order") would not be the first and only choice if ever a society is reduced to choosing one over the other. My impression is that every time a person says "law and order" or "conservative" not with rational argument but with a grimace on his face, the country slides perceptively in a direction he would not approve.

John Bennett wrote in 1955 that one should not begin a revolt or social turmoil unless he sees "near at hand the possibility of a new and better order" because "the risk of long continued anarchy, which may result in an even worse tyranny, should be in the minds of Christians." This realistic judgment has been considerably softened in Bennett's recent writings; and among his successors we hear no relic of it. Instead, justice is supposed to be first attained, and order will care for itself.

The dialectic of order with justice in any viable society is illuminated by a Christian understanding of sin as well as by what Reinhold Niebuhr described as "the necessity of coercion in politics" flowing from "defects of the human imagination and the human heart that even the most enlightened individuals betray." Instead, a truncated view of "original sin" is today applied to produce only a concept of the "arrogance of power"—forgetting that such an authentic view of man would entail in politics an equal or greater suspicion to be cast upon the "arrogance of conscience" and moral self-righteousness. New leftists coercively take participatory (i.e. non-coercive) politics as their goal, while new theologians write books On Not Leaving It to the Snake (the Serpent in Genesis) and academic liberals become increasingly certain that they have not been consulted rather than that they may be mistaken; or are so far judged to be mistaken by the legitimate political processes of our society. We should know the need for the ordering of human existence no less than the value of justice. We should know that neither comes spontaneously or without the other. We ought never to have championed justice or justice-first over order, or to have seemed to do so; and if any of us did we are partially responsible for any of the political appeal that order or order-first over justice has among our fellow citizens.

If we are to restore this country to political health, despite the sins of political omission and commission of the past, we must rid ourselves of the politics of the single issue, of the politics of enchantment, of the notion that conscientious dissent means disruption of government, and of the opinion that justice is more important than order in politics.

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current reading

**We Won't Go: Personal Accounts of War Objectors**
Collected by Alice Lynd. Beacon. 331 pp. $5.95
Although, as is acknowledged, the collection is "not fully representative," these written accounts by men who have opposed the war and resisted the draft for a variety of reasons do cover a wide range of experiences, feelings and attitudes. Mrs. Lynd (she is the wife of Staughton Lynd), who acts as a counselor to young men of draft age, has also provided the full text of the Seeger decision, a copy of the application for C.O. status, some documents related to war crimes, and sources of information for those who are faced with the problem of the draft.

**The Strength of Government**
McGeorge Bundy. Harvard. 113 pp. $3.75
"This little book is written in praise of strong government ("not necessarily larger, certainly not more intrusive, and above all not less responsive to our own opinions and desires—but stronger just the same") and active participation therein," says the President of the Ford Foundation who served Presidents Kennedy and Johnson as Special Assistant for National Security Affairs. Notes Bundy in this book adapted from the Godkin lectures at Harvard last March, "the argument is entirely independent of Vietnam and of the use of Presidential power in that contest."

**Intervention and Revolution: The United States in the Third World**
Richard J. Barnet. World. 302 pp. $6.95
Mr. Barnet is concerned with the what and the why of U.S. policy and actions toward insurgent movements: "what U.S. officials did, how they explained their actions to each other and to the public, and, ultimately, what the results have been." There are case histories of prominent U.S. interventions in the past 20 years (from Greece to Vietnam) as well as analysis of the causes of revolution in the Third World and examination of the various movements' relation to the two major Communist powers.

**Soldiers and Civilians**
A British professor of American Studies at the University of Sussex, England, traces the genesis and growth of the American military tradition and martial spirit from the Revolution to the Civil War. It is, the book reveals, a history fraught with complexities and contradictions, the history of a nation which thinks of itself as essentially pacific but which has averaged about one major military campaign every sixteen years.

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