

THE FUTURE OF SEXUAL REVOLUTION

1. PORTENTS OF DECADENCE

In *Brave New World* the ability of a woman to creep into bed with one man after another and to do so with enviable and breath-taking capacity, literally and figuratively, was regarded as an admirable and expected accomplishment. Unrestricted and uncritical promiscuity became the *New Look* in virtue. The only form of Original Sin—at least in the sphere of sex—was to enter into a relationship that expressed the classic sense of romance. This would have been a *voluntary and protracted relationship* in which a mutually satisfying, sexual relationship was criss-crossed with a chiaroscuro of shared values, sentiments, ideas and goals and, at the same time, was overlain with the mutual exploration, by both partners, of one another's *fullness of being*. Today, in Maslow's¹ terminology, this kind of relationship between the sexes would be called B-Love, that is, Being-Love or the deep affection for the total qualities of the loved one and not solely her face and curvaceousness or his vigor and pocketbook. In *Brave New World* "love" consisted of sexual

¹ Abraham H. Maslow, *Towards a Psychology of Being*, Princeton, New Jersey, Van Nostrand, 1962.

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togetherness, that is, of free and frequent access to the opposite sex. Privacy, in this, the most intimate and potentially nurturant of human relationships, was taboo. A deep and focused affection—one capable of yielding a type of experience which can enable both men and women to transcend the limitations of their everyday being-in-the-world—was an aberration.

The highest form of carnal love in the West is precisely that kind of love that enables men and women to feel and appreciate the values of others—a love which might be characterized pithily as one that participated in both Eros and Agape. This appreciative immersion in the inner life of others, affectively as well as intellectually, is precisely what the late Gordon Allport called “ego-extension.” The immature carnality of the men and women in *Brave New World* appears as a macabre joke to readers of the Depression 30’s, both young and old, alike. Four decades ago the enlightened and the socially sensitive, for whom individual and social survival was a grim and outgoing business, did not take kindly to the “epidermal explosion” portrayed in *Brave New World*. And the picture painted by the late Aldous Huxley of the privatization of response on the part of the human caricatures of the Bokanovsky Process, through the use of the soma drug, was taken as a nightmare product from the pen of one of the world’s most gifted cynics.

The feverish revulsion most of us felt in 1952 when we read *Brave New World* is gone. Our memories of “the impossible” have faded into limbo. But the horrors of that same *Brave New World* do not exist today for the young. Many of them have not even read Aldous Huxley. A number of them have, but they are so alienated from Huxley’s intent and so unretrospective about their own lives, that the hell and desacralization of human life depicted in the chamber of horrors of Huxley’s distinguished volume, does not exist for them meaningfully. Fear that man’s future might usher in a facsimile of *Brave New World* is gone. Its author has passed away. And the situation of the dreary world he sketched so imaginatively are only adult memories of a quaint form of horror science-fiction.

Men seldom can see the import of a contemporary message. The Philistines played it safe. They were willing to take Jesus at his word *if only he would give them a sign*. To the pre-Reformation hierarchy of the Catholic Church, its critics were

disloyal detractors and apostates in co-religionist clothing. Neville Chamberlain waved a piece of worthless paper on his return from Germany and cheerfully told a waiting world that it would have peace in its time. And this, in spite of the fact that Hitler had spelled out, both in *Mein Kampf* and in the speeches he made after obtaining power, the *Schrecklichkeit* he intended to visit upon a world which refused to believe that he was really calling the shots. The unpleasant could simply not be true.

Some are prophets without honor in their own time and in the world as we all know it. Aldous Huxley was one of these. For when it came to the degradation and abuse of sexuality in human life and when it came to psychic withdrawal by individuals who found troubles so hard to take and the world too hard to understand, Huxley proved to be pure prophet. *Brave New World* is here now, in at least these two aspects. The evidence is plentiful for both these conditions. Here, however, I wish to deal only with some of the evidence that the debasement of the sexual, in forms much worse, in some respects, than those depicted by Huxley, is with us. In this paper I should like to present some of the evidence for existing "decadence" in *the realm of sexuality*, as that term is used by Joad.² For Joad decadence exists when the individual is guilty of the "dropping of the object" in his own experience. But when can the individual be said to have "dropped the object" in his quest for experience? Joad's answer is that this occurs when one refuses to ask oneself to what ends the experiences one seeks are to be put and the even more important refusal to recognize that some ends are appropriate to the quest for experiences, while others are not. In this way one avoids the moral problem of a choice between good and evil or even the problem of having to ask the question "What values are most worthwhile?" There are three consequences of such a posture, as Joad has noted. These are (1) experience will be valued for its own sake, since it cannot be for the sake of anything else; (2) experience will be judged only by the standard of how much pleasure it provides; while (3) we shall tend to hold that the more intense and varied our experience, the better it is.

² C.E.M. Joad, *Decadence. A Philosophical Inquiry*, London, Faber and Faber Limited, 1948.

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Because the cults of sexuality, nudity, obscenity masquerading as social and intellectual liberation, and drug-taking are all confined chiefly to the young—at least in their public and Dionysian forms—I shall restrict myself to an examination of the first three of these themes, as they prevail chiefly among the young. I am well aware of the fact that many of the not-so-young have for several decades following WWI, likewise gone off the deep-end, on the matter of sex. But they have done so more at private parties rather than with a view to public exhibitionism. The nearest thing to a Dionysian orgy, of which those well past 30 have been guilty in the past, and which was an attempt to relieve their inner emptiness, has been the Daisy Chain. Even their wife-swapping tends to be a private affair. One knows who the participants are but usually the act of sexual cohabitation takes place in a secluded bedroom rather than as a public demonstration. It is for reasons such as these that I shall confine myself *chiefly* to the activities of the “Now Generation.”

2. THE EVIDENCE IN ACTION

It is important, of course, that we gather together some of the evidence provided by the young, for signs of decadence in their changing attitudes and behavior towards human sexuality. Newspaper reports and current periodical literature constitute a gold mine in this respect. I therefore take the following news samples at random.

A news story³ headlined *Sexual Act Before Thousands*, reports a rock festival on the Isle of Wight in England, attended by some 200,000 fans of Bob Dylan, their pop-folk, culture hero. The concert was interrupted by an unscheduled appearance of a boy and a girl who stripped naked, jumped into a vast square of foam which had been laid down by the organizers as an added attraction, and gave a public exhibition of the act of human copulation. When the performance was over, the girl, slim and dark-haired, pulled on a khaki army pullover and said, “I’m Vivien. I’m 19 and I come from nowhere.”

³ “Stripped Teeners Startle England’s Rock Festival,” *The Tampa Tribune*, September 1, 1969.

I strongly suspect that this girl will be going to the same place, but be this as it may, it is food for thought to note the manner in which the crowd was reported to have registered its acute, critical response. "Ain't that the greatest," shouted the crowd, and a wave of applause broke out.

The crowd consisted of what may be called a "geriatric melting pot." Hundreds of youngsters were playing with balloons in the vast square of foam when the young couple suddenly stripped and plunged into it. The police present said they did not see the incident. The parents of the balloon-carrying youngsters were, naturally, also among the enlightened. And a team of drug-squad detectives were also on hand, watching for "pushers" and "takers."

This was the second display of nudity at this particular festival. On the previous day a girl had stripped and danced naked in front of the rock concert audience.

One day later the same newspaper source reported that at a campsite near a pop festival in Texas, hippies swam nude in a lake on the grounds and that when the Mayor of the city ordered them to quit—not out of any sense that their activities were in bad taste but rather because of the crush of tourists that were coming to gawk at them—they ignored him. At another festival a girl named Cindy doffed her bra because, as she put it, "that's what I feel like doing." She continued to listen to the concert, after exposing her points of view. At the same rock festival the announcer took to the microphone to announce an unscheduled event. A woman was having a baby in one of the parked cars. And reporters at the festival found drugs in wide use on the scene.

A week later the same newspaper provided a UPI story by Vernon Scott, headlined "Actress Gets Worldwide Exposure. Movie's Naked Truth: 'Skin Is In.'" The story is an expansion upon the words of an anonymous Hollywood producer who is reported to have said "Without naked broads we'll lose our shirt." The write-up declares that it is true that more and more nudity is invading motion pictures on both sides of the Atlantic. Scott feels that sometimes it is done tastelessly as in the film, *I Am Curious (Yellow)* and sometimes more acceptably as in the film, *Romeo and Juliet*.

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Scott stresses that no matter what excuses may be given officially for the accelerating use of nudity on the screen, the real reason is profit. Most of the actresses Scott has talked to, he avers, strip because the script calls for it, but do not "approve of nudity." One actress, Susan Clark, a beautiful, Canadian-born actress of patrician features, indicates the ersatz moral quality of her disapproval in an interview. Asked why she strips on the screen, when she disapproves of its skin trade, she answered that if she didn't some other actress would, revealing less a thoughtful concern as to where all this epidermal exposure may be leading and more a personal worry over the economic effects of saying no, on principle. Saving one's own skin, apparently does not pay.

Many worldly cynics in our time no longer worry about the fact that violations of their "declared principles" may be seen as instances of the fact that they are trying "to sell their souls." Rather they worry that they may be unable to find buyers. Analogously, Miss Clark appears to be worrying about the possibility that if she wants "to sell her body" in the exhibitionistic, Hollywood sense, she might find that, *because of strong competition*, she may get no buyers. But alien corn must be furnished as a form of publicity, in order to give the impression that at bottom she is really modest. Having therefore emphasized the fact that she worries about her competition, Miss Clark expands upon her declaration immediately with the following remark.

"Actually, it upsets me every time I have to play a nude scene, no matter how tastefully it's done. I say to myself, here we go again."

This will take care of her image among the sexually shockable patrons in the boondocks. After all she is merely "a good girl" being improperly manhandled, both literally and figuratively, and therefore can't help herself. A girl has to eat, you know.

If the reader imagines that only the uneducated *hoi polloi* go in for the cult of sexuality and exhibitionism, he will be sadly mistaken. In an article entitled "The Sexual Freedom League,"

Jack Lind⁴ describes an organization consisting of chapters found chiefly on university and college campuses, whose largest unit, The East Bay League, is located in Berkeley. The East Bay group has a twofold purpose: the liberalization of laws pertaining to sex—abortion, prostitution, pornography—and the sheer, unadulterated enjoyment of sex. The League's position-statement reads as follows.

"We believe," the League proclaims in a preamble to its "Statement of Position," "that sexual expression, in whatever form agreed upon between consenting persons of either sex, should be considered an inalienable human right... Sex without guilt and restriction is good, pleasurable, relaxing, and promotes a spirit of human closeness, compassion and good will. We believe that sexual activity... has a wealth of potential for making life more livable and enjoyable..." (p. 184)

The first success of the East Bay group involved a nude wade-in at Aquatic Park. In short order this was followed by a series of nude parties at private homes. From nude assemblies to "expressive use of the body" was but a short step. Each of these expressive occasions quickly turned into what one member called "a sheer undiluted sex orgy." At these nude parties sex is there for the asking, just so long as members go about it "in the right way."

Some of the "expressive uses of the body" are worth detailing here. At one of these nude parties one girl "accommodated" all those men who had not, as yet, obtained a partner. Another girl was used by four men while under hypnosis but in the post-hypnotic state indignantly protested that this was not her idea of "sexual freedom." At most of these nude parties couples copulated freely, on rugs or sofas, before the interested gaze of unoccupied onlookers. Couples would dance nakedly to the rhythms of a hi-fi in the center of a large room, embellishing their gyrations with intermittent, warm embraces. A girl would be found lounging on a sofa, a drink in one hand, while gently

⁴ Jack Lind, "The Sexual Freedom League," 183-197, in *The Age of Protest* (Walt Anderson, editor), Pacific Palisades, California, Goodyear Publishing Company, 1969.

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and casually fondling the erect penis of a stranger sitting next to her. Married couples arrived seeking new sexual partners for the evening. "Nobody here," one member explained, "lets marriage interfere with their sex life." One man casually opened the door to a room, noted a couple in the sexual act, abruptly apologized with an "Oh, pardon me," shut the door and explained quite unemotionally that the girl was his wife and that he certainly did not wish to intrude on her lovemaking.

One girl, named Carol, explained why she had joined the Sexual Freedom League.

"I derive a lot of pleasure from having sex with men, but... after I sleep with a man, he will invariably develop a psychological dependence on me. I enjoy sex... and I consider any emotional involvement... an entirely undesirable side effect. I came to these parties hoping to meet men, enjoy sex with them, and then break off ties with them until perhaps the next party, so that there will be no possibility of... emotional hassle." (p. 190)

Another girl criticized the nude parties as follows.

"It often seems to me that there is no love present. People are merely playing games, engaging in exhibitionism, voyeurism. There are no guys or girls talking to each other, no groups of threes or fours; everyone seems intent on making someone or getting made." (pp. 190-1)

One male member of the league became very disenchanted. He found that orgasm had a tendency to turn off friendship, tenderness and flowingness, while at the same time turning on possessiveness, jealousy and cantankerousness. This is an observation that has been dwelt on at great length by van den Haag.⁵ And all too often the sexually liberated woman acted like a romantic adolescent—a stage she was long since supposed to have outgrown—by exhibiting guilt and

⁵ Ernest van den Haag, "Love or Marriage?" 170-177, in *Current Perspectives on Social Problems* (Judson R. Landis, editor), Belmont, California, Wadsworth Publishing Company, 1966.

asserting to her male partner "You made me do it" or "How can you respect me?" A number of women have complained that they cannot engage in the sexual act with just any male. A number have insisted that they had to have some sense of empathy for, or psychological rapport with, any male to whom they were expected to submit. Are all these sentiments and hesitations, bourgeois hangups or is the Freudian ego ashamed of its id?

The crowning degradation occurred when the Sexual Freedom League instituted a course on sex technique, with demonstrations and praktikums. It proved to be a bust, although providing an ego lift for the instructor. Members decided that instruction of this sort would have to be provided in a more cerebral fashion.

All the preceding reflects a very small portion of the contemporary evidence that the sexual impulse and sexual activity may be running to excess. But we can expect to hear an increasing number of counter-arguments to the effect that there is no such thing as "sexual excess." This latter phrase will be said to reflect a hangup from our Puritanical past. Those who use it will be accused of being sexual conservatives who are demonstrating a failure of nerve and a failure of imagination. Whether these counter-arguments have validity only time will tell—time that will lay bare to public inspection the social consequences of an unbridled expression of the human, sexual impulse.

In the meantime, however, we can expect that the future will give birth to even more dramatic forms of sexuality than the small sample of contemporary sexual innovations presented here. What will be some of the newer forms of sexuality and sensuality that the future may hold in store? On the assumption that there is no such condition as "sexual excess" in human behavior, I shall try to presage in the section that follows, some of the revolutionary aspects of changes in human sexual behavior, which may be in the limbo of time. Many of the things that I shall mention and describe as part of the "revolution of rising, sexual expectations" will, perhaps, be shocking to readers of sensibility and conventional outlook. However, since I have told it "like it is" in the present section, it is clearly mandatory that I pull no punches in telling it "like it may be" in the section which follows. My guesses are educated ones—not

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necessarily certain, of course, but in some cases quite likely to be realized.

The behavior and demands I shall mention assume that sexual sensation-seeking will be part of a universal, rutting pattern of behavior beginning in the West, and one which will build up to some uncertain climaxes, both social as well as sexual. I do not approve of many of these coming events which are casting their shadows before. The first two sections of this paper make that abundantly clear, I believe. The grounds for my disapproval, however, are not conventional and they will be made clear at the end of this article. But regardless of how unpleasant or shocking the reader may find the scenarios I have to report to be, nevertheless they must be constructed. These projections are likely to be part of our future "moments of truth" and we must face up to them. With these apologies, then, to the reader, in order to make clear my real motives in dealing with the future of sex, I shall now turn to that future without any more ado.

3. FUTURE PATTERNS OF SEXUAL EXPECTATION AND BEHAVIOR

The quest for increased sexual sensation will take many forms. Inasmuch as we are increasingly emphasizing the sheerly physical side of sex—psychological involvements are regarded as old hat—certain trends seem almost inevitable.

The number of possible biological and medical technologies that will be available to improve and intensify sexual feeling, will become quite numerous as our knowledge of human sexual biology advances. These advances, reinforced by progress in endocrinology, enzymology, biochemistry, physiology, bioengineering techniques and progress in the understanding of the nature and control of tissue growth, guarantee that what we have already mentioned will be only a trivial sample of some of the possibilities that will emerge in the future, as sexuality becomes increasingly compulsive, obsessive and central to the life of leisure of the average man and woman.

All anatomical and tissue changes, brought about by progress in surgery, endocrinology, and neurophysiology, will be less important, I suspect, than some biochemical inventions which will be forthcoming. We can, I think, look forward to "instant

sex,” that is to say, complete and voluntary control of spermatogenesis and seminal fluid regeneration, together with flood-tides of sex-hormone stimulation in both sexes. This will mean that men and women will be ready for copulation at the “drop of an undergarment,” as it were, and will be in a position to continue sexual congress indefinitely. This permanent passage will probably be reinforced by anti-fatigue agents of all sorts, which will prevent the appearance of fatigue or unusual stress in any bodily organ, particularly the heart and the small of the back in the male. One consequence of this, we can be sure, will be that the “sex derby” will become a universal institution, with an increasingly marked tendency for men and women to make the bedchamber their permanent abode, resulting in a social parochialism fraught with highly undesirable, political consequences. This should be doubly the case in a relatively workless and cybernated world that guarantees a good standard of living for all.

Men and women in the future will presumably be living in a world in which the following items and practices, aimed at expressing sexual freedom and sexual fulfillment much more pointedly than these can be achieved now, will be commonplace: birth control pills; extensive biological and medical education concerning the facts of sex, an education which should be quite liberating psychologically; few, if any, mental or social constraints upon sexual activity and sexual expression; cosmetic developments in bioengineering, that is, the redesign or refashioning of the human body so that all men and women can be physically attractive and energetic; new modes of plastic surgery so that faces can almost be custom-made and altered more than once in a lifetime; new types of cosmetics for both sexes, but for women in particular, non-injurious hair dyes involving beautiful colors never used before—chartreuse, mauve, robin’s blue and pastel shades in general; and finally, though without limitation as to other possibilities for enhancing the physical appeal of the sexes for each other, the provision of healthier, more colorful and more aesthetic clothing and for women in particular, *fluorescent* dresses, shoes, jewelry, etc.

If we add to all of these potentialities for the enhancement of heterosexual stimulation the likelihood that techniques may be developed for more rapid seminal regeneration in men and

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easy arousal of the sexual appetite by hormone control in both sexes, we have it made, so to speak. We can then look forward to "instant sex," in the new world-a-coming. Every variety of *sexual soma*, the aphrodisiacs of the future, will be available to men and women. The real problem at such a future date would then be the problem of preventing male and female sexual activity from degenerating into a sort of *global* or *cosmic rutting*. In short, at that future date we must hope that the race will show enough wisdom to preserve a balance among the activities of men, a balance among intellectual, social, spiritual, psychological, moral, aesthetic and sexual interests, so that man's adventure in the cosmos and his evolution towards self-transcendence will not be swallowed up in an orgy of genital obsessiveness and sexual congress.

What about sex technique, itself? This adds a whole new dimension to the pleasure of the sexual act. Public observation, evaluation and criticism of sex technique is commonplace in Polynesia, as Bengt Danielsson pointed out in his book, *Love in the South Seas*. In addition, both the West and the East are familiar with manuals on sex technique, such as the Kama Sutra. All these customs and all such lore can be expected to become commonplace in the future. But, in addition, even before advances in biology and medicine bring on a *Brave New World*, offering the advantages of a variety of somas that even Aldous Huxley never dreamt of, there are still some secrets of the East, with respect to sex, that the technologically advanced West will have to learn. One of these is a lesson from the Hindu Tantras, which involves a technique of breath control and retention of semen during coition. The net result is such complete sexual control that ejaculation does not take place, erection is maintained and sexual excitement and pleasure can be maintained for both partners, for over three days. We can expect that efforts will be made to universalize this tantric ritual in the future, and, perhaps, even Americanize it by standardizing it.

The sexual impulse incidentally—or, at least, that form of it in which sexual gratification is unceasingly sought—is likely to undergo a radical transformation of a type that few contemporary writers on sex even choose to emphasize. Psychologists have found that when the area of the brain in rats, that contains the sex center, is electrically stimulated, rats

can then be taught to indulge in self-stimulation because of the pleasure they derive from the process. Some argue that this pleasure is probably sexual. Others maintain that the electrical stimulation involved probably creates only a general feeling of euphoria. The same technique has been extended to the human brain and experimental subjects have reported intense sexual feeling but without ejaculation—a feeling as though one were building up to a sexual orgasm. The procedures associated with this phenomenon are not yet too well refined and understood. But in the future we can be certain that technologies of “cortical onanism” will be developed that will be much sought after and will surely be more popular than the pleasurable states of consciousness achieved by psychedelic drugs. When this happens we can be certain that synthetic rutting proclivities will increase and bring a host of social problems and questions of mental hygiene in their wake.

Historically men and women have always worried about the ravages of age. Few have, in any real sense, learned to grow old gracefully. To a large extent the fear of age has been associated with its undesirable cosmetic effects and with the loss of sexual vigor associated with it. But sexual attractiveness need not wane with age in the future. Research in the medical and biological sciences should yield agents which keep the skin from drying up and confer stable properties indefinitely on it. Plastic surgery should hold the possibility of conferring beauty or handsomeness and in several shapes over an individual’s lifetime. By this I mean an individual will be able, through plastic surgery, to change his or her face and figure several times during the course of one’s lifetime. The pleasure that such novelty will confer will, however, clearly be offset by various crises of personal identity.

Sagging muscles should be preventable and fat accumulation should be capable of dissipation by chemical means with little or no risk, as research advances. We shall learn how to put off the redistribution of body fat with age. Thus sexual desirability in both sexes may continue to a very advanced age, chronologically speaking. The only drawback here is that nervous system necrosis may continue with age and prevention may prove to be one of the most difficult tasks scientists will face in the future.

If the conditions I have described are realized in the future, we would then have the rather odd human situation of sexually

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attractive men and women eagerly seeking copulation, but whose overall behavior pattern is that of senility. The decision to grow old gracefully will have become meaningless and the progeny of beautiful but neurologically aged morons will be subject to the most disturbing and empty family life imaginable.

Some women—a small minority—will develop an increasing feeling—in the excessively rutting civilization of the future—that they are still playthings for men, albeit streamlined and sexually sophisticated ones. These will be women who have not sacrificed the sense of personhood to the biological status of being female. The majority of women, however, will have succumbed to Hugh Hefner's philosophy of orgy and carnality and will have no complaints. But this small minority of which I speak will be obsessed with the arrogant notion that women are persons as well as females, and will resent being regarded as cuspidors and sieves into which men pour themselves for sexual relief. The feminine protest at that time, sparked by this small and discontented minority, will probably emerge in the form of books bearing such titles perhaps as *Sex and Sieveilization* and *No More Meat*. Efforts will be made to remind women of their humanity and personhood but most females will, by then, be too wrapped up with their men, literally and figuratively, to hear the message or take it seriously. By that dreary age, a woman may well be defined as a vaginal orifice surrounded by pneumatic bliss.

To a large extent this unhappy outlook will have been the product of the fact that too many women have historically accepted the usually overexpressed assumption that sex is their chief stock-in-trade. If we add to this that most women—at least when young—devote inordinate amounts of time to physical vanity, the cultivation of sexual allure, social preening and sexual exhibitionism in the visual sense, their own culpability for the abuse of the sexual impulse must be added to obsessive male lust as the instigator of the modern abuse of the sexual impulse. Finally, let us note that women have been suggestible enough and sufficiently credulous to accept uncritically *male suggestions* that unlimited exploration of the sexual impulse offers sexual beatitudes beyond one's wildest dreams and beyond one's most imaginative fantasies. Having thus gladly accepted this exaggerated bill of sexual goods, women have pursued every type of

sexual follow-through suggested by the male. The Sexual Freedom League—mentioned previously—is an instance of what I mean.

These factors, as well as similar considerations that we shall pass over here, will conspire to facilitate the Hefnerian image of woman as man's sexual plaything. This image will come to fruition in the future as sexual experimentation increases and becomes central in the lives of most men and women. It is for these reasons that the complaints, criticisms and resentment of the better balanced minority of women, that we have spoken of above, will fall on deaf ears. The point of no return will be final and this point is perhaps no farther away than the twenty first century.

4. ANTICIPATED CHANGES IN MARRIAGE AND PARENTHOOD

Communal and group marriages have been widely discussed and reported in our popular magazines. Variations of them to be found in the United States, in Scandinavia and in other countries have been described for the public. In this sense the group or communal marriage is nothing new and is not to be confused with publicly viewable fornication or close facsimiles thereof, on stage and screen. Nor are communal, sexual patterns to be confused with the Daisy Chain or with wife-swapping. Group marriage often has serious, moral and social elements underlying its proposed way of life. With respect to sex, however, marriages of this type often frankly seek to encourage plural, sexual relationships based upon personal and sexual attractiveness between the partners. These plural relationships may be either concomitant or sequential. They often take place in a socially permissive group atmosphere, free of the restraint and hypocrisy that attend the conventional marriage in most Western communities and, for that matter, in Eastern ones as well.

In some of these communities an effort is made to have all the adults function as the plural mothers and fathers of the children who are born into the community, in much the same fashion as some anthropologists have reported this same condition in more primitive cultures. The presence of parental feelings among the adults in a commune is much harder to achieve *by intentional fiat* as contrasted with its more natural expression

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in a primitive culture. This is because communes are founded by young adults whose intellectual and emotional habits include inescapably large residues from their *conventional pasts*. By contrast, in primitive cultures, genuine personal affection for different children and public displays of it are commonplace. Adults have grown accustomed to such feelings and behavior, with their mothers' milk, as it were. Such feelings and behavior are, therefore, authentic second nature among adult primitives. There is still one other difference between the parent-child relationship in the commune and among primitives. Among those primitives who are not strictly monogamous, it is usually quite uncertain who is the natural father of a particular child. Among sophisticated Westerners whose women practice birth control, the opposite is the case. As a result undifferentiated affection for children upon the part of adult males is more difficult to come by, since everyone knows who the natural father is.

There are some other sexual complications that have to be faced by communal idealists. Multiple and simultaneous relations in group marriages occasionally result in psychological tragedies for some young men and women. This will occur when, for example, a young woman has a psychological investment in, and dependency upon, a certain member of the opposite sex who, himself, is free of such entanglements. The male in such a case may be simultaneously having sexual relations with other young women on a purely—or almost purely—physical basis. The psychological asymmetry of the relationship creates anguish for the female and in some cases is known to have produced an emotional breakdown. These tragedies may, of course, disappear in time and may only be the result of traditional conditionings that are a bad fit to new sexual settings. If group marriages spread more widely over time, perhaps anguish, despair, the sense of loss, mental breakdown and suicide, will become fossils of human attitudes towards the sexual relationship. These traditional "hangups"—if that is the right word—may disappear, but so, too, may all psychological, social and moral meaning disappear from the relationship between the sexes, leaving only erotic desire and sought-for sexual release.

I anticipate that group marriage in many forms will continue and leave many unsolved problems in its wake. For one thing, it seems more natural to the young who are at the acme of their

sexual powers. A second debit may appear in the form of the fact that the energies of *most adults* in group marriages will not be great enough to accommodate both extensive sexual experimentation and the pursuit of the up-to-date pleasures of our sensate culture—pleasures which now march under the banner of what has come to be called “the expanded arts”—as well as intellectual and social concern. By intellectual concern I am referring to the pursuit of ideas in depth. Such pursuit may be blocked for *most people*, when the sexual life is the predominant focus of attention. Such blockage, I suspect, may also occur for social concern that is to be focused upon creative ideas for the relief of human suffering and the more humane reconstruction of our social fabric.

In a little known book which should be more widely read, namely, Joseph D. Unwin's *Hopousia or the Sexual and Economic Foundations of a New Society*,⁶ Aldous Huxley has written an introduction in which he recognizes the need for at least two basic types of sexual union or marriage. One of these involves sexual restraint, that is, limited expression of sexual activity, the other, complete sexual freedom. The former, it is felt, makes possible creativity in all fields, by allowing the sexual impulse to be sublimated and directed into other channels. The latter type of relationship, involving unrestricted sexual freedom, is alleged to drain off energies that would otherwise go into creative channels of every sort, but particularly creativity of an intellectual nature and, to a lesser degree, of an aesthetic type. Unwin, himself, has chosen to study over 90 different cultures of two types. The first type of culture lays down heavy restraints on unrestricted “sexual freedom” while the second type of culture encourages human beings to abandon themselves completely to expression of the sexual impulse and to the indulgence of sexual activity in its most common forms. What is important to us in the present connection is that Unwin has shown that high civilizations flower in those cultures based upon sexual restraint and that a very low order of social, intellectual and artistic achievement—cultural poverty, as it were—is a commonplace of cultures which give free reign to the sexual impulse.

⁶ Joseph D. Unwin, *Hopousia or the Sexual and Economic Foundations of a New Society*, New York, Oskar Piest, 1940.

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If these findings are tentatively applied to group marriage, the lesson is clear. Cultural decline or, at least, the cessation of high-level, civilized progress in institutions, ideas, science and technology, and in new forms of depth-insightful artistic expression, *may be* some of the unexpected long-term casualties of group marriage. But if this pessimistic expectation proves to be valid, leadership in the West may come to recognize what has been lost only when it is too late to do anything about it democratically or by social, psychological and moral persuasion. In short, the West may someday find that one of the consequences of unrestricted sexual activity—in or out of group marriage—is that a point of no return may have been reached with respect to habits resulting from group, sexual habits. It may also find that the recovery of group creativity has become impossible. As for the great rank and file of individuals in cultures that allow free reign to the sexual impulse, they will have long since found unrestricted sexual freedom second nature and will see no point in questioning it. Likewise, they will have gotten so used to living on the shoulders of the creative giants of the past that they will fail to *feel the significance* of social criticism that laments the disappearance of creativity in the population at large.

There may be some other highly undesirable consequences to group marriage in the future. If we are convinced that differentiated parental love and concern is needed for the healthy, psychological, social and moral growth of children, this differentiation is likely to be lost in group marriage within the socially complex tissues of technologically advanced civilizations. Focused parental attention is largely emotional in nature—rationally tempered to be sure, but necessarily emotional. Such focused attention for the young is not likely to be achieved when natural fathers are busy elsewhere or entirely absent. Father-surrogates who provide relatively abstract affection and limited time for youngsters are hardly likely to furnish something “just as good” as the affection found in the traditional family which is also a psychologically healthy one. If, in their new found freedom, women, too, should go overboard in this respect, and diminish the emotional attention and genuine affection needed by the young, the results may be even more appalling than the loss or diminution of paternal attention. The research of René Spitz and

others, dealing with the effects upon children of deprivation of maternal love and attention, are fairly well known professionally. Marasmus and anaclitic depression set in all too often, followed frequently by death.

There may be other possible losses from group marriage. Children need a father-figure, a single person that boys can model themselves after in the early years and that girls can learn to appreciate as proxy for the psychosexual persona of the male. At least the girl needs to have some idea and some feeling for a *few* of the socially acceptable patterns of maleness in a psychological sense. These benchmark needs upon the part of both boys and girls are likewise not likely to be met by group or communal marriages in which natural fathers come and go or are entirely absent. In such cases the surrogate models are weak models—in the sense that the relationship is not close enough to be as effective as it should be. In some groups, of course, models may be scarce if women considerably outnumber the men at some point. No amount of relatively weaker and abstract attention from father-surrogates is likely to turn the trick.

The risk of social breakdown in the sense of limited creativity, sexual overindulgence and weak ego-strength in the population, may prove to be a real danger for society from communal and group marriages. This pessimism in no way is a residue of the Puritanical outlook. It is simply an honest attempt to face some of the possible, long-range consequences of what appears to be desirable, from a short-run, vantage point, namely, untrammelled sexual freedom. The real, sexual problem of the future is to find a way of striking a balance between increased sexual freedom, on the one hand, and social and community *stability*, on the other. Experimentation along the line of trying to achieve such a balance will probably be undertaken by *intentional communities* in the future and we shall never know the degree of success achievable by such communities until they have been in operation for at least two or three generations.

Meanwhile progress in biology and medicine is hastening the need to recrystallize the meaning of the concept of parenthood and all its consequences and social obligations. What will be the nature of the family and the community in a future world in which human reproduction will be occurring in novel ways?

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Human cloning is in the offing. This is the reproduction of organisms that are identical in all respects, so that one may have 10,000 Einsteins or Mozarts, genetically speaking. What happens when man begins to practice artificial inovation, so that the individual born of woman A will have sprung genetically from the eggs of a different, human donor? The biologist, Rostand, has discussed many new biological possibilities for human reproduction that could change considerably the meaning of our concept of parenthood and the nature of the social obligations attached to it. One of them, that has been made popular through Aldous Huxley's *Brave New World*, involves the use of *ectogenesis* (the ability to keep an embryo alive outside the womb) followed by the use of certain procedures on the motherless embryos to control the heredity character and quality of the adult organism. Among these procedures could be special microsurgeries, the use of chemical agents for bringing about a tailor-made, predetermined ontogenesis, or the use of *selective feeding* similar to the process by which bees transform a larva into a queen bee. Assuming moral and social repugnance to such procedures have been overcome, Rostand then assumes they could be used to control human heredity and produce intellectually superior men and women. *For the present* ectogenesis is not a technical possibility on human embryos, but has been successful for short periods on the embryos of rats, mice, rabbits, and guinea pigs. Rostand also conceives of techniques which might produce fatherless births by parthenogenesis in human beings, as a possibility in the future, presumably with the consent of a human mother of outstanding genetic composition. It has also been found that there are techniques for fertilizing the eggs of salamanders, frogs and other animals, so that the nucleus of the zygote contains two sets of maternal chromosomes and one set of paternal chromosomes. If such techniques are ever developed for human conception and the resulting adult organisms prove to be viable, then perhaps the present intellectual limitations of the human population will be surmountable. This would be doubly so if females of outstanding genetic composition were impregnated, using artificial insemination, by male spermatozoa of equally outstanding genetic composition. Artificial insemination, itself, becomes an independent technique in its own right since, treating the semen of cocks and bulls with glycerine, their

spermatozoa can be preserved at low temperatures without losing the power to fertilize. In fact vitrified human semen has already been used to produce human births. Here again the value of the technique is assured if semen banks contain only spermatazoa of outstanding hereditary pedigree and human female receivers are themselves of superior vintage genetically. It should be carefully noted that artificial insemination as a technique lends itself to *telegenesis* and *paleogenesis*, that is, to conception across space, (the donor in the United States, the receiver in Europe) and to conception across time, (the donor being a male who lived and died generations before the receiver).

There may also be available in *principle* a technique of *human propagation by cuttings*, which would extend Hullin's Law.⁷ This technique, when applied to frogs, consists of removing the nucleus of an egg and putting in its place the nucleus of a cell from the embryo of another frog. The receiving egg then starts developing and the frog which develops possesses the chromosome make-up of the donor embryo. Rostand believes that someday this same type of result may be obtained from a cell of any of the tissues of a donor. In that case if we took the nuclei of cells of outstanding men, exchanged them for the nuclei in the eggs of female receivers and found some way to ensure the development of those eggs into full human beings, we would in effect be able to reproduce the genetic makeup of great geniuses indefinitely. All such human beings would, of course, be twins, or, more correctly, *n*-tuplets. If we can ever couple this technique of nuclear transplantation with ectogenesis, the possibilities are staggering, assuming always, of course, that social and moral attitudes have been modified sufficiently to permit the use of such procedures. All the procedures we have just described are strictly genetic techniques. We are omitting entirely such techniques for controlling the quality of an organism, as hormone treatments, psychogenic drugs or chemicals, such as orthedrin, maxiton, and glutamic acid, special types of nutrition, or psycho-surgery.

⁷ Hullin's law describes the frequency of multiple-birth in human beings, that is, the frequency of occurrence of twins, triplets, quadruplets, and quintuplets. This frequency is given by the ratio $(1/85)^{n-1}$, where *n* stands for the total number of children born to a human mother at any one time.

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The optimistic possibilities for novel biological change as envisaged by Rostand, can best be delineated in his own words.

“For the moment, biology is incapable of satisfying the principal requests addressed to it by the man in the street. It does not prolong life, it does not determine sex, it does not control heredity, it does not procure intelligence for fools... But it is possible that all these powers may belong to it tomorrow, and many others as well, which people do not dream of expecting from it: the procreation of twins at will, test tube pregnancy, the modification of the embryo, controlled mutation, the production of a superhuman being..

Under the magic wand of biology, man is now gradually becoming quite different from what he was. Here and now he is changing into a new and paradoxical animal, unknown to those who assign names to things, an animal with a special, pied physiology, borrowing features from the most diverse families of the animal kingdom. Here and now *Homo sapiens* is in process of becoming *Homo biologicus*—a strange biped that will combine the properties of self-reproduction without males, like the greenfly, of fertilizing his female at long distance like the nautiloid molluscs, of changing sex like the xiphophores, of growing from cuttings like the earth-worm, of replacing its missing parts like the newt, of developing outside the mother’s body like the kangaroo, and of hibernating like the hedgehog.” (pp. 33-4).

All of the considerations discussed in this section will inevitably and inescapably enforce a drastic change in human, sexual relationships and human sexual morality. But whatever changes are in the offing, these changes will have to guarantee in some way love and emotional security for the individual. They will also have to guarantee meaningful relationships between men and women, that is, relationships that are not transient and solely epidermal in nature. Mankind must find methods for absorbing the coming, revolutionary, biological impacts on the human being and yet, at the same time, find ways of achieving the highest forms of erotic love and Agape. Ways must be found of providing love, security and the uncurbed growth of the individual’s potentialities, as *part* of the psychologically and aesthetically sound, sexual relationships between men and women.

The determination of what these new secular forms of human sexual relationships will be and what social inventions will stabilize them, will be among the central, social problem of humanity's ambiguous and uncertain future.

5. THE CONSEQUENCES OF CURRENT AND COMING SEXUAL CHANGE

Criticisms of the forms which sexual protest and the demand for sexual freedom are taking among the young, does not spring from any covert Puritanism or from a misunderstanding of the conditions that are its genesis. The basis of the criticism that I am employing here has its roots in the recognition that men seek meaning in their lives and that the context of meaning involves much more than the expression of the sexual impulse as a distinctively human characteristic. In that short flicker between two eternities that we call "our lives"—an eternity that stretches out interminably before we entered this vale of tears and an eternity that shall follow our exit from it—there are literally hundreds of ways in which man can be distinctively human. When we ignore the expression of most of our human potentialities in order to make concrete and overwhelming the expression of *only one of them*, then we are, in a sense, denying our humanity. This assertion—that to overdo one element in human life is to reduce somewhat our potential humanity—would remain true even if it were to be universally admitted that sexual expression, sexual freedom, sexual activity and sexual variety are the most important and worthwhile expressions of our common humanity. And *it is not universally admitted* that sexual behavior and expression are the most important aspects of what it means to be human.

The recognition that life consists of a balance of activities at all times and under all circumstances is a basic heritage from the religious legacy of our past—a legacy that is still relevant to modern man. I feel that it would be most apposite here to remind my readers in full of the sense of that balance by quoting those words from the Old Testament⁸ which express so cogently the need for this balance.

⁸ *Eccl.* 3:1-8.

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“To everything there is a season and a time to every purpose under the heaven: a time to be born and a time to die; a time to plant and a time to pluck up that which is planted; a time to kill and a time to heal; a time to break down and a time to build up; a time to weep and a time to laugh; a time to mourn and a time to dance; a time to cast away stones and a time to gather stones together; a time to embrace and a time to refrain from embracing; a time to seek and a time to lose; a time to keep and a time to cast away; a time to rend and a time to sew; a time to keep silence and a time to speak; a time to love and a time to hate; a time for war and a time for peace.”

Those who advocate that an overwhelming portion of our available time and energies be devoted to sexual expression and activity would do well to ponder the eighth and thirteenth admonitions of this famous passage. Many of these advocates, I am sure, have never come across it before. Others have, but not quite grasping its meaning, will ignore it. Wisdom is certainly not the product of youthful hormonal zest.

We are today clearly in great danger of losing the balance advocated in the Old Testament and this is most true of that sector of the younger generation that is throwing all restraints to the wind on the matter of sex and refusing to recognize that this element of our common humanity can be allowed to run to excess. Perhaps one can restate this famous Biblical passage for our modern social context and, at the same time, add to it, by the following paraphrase. There is a time to copulate and a time to think; a time to create and a time to help one's fellow man; a time to work at bringing one's natural gifts to a more perfect expression and a time to probe the mysteries of Creation; a time for artistic expression and a time for communal activity; a time for play and a time for seriousness.

The capacity for seriousness is more and more being displayed by the growing “fun morality” of American life, in all generations, but particularly, the sexually uninhibited sector of the younger generation. Perspective with respect to the full content of the realm of meaning is increasingly being lost. This displacement of the need for seriousness by our fun morality, particularly the seriousness needed for the unselfish reconstruction of our social fabric and the recovery of the religious impulse, has

been briefly but impressively described by Trippett⁹ and the reader is urged to read this writer's material.

One could, of course, extend the register of distinctively human traits and gifts that we have already mentioned. The point is, however, that to be human, one must *feel* like giving time to all of these to some extent. The capacity to do so, however, is likely to be permanently removed or, at least, crippled, if man's sexual nature occupies the center of consciousness for too large a part of his waking time. The same risk is present if man's sexual activity perhaps adds variety to his life without in any way enlarging his horizons of consciousness and perception or even enriching his personal understanding of the meaning that love can take on, in the relationship between the sexes.

True freedom and personal authenticity demand intellectual and moral depth. They demand the distribution of one's time over many important communal matters. In our time they call for a struggle with the social and moral complexity of our age and a holistic quest for balance in the expression of *all our distinctively human potentials*. A genuine morality both sexual and non-sexual is always self-imposed. Other people have to be felt as subjects, not objects. The new, sexual freedom and the cult of nudity provide one way of avoiding our responsibilities towards our fellow-men, of avoiding the I-Thou relationship in human affairs. The new sexuality is chiefly self-centered, the latest wrinkle in the many distractions offered up to us by a sensate culture. It carries with it no responsibility for others and little concern for their plights or for the tragic conditions in which other men and women are imprisoned. Sexual partners are often literally passing strangers in the night—and often in the daytime, too. Above all, in the new sexuality one treats the partner as an object, not as a subject. And therein lies a tale, both literally and figuratively.

Let us try to be more specific. What is "wrong"—if that is the right word—with pure unadulterated, pleasurable, sexual intercourse? Let us assume that the psychological intangibles—those accompaniments of the sexual relationship that are beyond the epidermal—of human, carnal love are merely historical accidents. Let us assume that romance in the sense of these

⁹ Frank Trippett, "The Ordeal of Fun," *Look*, Vol. 33, Number 15, July 29, 1969, p. 25-34.

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intangibles is not really needed by “fundamental, human nature,” whatever that phrase may mean. Let us further assume that all those intangibles are only hang-ups, the products of history and social conditioning. After all, less sophisticated cultures—I hesitate to use the phrase, “primitive cultures,” because of improper associations this phrase may convey—do without a concept of love. In many simpler cultures such an abstraction would be meaningless for the boy and girl who traipse off into the forest to find a clearing free from public gaze, where they can conduct cohabitation in seclusion. Let us load the dice in favor of the Dionysian¹⁰ posture and the epidermal ecstasies advocated by our current idolaters of things sexual. After all, it has been said that “romantic love” is a relatively recent, historical acquisition.

But even if the preceding be true, there is still a strong case that can be made out for the Apollonian posture of restraint. One can, I think, make out a case for the claim that the Christian concept of Agape, so ably discussed by D’Arcy,¹¹ or Maslow’s¹² concept of B-Love (both of which, in different senses, are recognitions of the fact that human brotherhood is a non-carnal form of love) are concepts that can *facilitate* the development of an empathetic capacity to see and to feel life from another individual’s point of view. And one can, I think, set forth an argument for the claim that such empathy—in Gordon Allport’s¹³

¹⁰ I am using the terms “Dionysian” and “Apollonian” in the same sense as they were used by the anthropologist Ruth Benedict who, in turn, borrowed them from Nietzsche. (See Ruth Benedict, *Patterns of Culture*, New York, Mentor Books, 1946.) I quote directly from Benedict:

“...The desire of the Dionysian, in personal experience or in ritual, is to press through it toward a certain psychological state, to achieve excess. The closest analogy to the emotions he seeks is drunkenness, and he values the illuminations of frenzy. With Blake, he believes ‘the path of excess leads to the palace of wisdom.’ The Apollonian distrusts all this, and has often little idea of the nature of such experiences. He finds means to outlaw them from his conscious life. He ‘knows but one law, measure in the Hellenic sense.’ He keeps the middle of the road, stays within the known map, does not meddle with disruptive psychological states. In Nietzsche’s fine phrase, even in the exaltation of the dance he ‘remains what he is, and retains his civic name.’” (p. 72).

¹¹ M. C. D’Arcy, *The Mind and Heart of Love*, Lion and Unicorn. A Study in Eros and Agape, New York, Meridian Books, 1956.

¹² Abraham H. Maslow, *Towards a Psychology of Being*, cit.

¹³ Gordon Allport, *Becoming: Basic Considerations for a Psychology of Personality*, New Haven, Yale University Press, 1955.

terminology, “ego-extension”—is nurtured by sexual love *that is accompanied by the psychological overtones involving appreciation of the full being of the other* and not just his or her sensuality. Furthermore, it can be argued, I think, that ego-extension is a spin-off from the more complex forms of the love relationship between men and women—a spin-off that promotes social and personal concern and care. Ego-extension, it can be said, promotes communal feeling on the part of happy lovers. This is the feeling for other men and women who are, at best, in peripheral social relationships to ourselves.

It is just these qualities which are missing when men and women regard each other as just another, temporarily interesting “piece of tail,” a “screw for the evening.” To reduce human sexuality to the strictly biological, as Kinsey did, was the very mistake which brought criticism from psychoanalysts after Kinsey’s early investigations were published. Psychoanalysts recognized at the time the important distinctions between cheerful and pleasurable sexuality, unalloyed by psychological accompaniments, and an *authentically mature* sexual relationship between men and women—one which is suffused with precisely those accompaniments.

What can we expect the consequences to be of encouraging a sexuality which succeeds in adding to an already existing inner emptiness and boredom with life, an outward emptiness of emotional and psychological content? The types of concern which a humanitarian, social philosophy seeks to awaken in the hearts and minds of the citizens of our socially complex society will never be kindled among men and women whose leisure is *almost totally devoted* to sexual behavior, sexual experimentation and sexual desire. Community concerns require thoughtfulness, knowledge and more than a touch of Agape and fellow-feeling. Full personal development is still very much a worthwhile and relevant ideal. How can this rich and ancient ideal of *paideia* compete with a public obsession with sex. There is a danger that the concerns of a humanistic psychology that seeks to arouse people to nurture the fullest expressions of their potentialities, may have to give way to a meaningless, rutting routine which can probably only exaggerate the amount of self-centeredness in our lives.

The efforts to “politicize” men in the best civic and most humanitarian sense of this term, will find few takers in a world

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bounded by soma and by food, fun and fornication. A “copulation of social routine” can only bring on a most immature type of privatization that focuses only upon the enlargement of the sensory. Participatory democracy, for which the younger generation is pressing, demands knowledgeability of social processes, concern for the liquidation of social pathology and social ills, and a sense of social responsibility to share in the creation of social change. Those alienated from these requirements will only shrug their shoulders and say “Let George do it!” A life in which variety in copulation is the most important—nay the sole—form of leisure will not promote the requirements for social change that I have just mentioned.

All the preceding are the risks entailed when we interpret sexual freedom to mean unfettered, sexual license.

Because of prevailing social stereotypes and because those of the young who are sexually licentious seem to feel, like Lenin, that you are “either with us or ag’in’ us,” I expect that there will be many readers who will uncritically assume that anyone who writes as I have written in this paper is simply exhibiting a “sour grapes” attitude. Some, no doubt, will assume it is the last envious complaint of an older man—one whose hormones are not popping as violently as they used to. Or perhaps, it will be said that the viewpoints expressed here are but the dying gasps of a member of the “Was Generation.”

This kind of immature defensiveness or counter-attack need not, I believe, be taken seriously. I need only remind such critics that there are members of the younger generation, just as sexually vigorous and just as sexually knowledgeable as our sexual licentiates, who share an attitude similar to mine but a sexual behavior pattern quite different from theirs. I am afraid this kind of comeback will not be taken too seriously by those who are concerned with how man makes himself under the new sexual dispensation.

Throughout my presentation I have raised the rhetorical question as to whether behavior of the questionable varieties described, are an example of sexual freedom. I think not. I believe that such behavior must force us to recognize how much of the new sexuality adumbrates the less than admirable sexual patterns described in *Brave New World*. In fact, much of it is even more decadent than the patterns that exist in *Brave New*

World. A mature response demands, I believe, that we rethink through the nature of human sexuality and pinpoint those patterns of sexuality that will complement both personal growth and self-respect as well as the development of the communal sense. *These are the two basic requirements for being human.* The desire for personal growth is fast disappearing in mass society. Mass society promotes conformity in patterns of sexual behavior as it does in other matters. It did this for the orthodox patterns of yesteryear and it may eventually do it for the new sexual heterodoxy. As for the quest for community, it is disintegrating under the social atomization promoted by the hunger for power, pleasure, personal security and distraction.

A concept of sexual freedom which, in the long run, works against these two basic requirements for men—at least for men as we know them in the technologically and socially complex societies of the present—offers no percentage. The payoff functions tend to be nil. An authentic concept of sexual freedom must guarantee the satisfaction of physiological needs while providing and encouraging forms of ego-extension through sublimation without repression. What is required are forms of sexual freedom that provide drain-off functions, so that sexual energies can flow partly into channels and ends that create something for posterity. In all our behavior—sexual or otherwise—we are linked to the future as well as to the past. A genuine sexual freedom is one that does not destroy that link. In addition, it is one that recognizes the indignity of a sexual pattern that unabashedly brings men closer to the guinea pig and also closer to the macabre twilight of Huxley's *Brave New World*. Both these statuses should be shunned like the plague.