

James Neuchterlein, "George Will and American Conservatism," *Commentary* (October 1983), 39. 6. Samuel T. Francis, "The Case of George Will," *Modern Age* (Spring 1986), 143. Will annoys his critics by frequently prefacing comments concerning his conservative philosophy with the statement "conservatism, properly understood." Will implies that forms of conservatism other than his own are not "true" conservatism. To his critics, Will's writings appear somewhat arrogant, especially when he proclaims confidently the correctness of his own views and how these views reflect a coherent public philosophy. Will states: "Everything I write, especially some of the so-called lighter pieces, reflects a carefully protracted developed view of the world." (Grauer, 241) Will's latest book, *Men at Work: The Craft of Baseball* (New York, 1990), takes its subject very seriously. Will even declares baseball appreciation "good for the individual soul, and hence for society" (2). Like a true conservative, Will used to passionately protest such baseball innovations as the Designated Hitter (DH) rule as violative of long-standing traditions. Like a true progressive who favors change over tradition, action over reflection, emotion over reason, Will now supports the DH rule (57-60). 7. George F. Will, *Statecraft as Soulcraft: What Government Does* (New York, 1983), 12. 8. *Ibid.* 9. *Ibid.*, 22; See also, George F. Will, *The Pursuit of Virtue and Other Tory Notions* (New York, 1982), 283-286. 10. George F. Will, *The Pursuit of Virtue*, 36-37. 11. George F. Will, *Statecraft as Soulcraft*, 118. 12. George F. Will, *The Morning After: American Successes and Excesses, 1981-1986* (New York, 1986), 366. 13. Ronald Dworkin, "Review of 'The Pursuit of Happiness,'" *New York Review of Books* (October 12, 1978), 20. 14. Nelson W. Polsby, "A Special Kind of Conservative," *Fortune* (July 25, 1983), 106. 15. George F. Will, quoted in Rodney Clapp and Beth Spring, "The Convictions of America's Most Respected Newspaper Columnist," *Christianity Today*

(July 13, 1984), 26. 16. George F. Will, *The Pursuit of Virtue*, 45. 17. George F. Will, *The Pursuit of Happiness and Other Sobering Thoughts* (New York, 1978), 65-66. 18. *Ibid.*, 186. 19. George F. Will, "The Presidency in the American Political System," *Presidential Studies Quarterly* (Summer 1984), 328; and George F. Will, *The Pursuit of Virtue*, 48. 20. George F. Will, *Statecraft as Soulcraft*, 22. 21. *Ibid.*, 39. 22. *Ibid.*, 40. 23. *Ibid.*, 43, 45. See also *The Morning After*, 376-379. 24. George W. Carey, "Moral and Political Foundations of Order," *Modern Age* (Winter 1985), 74. 25. George F. Will, *Statecraft as Soulcraft*, 134. 26. Many of Will's writings, including *Statecraft as Soulcraft*, address the need for government to "legislate morality." See also, *The Morning After*, 16-22, 49-53, 149-150; *Suddenly: The American Idea at Home and Abroad, 1986-1990* (New York, 1990), 311-317. 27. George F. Will, *The Pursuit of Virtue*, 45. 28. Samuel T. Francis, "The Case of George Will," 143. 29. George F. Will, *The Pursuit of Virtue*, 42-45. 30. Quoted in Neil Grauer, *Wits and Sages*, 243. 31. *Ibid.*; see also Clapp and Spring, 26. 32. *Ibid.* Will applied similar reasoning in condemning the American Civil Liberties Union (ACLU) position that sobriety checkpoints must not be permitted because of the potential for disproportionate police responses. "Sensible government is impossible when the citizenry succumbs to the corrosive suspicion that governors are incapable of reasonable distinctions. It is mindless to insist that any practice that conceivably could be carried to extremes is, for that reason, intolerable even when carefully circumscribed" (*The Morning After*, 181). 33. George F. Will, "Nazis: Outside the Constitution," in R. E. DiClerico and A.S. Hammock, eds., *Points of View* (Reading, Mass., 1980), 278. 34. *Ibid.* 35. George F. Will, *The Pursuit of Virtue*, 48. 36. *Ibid.*, 30-32, 156-157, 160-167. 37. George F. Will, *The New Season* (New York, Schuster, 1988), 55-56. 38. George F. Will, *The Morning After*, 185; See also *The New Season*, 61-67.

### Neglected Workbench

Keys slowly change  
And rust distorts  
The modes of entry  
In the locks.

The vise is empty,  
Its power still.  
The hands are elsewhere,  
And the will.

—PAUL RAMSEY

## To See Again the Stars

George A. Panichas

***After Ideology: Recovering the Spiritual Foundations of Freedom***, by David Walsh, *San Francisco, Calif.*: HarperCollins, 1990. *xix + 296 pp.* \$29.95.

IF MODERNITY has visibilized the triumph of the machine, if it is synonymous with change and progress in general, it has not had an equivalent success in the life of the soul. More than ever the inner, invisible life discloses radical discontent and disconnection. Material achievement and spiritual well-being are not necessarily confluent; the City of Man and the City of God do not necessarily co-exist. Spiritual disinheritance and dispossession mark the modern human condition in spite of all our palpable advances. Disorder and alienation manifest the collapse of millenarian experiments rooted in ideological schemes and programs. All the claims of a New Deal and of a Great Society, that in effect we have entered the gates of Eden, ring hollow.

In *After Ideology*, a timely and eloquent book, Professor David Walsh demonstrates that no examination of the crisis of modernity can be complete without discerning at its epicenter the crisis of the human soul. The failure to make such a distinction further solidifies our

spiritual *stasis*, that is, makes us even more the prisoners of our nothingness. Such a failure, then, perpetuates an existential sickness unto death—the kind of spiritual exhaustion that impedes a search for moral and social-political order at all levels of consciousness.

Revolutionary nihilism, Walsh shows, is inevitably the consequence of secular, gnostic, and liberal ideologies that assault biblical and classical traditions and principles. How can modern man recover from the impact of this soul-killing process? This is one of the central questions in *After Ideology*. But it is also the singular strength of this book to move beyond questions, even beyond diagnosis, by pointing the way. Walsh provides here a moral and spiritual compass, a gift that no reader can turn down. In him we have at least one university teacher and political scientist who sensitively comprehends the needs of the soul in relation to the needs of temporal life, and who at the same time is not afraid to speak out on this need of needs. Nor is he afraid to use great and sacred words like transcendence and faith, which he pinpoints as indispensable to the process of spiritual recovery that modern political systems have systematically sought to crush in an age of ideology. The disintegration of the communist nations of East-