

CIA #1

18 March 1953

SUBJECT: John P. Hayes

FROM: [REDACTED]

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1. John P. Hayes, the China-born, American missionary who was put under brainwashing for a prolonged period in Red China, has given me the following impressions:

2. Regarding his success in surviving this agonizing period:

a. He attributes this first to faith. In this he agrees with the statements made to me by persons such as Robert Bryan, F. Olin Stockwell and others with whom I have discussed this point. None of these men hesitated a moment on their reply. Hayes said he had recourse to prayer, and it literally gave him stamina for survival. Hayes amplified in a significant manner. He said, "I gained strength from feeling that other people, friends and strangers alike, were thinking about me, and praying for me." This is a twofold attitude he reveals -- trust in an unbeatable, divine order, and certainly that in some manner other human beings can influence his destiny, too, by their sympathy and feelings for him. I have come across this frequently. Mme. Kaslenko, the Soviet schoolteacher who leaped from a window of the Soviet Consulate General in New York, has testified to the strength she derived from hearing her name on the radio from time to time, although she couldn't understand English, and seeing reporters in front of the building. Fellow travelers and so-called liberals were then uttering cries of indignation over her "persecution" by not being let alone. Far from persecution, it was the decisive element in saving her. All this, I believe from my whole background and experience, is closely related, and to the situation in Red China. The feeling that there is no hope is the main weapon that the Communists have utilized, and in this we have been manipulated into supporting them. They require, just as Hayes had to have, a feeling of faith, that there is hope, before they can shake off Communism. "I found certainty in prayer," Hayes also said.

b. Hayes also attributes his survival to "my sense of mission." In this, he superficially disagreed with some of the others who had gone through similar brainwashing. He was closer to the Protestant attitude than to the usual Catholic, as told me by priests who survived. The difference, however, is not in how it seems to the listener -- to the Communist indoctrinator, -- but to the man himself who is being brainwashed. "After all, I'm a missionary," he said. He retained this sense of mission work all the time, and this, too, gave him strength. This was, in other words,

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a sense of duty, deeply felt. The question arises whether this sense of duty can be felt equally in other fields, such as the military. I believe yes— that patriotism can be such an element. The point is not which of these faiths or loyalties is concerned, but whether the individual has developed an attachment to it that cannot be destroyed. Hayes said he was sincere in all that he told the Reds. He said he never lied. This was in direct conflict with what other missionaries did, and other non-missionaries. They told me they had kept their minds busy by outwitting the Reds, by "lieing like a trooper" to give the impression that they were being convinced by the Red logic, which took every ounce of one's acumen, for the Communists exert great efforts to make sure that their victims actually are sincere, and not trying to put over an act.

Then Hayes explained his interpretation of sincerity and truth-telling. He said he told the Reds that, indeed, he was guilty of not showing the proper feeling for the plain people, the masses. His contacts had been the better-placed Chinese. "I did not go to the people as I should have done." The Reds were right in this, he said. Actually, Hayes was selecting this portion of the Red accusation with which he might find it possible to be "reasonable," to agree. He was being cooperative, not "stubborn." He said, too, that he confessed he had been a spy. "I told them yes, I had been a spy under their laws, but not in spirit." He pointed out to me that Chinese Communist law forbids the sending of news or any other information to America, allowing this only to go to Soviet Russia. "I sent information to my mission board in America, so I was a spy," he went on. In this, he showed that he was seeing the Red interpretation, enabling him to answer yes to them, while his reply to the same question asked by anyone else would have been in the negative.

What he was doing was showing that his "sense of mission" worked out very much like the deliberate contest of wits engaged in by the others who said they were "deceiving the Reds" as to their views. Hayes, however, was intellectually fitted to do the same thing in a framework that was truthful to him, and therefore no special strain on his conscience. Where an individual is able to do this, it is much preferable, I should think, from the survival viewpoint, than having to think out what untrue twist you might be able to get away with. This is the method utilized by Catholic priests and nuns on most occasions, the Jesuitical approach. It works.

c. There was a striking contradiction even here, which revealed how against the grain even the thought of lieing is to this upright character. He remembered eagerly his "sense of mission" and how he had been "sincere" and "told the truth," even though this was cutting hairs. He admitted, though, "There were times I apparently said things that I couldn't remember afterwards having said, and

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which were false." He had told untruths, but under a duress that had in it the most sinister aspects of brainwashing. All who have survived the Reds in this, it is to be noted, have confessed what the Commies wanted them to confess. Some, like Bryan, had to undergo more rigorous treatment — Bryan told me he was grabbed, thrust onto the floor, and given an injection in the spine, twice. Hayes didn't tell me anything of this sort. How he explained it follows:

d. Hallucination, he declared, is part of the Red-imposed confession technique. "You're a bit hungry all the time, You never have a satisfactory diet. You're sleepy all the time. You forget things, get them confused. You admit and believe things that never happened, while in this fog." In this, he is in completest agreement with everyone to whom I have spoken, who has gone through brainwashing, Chinese and non-Chinese alike. This imposed mental and physical fog is the secret of the Communist confession technique. (See analysis of Communist movie on germ warfare, and U.S. fliers who confessed."

e. This is primarily the determination of a series of facts, he pointed out, and their synthesis or juxtaposition to reach false conclusions. Facts are rearranged in such a manner as to create a seemingly logical pattern, only it never happened. This is nothing new; only it's callous use in this manner is new. Editors of our newsmagazines and foreign affairs specialists in public and private life, who collect facts from items and articles culled from a whole series of different agencies and sources, and who arrange them in a pattern to give an analysis that sounds perfectly logical and indisputable, do this all the time. Wherever the individual is cut off from sources, or operates through third parties, this is the result. Where the environment can be controlled completely, the result is even more pronounced, as it was with Hayes.

f. Hayes pointed out emphatically that this calculated rearrangement of facts to create the illusion of a conclusion that never occurred in reality requires some form of threat, "actual threats." There must be pressures (violence), too, he stressed. These threats differ according to the individual being treated, the indoctrinator giving the treatment, the time and the occasion. Treatment, like in any psychiatric establishment or hospital in America, is geared to the patient. When a person is hungry and sleepy, the implied decrease or increase of rations or sleeping time constitutes threats of the most effective kind. These actions are pressures, too. The foreigners are not threatened or put under violence as openly as the Chinese, but threats and violence play their part. These are adjusted to the need, though, which is for "voluntary" confession so you can be trusted to go out and "confess" in public, or react in public as the authorities desire, under all

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circumstances. Hayes did not go deeply into this with me yet; I hope to do so later with him. He was emphatic about this, though.

g. He, as did the other foreigners I interviewed, said it was most important to keep your mind busy so as to survive without actually being brainwashed. He did this through his sense of mission, he said, by his sincerity. "I felt deeply hurt that the Communists should think I had been a spy, and the Communists saw I was hurt," he said. "They could tell, and were impressed." Here again he gave evidence of an element of strength that I believe would be difficult if not impossible for many of our intellectuals to attain. Hayes did not seem bothered with evident contradictions; they were in different grooves in his mind. Our trained thinkers, who are mechanically logical, indoctrinated by our higher institutions of learning this way, would have the greatest difficulty being able to do things and say things that did violence to their sense of harmony, of logic. They would have to be "insincere" about it, and this would create another problem, for Reds work hard to see through "insincerity."

3. Regarding his future plans:

a. He eagerly desires to go to Korea, to talk to the Chinese Reds who have been caught by us, and are in our POW camps. He believes that they can be brought over to work for us. He feels they would, in turn, be our best and most effective approach to other Red Chinese, and others who have been under Communist influence.

b. He feels that in order to win against Chinese Communism, "we must get into the minds of these people." The language pattern is one way, he fervently believes. He was born and brought up in China, and reads and writes it, apparently fluently. In his conversation with me regarding Chinese Communist lingo, he showed an intense knowledge and a deep affection for fine points in the language, and in the written characters. By using the terminology that the Reds use, he feels, we can create a rapport that can enable us to plant anti-Communist ideas and turn Reds into decent folk. This analyst agrees that this is a most important factor. The Chinese, Hayes points out, have been hearing and reading a certain type of language for some years now; inevitably they are used to it. Other ways of speaking would strike them as strange, and could create a hostility even among those who want to free themselves from the Red bondage. Hayes pointed out that the Communists are extremely clever in their propaganda terminology. They make sure they do not shock decent feelings. They operate in such a calculated manner that they can do this, whereas we, confident of our sincerity, use terminology that displays a seemingly callous approach, and this makes our task harder, and sometimes impossible, often preventing a development in

our favor that otherwise seemed assured. For instance, Hayes said the Red Chinese do not refer to this conflict as "psychological warfare." He cringed a bit over the term. The Reds call it "ideological warfare," he pointed out. This pits idea against idea, and doesn't carry a sly or underhand connotation. For instance, he didn't like the translation, "thought seduction," as used in the book, "Brain-Washing in Red China," although he said the book was thoroughly accurate, and could not understand how a writer could produce it without having himself gone through a brainwashing. "Thought seduction" wasn't wrong, but doesn't quite convey the Chinese tone, he said. He said the Reds talk frankly about this, referring openly to "thought control." This open approach removes much of the suspicion of it — makes it seem perfectly natural and desirable. It is a most effective propaganda trick. Hayes feels that he has the experience and ability to "get into the Chinese mind" this way, and wants more than anything else to be given the opportunity to do so.

c. He stressed that we must not underestimate our enemy, or his motives. This is another matter on which I intend to go more deeply with him. I feel that here he is stressing the approach that he used when he was "sincere" and remaining true to his "sense of mission" while under brain-washing, which enabled him to determine what the Reds insisted on his confessing, and finding points on which he could confess without doing violence to his own loyalties, while yet satisfying the Commies. A person who can do this is natural psychological warfare material!

4. He is robust although 65, a tall, strong-looking man, broad, wearing a beard. He remarked that his beard helps him look like a missionary, and he is proud to be a missionary; he wants to appear like one. His wife, whom he married in China, does not have his intimate knowledge of the language and its writing, but a very good knowledge of it. She is British — a Scotswoman. (I do not know whether she is a U.S. citizen.) They have five children, four born in China. She is a thin, elderly lady who shies away with harsh reactions and harsh verdicts. They went through prison camp under the Japanese, but she had no bitterness, nor harsh words. She eagerly sees the other fellow's side, in a pronouncedly Christian manner. "The Communists are not all bad; some of their motives are praiseworthy," she pointed out. She is a good woman, but very different, I feel, than her husband, who is a good man, but more realistic.

5. In prison in Red China, Hayes had three books — all in Chinese, and all written by Mao Tse-tung. "I know them by heart now," he said. This is part of his training to "get into the minds of the Chinese Reds." He feels that what he went under was for eventual good. This could, indeed, be the case, in our cold war.

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6. Another point which he stressed was the "conditioning" of the Chinese for Red propaganda pressures and brainwashing. This I would rather call a climate -- we in the U.S. have known this sort of thing, a political climate that made it almost impossible to ferret out Communism or criticize Communism for a long period of time. What this really means is that reactions and attitudes are "conditioned" to consider certain approaches, certain points of view,--as fundamentally normal, as natural, and other standpoints as basically wrong, and to have an open or closed mind to everything they see or hear in accordance with this. Hayes believes he would not jar against the Chinese Red, that he could fit into their prejudices, and so be in a strategic position to undermine Communism. This is a form of mind infiltration, of individual fifth columnism, that can be invaluable, if correctly pursued.

7. He is under his modest mission pay. If he went abroad, to Korea, for instance, this would continue normally, but he might be helped by having his expenses and other costs refunded.

8. I have talked to quite a number of these brainwashed gentry. I am convinced so far, by what I have noted, that everyone who goes through a brainwashing carries traces of it for prolonged periods, or always. This is not necessarily bad; this can be good. What is important is to keep it in mind.

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