

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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