

# Mario Einaudi

*September 8, 1904 — May 15, 1994*

Mario Einaudi, Goldwin Smith Professor Emeritus and founder of Cornell's Center for International Studies, died on May 15th, 1994 in Piedmont, Italy, in the house in which he was born almost 90 years ago. The eldest son of Luigi Einaudi, economist and Italy's first President (1948-55), his wisdom, dignity and love of freedom inspired generations of students at Cornell and at the Foundation he later created in his father's memory.

Einaudi received his degree from the University of Turin, where he specialized in European political philosophy. His first scholarly works were on the French thought of the eighteenth century and his first published volume in English was *The Physiocratic Doctrine of Judicial Control* (1937). He would return to the eighteenth century repeatedly as the fount of modern political thought and practice, especially in his *The Early Rousseau* (1967). He found amusing the current academic fashion to denounce the Enlightenment.

Einaudi first came to this country as a Rockefeller Fellow in the 1920s, returning to Harvard in 1933 as a political exile when he refused to swear allegiance to Mussolini's fascist state. Raising his three sons in America with his wife, Manon Michels Einaudi (1904-90), he taught first at Harvard, then at Fordham, and finally at Cornell from the end of World War II until his retirement.

As a teacher of Government, Einaudi opposed the growing specialization in American academia and continued to teach and write in both political theory and comparative politics until the end of his career. He served twice as the Department's chair, presiding over its heroic period, when teachers like Rossiter, Berns and Hacker—and Einaudi— had the largest enrollments of any department in the College of Arts and Sciences. The many letters that have arrived from former students since his death testify to his lasting influence as a teacher.

Proud at having become an American citizen, Einaudi yet never lost his European roots. He saw part of his vocation to try to explain Europe to Americans (especially in his three collaborative books on European communism, Christian Democracy and nationalization), and America to Europeans. In the latter respect, his most significant work was his magisterial, *The Roosevelt Revolution*. This book was an attempt to make the New Deal part of the remembered experience of the Western World, "a bold and important message for the 1950s/' notes his Government Department colleague, Theodore Lowi. The book was written out of fear that, as Europeans fell out of love with the Soviet model, they would drift towards fascism, rather than towards the liberalism of the New Deal. Italy's move to

the extreme right during the last weeks of Einaudi's life left him distressed and fearing for the future of his native country and the West.

Even as he approached retirement, the 1960s were a watershed for Einaudi. His intellectual breadth and humane universalism had their most concrete expression in founding the Center for International Studies. The Center embodied Einaudi's belief in the land-grant university, a notion quite at odds with the experience of the European universities he had grown up with. His main effort as the Center's first director was to build bridges across boundaries, linking it to the College of Agriculture and Life Sciences at a time when the work of that College was highly technical. He was, as Davydd Greenwood notes, "twenty-five years ahead of his contemporaries in creating a multi-disciplinary center which combined the best in international relations, foreign language and area studies and international development and technical assistance/' As Milton Esman, his successor as Center Director, remembers, "He introduced programs that he hoped would reach across areas and disciplines and focus the attention of Cornell's students on the emerging problems of an interdependent world/' In honor of his vision, C.I.S was renamed the Mario Einaudi Center for International Studies in 1991.

The 1960s were also troubling years for Einaudi. Though no radical, he resisted the instinctive conservatism of some of his colleagues faced by the tumultuous events of 1969 at Cornell. His refusal to take a negative attitude to student activism was part of his lifelong preoccupation with the expansion of freedom: from his dissertation on the eighteenth century French philosophers to his condemnation of postwar European communism to his *The Early Rousseau*, Einaudi believed in activism, despite the contradiction between its frequent excesses and his own sense of measure and austerity.

As he approached emeritus status, Einaudi began what amounted to a second career, founding and presiding over the Italian foundation that bears his father's name and is based on the elder Einaudi's remarkable library. For most of his last 30 years, he and Manon divided their time between the Turin, where the Foundation was located, Ithaca, and their family retreat in the Val d'Aosta. At the Foundation, at the cost of constant worry and effort, he shaped an institution where young scholars could carry out their research removed from the tumult of the Italian University system. And by bringing scholars from all over Europe to spend periods of study in Turin, he also assured the Foundation's universal mission.

In all this time, Einaudi's commitment to Cornell never wavered. When he and Manon returned twice a year, he would quickly and incisively inform himself about affairs both in international studies and in the Arts College. A

penetrating interviewer, he would interrogate junior colleagues who crossed the quad about the latest happenings in the college and in the university. Those who braved inquisitorial spirit would be rewarded by his quiet approbation. At the Center, he was instrumental in the founding and expansion of the Western Societies Program, and in establishing a rotating chair for distinguished European intellectuals. With reluctance, he allowed himself to be convinced that it be called the Luigi Einaudi Chair in European and International Studies after his distinguished father. When the Berlin wall fell and Western Societies and the Center's new Slavic and East European Studies Program began to move together, he felt great satisfaction that—at Cornell too—the Cold War had been symbolically ended.

Survivors include his sons, Luigi of Bethesda, Maryland; Robert of Rome, Italy; Marc of Stanford, California; his three daughters-in-law; nine grandchildren; and two brothers, Roberto and Giulio. At the Einaudi Center and the Government Department, he leaves us bereft of a distinguished colleague, a shrewd counsellor and a dear friend.

*Arch Dotson, Davydd Greenwood, Sidney Tarrow*