

Arendt's special understanding of freedom, its public political character, the fact that it emerges only through the mutual dependence upon men who share a concern for the public realm and a joy in appearing in public for its own sake.

This capacity to act together with others is *the* persistent theme in all of Hannah Arendt's works. But it is only in *The Human Condition* that the theoretical basis for this view is supplied. *The Human Condition* is a defense of politics and an analysis, indeed, a celebration of action, which, according to Arendt, is actually the real content of politics. In order to see this, both politics and action must be grasped in their own right. They cannot be understood either by assimilating them to standards and categories which transcend the political, or by reducing them to those which are pre-political, to the domain of what Arendt calls labor and work.

Action, then, is the unique human capacity to initiate, to start something entirely new in direct company with others in order to take care of the common world. The products of action are speeches and deeds which when completed become events whose meaning is revealed only retrospectively, when they can be told in the form of a story or historical narrative. The chief criterion of action is greatness, its innermost aim, immortality. But action is not simply heroic deeds. What might be called the other side of action is its inherent precariousness and unpredictability. Because action always depends on others who themselves are capable of acting, its outcome can never be known in advance. Hence it requires courage, the willingness to accept responsibility for consequences never intended, and judgment, the capacity to take into account as many perspectives of those involved as possible, faculty which is neither logical deduction, nor calculation in terms of the means-end relation.

There is obviously much more that can be said about Hannah Arendt's work, its richness, its complexity, its elusiveness. But this is not the place for such a discussion. Instead, let us close by noting that Hannah Arendt's attitude toward death was complex (as is only right). She was contemptuous of death. It is not mere life, but the world and man's deeds which are important. And she was even, perhaps, a bit reckless in the face of death. After her first heart attack, and her remarkable recovery, she refused to slow down. She still had her work to complete. That was more important. She was also serene before the thought of death. She ended her essay on Pope John quoting approvingly his maxim: "Every day is a good day to be born, every day is a good day to die." And finally, she was in awe of death. In her memorial tribute to W. H. Auden she said quite simply that it is not vouchsafed to man to know when he will die.

Our attitude, on the other hand, is much simpler, at least when we think of the death of Hannah Arendt herself. Here we can only

register a sense of loss. For she was a rare and wonderful woman and we shall miss her, her warmth and generosity, her liveliness and wit, her delightful storytelling, and her incomparable ability to constantly illuminate what she chose to call, after Brecht, our dark times.

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### Louis Nemzer

On May 27, 1976 Louis Nemzer died, unexpectedly, at age 62. Nemzer had been a member of the Political Science Department of the Ohio State University for 28 years; and his career was distinguished by his dedication to two of the enduring values of the academic order: excellence in teaching and faculty responsibility for the governance of the university.

Nemzer accomplished his Bachelor's and Master's degrees at the University of California at Los Angeles; his Ph.D. at the University of Chicago in 1947. His fields of scholarship were International Relations and Soviet politics; and he enhanced his competence in the Soviet field as holder of a number of fellowships, including Fellow of the Social Science Research Council; Fellow at the Harvard Russian Research Center; Interuniversity Travelling Fellow for study in the Soviet Union.

During the years of the Second World War, Nemzer filled a number of research and administrative positions in the Federal Government: the War Communications Research Section of the Library of Congress; the War Policies Division of the Department of Justice; and in 1947 he became Branch Chief of the Office for Research and Intelligence of the Department of State.

Nemzer joined the Ohio State University in 1948; and almost immediately attempted to implement his conviction that politics is best approached through cultural understanding. He helped organize the University's first attempt at an interdisciplinary curriculum in the social sciences, and for many years served as administrative head and teaching mainstay of what later became the University's International Studies Program. In 1967 he received one of the University's ultimate accolades for excellence in teaching: The Good Teaching Prize of the College of Arts and Sciences.

Over and beyond his concern for good teaching, Nemzer believed strongly that the good of the academic order is dependent upon faculty involvement in university governance. He served as president of the local chapter of the American Association of University Professors, and was twice elected to serve as a member of the University Senate. He was Ohio State's delegate to the all-Ohio Faculty Senate. And during the troubled Spring of 1970, he was a member of numerous committees seeking to bring peace to

the campus. In recognition of his service to a pacific university, he was appointed by the University Senate as Chairman of a special committee to investigate the root causes of the riots of 1970 and to make recommendations which, when implemented, would help satisfy student demands for a greater participation in university affairs. That Report, issued in the Autumn of 1970, is widely regarded as a model of university self-enlightenment.

Louis Nemzer, in the very best sense of the term, was a civic man with a deep sense of social responsibility. He invested a major portion of his life in his students, his colleagues, his university. So much so, that at the memorial service in his honor, one of the eulogists was moved to say: *Si monumentum requiris, circumspice.*

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### Francis Graham Wilson

Francis Graham Wilson died on May 24 in Washington, D.C., after a brief illness. He was 74 years old. He is survived by his son, Robert, and two grandchildren.

Professor Wilson enjoyed an active, varied, and highly productive career. Born in Junction, Texas, he matriculated to the University of Texas (Austin) where he earned his B.A. (1923), with honors and election to Phi Beta Kappa, and his M.A. (1924). Subsequently, he served as a teaching fellow at the University of California (Berkeley) during the 1924-25 academic year and as an instructor at Fresno State College (1925-26). In 1926, he embarked upon his doctoral studies at Stanford University, which he completed in 1928.

He spent the major portion of his teaching career at the University of Washington (Seattle), 1928-39, and the University of Illinois (Champaign-Urbana), 1939-67, where he served as Chairman of the Political Science Department from 1953 to 1957. After his retirement from the University of Illinois (1967), he taught at C.W. Post College for three years. From 1970 to the time of his death, he resided at the Cosmos Club in Washington, D.C.

Professor Wilson was a prolific scholar. Aside from his numerous contributions to scholarly journals, he authored *Labor in the League System* (1934), *The Elements of Modern Politics* (1936), *The American Political Mind* (1949), *The Case for Conservatism* (1951), *A Theory of Public Opinion* (1962), and *Political Thought in National Spain* (1967). Active until his death, he was in the midst of another work on Spanish political thought entitled *An Anchor in the Latin Mind*.

Throughout his career Professor Wilson was active in various official capacities in the affairs of the national, Western, Midwestern, and National Capital Area political science associations. He also served as an editorial adviser to

*Modern Age*; Chairman of the Catholic Commission on Intellectual and Cultural Affairs; a member of the Publican National Committee Task Force on Human Rights and Responsibilities; President of Accuracy in Media; and Chairman of the Committee on Constitutional Integrity.

As Dr. George Nash notes in his recent book, *The Conservative Intellectual Movement in America since 1945*, Professor Wilson was a leading figure in the post-World War II renaissance of conservative theory. A reserved person, as well as an independent thinker, Professor Wilson was never an activist or publicist in this movement. However, *The Case for Conservatism* represents one of the first and finest intellectual efforts to unite the concerns of conservatism with the enduring values of the Christian tradition. In this regard, his influence on contemporary conservative thought has been significant and lasting.

Those who had the opportunity to study under Professor Wilson will remember him as a demanding teacher, as one who tried to instill in his students the discipline necessary for scholarly and academic excellence. He was himself a meticulous scholar whose knowledge of and interest in almost every aspect of our civilization and its development were unbounded. In personal conversation, he never tired of explaining, comparing, and giving meaning to the experiences, symbols, art forms, and patterns of thought of diverse cultures. To his way of thinking, a political science and comprehensive political theory could only be built upon a synthesis of diversities derived from a knowledge and appreciation of mankind's varied experiences. For all of this, however, he eschewed relativism. A real Catholic from the days of his conversion at the University of Texas, he believed in an objective moral order which, because of the distinctly human condition, could only at best be approximated on Earth. Over the years, particularly since World War II, he became increasingly contemptuous of theories and movements premised upon the perfectability of man. Accordingly, as those who knew him well will attest, he perceived communism as the greatest threat to the enduring values of Christianity and Western Civilization.

Professor Wilson never commanded a wide following among his students to the extent that they identified themselves as representing a distinct school of thought. But he did, in his own unobtrusive way, provide guidance, sound advice, and a helping hand to many who, understandably enough, would otherwise have felt lost in our profession. For this alone, he will be remembered with a profound sense of gratitude.

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