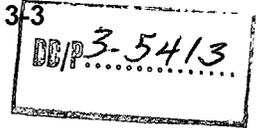
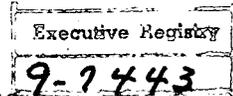


SECRET



27 September 1957



MEMORANDUM FOR: Director of Central Intelligence

VIA: Deputy Director (Plans)

SUBJECT: Militant Liberty

1. This memorandum contains a recommendation for action by the Director. The recommendation is contained in paragraph 5.

2. Until receipt of this report of the Ecuadorian promotion of the concept, we had presumed that "Militant Liberty" had been disposed of by OCB action (Minutes, 28 Sept. 1955, Item 1) which:

"Noted a statement by the U. S. Information Agency that it would transmit pertinent descriptive material developed in connection with the Militant Liberty project to appropriate field offices for their information and possible use in connection with the development of indigenous information programs."

The written record does not make it clear that this was a concerted attempt to sidetrack the proposition, but oral testimony from several participants establishes that there was general agreement that the proposition was untenable and would not have received the consideration it did had it not been personally endorsed by Admiral Radford.

3. "Militant Liberty" confuses a condition of the good life - Freedom - with its consummation. "Freedom is permissive, not normative" pointed out the London Times (28 Dec. 1955). "We are free to speak - what shall we say? We are free to worship - what shall we believe? We are free from arbitrary arrest - how shall we direct talents that might have been wasted in subterfuge and fear?" In the

Militant Liberty proposition, the most highly stressed concept "the sensitive, individual conscience" is a debatable take-off point. This is not a universally accepted proposition. It is a protestant evangelical emphasis which has had considerable influence in our part of the New World, but is meaningless if not repugnant in, for instance, the web society of Japan, or in those vast areas influenced by Buddhism and Mohammedanism. It is indeed curious that it is reported as being welcomed in the Catholic-conservative circles of Ecuador.

4. Our files indicate that much government time and effort has been spent on "Militant Liberty." The concensus seems to be that this ideological formula cannot be brought directly to bear on the real problems of a real world. The comments range from the restrained London Times description of it as a document 'bf great interest and some curiosity . . . has passages to make /a logician/ catch his breath . . . suffers from a fundamental misunderstanding, etc." to more vitriolic descriptions of it as a misguided prescription based on shallow thinking. The most convincing documents are those reasoned expositions of why it would not work in Vietnam and Japan for which it was considered under the OCB label "Project Action."

5. The desire to promote these concepts may be well-motivated but the concepts as such are not translatable into meaningful programs in foreign areas. They form part of our heritage and reflect the thinking behind many US educational and aid operations, but should not be isolated for application by themselves as indoctrination. It is recommended that you send a version of the attached letter to Admiral Radford. It is so worded that a written reply is not invited since such a reply might re-open the whole 1955 debate by calling forth a rebuttal from Mr. John C. Broger, the promoter of the Militant Liberty proposition. The letter is submitted in draft form in order to permit your addition of personal touches that would be appropriate to your long association with Admiral Radford.

[Redacted Signature]

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Deputy Chief  
Psychological and Paramilitary Staff

1 Attachment

cc: DDCI

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STAT

Mr.

Letter to Adm. Radford submitted in draft since it was felt DCI would redo with a personal touch. If you wish, I will have it retyped in final form before submission to DCI.

ekt 2 Oct

*Handwritten signature and initials*