fundamental question is treated with silence: Lenin's conception of peace was formulated by him during the Bolshevik war, as follows: "A true democratic peace can exist only under one condition, namely, that it will be formulated not by today's and not by bourgeois governments but by pro-

letarian ones which will terminate the reign of bourgeois and will begin their expropriation". That is how Lenin wrote in January 1917 (Lenin's Writings, Vol. 23, paragraph IV, p. 202). That same day, when he signed the so-called "Peace Decree" Lenin, at the conference of the Petrograd Rada of Workers and Soldiers, declared: "In order to conclude the war which is tightly associated with the capitalistic system of today, it is indispensable to glean profit" (Lenin's Writings, Vol. 26, paragraph IV, p. 208). Is it possible to be more specific in describing the true intentions of Lenin's decree of peace? Proclaiming this decree, Lenin did not intend at all to open paths to peace talks with what he considered as the "bourgeois governments" but appealed directly through the decree to workers over the heads of governments, hoping that they, the workers, would recognize his call and would begin to struggle openly for power and thus aid the Bolsheviks to conclude the building of socialism in the entire world. "We never denied that our revolution is only the beginning, that it will come to a victorious end only when the entire world is on flame with the fire of revolution" — maintained Lenin. (Lenin's Writings, Vol. 25, paragraph II, p. 49).

All the Communist twaddle about the peace loving nature of the Soviet government during the past fifty years is no more than a myth. During Lenin, and after him, in the discussion about peace one trend is dominating: to help, with all possible and impossible means, the proletariat of all countries to bring down capitalism, to seize power in order to rebuild Europe and the world on the model of the USSR. "We always knew and will not forget that our goal is international and until in all countries, including those most civilized, a coup d'etat is effected, till that time our victory is only a partial (half) victory, and even less" (Speech 11/16/'20, Lenin's Writings, Vol. 20, paragraph II, p. 431).

In the journal "Ohonek", January 1959, (Vol. 4), the "Letter to the American Workers" written by Lenin in 1918 is discussed. The letter is long; in the collected works it takes up 14 pages. President Woodrow Wilson is called "head of American millionaires", the



“henchman of the American capitalistic sharks.” In that letter an appeal is made to all socialists, in the first place then the proletariat, to fight capitalism, to topple, overturn the existing system regardless of the terror and tragedy this may bring to their respective countries, the main goal being that the socialistic revolution would march forward. “While capitalism and socialism exist, we cannot live peacefully: either one or the other must in the end conquer. Either one, the Soviet Republic, will be singing a requiem, or the mass of the dead will be sung over world capitalism”. (Lenin’s Writings, Vol. 25, paragraph II, p. 412).

In the first years of the Russian Soviet regime, Lenin placed high hopes on world revolution. To coordinate and organize it, a “bureau of international-revolutionary propaganda” was established. In the diplomatic annals exist many data exposing how this bureau, under different guises, later under different names, for money assigned from the starving empire, developed and led world wide subversive activities. Shortly after the seizure of power, the government of Lenin, in December 1917, passed a resolution for the assignment of funds for subversive work. This fact went unpublished for some time. It was first brought to light by John Reed, the author of the well-known book “Ten Days that Shook the World.” The author was of strong left leanings and his book is well regarded in the Russian empire where it serves as a textbook for teaching youth. This adherent of the “shaking of the world” while enumerating documents signed by Lenin, maintains that the Soviet government “considers it imperative to aid with all possible means, including financial funds, the workers’ movements in all countries, regardless of what relations these countries might have with Russia: at war or at peace or neutral”. To this end, “the assignment of 2 million karbovanec for the needs of the international revolutionary movement,” in other words, for subversive activities, to topple non-Soviet regimes. (John Reed, “How Soviet Russia Conquered Germany”, The Liberator-Journal of Revolutionary Progress, January 19, 1919). Lenin’s “policy of peace” as well as all foreign policy of the Soviet Union —

the empire of Lenin — is fully described in the leading article of the collection "The Soviet Union in the Fight for Peace" (Moscow, 1929, p. 8). In it is stated: "In policy of peaceful pursuits, as well as in all endeavors, the Soviet regime which is governed by the Communist party of the Bolsheviks, is effectuating the offensive upon the capitalist world, fights to influence the widest possible areas or people and calls them for active suppression, strangulation of the bourgeois world and to victory over them."

This is the factual essence of Lenin's peace policy, which is frequently quoted by today's leaders of the Russian empire, as they attempt to propagate the myth about Lenin and his love for peace. This ideological content is steadfastly carried out in the thesis of the Central Committee of the Communist Party of the Soviet Union regarding the centennial of Lenin's birth, with the addition of another Lenin thesis on the "inevitable downfall" of the capitalistic world. That this is idle prattle is quite another matter, but the real content is not exposed by the members of the U.N. who appear now to be engaged in marking Lenin as a "humanitarian" and "creator of peace".

The basic principle of humanism is considered to be the free development of man and the society in which they live and act. Lenin and his "philosophy" from the beginning to the end denies and undermines this basic principle. Humanism propagates the right of the individual to develop his natural gifts and talents, defends unequivocally the spiritual development of society and the rights of man to satisfy his material needs. The Leninist theory about the dictatorship of the proletariat, which in practice is a dictatorship by the elite Communist Party leaders, and which imposes its dictatorship upon individuals, made it a duty to transform the individual and society, to make it amenable to building Communism. In the Russian "meat-grinder", the brain-child of Lenin, which was organized by him to destroy people who thought differently, the process of transforming mankind to a new slavery extracts vast seas of blood and tears.



The price has been high and the blood of the hapless victims could well drown the entire Communist Party together with its friends, fellow-travelers and the rest of its covert adherents. Freedom of the individual in the rational of humanism stems from the natural right of each human being to hold, to believe and to express his own thoughts and convictions. Lenin and his teachings mock those who speak about freedom and persecutes in an attempt to eliminate all expressions of democracy.

In the half century wasted in the so-called building of imperial socialism, neither Lenin nor his successors, theoreticians of Leninism, can explain to us: how they propose to establish democracy through dictatorship and despotism; how freedom can be effectuated through enslavement of humanity, society and nations; when the accomplishment of total dehumanization is systematically realized by the administrative-political apparatus of the new imperial regime? To enforce so-called Communist morals, which have been termed class and proletarian morality, but which in practice are the personal morals of a small clique of Communist party henchmen, Lenin denied norms of established human ethics, rejected elemental principles of human co-existence developed by humanity through the ages. The class morale which is allegedly the guideline of the Communists, according to Lenin's dictum, is a "morale of brigandage and violence." "We profess that all is ethical and moral what serves to destroy the old society and what unites all workers around the proletariat, that builds a society of Communists." (Lenin's Collected Volumes, Vol. 41, p. 311).

*Therefore, all that aids and helps to ruin the civilized world is good and justified, according to Leninism. It is for this reason that the myth of Lenin as the "humanist" and "pursuer of peace", is promulgated by the theoreticians of Leninism. This myth the Kremlin pounds into the minds of people, among the enslaved and satellite nations, an evil doctrine which the Red dictators advance regardless of methods and approaches. The U.N., with the planned festivity to commemorate the hundredth anniversary of the birth of Lenin, some-*

*how intends to assist in the propagation of this myth to the rest of the world. What accounts for this strange behaviour? Is it simple ignorance or political hypnosis by the Russian Communists?*

We are reminded of the epilog of the fine work of A. Solzhenitsyn, "The First Circle". The scene is in Moscow, on the streets of the capital, a newly painted convoy of trucks was moving fully-packed with jailed human beings – victims of the terror, instituted by Lenin and described as follows: "Hurled together, the trampled bodies inside swayed while the pleasant, orange-blue machine meandered through the streets, passing one of the railway stations and stopped at the crossing. At this crossing, a luxury car carrying a foreign correspondent of a paper "Liberation" was detained while going to the stadium. The correspondent read the lettering on the truck: Meat - Viande - Fleisch - Miaso. He suddenly remembered that on that day he saw in different parts of Moscow similar trucks with the same letterings. He took out his memo-pad and wrote with a deep-red pen: "ON THE STREETS OF MOSCOW ONE VERY OFTEN MEETS TRUCKS CARRYING PRODUCTS. THEY ARE NEAT, SANITARY, ABOVE REPROACH. ONE CANNOT BUT ACKNOWLEDGE THAT THE PROVISIONING OF THE CAPITAL IS BEYOND REPROACH." The free world has read this kind of news reporting and many have believed it. Is it not a similar reporting process put in motion through the United Nations which professes to struggle for and to uphold peace while at the same time ramming down upon humanity the mythology of Lenin concocted by the dictators of Moscow?..

Is the United Nations cast in a proper role when it assumes the task of spreading chaos among the nations of the world, of fanning the fires of fratricidal class warfare and when it advances the doctrine of imperial dictatorship against the aspirations of nations, struggling to regain their national independence as well as against newly independent nations, struggling to maintain their hard won national integrity?...

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No one doubts that the ultimate goal of the rulers of the Soviet Russian colonial empire will remain unchanged and essentially as set forth by Lenin: The world domination by the Russian made system of "dictatorship of proletariat". Their methods and tactics are being constantly "improved" and more sophisticated.

In diametrical opposition to that evil goal are the objectives of the American Friends of A.B.N. Inc., of the Anti-Bolshevik Bloc of Nations (A.B.N.) in Canada and the A.B.N. in the rest of the world, in cooperation on the international and multinational level with the WACL (World Anti-Communist League), APACL (Asian Peoples Anti-Communist League), Inter-American Conference for Defense of the Continent, European Freedom Council, and many other anti-Communist, national organizations. The ultimate goal of these organizations and political movements is — Freedom for All Nations and Freedom for All Peoples, Peace with Justice for All Nations and Men.

Only wise, conscientious, and truly patriotic citizens can select the right path in life, and that cannot be Lenin's.

The struggle for life or death of these two diametrically opposing world outlooks is taking place in the world and Lenin's couldn't be the one to win, for the man created to the image of God will have to be victorious.