books and articles, and immediately felt that Herz's work spoke to me in a way most other academic authors did not. . . . Only in 2003 did I discover he was still alive, by which time I was writing a book on one of Herz's significant contributions to the literature: the concept of the security dilemma. I treasure the letters and contact we had in these last years of his life. As a result of this contact, I was able (as editor of the journal *International Relations*) to publish what I think was John's final academic article. This article received more hits (downloads) than any other in the journal that year. When our book (which is entitled *The Security Dilemma: Fear, Cooperation, and Trust in World Politics*) finally began to make serious progress, we asked John if he would write the foreword. This he readily agreed to do, and he finished it on 26 November, exactly one month before he died. . . . I will always regret we did not meet, but I am happy on this sad occasion that John knew we were dedicating the book to him; that he knew like-minded scholars were developing his heritage; that he understood how we were putting the security dilemma at the heart of the theory and practice of International Relations; and that he had the opportunity to glimpse, in a preliminary form, our argument that in this new age of uncertainty, the concept he invented 50 years ago is an idea whose time has truly come.

In 1951, the year before John came to City College, his first book in English won the annual Woodrow Wilson prize of the American Political Science Association. Entitled *Political Realism and Political Idealism*, it was reprinted twice and also published in German. The following year, he became co-author with Gwendolen Carter of a comparative government textbook, *The Major Foreign Powers*, writing the section on Germany. The book was written with such lucidity that it became one of the most widely used texts in the country. John updated the section on Germany four times in 20 years.

With a recommendation from Ralph Bunche, John joined City College in 1952. He taught for 27 years, until 1979, and also, of course, at the Graduate School. John also taught at the Free University of Berlin, Marburg University, the Fletcher School of Law and Diplomacy, Columbia University, the New School for Social Research, and elsewhere.

A grant from the Rockefeller Foundation in the late 1950s gave John a year off from teaching and the opportunity to write one of his best-known books, *International Politics in the Atomic Age*. It was reprinted eight times, six times in paperback. One of my favorite passages in the literature of political science is a paragraph from the introduction to this book.

> This is an old-fashioned kind of book. It is the result neither of teamwork nor of any similar type of group study or collective research. It is not the product of a seminar, nor that of a study conference for which the author served as reporter. It has not been issued from a lecture series, and it is not based on a field trip or any wide traveling whatsoever. The author has not used a single IBM facility in the book's preparation, nor has he conducted any interviews for it, whether in depth or otherwise. There has not been any polling, nor have questionnaires been distributed. As a matter of fact, the book does not contain a single chart, graph, map, diagram, table, or statistical figure. It is simply the product of the application to problems and subject matter at hand of whatever intelligence was available.

A spin-off from *The Major Foreign Powers* was *Government and Politics in the Twentieth Century*, also co-authored with Gwendolen Carter. It appeared in eight languages. In the late 1970s, 12 of John's essays were published in *The Nation-State and the Crisis of World Politics*. In the early 1980s, he edited a volume entitled *From Dictatorship to Democracy: Coping with the Legacies of Authoritarianism and Totalitarianism*. And in the 1980s his intellectual autobiography appeared in German, *On Survival: The Development of My World View*. An English translation of the first seven chapters is available in typescript.

John was prolific in writing articles and book reviews. His papers are at the State University of New York at Albany in a unique archive, the German and Jewish Intellectual Emigre Collection, overseen by John Spalek.

John was obsessed by his belief that, for the first time in human history, the future of every one of us is in jeopardy. From the mid-1980s, he proposed the establishment of a new political science sub-discipline—Survival Research—which would bring together a full array of interdisciplinary expertise. John himself financed a conference at the Graduate Center in 1988 to explore his proposal.

For over half a century, John was involved in debates about political realism. He was in much agreement with his friend and colleague Hans Morgenthau (who had emigrated to the U.S. the same year as John), but was also critical. In a debate in Los Angeles in 1980, he pointed out that Morgenthau had not seen certain developments [referring, among others, to over-population, the environment, and the depletion of resources] that were putting the very survival of the human race in jeopardy.

John renewed this criticism about a quarter-century later, in 2004, in a letter to a conference in Munich on Morgenthau and the future of realism. An organizer of the conference, Christian Hacke, believed that in the 20th century, modernized yet classical realism reached new strength on the coattails of such brilliant minds as Max Weber, E. H. Carr, Hans Morgenthau, John Herz, George Kennan, and Henry Kissinger. John was certain that Morgenthau would have denied an American national interest in the case of Iraq as he had in the case of Vietnam; and he criticized those, including Condoleeza Rice, who claimed Morgenthau as her intellectual inspiration and who, he believed, were wrong in seeing Morgenthau as an adherent of non-moral realism. John concluded that "we must have a radical change in attitudes and policies regarding collective measures taken collectively by nations cooperating through international organizations and institutions."

After declaring that radical changes were necessary, John asked himself: "Have I landed in an idealistic utopianism?" He then reached a doomsday prediction in his concluding passage: "I am afraid [that] the present United States regime will have four more years not merely to neglect the great environmental problems but actively act against what has to be done. If so, the end appears inevitable. *Exeunt omnes. Finis*." But he never gave up, adding that under more enlightened leadership, there may still be hope. He was a realist but not a defeatist. He was also a visionary and an inspiration to us all.

Thomas G. Karis
City University of New York

Ross M. Lence

On July 11, 2006, our distinguished colleague Ross M. Lence passed away. Ross had been diagnosed with pancreatic cancer in August of 2005, and even in his most difficult moments this last year, he continued to grace our lives with his good cheer and to engage in that activity he most loved, teaching.

Ross came to the University of Houston in 1971, after completing a B.A. at the University of Chicago, graduate

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study under George Carey at Georgetown University, and a Ph.D. at Indiana University, during which he undertook a year of study at the British Museum. At Indiana, Ross had studied with Charles S. Hyneman, whom he credited with opening up a new world of ideas for a "kid from the wilds of Montana." Under Hyneman, Ross focused on the ideas, traditions, and institutions that constitute the American political order, but his study spanned many eras and thinkers, many texts and traditions. At Houston, Ross held a joint appointment in political science and the Honors College, and he taught courses ranging from the Introduction to American Government and Democratic Theory to Ancient/Medieval Political Thought and The Politics of Greek Comedy. He was a devoted, and unapologetic, reader of the "great books," in which he effortlessly engaged students and colleagues as a regular lecturer in the Honors gateway course. But he found sources of enlightenment in the most unexpected places, and his lectures—replete with humor and intentional non sequiturs and startling flashes of insight—kept students eagerly scrambling to learn. His course titles alone reflected the learning and wit that drew students to his classes: "Plato's *Republic*: An Exhumation of Western Man"; "Machiavelli in America"; "Attila at the Gates: Topics in Contemporary American Politics"; "To Be or Not To Be in Modern Times"; "Plagues: Ancient and Modern." But it seems that it wouldn't have much mattered what Ross chose to lecture on; as a student recently recalled "the man could have read the telephone book and made it interesting."

Not surprisingly, then, Ross was a favorite among students. In his 35 years at Houston, he became such an institution that students often advised one another not to graduate without taking a course from Ross M. Lence—and this advice despite his reputation for rigor and tough grading. Students took pride in surviving that first 'F' on a Lence paper, and each had a story to tell about some comment that shook them from their slumber. In a pithy remark, he was able to make students simultaneously laugh and think: "Young man," he once counseled on a first paper, "if we are going to communicate, we are going to have to settle on a common language. I prefer English." "Capital punishment may be cruel," he told a class, "but it's not unusual, and therefore it fails the constitutional prohibition." Or his own piety notwithstanding, he once was heard to say, "The Bible tells us that Moses was a humble man. He was the humblest man alive. Of course, as we know, Moses wrote that!"

Ross also delighted when students made him laugh. "Miss Little," he asked an eager freshman, "do you believe in the overthrow of government by force or violence?" She paused and then confidently replied, "Force!"

Ross took pride in the fact that he could rouse the spirit of left-wingers and right-wingers at the same time and then make them laugh with him and at themselves. His annual introduction to Commencement was a much anticipated event even by his colleagues in the administration at whom he might poke good fun: "Many of you do not know what a dean is. I assure you that many of them do not either. But they have taken special heed of God's command to multiply and fill the earth." It is true that Ross had an occasional detractor. Despite having been late or absent from class a number of times, a young woman turned in her final exam only to announce to his back as he wrote on the board: "Dr. Lence, you are a horrible teacher, and I want you to know that because of the way you teach, we haven't learned a single thing this semester." Of course, Ross's wit invariably came to the rescue, for without so much as turning around, he replied, "Yes, madam, and you are empirical proof of that."

Ross was not given to political correctness, but he steadfastly promoted the cause of colleagues and students regardless of gender, race, or religion. His irrepressible wit, moreover, was coupled with a generosity of spirit and an abiding concern for others. He formed long friendships with those whom he'd first met in his classes; he reached out to those who were suffering or struggling; and he inspired many to fulfill their best ambitions. If empirical proof of Ross's reaching influence was ever needed, it came in the 1990s when hundreds of former students donated funds to establish the Ross M. Lence Distinguished University Teaching Chair, a post he held until his death.

Although he wore his piety lightly, Ross was a religious man, and it would be hard to understand him without appreciating the way in which faith and reason together informed his life and work. About this interweaving, the dean of the Honors College, Ted Estess, observed in his eulogy:

> The wellspring of Ross's irrepressibility, of his merriment and generosity, the ground bass of the songs that he sang was religious. To him, teaching itself was a religious vocation. I am speaking of religious in the root sense of the word *re-ligio*: a binding together again, as ligaments connect and bind. Ross was bound, first of all, to life itself; to reality and to the structure of the real; but also to country, family, and friends—and to the religious tradition that nurtured him from his mother's arms to his dying day.

The chair of the political science department, Harrell Rodgers, likewise noted:

> Ross's classes required students to do some hard thinking, and they often found the process to be a life changing experience.... Yet understanding that they had taken the path least traveled, they proudly proclaimed the benefits of an examined life. I think the fact that Ross himself was religious made him the perfect messenger of thinking. If a man as pious as Ross promoted thinking, it had to be safe. There are strong messages here for all of us who want to help students find a moral compass and be educated, decent, contributing citizens.

To his former teacher, a Houston civic leader who had attended Ross's classes in the 1980s paid tribute most simply by writing, "Because of him I am a better person who continues to use the tools he provided in the effort to build a good and just city" *(Houston Chronicle*, July 23, 2006).

Ross exemplified a life of thought and good citizenship also outside the academy walls, in his many seminars with the Women's Institute of Houston, the Liberty Fund, and the Houston Teacher's Institute. His commitment to this life was also manifest in his willingness to shoulder the burdens of committee work that few of us relish. He was director of Undergraduate Studies in the department for a quarter of a century, shaping the undergraduate curriculum in every detail. In various college-level committees, he also shaped curriculum for the College of Liberal Arts and Social Sciences, and in 1978, he was appointed to the University Undergraduate Council, which he also chaired over the years and through which he shaped undergraduate education at the university as a whole. In short, Ross left his fingerprints on the heart and soul of education at the University of Houston, and in 1998 he was recognized by the university by being named a John and Rebecca Moores Professor, one of the university's most prestigious professorships and a fitting affirmation of his many other teaching and service awards.

Our discipline sometimes worries about its relevance, but Ross's life and work—the great love students bore him and the way in which his courses penetrated and shaped their lives as individuals and citizens—remind us of one of our most relevant tasks. We thought it

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fitting, therefore, to conclude with Ross's own statement on teaching in which he pays tribute to the teacher who most influenced him and recalls that part of our mission he would wish us never to forget.

On Teaching

I shall not shock anyone, but merely subject myself to good-natured ridicule, if I profess myself inclined to the old way of thinking that the primary concern of teaching and teachers is the student.

While such an observation may seem elementary, it should be noted that for those who define the functions of a university as "the discovery, preservation, and transmission of knowledge," the role of teaching (presumably the transmission of knowledge) is formulated in such a way as to avoid mentioning either the teacher or the student. Indeed, when confined to the transmission and preservation of knowledge alone, teaching would seem to be little more than the transmission of decaying sense, entombed in that graveyard of knowledge, the notes of the teacher's students.

Teaching necessarily involves the highest forms of discovery, the awakening of the students' minds and souls to the world of creativity and imagination. A good teacher challenges students to join in the continuous, meticulous and solitary questions of the mind. I myself prefer important questions partially answered to unimportant questions fully answered.

Who could doubt that those students were blessed who witnessed the phenomenal mind of Enrico Fermi as he unleashed the power of the universe on that cold winter day under the bleachers of Stagg Field at the University of Chicago? There, with only the assistance of a slide rule and his hands, Fermi managed to do what now requires the use of two computers to replicate: to produce man's first nuclear reaction. There, a great teacher, in the tongue of his native Italy and understood by hardly anyone present, managed to convey to his peers the desperate need to insert the carbon rods back into the nuclear mass, thereby saving not only themselves, but the city of Chicago.

No doubt everyone remembers the teacher who most influenced his or her thoughts, person, and soul. No one is perhaps more aware of the best teachers than teachers themselves. That person who most influenced my own thinking was the Sage of Goose Creek, Charles S. Hyneman, Indiana University's Distinguished Service Professor and president of the American Political Science Association. That man did something for me that few teachers have ever done for a student. In a desperate effort to teach this kid from the wilds of Montana about the American Regime, Charles Hyneman took me on a 15,000 mile, 5-year trip across America, where he introduced me to every site where an Indian had died, every sausage factory in America, and even Alvin, Texas, home of Nolan Ryan.

Today I attempt to lead my students on such a journey of the mind. Some days are good; some days are not so good. But everyday I remind myself that teaching is like missionary work, and that I am the messenger, not the message. I constantly strive to bring others to see the excitement, as well as limits, offered by the life of the mind. I encourage all students to be bold in their thoughts, moderate in their actions, and courageous in their defense of truth—wherever it is and however it can be known.

As I now come to my own golden age, I often think of my teacher. Of his incredible kindness, of his depth of soul, and the power of his imagination. My real hope is that I, too, will be remembered by those who come after me with the same fondness.

This is my philosophy of teaching: teachers love their own teachers, and they are loved in turn.

* * * *

We say farewell to our friend and colleague in the confidence that he is loved in turn.

Donald S. Lutz
University of Houston
Susan D. Collins
University of Houston

Austin Ranney

Austin Ranney, the eminent political scientist and leading American authority on political parties and elections died, peacefully, at his home in Berkeley on July 24, 2006. He was 85 years old and for a number of years had been battling the debilitating effects of congestive heart failure and diabetes. Ranney's doctoral dissertation, *The Doctrine of Responsible Party Government* (1954), and his Jefferson Lectures at Berkeley, *Curing the Mischiefs of Faction* (1975), are major explorations of the role that parties play in the overall scheme of the American political system. The broad-gauged view adopted by these studies, theoretically informed but also rigorously disciplined by wide-ranging empirical study, was typical of Ranney's style of work, which extended to important contributions on democracy and the party system, referendums, presidential primaries, the measurement of party competition, the impact of television on elections, and the recruitment of candidates for public office, among other topics. His collaborators in some of these projects included Willmoore Kendall of Yale University and David Butler of the University of Oxford.

In the discipline of political science, Ranney's benign, constructive influence can be found nearly everywhere from the time he received his Ph.D. from Yale in 1948 right up to his retirement from the faculty of the University of California, Berkeley, in 1991, and beyond. At one time or another he was president of the American Political Science Association, book review editor, then managing editor of the *American Political Science Review*, program chair for the Association's Annual Meeting, member of the Association's Council and its Executive Committee, and chair of the Task Force on the Future of the Association. Little wonder that he was among the first recipients of the Association's Frank J. Goodnow Award for service to the profession. For many years, Ranney was also a major influence on the work of the Social Science Research Council, serving as chair of its Committee on Governmental and Legal Processes and member of the Board of Directors and its Executive Committee. His pioneering work on the selection of parliamentary candidates in Britain, recorded in *Pathways to Parliament* (1965), led to his election as a corresponding member of the British Academy, and he was an officer of the American Academy of Arts of Sciences, of the International Political Science Association, and of Pi Sigma Alpha, the political science fraternity. Two of the universities from which he graduated, Northwestern (B.A., 1941; Doctor of Laws, 1995) and Yale (Ph.D., 1948; Doctor of Social Sciences, 1985), awarded him honorary degrees, as did SUNY Cortland (Doctor of Laws, 1986), located in his birthplace. He also earned an M.A. (1943) from the University of Oregon and was awarded the Wilbur Cross medal of Yale University for outstanding professional achievement by an alumnus of the graduate school. He was a Guggenheim Fellow and later served on the Foundation's Educational Advisory Board, and a fellow of the Center for Advanced Study in the Behavioral Sciences.

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