

connotative range of references, or what she refers to as the semantic field of Locke's political languages. Neither conceptual consistency nor eventmental inferences are her ambition. Instead, she will attend to Locke's metaphor of the architecture of order and will show how that metaphor is at once a structuring conceit for Locke's way of thinking and writing, but also crucial to the order and organization of Locke's political vocabularies. Her way of reading Locke, as she elaborates it throughout *Judging Rights*, is as much a part of her way of doing political theory as are the insights and understandings she makes available.

In short, her work helped define the interdisciplinary turn in political theory and introduced many of us to critical reading practices from various fields of inquiry not available in traditional American political science research. Indeed, her scholarly achievements are acknowledged by many as culminating in her commitment to multidisciplinary and pluralist reading practices that she forcefully put on display in her engagements with the finished and unfinished works of many of us at conferences, in personal exchanges, and as editor.

On a more personal note, and as a former student and subsequent colleague of hers, I have been privileged with many exchanges we shared throughout the years, whether in the classroom, in conference centers, and in faculty meetings—not to mention various impromptu Bacchanalias. In the last year of

her life, she asked to read some of my recent writings, and I shared these with her. Her critical attentions sourced the final intellectual exchanges I was able to enjoy with her. And for this, I will always be grateful.

McClure was a devoted teacher and mentor who shared her passion for political theory inquiry with her students throughout her professional career. She cared deeply that students learn the complexities of critical thinking through the development of reading and writing practices that one might carry with them beyond the completion of their degree requirements. Never a softie, she made certain that we were all taken to task for our commitments and our political arguments so that we may be sure that our convictions were as brilliant and honest as they could be.

Her contributions to the profession of political theory extend to her leadership as a member of the American Political Science Association and as Political Theory editor of the *American Political Science Review*. Not the least was Prof. McClure's championing of feminist theory and scholarship at a time and in a discipline where this avenue of inquiry was relegated to a domesticated corner of political science departments. It is safe to say that Kirstie's contributions to the study of political theory opened a Pandora's Box, and we are all grateful for it. ■

—Davide Panagia, University of California, Los Angeles

Ellis Sandoz

The LSU Department of Political Science, the Eric Voegelin Institute for American Renaissance Studies, and a vast community of scholars from the United States and Canada to Europe and beyond, lament the passing of G. Ellis Sandoz. He died peacefully on September 19, 2023, after an extended illness. Ellis, as he was known to all, was a Louisiana native, born in 1931. He earned BA and MA degrees from LSU, studying history, philosophy, and political science, the latter under the tutelage of LSU's first Boyd Professor, Dr. Eric Voegelin. One of the prominent political philosophers of the twentieth century, Dr. Voegelin, and his wife, escaped from Austria after the Nazi Anschluss in 1938 and joined the LSU political science faculty in 1942, where he remained until moving back to Germany in 1958 to create the *Institut für Politische Wissenschaft* at the University of Munich. Meanwhile, after a brief foray as a Capitol Hill Policeman for the United States House of Representatives, and three years of service in the United States Marine Corp, wherein he rose to the rank of First Lieutenant, Ellis followed Dr. Voegelin to Munich and eventually earned his doctorate (Dr. oec. Publ.) under Voegelin's direction in 1965, the only American student to have done so.

Ellis' first academic appointments were at Louisiana Tech University (1958-68) and East Texas State University (1968-78). He joined the LSU political science faculty in 1978 and stayed until his retirement in 2015. His major administrative achievement, by his own estimation, was the founding of the Eric Voegelin Institute in 1987, which he directed until his retirement. Through the Institute, Ellis served as General Editor of *The Collected Works of Eric Voegelin* (LSU Press, 1989-1999, and U. of Missouri Press, 1999-2012), 34 volumes. As another part of his endeavor to see that Voegelin's ideas and writings would be available to a larger community of scholars, Ellis founded and

served as long-time President-Secretary of the Eric Voegelin Society, which gathers scholars from around the world to discuss political theory at American Political Science Association annual meetings. Dr. David Walsh, current President of the Voegelin Society, has commented in his [Voegelin View In Memoriam](#), "The written word is not the only way of preserving memory, as Plato reminds us, for it can only become a living force when the spark of understanding leaps from one soul to another. Thinking, Ellis understood, is not a solitary activity but something that is best done in company with others."

Ellis was a prolific scholar. In addition to the monumental task of directing the publication of Voegelin's writings, he authored, co-authored, or edited twenty books, countless articles, and an extraordinary number of invited lectures all over the world. Ellis was the first political scientist to be recognized as a Distinguished Research Master at LSU. He was chosen as a Fulbright 40th Anniversary Distinguished American Scholar and appointed by President Reagan to a term of six years on the National Council of the Humanities. He was elected President of the Philadelphia Society in 2000, delivered invitational lectures in the Czech Republic, Slovakia, Poland, Norway, Guatemala, and Genoa, and lectured widely across the United States and Canada. He received the University Medal from Palacky University Olomous, in the Czech Republic, and was appointed to the endowed Herman Moyse Jr. Distinguished Professorship of Political Science at LSU, a professorship that was specifically created for him. Throughout, Ellis taught the classical writings of political theory to thousands of undergraduate students and a host of doctoral students at LSU.

Of the many books and essays that Ellis authored, four books and one essay stand out as examples of the scope and breadth of his scholarly interests. The first began as his dissertation, *Political Apocalypse: A Study of Dostoevsky's Grand Inquisitor*. Not only is this work a testament to the importance

of literature in the study of political theory; it is also a significant commentary on modern nihilism. A second work, *Conceived in Liberty: American Individual Rights Today*, was written for use in American Government courses at East Texas State University but also adopted by Harvard University, occasioning Ellis's comment: "Commerce [as in Commerce, Texas] enlightening Cambridge appeals to the underdog in me." A third important work is *The Voegelinian Revolution: A Biographical Introduction*, still the standard exploration of Voegelin's corpus, in which special attention is given to Voegelin's theory of consciousness. Finally, Ellis produced a two-volume collection of *Political Sermons of the American Founding Era*, which should be considered in accompaniment with his last published essay on "The Philosopher's Vocation: The Voegelinian Paradigm," in *The Review of Politics*. Here Ellis reveals his affection for the prophetic voice and its relevance to a disordered world. Both works emphasize the importance of recognizing human existence, in all its individual and social forms, as living in the middle, and, thereby, seeking the intersections of transcendence and immanence. In "The Philosopher's Vocation," Ellis quotes Voegelin's statement of the equivalences of experience, of the constancy of human consciousness seeking out the gods, in whatever form they may appear:

As far as my own vocabulary is concerned, I am very conscious of not relying on the language of doctrine, but I am equally conscious of not going beyond the orbit of Christianity when I prefer the experiential symbol "divine reality" to the God of the Creed, . . . I am very much aware that my inquiry into the history of experience and symbolization generalizes the Anselmian fides quaerens intellectum [faith seeking understanding] so as to include every fides, not only the Christian, in the

quest for understanding by reason. In practice this means that one has to recognize, and make intelligible, the presence of Christ in a Babylonian hymn, or a Taoist speculation, or a Platonic dialogue, just as much as in a Gospel.¹

Ellis concludes his own essay with a comment on this statement and what it meant for Voegelin, as well as what it meant for himself:

Perhaps as clearly as any other text, this remarkable statement captures the revolutionary thrust of Voegelin's work. It is a set of claims to be pondered by anyone devoted to the study of order and disorders in human experience in its broadest amplitude, in service to Truth and in resistance against deformation and evil. This is the philosopher's vocation.²

Clearly, it was the vocation of that collection of preachers for liberty and justice that Ellis compiled so lovingly, just as it was Voegelin's vocation; and just as clearly it is the vocation Ellis chose for himself, or, perhaps, one that chose him. ■

—Cecil L. Eubanks, Louisiana State University;
and James R. Stoner, Jr., Louisiana State University

1 Sandoz, Ellis, ed. 1982. "Response to Professor Altizer." In *Eric Voegelin's Thought: A Critical Appraisal*, 190-91, 294. Durham, NC: Duke University Press.

2 Sandoz, Ellis. 2009. "The Philosopher's Vocation: The Voegelinian Paradigm." In *The Review of Politics*, 71(1), 66.



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