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classes which emerged were either Polish speaking or Jewish. The town and district of Bialystock, in particular, were centres of Polish settlement. The peasantry remained White Russian in language and in social organization, and the principal cultural effect of Polish rule in the countryside appears to have been the forced growth of Roman Catholicism at the expense of the Greek Orthodox Church. The White Russian areas fell to Russia in the partitions of Poland and they remained Russian territory until the first World War.

As North-eastern Poland was an extension of White Russia, so Galicia was an extension of the Ukraine. At one time, it formed part of territories belonging to the Polish Crown which reached deep into the Russian Ukraine. In the 18th century partitions, Galicia fell to the Hapsburg Empire, and remained an Austrian possession until 1914-18. The basic population consists of Ukrainians, an East Slav group who, like the White Russians, are more closely related to the Russians than to the Poles, and are racially almost identical to one of the large national groups within the Soviet system. The landowning and commercial classes are largely Polish or Polonized, and there are many Poles and Jews in the cities. Lvov, in particular, is a strong island of Polish settlement in Eastern Galicia.

Under Hapsburg rule the Ukrainians of Galicia had been given some opportunity for the improvement of their cultural level, and, as a balance against Pan Slav influences in Czarist Russia the Austrian Government had encouraged the growth of Ukrainian Nationalism. The Ukrainians of the western Ukraine are not, therefore, as leaderless as the White Russians. There is a strong Ukrainian Nationalist movement, and the Galicians share with the Russian Ukrainians well-developed common literary and cultural traditions. Ukrainians in Galicia, however, belong for the greater part to the Greek Catholic or Uniate church and in this respect are distinct