

**SECRET**

31 January 1951

Subject: A conversation with Father <sup>X</sup>IWAN HYRNIOCH

1. On 18 January 1951, I had a lengthy conversation with Father HRYNIOCH, for the most part through an interpreter. Father HRYNIOCH stated that he was one of the foreign representatives of the Ukrainian Supreme Council of Liberation (UHVR). This status has been confirmed to me by other trustworthy Ukrainian sources. Father HRYNIOCH said that his specialty was propaganda and psychological warfare. He seemed to be on a mission in this country at least partly for the purpose of discussing his ideas in these fields. He referred to LEBED as in effect the plenipotentiary representative of the UHVR now in this country. In this memorandum I include below a few notes on certain specific points that Father HRYNIOCH made.

2. Father HRYNIOCH stated that one of the courier routes now operating from the Ukraine leads across Poland and through Lithuania to the coast and out. There was, he said, a close liaison between the Ukrainians and Lithuanians, and the Lithuanian underground was helping the Ukrainian couriers. He said that the Lithuanian underground was more active than that of the other two Baltic nations. When I questioned him more closely about this last judgment, he stated that his view might not be accurate but might result simply from the fact that he was more thoroughly acquainted with the Lithuanian activities.

3. Among points bearing on propaganda and psychological warfare, Father HRYNIOCH insisted on the following:

A. Propaganda to the Ukraine should not be pro-capitalist in form.

B. The Ukrainians do not want private ownership of industry. In spite of their opposition to the specifically communist ownership and control, they are in favor of some type of socialized industry.

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C. Many of the peasants want to own their own farms. However, this is not true of all the peasantry. Propaganda should stress not individual farm ownership but rather freedom for the peasants to decide in each area what setup they prefer: collectives, cooperatives, private ownership, or some combination. In all cases the peasants would wish to extend individual control of the farm produce.

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D. Propaganda should stress political freedom - both for the individual and for the people and nation. On this point Father HYRNIOCH upheld the basic slogan of the Ukrainian Resistance Movement: "Freedom for Individuals, Freedom for Nations (Peoples)".

4. Father HYRNIOCH stated that he had in his possession and with him in this country many items of propaganda material which had been brought out of the Ukraine within the past year. He has also photographs taken inside the Ukraine within recent months.

5. Father HYRNIOCH stated that the problem of anti-semiticism has virtually disappeared within the Ukraine. In part, this is because very few Jews are left: they either escaped to the West and Israel, were slaughtered by the Nazis, or exiled in the post-war purges by Moscow. These same purges have tended to draw the few Jews who remain in the Ukraine together with the Ukrainian Resistance Groups. The doctors constituting the medical corps of the UPA are for the most part Jews.

6. I questioned Father HYRNIOCH as to whether the Resistance Movement was confined to the Western Ukraine (as is often believed). Father HYRNIOCH stated that more, and more varied, actions were possible in the Western Ukraine, in part because of the nature of the terrain (forests and mountains). It was also the case that the Resistance ideology was more explicit in the West, because it had a chance to grow there more freely when the West was outside of Soviet domination prior to the war. However, Father HYRNIOCH stated that Resistance and Nationalist feeling was widespread also in Eastern Ukraine, and had increased in recent years partly because of the more intimate contact with Western Ukrainians. He also believed that in an indirect way the Eastern Ukrainians had in recent years tended to make the Western Ukrainians more democratic in their outlook. His point seemed to be that experience of life under totalitarianism had made many of Eastern Ukrainians value freedom even more than those who had had more of it.

7. Father HYRNIOCH discussed at some length the specific needs of the Resistance Movement, through meeting which the Movement could, he believed, expand very greatly in numbers and also in the scope of its activity. (If it becomes relevant, I will be glad to discuss the specific needs.) He stated that transport of many of the items needed could definitely be undertaken by the UHVR and its foreign representatives.

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