

An excerpt from chapter one of *Chance or the Dance*, by Thomas Howard:

There were some ages in Western history that have occasionally been called Dark. They were dark, it is said, because in them learning declined, and progress paused, and men labored under the pall of belief. A cause-effect relationship is frequently felt to exist between the pause and the *belief*. Men believed in things like the Last Judgment and fiery torment. They believed that demented people had devils in them, and that disease was a plague from heaven. They believed that they had souls, and that what they did in this life had some bearing on the way in which they would finally experience reality. They believed in portents and charms and talismans. And they believed that God was in heaven and Beelzebub in hell and that the Holy Ghost had impregnated the Virgin Mary and that the earth and sky were full of angelic and demonic conflict. Altogether, life was very weighty, and there was no telling what might lie behind things. The ages were, as I say, dark.

Then the light came. It was the light that has lighted us men into a new age. Charms, angels, devils, plagues, and parthenogenesis have fled from the glare into the crannies of memory. In their place have come coal mining and  $E = mc^2$  and plastic and group dynamics and napalm and urban renewal and rapid transit. Men were freed from the fear of the Last Judgment; it was felt to be more bracing to face Nothing than to face the Tribunal. They were freed from worry about getting their souls into God's heaven by the discovery that they had no souls and that God had no heaven. They were freed from the terror of devils and plagues by the knowledge that the thing that was making them scream and foam was not an imp but only their own inability to cope, and that the thing that was clawing out their entrails was not divine wrath but only cancer. Altogether, life became much more livable since it was clear that in fact nothing lay behind things. The age was called enlightened.

The myth sovereign in the old age was that everything means everything. The myth sovereign in the new is that nothing means anything.

## THE LONG, WINDING ROAD TO REVOLUTION – Allen Duty (9 Marks)

Many Christians look back to the sexual revolution of the 1960s and conclude that most, if not all, of our current problems began there. But Trueman shows that the road to the sexual revolution was paved hundreds of years earlier by the advent and increasing influence of a worldview that American scholar Robert Bellah coined “expressive individualism.” This worldview demands that our inner feelings must be expressed if we are to become our true selves.

Trueman offers a convincing argument that this worldview began with Romantic thinkers Descartes and Rousseau, who granted final authority to inner feelings, which are always pure and true guides to who human beings are.

Marx and Nietzsche then politicized these beliefs. Marx argued that morality is historically conditioned and designed to maintain unjust structures, and Nietzsche argued that morality is a fiction invented by one group to subordinate another. For both men, moral codes are manipulative and must be transgressed if true freedom is to be found.

Finally, Freud and Reich sexualized the psychology that Marx and Nietzsche politicized. Freud argued that sex is foundational to human identity and happiness. In his mind, sex isn’t something we do; it is who we are. The labels “straight,” “gay,” and “bisexual” make sense even when applied to people who have never engaged in sexual activity. Reich argued that because sex is foundational to human happiness and inextricably linked with our identity, the State must take a proactive stance in promoting sexual freedom.

Trueman shows that by the time of the sexual revolution of the 1960s, the hippies weren’t blazing a new trail. They were walking down a completed road that had been in construction for several hundred years.

### Bibliography:

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Carl Trueman, “Strange New World: How Thinkers and Activists Redefined Identity and Sparked the Sexual Revolution”

Abigail Shrier “Irreversible Damage: The Transgender Craze Seducing Our Daughters”