

pect of the corruption of absolute justice in the realm of politics finds its outstanding expression in international morality. There my nation's justice means oftentimes your nation's injustice; my nation's security and the requirements assigned thereto may appear as the cause of your nation's insecurity."

Once one comprehends the tragedy of human nature, the problems and challenges of contemporary world politics can be seen in their true light. From Morgenthau's perspective in the year after World War II ended, the drop of evil which inevitably spoils the best of intentions had transformed "churches into political organizations . . . revolutions into dictatorships . . . [and] love of country into imperialism."⁷ In analyzing the rise of fascism and communism in Europe, Kennan tried to disabuse Americans of the comforting belief that they were somehow different from the German and Russian people: "The fact of the matter is that there is a little bit of totalitarian buried somewhere, way down deep, in each and every one of us."⁸ Arendt, Morgenthau, and Thompson all warn of a dangerous crusading nationalism, where nations see themselves as the repositories of values and ideas that are good for all mankind and hear a calling to extend the benefits of their system to peoples everywhere. The human desire for self-determination is thus transformed into a national mission aimed at, as Arendt describes it, "bringing its light to other, less fortunate peoples that, for whatever reasons, have miraculously been left by history without a national mission."

In summary, human nature being what it is, the *Review* authors had a deep distrust for solutions to real world problems that were based on a plan to fix men's souls. Thompson recounts how the evangelist preacher Billy Graham once proclaimed that if all men were Christians there would be no nuclear problem. Niebuhr responded, "Not if we fail to develop a viable nuclear policy." Realists were not silent on a strategy for developing viable foreign policies, but in comparison, their persistent condemnation of perfectionist illusions was deafening.

THE IMPERFECTIBILITY OF MAN

Many of the scholars, writers, and editors who contributed to *The Review of Politics* in the 1940s and 1950s shared a basic skepticism of the liberal, or