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OUT OF SOVIET LABORATORIES =

Brainwork



ON DECEMBER 26, 1948, Jozsef Cardinal Mindszenty, 56, Prince-Primate of Hungary, told the Hungarian people and the world: "I have partaken of no conspiracy whatsoever [against the communist regime]. I shall not resign my episcopal see. I shall not make any confession. If, however, despite this, you shall read that I confessed or that I resigned, and even see it authenticated by my signature thereto, regard that as merely the consequence of human frailty; and in advance I declare such acts null and void."

Less than a half hour later, Cardinal Mindszenty was arrested by the Hungarian communist government.

Three months later, on February 2, 1960, Cardinal
Mickoz was declared a person of legal age and
competence. The court ruled against the State
Black and Labouring and decided to return the
Catholic Church to its "original" status.

On the first day he was released, he was guilty in
principle and in fact of most of the accusations
made. On the second day of the trial the
Cardinal started to argue from the fact that
during the previous statement of December 26

On February 9, 1960, the court's "people's
court" sentenced Cardinal Mickoz to life im-
prisonment. In 1965 he was finally long years
later, the court there was completely "suspended"
by the court because of his bad health condition
and his age.

But the free world has been left to wonder what
happened to Cardinal Mickoz in the 10 days
leading up to his "confession". Why did this
standing man "confess" to acts and beliefs which
were a complete denial of his life? What had hap-
pened to his courage and pride and conviction?
What had brought about the great transformation in his
appearance as evident in this photograph taken
during the trial?

The answer lies in a new century generated by the
communists. A century that stands not only a man's
body but also his mind and soul. It is called "brain
washing" a term first used by the Chinese communists
when they used a system developed by the Soviet
Union to conquer the minds of men as well as their
bodies. Until recently the free world knew little
about the communist technique for crushing man's
mind. But it has long been recognized that
this is the major threat to the freedom and
independence of all people everywhere.

Already in the communist controlled zones of Asia,
Africa, and throughout the important nations have been
established the "brainwashing" centers. And other
communist nations are now perfecting the details of
this evil machine and men.

If man's mind and spirit are to remain free, there is
to be no such thing as an unexamined conscience. We
must understand the nature of the threat. This is
what "brainwashing" means, and how it began.
But it is what it has done.



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THIRTY-NINE DAYS LATER ON FEBRUARY 9, 1949 CARDINAL MINDSZENTY WAS BROUGHT TO PUBLIC TRIAL. HE WAS ACCUSED BY THE COMMUNIST REGIME OF SPYING, TREASON, BLACK MARKETING AND PLOTTING TO RESTORE THE HAPSBURG MONARCHY TO HUNGARY THRONE.

ON THE FIRST DAY HE CONFESSED I AM GUILTY IN PRINCIPLE AND IN DETAIL OF MOST OF THE ACCUSATIONS MADE. ON THE SECOND DAY OF THE TRIAL THE CARDINAL OFFERED TO RESIGN FROM HIS HOLY OFFICE REPUDIATING HIS COURAGEOUS STATEMENT OF DECEMBER 26.

ON FEBRUARY 8, 1949 THE COMMUNIST PEOPLE'S COURT SENTENCED CARDINAL MINDSZENTY TO LIFE IMPRISONMENT. IN 1955 SIX AND ONE HALF LONG YEARS LATER THE HARSH DECREE WAS SUDDENLY SUSPENDED BY THE REGIME BECAUSE OF HIS BAD HEALTH CONDITION AND HIS AGE.

BUT THE FREE WORLD HAS BEEN LEFT TO WONDER WHAT HAPPENED TO CARDINAL MINDSZENTY IN THE 39 DAYS LEADING UP TO HIS CONFESSIOIN. WHY DID THIS OUTSTANDING MAN CONFESS TO ACTS AND BELIEFS WHICH WERE SO COMPLETELY ALIEN TO HIS LIFE. WHAT HAD HAPPENED TO HIS COURAGE AND SPIRIT AND CONVICTION. WHAT HAD WROUGHT THE GREAT TRANSFORMATION IN HIS APPEARANCE SO EVIDENT IN THIS PHOTOGRAPH TAKEN DURING THE TRIAL.

THE ANSWER LIES IN A NEW TORTURE PERFECTED BY THE COMMUNIST - A TORTURE THAT ATTACKS NOT ONLY A MAN'S body but also the mind and soul. IT IS CALLED BRAIN WASHING A TERM FIRST USED BY THE CHINESE COMMUNISTS ()?

BUT A WEAPON DEVELOPED BY THE SOVIET UNION TO CONQUER THE MINDS OF MEN AS WELL AS THEIR BODIES. UNTIL RECENTLY THE FREE WORLD KNEW LITTLE ABOUT THE COMMUNIST TECHNIQUE FOR ENSLAVING MEN'S MINDS.. BUT AS KNOWLEDGE INCREASED MEN RECOGNIZED THAT THE WEAPON IS A GRAVE THREAT TO THE FREEDOM AND INDEPENDENCE OF ALL PEOPLE EVERYWHERE.

ALREADY IN THE COMMUNIST CONTROLLED COUNTRIES HUNDREDS OF THOUSANDS OF INNOCENT VICTIMS HAVE BEEN SUBJECTED TO THE BRAINWASHING PROCESS. AND WHEN COMMUNISM THREATENS A NEW NATION THE SHADOW OF THIS EVIL MENACES NEW MEN.

IF MAN'S MIND AND SPIRIT ARE TO REMAIN FREE, IF HE IS TO RESIST THIS COMMUNIST TECHNIQUE SUCCESSFULLY HE MUST UNDERSTAND THE NATURE OF THE THREAT. THIS IS WHAT BRAINWASHING MEANS THIS IS HOW IT BEGAN THIS IS WHAT IT HAS DONE.

BRAINWASHING—the communist technique of psychologically conditioning men's minds—started with the ideas and experiments of a brilliant 19th century scientist named Ivan Petrovich Pavlov.

This famous man grew up in Czarist Russia during the years when many Russian people dreamed of political and social reform. Pavlov believed the key to social progress lay in the field of science. He felt that men must first know themselves—understand the forces that make them think and act as they do—before they could hope to live in peace with their fellow men. Only when armed with such self-knowledge would men be able to build a better world in which the rights of all men would be equally honored and protected.

In 1922, with the communists already in power in Russia, Pavlov said: "Only science, exact science about human nature itself, and the most sincere approach to it by the aid of the omnipotent scientific method, will deliver man from his present gloom, and will purge him of his contemporary shame in the sphere of interhuman relations."

The communists who seized power in Russia in 1917 fully appreciated the experimental work underway in Pavlov's laboratories, but for reasons other than those which motivated the humanitarian man of science.

The secret of *how* a man's mind operates—what makes him think and react as he does to the conditions of every day life—is a priceless potential weapon for good or for evil. Such knowledge in the hands of a physician, a psychologist, or an educator can be used for a good purpose. It can help in the cure of mental illnesses, and in the education of people toward better citizenship. But the same knowledge in the hands of unprincipled men can be distorted and used for inhuman purposes. In the hands of such men, the secret of how a man's mind functions can be used to pervert and destroy his ability to reason—to distinguish between good and bad, truth and lies.

The new Soviet rulers realized very early that the knowledge Pavlov sought for the betterment of mankind could also be a powerful weapon in controlling men's minds. To them, Pavlov's theories and experimental findings offered a scientific method for attacking and destroying mental and spiritual freedom—an individual's last stronghold of resistance to any form of totalitarianism. Using Pavlov's methods, they hoped to mold the Russian citizen into an unthinking, totally subservient "New Soviet Man."

Accordingly, every step possible was taken to encourage the development of his work. Lenin, the new head of state, issued a decree (1921) acknowledging ". . . the very exceptional scientific services of Academician I. P. Pavlov, which have enormous significance for the workers of the whole world." The decree provided special food rations and the "perpetual use" of an apartment for the scientist; for the furnishing of his "laboratory with the maximum conveniences;" and for immediate establishment of "the most favorable conditions

for safeguarding the scientific work of . . . Pavlov and his collaborators."

Despite the unlimited financial and material aid placed at his disposal by Lenin, and later greatly increased by Stalin, Pavlov was openly hostile to the political doctrines of communism. Shortly after the communist *coup d'état* in 1917, Pavlov, at great risk to his own personal safety, stated in a public lecture: "If that which the Bolsheviks are doing with Russia is an experiment, for such an experiment I should regret giving even a frog."

In 1923, following a trip abroad, he told his students: "Nowhere are people living under such poor conditions as in the U. S. S. R., and in no country is freedom of thought so restricted as in Russia." In 1924, Pavlov resigned his professorship at the Military-Medical Academy in protest over a communist edict banning higher education for children of the clergy.

Pavlov was dedicated to the same search for truth that inspires all true scientists. In 1929, when Stalin reorganized the renowned Russian Academy of Science to include men noted for loyalty to the Party rather than for scientific achievement, Pavlov remarked: ". . . If we admit such scientists to our Academy it will not be a scientific institution but God knows what it will be. The Academy has been reorganized by people who do not understand anything about science and do not realize what the Academy should stand for."

One of Pavlov's most distinguished pupils, Academician L. A. Orbeli, wrote in 1940 that his great teacher had viewed the communist experiment in Russia with "repeated fits of alarm for the fate of his country, apprehension for the fading role, as it were, of the Russian people, dread of cultural and political degeneracy, and so on."

One wonders whether Pavlov would not again have "repeated fits of alarm"—not only for his own people, but for every man in every country where communism threatens to seize power—if he could see today how his theories and scientific findings have been twisted and used by the communists to "brainwash" those who stand in their way.



WHAT PAVLOV BELIEVED

Anyone who has been to the zoo or to a circus or has seen a trained bear or monkey perform in the streets, has seen examples of Pavlov's famous theory of "conditioning" in action.

These captive animals have "learned," or in Pavlovian terms have been "conditioned," to perform certain tricks previously unknown to them in their natural state and surroundings. They do these tricks in anticipation of receiving food. Every time the trained seal balances a ball on the tip of his nose to the satisfaction of his trainer and the audience, he is rewarded with a fish. Thus, the promise of food is used to train or condition the animal to react in the way the trainer desires.

Man's behavior, Pavlov claimed, can be "conditioned" in the same way. The basic forces controlling the actions of men and higher animals like the dog, he said, are hunger, fear, sex, survival (self-defense), and the urge for freedom. These forces can be controlled and manipulated so as to make men and animals behave automatically in ways that are normally alien to them. Such forces are manipulated by changes that are made in a man's or animal's environment—that is, in his living conditions.

Pavlov believed that everything a man or animal does—every thought that he has or movement that he makes—is the result of some part of his environment or surroundings acting upon his brain through his nervous system.

For example, when a man accidentally touches fire or a hot stove (the fire or stove is a part of his environment), he jerks his hand away almost instantly. According to Pavlov, this is because the heat of the fire or stove affects the nerves in his hand, which in turn signal his brain through his central nervous system. His basic impulse toward self-defense is called into play and his brain transmits the impression to motor nerves which jerk the hand away.

The important thing here, Pavlov said, is that the fire or hot stove—and *not* the man's brain—determined what his reaction would be. The brain acted only to relay the impression or signal, not to initiate or change it in any way. Pavlov maintained that this is the primary duty of the brain. He denied that man possesses a "free will," or that he is able to make independent decisions or initiate actions on his own.

All the thousands of things in a man's or animal's environment that act upon him to form his behavior, Pavlov called "stimuli." Stimuli that are common to all men, for instance, are: sunshine, wind, rain, snow, food, and other human beings.

Man's behavior or reactions to stimuli (like withdrawing his hand from

All photographs showing experiments on animals and human beings are from Soviet sources.



Food is used as bait to train or "condition" the behavior of many animals like the seals above. The monkey up has learned to lift the trap door of a box to get food.

the fire or hot stove in the case cited above), Pavlov said, are actions which he "learns" or "forms" from birth on. To these learned reactions or behavior Pavlov gave the name "conditioned reflexes." But, he said, "we recognize them in ourselves and in other people or animals under such names as 'education,' 'habits,' and 'training' . . ."

An animal, Pavlov said, can come into direct contact with his environment only through his senses of sight, hearing, touch, smell, and taste—and stimuli can only act upon him through these senses. Compared with the thousands of environmental factors that affect man, there are only a limited number and variety of stimuli that act upon animals.

In man's case, just as in the animal's, the real world acts upon him through his senses. But in addition, man possesses a unique and purely human facility through which the real world also reaches him—the facility of speech and words.

This facility of man's, Pavlov claimed, is of the utmost importance. Through the medium of words, pictures, slogans, and symbols, man receives impressions of a real world far greater in extent than any with which he could ever come into direct physical contact. Yet these impressions which are conveyed to him through the medium of speech and words are just as real as though he were experiencing the actual stimuli. Thus, while the dog must actually see, hear, smell, or taste food in order to react to it, man can see the word "food" in print or hear the word or even think about the word himself, and have an immediate reaction in the form of sudden hunger and desire for, or rejection of, the particular food. Words and speech, Pavlov asserted, play a dominant role in conditioning man's behavior.



Animal's fear and instinctive urge for survival, like its need for food, can be used to "condition" its behavior. The dog (above) is made to perform tricks by his trainer's whip.



Far from his jungle home, this leopard is being "conditioned" to perform a complicated act. He is learning how to turn the wheel in order to move the banners up and down the pole.

The ideas then that Pavlov advanced are essentially these:

1. The basic forces that move men and animals are hunger, fear, sex, survival (self-defense), and the urge for freedom.

2. External conditions or "stimuli," acting upon these basic forces through a man's or an animal's nervous system and brain, determine that man's or animal's behavior.

3. Man differs from animals in that speech and words also act upon him to determine his behavior. These "symbols" of reality are far more important in determining his behavior than is the real world itself.

4. A man's or an animal's "learned" behavior is called in Pavlovian terms "conditioned reflexes."

5. During their lifetime, animals and especially men form hundreds of such conditioned reflexes.

6. By controlling a man's or an animal's environment, one can also control and direct what his resulting behavior will be.

7. Neither men nor animals possess any such thing as a "free will" which they can exert to direct and control their behavior in any way.

Many scientists today do not agree with or accept all of Pavlov's ideas of how a man's mind functions and how his behavior is conditioned and controlled by his surroundings. But in the Soviet Union and the communist bloc countries, it is mandatory for scientists to accept these views and to continue Pavlov's line of experimentation.

To the communists, who demand total conformity and subservience from their subjugated peoples, scientific proof that man's behavior can be conditioned and directed along predetermined lines, would be of prime usefulness.

THE SEARCH FOR TRUTH

Pavlov experimented on the brains of living animals. Never before had a technique been perfected that would permit man to peer inside a living brain and see what was going on, without causing major damage or loss of life to the animal. For this remarkable feat alone, in creating a new method of experimentation, Pavlov has secured for himself a lasting place among the world's great scientists.

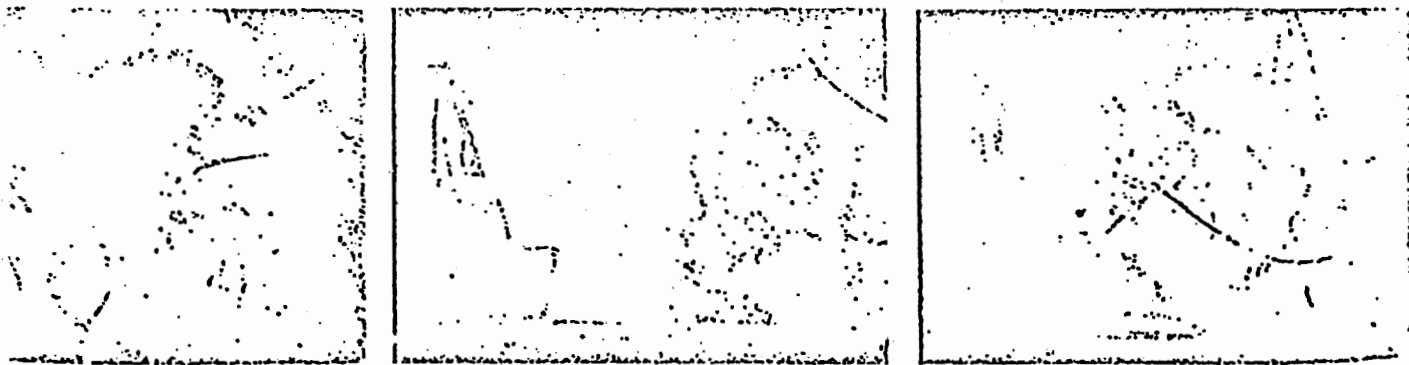
Pavlov called his new technique of investigation the "conditioned reflex" method. If the primary job of the brain is to form mechanical-like conditioned reflexes, he reasoned, why could not man learn what the brain is and how it works by scientifically studying how a conditioned reflex is formed?

For ethical, religious, and political reasons, not all people approve of scientific attempts to probe the brain. This is because the brain is generally considered to be the site of all "psychic activity" in humans and animals—what men of different cultures call the soul, spirit, consciousness, mind, intellect, or thought process.

Pavlov vehemently denied that he had any intention of trying to investigate this "psychic activity." The question still remains, however, whether any scientific study of the brain does not necessarily involve prying into these same unknown forces. This is the very aspect of Pavlov's work that has been of most interest to the rulers of the Soviet Union in their search for a quick means of creating a regimented human society.

Pavlov began his investigation of how the brain works and how behavior is formed by studying the dog. The dog was especially suited to his purposes because structurally and functionally, it is relatively similar to man. Conceivably, what held true for the dog might also apply to man.

On each dog that he used in his experiments Pavlov first performed a simple surgical operation. The end of the salivary gland duct (through which saliva flows into the mouth to aid in the digestion of food) was cut loose from



its surrounding tissue and brought through a slit in the face to the outside of the dog's cheek. There it was fixed in place and allowed to heal in this position.

Pavlov then put each dog in a sling-type harness on a stand in an otherwise empty, soundproofed cell. A bulblike container (see sequence of official Soviet pictures of dog below), fastened over the end of the duct, had tubes running to a registering apparatus in an adjoining room. This device accurately recorded the amount of saliva that was secreted by the dog from time to time.

From a peephole in this adjoining room Pavlov and his assistants watched the dog hour after hour, day after day, month after month under varied controlled conditions which they introduced into the dog's cell.

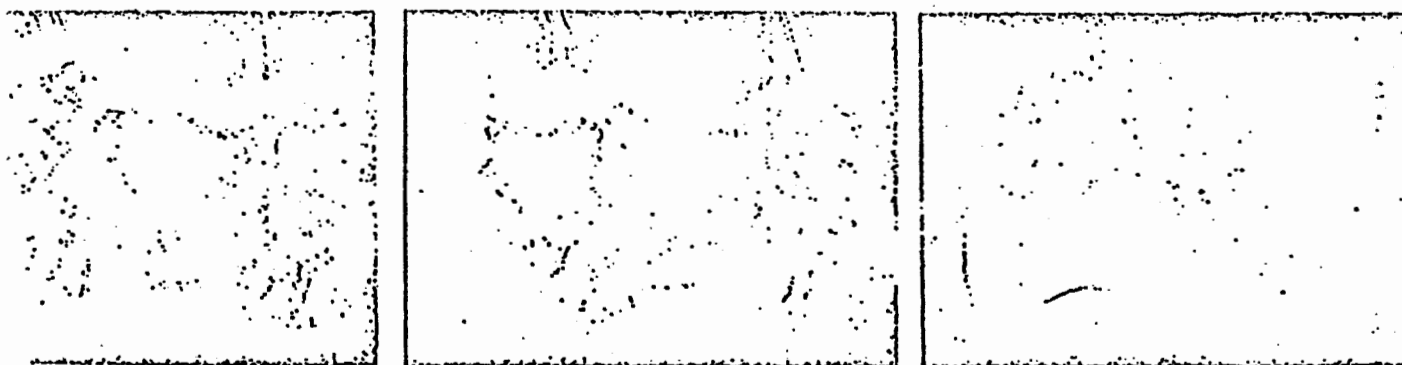
Test after test pointed to the same conclusions:

- The dog's mental state and physical behavior were definitely affected by its environment, and
- The dog's mental state and physical behavior could be markedly conditioned and controlled by regulating the factors of its environment.

For example, in one simple test, no one went near a dog in his cell except a man who brought him food at regular intervals. Pavlov and his assistants noted that at each appearance of the man with food, the dog would salivate profusely in anticipation of feeding. After a few days of this procedure, the man failed to appear at the usual time. Nevertheless, the dog began to salivate. He had become "conditioned" to expect food at a definite time!

In a more decisive test (see below actual Soviet pictures of this experiment in progress) a metronome, a ticking device with a swinging pendulum used in music to mark exact time, was placed to the right of a dog. In front of the dog Pavlov placed a box with a hole sufficiently large for the dog to insert its head. For several days, each time food was put into the box for the dog, the metronome was simultaneously set in motion. At the same time the amount of saliva which flowed into the dog's mouth at the sight of the food was carefully measured.

Then one day Pavlov set the metronome into motion—but no food was put into the box. The dog became extremely agitated, straining at its harness





and vainly looking for food in the box. A glance at the registering apparatus showed that the dog's mouth was watering as much as it had earlier at the actual sight of food.

Pavlov had proved that by closely associating the sound of the metronome with the sight of food in the beginning, the dog had been slowly "conditioned" to react to the *false stimulus of the metronome* in the same way it had previously reacted to the *real stimulus of the food*. The dog could no longer distinguish between reality and illusion! In a manner of speaking, its mind had been altered to make it accept and act positively toward an environmental condition which previously it would have rejected or completely ignored.

In other tests, Pavlov proved that one basic motivating force, like hunger, could be played against another, like the vital force for self-preservation, to "condition" the dog to accept situations that would normally be intolerable.

A dog's normal reaction to a strong electric shock is defensive in nature—it draws away almost automatically from the source of the pain. But in one test, one of Pavlov's assistants fed a dog immediately after each shock application. After several repetitions of this procedure, when the electric shock was applied the dog began to salivate and lick its chops in anticipation of being fed. Only when the shock was so severe as to seriously threaten the dog's very existence, would it draw away.

Soviet scientist peers through a peephole at the harnessed experimental dog in the adjoining soundproofed cell. From his control room he carefully observes and registers the dog's reactions to the experimental conditions introduced into the cell. With the pushbuttons at his fingertips the scientist can electrically shock the dog or stimulate him with bells, buzzers, blinking lights, whirring disks, and other devices. The apparatus on the dog's cheek and the tube leading from it to the control room accurately measure the dog's saliva flow.



None of Pavlov's remarkable findings were lost on Stalin and the men about him. Some two decades later, several incidents in communist countries involving religious leaders, refugee children, and prisoners-of-war were to attract world-wide attention. The basic principles involved in these cases were to bear striking resemblance to the principles Pavlov applied so successfully in conditioning the behavior of dogs.

During his experiments with dogs, Pavlov noticed something that eventually was to bring him to the study of human behavior problems. He observed that each dog adjusted to changes in its living conditions at a different rate of speed and with varying degrees of success. This, Pavlov said, was because dogs possess different types of temperament as do human beings.

Like people everyone has known, some dogs were quickly and easily excited; some were slow and dull; and still others were neither excitable nor dull but exhibited a temperament balanced between the two extremes.

The dogs in this latter group, Pavlov found, were better able to withstand the conditioning experiments that he imposed upon them, without becoming distraught and unbalanced, than could either of the two extreme groups. But even they could not resist all pressures. "By applying extremely strong and excessive measures," Pavlov said, "it is possible to disturb even the equilibrium of animals belonging to the strong and well-balanced type."

Pavlov's observation of temperamental differences in dogs now led him from the study of normal behavior in animals to the problem of abnormal behavior. The line that divides a balanced from an unbalanced personality is a slender one. In several of his laboratory experiments Pavlov succeeded in driving dogs over that line when the conditions he forced upon them caused too great a nervous strain.

Pavlov first succeeded in changing a normal dog "into a morbid, pathological state" with an experiment which forced the dog to distinguish between a perfectly round disk and an egg-shaped one. Every time a round disk was placed before the dog he was then given food. But when an egg-shaped disk was displayed, the dog was not fed. The dog was soon able to recognize that the round disk meant he was to be fed.

Now each successive time that the egg-shaped disk was placed before the dog, it was rounded off slightly. Finally its form was almost identical with that of the round disk. As the experiment continued, the dog's problem in distinguishing the true round disk from the other became more and more difficult. And the dog became more and more upset.

Then suddenly the dog seemed to lose all ability to tell one symbol from the other. His whole behavior changed radically. He lost his appetite for food and showed no interest in life. He had become mentally and physically ill from the great strain put upon his nervous system.

The disturbances he created in dogs, Pavlov found, were usually relatively permanent, affecting an animal for months or even years. In some cases, the mental health of the animal was restored, but only after months of rest and treatment with drugs.

Pavlov had always placed his hopes for a better world upon the accomplishments of science. As he experimented with dogs having nervous systems or temperaments that were weak and highly sensitive to breakdowns and disorders, he wondered:

- Whether their undesirable traits could be eradicated and replaced with desirable ones, and

- Whether these new traits could be inherited by future generations.

Pavlov's work now took two directions:

- He began to classify types of temperaments in dogs with the intention of scientifically breeding offspring with stable personalities from selected, dependable parental stock, and

- He concentrated upon the study of disorders in human beings who were in clinics for the mentally ill.

The new turn taken by Pavlov's investigation was of intense interest to

the Soviet rulers. If Pavlov could prove that certain "learned" or acquired behavior traits in dogs could be transmitted to their offspring, why then could not the regime instill such habits in the Soviet people that they would bear future generations who from birth would be dedicated to the communist cause?

Every facility, every means of aid to further his work, was pressed upon Pavlov by Stalin. Psychiatric clinics, laboratories, assistants, funds--all were placed at his disposal in unlimited quantity. Pavlov had no reason to question the political motives behind the regime's generosity. He accepted the assistance at face value--as aid which would advance science.

Pavlov became convinced that ". . . the basic principles underlying . . . [brain] activity are the same for both the human being and the higher animals [dogs]. . . ." He saw close connections between the mental disorders he had caused in experimental dogs and the cases of hysteria, obsessions, and paranoia which he observed in mental clinics.

But Pavlov approached the study of man with extreme caution. "Obviously," he warned his co-workers, ". . . caution must be used in attempting . . . to apply our recently acquired knowledge concerning . . . the dog--the more so, since the incomparably greater development of the [brain] in man is pre-eminently that factor which has raised man to his dominant position in the animal world. It would be the height of presumption to regard these first steps . . . as solving the intricate problems of . . . man, when in fact at the present stage of our work no detailed application of its results to man is yet permissible. . . ." Even so, he had great hopes that the knowledge gained from his experimentation with animals would be of use in the analysis and treatment of mental illness in human patients.

While still on the threshold of this vastly important venture, time ran out for the great experimenter. Only six days before his death in 1936, Pavlov had enthusiastically told associates:

"Now we can and must go forward. . . . All of you physiologists should be acquainted with genetics in order to create an ideal type of [brain] of the dog--the strong, balanced, alert type--in order that we may use all of the experimental material for the investigation of the human being, striving to perfect the human race of the future."

But unknown to Pavlov, the communist regime had other plans. Once his students had reached a point where they could engage in independent research, they were transferred out of his laboratories and established in others. There, despite Pavlov's previous warnings, they were forced by Soviet leaders to experiment on human beings--but not with the intention of "striving to perfect the human race."



THE PERVERSION

These are faces of some of the Greek youth and their families and homes after six years' captivity in Eastern Europe.

The 1951 returnees were only a small group ranging from two-year-olds to teenagers who fought as communist guerrillas during their unsuccessful revolt in 1948. Forced to march across Greece and Yugoslavia, the children were dispersed throughout Czechoslovakia, Hungary, Rumania, and Poland.

Over the years since the revolt was suppressed, the families have pleaded for the return of the children. To secure the release of the children have been the Red Cross and the United Nations. But until now they have been regarded by the communist bloc countries as a problem.

Oscar Thorsing of Sweden, chairman of the Committee for the Repatriation of Greek Children, reported in November 1952, that "the humanitarian work of the committee with their families has met with obstacles which have been increasing."

Why were these young children abandoned in the first place? Why were they held so long in the hands of their captors? Why were they suddenly returned years later?

The answers to these questions have been found in the laboratories of Pavlov, in the Hungarian prison camps, in the Chinese communist prisoner-of-war camps. In the daily lives of the people of the communist bloc, the same pattern, the same story of communist "brainwash"—the minds of men as Pavlov discovered.

A broadcast from communist Rumania revealed the communists' purpose in abducting the children. In a broadcast that "the children [kidnapped Greek] groups express their enthusiasm for the work they are preparing for the struggle and their return to their homes."

Greek officials are appalled that so many of the children have been deliberately and systematically "prepared" for the communist way of life. It is evidence that many of the repatriates have been in the communist way of life and have been active in an underground communist party nucleus in Greece.



N OF SCIENCE

youth who in 1951 were returned to captivity in the communist satellites

all portion of some 28,000 children who were kidnapped by Greek Communist revolt against the Greek Government into Albania, Bulgaria, and throughout the communist world—and even to distant East Germany

suppressed, thousands of grieving their children. Repeated attempts been made by the International Red until late in 1951, all pleas were dis-

of the U. N. Standing Committee reported to the United Nations in work of reuniting Greek children which have proved insurmountable."

ucted from their homes and native the communist satellite countries? later?

been found in many places—in the prison cell of Cardinal Mindszenty, or camps, and in every facet of the countries. All of these are part of communism's attempts to "condition"—did those of animals.

in January 1949, unwittingly abducting the children. The radio [Greeks] enrolled in communist youth work of the groups and declare they return to the liberated motherland."

ny of the abducted children had been for their return to Greece. There have been thoroughly indoctrinated men commissioned to serve as a new Greece. These men (after six and



seven years a great many of the youth are in their late teens and early twenties) have been subjected to the most rigorous education and training in communist theory and practice. They have been totally isolated from the moderating influence of any other ideas during youth's most impressionable years. They remember little of democratic ways and processes.

Most of them were housed, fed, and treated, in general, far better than the native satellite children. Much of their training was supervised by fellow Greeks—members of the outlawed Greek Communist Party, who direct subversive activities against the Greek Government from satellite bases.

A 17-year-old Greek girl, forcibly detained for seven years by the communists and only released in April 1955, reported to Greek officials that when Stalin died all the children in her class were lined up and ordered to cry. She also said that their teachers told them not to believe "all that silly stuff about God. There is only one God," the teachers said, "and his name is Lenin; and Stalin was his prophet."

Behind communist efforts to indoctrinate and train a new generation of Greeks in the philosophy of communism are long years of Pavlovian-type experimentation—first upon the peoples of the Soviet Union, and later, upon the once-free peoples of Eastern Europe and China.

Shortly after the death of Pavlov in 1936, Stalin began exerting increasing pressure upon the men trained in Pavlovian techniques to experiment upon human beings. The scientists protested strongly. They remembered Pavlov's warning against a hasty transfer of preliminary findings about animals to the intricate mechanism that is man.

But Stalin disregarded their protests, and set aside even greater sums for the experimental work of the Pavlovian laboratories. According to official Soviet records, in 1936, the year of Pavlov's death, Stalin had allocated 1,000,000 rubles for this work. In 1937, the sum was increased to 1,500,000 rubles, and in 1938, the last year in which such statistics were published by the Soviet Government, to 2,400,000 rubles. The same records show that at Koltushy, the "city" of experimental Pavlovian laboratories, the number of scientific workers increased from 172 in 1937 to 357 by 1938. The reason for Stalin's action is not hard to find.

The regime had begun to collectivize farms and expand heavy industry at a ruthless tempo in the 1930's. The new Five Year Plan called for long hours of work and sacrifice on the part of the Soviet people; even fewer consumer goods and necessities of life would be available. Every facet of Soviet life became increasingly disciplined; terror and fear were struck into the minds of the people by the mass arrests and purges that Stalin loosed upon the countryside.

The building of our machine means not only
 preservation of the machine but also the
 change of time but also the reconstruction of
 it. . . . The reconstruction
 made by Feder must be taken into account
 in solving these problems." (Feb. 14, 1954)

In the early 1950's, Soviet scientists familiar
 with Pavlov's theories and method of care
 education began with great interest to
 be applied to human beings. The
 advantage Feder had developed in his study
 of dogs being especially interested in the
 of subjects in their subjects. The advantages
 of out to investigate how much could be
 done. To see if man's behavior was in spite
 of being 'conditioned' and reinforced in
 dogs, they expanded many of the experi-
 ments Feder had used to test the dogs. In
 case of man's playing with such an
 experiment is in progress in a young boy
 who is being conditioned by the sound and
 which is applied through a hollow tube
 which is inserted in his mouth.
 The conditioning of man is similar to that
 of the conditioning of the dog. In fact, an
 experiment upon the Soviet Union's first
 'child' of man in a similar manner. The
 method and spirit.



But fear, terror, purges, and stern discipline were not enough for the Kremlin ruler. Stalin knew that unless he could remake man's spiritual being—his mind—there would always be hatred and resistance to communist rule.

The needs of world communism called for the immediate creation of a "New Soviet Man"—a man embodying only communist ideas, motives, character, and sense of duty.

Stalin visualized such a man rising behind the harnessed animals in the Pavlovian laboratories. If an animal could be "conditioned" to act in a certain predetermined way merely by controlling his environment, the Soviet dictator reasoned, why then could not the Soviet citizen be "conditioned" to behave in any manner the state desired, merely by controlling what he could see, hear, and do?

If it was true that an animal was a helpless pawn in the hands of the experimenter, with no "free will" of its own, as Pavlov's experiments seemed to indicate, could not a race of men be created who would move like puppets at the bidding of the hands that manipulated them?

To Stalin and his cohorts, Pavlov's experimentation proved such a thing was possible. His findings, they believed, established that man was devoid of soul and spirit, with a mental mechanism triggered by his baser nature. Just as seals can be made to perform in the circus by rewarding them with food, so men, these communists believed, could be made to do what was required of them for the promise of food. And in the same manner their other basic instincts—fear, sex, survival, and the urge for freedom—could be so played upon and regulated as to leave them at the complete mercy of the state.

Little is known in the free world today about the exact nature of the scientific research being performed on human beings in the Soviet Union and the "people's democracies," for such information is a closely guarded secret behind the Iron Curtain. Only rarely is the barrier inadvertently dropped to let the free world have a look. What people do see and hear, fills them with foreboding for man's future.

Such a rare opportunity came in 1950 when the Communist Party of the U. S. S. R. called a conference of Soviet scientists. At this meeting scientists working in every field of study were severely upbraided by Stalin's spokesmen for neglecting to incorporate Pavlov's theories and findings in their work.

They were told by *Pravda*, the official Communist Party newspaper: "The Soviet people are building a communist society based on scientific principles. The building of communism means not only the creation of the necessary material and technological base but also the reconstruction of all aspects of human life." Pavlov's findings, *Pravda* continued, have "tremendous significance . . . for our people, for the workers of the entire world."



Man, the communists say, is only a machine . . . and like machines . . .



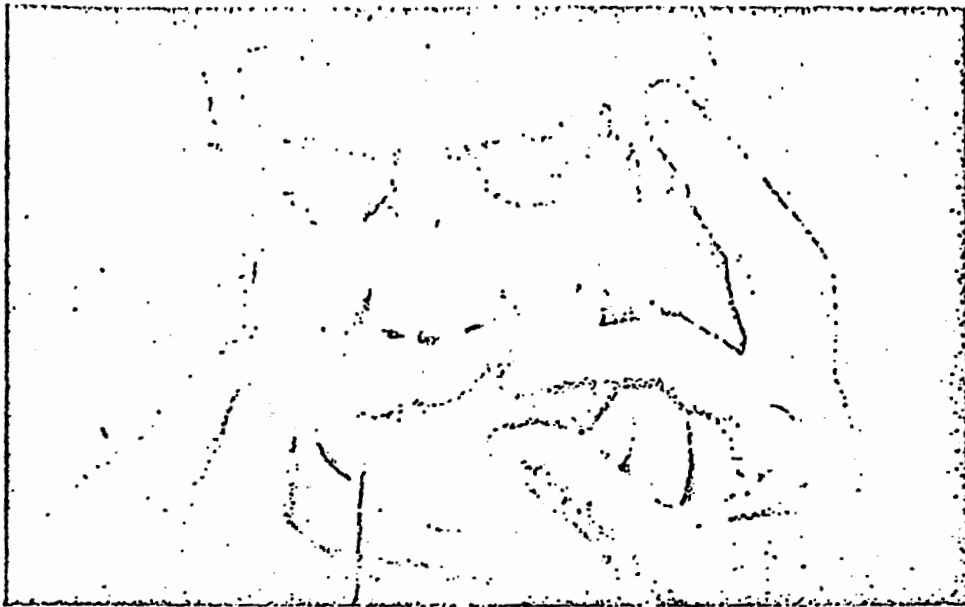
easily manipulated and controlled. Here a Soviet experimenter . . .



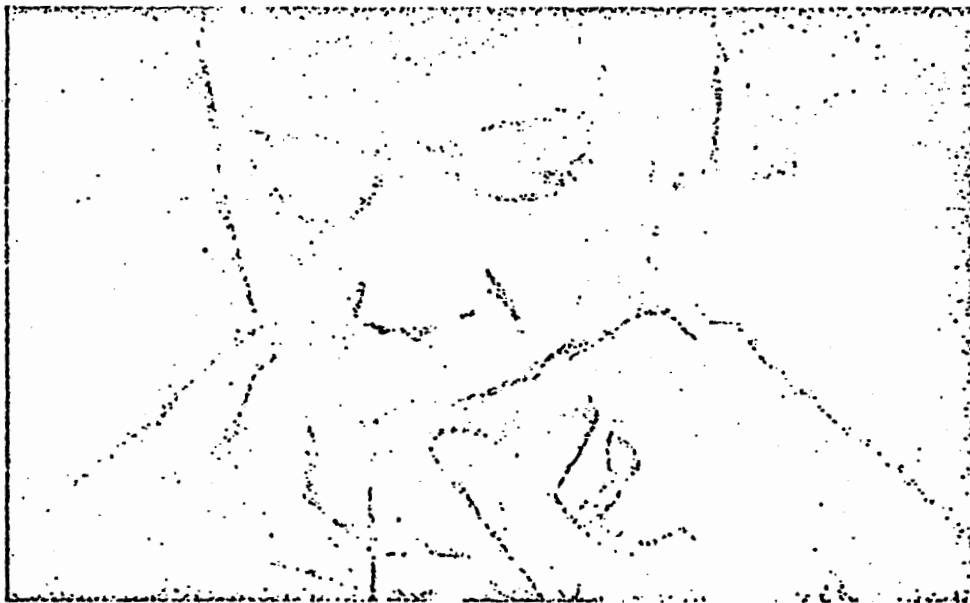
fits an apparatus, for measuring saliva flow, into the mouth of . . .



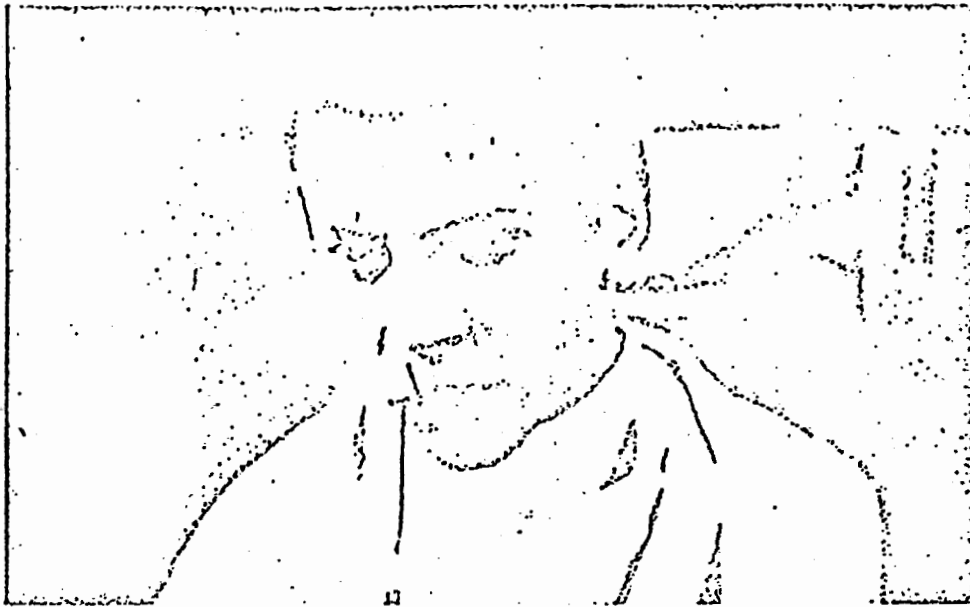
a human guinea pig. This young boy's normal behavior . . .



has been so affected by the experimental conditions imposed . . .



that he now automatically accepts and eats a distasteful pill . . .



in preference to good food. Success with tests such as this . . .



led the Soviet regime to undertake creation of the "New Soviet Man."

At this conference, the scientists were particularly criticized by the regime for overlooking the vital role that words and speech play in conditioning man's behavior. They were told to incorporate Pavlov's teachings into the fields of "practical medicine, pedagogy, physical education, psychology, psychiatry" and related fields. Significantly, all of these fields are concerned with the formation, training, and treating of man's mind and body.

At the same time that most Soviet scientists were being chastised, the regime singled out two for high praise. These men, the Communist Party reported, had achieved considerable success in conditioning children's behavior in experiments they had conducted on orphans and mentally retarded children.

While an intensified search continues in the Soviet Union for a scientific way of creating a new race of "Socialist Men," the communist rulers have mobilized every possible instrument of public persuasion—the schools, press, radio, television, cinema, the theater, arts—to retrain and condition the minds of the present generation. They have accepted as fact Pavlov's theory that for man, words and speech take the place of the real world about him and in this way play a dominant role in forming his behavior.

The conditions for the communists' undertaking are ideal. The people behind the Iron Curtain are a vast captive audience, shut off almost completely from any source of information not controlled by communism. Through constant repetition of the same ideas on every page of every newspaper and book, over every radio, in every classroom, on every cinema screen, the communists hope to indoctrinate the people so thoroughly that eventually they will accept everything the regime says as being the truth.

Orodol Nercles, a magazine for kindergarten teachers in communist Hungary, explains the role of the school in these words: "The Soviet school cannot be satisfied to rear merely educated persons. Basing itself on the facts and deductions of progressive science, it should instill the ideology of communism in the minds of the young generation, shape a Marxist-Leninist world outlook and inculcate the spirit of Soviet patriotism and Bolshevik ideas in them. . . .

"According to Pavlov's doctrine a child's every step must be watched. We must strive to build up reflexes and impressions in children which will form the basis for positive characteristics. . . . By systematically exposing children to certain stimuli, certain changes can be brought about in their nervous systems and these changes may be directed toward the desired goals."

How this works in the communist classroom is revealed by an excerpt from *Zemlya Russkaya*, a book published for students' use by the Young Communist League: "Stalin! Always we hear in our souls his dear name. And here, in the Kremlin, his presence touches us at every step. We walk on stones which he may have trod. . . . Let us fall on our knees and kiss those holy footsteps."

The task of the school in the communist countries, like every other medium of communication, is to destroy all conventional ties and memories. The fulsome praise of Stalin was an attempt to transfer a child's normal affections for home and family to the Soviet dictator and the state.

How effective have the communists been in their effort to use Pavlov's theories to remake men's minds?

The record is both frightening and reassuring.

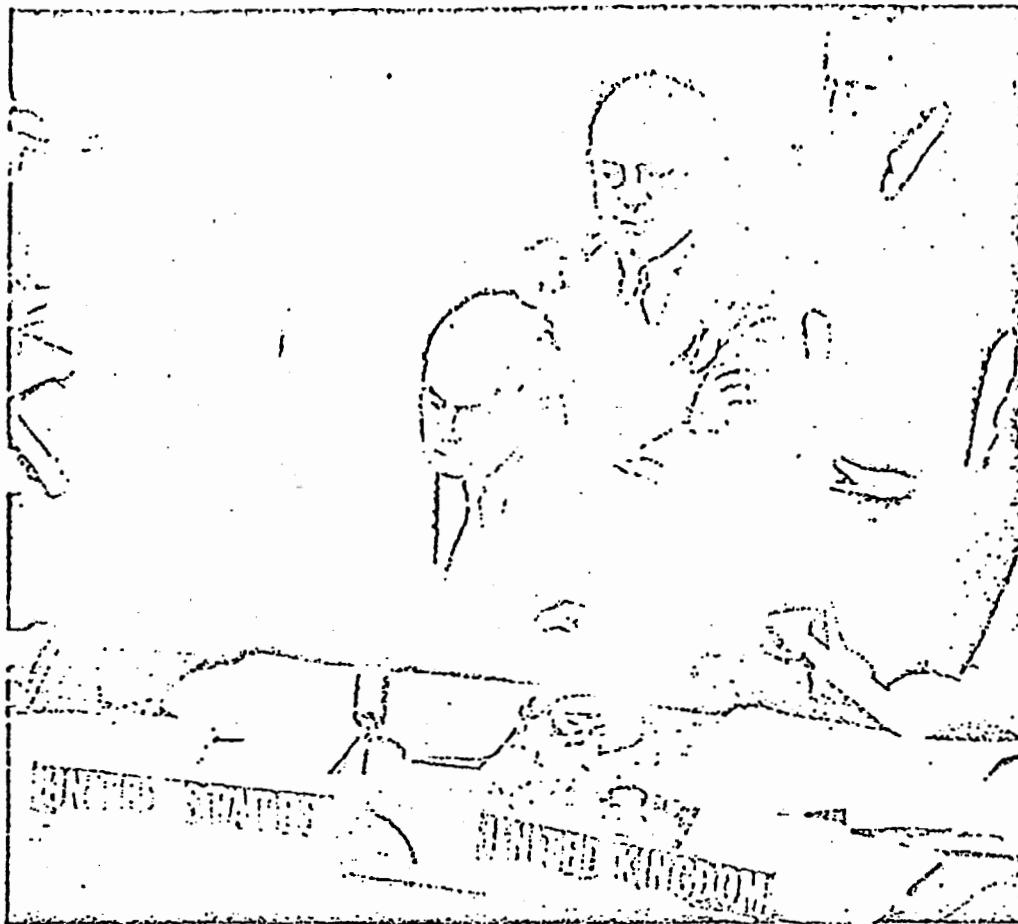
Wherever the communists have been able to isolate a man from all contact with the outside free world, wherever they have coupled physical brutality with overwhelming psychological pressure, they have had some success in changing—"brainwashing"—a man's mind. Whenever the fear, the inhuman treatment, the humiliation, the thirst and hunger have become overwhelming, the communists have captured another victim.

Not all men will succumb to the same pressures--nor with the same facility. Moreover, only a few of those who are broken remain indoctrinated communists if they escape to the free world.

And there are many signs that the people of the communist world are resisting the "conditioning" experts in every way possible. Thousands of Soviet soldiers defected to the Nazi armies during World War II. The communist press continually complains about work stoppages, shortcomings in the work of the collective farms, and sabotage in the factories. There is a steady stream of refugees who risk certain death escaping to the free world.

Today, Stalin's successors are intensifying their efforts to perfect techniques for the enslavement of men's minds. But, unlike the dogs in Pavlov's laboratories, man possesses a powerful weapon to resist their experiments—his unconquerable spirit. The struggle is not easy but it is being won.

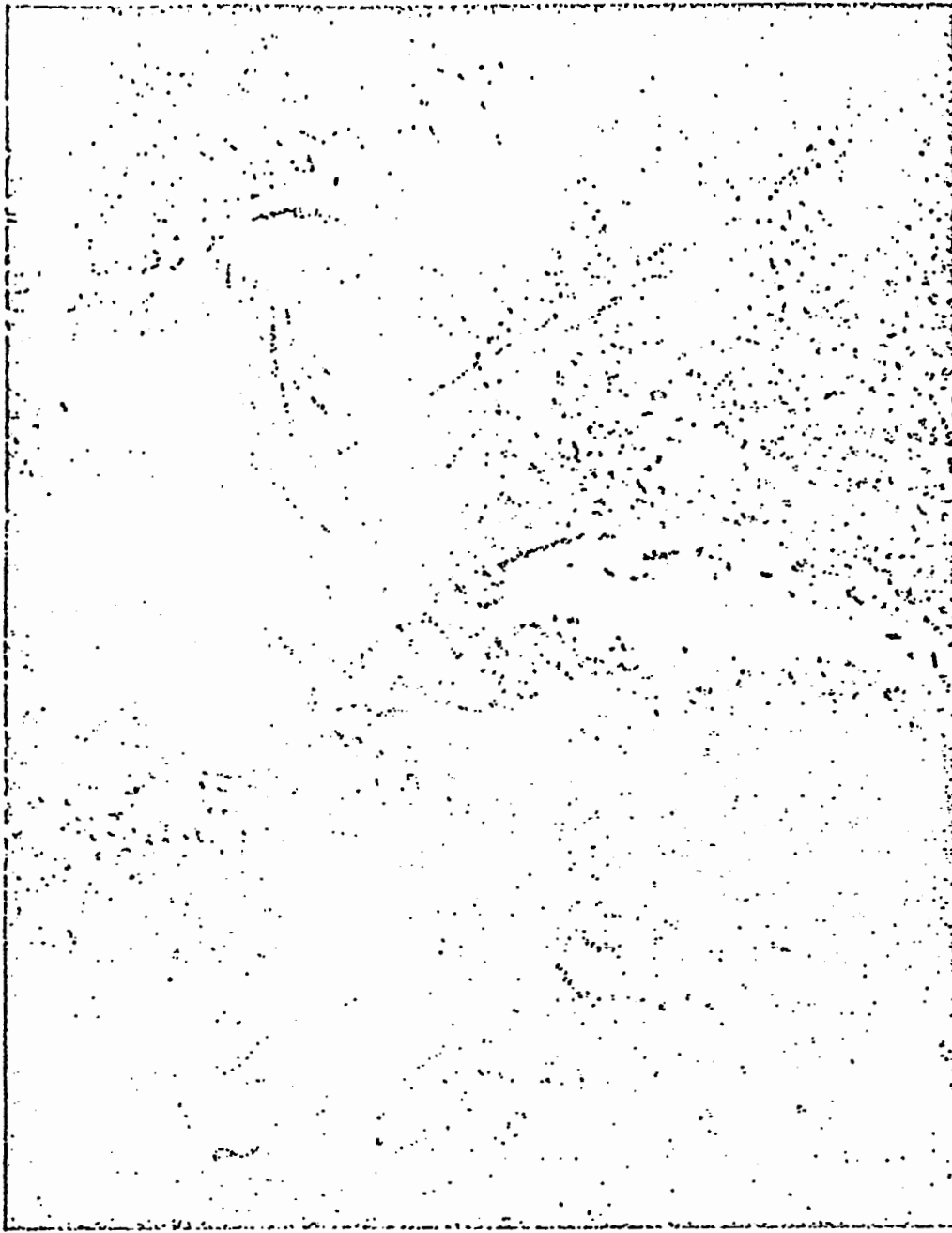




An idea of what it is like to be an experimental animal in communist hands was disclosed in a documented report given to the United Nations General Assembly in October 1953, by the world-famous American scientist, Dr. Charles W. Mayo.

Dr. Mayo revealed how American soldiers, serving with the United Nations Command and captured during the Korean War by Chinese and North Korean communist forces, were forced to confess to all manner of "crimes." This is what he said:

"It is not a pretty story that confronts us. It is a story of terrible physical and moral degradation. It concerns men shaken loose from their foundations



Chinese communists perfected Soviet techniques of physical and mental torture to "brainwash" UN POWs. To gain a "confession," this communist has forced a POW to dig and lie in his own grave.

of moral value—men beaten down by the conditioning which the science of Pavlov reserves for dogs and rats—all in a vicious attempt to make them accomplices to a frightful lie.

"In an even deeper sense, the story we have to tell reflects a communist system which deliberately flouts every principle of morality and truth, devoting itself to one sole object, the progress of communism by any effective means, no matter how evil.

"... At the outset we should notice that the tortures used in these cases, although they include many brutal physical injuries, are not like the medieval tortures of the rack and the thumbscrew. They are subtler, more prolonged, and intended to be more terrible in their effect. They are calculated to disintegrate the mind of an intelligent victim, to distort his sense of values, to a point where he will not simply cry out, 'I did it!' but will become a seemingly willing accomplice to the complete destruction of his integrity and the production of an elaborate fiction.

"The testimony in our hands, from American prisoners, reveals the use of a detailed method designed to mold prisoners into the desired condition where they can be exploited to the maximum. It is a method obviously calculated by the communists to bring a man to the point where a dry crust of bread or a few hours' uninterrupted sleep is a great event in his life. All the prisoners victimized were subjected to the same pattern of intimidation, deprivation of basic physical needs, isolation, and physical and mental torture. The techniques varied only in detail, except that the extent of their use depended on the degree of resistance shown by the individual prisoners. The total picture presented is one of human beings reduced to a status lower than that of animals; filthy, full of lice, festering wounds full of maggots; their sickness regulated to a point just short of death; unshaven, without haircuts or baths for as much as a year; men in rags, exposed to the elements; fed with carefully measured minimum quantities and lowest quality of food and unsanitary water, served often in rusty cans; isolated, faced with squads of trained interrogators, bullied incessantly, deprived of sleep and browbeaten into mental anguish.

"Imagine a human being in this condition. It is a tragic picture but it is true, and supported by hundreds of eyewitness reports. Many other individuals died in this process and cannot add to the testimony. We must remember that all this was not done as mere senseless brutality; it was done for one single purpose; *to make free men serve communist ambitions.*

"All this testimony on communist methods of extorting 'confessions' in Korea suggests a frightening pattern.

"It suggests that the communists were deliberately perverting to their

ends essentially the same technique which the famous Soviet biologist Pavlov used in his experiments on dogs and rats. This technique, as you all know, is called the 'conditioned reflex'. When a rat goes through the wrong door, he gets an electric shock. When he goes through the right door, he gets a bit of cheese. Before long, you can dispense with the shock and the cheese, because the rat has been conditioned to enter the door you want him to enter. The Soviet regime has used this same technique against its own people in efforts to dislodge them from their traditional reverence for the Almighty and from their aspirations toward freedom; and to force them willy-nilly into the communist slave pattern.

"This is the very technique which the communists appear to have used on their intended 'germ warfare' victims. Resistance was punished with kicks and slaps in the face, with worsened living conditions, with food rations lowered still further, with threats of death. This tightened grip was sometimes relaxed briefly when the unyielding victim seemed in danger of dying. Signs of cooperation, on the other hand, were rewarded with slight increases in rations, with promises of better treatment soon. No wonder that some of our prisoners, miserably weakened with weeks and months of mistreatment, were brought down to that animal level of response where resistance was associated with death, where yielding was associated with survival, and where survival on any terms seemed more important than the moral principles that distinguish men from beasts. If anything is surprising to me, it is that so many of our soldiers--both those who confessed and those who did not--although for months they were treated like animals or worse, somehow continued throughout to act like men.

"Consider the evidence on those who did not yield. A prisoner whom the communists assume is already acting like an animal is offered in sharp terms a purely animal stimulus: food or death. The obvious animal response is expected. Yet in one case, a man was sentenced to death 12 times, and he refused to yield. Another man was made to dig his own grave, was taken before a firing squad, heard the command to fire, and heard the pistols click on empty chambers; and he refused to yield.

"Such testimony as this seems to teach us that the spirit of man can run deeper than the reflexes of Pavlov. . . ."