

BRAINWASHING

A Synthesis of the Russian Textbook on Psychopolitics



The Sovietization of America

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**A Synthesis of the
Russian Textbook on Psychopolitics**

Contents

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by

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Introduction

The following treatise on communist brainwashing, which has been published and republished since the 1930s, is an edited version of an actual textbook on Russian "psychopolitics." It was used as a primer, here in America, to teach communist agents how to brainwash people, and, in fact, how to subvert entire populations. While the wording of this particular treatise—and there are any number of them—may or may not be completely authentic, two things are historically certain: 1) Such brainwashing activities really occurred, and 2) this volume accurately conveys the principles and techniques employed.

Today it is fashionable to consider the twin Soviet threats of the past—nuclear attack, and subversion of America's people and institutions—as having been either exaggerated by the West, or downright imagined in the first place. Yet, ironically, the upheaval in the communist world is bringing with it startling revelations confirming many of the most serious accusations ever made against Moscow. For instance, two major books were recently published detailing for the first time Soviet complicity in America's drug epidemic. It turns out that all those "paranoid, right wing" fears that the Soviets were intent on demoralizing America's youth through drugs were well founded. For years, America's liberal intelligentsia considered such notions as paranoid delusions.

An objective look at the state of America today—her institutions, her socialistic political-economic drift, her young people's values—shows precisely the results that the Soviets, for decades, bragged they wanted to achieve. It is almost as though, while communism is dying (as a political system) throughout most of the world, the seeds

of corruption it planted here in the U.S. have germinated and borne bitter fruit.

Don't take my word for it. Read the following treatise on psychopolitics, and see whether the conditions predicted back then are not exactly what America faces today at the turn of the century. Consider the methods described herein—the degradation of youth through sex and drugs, the seduction of this nation's media, educational, and religious institutions, the discrediting of her leaders—and decide for yourself whether or not they are the very means that have been employed to accomplish these ends.

Is it possible that the disastrous discrediting of America's values that has taken place over the last three decades has not been some sort of accident, but that it has been the deliberate development of an agenda? I leave the reader to determine that for himself.

It is my hope that contemplating what is written here will help each individual, and ultimately our nation, to rediscover the moral principles that once made America shine so brightly, and hopefully will do so once again.

Roy Masters
August 16, 1991

An Address by Lavrent Pavlovich Beria

American students at the Lenin University, I welcome your attendance at these classes on Psychopolitics.

Psychopolitics is an important if less known division of Geopolitics. It is less known because it must necessarily deal with highly educated personnel, the very top strata of "mental healing."

By psychopolitics our chief goals are effectively carried forward. To produce a maximum of chaos in the culture of the enemy is our first most important step. Our fruits are grown in chaos, distrust, economic depression, and scientific turmoil. At last a weary populace can seek peace only in our offered Communist State, at last only communism can resolve the problems of the masses.

A psychopolitician must work hard to produce the maximum chaos in the fields of "mental healing." He must labor to increase the personnel and facilities of "mental healing" until at last the entire field of mental science is entirely dominated by Communist principles and desires.

To achieve these goals the psychopolitician must crush every "homegrown" variety of mental healing in America. Actual teachings of James, Eddy, and Pentecostal Bible faith healers amongst your misguided people must be swept aside. They must be discredited, defamed, arrested, stamped upon even by their own government until there is no credit in them and only Communist-oriented "healing" remains. You must work until every teacher of psychology unknowingly or knowingly teaches only Communist doctrine under the guise of "psychology." You must labor until every doctor and

psychiatrist is either a psycho-politician or an unwitting assistant to our aims.

You must labor until we have dominion over the minds and bodies of every important person in your nation. You must achieve such disrepute for the state of insanity and such authority over its pronouncement that not one statesman so labeled could again be given credence by his people. You must work until suicide arising from mental imbalance is common and calls forth no general investigation or remark.

With the institutions for the insane you have in your country prisons that can hold a million persons and can hold them without civil rights or any hope of freedom. And upon these people can be practiced shock and surgery so that never again will they draw a sane breath. You must make these treatments common and accepted. And you must sweep aside any treatment or any group of persons seeking to treat by effective means.

You must dominate as respected men in the fields of psychiatry and psychology. You must dominate the hospitals and universities. You must carry forward the myth that only a European doctor is competent in the field of insanity and thus excuse amongst you the high incidence of foreign birth and training. If and when we seize Vienna you shall then have a common ground of meeting and can come and take your instructions as worshipers of Freud along with other psychiatrists.

Psychopolitics is a solemn charge. With it you can erase our enemies as insects. You can cripple the efficiency of leaders by striking insanity into their families through the use of drugs. You can wipe them away with testimony as to their insanity. By our technologies you can even bring about insanity itself when the people seem too resistive.

You can change their loyalties by psychopolitics. Given a short time with a psychopolitician you can alter forever the loyalty of a soldier fallen into our hands or a statesman or a leader in his own country, or you can destroy his mind.

However, you labor under certain dangers. It may happen that remedies for our "treatments" may be discovered. It may occur that a public hue and cry may arise against "mental healing." It may thus occur that all mental healing might be placed in the hands of ministers and be taken out of the hands of our psychologists and psychia-

trists. But the Capitalistic thirst for control, Capitalistic inhumanity, and a general public terror of insanity can be brought to guard against these things. But should they occur, should independent researchers actually discover means to undo psychopolitical procedures, you must not rest, you must not eat or sleep, you must not stint one tiniest bit of available money or campaign against it, discredit it, strike it down and render it void. For by an effective means our actions and researches could be undone.

In a Capitalistic state you are aided on all sides by the corruption of the philosophy of man and the times. You will discover that everything will aid you in your campaign to seize control, and use all "mental healing" to spread our doctrine and rid us of our enemies within their own borders.

Use the courts, use the judges, use the Constitution of the country, use its medical societies and its laws to further our ends. Do not stint in your labor in this direction. And when you have succeeded you will discover that you can now effect your own legislation at will and you can, by careful organization of healing societies, by constant campaigns about the terrors of society, by pretense as to your effectiveness make your Capitalist himself, by his own appropriations, finance a large portion of the quiet Communist conquest of the nation.

By psychopolitics create chaos. Leave a nation leaderless. Kill our enemies. And bring to Earth, through communism, the greatest peace Man has ever known.

Thank-you.

The History and Definition of Psychopolitical

Although punishment for its own sake may not be entirely without recompense, it is nevertheless true that the end and goal of all punishment is the indoctrination of the person being punished with an idea, whether that idea be one of restraint or obedience.

In that any ruler has, from time beyond memory, needed the obedience of his subjects in order to accomplish his ends, he has thus resorted to punishment. This is true of every tribe and state in the history of Man. Today, Russian culture has evolved more certain and definite methods of aligning and securing the loyalties of persons and populaces, and of enforcing obedience upon them. This modern outgrowth of an old practice is called Psychopolitics.

The stupidity and narrowness of nations not blessed with Russian reasoning has caused them to rely upon practices which are, today, too ancient and outmoded for the rapid and heroic pace of our time. And in view of the tremendous advance of Russian culture in the field of mental technologies, begun with the glorious work of Pavlov and carried forward so ably by later Russians, it would be strange that an art and science would not evolve totally devoted to the aligning of loyalties and extracting the obedience of individuals and multitudes.

Thus we see that psychopolitical procedures are a natural outgrowth of practices as old as Man, practices that are current in every group of men throughout the world. Thus, in psychopolitical procedures there is no ethical problem since it is obvious and evident that

man is always coerced against his will to the greater good of the State, whether by economic gains or indoctrination into the wishes and desires of the State.

Basically, man is an animal. He is an animal that has been given a civilized veneer. Man is a collective animal grouped together for his own protection before the threat of the environment. Those who so group and control him must then have in their possession specialized techniques to direct the vagaries and energies of the animal man toward greater efficiency in the accomplishment of the goals of the State.

Psychopolitics, in one form or another, has long been used in Russia, but the subject is all but unknown outside the borders of our nation, save only where it is used for the greater good of the nation.

The definition of Psychopolitics follows.

Psychopolitics is the art and science of asserting and maintaining dominion over the thoughts and loyalties of individuals, officers, bureaus, and masses and the effecting of the conquest of enemy nations through "mental healing."

The subject of Psychopolitics breaks down into several categories, each a natural and logical progression from the last. Its first subject is the constitution and anatomy of man, himself, as a political organism. The next is an examination of man as an economic organism, as this might be controlled by his desires. The next is classification of State goals for the individual and masses. The next is an examination of loyalties. The next is the general subject of obedience. The next is the anatomy of the stimulus-response mechanisms of man. The next is the subject of shock and endurance. The next is categories of experience. The next is the catalyzing and aligning of experience. The next is the use of drugs. The next is the use of implantation. The next is the general application of Psychopolitics within Russia. The next is the organization and use of counter-Psychopolitics. The next is the use of Psychopolitics in the conquest of foreign nations. The next is psychopolitical organizations outside Russia, their composition and activity. The next is the creation of slave philosophy in a hostile nation. The next is countering anti-psychopolitical activities abroad, and the final one, the destiny of psychopolitical rule in a scientific age. To this might be added many subcategories, such as the nullification of modern weapons by psychopolitical activity.

The strength and power of Psychopolitics cannot be overestimated, particularly when used in a nation decayed by pseudo-intellectualism, where exploitation of the masses combines readily with psychopolitical actions, and particularly where the greed of Capitalistic or Monarchical regimes has already brought about an overwhelming incidence of neurosis which can be employed as the groundwork for psychopolitical action and a psychopolitical corps.

It is part of your mission, student, to prevent psychopolitical activity to the detriment of the Russian State, just as it is your mission to carry forward in our nation and outside it, if you are so assigned, the missions and goals of Psychopolitics. No agent of Russia could be even remotely effective without a thorough grounding in Psychopolitics, and so you carry forward with you a Russian trust to use well what you are learning here.

The Constitution of Man as a Political Organism

Man is already a colonial aggregation of cells, and to consider him an individual would be an error. Colonies of cells have gathered together as one organ or another of the body, and then these organs have, themselves, gathered together to form the whole. Thus we see that man, himself, is already a political organism, even if we do not consider a mass of men.

Sickness could be considered to be a disloyalty to the remaining organisms on the part of one organism. This disloyalty, becoming apparent, brings about a revolt of some part of the anatomy against the remaining whole, and thus we have, in effect, an internal revolution. The heart, becoming disaffected, falls away from close membership and service to the remainder of the organism, and we discover the entire body in all of its activities is disrupted because of the revolutionary activity of the heart. The heart is in revolt because it cannot or will not cooperate with the remainder of the body. If we permit the heart thus to revolt, the kidneys, taking the example of the heart, may in their turn rebel and cease to work for the good of the organism. This rebellion, spreading to other organs and the glandular system, brings about the death of the "individual". We can see with ease that the revolt is death, that the revolt of any part of the organism results in death. Thus we see that there can be no compromise with rebellion.

Like the "individual" man, the State is a collection of aggregations. The political entities within the State must, all of them, cooperate for the greater good of the State lest the State itself fall asunder and die,

for with the disaffection of any single entity through distrust we discover, at length, the entire State falling. This is the danger of revolution.

Look at Earth. We see here one entire organism. The organism of Earth is an individual organism. Earth has as its organs the various races and nations of men. Where one of these is permitted to remain disaffected, Earth itself is threatened with death. The threatened rebellion of one country, no matter how small, against the total organism of Earth, would find Earth sick, and the cultural state of man would suffer in consequence. Thus, the putrescent illness of Capitalist States, spreading their pus and bacteria into the healthy countries of the world could not do otherwise than bring about the death of Earth, unless these ill organisms are brought into loyalty and obedience and made to function for the greater good of the worldwide State.

The constitution of Man is such that the individual cannot function efficiently without the alignment of each and every part and organ of his anatomy. As the average individual is incapable, in an uninformed and uncultured state, as witness the barbarians of the jungle, so must he be trained into a coordination of his organic functions by exercise, education, and work toward specific goals. We particularly and specifically note that the individual must be directed from without to accomplish his exercise, education, and work. He must be made to realize the need for this, for only then can he be made to function efficiently in the role assigned to him.

The tenets of rugged individualism, personal determinism, self-will, imagination, and personal creativeness held by the masses are equally antipathetic to the good of the Greater State. These willful and unaligned forces are no more than illnesses which will bring about disaffection, disunity, and at length the collapse of the group to which the individual is attached.

The constitution of Man lends itself easily and thoroughly to certain and positive regulation from without of all of its functions, including those of thinking, obedience, and loyalty, and these things must be controlled if a greater State is to ensue.

While it may seem desirable to the surgeon to amputate one or another limb or organ in order to save the remainder, it must be pointed out that this expediency is not entirely possible of accomplishment when one considers entire nations. A body deprived of

organs can be observed to be lessened in its effectiveness. The world deprived of the workers now enslaved by the insane and nonsensical idiocies of the Capitalists and Monarchs of Earth would, if removed, create a certain disability in the worldwide State. Just as we see the victor forced to rehabilitate the population of a conquered country at the end of a war, any effort to depopulate a disaffected portion of the world might have some consequence. However, let us consider the inroad of virus and bacteria hostile to the organism, and we see that unless we can conquer the germ, the organ or organism which it is attacking will itself suffer.

In any State we have certain individuals who operate in the role of the virus and germ, and these, attacking the population or any group within the population, produce, by their self-willed greed, a sickness in the organ, which then generally spreads to the whole.

The constitution of Man as an individual body, or the constitution of a State or a portion of the State as a political organism are analogous. It is the mission of Psychopolitics first to align the obedience and goals of the group, and then maintain their alignment by the eradication of the effectiveness of the persons and personalities that might swerve the group toward disaffection. In our own nation, where things are better managed and where reason reigns above all else, it is not difficult to eradicate the self-willed bacteria that might attack one of our political entities. But in the field of conquest, in nations less enlightened, where the Russian State does not yet have power, it is not as feasible to remove the entire self-willed individual. Psychopolitics makes it possible to remove that part of his personality which, in itself, is playing havoc with the person's own constitution as well as the group with which the person is connected.

If the animal man were permitted to continue undisturbed by counter-revolutionary propaganda, if he were left to work under the well-planned management of the State, we would discover no sickness in the State. But where the individual is troubled by conflicting propaganda, where he is made the effect of revolutionary activities, where he is permitted to think thoughts critical of the State itself, where he is permitted to question those under whose natural charge he falls, we discover his constitution to suffer. We would also discover, from this disaffection, the disaffection of his heart and of other portions of his anatomy. So consistent is this principle that when one finds a sick individual, could one search deeply enough, he would

discover a misaligned loyalty and an interrupted obedience to that person's group unit.

There are those who foolishly have embarked upon some spiritual Alice-in-Wonderland voyage into what they call the "subconscious" or the "unconscious" mind, and who under the guise of "psychotherapy" would seek to make well the disaffection of body organs, but it is to be noted that their results are singularly lacking in success. There is no strength in such an approach. When hypnotism was first invented in Russia, it was observed that all that was necessary was to command the unresisting individual to be well in order, many times, to accomplish that fact. The limitation of hypnotism was that many subjects were not susceptible to its uses, and thus hypnotism has had to be improved upon in order to increase the suggestibility of individuals who would not otherwise be reached. Thus, any nation can experience growing well again, as a whole organism, only by placing sufficient force in play against a disaffected group. Just as in hypnotism any organ can be commanded into greater loyalty and obedience, so can any political group be commanded into greater loyalty and obedience should sufficient force be employed. However, force often brings about destruction and it is occasionally not feasible to use broad mass force to accomplish the ends in view. Thus, it is necessary to align the individual against his desire not to conform.

Just as it is a recognized truth that Man must conform to his environment, so it is a recognized truth, and will become more so as the years proceed, that even the body of Man can be commanded into health.

The constitution of Man renders itself peculiarly adapted to realignment of loyalties. Where these loyalties are indigestible to the constitution of the individual itself, such as loyalties to the 'petit bourgeoisie', the Capitalist, to anti-Russia ideas, we find the individual body peculiarly susceptible to sickness, and thus we can clearly understand the epidemics, illnesses, mass-neuroses, tumults, and confusions of the United States and other capitalist countries. Here we find the worker improperly and incorrectly loyal, and thus we find the worker ill. To save him and establish him correctly and properly upon his goal toward a greater State, it is an overpowering necessity to make it possible for him to grant his loyalties in a correct direction. In that his loyalties are swerved and his obedience craven-

ly demanded by persons antipathetic to his general good, and in that those persons are few, even in a Capitalist nation, the goal and direction of Psychopolitics is clearly understood. To benefit the worker in such a plight, it is necessary to eradicate, by general propaganda, by other means, and by his own co-operation, the self-willedness of perverted leaders. It is necessary, as well, to indoctrinate the educated strata into the tenets and principles of cooperation with the environment, and thus to insure to the worker less warped leadership, less craven doctrine, and more cooperation with the ideas and ideals of the Communist State.

The technologies of Psychopolitics are directed to this end.

Man as an Economic Organism

Man is subject to certain desires and needs that are as natural to his beingness as they are to that of any other animal. Man, however, has a propensity to exaggerate some of these beyond the bounds of reason. This is obvious through the growth of leisure classes, pseudo-intellectual groups, the 'petit bourgeoisie', Capitalism, and other ills.

It has been said, with truth, that one-tenth of a man's life is concerned with politics and nine-tenths with economics. Without food, the individual dies. Without clothing, he freezes. Without houses and weapons, he is prey to the starving wolves. The acquisition of sufficient items to answer these necessities of food, clothing, and shelter, in reason, is the natural right of a member of an enlightened State. An excess of such items brings about unrest and disquiet. The presence of luxury items and materials, and the artificial creation and whetting of appetites, as in Capitalist advertising, are certain to accentuate the less desirable characteristics of Man.

The individual is an economic organism, in that he requires a certain amount of food, a certain amount of water, and he must hold within himself a certain amount of heat in order to live. When he has more food than he can eat, more clothing than he needs to protect him, he then enters upon a certain idleness, which dulls his wits and awareness and makes him prey to difficulties which, in a less toxic state, he would have foreseen and avoided. Thus, a glut that is a menace to the individual.

It is no less different in a group. Where the group acquires too

much, its awareness of its own fellows and of the environment is accordingly reduced, and the effectiveness of the group in general is lost.

The maintaining of a balance between gluttony and need is the province of Economics proper, and is the fit subject and concern of the Communist State.

Desire and want are a state of mind. Individuals can be educated into desiring and wanting more than they can ever possibly obtain, and such individuals are unhappy. Most of the self-willed characteristics of the Capitalists come entirely from greed. They exploit the worker far beyond their own need as Capitalists.

In a nation where economic balances are not controlled, the appetite of the individual is unduly whetted by enchanting and fanciful persuasions to desire, and a type of insanity ensues, whereby each individual is persuaded to possess more than he can use, and to possess it even at the expense of his fellows.

There is, in economic balances, the other side. Too great and too long endured privation can bring about unhealthy desires, which, if allowed to be gratified, lead to the accumulation of more than the individual can use. Poverty, itself, as carefully cultivated in Capitalist States, can bring about an imbalance of acquisition. Just as a vacuum will pull into it masses, in a country where enforced privation is the lot of the masses, and where desire is artificially whetted, need turns to greed, and one easily discovers in such states exploitation of the many for the benefit of the few.

If by the technologies of Psychopolitics one were to dull this excessive greed in the few workers who possess it, they would be freed to seek a more natural balance.

Here we have two extremes. Either one of them is an insanity. If we wish to create an insanity we need only glut or deprive an individual beyond his ability to tolerate the extremes and we have a mental imbalance. A simple example of this is the alternation of too low with too high pressures in a chamber, an excellent psychopolitical procedure. The rapidly varied pressure brings about a chaos where-in the individual will cannot act and where other wills then, perforce, assume control.

Essentially, in an entire country, one must remove the greedy by whatever means and must then create and sustain a semi-privation in the masses in order to command and utterly control the nation.

A continuous hope for prosperity must be indoctrinated into the masses with many dreams and visions of glut of commodity, and this hope must be counter-played against the actuality of privation and the continuous threat of loss of all economic factors in case of disloyalty to the State in order to suppress the individual wills of the masses.

In a nation under conquest such as America, our slow and stealthy approach need only take advantage of the cycles of booms and depressions inherent in Capitalistic nations in order to assert increasingly strong control over individual wills. A boom is as advantageous as a depression for our ends for during prosperity our propaganda lines must only continue to point up the wealth the period is delivering to the selected few in order to weaken their control of the state. During a depression one must only point out that it came about as a result of the avarice of a few and the general political incompetence of the national leaders.

The handling of economic propaganda is not properly the sphere of psychopolitics but the psychopolitician must understand economic measures and the Communist goals connected with them.

The masses must at last come to believe that only excessive taxation of the rich can relieve them of the "burdensome leisure class" and can thus be brought to accept such a thing as an income tax, a Marxist principle smoothly slid into the Capitalistic framework in 1909 in the United States. This even though the basic law of the United States forbade it and even though communism at that time had been active only a few years in America. So successful was the income tax law, that had it been followed thoroughly, it could have brought the United States and not Russia into the world scene as the first Communist nation. But the virility and good sense of the Russian peoples won. It may be that the United States will not become entirely communist until past the middle of the century, but when it does it will be because of our superior understanding of economics and of psychopolitics.

The Communist agent skilled in economics has as his task the suborning of tax agencies and their personnel to create the maximum disturbance and chaos and the passing of laws adapted to our purposes; and to him we must leave this task. The psychopolitical operator plays a distinctly different role in this drama.

The rich, the skilled in finance, the well informed in government

are particular and individual targets for the psychopolitician. His is the role of taking off the board those individuals who would halt or corrupt Communist economic programs. Thus every rich man, every statesman, every person well informed and capable in government must have brought to his side as a trusted confidant a psychopolitical operator.

The families of these persons are often deranged from idleness and glut and this fact must be played upon, even created. The normal health and wildness of a rich man's son must be twisted and perverted and explained as neurosis and then, assisted by a timely administration of drugs or violence, turned into criminality or insanity. This brings at once someone in "mental healing" who could then by his advice or through the medium of wife or daughter, guided by his opinions, direct the optimum policy to embroil or upset the economic policies of the country and, when the time comes to do away forever with the rich or influential man, to administer the proper drug or treatment to bring about his complete demise in an institution as a patient or dead as a suicide.

Planted beside a country's powerful persons the psychopolitical operator can also guide other policies to the betterment of our battle.

The Capitalist does not know the definition of war. He thinks of war as attack with force performed by soldiers and machines. He does not know that a more effective if somewhat longer war can be fought with bread or, in our case, with drugs and the wisdom of our art. In truth, the Capitalist has never won a war. The psychopolitician is having little trouble winning this one.

State Goals for the Individual and the Masses

Just as we would consider an individual to be ill, whose organs, each one, had a different goal from the rest, so we consider the individuals and the State to be ill where goals are not rigorously codified and enforced.

There are those who, in less enlightened times, gave Man to believe that goals should be personally sought and held, and that, indeed, Man's entire impulse toward higher things stemmed from Freedom. We must remember that the same peoples who embraced this philosophy also continued in Man the myth of spiritual existence.

All goals proceed from duress. Life is a continuous escape from pain. Without the threat of punishment there can be no gain. Without duress and command there can be no alignment of bodily functions. Without rigorous and forthright control, the State can achieve no goals.

Goals of the State should be formulated by the State for the obedience and concurrence of the individuals within that State. A State without goals so formulated is a sick State. A State without the power and forthright wish to enforce its goals is a sick State.

When an order is issued by the Communist State, and it is not obeyed, a sickness will ensue. Where obedience fails, the masses suffer.

State goals depend upon loyalty and obedience for their accomplishment. When one discovers a State goal to be interrupted, one discovers inevitably that there has been an interposition of self-

willedness, of greed, of idleness, or of rugged individualism and self-centered initiative. The interruption of a State goal will be discovered to have been the work of a person whose disloyalty and disobedience is the direct result of his own misalignment with life.

It is not always necessary to remove the individual. It is possible to remove his self-willed tendencies in order to effect an improvement in the goals and gains of the whole. The technologies of Psychopolitics are graduated upon a scale that starts somewhat above the removal of the individual himself, concerning itself first with the removal of those tendencies that bring about his lack of cooperation.

It is not enough for the State to have goals. These goals, once put forward, depend for their completion upon the loyalty and obedience of the workers. These, engaged for the most part in hard labors, have little time for idle speculation, which is good. But, above them, unfortunately, there must be foremen in one or another position, any one of whom might be sufficiently idle and lacking in physical occupation to cause some disaffecting independence in his conduct and behavior.

Psychopolitics remedies this tendency toward disaffection when it supplants and overrides the common persuasions of the immediate superiors of the person in question.

An Examination of Loyalties

If loyalty is so important in the economic and social structure, it is necessary to examine it further in and of itself. In the field of Psychopolitics, loyalty means simply "alignment". It means, more fully, alignment with the goals of the Communist State. Disloyalty means misalignment, and more broadly, misalignment with the goals of the Communist State.

When we consider that the goals of the Communist State are to the best possible benefit of the masses, we can see that disloyalty, as a term, can include Democratic alignment. Loyalty to persons not communistically indoctrinated would be quite plainly a misalignment.

The cure for disloyalty is contained within the principles of alignment. All that is necessary to do, where disloyalty is encountered, is to align the purposes of the individual toward the goals of communism, and it will be discovered that a great many circumstances hitherto distasteful in his existence will cease to exist.

A heart or a kidney in rebellion against the remainder of the organism could be seen as being disloyal to the remainder of the organism. To cure that heart or kidney it is actually only necessary to bring its activities into alignment with the remainder of the body.

The technology of Psychopolitics adequately demonstrates the workability of this. Mild shock of the electric variety can, and does, produce the reoperation of a rebellious body organ. It is the shock and punishment of surgery which, in the main, accomplish the realignment of a disaffection portion of the body, rather than the surgery itself. It is the bombardment of x rays, rather than the therapeutic value of x rays that causes some disaffected organs to once

again turn their attention to the support of the general organism.

While it is not proven that electric shock has any therapeutic value, so far as making the individual more sane, it is adequately proven that its punishment value will create in the patient a more cooperative attitude. Brain surgery has no statistical data to recommend it beyond its removal of the individual personality from amongst the paths of organs that were not permitted to cooperate. These two Russian developments have never pretended to alter the state of sanity. They are effective and workable only in introducing an adequate punishment mechanism to the personality to make it cease and desist from its course and its egotistical control of the anatomy itself. It is the violence of the electric shock and the surgery that is useful in subduing the recalcitrant personality, which is all that stands in the road of the masses of the State. It is occasionally to be discovered that the removal of the negative personality by shock and surgery then permits the regrowth and reestablishment of organs that have been misdirected by that personality. In that a well-regulated state is composed of organism, not personalities, the need for electric shock and brain surgery in Psychopolitics is clearly demonstrated.

The changing of loyalty consists, in its primary step, of the eradication of existing loyalties. This can be done in one of two ways. First, by demonstrating that previously existing loyalties have brought about perilous physical circumstances, such as imprisonment, lack of recognition, duress, or privation, and second, by eradicating the personality itself.

The first is accomplished by a steady and continuous indoctrination of the individual in the belief that his previous loyalties have been wasted on an unworthy source. One of the primary instances of this is creating circumstances that apparently derive from the target of his loyalties, so as to rebuff the individual. Part of this is the creation of a state of mind in the individual, by actually placing him under duress, and then furnishing him with false evidence to demonstrate that the target of his previous loyalties is, itself, the cause of the duress. Another portion of this same method consists of defaming or degrading the individual whose loyalties are to be changed to the target of his loyalties, i.e., his superiors or government, to such a degree that this target, at length, actually does hold the individual in disrepute, and so does rebuff him and serve to convince him that his loy-

alties have been misplaced. These are the milder methods, but have proven extremely effective. The greatest drawback in their practice is that they require study and concentration, the manufacture of false evidence, and a psychopolitical operator's time.

In moments of expediency, of which there are many, the personality itself can be rearranged by shock, surgery, duress, privation, and in particular, that best of psychopolitical techniques, implantation, using the technologies of neo-hypnotism. Such duress must have in its first phase a defamation of the loyalties, and in its second, the implantation of new loyalties. A good and experienced psychopolitical operator, working under the most favorable circumstances, can, by the use of psychopolitical technologies, alter the loyalties of an individual so deftly that his own companions will not suspect that they have changed. This, however, requires considerably more finesse than is usually required by the situation. Mass neo-hypnotism can accomplish more or less the same results when guided by an experienced psychopolitical operator. An end goal in such a procedure would be the alteration of the loyalties of an entire nation in a short period of time by mass neo-hypnotism, a thing that has been effectively accomplished among the less usable states of Russia.

It is obvious that loyalty is entirely lacking in that mythical commodity known as "spiritual quality." Loyalty is entirely a thing of dependence, economic or mental, and can be changed by the crudest implementations. Observation of workers in their factories or fields demonstrates that they easily grant loyalty to a foreman or a woman, and then as easily abandon it and substitute another individual, shunning the person to whom loyalty was first granted. The queasy insecurity of the masses in Capitalistic nations accounts for this condition being more common in those states than it is in an enlightened State such as Russia. In Capitalistic states, dependencies are so craven, wants and privations are so exaggerated, that loyalty is entirely without ethical foundation and exists only in the realm of dependency, duress, or demand.

It is fortunate that communism so truly approaches an ideal state of mind, for this brings a certain easiness into any changing of loyalties, since all other philosophies extant and practiced on Earth today are degraded and debased, compared to communism. It is then with a certain security that a psychopolitical operator functions, for he knows that he can change the loyalty of an individual to a more ideal

level by reason alone, and only expediency makes it necessary to employ the various shifts of psychopolitical technology. Any man who cannot be persuaded into Communist rationale is, of course, to be regarded as somewhat less than sane, and we are, therefore completely justified in our use of the techniques of insanity upon the non-Communist.

In order to change loyalties it is first necessary to identify the existing loyalties of the individual. The task is made very simple in view of the fact that the Capitalistic and Fascistic nations have no great security in the loyalty of their subjects. And it may be found that the loyalties of the subjects, as we call any persons against whom psychopolitical technology is to be exerted, are already too faint to require eradication. It is generally only necessary to persuade with the rationale and overwhelming reasonability of communism to have the person grant his loyalty to the Russian State. However, guided only by the importance of the subject, no excessive amount of time should be expended upon the individual before resorting to emotional duress, electric shock, or brain surgery, should Communist propaganda persuasion fail. In the case of a very important person, it may be necessary to utilize the more delicate technologies of Psychopolitics so as to keep the person himself, and his associates, ignorant of the operation. In this case a simple implantation is used, with a maximum duress and command value. Only the most skilled psychopolitical operator should be employed on the case of a very important person, for any bungling might reveal the tampering with his mental processes. It is highly recommended, if there is any doubt whatever about the success of an operation against an important person, to select as a psychopolitical target persons in his vicinity with whom he is emotionally involved. His wife or children normally furnish the best targets, and these can be operated against without restraint. In securing the loyalty of a very important person one must place at his side a constant pleader who introduces a sexual or familial chord into the situation on the side of communism. It may not be necessary to make a Communist out of the wife, or the children, or one of the children, but it might prove efficacious to do so. In most instances, however, this is not possible. By the use of various drugs, it is, in this modern age, and well within the realm of psychopolitical reality, entirely too easy to bring about a state of severe neurosis or insanity in the wife or children, and thus pass them, with

the full consent of the important person, and the government in which he exists, or the bureau in which he is operating, into the hands of a psychopolitical operator, who then in his own laboratory, without restraint or fear of investigation or censure, can, with electric shock, surgery, sexual attack, drugs, or other useful means, degrade or entirely alter the personality of a family member, and create in that person a psychopolitical slave subject who, then, on command or signal, will perform outrageous actions, thus discrediting the important person, or will demand, on a more delicate level, that certain measures be taken by the important person which measures are, of course, dictated by the psychopolitical operator.

Usually when the Party has no real interest in the activities or decisions of the important person, but merely wishes to remove him from effective action, the attention of the psychopolitical operator need not be so intense, and the person need only be passed into the hands of some unwitting mental practitioner who, taught as he is by psychopolitical operators, will bring about sufficient embarrassment.

When the loyalty of an individual cannot be swerved, and where the opinion, weight, or effectiveness of the individual stands firmly in the way of Communist goals, it is usually best to occasion a mild neurosis in the person by any available means, and then having carefully given him a history of mental imbalance, to see to it that he disposes of himself by suicide, or to bring about his demise in such a way as to resemble suicide. Psychopolitical operators have handled such situations skillfully tens of thousands of times within and without Russia.

It is a firm principle of Psychopolitics that the person to be destroyed must be involved at first or secondhand in the stigma of insanity, and must have been placed in contact with psychopolitical operators or persons trained by them, with a maximum amount of tumult and publicity. The stigma of insanity is properly placed at the door of such persons' reputations and is held there firmly by bringing about irrational acts, either his own or those of persons in his vicinity. Such an activity can be classified as a partial destruction of alignment, and if this destruction is carried forward to its furthest extent the misalignment within the subject of all loyalties can be considered to be complete, and alignment of new loyalties can be embarked upon safely. By bringing about insanity or suicide on the part of the wife of an important political personage, a sufficient mis-

alignment has been instigated to change his attitude. And this, carefully reinforced and assisted by psychopolitical implantation, can begin the rebuilding of his loyalties, but now they will be slanted in a more proper and fitting direction.

Another reason for the alignment of psychopolitical activities with the misalignment of insanity is that insanity, itself, is a despised and disgraced state, and anything connected with it is lightly viewed. Thus, a psychopolitical operator, working in the vicinity of an insane person, can refute and disprove any accusations made against him by demonstrating that the family itself is tainted with mental imbalance. This strategy is surprisingly effective in capitalistic countries where insanity is so thoroughly feared that no one would dream of investigating any circumstances in its vicinity. Psychopolitical propaganda works constantly and must work constantly to increase and build up this aura of mystery surrounding insanity, and must emphasize the horror and hopelessness of insanity in order to excuse non-therapeutic actions taken against the insane. Particularly in capitalistic countries, an insane person has no rights under law. No person who is insane may hold property. No person who is insane may testify. Thus, we have an excellent road along which we can travel toward our certain goal and destiny.

Just by bringing about public conviction that the sanity of a person is in question, it is possible to discount and eradicate all of the goals and activities of that person. By demonstrating the insanity of a group, or even a government, it is possible, then, to cause its people to disavow it. By magnifying the common human reaction to insanity, through keeping the subject of insanity, itself, forever before the public eye, and then, by utilizing this reaction to cause a revulsion on the part of a populace against its leader or leaders, it is possible to stop any government or movement.

It is important to know that the entire subject of loyalty is thus as easily handled as it is. One of the first and foremost missions of the psychopolitician is to make an attack upon communism and insanity synonymous. It should become the definition of insanity, of the paranoid variety, that "A paranoid believes he is being attacked by Communists." Thus, the support of the individual so attacking communism will fall away and wither.

Instead of executing national leaders, we should arrange suicide for them under circumstances that bring their demise into question.

In this way we can select out all opposition to the Communist extension into the social orders of the world, and render populaces who would oppose us leaderless, thus bringing about a state of chaos or misalignment into which we can easily thrust the clear and forceful doctrines of communism.

The cleverness of our attack in this field of Psychopolitics is sufficient to escape the understanding of the layman and the usual stupid official, and by operating entirely under the banner of authority, with the oft-repeated statement that the principles of psychotherapy are too devious for common understanding, an entire revolution can be effected without the suspicion of a populace until it is an accomplished fact.

As insanity is the maximum misalignment, it constitutes the most effective weapon in the severance of loyalties to leaders and old social orders. Thus, it is of the utmost importance that psychopolitical operatives infiltrate the healing arts of a nation marked for conquest, and bring from that quarter continuous pressure against the population and the government until at last the conquest is effected. This is the object and goal of Psychopolitics itself.

In rearranging loyalties we must have command of their values. In the animal the first loyalty is to himself. This is destroyed by demonstrating errors to him, showing him that he does not remember, cannot act, or does not trust himself. The second loyalty is to his family unit, his parents and brothers and sisters. This is destroyed by making a family unit economically non-dependent, by lessening the value of marriage, by making an easiness of divorce and by raising children wherever possible by the State. The next loyalty is to his friends and local environment. This is destroyed by lowering his trust through bringing about rumors concerning him, allegedly perpetrated by his fellows or the town or village authorities. The next is to the State and this, for the purposes of communism, is the only loyalty that should exist once the state is founded as a Communist State. To destroy loyalty to the State all manner of restrictions on youth must be put into effect so as to disenfranchise them as members of the capitalist state and, by promises of a better lot under communism, to gain their loyalty to a Communist movement.

Denying a capitalist country easy access to courts, bringing about and supporting propaganda to destroy the home, creating and fostering juvenile delinquency, thus forcing upon the state all manner of

practices to divorce the child from the family, will in the end create the chaos so necessary to communism.

Under the saccharine guise of assistance to them, rigorous child labor laws are the best means to deny the child any rights in a society. By refusing to let him earn, by forcing him into unwanted dependence upon a grudging parent, by making certain in other channels that the parent is never economically secure, the child can be driven to revolt in his teens, and delinquency will ensue.

By making drugs of various kinds readily available, by giving the teenager alcohol, by praising his wildness, by stimulating him with sex literature and advertising to him or her practices taught at the Sexpol, the psychopolitical operator can create the necessary attitude of chaos, idleness, and worthlessness that will be the matrix to give the teenager complete freedom everywhere—communism.

Should it be possible to continue conscription beyond any reasonable time by promoting unpopular wars and other means, the draft can always stand as a further barrier to the progress of youth in life by destroying any immediate hope of participating in his nation's civil life.

By these means the reverence of youth for their capitalistic flag can be dulled to a point where they are no longer dangerous as soldiers. While this might require many decades to achieve, Capitalism's short-termed view will never envision the length of the time frame across which we can plan.

If we can effectively kill the national pride and patriotism of just one generation we will have won that country. Therefore, we must keep up a continual barrage of propaganda abroad to undermine the loyalty of the citizens in general and the teenager in particular.

The role of the psychopolitical operator is very strong. He can, from his position as the authority on the mind, advise all manner of destructive measures. He can teach overpermissiveness as the means of dealing with the child at home. He can instruct, in an optimum situation, the entire nation in how to handle children—instructing them so that the children, given no control or given no real home, can run wildly about without responsibility for their nation or themselves.

The misalignment of the loyalty of youth to a capitalistic nation sets the proper stage for a realignment of their loyalties with communism. Creating a greed for drugs, sexual misbehavior, and uncon-

trolled freedom, while presenting this to them as a benefit of communism, will easily bring about our chosen alignment.

In the case of strong leaders amongst youthful groups, a psychopolitical operator can work in many ways to use, undermine, or discard that leadership. If it is to be used, the character of the girl or boy must be carefully redirected into criminal channels and control by blackmail or other means must be maintained. But where the leadership is not susceptible, where it resists all persuasions and might become dangerous to our cause, no pains must be spared to direct the attention of the authorities to that person while harassing him in one way or another until he lands in the hands of juvenile authorities. There, it can be hoped that a psychopolitical operator, by reason of his child advisor status, can, in the security of the jail and protected by processes of law, destroy the sanity of that person. Particularly brilliant scholars, athletes, and youth group leaders must be handled in either one of these two ways.

Guiding the activities of juvenile courts provides the psychopolitical operator with one of his easiest tasks. A capitalistic nation is so filled with injustice in general that a little more of the same passes without comment. In juvenile courts there are always persons with strange appetites whether these be judges or police, men or women. If such do not exist they can be created. By making available to them young girls or boys in the "security" of the jail or the detention home, and by appearing at crucial moment with flash cameras or witnesses, one develops a whip adequate to direct all the future decisions of that person when these are needed.

The assessment of youth cases by courts should be led further and further away from law and closer and closer into "mental problems" until the entire nation thinks of "mental problems" instead of criminals. This places vacancies everywhere in the courts, in the offices of district attorneys, on police staffs, which can then be filled with psychopolitical operators who then become the judges of the land by their influence and into whose hands comes the total control of the criminal, without whose help a revolution can never be accomplished.

By stressing this authority over the problems of youth and adults in courts, one day the demand for psychopolitical operators could become such that even the armed services will use "authorities on the mind" to work their various justices and when this occurs the armed

forces of the nation then enter into our hands as solidly as if we commanded them ourselves. With the slight bonus of thus having a skilled interrogator near every technician or handler of secret war apparatus, the country, in event of revolution, [witness Germany in 1918 and 1919] will find itself immobilized by its own Army and Navy—fully and entirely in Communist hands.

Thus the subject of loyalties and their realignment is in fact the subject of non-armed conquest of an enemy.

The General Subject of Obedience

Obedience is the result of force. Everywhere we look in the history of Earth we discover that obedience to new rulers has come about entirely through the exercise of greater force on the part of those rulers than was exercised by the old ruler. A population overridden, conquered by war, is obedient to its conqueror. It is obedient to its conqueror because its conqueror has exerted more force.

Force comes in many forms. One of them is brutality. The most barbaric, unrestrained, brutal use of force, if carried far enough, invokes obedience. Savage force, sufficiently long deployed against any individual, will bring about his concurrence with any principle or order.

Force is the antithesis of humanizing action. It is so synonymous in the human mind with savagery, lawlessness, brutality, and barbarism, that it is only necessary to display an inhuman attitude toward people, to be granted by those people the possession of force.

Any organization that has the spirit and courage to display inhumanity, savagery, brutality, and an uncompromising lack of humanity, will be obeyed. Such a use of force is, itself, the essential ingredient of greatness. We cite no less an example than our great Communist Leaders, who, in moments of duress and trial, when faced by Czarist rule, maintained over an enslaved populace, yet displayed sufficient courage never to stay their hands in the conversion of the Russian State to Communist rule.

If you would have obedience you must have no compromise with

humanity. If you would have obedience you must make it clearly understood that you have no mercy. Man is an animal. He understands, in the final analysis, only those things that a brute understands.

As an example of this, we find an individual refusing to obey and being struck. His refusal to obey is now less vociferous. He is struck again, and his resistance is lessened once more. He is hammered and pounded again and again, until, at length, his only thought is direct and implicit obedience to that person from whom the force has come. This is a proven principle. It is proven because it is the main principle that Man, the animal, has used since his earliest beginnings. It is the only principle that has been effective, the only principle that has brought about a wide and continued belief. For it is to our benefit that an individual who is struck again, and again, and again from a certain source, will, at length, hypnotically believe anything he is told by the wielder of the blows.

The stupidity of Western civilization is best demonstrated by the fact that they believe hypnotism is a thing of the mind, of attention, and a desire for unconsciousness. This is not true. Only when a person has been beaten, punished, and mercilessly hammered, can hypnotism upon him be guaranteed to be effective. It is stated by Western authorities on hypnosis that only twenty percent of the people are susceptible to hypnotism. This statement is untrue. Given enough punishment, all people in any time and place are susceptible to hypnotism. In other words, the addition of force makes hypnotism uniformly effective. Where unconsciousness could not be induced by simple concentration upon the hypnotist, unconsciousness can be induced by drugs, by blows, by electric shock, and by other means. And where unconsciousness cannot be induced so as to make an implantation or an hypnotic command effective, it is only necessary to amputate the functioning portions of the animal man's brain to render him null and void and no longer a menace. Thus, we find that hypnotism is entirely effective.

The mechanisms of hypnotism demonstrate clearly that people can be made to believe in certain conditions, and even in their environment or in politics, by the administration of force. Thus, it is necessary for a psychopolitician to be an expert in the administration of force. Thus, he can bring about implicit obedience, not only on the part of individual members of the populace, but on the entire popu-

lace itself and its government. He need only take unto himself a sufficiently savage role, a sufficiently uncompromising inhuman attitude, and he will be obeyed and believed.

The subject of hypnotism is a subject of belief. What can people be made to believe? They can be made to believe anything that is administered to them with sufficient brutality and force. The obedience of a populace is as good as their belief in their leaders.

Despicable religions, such as Christianity, know this. They know that if enough faith can be brought into being, a populace can be enslaved by the Christian mockeries of humanity and mercy, and thus can be disarmed. But one need not count upon this act of faith to bring about a broad belief. One must only exhibit enough force, enough inhumanity, enough brutality and savageness to create implicit belief and therefore and thereby implicit obedience. As communism is a matter of belief, its study is a study of force.

The earliest Russian psychiatrists pioneering this science of psychiatry understood thoroughly that hypnosis is induced by shock of an emotional nature, and also by extreme privation, as well as by blows and drugs.

In order to induce a deep state of hypnosis in an individual, a group, or a population, an element of terror must always be present on the part of those who would govern. The psychiatrist is aptly suited to this role, for his brutalities are committed in the name of science and are inexplicably complex, and entirely out of view of the human understanding. A sufficient popular terror of the psychiatrist will, in itself, bring about insanity on the part of many individuals. A psychopolitical operative should at all times insist that these treatments are therapeutic and necessary. He can, in all of his literature and his books, list large numbers of pretended cures by these means. But these "cures" need not actually produce any recovery from a state of disturbance. As long as the psychopolitical operative or his dupes are the only authorities as to the difference between sanity and insanity, their word as to the therapeutic value of such treatment will be the final word. No layman would dare venture to pronounce judgment upon the state of sanity of an individual whom the psychiatrist has already declared insane. The individual, himself, is unable to complain, and his family, as will be covered later, is already discredited by the occurrence of insanity in their midst. There must be no other adjudicators of insanity; otherwise it could be disclosed that

the brutalities practiced in the name of treatment are not therapeutic.

A psychopolitical operative has no interest in "therapeutic means" or "cures". The greater the number of insane in the country where he is operating, the larger the number of the populace coming under his view, the greater will become his facilities. Because the problem is apparently mounting to uncontrollable heights, he can operate increasingly in an atmosphere of emergency, which again excuses his use of such treatments as electric shock, the prefrontal lobotomy, transorbital leucotomy, and other operations long since practiced in Russia on political prisoners.

It is in the interest of the psychopolitical operative that the possibility of curing the insane be outlawed and ruled out at all times. For the sake of obedience on the part of the population and their general reaction, a level of brutality must, at all costs, be maintained. Only in this way can the absolute judgment of the psychopolitical operative as to the sanity or insanity of public figures be maintained without fear of contradiction. Using sufficient brutality upon their patients, the public at large will come to believe utterly anything they say about their patients. Furthermore, and much more important, the field of the mind must be sufficiently dominated by the psychopolitical operative, so that wherever tenets of the mind are taught they will be hypnotically believed. The psychopolitical operative, having under his control all psychology classes in an area, can thus bring about a complete reformation of the future leaders of a country through their educational processes, and so prepare them for communism.

To be obeyed, one must be believed. If one is sufficiently believed, one will unquestioningly be obeyed.

When he is fortunate enough to get his hands on anyone close to a political or important figure, this factor of obedience becomes very important. A certain amount of fear or terror must be engendered in the person under treatment so that this person will then take orders immediately, completely, and unquestioningly, from the psychopolitical operative, and so be able to influence the actions of the person who is to be reached.

Bringing about this state of mind on the part of a populace and its leaders—that a psychopolitical operative must, at all times be believed—could eventually be attended by very good fortune. It is not too much to hope that psychopolitical operatives would then, in

a country such as the United States, become the most intimate advisors to political figures, even to the point of advising the entirety of a political party as to its actions in an election.

The long view is the important view. Belief is engendered by a certain amount of fear and terror from an authoritative level, and this will be followed by obedience.

The general propaganda that would best serve Psychopolitics would be a continual instance that certain authoritative levels of healing deemed this or that discipline to be the only correct treatment of insanity. These treatments must always include a certain amount of brutality. Propaganda should continue to stress the rising incidence of insanity in a country. The entire field of human behavior, for the benefit of the country, can, at length, be broadened into abnormal behavior. Thus, anyone indulging in any eccentricity, particularly the eccentricity of combating psychopolitics, could be silenced by the authoritative opinion on the part of a psychopolitical operative that he was acting in an abnormal fashion. This, with some good fortune, could bring the person into the hands of the psychopolitical operative so as to forevermore disable him, or swerve his loyalties by pain-drug hypnotism.

On the subject of obedience itself, the optimum obedience is unthinking obedience. The command given must be obeyed without any rationalizing on the part of the subject. The command must, therefore, be implanted below the thinking processes of the subject to be influenced, and must react upon him in such a way as to produce no mental alertness on his part.

It is in the interest of Psychopolitics that a population be told that an hypnotized person will not do anything against his actual will, will not commit immoral acts, and will not act so as to endanger himself. While this may be true of light, parlour hypnotism, it certainly is not true of commands implanted with the use of electric shock, drugs, or heavy punishment. The operative counts heavily on the general public's faith in the more benign perception of hypnotic power, for if it were to be generally known that individuals would obey commands harmful to themselves, and would commit immoral acts while under the influence of deep hypnotic commands, the actions of many people, working unknowingly in favor of communism, would be too well understood. People acting under deep hypnotic commands should be acting apparently of their own volition

and out of their own convictions.

The entire subject of psychopolitical hypnosis, Psychopolitics in general, depends for its defense upon the continuous insistence on the part of authoritative sources that such things are not possible. And, should anyone unmask a psychopolitical operative, the operative should at once declare the whole thing to be a physical impossibility and use his authoritative position to discount any accusation. Should any writings of Psychopolitics come to view, it is only necessary to brand them a hoax and laugh them out of existence. Thus, psychopolitical activities are easy to defend.

When psychopolitical activities have reached a certain peak, from there on it is almost impossible to undo them, for the population is already under the duress of obedience to the psychopolitical operatives and their dupes. The ingredient of obedience is important, for the complete belief in the psychopolitical operative renders his statement canceling any challenge to psychopolitical operations irrefutable. The optimum circumstance would be to occupy every position that would be consulted by officials whenever the subject of Psychopolitics came under question. Thus, a psychiatric advisor should be placed near to hand in every government operation. As all suspicions would then be referred to him, no action would ever be taken, and the goal of communism could be realized in that nation.

Psychopolitics depends, from the viewpoint of the layman, upon its fantastic aspects. These are its best defense, but above all else is implicit obedience on the part of officials and the general public because of the role of the psychopolitical operative in the field of healing.

Anatomy of Stimulus-Response Mechanisms of Man

Man is a stimulus-response animal. His entire reasoning capabilities, even his ethics and morals, depend upon stimulus-response machinery. This has long been demonstrated by such Russians as Pavlov, and the principles have long been used in handling the recalcitrant, in training children, and in bringing about a state of optimum behavior on the part of a population.

Having no independent will of his own, Man is easily handled by stimulus-response mechanisms. It is only necessary to install a stimulus into the mental anatomy of Man to have that stimulus reactivate and respond any time an exterior command source calls it into being.

The mechanisms of stimulus-response are easily understood. The body takes pictures of every action in the environment around an individual. When the environment includes brutality, terror, shock, and other such activities, the mental image picture gained contains in itself all the ingredients of the environment. If the individual himself was injured during that moment, the injury itself will remanifest when called upon to respond by an exterior command source.

As an example of this, if an individual is beaten and is told during the entirety of the beating that he must obey certain officials, he will, in the future, feel the beginnings of the pain the moment he begins to disobey. The installed pain itself reacts as a policeman, for the experience of the individual demonstrates to him that he cannot combat, and will receive pain from, certain officials.

The mind can become very complex in its stimulus response. As easily demonstrated in hypnotism, an entire chain of commands,

having to do with a great many complex actions, can be beaten, shocked, or terrorized into a mind, and will there lie dormant until called into action by some similarity in the circumstances of the environment to the incident of punishment.

The response mechanism need only be reminded of some small part of the stimulus to call into view the mental image picture and cause the body to remember the pain connected with the "incident of punishment". But so long as the individual obeys the picture, or follows the commands of the stimulus implantation he is free from pain.

The behavior of children is regulated in this fashion in every civilized country. The father, finding himself unable to bring about immediate obedience and training on the part of his child, resorts to physical violence, and after administering punishment of a physical nature to the child on several occasions, is gratified to experience complete obedience on the part of the child each time the father speaks. In that parents are wont to be lenient with their children, they seldom administer sufficient punishment to bring about optimum obedience. The ability of the organism to withstand punishment is great. Complete and implicit response can be gained only by stimuli sufficiently brutal to injure the organism. The Kossack method of breaking wild horses is a good example. The horse will not restrain itself or take any of its rider's commands. The rider, wishing to break it, mounts and smashes a flask of strong Vodka between the horse's ears. The horse, struck to its knees, its eyes filled with alcohol, mistaking the dampness for blood, instantly and thereafter gives its attention to the rider and never needs further breaking. Difficulty in breaking horses is occasioned only when light punishments are administered. You often hear some mawkish sentimentality about "breaking the spirit", but what you want here is an obedient horse, and sufficient brutality brings about an obedient horse.

The stimulus-response mechanisms of the body are such that the pain and the command subdivide so as to counter each other. The mental image picture of the punishment will not become effective upon the individual unless the command content is disobeyed. It is pointed out in many early Russian writings that this is a survival mechanism. It has already been well and thoroughly used in the survival of communism.

It is only necessary to deliver into the organism a sufficient stimulus to gain an adequate response.

So long as the organism obeys the stimulus whenever it is restimulated in the future, it does not suffer from the pain of the stimulus. But should it disobey the command content of the stimulus, the stimulus reacts to punish the individual. Thus, we have an optimum circumstance, and one of the basic principles of Psychopolitics. A sufficiently installed stimulus will thereafter remain as a police mechanism within the individual to cause him to follow the commands and directions given to him. Should he fail to follow these commands and directions, the stimulus mechanism will go into action. As the commands are there with the moment of duress, the commands themselves need never be repeated, and if the individual were to depart thousands of miles away from the psychopolitical operative, he will still obey the psychopolitical operative, or, himself, become extremely ill and in agony. These principles, refined from the earliest days of Pavlov, by constant and continuous Russian development, have, at last, become of enormous use to us in our conquest. Less modern and well-informed countries of Earth, lacking this mechanism, fail to understand it, and coaxed into somnolence by our own psychopolitical operatives, who discount and disclaim it, cannot avoid succumbing to it.

The body is less able to resist a stimulus if it has insufficient food and is weary. Therefore, it is necessary to administer all such stimuli to individuals when their ability to resist has been reduced by privation and exhaustion. Refusal to let them sleep over many days, or denying them adequate food, produces an optimum state for the receipt of a stimulus. If the person is then given an electrical shock, and is told while the shock is in action that he must obey and do certain things, he has no choice but to do them, or to reexperience, because of his mental image picture of it, the electric shock. This highly scientific and intensely workable mechanism cannot be overestimated in the practice of psychopolitics.

Drugging the individual produces an artificial exhaustion, and if he is drugged, or shocked and beaten, and given a string of commands, his loyalties can be definitely rearranged. This is P.D.H., or Pain-Drug Hypnosis.

The psychopolitical operative in training should be thoroughly versed in the subject of hypnotism and post-hypnotic suggestion. He should pay particular attention to the "forgetter mechanism" aspect of hypnotism, which is to say, implantation in the unconscious mind.

He should note particularly that a person given a command in an hypnotic state, and then told when still in that condition to forget it, will execute it on a stimulus-response signal in the environment after he has "awakened" from his hypnotic trance.

Having mastered these details fully, he should, by practicing upon criminals and prisoners, or inmates available to him, produce the hypnotic trance by drugs, and drive home post-hypnotic suggestions by pain administered to the drugged person. He should then study the reactions of the person when "awakened", and should give him the stimulus-response signal which would throw into action the commands given while the subject was in a drugged state of duress. By much practice he can then learn the threshold dosages of various drugs, and the amount of duress in terms of electric shock or addition drug shock necessary to produce the optimum obedience to the commands. He should also satisfy himself that there is no possible method known to Man—there must be no possible method known to Man—of bringing the patient into awareness of what has happened to him, keeping him in a state of obedience and response while ignorant of its cause.

Using criminals and prisoners, the psychopolitical operative in training should then experiment with duress in the absence of privation, administering electric shocks, beatings, and terror-inducing tactics, accompanied by the same mechanisms as those employed in hypnotism, and watch the conduct of the person when no longer under duress.

The operative in training should carefully remark those who show a tendency to protest, so that he may recognize possible recovery of memory of the commands implanted. Purely for his own education, he should then satisfy himself as to the efficacy of brain surgery in disabling the nonresponsive prisoner.

The boldness of the psychopolitical operative can be increased markedly by permitting back into society persons who have been given pain-drug hypnosis and who have demonstrated symptoms of rebelling or reinstating themselves in the society, if only to observe how the label of "insanity" continues to discredit and discount the statements of such persons.

Exercises in bringing about insanity seizures at will, simply by demonstrating a signal to persons upon whom pain-drug hypnosis has been used, and exercises in making the seizures come about

through talking to certain persons in certain places and times should also be used.

Brain surgery, as developed in Russia, should also be practiced by the psychopolitical operative in training, to give him full confidence in 1) the crudeness with which it can be done, 2) the certainty of erasure of the stimulus-response mechanism itself, 3) the production of imbecility, idiocy, and discoordination on the part of the patient, and 4) the comparative lack of comment or public indignation occasioned by casualties in brain surgery.

Exercises in sexual attack on patients should be practiced by the psychopolitical operative to demonstrate the inability of the patient under pain-drug hypnosis to recall the attack that has indoctrinated him with a lust for further sexual activity. Sex, in all animals, is a powerful motivator, and is no less so in the animal Man. The occasioning of sexual liaison between females of a target family and well-chosen males, under the control of the psychopolitical operative, must be demonstrated to be possible with complete security for the psychopolitical operative, thus putting into his hands an excellent weapon for the breaking down of familial relations and consequent public disgrace for the psychopolitical target.

Just as a dog can be trained, so can a man be trained. Just as a horse can be trained, so can a man be trained. Sexual lust, masochism, and any other desirable perversion can be induced by pain-drug hypnosis and the techniques of Psychopolitics.

The changes of loyalties, allegiances, and sources of command can be occasioned easily by psychopolitical technologies, and these should be practiced and understood by the psychopolitical operative before he begins to tamper with psychopolitical targets of any magnitude or importance.

The actual simplicity of the subject of pain-drug hypnosis, the use of electric shock, drugs, insanity-producing injections, and other materials, should be masked entirely by technical nomenclature, by the insistence on future benefit to the patient, by an authoritarian pose and position, and by a careful cultivation and acquisition of governmental positions in the country to be conquered.

Although the psychopolitical operative working in universities where he can direct curricula of psychology classes is often tempted to teach some of the principles of Psychopolitics to the susceptible students in the psychology classes, he is enjoined not to do so. He

must limit his variations on the teaching of psychology to transmitting the tenets of communism under the guise of psychology and do so in a way that will cause the students to accept Communist tenets as their own idea or as modern scientific thinking. The psychological operative must not at any time educate students thoroughly in stimulus-response mechanisms, and must not impart to them, save those who are to become his fellow workers, the exact principles of Psychopolitics. It is not necessary to do so, and it is dangerous.

Degradation, Shock, and Endurance

Degradation and conquest are companions. In order to be conquered, a nation must be degraded, either by acts of war, by being overrun, by being forced into humiliating treaties of peace, or by the treatment of her populace under the armies of the conqueror. However, degradation can be accomplished much more insidiously and much more effectively by consistent and continual defamation.

Defamation is the best and foremost weapon of Psychopolitics on the broad field. Continual and constant degradation of national leaders, national institutions, national practices, and national heroes must be systematically carried out, but this is the chief functions of Communist Party Members, in general, not the psychopolitician.

The psychopolitician's realm of defamation and degradation is Man himself. By attacking the character and morals of Man himself, and by bringing about, through contamination of youth, a general degraded feeling, command of the populace is facilitated to a marked degree.

There is a curve of degradation that leads downward to a point where the endurance of an individual is almost at an end, and any sudden action toward him will place him in a state of shock. Similarly, a soldier held prisoner can be abused, denied, defamed, and degraded until the slightest motion on the part of his captors will cause him to flinch. Similarly, the slightest word on the part of his captors will cause him to obey, or vary his loyalties and beliefs. Given sufficient degradation, a prisoner can be caused to murder his

fellow countrymen in the same stockade. Experiments on German prisoners have lately demonstrated that after seventy days of filthy food, little sleep, and nearly untenable quarters, the least motion toward the prisoner will bring about a state of shock beyond his endurance threshold and will cause him to receive hypnotically anything said to him. Thus, it is possible, in an entire stockade of prisoners numbering into the thousands, to bring about a state of complete servile obedience, and without having to personally address each one, to pervert their loyalties and implant in them adequate commands to ensure their future conduct, even after their release to their own people.

By lowering the endurance of a person, a group, or a nation, and by constant degradation and defamation, a state of shock can be induced that will cause an adequate response to any command.

The first thing to be degraded in any nation is the state of Man himself. Nations that have high ethical tone are difficult to conquer. Their loyalties are hard to shake, their allegiance to their leaders is fanatical, and what they usually call their spiritual integrity cannot be violated by duress. It is not efficient to attack a nation in such a frame of mind. It is the basic purpose of Psychopolitics to reduce that state of mind to a point where it can be ordered and enslaved. Thus, the first target is Man himself. He must be degraded from a spiritual being to an animalistic reaction pattern. He must think of himself as an animal, capable only of animalistic reactions. He must no longer think of himself, or of his fellows, as capable of "spiritual endurance", or nobility.

The best approach toward degradation in its first stages is the propaganda of "scientific approach" to Man. Man must be consistently demonstrated to be a mechanism without individuality, and the idea must be programmed into a populace under attack that Man's individualistic reactions are the products of mental derangement. The populace must be made to believe that every individual within it who rebels in any way, shape, or form against efforts and activities to enslave the whole, must be considered to be a deranged person whose eccentricities are neurotic or insane, and who must be referred at once to the treatment of a psychopolitician (licensed as a mental healer).

An optimum maneuver in such a program of degradation is to address itself to the military forces of the nation, and disabuse them

rapidly from any belief other than that the disobedient one must be subjected to "mental treatment". The enslavement of a population can fail only if these rebellious individuals are left to exert their individual influence upon their fellow citizens, sparking them into rebellion, calling into account their past nobility and ideals of freedom. Unless these restless individuals are stamped out and given into the hands of psychopolitical operatives early in the game, there will be nothing but trouble as the conquest continues.

The officials of the government, students, readers, partakers and providers of entertainment, must all be indoctrinated, by whatever means, into the complete belief that the restless, the ambitious, the natural leaders, are suffering from environmental maladjustments, which can be healed only by recourse to psychopolitical operatives in the guise of mental healers.

By thus degrading the general belief in the status of Man it is relatively simple, with cooperation from the economic salients being driven into the country, to drive citizens apart, one from another, to bring into question the wisdom of their own government, and to cause them to beg actively for a takeover.

The educational programs of Psychopolitics must, at every hand, seek out the levels of youth who will become the leaders in the country's future, and educate them into a belief in the animalistic nature of Man. This must be made fashionable. They must be taught to frown upon ideas, upon individual endeavor. They must be taught, above all things, that the salvation of Man is to be found only through his perfect adjustment to this environment.

This educational program in the field of Psychopolitics can best be followed by bringing about a compulsory training in some subject such as psychology or other mental practice, and seeing to it that each broad program of psychopolitical training is supervised by a psychiatrist who is a trained psychopolitical operative.

As it seems that the church is the most ennobling influence in foreign nations, each and every branch and activity of each and every church, must, one way or another, be discredited. Religion must be made unfashionable by our demonstrating broadly, through psychopolitical indoctrination, that the soul is nonexistent, and that Man is an animal. The lying mechanisms of Christianity lead man to foolishly brave deeds. By teaching them that there is a life hereafter, the church minimizes the liability of courageous acts during this lifetime.

And the liability of any act must be markedly increased if a populace is to be obedient. Thus, there must be no standing belief in the church, and the power of the church must be denied at every opportunity.

The psychopolitical operative, in his program of degradation, should at all times bring into question any family that is deeply religious, and, should any neurosis or insanity be occasioned in that family, he should blame and hold responsible their religious connections for the neurotic or psychotic condition. Religion must be made synonymous with neurosis and psychosis. People who are deeply religious would be less and less held likely to be responsible for their own sanity, and should more and more be relegated to the ministrations of psychopolitical operatives.

By perverting the institutions of a nation and bringing about a general degradation, by interfering with the economics of a nation to the degree that privation and depression become commonplace, only minor shocks will be necessary to produce, on the populace as a whole, an obedient reaction or an hysteria. Thus, the mere threat of war, the mere threat of bombings, could cause the population to sue instantly for peace. It is a long and arduous road for the psychopolitical operative to achieve this state of mind on the part of a whole nation, but no more than twenty or thirty years should be necessary to run the entire program. Having to hand, as we do, weapons with which to accomplish the goal.

The Organization of Mental Health Campaigns

P psychopolitical operatives should at all times be alert to the opportunity to organize mental health clubs or groups "for the betterment of the community." By thus inviting the cooperation of the population as a whole in mental health programs, properly guided, can bring enough legislative pressure on the government to secure the position of the psychopolitical operative, and to obtain for him government grants and facilities, thus bringing a government to finance its own downfall.

Mental health organizations must carefully delete from their ranks anyone actually proficient in the handling or treatment of mental health. Thus priests, ministers, actually trained psychoanalysts, good hypnotists, or trained Dianeticists must be excluded. These, with some cognizance of the subject of mental aberration and its treatment, and with some experience in observing the mentally deranged, if allowed in large numbers within institutions, and if permitted to receive literature, would, sooner or later, become suspicious of the activities carried on by the psychopolitical operative. These must be defamed and excluded as "untrained", "unskillful", "quacks", or "perpetrators of hoaxes".

No mental health movement with actual goals of mental therapy should be allowed to continue in existence in any nation. For instance, the use of Chinese acupuncture in the treatment of mental and physical derangement must, in China, be stamped out and discredited thoroughly, as it has some efficacy, and, more importantly, its practitioners understand, through long acquaintance with it,

many of the principles of actual mental health and aberration.

In the field of mental health, the psychopolitician must occupy, and continue to occupy, through various means, the authoritative position on the subject. There is always the danger that problems of mental health may be resolved by some individual or group, which might then discredit the program of the psychopolitical operative in his mental health clubs.

City officials, socialites, and other outstanding individuals uninformed on the subject of mental health, should be invited to full participation in the activity of mental health groups. But the sole aim of this activity should be to finance better facilities for the psychopolitical practitioner. To these groups it must be continually stressed that the entire subject of mental illness is so complex that none of them, certainly, could understand any part of it. Thus, the club should be kept on a social and financial level.

Where groups interested in the health of the community have already been formed, they should be infiltrated and taken over, and if this is not possible, they should be discredited, and the officialdom of the area should be invited to stamp them out as dangerous.

When a hostile group dedicated to mental health is discovered, the psychopolitician should have recourse to peyote, mescaline, and other drugs that cause temporary insanity. He should send persons, preferably those well under his control, into the mental health group, whether founded on Christian Science, Dianetics, or faith preaching, to demonstrate their abilities upon this new person. These, in demonstrating their abilities, will usually act with enthusiasm. Midway in the course of their treatment, a quiet injection of peyote, mescaline, or other drug, or an electric shock, administered by a psychopolitician, will produce the symptoms of insanity in the patient that has been sent to the target group. The patient thus demonstrating momentary insanity should immediately be reported to the police and taken away to some area of incarceration managed by psychopolitical operatives, and so placed out of sight. Officialdom will thus come to believe that this group drives individuals insane by their practices, and the practices of the group will then be despised and prohibited by law.

The values of a widespread mental health organization are manifest when one realizes that any government can be forced to provide

facilities for psychopolitical operatives in the form of psychiatric wards in all hospitals, in national institutions totally in the hands of psychopolitical operatives, and in the establishment of clinics where youth can be contacted and forced into better alignment with the purposes of Psychopolitics.

Such groups form a political force, which can then legalize any law or authority desired by the psychopolitical operative.

The securing of authority over such mental health organizations is managed mainly by appeal to education. A psychopolitical operative should make sure that those psychiatrists he controls, those psychologists whom he has under his orders, have been trained for an excessively long period of time. The longer the training period that can be required, the safer the psychopolitical program, since no new group of practitioners can arise to uncover and embarrass psychopolitical programs. Furthermore, the groups themselves cannot hope to obtain any full knowledge of the subject, not having behind them many, many years of intensive training.

Vienna has been carefully maintained as the home of psychopolitics, since it was the home of Psychoanalysis. Although our activities have long since dispersed any of the gains made by Freudian groups, and have taken over these groups, the proximity of Vienna to Russia, where Psychopolitics is operating abroad, and the necessity "for further study" by psychopolitical operatives in the birthplace of Psychoanalysis, makes periodic contacts with headquarters possible. Thus, the word "psychoanalysis" must be stressed at all times, and must be pretended to be a thorough part of the psychiatrist's training.

Psychoanalysis profits greatly from its possession of a vocabulary, and a workability that is sufficiently poor to avoid recovery of psychopolitical implantations. It can be made fashionable throughout mental health organizations, and by learning its patter, and by believing they see some of its phenomena, the members of mental health groups can believe themselves conversant with mental health. Because its stress is sex, it is, itself, an adequate defamation of character, and serves the purposes of degradation well. Thus, in organizing mental health groups, the literature furnished such groups should be psychoanalytical in nature.

If a group of persons interested in suppressing juvenile delinquency and in caring for the insane (and indirectly the promotion of

psychopolitical operatives and their actions) can be formed in every major city of a country under conquest, the success of a psychopolitical program is assured, since these groups seem to represent a large segment of the population. By continual exposure to the airing of propaganda on the subject of dope addiction, homosexuality, and depraved conduct on the part of the young, even the judges of a country can become suborned into reacting violently against the youth of the country, thus misarranging the youth and gaining their support for our goals at the same time.

The communication lines of psychopolitics, if such mental health organizations can be well established in a country, can thus run from its most prominent citizens to its government. It is not too much to hope that the influence of such groups could bring about a psychiatric ward in every hospital in the land, and psychiatrists in every company and regiment of the nation's army, and whole government institutes manned entirely by psychopolitical operatives, into which ailing government officials could be placed, to the advantage of the psychopolitician.

If a psychiatric ward could be established in every hospital in every city in a nation, it is certain that, at one time or another, every prominent citizen of the nation could come under the ministrations of psychopolitical operatives or their dupes.

The validation of a need for psychiatric evaluations in the armed forces and security-minded institutions of the nation under conquest could bring about a flow and fund of information unlike any other program imaginable. If every pilot who flies a new plane could come under the questioning of a psychopolitical operative, if the compiler of every plan of military action could thus come under the review of psychopolitical operatives, the simplicity with which information can be extracted by the use of certain drugs, without the after-knowledge of the soldier, would entirely cripple any overt action toward communism. If the nation could be educated into turning over to psychopolitical operatives every recalcitrant or rebellious soldier, it would lose its best fighters. Thus, the advantage of mental health organizations could be seen, for these, by exerting an apparent pressure against the government (in the public interest, of course), can achieve these ends and goals.

The financing of a psychopolitical operation is difficult unless it is

done by the citizens and government. Although vast sums of money can be obtained from private patients, and from relatives who wish persons put away, it is, nevertheless, difficult to obtain millions, unless the government itself is cooperating. The cooperation of the government needed to obtain these vast sums of money is best obtained by the organization of mental health groups composed of leading citizens who bring their lobbying abilities to bear against the nation's government. Thus can many programs be financed that might otherwise have had to be set aside by the psychopolitician.

The psychopolitical operative should exert consistent and continual effort toward forming and continuing in action innumerable mental health groups.

The psychopolitical operative should also spare no expense in smashing out of existence, by whatever means, any actual healing group, such as that of acupuncture, in China; such as Christian Science, Dianetics, and faith healing, in the United States; such as Catholicism in Italy and Spain; and the practical psychological groups of England.

Conduct Under Fire

The psychopolitician may well find himself under attack as an individual or a member of a group. He may be attacked as a Communist through some leak in the organization, or he may be attacked for malpractice. He may be attacked by the families of people whom he has injured. In all cases his conduct in the situation should be calm and aloof. He should have behind him the authority of many years of training, and he should have participated fully in the building of defenses in the field of insanity which give him the sole claim to expertise on conditions of the mind.

If he has not done his work well, an individual psychopolitician may be exposed by hostile groups. These may call into question the efficacy of psychiatric treatment such as shock, drugs, and general treatment. Not one of the cases cited need be real, but they should be documented and printed in such a fashion as to form excellent court evidence.

When his allegiance is attacked, the psychopolitical operative should explain his connection with Vienna on the grounds that Vienna is the place of study for all important matters of the mind.

More importantly, he should laugh into scorn, by reason of his authority, the sanity of the person attacking him, and if the psychopolitical archives of the country are adequate many defamatory data can be unearthed and presented as a rebuttal, if needed.

Should anyone attempt to expose psychotherapy as a psychopolitical activity, the best defense is calling into question the sanity of the attacker. The next best defense is authority. The next best defense is a validation of psychiatric practices in terms of long and impressive figures. The next best defense is the actual removal of the attacker by

giving him, or them, treatment sufficient to being about a period of insanity for the duration of the trial. This, more than anything else, would discredit them, but it is extremely dangerous to manage.

Psychopolitics should avoid murder and violence, unless it is done in the safety of the institution, on persons who have been proven to be insane. Where institution deaths appear to be unnecessary, or to rise in "unreasonable numbers", political capital might be made of this by city officials or legislature. If the psychopolitical operative, himself, or if his group has done a thorough job, defamatory data concerning the person, or connections, of the would-be attacker should be on file, should be documented, and should be used in such a way as to discourage the inquiry.

After a period of indoctrination, a country will expect insanity to be met by psychopolitical violence. Psychopolitical activities should become the only recognized treatment for insanity. Indeed, this notion can be carried to such lengths that it could be made illegal for electric shock and brain surgery to be omitted in the treatment of a patient.

In order to defend psychopolitical activities, a great complexity should be made of psychiatric, psychoanalytical, and psychological technology. Any hearing should be burdened by terminology too difficult to be transcribed easily. A great deal should be made out of such terms as schizophrenia, paranoia, and other relatively undefinable states.

Psychopolitical tests need not necessarily be in agreement, one to another, where they are available to the public. Various types of insanity should be characterized by difficult terms. The actual state should be made obscure, but this verbiage can insinuate into the court or investigating mind that a scientific approach exists and that it is too complex for him to understand. It is not to be imagined that a judge or a committee of investigation should inquire too deeply into the subject of insanity, since they, themselves, part of the indoctrinated masses, are already intimidated if the psychopolitical activity has managed to become well-documented in magazine horror stories.

In case of a hearing or trial, the awfulness of insanity itself, its threat to society, should be exaggerated until the court or committee believes that the psychopolitical operative is vitally necessary in his post and should not be harassed by the activities of persons who are

irrational.

An immediate attack upon the sanity of the attacker before any possible hearing can take place is the very best defense. It should become well known that "only the insane attack psychiatrists." The byword should be built into the society that paranoia is a condition "in which the individual believes he is being attacked by Communists." This defense will be found to be effective.

Part of an effective defense should include the society's entire lack of any real psychotherapy. Any real therapy must be systematically stamped out, since a real psychotherapy might possibly uncover the results of psychopolitical activities.

Jurisprudence, in a capitalistic nation, is so clumsy that cases are invariably tried in their newspapers. We have handled these things much better in Russia, and have uniformly brought people to trial with full confessions already arrived at (having been implanted) before the trial takes place.

Should any whisper or pamphlet against psychopolitical activities be published, it should be laughed into scorn, branded immediately as a hoax, and its perpetrator or publisher should be, at the first opportunity, branded insane, and by the use of drugs the insanity should be confirmed.

The Use of Psychopolitics in Spreading Communism

Reactionary nations are of such a composition that they attack a word without understanding it. As the conquest of a nation by communism depends upon imbuing its population with communistic tenets, it is not necessary that the term "communism" be applied at first to the educative measures employed.

As an example, in the United States we have been able to alter the works of William James, and others, into a more acceptable pattern, and to place the tenets of Karl Marx, Pavlov, Lamarck, and the data of Dialectic Materialism into the textbooks of psychology, to such a degree that anyone making a thorough study of psychology becomes at once a candidate to accept the reasonableness of communism.

As every chair of psychology in the United States is occupied by persons connected with us, or who can be influenced by persons connected with us, the constant employment of such texts is guaranteed. They are given an authoritative ring, and they are carefully taught.

Constant pressure on the legislatures of the United States can bring about legislation to the effect that every student attending a high school or university must have classes in psychology.

Educating broadly the educated strata of the populace into the tenets of communism is thus rendered relatively easy, and when the choice is given them whether to continue in a capitalistic or a Communistic condition, they will see, suddenly, in communism, much more reasonableness than in capitalism, which will now be seen by our own definition.

Violent Remedies

As populates, in general, understand that violence is necessary in the handling of the insane, violent remedies seem to be reasonable. Starting from a relatively low level of violence, such as straitjackets and other restraints, it is relatively easy to encroach upon the public diffidence where violence is concerned by adding more and more cruelty to the treatment of the insane.

By increasing the brutality of "treatment", the public expectation of such treatment will be assisted, and the protest of the individual to whom the treatment is given is impossible, since immediately after the treatment he is incapable. The family of the individual under treatment is already suspect for having had in its midst an insane person. The family's protest should be discredited.

The more violent the treatment, the more command value the psychopolitical operative will accumulate. Brain operations should become standard and commonplace. While the figures of actual deaths should be repressed wherever possible, it is nevertheless of no great concern to the psychopolitical operative that many deaths do occur.

Gradually, the public should be educated in electric shock, first by being led to believe that it is very therapeutic, then by believing that it is quieting, then by being informed that electric shock usually injures the spine and teeth, and finally, that it very often kills or at least breaks the spine and removes, violently, the teeth of the patient. It is very doubtful if anyone from the lay levels of the public could tolerate the observation of a single electric shock treatment. Certainly they could not tolerate witnessing a prefrontal lobotomy or transorbital leucotomy. However, they should be brought up to a

level where this is possible, where it is the expected treatment, and where the details, of the treatment itself can be made known, thus adding the psychopolitical prestige.

The more violent the treatment, the more hopeless insanity will seem to be.

The society should be worked up to the level where every recalcitrant young man can be brought into court and assigned to a psychopolitical operative, given electric shocks, and reduced into unimaginative docility for the remainder of his days.

By continuous and increasing advertising of the violence of treatment, the public will at last come to tolerate the creation of zombie conditions to such a degree that they will probably employ zombies, if given to them. Thus a large stratum of the society, particularly that which was rebellious, can be reduced to the service of the psychopolitician.

By various means, a public must at least be convinced that insanity can only be met by shock, torture, deprivation, defamation, discreditation, violence, maiming, death, punishment in all its forms. The society, at the same time, must be educated into the belief that insanity is increasing within its ranks. This creates an emergency and places the psychopolitician in a savior role that will eventually put him in charge of the society.

The Recruiting of Psychopolitical Dupes

The psychopolitical dupe is a well-trained individual who serves in complete obedience to the psychopolitical operative. In that nearly all persons in training are expected to undergo a certain amount of treatment in any field of the mind, it is not too difficult to persuade persons in the field of mental healing to subject themselves to mild or minor drugs or shock. If this can be done, a psychological dupe can immediately result from the use of pain-drug hypnosis.

Recruitment into the ranks of "mental healing" can best be done by carefully bringing to it only those healing students who are, to some slight degree, already depraved, or who have been "treated" by psychopolitical operatives.

Recruitment is effected by making the field of mental healing very attractive, financially and sexually.

The amount of promiscuity that can be induced in mental patients can work definitely to the advantage of the psychopolitical recruiting agent. The dupe can thus be induced into many lurid sexual contacts, and these, properly witnessed, can thereafter be used as blackmail material to assist any failure of pain-drug hypnosis in causing him to execute orders.

The promise of unlimited sexual opportunities, the promise of complete dominion over the bodies and minds of helpless patients, the promise of complete lawlessness without detection, can thus attract to "mental healing" many desirable recruits who will willingly fall in line with psychopolitical activities.

In that the psychopolitician has under his control the insane of the nation, most of them with criminal tendencies, and as he can, as his movement goes forward, recruit for his ranks the criminals themselves, he has unlimited numbers of human beings to employ on whatever project he may see fit. In that the insane will execute destructive projects without question, if given the proper amount of punishment and implantation, the degradation of the country's youth, the defamation of its leaders, the suborning of its courts becomes childishly easy.

The psychopolitician has the advantage of naming as a delusory symptom any attempt on the part of a patient to expose commands.

The psychopolitician should carefully adhere to institutions and should eschew private practice whenever possible, since this gives him the greatest number of human beings to control to the use of communism. When he does act in private practice, his practice should be limited to contact with the families of the wealthy and the officials of the country.

The Smashing of Religious Groups

You must know that until recent times the entire subject of mental derangement, whether so light as simple worry or so heavy as insanity, was the sphere of activity of the church and only the church.

Traditionally, both in civilized and barbaric nations, the priesthood alone had complete charge of the mental condition of the citizen. As a matter of great concern to the psychopolitician this tendency still exists in every public in the Western World and scientific inroads into this sphere have occurred only in official and never in public quarters.

The magnificent tool welded for us by Wundt would be as nothing if it were not for official insistence in civilized countries that "scientific practices" be applied to the problem of the mind. Without this official insistence or even if it were to be relaxed for a moment, the masses would grasp stupidly for the priest, the minister, the clergy, whenever mental conditions came into question. Today in Europe and America "scientific practices" in the field of the mind would not last moments if not routinely enforced by officialdom.

Care must be taken to hide the fact that the incidence of insanity has increased only since these "scientific practices" started to be applied. Much mention must be made of "the pace of modern living" and other myths as the cause of the increased neurosis in the world. We care nothing about what causes it if anything does. But we must tolerate no evidence of any kind to get out and drive the public back to the church. If given their heads, if left to themselves to decide,

independent of officialdom, where they would place their deranged loved ones the public would choose religious sanitariums and would avoid as if plagued the places where "scientific practices" prevail.

Given any slight encouragement, public support would instantly sweep all mental healing back into the hands of the churches. And there are churches waiting to receive it, clever churches. That terrible monster, the Roman Catholic Church, still dominates mental healing throughout the Christian world and well schooled priests are always at work to draw the public back to the fold. Among Fundamentalist and Pentecostal groups healing campaigns are conducted, which, because of their results, win many to the cult of Christianity. In the field of pure healing, the Church of Christ Science of Boston, Massachusetts excels in commanding the public favor and operates many sanitariums. All these must be swept aside. They must be ridiculed and defamed and every cure they advertise must be labeled a hoax. A full fifth of a psychopolitician's time should be devoted to smashing these threats. Just as in Russia we had to destroy the Church after many, many years of the most arduous work, so we must destroy all faiths in nations marked for conquest.

Insanity must hound the footsteps of every priest and practitioner. The best testimonials to his skill must be turned into gibbering madmen no matter what means we have to use.

You need not care what effect you have upon the public. The effect you care about is the one upon officials. You must recruit every agency of the nation marked for slaughter into a foaming hatred of religious healing. You must suborn district attorneys and judges into an intense belief as fervent as an ancient faith in God that Christian Science or any other religious practice that might devote itself to mental healing is vicious, bad, insanity-causing, publicly hated and intolerable.

You must suborn and recruit any medical healing organization into collusion in this campaign. You must appeal to their avarice and even their humanity to invite their cooperation in smashing all religious healing and thus, to our end, care of the insane. You must see that such societies have only qualified Communist-indoctrinees as their advisors in this matter. For you can use such societies. They are stupid and stampede easily. Their cloak and degrees can be used quite well to mask any operation we care to have masked. We must make them partners in our endeavor so that they will never be able

to crawl out from under our thumb and discredit us.

We have battled in America since the turn of the century to bring to nothing any and all Christian influences and we are succeeding. While today we seem to be kind to the Christian remember that we have yet to influence the "Christian world" to our ends. When that is done we shall have an end of them everywhere. You may see them here in Russia as trained apes. They do not know their tether will stay long only until the apes in other lands have become unwary.

You must work until "religion" is synonymous with "insanity". You must work until the officials of city, county, and state governments will not think twice before they pounce upon religious groups as public enemies.

Remember, all lands are governed by the few who only pretend to consult with the many. It is no different in America. The petty official, the maker of laws alike can be made to believe the worst. It is not necessary to convince the masses. It is only necessary to work incessantly upon the official, using personal defamation, wild lies, false evidence, and constant propaganda to make him fight for you against the church or against any practitioner.

Like the official, the bona fide medical healer also believes the worst if it can be shown to him as dangerous competition. And like the Christian, should he seek to take from us any right we have gained, we shall finish him as well.

We must be like the vine upon the tree. We use the tree to climb and then, strangling it, grow into power on its flesh.

We must strike from our path any opposition. We must use for our tools any authority that comes to hand. And then at last, the decades having sped by, we can dispense with all authority save our own and triumph in the greater glory of the Party.

Proposals That Must be Avoided

There are certain damaging movements that could interrupt a psychopolitical conquest. These, coming from some quarters of the country, might gain headway. They should be spotted before they do, and stamped out.

Proposals may be made by large and powerful groups in the country to return the insane to the care of those who have handled mental healing for tribes and populaces for centuries—the priests. Any movement to place clergymen in charge of institutions should be fought on the grounds of incompetence and the insanity brought about by religion. The most destructive thing that could happen to a psychopolitical program would be to entrust the ministry with the care of the nation's insane.

If mental hospitals operated by religious groups are in existence, they must be discredited and closed, no matter what the cost, for the actual figures of recovery in such institutions might be compared to them. This might lead to a movement to place the clergy in charge of the insane. Every argument must be advanced early, to overcome any possibility of this ever occurring.

A country's law must be made carefully to avoid granting any personal rights to the insane. Any suggested laws or Constitutional Amendments that would make the harming of the insane unlawful, should be fought to the extreme, on the grounds that only violent measures can succeed in their treatment. If the law were to protect the insane, as it normally does not, the entire psychopolitical program would quite possibly collapse.

Any movement to increase or place under surveillance the orders required to hospitalize the mentally ill should be discouraged. This should be left entirely in the hands of persons well under the control of psychopolitical operatives. It should be done with minimum formality, and no recovery of the insane from an institution should be possible by any process of law. Thus, any movement to add to the legal steps required in the processes of commitment and release should be discouraged on the grounds of emergency. To get around this, the best policy is to place a psychiatrist and a detention ward for the mentally ill in every hospital in a land.

Any writings of a psychopolitical nature, accidentally revealing themselves, should be prevented. All factual literature on the subject of insanity and its treatment should be suppressed, first by actual security, and second by complex verbiage that renders in incomprehensible. The actual figures on recovery or death should never be announced in any papers. Any investigation attempting to discover whether or not psychiatry or psychology has ever cured anyone should immediately be discouraged and laughed to scorn, and should mobilize at that point all psychopolitical operatives. At first, it should be ignored, but if this is not possible, the entire weight of all psychopoliticians in the nation should be pressed into service. Any tactic possible should be employed to prevent this from occurring. To rebut it, technical appearing papers should exist as to the tremendous number of cures effected by psychiatry and psychology, and whenever possible, percentages of cures, no matter how fictitious, should be worked into legislative papers, thus forming a background of evidence that would immediately rebut any effort to actually locate anyone who had ever been helped by psychiatry or psychology.

If the Communistic connections of a psychopolitician should become known, it should be attributed to his own carelessness, and he should, himself, be immediately branded as eccentric within his own profession.

Authors of literature that seeks to demonstrate the picture of a society under complete mental control and duress should be helped toward infamy or suicide to discredit their works.

Any legislation liberalizing any healing practice should be immediately fought and defeated. All healing practices should gravitate entirely to authoritative levels, and no other opinions should be

admitted, as these might lead to exposure.

Movements to improve youth should be infiltrated and corrupted. Left alone, they might interrupt our campaigns to produce in youth delinquency, addiction, drunkenness, and sexual promiscuity.

Communist workers in the field of newspapers and radio should be protected wherever possible by completely disabling, through Psychopolitics, any persons consistently attacking them. These, in their turn, should be persuaded to give all possible publicity to the benefits of psychopolitical activities under the heading of "science".

No healing group devoted to the mind must be allowed to exist within the borders of Russia or its satellites. Only well-vouched-for psychopolitical operatives can be allowed to continue in their practice, and this only for the benefit of the government or to work against enemy prisoners.

Any effort to exclude psychiatrists or psychologists from the armed services must be fought.

Any inquest into the "suicide" or sudden mental derangement of any political leader in a nation must be conducted only by psychopolitical operatives or their dupes, whether Psychopolitics is responsible or not.

Death and violence against persons attacking communism in a nation should be eschewed as forbidden. Violent activity against such persons might bring about their martyrdom. Defamation and the accusation of insanity alone should be employed, and they should be brought at last under the ministrations of psychopolitical operatives, such as psychiatrists and controlled psychologists.

In Summary

In this time of unlimited weapons, and in national antagonisms where atomic war with capitalistic powers is possible, Psychopolitics must act efficiently as never before.

Any and all programs of Psychopolitics must be increased to aid and abet the activities of other Communist agents throughout the nation in question.

The failure of Psychopolitics might well bring about the atomic bombing of the Motherland.

If Psychopolitics succeeds in its mission throughout the capitalistic nations of the world, there will never be an atomic war, for Russia will have subjugated all of her enemies.

Communism has already spread across one-sixth of the inhabited world. Marxist Doctrines have already penetrated the remainder. An extension of the Communist social order is everywhere victorious. The spread of communism has never been by force of battle, but by conquest of the mind. In Psychopolitics we have refined this conquest to the nth degree. The psychopolitical operative must succeed, for his success means a world of Peace. His failure might well mean the destruction of the civilized portions of Earth by atomic power in the hands of capitalistic madmen.

The end thoroughly justifies the means. The degradation of populations is less inhuman than their destruction by atomic fission, for to an animal who lives only once, any life is sweeter than death.

The end of war is the control of a conquered people. If a people can be conquered in the absence of war, the end of war will have been achieved without the destruction of war. A worthy goal.

The psychopolitician has his reward in the nearly unlimited con-

trol of populaces, in the uninhibited exercise of passion, and the glory of Communist conquest over the stupidity of the enemies of the People.

BRAINWASHING

This treatise on communist brainwashing, which has been published and republished since the 1930s, is an edited version of an actual textbook on Russian "psychopolitics."

It was used as a primer, here in America, to teach communist agents how to brainwash people, and, in fact, how to subvert entire populations.

While the wording of this particular treatise—and there are any number of them—may or may not be completely authentic, two things are historically certain:

- 1. Such brainwashing activities really occurred.**
- 2. This volume accurately conveys the principles and techniques employed.**