

At Illinois State University, Hib's talents were endless and his interests diverse. As an international relations and American foreign policy expert, he was naturally interested in the university's international studies program and led two groups to China. He was in Beijing during the Tiananmen Square uprising in 1989 and, as always, exercised quick judgment in getting his group safely back to Hong Kong and then to the United States.

Hib also served as past president of the Illinois Political Science Association and as a member of the Illinois Board of Higher Education Committee for the Study of Undergraduate Education. In 1990 he was named by Governor James Thompson to the Council on Education and Economic Development and accompanied the governor on a mission to Japan.

A devotee of classical music, Hib was also instrumental in helping to secure funding for WGLT, the university's national public radio station, and for selecting the director of the station. Additionally, he was the founder and first president of the university club, a meeting place for discussions among faculty members at the university.

The list of Hib's activities is endless. Needless to state, Hib was often called upon to help the university and the community and he did so graciously and willingly. His talents will be missed more than he will ever know.

Hib was a warm, caring individual blessed with a delightful sense of humor and a willingness to extend a hand to others. He will be missed. But, in teaching generations of students and guiding the faculty at Illinois State University, his impact will be felt for a long time to come. We learned much from him and can only succeed if we care for other people as much as he did. It is hard to say good-bye.

Hib is survived by Sandra, his wife, and two children, Brady Roberts and Nicole Roberts-Soule. He was also the proud grandfather of Keegan Patrick Soule.

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Mulford Q. Sibley

Mulford Q. Sibley, professor of political science and American studies emeritus at the University of Minnesota, died on April 19, 1989 at age 76 from cardiac arrest after an asthmatic attack from which he never regained consciousness. A Meeting for Remembrance to celebrate his life was held on May 26, 1989 at Augsburg College in Minneapolis under the care of the Twin Cities Meeting of the Religious Society of Friends (Quakers). He is survived by his wife Marjorie, a son, Martin, and a daughter, Muriel.

After receiving his B.A. from Central State College in Oklahoma and his M.A. from the University of Oklahoma, Mulford completed his doctorate at the University of Minnesota in 1938. He then taught at the University of Illinois until 1948 when he returned to Minnesota, becoming a full professor in 1957. He stepped down from his post in 1982 as he approached age 70. In his last years, he suffered from complications of Parkinson's disease and problems related to a viral illness he had contracted in India, but he continued to teach a course at Hamline University Law School until a year before he died.

Spanning a period of over four decades, Mulford Sibley's numerous articles and books constitute a major contribution to political theory. His first article, "Apology for Utopia," appeared in two issues of the 1940 *Journal of Politics*, and expressed what was to be a lifelong concern with the substance of political ideas and ideals. Sibley's 1958 essay on the "Legitimate Spell of Plato" in *Approaches to the Study of Politics*, edited by Roland Young, emphasized the centrality of the classical Greeks for political theory. Both the utopia approach and what Sibley called the "classical paradigm" are again prominent in his *Nature and Civilization: Some Implications for Politics* (1977), which grew out of his participation in the Loyola Lectures in Political Analysis. In this key work he sought to define the relation of nature, human nature and civilization to one another and to such problems as the achievement of liberty, equality, justice and fraternity. In his

Technology and Utopian Thought (1971), Sibley examined the treatment of technology in historical utopias and went on to argue that since complex technology is vital for the public weal, its introduction should be subject to public deliberation.

Sibley's masterful text, *Political Ideas and Ideologies: A History of Political Thought* (1970), includes minor as well as major thinkers, chapters on the ancient Hebrews and the New Testament, and insightful treatment of religious ideas in relation to political theories. Moreover, Mulford's intimate knowledge of historical political thought informed his work, *The Obligation to Disobey: Conscience and the Law* (1970), in which he examined issues of obedience and disobedience in relation to conscience and the philosophy of law.

Many of Sibley's writings reflect his intense concern about the horrors of war and its impact on human lives and personalities. Versions of his essay, "The Political Theories of Modern Pacifism," appeared in the *American Political Science Review* in 1943 and as a pamphlet in 1944, which was reprinted in 1972. In 1952 he co-authored *Conscription of Conscience* with Philip E. Jacob, a study of American conscientious objectors in World War II which won the Franklin Roosevelt Foundation prize for 1953 as the "best book contributing to an understanding of the relation of government to human welfare." In 1959 there was a lively debate on pacifism between Mulford and Professor Willmoore Kendall at Stanford University, published as *The Sibley-Kendall Debate: War and the Use of Force*. Other noteworthy writings on war and peace include *Unilateral Initiatives and Disarmament* (1962); *The Quiet Battle: Writings on the Theory and Practice of Non-violent Resistance* (1963); "Revolution and Violence," *Peace News*, 1965; "The Morality of War: The Case of Vietnam," *Natural Law Forum*, 1967; "Pacifism," *International Encyclopedia of the Social Sciences*, ed. David L. Sills, 1968; *Pacifism, Socialism, Anarchism: Which Way to Peace and Justice?* (1980); and "The Future of Peace and the Peace of the Future," *Futurics*, 1981.

Sibley also published on intellectual freedom and traditions of dissent, democracy and foreign policy, the ideas and movements of Gandhi and Martin Luther King, socialism, anarchism and modern universalism. Upon leaving the University of Minnesota in 1982, Mulford was presented with a volume of essays by former students and friends entitled *Dissent and Affirmation: Essays in Honor of Mulford Q. Sibley*, edited by Arthur L. Kalleberg, J. Donald Moon and Daniel R. Sabia. The editors note that the essays were inspired by Mulford's conception of politics as deliberate human efforts to order our collective affairs.

Mulford will also be remembered as an outstanding teacher. In 1961 he received the Minnesota College of Liberal Arts Distinguished Teacher Award. His visiting professorships included Stanford University (1957-58), Cornell University (1962-63), and the State University of New York at Binghamton (1967-68). Mulford's philosophy of education encouraged the development of autonomous persons. He had a powerful presence, both in the classroom and in public forums, yet he also projected warmth and caring. Not only was he a master of his subject matter, but he listened to what his students said with great interest and respect. Despite his enormous popularity as a teacher, he remained very modest about his own influence and at times even doubted whether he had found his true calling. But he clearly had a large impact on his students. For example, Professor Joseph LaPalombara, who took courses with Mulford at the University of Illinois, said to me that Mulford helped him recognize that at bottom the crucial questions about politics must remain normative questions. Some years ago I discovered that my neighbor, Ken Skelton, had attended the University of Minnesota. He remembered Mulford as the professor who had contributed the most to his education. There are thousands of Ken Skeltons who benefitted from Sibley's dedication.

Mulford saw his political activism as an extension of his teaching. He believed in civic responsibility, and

his life was a courageous testimony to his convictions. Through public discussion and citizen education, he sought a more rational and humane politics. For decades he opposed arms races and nuclear weapons. He opposed United States military involvement in Vietnam years before combat troops were sent there. As the war escalated he spoke out, took part in vigils, and supported conscientious objectors. He noted that both sides in the Vietnam war advocated self-determination and appealed to ideals such as freedom while showing contempt for personality and resorting to indiscriminate killing and prevarication. He urged both leaders defending the status quo and violent revolutionaries to consider the pacifist insight that the means employed shape the ends, and thus liberation is unlikely to result from massive violence. Mulford also supported the arts, education, and the well-being of the environment and wildlife in word and deed.

Mulford was radical in that his analyses penetrated to the root of the matter. His prescriptions were at times radical in that they called for fundamental change in the institutions he saw as stifling free expression or causing preventable suffering. Yet his politics also embodied much of the best in the liberal tradition as well as elements of a reflective conservatism, as in his opposition to rapid technological change, introduced with little thought of its social and political repercussions.

Beyond the contributions as scholar, teacher, and political activist, there was something extraordinary about Mulford Sibley. When Mulford retired Professor David Cooperman said, "[H]e's exceptional; the ordinary terms that are used to describe people are inadequate." The private person was just as remarkable and genuine as the public man. His wife Marjorie observed that he was "a man utterly without guile," who was always respectful to others. His life manifested the authenticity and autonomy he extolled in his writings.

Professor Richard Hartigan once said that Mulford "will be remembered as a philosopher who came to

the marketplace." His outspoken defense of principles at times resulted in heated controversy. Canadian immigration authorities initially turned him away when he traveled to Winnipeg for a 1965 speech. In the aftermath of a controversy over examples Mulford used in a 1963 letter defending free speech, Professor Walter Berns of Cornell was quoted as saying, "[I]n a sense he is a kind of saint" (*Minneapolis Sunday Tribune*, May 17, 1964). Of course, Mulford could be as fallible as the rest of us. Whereas we often think of saints as pious and otherworldly, Mulford's humor and unpretentious manner were refreshingly down to earth, and he could be irreverent when he thought shibboleths needed to be questioned. He did not want to be described as a saint; he probably would have identified this with the exaltation of persons. Yet in his patient devotion to his students, his humility and kindness in personal relations, and his extraordinary caring for the welfare of people in our society and beyond, he at times seemed to be goodness incarnate. His goodwill and generous, cosmopolitan spirit exemplified the best of Quaker teachings and ideals.

In the summer of 1987, I stayed for a weekend with Mulford and Marjorie, and I slept in a room with a picture of a little boy on the wall. It struck me that this was Mulford, and that in his face and posture he was saying that he had important things to relate to us. Marjorie later confirmed that this was Mulford at age two. He did in fact teach us a great deal. Consistent with his belief that the person has ends which transcend the political order, Mulford had a strong interest in the question of personal survival of bodily death. If an essence of the developed person was there in the face of the child, perhaps this essence persists. Certainly his influence and his ideals live on in the many lives he touched. Farewell gentle spirit and beloved teacher.

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