

Vol. 3 No. 2 Fall 2024

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A Journal of Tradition, Place, and Things Divine



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Dr. Ellis Sandoz, Jr.

February 10, 1931 - September 19, 2023

Fittingly held in the shadow of Independence Hall, a panel honoring the life and work of Ellis Sandoz convened as part of the Eric Voegelin Society's program at the annual American Political Science Association meeting in Philadelphia. Featuring a diverse group of former students and colleagues, the panel covered a wide range of topics including the struggle for liberty in Czechoslovakia and China, the political sermons of the Founding period, Locke and the American Founding, and the response to COVID-19 in the United States. In spite of the seemingly disparate topics, several themes unite the works. First is the recognition of Sandoz as a *partner* in the quest for truth. From undergrads to grad students to colleagues and those outside of academia, Sandoz did not discriminate in the invitation to join him in the Eric Voegelin Society, a group he started 40 years ago shortly after the death of Voegelin. Second is the recognition that the quest for truth often requires active resistance to untruth and tyranny in all of its forms. The motto of the Eric Voegelin Society, in defense of civilization, embodies the spirit of its namesake and its founder. Third is the love of liberty and love of the country that explicitly embraced it in its founding. Importantly, liberty is conceived as a divine gift that requires a response from man. Finally, there is a focus on the practical and possible. Philosophy must be grounded in common sense and experience.

Martin Palouš, former Czech ambassador to the United States and the United Nations, and one of the original signatories of Charter 77, recounts the centrality of Jan Patočka's work to the movement. As the most important philosophical figure in Czechoslovakia, Patočka answered the call by Vaclav Havel to serve as a spokesperson for Charter 77, putting himself in peril for the cause of liberty and truth. Palouš notes the importance of Voegelin's work to the group in the early 80's and Sandoz's enormous impact in the formation of the newly formed Czech Republic. He ends with some provocative questions regarding the legacy of Voegelin.

Philip de Mahy, a former undergraduate student of Sandoz who currently serves as a Professor of Practice in American Politics at Tulane, writes about the continued significance of *Political Sermons of the American Founding*. He argues Sandoz understood the revivalism of the eighteenth century to include a reorientation toward divine truth and an affirmation of the common-sense experience of everyday citizens, a noetic revolution that continues to ground the American project into the present. While publishing the sermons constituted a major academic achievement, the practical importance should not be overlooked. De Mahy argues the sermons at least partially point us in the direction of recovering the common sense necessary to resist untruth in today's political climate.

Glenn Moots, who received his PhD under Sandoz's direction and currently serves as a Professor of Political Science and Department Chair of Northwood University, poses two main questions: how Lockean is America and what is the relationship with Protestantism? Moots notes the evolution of Sandoz's own attitude towards Locke, from echoing Voegelin's critique early in his career to seeing Locke as more or less continuous with the Classical and Christian tradition in his later works (at least as read through the eyes of the Founders). The section on Protestantism shows an even clearer break with Voegelin regarding the centrality of it to the American Founding. Voegelin characterizes the Puritan Revolution as a Gnostic movement. He laments the millennialism and pneumatic excesses that are characteristic of the Reformation. In contrast, Sandoz seems to embrace the religious fervor of the American Protestants, noting that a cool rationalism might declare independence, but would not inspire one to fight for it. Moots ends with a story that parallels the argument in relation to Sandoz's personal attachment to America.

LETTER FROM THE CICERONIAN SOCIETY

Promise Hsu, a former foreign affairs journalist for China's state television and current doctoral candidate in history at Emory University, recounts his first correspondence with Sandoz via email in 2006. Hsu wanted to know how individual liberty, under rule of law, could be implemented in China. Through Sandoz's mentorship, he was able to publish a book on the topic and is continuing to pursue the question in his dissertation, incorporating the role that Christianity could play in the process.

David Whitney, who received his PhD under Sandoz's direction and currently serves as Professor of Political Science and Department Chair at Nicholls State University, writes about the response to COVID-19 in America. Whitney argues the response can best be understood as a manifestation of scientism, a spiritual and intellectual disease that Voegelin likened to an inescapable asylum over 75 years ago. Whitney recounts some of the public policy responses during the pandemic, along with their justifications, and also catalogs some of the consequences of the policies. He ends by outlining what must be changed in order to better meet future challenges related to science and society, such as climate change and artificial intelligence.

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Many thanks to Glenn Moots, who recommended the publication of this festschrift, and to David Whitney, who provided its introduction. And we also thank Ethan Alexander-Davey, Tiffany Miller, Jacob Wolf, and Luke C. Sheahan, who wrote our book reviews for this issue. They provide insights into and criticisms of *Regime Change*, the recent book by Patrick J. Deneen, who is frequently cited as one of the most influential conservatives in America today.

The Ciceronian Society