

Simon, able “to look at things in a creative and original way.” But he was always also generously giving of his time to those who wished to discuss their own research questions. Although he was frightfully busy, he had time for collegial give and take—both local and more distant. A personal experience comes to mind. When Norman Frohlich and I were graduate students at Princeton, and Mancur had just moved to the University of Maryland, we wrote him about a question regarding the “size principle” in *Logic*. He called me at home, and offered to come to Princeton for a “quick and informal discussion over a breakfast.” We ate in a diner, and filled many a napkin with equations and graphs.

Of course, the measure of a man is not the scale of his professional contribution. Here at the University of Maryland, Mancur was known and loved all over campus. His virtually perennial occupation of a large table in the dining hall during the lunch hour was reflective of his interest in others. Many dozens of his colleagues would spy him, and accede to his invitation to sit down, and commence sharing research ideas, arguments about any topic of the day, or the more personal joys and pains of life. He was an attractive and giving mentor for the best graduate students in political science as well as economics. Indeed, it was his instinctive pursuit of minimizing disciplinary boundaries that led the University to found an interdisciplinary center, the Collective Choice Center, and to bless its sequence of graduate courses.

As Nobel Laureate Robert M. Solow remarked, upon hearing of Mancur’s death, “Most of us are pretty much alike; seen one, you’ve seen them all. Mancur was different, one of a kind. All the more reason that we will miss him.”

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## Richard C. Sinopoli

Richard C. Sinopoli, associate professor of political science at the University of California, Davis, died, tragically and shockingly, in a swim-

ming accident in Kauai, Hawaii, on May 3, 1997. It is relatively easy to appreciate the tragedy. The death of a young person who combined achievement and promise in such extraordinary degrees cannot but give us all pause. The shock of the event is harder to convey. It has been a year since Richard’s death, but the event still haunts those who knew him. Losing, without warning, a person of such passion and sense of life has an indelible impact. Here at UC-Davis, professional and collegial estimates of Richard may be judged by his having been named chair of the political science department just days before he headed off to Hawaii on holiday. A more telling mark of respect for him, however, is the profound hurt of his loss. He touched us in ways that his death brought home.

Born in Yonkers in 1956, Sinopoli attended New York City’s public schools, after which he went on to SUNY-Binghamton for his B.A. Returning to the city, for which he always retained the kind of affection only possible for a person who knows its faults, Sinopoli did his graduate work in political theory at New York University, where he received the Ph.D. in 1986. His dissertation, directed by Mark Roelofs, explores the political thought of the American founding and won the APSA Leo Strauss Award as the best dissertation in political theory for 1985–86. Ultimately, it became *The Foundations of American Citizenship: Liberalism, the Constitution, and Civic Virtue* (Oxford University Press, 1992), which, in 1992, won the award for the best first book published in political theory from the Foundations of Political Theory Section of the APSA. After NYU, Sinopoli had stints teaching at Southern Connecticut University and as a Program Officer at the Twentieth Century Fund before coming to Davis in 1988. Save for a year as acting director of the UC-Davis Washington Center, he remained at Davis until his death. He is survived by his twin sister, Carla, his sister Flavia, and by his two brothers, Joseph and Gregory.

Sinopoli’s scholarship touches on

many areas, but all of it is characterized by sympathy for the traditional liberalism of thinkers like John Locke and John Stuart Mill, independence of thought, fierce resistance to received wisdom, and appreciation of the real-world importance of theoretical concerns. His writing, therefore, typically, and fearlessly, contests current intellectual fashions, whether that means defending Locke against feminist critics (“Feminism and Liberal Theory”), arguing for Mill’s liberty against the contending notions of John Rawls and Ronald Dworkin (“Thick Skinned Liberalism: Redefining Civility”), or extending that debate to the question of the extent of the right of association (“Associational Freedom, Equality, and Rights Against the State”). The best demonstration of Sinopoli’s breadth, rigor, and intellectual probity remains, however, *Foundations of American Citizenship*. There he takes up the question that has dominated scholarship on American thought for most of a half century. Does the Constitution owe more to the republican or liberal end of modern thought? If one takes the republican side, one emphasizes the civic end of American political experience; if one takes the liberal side, one emphasizes the individualist end. Sinopoli refuses to take the easy course of opting for either alternative and argues, instead, that the liberal-leaning institutional framework of the framers is combined with a civic viewpoint without which the whole American edifice dissolves. Thus, he, again typically, foregoes taking a cheap, and attention attracting, shot at American thought by giving in to republicanism’s hierarchies or liberalism’s egalitarianism. Rather, he ends up offering “two cheers” for America’s liberal side and salvaging it from detractors, academic and popular, by accommodating it to virtue. Sinopoli continued this line of argument, but expanded it, into his last work. At the time of his death he was in the beginning stages of extending his argument with the republicans and their intellectual descendants, the communitarians, into contemporary debates over diversity

and identity. This may be seen in his essays in his last major effort, *From Many One: Readings in American Political and Social Thought* (Georgetown, 1997), which he had a chance to utilize in the last course he taught at UC-Davis, and in the work he had in progress. Part of the tragedy of Sinopoli's death is that we will be denied what unquestionably would have been his clarifying thoughts on the nature of our current controversies.

A word needs be said, as well, about Sinopoli's teaching. Given his engagement with the issues he tackled in his scholarship, it is no surprise that he was an excellent teacher. Where he particularly shined was with the students—at UC-Davis, no small number—who initially came to his theory courses more because of scheduling needs than of any interest in the subject matter. By his ardor, his intensity, and his ability to translate theoretical issues into practical terms, Sinopoli transformed the disinterested into the committed. Many became Sinopoli devotees and they shared equally in the sadness over his death.

There is no way, finally, fully to express the tragedy of the loss of Richard Sinopoli. The only comfort one can find in its wake is the reminder from *Proverbs* that “the memory of the just is blessed.”

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## Vernon Van Dyke

Vernon Van Dyke died May 26, 1998. He graduated from Manchester College in Indiana in 1933, and he received his Ph.D. in 1937 from the University of Chicago. He served in the United States Navy during World War II. Before and after the war, he taught variously at Manchester, DePauw, Yale, and Reed College, and in summer terms at Berkeley, Columbia, and Wisconsin. He especially distinguished the faculty of the department of political science at the University of Iowa, which he joined in 1949 and from which he retired in 1983. He had reached the age of 85 years, and had been re-

tired for fifteen years. He died at his home in Iowa City, Iowa, after a brief illness. These are the basic markers for a life that meant a great deal to the profession, to colleagues, to family, and to friends.

Vernon's great love was for scholarship. He authored or edited nine books, four of which were published after he retired from the Iowa faculty. His initial writing interest lay in international relations, the subject he taught for many years. His first book, *International Politics* (1957; 3d ed. 1972), represented Vernon's approach to basic teaching in the international field, and the book was, in its heyday, an influential text. At the same time, Vernon puzzled more broadly over the scope and rationale for political science as a discipline. In the mid-1950s he directed Ford Foundation-supported postdoctoral seminars in Iowa City on teaching international politics. He found “unsettling” his effort in these seminars to adumbrate “a philosophy applicable to teaching and research in the international field.” His efforts to clarify meanings and methods in the philosophy of political inquiry were developed in *Political Science: A Philosophical Analysis* (1960), where he declared it his purpose “to contribute to the development of good scholarship in political science.”

By the late 1950s, Vernon had set a firmer course for his scholarly future. Never truly certain what scholarly problem or issue he should tackle next, Vernon turned his invertebrate curiosity to burning issues of public policy. This led him to investigate the values and interests going into the establishment of the space program of the United States, centering around the policy issue of manned space flight. He spent a year at the Brookings Institution in Washington, DC working on *Pride and Power: The Rationale of the Space Program* (1964). But thereafter, Vernon's intellectual interests turned to global issues of human rights and equality. He first wrote a general treatment of the subject, *Human Rights, the United States, and the World Community* (1970). Then, a National Endowment for the Humanities award and a stint at the

Woodrow Wilson International Center for Scholars led to *Human Rights, Ethnicity, and Discrimination* (1985), where he analyzed public policies leading to equal treatment and elaborated his commitment to the rights of groups. His last two books flowed from some of his earlier work. In *Equality and Public Policy* (1990), Vernon explored the meaning and implications of constitutional or public policies requiring equal and nondiscriminatory treatment. And, in *Ideology and Political Choice* (1995), he examined the values at the heart of major ideologies in a characteristically Van Dykian fashion, dissecting meanings, reaching for clarity of thought, and advocating rationality and reasonableness in discourse and action. It was to be his last book.

Along with his prolific writing of books, Vernon's work appeared over the years in the leading political science journals. A number of his research articles appeared in the *American Political Science Review*, the *American Journal of Political Science*, the *Journal of Politics*, the *International Studies Quarterly*, *World Politics*, and other journals. Vernon fervently believed that a scholar should establish a “regular record of scholarly productivity” in books and journal articles, and he practiced what he preached.

Although Vernon was a scholar in print above all, he was also a dedicated teacher. He taught college or university classes for most of fifty years; for fifteen years he wrote and revised a textbook in international relations; he took special pride in the mid-1950s postdoctoral summer seminars he ran for teachers of international relations; and, for several years, he chaired the APSAs committee on undergraduate education. In 1974, Vernon assembled a conference in Iowa City to consider salient issues in teaching political science, and he edited the conference papers as *Teaching Political Science: The Professor and the Polity* (1977). He had come to believe very passionately that “the teacher in the undergraduate classroom . . . must deal with relatively broad problems, handled in the world of politics on the