



A GUILTY CONSCIENCE

The Guilty Conscience Of A Conservative

Mark D. Popowski



The Guilty Conscience Of A Conservative:

The (guilty) Conscience of a Conservative Craig Schiller, 1978 *Liberalism Versus Conservatism* François B. Gérard, 2000 Everyone eschews labels yet we all seem to possess them in the minds of legions of politicians marketers and even the ever peering government We are being targeted daily by flaming liberals left wing liberals right wing conservatives compassionate conservatives religious conservatives and liberals pinko liberals middle of the road liberals conservatives and liberals pinko liberals middle of the road liberals and conservatives and of course by neoconservatives and neoliberals The search is on for kindred souls the types who will open their wallets to support whatever it is the hucksters are peddling But what do these concepts mean and do their torchbearers grasp the underlying philosophies or do they care This bibliography lists over hundreds of entries under each category which are then indexed by title and author *The Rise and Fall of Triumph* Mark D. Popowski, 2011-12-16 This is a history of *Triumph* a post Vatican II Roman Catholic lay magazine that examines its origins and decline paying special attention to the editors often bellicose views on a range of issues from Church affairs to the Vietnam War and civil rights to abortion *Triumph*'s editors formed the magazine to defend the faith against what they perceived as the imprudent and secular excesses of Vatican II reformers but especially against what they viewed as an increasing barbarous and anti Christian American society Yet *Triumph* was not a defensive magazine rather it was audaciously triumphalist proclaiming the Roman Catholic faith as the solution to America's ills The magazine sought to convert Americans to Roman Catholicism and to construct a confessional state which subjected its power to the moral authority of the Roman Catholic Church If the liberalizing and secularizing trajectory in American society exalted man as sovereign of himself and his world as *Triumph*'s editors posited then their mission was to reinstitute Christ's Kingship to hallow the world in His name **Superfluous Southerners** John J. Langdale, III, 2012-11-01 In *Superfluous Southerners* John J. Langdale III tells the story of traditionalist conservatism and its boundaries in twentieth century America Because this time period encompasses both the rise of the modern conservative movement and the demise of southern regional distinctiveness it affords an ideal setting both for observing the potentiality of American conservatism and for understanding the fate of the traditionalist man of letters Langdale uses the intellectual and literary histories of John Crowe Ransom Donald Davidson and Allen Tate the three principal contributors to the Agrarian manifesto *I'll Take My Stand* and of their three most remarkable intellectual descendants Cleanth Brooks Richard Weaver and Melvin Bradford to explore these issues Langdale begins his study with some observations on the nature of American exceptionalism and the intrinsic barriers which it presents to the traditionalist conservative imagination While works like Louis Menand's *The Metaphysical Club* have traced the origins of modern pragmatic liberalism during the late nineteenth century the nature of conservative thought in postbellum America remains less completely understood Accordingly Langdale considers the origins of the New Humanism movement at the turn of the twentieth century then turning to the manner in which midwesterners Irving Babbitt and Paul

Elmer Moore stirred the imagination of the southern Agrarians during the 1920s After the publication of *I'll Take My Stand* in 1930 Agrarianism splintered into three distinct modes of traditionalist conservatism John Crowe Ransom sought refuge in literary criticism Donald Davidson in sectionalism and Allen Tate in an image of the religious wayfarer as a custodian of language Langdale traces the expansion of these modes of traditionalism by succeeding generations of southerners Following World War II Cleanth Brooks further refined the tradition of literary criticism while Richard Weaver elaborated the tradition of sectionalism However both Brooks and Weaver distinctively furthered Tate's notion that the integrity of language remained the fundamental concern of traditionalist conservatism Langdale concludes his study with a consideration of neoconservative opposition to M E Bradford's proposed 1980 nomination as head of the National Endowment for the Humanities and its significance for the southern man of letters in what was becoming postmodern and postsouthern America Though the post World War II ascendance of neoconservatism drastically altered American intellectual history the descendants of traditionalism remained largely superfluous to this purportedly conservative revival which had far more in common with pragmatic liberalism than with normative conservatism *The Congregationalist and Christian World*, 1908

Symposium on Social Action (JCR Vol. 08 No. 01) Kerby Anderson, David Chilton, Edward Coleson, Ricky Cotton, Vern Crisler, Michael Gilstrap, Archie Jones, George M. Marsden, James M. Peters, Tommy W. Rogers, Tom Rose, John Whitehead, In a thought provoking exploration of the historical tension between fundamentalist beliefs and social action the narrative delves deep into the roots of mistrust that have shaped American perspectives over the years With incisive analysis and sharp wit the book challenges traditional notions of engagement social within evangelical circles shedding light on the complexities of theological conservatism in a rapidly changing world From the struggles of the Great Reversal to the modern day debates on liberalism and activism this book offers a fresh perspective on the intersection of faith and social responsibility Through a rich tapestry of historical anecdotes theological reflections and contemporary critiques the reader is invited to reconsider long held assumptions and explore the potential for a more nuanced understanding of Christian social action A must read for those seeking to navigate the complexities of faith and societal engagement in today's world **The Big Picture** Peter W. Hauer, 2011-10-13 What causes poverty Can poverty be eliminated Why do we keep moving towards global government Are world events controlled by a secret group of powerful insiders What will our society be like two or three generations from now The answers to all these questions are in this book Take a lightning fast trip through 2400 years of history Along the way you'll discover why we live the way we do and what your children's future will be Its an exciting ride and this book takes you all the way from the beginning of civilization to its end which is just around the corner **Once a Christian** Wayne Talbot, 2017-07-11 You worship what you do not know we know what we worship for salvation is of the Jews But the hour is coming and now is when the true worshippers will worship the Father in spirit and truth for the Father is seeking such to worship Him God is Spirit and those who worship Him must worship in spirit and truth John 4:22-24 Jesus spoke these words

to a Samaritan woman but the author believes that they should be directed to Christians of all denominations Jesus preceded these words by stating that the hour is coming when you will neither on this mountain nor in Jerusalem worship the Father Central to the prophecies is a return to Jerusalem from where the Father will be worshipped forever Why would Jesus contradict the Father Contradictions such as these were largely responsible for the author doubting the authenticity of the texts or if the texts are authentic then one must doubt the claims of Jesus being the prophesied Messiah There were two key issues that the author sought to resolve separately 1 Does Christianity truly follow the footsteps of Jesus of Nazareth or did Rome invent its own Jesus a man who never was and 2 Was Jesus the prophesied Jewish mashiach of the kingly line of David Other contentious issues would resolve from those two Resulting from wide ranging research the author concluded that neither Christian precept was true Believing in God and walking away from Christianity was his only choice The Conservative Movement Paul Gottfried, 1993 At the beginning of the 1990s conservative commentators have increasingly focused on the growing fragmentation of the American political and intellectual Right From the early postwar years when a small band of intellectual dissidents emerged in response to the Soviet threat to the 1980s and the Reagan years when the coalition of journalists politicians and lobbyists known as the New Right reached the height of its influence the conservative movement has always been a complex shifting set of ideologies and factions In this revised and updated study Paul Gottfried provides an insider's look at the factions and controversies the personalities and ideologies the rival journals and institutes He presents the argument that the scope of this war on the Right has been misrepresented by journalists who have been sympathetic to the moderates and have consistently downplayed the strength and intelligence of the paleoconservatives A striking feature of the book is a detailed well informed exposition of the conservative foundations and think tanks revealing who funds whom and who controls whom information that has never before appeared in print Gottfried discusses the implications of the 1992 electoral campaign for the future of the Right from paleocon Pat Buchanan's controversial bid for the Republican nomination to the migration of several leading neocons over to Democratic candidate Bill Clinton's camp Certain to spark both attention and controversy this book is required reading for anyone who wants to understand the complex conservative landscape and its prospects for the future The St. Croix Review , 1978

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