

**The
AMERICAN
SEX REVOLUTION**

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THE AMERICAN SEX REVOLUTION

By

PITIRIM A. SOROKIN

An Extending Horizons Book

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PREFACE

The appearance of this little book is due to a voluminous reaction of the readers to my article, "The Case Against Sex Freedom," published in **THIS WEEK Magazine**, January 3, 1954. The write-up was reprinted in several magazines of this country. Excerpts from it were reproduced in a number of our periodicals. The article was translated and published in several foreign countries. It was issued in the form of a special leaflet by a religious and educational organization, in tens of thousands of copies. A number of editorials about it appeared in the press of several nations. Finally, a sizeable stream of letters from its readers has come to the author. At least ninety per cent of these reactions have been complimentary, and have expressed the wish that the author publish a more developed version of the article in the form of a non-technically written small volume accessible to the intelligent lay-reader. This book is my answer to these suggestions.

Since it is written for the intelligent lay-reader, all the references to the sources of each statement are intentionally omitted. This does not mean, however, that the conclusions are mere speculations of "an arm-chair philosopher." If need be, it can be shown that all the main contentions of the book are based on a vast body of empirical and logical evidence available.

Finally, I am aware that the prevailing sex mores and morals are inimical to the views and morals of the book. For this reason it is likely to meet either an unfriendly or 'silent' reception on the part of the partisans of "sex freedom." For my own justification I can but repeat the old motto: *Amico Plato sed veritas amicissima.*

Pitirim A. Sorokin

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CHAPTER I

REVOLUTION IN SEX BEHAVIOR

AN ODD REVOLUTION

Among the many changes of the last few decades, a peculiar revolution has been taking place in the lives of millions of American men and women. Quite different from the better-known political and economic revolutions, it goes almost unnoticed. Devoid of noisy public explosions, its stormy scenes are confined to the privacy of the bedroom and involve only individuals. Unmarked by dramatic events on a large scale, it is free from civil war, class struggle, and bloodshed. It has no revolutionary army to fight its enemies. It does not try to overthrow governments. It has no great leader; no hero plans it, and no politbureau directs it. Without plan or organization, it is carried on by millions of individuals, each acting on his own. *As a revolution*, it has not been featured on the front pages of our press, or on radio or television. Its name is the sex revolution.

WHY IT IS IMPORTANT

In spite of its odd characteristics, this sex revolution is as important as the most dramatic political or

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economic upheaval. It is changing the lives of men and women more radically than any other revolution of our time.

Birth, marriage, and death are the great events in the life of any individual, for they mark the beginning, middle, and end of each human existence. All societies have viewed them as of the utmost importance, not only for the individual, but also for the survival and well-being of the community. Thus every society has most carefully defined and regulated the customs concerning these events. And of them, marriage has been considered as important, and has been as carefully regulated, as have the mores relating to birth and death.

The reasons for this high evaluation of marriage are obvious. Marriage is a social evidence of the physical, mental, emotional, spiritual, and civic maturity of the individual. It involves the momentous transformation of a boy into a husband-father, and of a girl into a wife-mother, with corresponding changes in their social position, privileges, and responsibilities. For a large majority of men and women, marriage is the most vital, the most intimate, and the most complete unification of body, mind, and spirit into one socially approved, indivisible "we". In a good marriage, the individual egos of the parties merge. The joys and sorrows of one become the joys and sorrows of the other. All their values, aspirations, and life-experiences become fully shared. Their mutual loyalty is unconditionally pledged until death do part them. The bond of marriage is truly sacred and indissoluble.

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Such an all-embracing union serves as the most powerful antidote against loneliness. It develops and expresses love at its noblest and best, in the moral ennoblement of the married and the true socialization of their children.

From the remotest past, married parents have been the most effective teachers of their children, and the family has been the most important school for the transformation of newly-born human animals into intelligent, socially responsible personalities. This decisive educational role is well summed up in the dictum: "What the family is, such will the society be."

Furthermore, the cultivation of mutual love and the task of educating their children stimulate married persons to release and develop their best creative impulses. For surely the mission of molding their own and their children's personalities is as ennobling as the creation of a masterpiece in the arts or sciences. And regardless of education, social status, religion, or economic conditions, each married couple derives from a good marriage the fullest satisfaction of this creative urge which is in all of us. In this sense, marriage is the most universal and the most democratic school for the development of the creative potential of every human being. This creative urge is possibly the most distinctive mark of the human species, and its satisfaction is an absolute necessity for human happiness.

Enjoying the marital union in its infinite richness, parents freely fulfill many other paramount tasks. They maintain the procreation of the human race.

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Through their progeny they determine the hereditary and acquired characteristics of future generations. Through marriage they achieve a social immortality of their own, of their ancestors, and of their particular groups and community. This immortality is secured through the transmission of their name and values, and of their traditions and ways of life to their children, grandchildren, and later generations.

The fulfillment of these tasks explains why marriage has been regarded by all societies as the culminating point of human existence, and as the most decisive factor in the survival and well-being of the societies themselves.

In contrast to marriage, illicit sex relations cannot and do not fulfill these tasks. The relations between a prostitute and her client, between a mistress and her patron, and between all sorts of incidental "lovers", have never been considered as evidence of mental, moral, or social maturity of the partners. On the contrary, they have been viewed as a sin, or as a crime, or as a symptom of moral and social degeneration of the partners involved. Usually, illicit sex relations rarely go beyond a shortlived "copulational" union. Each partner remains a mere sex apparatus for the satisfaction of the lust of the other. The partners remain largely unknown to each other; their egos are not merged into one "we" nor is their selfishness tempered by mutual devotion and love.

Incidental sex liaisons do not yield any *consortium omnis vitae, divini et humani juris communicatio*, as

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the Roman Law defined marriage. For a short moment of sensual pleasure the parties usually pay the costly price of frequent and lasting periods of anguish, anxiety, fear, remorse, hate, and pain. Frequently the evanescent sex pleasure wrecks their whole life. In many countries adulterers and fornicators have even been punished by death, mutilation, torture, dishonor, or imprisonment.

Nor, with the exception of common law "marriages", are these liaisons schools of moral, mental, and social education of the partners. To the contrary they often lead to demoralization, social irresponsibility, mental disorders, and crime; and they thus do not contribute to the development of the creative potential.

Finally, these relations do not serve the vital task of procreation, of determining the qualities of future generations and the social immortality of the partners. As a rule, they remain sterile and childless. If sometimes they lead to the birth of children, these are stigmatized as "illegitimate" and "born-out-of-wedlock," victims of animal passion and human folly.

Any considerable change in marriage behavior, any increase in sexual promiscuity, and illicit relations, is pregnant with momentous consequences. A sex revolution drastically affects the lives of millions, deeply disturbs the community, and decisively influences the future of society. If, therefore, the American nation and, indeed, Western society as a whole are passing through such a revolution, it deserves as much public attention as any political or economic change.

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The questions now before us are: Is indeed our nation drifting toward an unknown destination, carried by the powerful undertow of a sex revolution? If so, what are the evidences of it? What are its possible consequences? And where might it carry us? A careful survey of the factual evidence gives fairly conclusive answers to these vital questions.

A FEW TELLING STATISTICS

In 1870 there was one divorce for every 33.7 marriages contracted; in the last few years, one per 2.5 to 3. In 1890, we had three divorces per 1000 married females; in 1946, 17.8 per 1000. In 1867 we had 0.3 divorces per 1000 of our population; in 1947, 3.4. The supposedly sacred bond of marriage is now being broken several times more frequently than in preceding decades. And, with minor fluctuations, divorce has been and is steadily increasing.

Similar is the increase of "the poor man's divorce." According to the National Desertion Bureau, deserted wives comprise between 3 and 4 per cent of all married women. In 1953, desertion cost the American taxpayer about \$252,000,000 for the support of abandoned wives and children, about three and a half million of whom received little or no money from the father.

As a result of the mounting number of divorces, separations, and desertions, about 12,000,000 of the 45,000,000 children in the United States do not live with both parents. Due to no fault on their own part,

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these children are deprived of security and love, and forcibly exposed to all the inclemencies of the half-parental and non-parental homes, or of no homes at all. If divorce and desertion mean the disintegration of marriage and the family as a union of husband and wife, these deserted children signify the disintegration of the family as a union of parents and children.

Further disintegration manifests itself in the shrinking of the size of the family. The percentage of families with six or more members was 51.8 in 1790, 32.8 in 1900, 20.1 in 1930, and only 15.7 in 1940. The percentage of childless married couples has now reached between 15 and 20; these and one-child marriages comprise between 40 and 45 per cent of all families. In the childless marriage the family as a union of parents and children does not exist; in the marriage with only one child, it fails in the task of providing for the future of our nation, for to maintain the present population, the family must average 2 or 3 children.

These figures suggest that the candle of the American marriage and family is being burned at both ends,—both as a union of husband and wife, and as a union of parents and children. And with their disintegration, marriage and the family progressively fail in the performance of the tasks of maintaining the well-being of the individual and ensuring the survival of the nation itself.

GROWING INABILITY FOR MUTUAL ADJUSTMENT

The tremendous consequences of this disintegra-

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tion of marriage and family will be more fully discussed later. For the present, let us learn the other lessons that these dry figures teach.

Whether the disintegration is due to the higher standard of living demanded by today's Americans, especially the women; or to the inflated egoism that is incapable of bearing the shortcomings of the other partner; or to a lack of genuine all-giving and all-forgiving love; or to something else,—the facts reveal an increasing incapacity for harmonious unification of personalities and ways of life.

This lack of mutual adjustment is probably more the result of inflated egoism than of the other causes suggested above. At least, this is true in regard to the much-married and much-divorced "stars", heirs, heiresses, and others who change partners every few years. Their new spouses do not display higher spiritual or cultural standards; instead, they are distinguished by sex appeal, sexual prowess, or scandalous affairs, or by their ability to provide large sums of money and to buy costly gifts. This theory is also supported by the fact of progressively shorter duration of each subsequent marriage (in terms of average statistical durations of the first, the second, and subsequent marriages of the divorced).

In any case, the growing inability of married couples to adjust to one another is of vital importance, not only for the life-courses of the partners, but also and even more for the society as a whole. For it forebodes an ever greater difficulty in mutual adaptation of the members of all other social groups: labor

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unions, business concerns, educational and religious organizations, national and international associations. Since the "marriage-family school" increasingly fails to graduate socially well-adjusted, mature individuals, and since there seems to be no other agency which can better discharge this task, the nation and mankind at large are bound to be made up more and more of individuals and groups less and less capable of getting along with others. Tensions and conflicts are likely to grow in such a society, and the cold and hot wars of interindividual and intergroup relationships increase. This means that one of the important sources of international and civil wars, revolts, revolutions, and other conflicts and tensions in our time can be traced to the discord among the members of the modern marriage and family, which generated a schism in the society, in the nation, and eventually in the whole human universe.

DECLINE OF PARENTAL LOVE

The increasing number of childless couples, in so far as their childlessness is voluntary, and the growing number of desertions of children by their parents are symptoms of a progressive decline of "parental instinct," or more exactly, of parental attachment, love, and care for offspring. Without an attenuation of this natural "instinct," common to nearly all species, neither an increase of voluntary childlessness nor of desertion would be possible.

This withering of the strongest form of inter-human sympathy and loving care is also pregnant with

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tremendous consequences. For if this fountainhead of unselfish care and spontaneous help is drying up, most of the other forms of interhuman solidarity will also dry up. In the long run, such a society would be increasingly composed of self-centered egoists incapable of acting altruistically and of being true good neighbors. Further intensification of the struggle for existence and multiplication of social tensions are bound to result. These considerations again suggest that among the causes of the endless conflicts of our time, the withering of parental love plays an important part. And unless the fountainhead once more wells up, there is little hope that the present wars of everyone against everyone else can be replaced by harmonious and peaceful relationships. After all, charity or love does begin at home, at the cradle of the helpless baby. If there is no baby, no cradle, there can be no loving and caring parents, and no family-school to teach children the basic ABC's of unselfish conduct toward their fellowmen and the world at large.

PROLIFERATING PROMISCUITY

An increase of divorce, desertion, and small families means an increase also of sexual promiscuity among more and more men and women. Most of the divorced either remarry or satisfy their sexual impulses in an illicit way. Persons divorced several times change their partners with each divorce and new marriage; and chronic divorcees do not usually remain continent between marriages, just as they do not abstain from

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extramarital relations during their marriages. Similarly, deserters usually contract illicit sexual relations.

A large proportion of divorces and desertions are the direct result of adultery or other forms of illicit sex adventures committed by one or both parties. And not infrequently, these extramarital relations are carried on with a number of different "correspondents."

These conclusions are well supported by several sociological studies. The exact percentages of such relationships vary according to the kind of social groups investigated. Practically all such studies point to an increase of promiscuity. For premarital activity, the statistics fluctuate between 7 and 50 per cent for women, and 27 to 87 per cent for men. According to one study, premarital virginity declined from 65 per cent of males born before 1890 to 18 per cent of those born after 1910; and from 85 to 32 percent of females born before 1890 and after 1910. For extramarital liaisons, the range is from 10 to 45 per cent for husbands and from 5 to 26 per cent for wives.

This trend seems to be confirmed by the somewhat fragmentary data about illegitimate children, whose number rose from 28 per 1000 live births in 1927 to 31.9 in 1929, and to 39.8 in 1937, and 38.7 in 1947. Similarly, the number of abortions (performed most frequently for unwedded girls or sinning wives) has reached at the present time the astonishing figure of between 333,000 and 1,000,000 annually. Finally, this promiscuity is further evidenced by the sky-rocketing sale of contraceptives.

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If the present rate of decline of premarital virginity continues, this virtue is likely to become within a few generations a myth of the past. And the present increase of extramarital relations threatens to replace the monogamic marriage itself by some sort of polygamous, or polyandrous, or anarchic, or "communal" pseudo-marriage. Such a dissolution of marriage and the family over a long period of time is improbable, yet temporarily this may happen here as it has happened in many countries, and quite recently occurred, only to be overcome, in Soviet Russia.

There is no need to point out the momentous consequences of this increasing promiscuity for the individuals, for social groups, and for the nation. Call it "sexual freedom" or "sex anarchy," its consequences are likely to be more far-reaching than those of almost all other revolutions, except perhaps the total revolutions such as the Russian Revolution.

GROWING SEX ADDICTION

Increasing divorce and desertion and the growth of prenuptial and extramarital sex relations are signs of sex addiction somewhat similar to drug addiction.

Through the use of drugs an addict strives to relieve his painful tensions and to experience the intensest forms of sensual pleasure. The more one indulges in the use of the drugs, the deeper he is caught by their tentacles. The more he uses them, the more substantially they change the total personality of the drug addict. .

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Sex addiction does not represent an exception to these rules. Dedication of an individual to the pursuit of sex pleasures means a growth of the sex drive at the expense of the power of other factors determining his total activity, and radically changes the whole system of forces governing human behavior. It is similar to a change of an engine and of the total motor mechanism of a car. Externally the car may look the same, but its inner system and driving performance become quite different from what they were before. Likewise, a tangible modification of the system of forces conditioning human behavior transforms the total personality of the individual, his body and mind, his values and actions. The deeper this change, the greater the transformation of the person involved.

This means that changes in the sex behavior of our men and women presuppose a parallel change of their biological and psychosocial properties, of their scientific, philosophical, religious, moral, aesthetic, and social values; and, also, a change of the comparative motivational effectiveness of each of these factor-values. The central biological transformation consists of a set of anatomical and physiological modifications that result in an over-excitation of sex appetite and sex activities. This over-stimulation may be due either to biological (glandular, and other) alterations in the organism, or to the changes in the psychological factors that inhibit and control sex impulses and activities. If, for instance, the motivational control and inhibition of these psychosocial factors weakens, or if instead of inhibiting, they begin to approve, glorify, and justify the

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greater and more promiscuous sex freedom, the biological sex drive becomes progressively disinhibited and acquires a much greater "motivational power" in propelling the individual toward less and less restrained sex relations. In almost all sex revolutions on a mass scale, the increase of motivational power of sex drive is due mainly to the weakening of the controls of the psychosocial factors or values, and the replacement of the inhibitive psychosocial factor-values by those that approve sex passion, sex prowess, and more varied sex relations.

This seems to be true also of the American sex revolution discussed. We do not have sufficient evidence of strictly anatomical and physiological changes directly and indirectly related to sex activity which would explain the increased motivating power of the sex drive. But we do have sufficient proof of a disinhibition of sex drive from the controls of the restraining psychosocial factor-values. The force of many religious, moral, aesthetic and social values that taboo all the prenuptial and extramarital sex relations has been progressively weakened during the last few centuries, and the last few decades especially. And many of these inhibitive values have been replaced by the values that commend and recommend a more free satisfaction of sex passion. In my *Social and Cultural Dynamics*, the *Crisis of Our Age*, and the *Reconstruction of Humanity*, the basic change of all the main values of the Western World in this direction is demonstrated in detail. A vast body of evidence given in these works conclusively proves the basic substitution of the dominant Medieval (Religious)

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values by the Sensate (Secular) values during the past five centuries. This evidence also shows that these Sensate values are disintegrating at the present time.

While the Ideational values tend to restrain unlawful sex activities, the Sensate values aim to disinhibit and approve them. At their present disintegrating stage the Sensate values tend to approve potentially an unrestrained sex freedom, and recommend the fullest possible satisfaction of sex love in all its forms. This basic change in psychosocial factors has manifested itself in revaluation of the previous standards by modern American (and Western) men and women. The sex drive is now declared to be the most vital mainspring of human behavior. In the name of science, its fullest satisfaction is urged as a necessary condition of man's health and happiness. Sex inhibitions are viewed as the main source of frustrations, mental and physical illness and criminality. Sexual chastity is ridiculed as a prudish superstition. Nuptial loyalty is stigmatized as an antiquated hypocrisy. Father is painted as a jealous tyrant desirous of castrating his sons to prevent incest with their mother. Motherhood is interpreted as a "mommism," wrecking the lives of children. Sons and daughters are depicted as filled with the "complexes" of seduction of their mother: and father, respectively. Sexual profligacy and prowess are proudly glamorized. *Homo sapiens* is replaced by *homo sexualis* packed with genital, anal, oral, and cutaneous libidos. The traditional "child of God" created in God's image is turned into a sexual apparatus powered by sex instinct, preoccupied with sex matters, aspiring for, and dreaming

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and thinking mainly of, sex relations. Sexualization of human beings has about reached its saturation point. Such in black and white has been the psychosocial change of the modern man's mentality, aspirations, emotions, and values paralleling the sexual revolution in his behavior.

If the mind, behavior, and values of contemporary men and women have been notably sexualized, similar sexualization of our entire culture and of every social institution must be expected. And if this is so, then the depth and extent of the current sex revolution must be incomparably more than a mere change in the personality and conduct of our contemporaries.

Let us see whether, indeed, American culture and institutions have experienced this sexualization.

CHAPTER II

SEXUALIZATION OF AMERICAN CULTURE

During the last two centuries, and particularly the last few decades, every phase of our culture has been invaded by sex. Our civilization has become so pre-occupied with sex that it now oozes from all pores of *American* life.

LITERATURE

In its topics, personages, scenes, and aims, our literature is largely centered on sex, especially its pathological forms.

In order to gain perspective, let us glance at the main stages through which Western literature has passed from the Middle Ages to the present time.

Medieval literature, as well as sculpture, painting, music, drama, and architecture, from the sixth to the tenth century was almost exclusively religious. Scarcely any secular masterpieces were produced in that period. Most of the formal literature consisted of interpretations of the Bible, and hagiography; its personages were God, saints, and angels; the mysteries of the Fall, of incarnation, crucifixion, redemption, and resurrection, of sin

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and salvation, were its dramas,—a literature of the human soul conversing with God. It was not designed for the profit and fame of its author; neither did it serve the purpose of providing relaxation and sensual enjoyment, nor of exciting the reader. If a few references to sexual immorality are found, as in the *Alteutsche Gespräche* of the eighth century or in the *Modus Liebung*, they are usually condemnatory and serve as a contrast to what was held to be good and proper. Like other Medieval arts, the literature was created (in the terms of Theophilus) *nec humane laudis amore, nec temporalis premii cupiditate . . . sed in augmentum honoris et glorie nominis Dei* (for the greater honor and glory of the name of God).

When we turn to the fourteenth century, the picture changes notably. Secular literature now emerges, and depending on the country, represents 45 to 70 per cent of the writings. This secular literature, which descends from the kingdom of God to the realm of the epic, tells us of outstanding heroes,—the Round Table knights of the Arthurian romances, and the heroic-tragic personages of *Vision Concerning Piers Plowman*, *La Chanson de Roland*, *Tristan et Iseult*, the *Ruodlieb*, the *Nibelungenlied*, and the first part of the *Roman de la Rose* and of the *Divine Comedy*. When these heroes break the moral and religious commandments, they are tragic figures, victims of an inescapable destiny, of fated passion that carries them to death and redemption. Heterosexual love is depicted either in its noblest, most romantic and platonic form, or in deeply tragic patterns. Little of the coarse, cynical, debasing, or erotic is to be found,

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except in a few important works like the *Pelerinage de Charlemagne* and the second part of the *Roman de la Rose*, although in the *Schwanke* or *fabliaux*, stories and songs which were considered suitable only for drinking and stag parties, the strictly erotic, even indecent aspects of love are frequently mentioned.

From the fourteenth century to the present, secular literature has continued to grow at the expense of the religious. By now, the latter has shrunk to a small fraction of the significant literary output.

Parallel with this secularization has been the use of characters drawn from everyday life,—housewives and husbands, merchants and workers, farmers and professionals, and other common types. And in the last century, much literature has centered on the personalities and adventures of subnormal and abnormal people,—prostitutes and mistresses, street urchins and criminals, the mentally and emotionally deranged, and other social derelicts. There has been a growing preoccupation with the subsocial sewers,—the broken home of disloyal parents and unloved children, the bedroom of a prostitute, a "Canary Row" brothel, a den of criminals, a ward of the insane, a club of dishonest politicians, a street-corner gang of teen-age delinquents, the office of a huckster, the ostentatious mansion of a cynical business Mogul, a hate-laden prison, a "street car named desire", a crime-ridden waterfront, the courtroom of a dishonest judge, the jungle of cattle-murdering and meat-packing yards. These and hundreds of similar scenes are exemplary of a large part of modern Western literature,

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which has become increasingly a veritable museum of human pathology.

There has been a parallel transmutation of the experience of love. From the pure and noble or the tragic, it has progressively devolved. The common and prosaic, but usually licit sexual love that is portrayed in the literature of the eighteenth and nineteenth centuries has in the last fifty years been increasingly displaced by various forms of abnormal, perverse, vulgar, picaresque, exotic, and even monstrous forms,—the sex adventures of urbanized cavemen and rapists, the loves of adulterers and fornicators, of masochists and sadists, of prostitutes, mistresses, play boys, and entertainment personalities. Juicy "loves", "its", "ids", "orgasms", and "libidos" are seductively prepared and skillfully served with all the trimmings.

Designed to excite the fading lust of readers, and thereby increase the sales of these literary sex-tonics, much of contemporary Western literature has become Freudian through and through. It is preoccupied with "dirt-painting" of genital, anal, oral, cutaneous, homosexual, and incestuous "loves". It is absorbed in literary psychoanalysis of various complexes,—the castration, the Oedipus, the Tetanus, the Narcissus, and other pathological forms. It has degraded and denied the great, noble, and joyfully beautiful values of normal married love.

American literature entered this stage of intense sexualization somewhat later than did the European. While the latter revealed some fairly coarse sexuality

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during the Italian Renaissance and then in the eighteenth century, the former remained essentially uncorrupted until the second half of the nineteenth century. And not until the twentieth century did American literature become sex-centered and sex-preoccupied, and in its low-grade variety a sham for commercial exploitation. It has now caught up with, and possibly surpassed, the sexualization of European literature.

Almost all eminent American writers of the last fifty years, — Dreiser, Lewis, O'Neill, Hemingway, Faulkner, Steinbeck, Farrell,— and a legion of less notable ones have paid their tribute to sex, either by making it the main topic of many of their works, or, what is perhaps more symptomatic, by devoting to it much attention in works supposedly dealing with problems quite different. In books of this latter sort, sex topics could easily have been omitted; yet erotic scenes are painted onto each canvas, whether of the Spanish Civil War, of the migration of Okies, or of the Southern Jukes and Kallikaks.

What is even more significant, many of these authors display the erotic excesses and disloyalties of their characters as perfectly normal. Whereas the great writers of the nineteenth century, like Tolstoy and Flaubert, depicted illicit passion as a tragedy for which hero and heroine alike paid with their lives or by long suffering, most of the adulteries and other sins treated in contemporary literature are considered by the authors enjoyable adventures in the monotonous existence of modern men and women. Sometimes such illicit relationships are

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described as a commendable liberation from the antiquated marriage bonds. At other times they are considered hygienic actions freeing individuals from their repressions, psychoneurosis, and other mental disorders. Not infrequently they are heralded as harbingers of a "higher" form of companionate marriage. Rarely, if ever, are they condemned as a dangerous disease. By such treatment, modern literature disinhibits rather than wisely restrains lust. It undermines rather than vitalizes marriage and the family. It weakens rather than reinforces the control of animal propensities by man's higher self. In all these respects, it demoralizes rather than integrates the total personality.

When we turn to the sham literature of today, we find an atmosphere even more saturated by sex. For in this pulp writing, sexualization has gone much farther, and has assumed much uglier forms than in the serious literature. The sham literature of our age is designed for the commercial cultivation, propagation, and exploitation of the most degraded forms of behavior. It is pornography that appeals to the basest propensities of that "worst of the beast", as the demoralized human animal was named by Plato and Aristotle. The world of this popular literature is a sort of human zoo, inhabited by raped, mutilated, and murdered females, and by he-males outmatching in beastiality any caveman and out-lusting the lustiest of animals; male and female alike are hardened in cynical contempt of human life and values. And what is especially symptomatic is that many of these human animals are made to seem to luxuriate in this way of life, just as, we must assume, the readers

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enjoy it. This cheap Dante's inferno of aphrodisiacs is painted in the most captivating colors. Instead of exhibiting its filth and rotteness, the pulp-sexualists daze the reader with the glamor of "smartness", "orgasmic" curves, "dynamic" lines, violent passions, and "freedom unlimited" to do anything one wants to do.

Giving detailed descriptions of various techniques of sexual approach, and vivid scenes of kissing, embracing, and copulating, and while brutally dramatizing rape and other sexual perversions, this pornographically illustrated pulp-literature demoralizes and dehumanizes millions of readers. Its audience, as well as its quantity, is incomparably larger than that of serious literature. This pulp stuff is poured onto the market in hundreds of thousands of copies of dime and quarter novels, in millions of copies of various magazines, in many millions of erotic comics and periodical stories. The sadistic novels of Mickey Spillane have sold more than 25 million copies! The total output of this sort of stuff is to be counted in the hundreds of millions. In addition, some of this material is turned into popular movies, is brought into millions of homes by radio and television, and is even dramatized on the legitimate stage. All in all, this stuff has become omnipresent in our lives, and everyone of us is incessantly and increasingly exposed to its deadly radiations.

Large scale manufacture and commercial exploitation of these sex-saturated books would not be possible if they did not appeal to the common literary tastes of millions. Whether we like it or not, the obsession with

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sex in our literature is an ugly fact beyond reasonable doubt.

PAINTING AND SCULPTURE

Serious American painting and sculpture were almost entirely free from sexual themes before the twentieth century. Representation of important personages and of historical scenes, symbolic renderings of such subjects as Genius or Nature, or of mythological and imaginary subjects like the Flying Dutchman and Pegasus; landscapes and still lifes; *genre* pictures of family life, the music lesson, or the village post office; representations of Indians and other groups,—such were the main types of painting and sculpture.

It is only with the emergence of American Impressionism (1880-1910), and especially of the American "Ash Can School" of realism (1900-1910) that sex enters our painting and sculpture. But even these schools only once in a while touched upon the subject, and then treated it with a Victorian restraint.

As we move closer to our time, the realistic, expressionistic, and surrealist pictures and sculptures of voluptuous scenes and figures and of procreation and fertility, multiply and become increasingly sensual. Today, pictures and sculptures of this sort can be found at almost any large exhibition. If in abstract painting and sculpture sex is not rendered visually, it is often explicit in the name given by the artist to his design or contraption.

The general trend in our pictures, photographs, sculpture, and other visual arts has been toward a more

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naked, more sensuous representation of the human body.

In the Medieval period, the rendering of divine and human figures avoided the reproduction of a sensually nude body. Instead, they were draped, usually from head to foot. If a nude figure was now and then depicted, as for instance in the pictures and ivories of the Crucifixion or of the baby Jesus, the nudity was ascetic.

In our study of some 200,000 pictures and sculptures we found virtually no erotic representations of the body from the tenth to the thirteenth century, but from then to the present, the percentage steadily increased: 0.4 for the fourteenth and fifteenth centuries; 10.8 for the sixteenth; 21.3 for the seventeenth; 36.4 for the eighteenth; 25.1 for the nineteenth; and 38.1 for the twentieth to 1920.

For American art, no comparable statistics are available, as no one has yet undertaken such a study. However, it is possible to state that a similar trend has been taking place here, with two secondary differences: first, up to the twentieth century the increase of erotic representations of the human body probably somewhat lagged behind in America; and second, in the twentieth century, it has probably been greater in this country than in Europe. This long-term trend is still continuing. We are busy promoting a bigger and less restrained sexualization of ourselves, and therefore of our visual renderings of all sorts of human figures. We live in a video environment saturated with exhibitionistic or teasingly semi-draped nudity.

In this respect, both Europe and America have been repeating the cycle experienced by several preceding

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cultures. At the early and then at the creatively expanding periods of their histories, the Egyptians, the Chaldeans, the Assyrians, the Aegean Cretans, the Greeks, the Etruscans, and the Romans were, except among the lower orders, averse to stripping completely the rendered figures. But the visual arts at the decadent stages of these cultures adopted sensual nudity and rendered it more and more erotic. During the early period of Greek and Roman culture, the rendered figures of their deities, heroes, and mortals, especially those of women, were completely draped from head to foot: the Athena, Aphrodite, and Venus of this period were depicted as robust and chaste, without a trace of voluptuousness, as were also Zeus, Apollo, and even the serious young euphebus, Eros, and the bearded and garbed Dionysus, or Bacchus. If now and then a naked body was represented, its nudity was dryly hieratic, devoid of eroticism. Subsequently, in the decadent stages of these civilizations, the draperies began to slip off the shoulders of the Greek and Roman figures, until the Aphrodites and Dianas appeared in sexual nudity. Similarly, the virile and impassive Appollo was transformed into the equivocal and sensual euphebus, the serious Eros into a play boy, the garbed Dionysus into an effeminate and erotic youth.

This old story is being repeated by the Euro-American culture in the visual rendering of the human figure.

Another significant detail can be mentioned in the recurrence of these cycles. During the decadent stages of these cultures, women became the favorite subject of pictures and sculptures. A pretty female face, an

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alluring feminine figure with voluptuous curves was rendered as frequently then as now.

There is no need to stress further the remarkable similarity of the visual arts of the over-sexed, decadent periods of the past with that of contemporary Western culture. It needs only to be added that the sexual behavior of men and women during those periods was very much like that of increasing millions today.

MUSIC

Like early Western literature, most Medieval music was religious. It was a means of communication with God, and there was no place in it for sex. We have to wait until the twelfth century to see the emergence of the secular music of *trouvères*, *troubadours*, *minnesingers*—the music of *chansons* of various kinds of which more than 2260 examples have been preserved. With this secularization, portrayal of profane love enters music. However, this profane love was essentially platonic and idealistic, a prototype of the divine, an adoration of the ideal lady as a *madonna*, as a *lumen coeli*, *sancta rosa*. In a sense, it was an endeavor to elevate mortal love to the summits of the immortal.

Subsequently, religious music steadily decreased, and secular music grew, with notable secular composers making roughly 47 per cent in the sixteenth, 54 per cent in the seventeenth, 56 per cent in the nineteenth century, among all eminent composers of those periods. The percentage of secular compositions among the total body of music literature rose from 58 in the seventeenth

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century to 95 in the nineteenth. (For a detailed analysis of these trends in music, literature, and other fine arts, see P. Sorokin, *Social and Cultural Dynamics*, Vol. I, pp. 195-730.)

As music became more secular, it gave increasing prominence to heterosexual love and tends to be more and more earthly, exotic, picturesque, and romantic. This sort of love has been and is served now in a wide variety of styles represented by such compositions as *La Serva Padrona*, *Barber of Seville*, *Salome*, *Salammbô*, *Aida*, *Sappho*, *Othello*, *Werther*, *Carmen*, *Petrushka*, *Sacre*. These furnish us with all sorts of sexual love: tragic and comic; caveman and chorus girl; Don Juanish, Othelloish, Faustian, and clownish; primitive, Medieval, modern, and Broadway; of gods, devils, heroes, and ordinary mortals; love naked and semi-veiled; love in any form you wish. And the closer we move to the present time, the more prominent sexual love becomes, and the more it descends from the heavenly and the heroic types to the realms of everyday life, and then to the regions of exotic and erotic excesses.

The evolution of American music has followed this same pattern. Up to the nineteenth century, it consisted mainly of psalms and hymns, and of performances of European oratorios; secular operas of Continental composers were little performed until after 1819. Early American secular songs were mainly civic and patriotic, or of the "home-sweet-home" and "mother goose" varieties. But as we pass from the well-known program music of the nineteenth century to that of the twentieth

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century, we observe the emergence of sexual love as one of its main topics. Now it occupies an increasingly more prominent place and becomes progressively more sensual, disorderly, and primitive. Passage from G. W. Chadwick's *Judith and Cleopatra*, and E. A. MacDowell's *Lancelot and Elaine*, through C. T. Griffé's *Pleasure Dome of Kubla Khan*, and V. Herbert's operas to J. Kern's *Show Boat*, G. Gershwin's *An American in Paris*, *Porgy and Bess*, to *Emperor Jones*, and L. Bernstein's *Fancy Free* and *Trouble in Tahiti* illustrates this change.

The trend of sexualization has particularly manifested itself in the semi-popular and popular music of our time. Here indeed the theme has become striking. If it is still somewhat tempered in such shows as *Oklahoma*, *South Pacific*, *Kiss Me Kate*, *Kismet* and *My Fair Lady*, it has become naked, seductive and abductive, lusty and perverse in popular jazz and song hits and in the bulk of night club, television and radio music. References to kissing, embracing, and going to bed are essential to their lyrics. The songs are monotonously chanted by voiceless crooners innocent of the art of *bel-canto*. Their bleating is underscored by their gyrations, contortions, and bodily rhythms all too clear in sexual inuendo and undisguised meaning. Records of this sort of "music" are sold by the millions and their nauseous repetition occupies the lion's share of radio and television programs. The composers and crooners of these "hits" are idolized by millions, and are financially remunerated many times more amply than are the composers of the serious music of today.

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STAGE, MOVIES, TELEVISION AND RADIO

Further evidence of the sex obsession and sex permeation in contemporary American culture is provided by other forms of popular entertainment.

A study in 1930 disclosed that about 45 per cent of the topics of movies was devoted to sex, and about 28 per cent to crime, often associated with sex. Since that time, this preoccupation has increased rather than decreased.

Side by side with the cautious and delicate treatment of sex in a few movies, the cinema displays passion and lust in their most primitive forms. In fact, a few movies have been so frankly pornographic that they have provoked open protest from various organizations and communities.

This is not to deny the existence of truly great movies, whether dealing with sex or with some other subject as the main theme, in which the materials are handled with the ennobling grace of a genuine art. Unfortunately, however, the great movies are rare exceptions in the vast mass of vulgar pictures daily fed to the public.

Still worse is the situation in television. So far, almost the only important achievement of this new instrument of communication has consisted in bringing into millions of our homes the erotically charged, alcoholic atmosphere of night clubs, ugly commercials, and endless murder-and-sex plays. If the majority of our movies concerned the upper region of the moral and social sewers, the bulk of television programs and com-

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mercials sink us into the filth. No wonder that many of us, after being immersed in this muck, come out of it feeling physically, morally and mentally dirty. Some of us can and do cleanse ourselves promptly. Other less fortunate television viewers often lose even the very desire to reestablish their sanity, and remain contaminated by the poisons.

With a few exceptions, radio programs also consist of misleading and sex-appealing commercials, vulgar jazz and crooning, primitive soap operas and murder-sex stories, intellectually phony quizzes, and other varieties of moral and aesthetic trash. The character of radio entertainment is so well known that there is no need to stress it. It can be tasted and tested by only a few hours of listening to the AM programs of any network.

If we turn to the theatre, here again the plays were, before the twentieth century, little occupied with sex. Most of them were historical, political, patriotic, or moralizing dramas; few were comedies, minstrel shows, or realistic plays, and even these were rarely centered on sex. When the subject was dealt with at all, as for instance in J. A. Daly's *Under the Gaslight* (produced in 1867), *Divorce* (1870), L. Mitchell's *The New York Idea* (critical of marriage, 1906) or B. Howard's, A. Thomas', and W. C. Fitch's *Comedies of Manners*, they treated it fairly dryly, with little or no sensuality.

In the serious drama of the twentieth century, an increasing attention has been given to sex, and its problems have tended to be more and more erotic and

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Freudianly pathological. In the best plays, like O'Neill's *Mourning Becomes Electra*, Williams' *A Street Car Named Desire*, and Miller's *Death of a Salesman*, the subject is free from vulgarity, even though it may be given undue prominence.

By contrast, the rank and file of theatrical shows create the atmosphere of the night club, of the society of gangsters and their molls, with actors displaying their masculinity and actresses their "cheese cake". A platoon of scantily-dressed, jumping and yelling males and females entwine themselves around the star performers and exude sex appeal. Our ears are bombarded by bleatings called songs, by the raucous noise of jazz bands called music, and by the crude monologues and dialogues called jokes and dramatic lines. Our eyes are assaulted by expressive gyrations and contortions called dancing, and by rhythmic motions called dramatic action. This stuff is interspersed by either vacuous scenes of boredom or by intermezzi of fighting, killing, crime detection, and other violence. Without these components few plays can attract sizeable audiences; with them, they are enjoyed by high-brows and low-brows alike.

To sum up: most of the popular drama of our time is centered on the unholy quadruplets: the strange fruits of sex, criminal hide-outs, police morgues, and the snake pit of the insane asylum. Such plays do not constitute all of the drama, but their share has been growing, and now holds a dominant position.

In passing, a symptomatic detail can be mentioned: if and when our producers stage some classical drama, their choice usually falls upon some such play as Aris-

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tophanes' *Lysistrata*, for usually only such revivals can be successful on Broadway.

THE POPULAR PRESS

An intense sexualization of our popular press is strikingly obvious, both in the yellow journals and in more respectable publications. The front pages of our newspapers regularly contain some spicy story about a sensational crime, scandal, divorce, the sex adventures of notorious playboys and playgirls, the love affairs of heiresses and entertainment stars and other such stuff vividly reported and still more vividly illustrated. The covers of popular magazines regularly treat us to pictures of seductive females suggestively radiating "it" by posture and facial expression.

In the pages of these publications one invariably finds a number of erotic stories of all the imaginable and unimaginable kinds, designed to meet every taste and preference. Frequently they are reinforced by supposedly educational and scientific articles (especially in magazines for women and for parents): articles about Freudian libido repressions and complexes; about the purportedly free sexual life of primitive peoples; about birth control and contraceptives; about the sex life of Henry VIII or some other libertine. Sometimes this stuff is poetically sweetened by quotations from the Rubaiyat or some other erotically interpreted source. Now and then the readers are enlightened by psycho-analytical and sexual interpretations of the nature of man written by the swaddling philosophers of history; or by instructions on how to introduce children to the

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facts of life; or by glamorous odes on the sexual freedom of unmarried career women.

The sex obsession of our press goes yet further. It shows itself even in the very manner of writing prevalent in the periodicals when they deal with non-sexual topics. The style of such articles often abounds with erotic innuendoes and connotations. A racy, cynical, somewhat obscene manner of writing is a fashionable "must" in many periodicals, where it is viewed as evidence of intellectual sophistication and literary refinement.

Add to all of this the legion of frankly pornographic magazines and comics. Issued for commercial exploitation of sex, these are sold by the millions. The grossly erotic nature of these publications is so conspicuous that now and then even our so-called sexually enlightened individuals and organizations protest against them. Unfortunately, protests are of little avail, for each publication banned is replaced by a dozen new ones. Furthermore, the pornography of these publications is only in a small degree filthier than the general sexuality that pervades our press. Removal of one drop does not dry up the ocean of filth. Only a purification of the ocean itself can remedy the situation.

ADVERTISING

Sex appeal has become a "must" in commercial advertising. We seem to have come to the point of an encyclopedic sex-appealing advertising of all sorts of products. A voluptuous figure in a bathing suit, or no suit at all, is striking our sight from thousands of

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gigantic posters advertising cars or airplanes, cosmetics or foods. Such posters are almost as omnipresent as the air we live by, and they follow us as persistently as our shadows.

In the popular press, we meet an endless variety of the most alluring advertisements of girdles and corsets, stockings and dresses, shorts and swimming suits, perfumes and deodorants, watches and pearls, lipsticks and laxatives, cigarettes and rejuvenating tonics, shaving creams and lotions, soaps and other commodities—all saturated by sexuality and all designed to catch the buyers through sex appeal. We are so accustomed to this sort of thing that we often fail to notice its peculiar character. However, a mere glance at the advertising in our periodicals before the twentieth century is sufficient to make apparent the sex-mindedness of the hucksters of the contemporary press. A large part of today's advertising would have had no chance at all of being published fifty years ago; it would have been violently protested by the public, and outlawed by religious, moral, "watch and ward" and other organizations.

Over radio and television, the situation is at least as bad. The majority of sponsored programs are designed to attract the attention of the audience to advertised products through stimulation of sex interest. Not only are the commercials erotically charged; so also are the programs themselves.

Continuously, endlessly, wherever advertising can be seen, heard, touched, smelled, or otherwise perceived: on the posters, in newspapers and magazines, over radio

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and television, on the wrappings or containers of the products,—almost everywhere the atmosphere is charged with advertising stimuli calculated to arouse erotic emotions and associations, and thereby sell the product of the manufacturer.

The mechanism of our industry, trade, and commerce seems to have become increasingly powered by sexual secretions. Here, the captains of finance and industry are largely responsible for the vulgarity and ugliness. Their right hand often sincerely tries to fight sexual and other demoralization in the community, but their left hand is at the same time successfully annulling the efforts and efficiently promoting the very same anarchy. While they fight a few indecent comics, or prohibit an erotic novel, they sow millions of seeds of sexual obsession through their advertising. In the light of this contradiction, our business leaders appear to be split personalities, with double standards of morality.

And no matter whether they realize the destructive consequences of their use of advertising and their financial support of the "ugly arts", they nevertheless are undermining the social, moral, mental, and aesthetic sensitivity and creativity of the nation.

SCIENCE

Sex has permeated successfully not only our fine and popular arts, but also our sciences, especially the historical, psychological, and social. Even in the physical and biological disciplines, the invasion has led to an intensification of research into sex phenomena, although

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so long as this research remains scientific, it can only be welcomed.

The greatly increased sex-mindedness of today's psychology, sociology, anthropology, and other psychosocial disciplines manifest itself in various ways: in an intensification of research into psychosocial aspects of sex; in the proliferation of interpretations of man, society, culture, and history based on sexological theories; in a rapid expansion of practical applications of such theories in contemporary psychiatry, psychology, education, business, government, and other practical fields; and in the sensational sales and prestige of books devoted to dry statistical and other analyses of the sexual behavior of an insignificant fraction of our male and female population.

An intense sex obsession in much of today's anthropology has shown itself in the publication and popularity of a large number of books and papers on sexual practices of the Trobrianders, African tribes, the Melanesians, the Samoans, the New Guineans, the Australian bushmen, and many other preliterate groups.

Still more symptomatic is the manner in which the sexual life of primitives is presented in many of these anthropological publications. They paint the sex behavior in such detail, so vividly, and with such enthusiastic approval of supposed freedom and promiscuity that many of these allegedly scientific books successfully compete with outright pornography.

No less significant are the supposedly scientific interpretations given by these sexological anthropolo-

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gists. Most of them parallel Freudian and similar ideologies. A number of anthropologists have subjected themselves to the whole ritual of psychoanalysis, from baptism to graduating communion. No wonder, therefore, that side by side with valuable scientific accounts of preliterate groups, many of these sex-obsessed ethnologists have produced fables about sexual behavior which extoll promiscuity, recommend premarital and extramarital relations, and throw into the ashcan all arguments for our existing institutions of monogamic marriage and the family as obsolescent and scientifically indefensible. No wonder, also, that these same anthropologists are manufacturing the most peculiar swaddling and toilet-training philosophies of history, according to which the manner of tending infants is the decisive factor which determines the culture, institutions and destiny of peoples and nations. This obsession is so strong and so peculiar that it offers rich material for a new *Gulliver's Travels*, complete with descriptions of these procedures and theories in a new region of anthropological Lilliput.

Of course, not all anthropologists of our time are sex-obsessed. Fortunately, there is still a large body of real scholars in this field who continue to make valid and important investigations into primitive life. However, the number of infected researchers has definitely been on the increase.

Still greater is the sex obsession of today's psychology, psychiatry, sociology, and even education. The bulk of prevalent theories and practices in these disciplines

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are based on the Freudian and similar yarns about man as a libido or id-mechanism controlled by sex energy. No less successful in these fields have been other Freudian theories, such as those regarding types of personality corresponding to the genital, anal, and oral spheres, the notions of Oedipus, Narcissus, Tetanus, and other complexes; sexual interpretations of dreams; ideas concerning repression of tabooed drives as the main cause of mental disorders, and so on. Even the wildest Freudian yarns concerning the origin of religious and moral taboos, and of genius, have found many a follower and have produced a large literature devoted to the psychoanalysis of Christ, St. Paul, Moses, Beethoven, Plato, and other creative spirits. As Freudian therapy, many of the new projective techniques are but variations of his techniques of cure. Again, of course, this does not mean that all scholars in these fields follow this fad. There are many devoted workers who eschew it, and work with more realistic and more scientifically verifiable ideas.

Psychoanalysts and psychiatrists have replaced the old fashioned guardian angels (or devils) of every person. As mental doctors, they are found in virtually every institution. They are treating an ever increasing segment of our population. Yet, in spite of this, the mental disorders in our nation seem to be increasing. We live more and more in a universe of Freudian animals filled with overpowering sex drives and with sadistic and masochistic death instincts. As a nation we are becoming more and more psychoneurotic.

This extraordinary popularity of Freudianism is a most convincing evidence of the sexualization of Ameri-

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can psychosocial disciplines. One can hardly imagine a more degrading theory than the pan-sexual phantasmagories of Freud, which would hardly have had any serious chance among supposed scholars if today's psychology, psychiatry, sociology, education, and anthropology had not, in a sense, been infected by a growing sex obsession.

This same preoccupation prepared the way for the invasion of these fields by non-Freudian sexological ideologies. Philosophies viewing sex as one of the two main factors of historical processes; sociological theories of marriage as an institution established mainly or only for satisfaction of the sex drive; educational theories prescribing the teaching experimentally of the facts of life to children as early as possible; various yarns advocating in the name of science such practices as free love, experimental sexual relations for teen-agers, trial and companionate marriages, and so on and so forth,—these and similar gospels have successfully penetrated the disciplines of the social sciences and are regarded by many as "the last word".

In spite of the utterly unscientific nature of these theories, and notwithstanding their extremely degrading effect; in spite of the fact that they drag into filthy sewers almost all the great values of humanity, beginning with love, marriage and parenthood, and ending with the fine arts, ethics, science, and religion; in spite of all this, these theories continue to be accepted by many so-called scientists, and to win an ever-growing public. Their outstanding success is a tragic sign of sexual obsession

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and of mental aberration, which now extend to a legion of our writers, artists, business men, government officials, teachers and preachers, social workers, and the public at large.

ETHICS AND RELIGION

For the last few decades, a considerable number of hedonistic ethics have been warmly approved and widely accepted and practiced. Paraphrasing the old saw that "the greatest pleasure for the greatest number of people is the supreme ethical value", these new gospels apply it to sexual relations. They teach us that continency, chastity, and faithfulness are irrational and reprehensible because they are painful and deprive us of pleasure. They teach us that all enjoyable sexual relations are morally good, no matter whether they are experienced with a prostitute or a gigolo, whether they are normal or abnormal, whether they are licit or illicit. Explicitly, they proclaim a new freedom whereby one has the right to enjoy intercourse at any time and with any mate.

In both sophisticated and primitive variations, but clothed usually in a garb of scientific jargon, and often documented by hundreds of statistical tables and diagrams, these new beatitudes have been successfully spreading throughout our nation. This sort of ethical nonsense furnishes millions with a glittering justification of their untamed proclivities. They reinforce the growing laxness of our mores, which in turn strengthen the infection. As a result, our behavior has radically changed during the last few decades. A naked sex passion has ceased to be regarded as something personal and intimate. We

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have become more tolerant of premarital and extra-marital relations. We admire rather than disapprove the adventures of libertines. Divorce, desertion and scandal have ceased to be punished by public ostracism. Many a divorced professor is teaching in our colleges; some of them are even regarded as authorities in the fields of marriage, sexual adjustment and family. We have legions of divorces and divorcees among our most prominent citizens, including captains of industry and finance, journalists and writers, doctors and lawyers, civic leaders and politicians. Sexual infamy is almost a necessary condition for becoming a star of stage, movie, or television; sometimes, it is found to be the only talent possessed by these performers, who are otherwise perfectly innocent of the art of artful acting. Among our public officials, there is a vast legion of profligates, both heterosexual and homosexual.

In fact, our mores have changed so notably that continency, chastity, and faithfulness are increasingly viewed as oddities, as the ossified survivals of a pre-historical age. Even the feelings of guilt and remorse are declared, under Freud's influence, to be dangerous symptoms of the repression of sexual issues. Similarly, articles and books (including this one) that are critical in regard to the new mores are ridiculed and stigmatized as being hopelessly old-fashioned, unscientific and stupid.

In a word, this revaluation has been revolutionary. What used to be considered morally reprehensible is now recommended as a positive value; what was once called demoralization is now styled moral progress and a new freedom. We seem to be moving beyond the

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distinctions between right and wrong, and toward a vulgarized sham-Nietzschean amorality. An additional peculiarity of this trend is the persistence of its many devotees that they are Christians. Such an avowed reconciliation of the anti-Christian sexual conduct with the crusading profession of Christianity is an additional syndrome of the mental and moral aberration of the followers of the new religion of eroticism.

This moral schizophrenia leads us to the widespread religious schizophrenia raging in this country. Christianity and the other religions of our nation have been contaminated by sexuality. On Sundays, Christians pay lip service to the Sermon on the Mount, which forbids even a lustful look at a woman: "whosoever looketh on a woman to lust after her hath committed adultery with her in his heart"; they pay lip service to the Ten Commandments with their imperatives: "Thou shalt not commit adultery", and "Thou shalt not covet thy neighbor's wife". Yet on weekdays,—and even on Sunday,—many of these same Christians follow quite different precepts: "Enjoy yourself, it is later than you think"; "Wine, women, and song"; "Eat, drink and be merry for tomorrow we die". The Commandments of Moses and of Christ are obeyed by an ever decreasing number, while the ethic of sexual freedom is eagerly learned and still more eagerly practiced by ever increasing millions of men and women.

Sex contamination of our religions manifests itself in many other ways. Our creeds are permeated by the anti-religious theories of Freud. In recent years a number

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of best-sellers have appeared in which Christian ministers and Jewish teachers liberally mix the teachings and therapies of their respective creeds with the concepts of psychoanalysis. The result is an atrocious pseudo-scientific concoction of sex and religion. The astounding reconciliation of Christianity and Judaism with Freudianism is furthered by journals of "pastoral psychology" and "pastoral psychoanalysis"; by a flood of books and pamphlets; by sermons and lectures broadcast from the pulpits and through radio and television. Millions are thus instructed in these new "religions" of Freudianized Christianity and Judaism. Furthermore, minor sects which preach an outright "theology" of sex have appeared and are growing in membership and influence. All these facts clearly demonstrated the advancing contamination of our religions by the false sex ideologies, therapies, and practices.

LAW

Sex obsession has visibly affected our laws, particularly those provisions concerning marriage, divorce, and the family.

As to divorce, at their face value the changes introduced during the last few decades by various states show somewhat conflicting trends: in some states the new acts tend to make divorce more difficult; in others, easier. All in all, however, the trend toward making divorce more readily available is prevailing.

Much more significant than the letter of the laws is the interpretation and application of them by the courts as well as by the litigants involved. The real

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reasons for divorce are often quite different from the legal ones. Thus, if in a particular state the only ground for divorce is adultery, the defendant is so charged, no matter whether the act has been committed or not. And vice versa: instead of the adultery actually committed, the parties often prefer to seek and obtain divorce on less scandalous grounds, if the state will accept these as legal reasons. Such grounds as cruelty, habitual drunkenness, duress, incompatibility, desertion, fraud, mistake, non-support, and "inability of the parties to live together" admit such a broad interpretation on the part of many a court that they can serve as the legal grounds for divorce, separation, or annulment whenever and whichever party seeks to terminate the marriage.

Judges are well aware of the many subterfuges, lies, collusions committed to obtain divorce. The courts, however, view these as a lesser evil than that of forcing the parties to live together or of making them commit a sin in order to comply with the letter of the law in those states which allow adultery as the only ground for divorce.

Another way of making divorce more easily obtainable has been through the laws enacted by Nevada and some few other states, which require only a short residence and other simple conditions. Thousands move to Reno, the world capital of divorce, live there for three months (to 1927 the requirement was six months), and without any serious trouble then are granted a decree.

The increased sex freedom reflects itself in the rate of contested divorces: their percentage has been steadily

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decreasing since 1906. The non-contested suit not only makes divorce easier, but represents substantial changes in the law, which have been brought about by the pressure of progressive sexualization of our culture.

The laws concerning remarriage of the divorced and various other aspects of family life have been similarly modified, and for the same reason. Recent statutes have eliminated or softened the legal obstacles to remarriage of divorcees. And there have been significant changes in a number of legal provisions regarding the relationship between parent and child, and an even more significant change in the interpretation of these provisions by the courts. Which of the divorced parents is granted the guardianship of the children? On what conditions? When and for what reasons are both divorced parents deprived of guardianship and parental authority over their children, and the children entrusted to the care of a public or private agency? What economic and other conditions are imposed upon the divorced parents in respect to their children? The new provisions concerning these and other vital questions represent a loosening of the sacred bond uniting parents and children, a progressive interference of the public into the inviolable fortress of the family, a growing limitation of parental authority and its replacement by bureaucratic control,—in brief, a "nationalization" of the institution of the family.

POLITICAL LIFE

The enormous role played at the present time by sex in our political life does not need any lengthy

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demonstration. It is reflected in a general lowering of the standards of morality among politicians, and in the general political life of the nation.

Before the twentieth century, divorce, desertion, or a loose life was an unsurmountable obstacle to being elected or appointed to high political position. Today, many of our leaders are sexually liberal, and often are either divorced or separated from their wives.

In the past, a religious service was the only non-political ceremony at a convention. At the present time, these meetings are fueled by alcohol and greatly enlivened by sensual entertainment by a legion of stars distinguished by their love affairs, and by starlets reviving the youthful emotions of aged politicians.

Still more important is the role of sex in the political transactions going on behind the screens,—at cocktail parties and banquets, in private lives, and in the sex bribery and sex blackmail which are now as prevalent as monetary corruption.

Sex appeal has become one of the important techniques of political propaganda and campaign. Sexually magnetic males and females are now a regular part of the entourage and often serve as "standard bearers" of a candidate. Scandals are frequently used to defeat a political party or candidate. Sexually famous persons or their proteges are often appointed to the positions of ambassadors or ambassadors or to other offices. Profligates have now and then become the popular mayors of metropolises, or members of the cabinet, or leaders of a political party.

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In a word, sex in various forms is now an ever-present and necessary component of our political life. Of course, it always played an important role in the politics of the monarchies and aristocracies. In the democracies this factor has enormously expanded its role, and its influence is felt in the activities of the rank and file of our politicians, and through them in the political life of the whole nation.

OTHER PHASES OF OUR CULTURE

The rising tide of sex has flooded other phases of our culture. Take, for instance, our ever-expanding institution of choosing beauty-contest winners in towns, cities, states, and for the country. Add to these the Queens and Kings of carnivals, parades, flower shows, county fairs, radio and television programs. Sex appeal is the one necessary condition for success in these competitions. A noble but chaste kind of beauty has little or no chance of being chosen for one of these exalted positions.

Sex appeal is, of course, the prime reason for the subsequent commercial utilization of these beauties on radio and television shows, by fashion and cosmetic firms, and by expensive night clubs.

Sex appeal also plays a decisive role in choosing starlets and stars, and the models whose faces and figures are reproduced on the covers of hundreds of our magazines, on posters, and in other forms of advertising.

Sex is often the main reason for many a Cinderella becoming the wife of a millionaire, or for many a

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gigolo becoming the husband of an heiress. The erotic appeal of many a secretary enables her to marry the boss, and is the basic reason for the promotion of many an employee.

Sexuality reigns supreme in the fields of fashionable clothes and beautifying cosmetics. The nature and the very names of lipsticks and powders, of deodorants and perfumes, of various creams and nail polishes are frankly sexual in character. The patterns of our fashionable garments are also notably determined by erotic appeal. They are planned to stimulate the opposite sex, and for this purpose the designers uncover much of the body, extend nudity to the maximum, sometimes to the limit of a strip-tease. Now they cover the body by a perfectly transparent material or by a modern variety of the fig leaf; next they teasingly cover some parts and tantalizingly uncover others. Whether they shorten or lengthen the hemline, or make the garments full or flat bosomed, or emphasize or de-emphasize the curve of hip or shoulder, or raise or lower the neckline,—whatever seasonal changes they make, they do so always with sex in mind.

In spite of fluctuations, the rising tide of sex-mindedness has resulted in a progressive uncovering of the body and to an extension of sensual nudity in changing fashions. Whether it be the Bikini swimming suit or some other sport garment, a formal dress or a house dress, today's designs leave uncovered a much greater portion of the human body than was considered acceptable several decades ago; most contemporary clothing would have been styled as shockingly indecent by our grandparents.

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If from our video-environment we turn to the audio-milieu in which we live, we find just as much erotogenic stimuli. From almost the moment of birth to that of death, erotic auditory stimuli indefatigably bombard us: in our music; in the erotic monologues and dialogues of our shows, comedies, plays, and other entertainments; in the innumerable lectures and talks on sexual behavior, sex adjustment, Freudianism, birth control, sex education for children; and in the double-talk, jokes, stories, and witticisms of our ordinary conversation.

Even in our environments of smell, touch and taste, the sex stimuli are omnipresent. The existence of a huge industry of cosmetics deoderizing and purifying us of the erotically indifferent or inhibitory, and saturating us with alluring, appealing, passion-enhancing odoriferous charms is striking evidence of the erotization of our olfactory environment.

The enormous development of the same industry is also convincing testimony of a notable sexualization of our tactile environment. A large portion of its soaps, shampoos, powders, creams, lotions, and polishes are openly advertised as enhancing the smoothness of skin, and the softness of hair, and as especially making the kissing sweet, the embracing passionate, the body alluring, the appeal irresistible.

Finally, even our gustatory environment is permeated by erotogenic stimuli. Advertisements of special foods to revitalize the sexual potency of its consumers, or as helping to maintain the young girl's complexion are common. And an increasing drug addiction, at its

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initial phase often connected with sex addiction, is yet another sample of erotogenic gustatory stimuli.

The most important of the erotogenic agencies of taste is, however, alcohol and the modern social ways of its consumption. It is certain that the per capita consumption of alcohol in this country has been on the increase in recent times, with the exception of the years of prohibition. Even more important is the diffusion of cocktail parties from the previous narrow circle of the upper and to a limited extent the middle classes, a diffusion that has brought it to the rank and file of the population. Such parties are no longer special events; they are now a daily rite. As everyone knows, the cocktail party plays an important role in the stimulation of sex drives and in the provoking of many premarital and extramarital liaisons. Under the influence of alcohol and the prevalent fashion of being modern and sophisticated, strangers at such parties chat freely about sex. After repeated cocktails, their acquaintanceship rapidly matures, and if they feel mutually attracted, results sometimes in incidental or long-standing affairs. The modern cocktail party is thus both seducer and pander in our culture. It symbolizes two important forces, alcohol and sex, which fuel a considerable part of our life. And having become a common occurrence, adopted by a large portion of our population, and especially by influential politicians and business men, by intellectuals and sophisticated barbarians, and by the open-minded and empty-minded midgets of the professions, the cocktail party has become the most important, most widely diffused sexual stimuli in our gustatory environment.

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THE TOTAL CULTURE

Thus, whatever aspect of our culture is considered, each is packed with sex obsession. Its vast totality bombards us continuously, from cradle to grave, from all points of our living space, at almost every step of our activity, feeling, and thinking. If we escape from being stirred by obscene literature, we may be aroused by the crooners, or by the new psychology and sociology, or by the teachings of the Freudianized pseudo-religions, or by radio-television entertainment. We are completely surrounded by the rising tide of sex which is flooding every compartment of our culture, every section of our social life. Unless we develop an inner immunity against these libidinal forces, we are bound to be conquered by the continuous pressure of a gigantic army of omnipresent sex stimuli.

No wonder, then, that ever-increasing millions of our men and women cannot resist the demands of their overstimulated drives, and answer sex challenge with sex response: licit if available and satisfying, illicit if it looks more alluring and enjoyable. Nor is it surprising that our youths indulge in premarital relations as their parents so often do in extramarital affairs. Born into this erotogenic environment, and often reared without the discipline of the counteracting moral imperatives of "thou shalt" and "thou shalt not", an increasing number of youths and adults follow the line of least resistance and satisfy their disinhibited urges whenever and wherever the opportunity presents itself.

Under these circumstances, not unexpected are even the bestial deeds and criminal acts committed for satis-

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faction of lust: acts of rape, of sadism and masochism; the poisoning of parents by children anxious to obtain life insurance monies for the maintenance of their "flames"; the crimes of husbands killing their wives, or of wives murdering their husbands in order to gain freedom for the satisfaction of their drives; the activities of play boys and play girls engaged in the business of seducers, procurers, and panders; the expanding trade of selling and buying sex services; or the hundreds of other such crimes which are daily reported in the press. If more and more individuals are brought up in this sex-saturated atmosphere, then without deep interiorization of religious, moral, and legal norms of behavior, they will become rudderless boats controlled only by the winds of their environment. In the conditions of spiritual, moral, and mental anarchy which is becoming characteristic of our environment, it is difficult to maintain sexual sanity. As long as this inner confusion and these outside conditions prevail, no real decrease of sexual anarchy and of crime can be expected.

Our next problem, after this survey of the sexualization of our culture, is to determine the possible consequences of this revolution for the total well-being of the individuals involved, and for the future of our nation and of our culture.

CHAPTER III

EFFECTS OF SEX INDULGENCE ON THE INDIVIDUAL AND HIS ASSOCIATES

Overindulgence of the sex urge tends to undermine the physical and mental health and vitality of the individual, destroys his sense of morality, brings misery and shame upon himself and his family and friends, diminishes his creative energy, and ruins his prospects for happiness.

A PREVALENT THEORY

These conclusions contradict a prevalent theory that unlimited exercise of sexual capacities does not damage the physical well-being of the individual, and that restriction of the libido may cause serious illness. Some recent investigators of the sexual behavior of American males and females contend that even the grossest indulgence shows no harmful effects upon health and vitality; their work seems to imply, or has been made to imply by reviewers and commentators, that the restraining provisions of our religious, moral, and legal codes should be relaxed because the sexually free society is healthier and happier than the restrictive society. A tragically large number of Americans, especially gullible young people, avidly accept these ideas and use them as justification for sex gluttony.

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It should hardly be necessary to expose in detail the utterly unscientific nature of these claims. Their major contentions have never been proved, while their supposed implications are plain nonsense. If one asks with what evidence these researchers buttress their claims, one finds very little. In recent works like Dr. Kinsey's volumes, no proof of the validity of his statistics is given. The authors did not subject their interviewees to thorough examination of any kind, nor did they sample a sufficiently wide range of people to validate their conclusions. In the light of today's medical knowledge, their claims, especially in regard to the supposed harmlessness of over indulgence, are fallacious. The existing body of evidence points clearly to the fact that excessive sexual activity, particularly when it is illicit, has markedly deleterious effects.

EFFECT UPON HEALTH AND LONGEVITY

Don Juans and Messalinas rarely reached old age; usually they die early, often by violent means. They are in a state of continuous emotional upheaval, are incessantly involved in endless conflicts with some of the current sex partners and with people connected with them: the parents and other relatives of a seduced boy or girl, the husband and children of a married woman, or the wife of a licentious husband, the friends of the illicit partner, with the rivals competing for the favors of the same male or female, with the authorities and the public at large. In these most unhealthy conditions the profligates undermine their vitality and shorten their life's span.

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We must not forget that the total fund of energy of the human organism is limited: the more of it that is spent in one kind of activity, the less that remains for others. Each sexual act involves an expenditure of vital physiological forces. When this becomes too frequent, the organism as a whole begins to wither, and the profligate goes into physical decline, which may be further aggravated by all sorts of other disabilities and defects, ranging from venereal disease to alcoholism.

In contrast, a temperate sexual life or complete celibacy shows none of these effects. This is made abundantly evident when we compare the lives of Christian saints, the Roman Catholic Popes, and eminent theologians and clerics, with the libertine existences of many monarchs, heirs, heiresses, and stars of screen and stage.

An overwhelming majority of Christian saints were ascetics. In our study of the lives of 3,090, more than 98 per cent lived between the first and the nineteenth centuries. According to today's standards of hygiene, a large majority of them lived in physical circumstances detrimental alike to health and longevity. Many indulged in innumerable fasts. They denied themselves the satisfaction of their bodies' most urgent needs. Some intentionally tortured themselves. In sum, the regime imposed by religious, monastic, or eremitic rules, or by themselves, was often sterner than that of galley convicts.

On the other hand, many of the monarchs lived in conditions affording the fullest satisfaction of bodily needs and desires. They enjoyed the best available stand-

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ard of living. Their health was watched over by the foremost medical experts. However, in their sexual behavior, many were as promiscuous and gluttonous as the most extreme profligates.

Now, if the prevailing theory regarding the harmfulness of continence and the healthfulness of over-indulgence of the sexual urge were correct, the monarchs would have enjoyed better health and lived longer than the Christian saints. The facts radically repudiate this expectation. My study of the life-duration of 332 monarchs (Roman and Byzantine emperors, Turkish sultans, Russian czars, and English, French, Austrian, German, Italian, Spanish, Danish kings, and of 3,090 Christian Catholic saints gives the following data about their age at death. In both groups, those who died by violence are excluded.

<i>Age at death</i>	<i>Monarch per cent</i>	<i>Age at death</i>	<i>Saints per cent</i>
under 40 years	18.0	under 40 years	19.0
40 to 59 years	44.8	41 to 60 years	26.6
60 to 79 years	34.2	61 to 80 years	37.4
80 to 99 years	3.0	81 to 100 years	14.4
100 years and over	—	101 years and over	2.6

Since hereditary factors of large samples of the saints and the monarchs are likely to be similar for both groups, and since the environment of the monarchs, insofar as it relates to the satisfaction of basic bodily needs, was certainly more favorable for health and longevity than was that of the saints, it is reasonable to assume that the sexual excesses of the former played an important role in shortening their life-span. And conversely, among the life-prolonging factors for the saints

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their continence was probably one of the important counterbalances to the unfavorable conditions in their environment.

It has been argued that the shortened life-duration of monarchs can be explained by the tensions and strains involved in their position and in the duties of their office. If that is the case, then we should compare the life-span of the monarchs with that of the Roman Catholic Popes, whose position and duties, especially during the Middle Ages, were certainly as strenuous. In a time when an empire of Christendom extended over a much vaster area than did the secular power of any king, the average life-duration of 85 Catholic Popes was 69.8 years, in comparison to the 53 to 54 years for 332 monarchs. Certainly we must conclude, then, that one of the factors resulting in greater longevity of the Popes was their continence, in contrast to the sexual gluttony of most of the monarchs.

The same influence of sexual moderation may be partly responsible for the long average life-span of 68.7 years for 131 eminent theologians and clerics studied. It is also significant that among various other groups of historically famous persons (jurists, statesmen, military leaders, artists, musicians, architects, painters, scholars, scientists, authors, poets, etc.) the longest life-duration is the rule for the comparatively most chaste groups,—Popes, theologians, monks, hermits, and clerics. On the other hand, the average longevity of the more Bohemian of these,—poets, musicians, painters, etc.,—is the next lowest (64 to 64.4) to that of the monarchs

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(53.6 to 54.8). And of all of these groups, the life-span of the monarchs is the lowest, the others taken together giving a much higher percentage of persons reaching the age of 60, or 70, or even 80. (Cf. my study: "Monarchs and Rulers", *Social Forces*, September, 1925).

These and similar facts not only support the hypothesis that the shortened longevity of monarchs and of Bohemians is significantly conditioned by the detrimental effects of the excessive sex activity of these groups, while the long life-span of saints, Popes, and other dedicated persons seems to be due in part to their continence or moderation.

This conclusion is further substantiated by a study of contemporary heirs, heiresses, and entertainment stars notorious for their sex adventures. Despite the most comfortable material conditions, and the fullest satisfaction of their bodily needs and notwithstanding the expert care of their health by the best medical authorities, all these conditions favorable to health and longevity seem not to have prevented a comparatively early deterioration of their vitality and an abundance of various illnesses in early maturity.

Still worse is the situation in respect to the health of sexual profligates of poor or limited financial resources. Fairly frequently their libertinism leads them straight into the environment of the criminal, where their health rapidly deteriorates and their life is often cut short prematurely. Other impoverished profligates may escape this tragic degradation, but their lives are yet unhappy

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and insecure, full of danger, privation, and insult. They find it ever more difficult to earn a living and to remain respected members of their community. More and more they assume the role of the social derelict, with all the material, social, and moral hardships involved. This mode of living rapidly drains their vitality, prematurely ages their body, and all too soon brings them to their unlamented grave.

Thus, excessive pursuit of sexual pleasure does serious physical harm to the individual. The current view that limitation of the sexual urge is an important source of illness is in large measure a fashionable myth, as is its corrolary that unrestrained sexual activity is not harmful. When uncritically accepted, this view contributes to the spread of sexual gluttony and, therefore, to the deterioration of the vitality and longevity of its devotees.

EFFECTS UPON MENTAL HEALTH

Overdeveloped sexuality is one of the main sources of neuroses and functional psychoses. Mental disorders may be caused through chronic and excessive consumption of alcohol which usually accompanies promiscuity, or through syphilis and other venereal diseases contracted through illicit relations.

More important, however, are the mental disturbances directly resulting from libertinism. Constitutional factors involving sexual excesses play a significant role in the development of manic-depressive, schizophrenic, and paranoid disorders. Furthermore, intense inner con-

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flicts, violent emotions, and continuous mental strains and shocks result from the lack of integration of biological drives, emotions, wishes, ideas, moral commandments, and social values of the promiscuous.

In the integrated personality, the "higher self" with its moral and aesthetic values controls the lower "ego" and the animal drives. The inner world of the individual and his overt behavior are one orderly whole, free from major conflicts and contradictory motivations and actions, free from a multitude of tensions and stresses. Such a person enjoys peace of mind; he follows a clear-cut line of conduct determined by his system of values and his moral norms of "thou shalt" and "thou shalt not." He is insulated against most internal and external disintegrative influences. However trying and painful the strains of life, he bears them valiantly. Temptations to actions that contradict his code are unhesitatingly rejected, while calls to actions that are in accord with his "holy of holies" are joyfully accepted and, to a large extent, followed.

In contrast, the inner world and the actions of the libertine are a chaos. Lust dominates his thinking and feeling, and controls his overt behavior. Because his is an organism in a state of biological disequilibrium, he cannot control its processes for his own well-being, nor can he resist the innumerable external forces incessantly bombarding it. His potential "self" and "rational ego" do not effectively exercise their function of directing the organism. His personality is undeveloped. His ego is shot through and through by innumerable tensions

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and conflicts: of his biological drives, one against the other, especially the preponderant sex drives against other urges; of the fragments of values and motivations with each other and with the biological drives; of his "self" with his "ego". He is tormented by feelings of guilt and remorse. His conflicting emotions and passions are continuously excited. He is a house divided against himself, whose various parts are at incessant war with one another. In such a condition he cannot achieve real peace of mind, and his malfunctioning organism and his splintered personality make him an easy prey for neuroses and functional psychoses.

The environment and mode of living of sex gluttons are saturated with intense strains, red-hot emotions, deadly conflicts. Their pursuit of pleasure necessitates continuous outbursts of lust, jealousy, anxiety, envy, fear, doubt, insecurity, hate. The hunt for new thrills is inseparable from these passions, which spring up now and then between sex partners and almost always between the profligate and the persons and groups whose vital interests are violated by his transgressions.

The slightest adverse event in the environment of the sex gluttons can precipitate a series of disintegrative personality changes. Disappointment, suspicion, failure, frustration, as well as the vulgarity, ugliness, and disease of their environment can precipitate neuroses and even psychoses.

Even a person of sound body, strong nerve, and integrated personality would need to mobilize all his resources in order to withstand successfully such great

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pressures. The weakened physical, emotional, and spiritual condition of the sex glutton usually makes him incapable of resisting them, and he eventually cracks under their weight. He often ends by becoming a psychoneurotic or a suicide.

This etiology of mental functional disorders contradicts sharply the fantastic Freudian theory which teaches that repression of incestuous or otherwise illicit sex impulses is the main source of psychoneurosis. The psychoanalytical approach, which implicitly or explicitly advises full satisfaction of all impulses for the maintenance of mental health, is essentially unscientific as well as dangerous both morally and socially. Its practical application leads not to a decrease but to a multiplication of mental disorders. One can only regret that such ideas have gained prestige in scientific circles and are now accepted by a legion of psychiatrists, psychologists, educators, and "popularizers", and even by some ministers of God, although no adequate proof of their validity has ever been presented.

Among the substantial evidences supporting the thesis that sexual indulgence causes mental disorders, and refuting the Freudian theory, the parallel development of sexual freedom and neuroses should be noted.

If the Freudian approach is correct, then an increase of sex freedom among the members of a society should be followed by a decrease of functional mental disorders. On the other hand, if the etiology we have outlined is correct, we can expect a parallel growth of psychoneuroses accompanying the relaxing of limitations of

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sexual behavior. The relevant facts seem to support the latter proposition.

To begin with, during the last few decades, both in America and in many European countries, the drift toward sex anarchy has been matched by a steady increase of mental disturbances. And this trend has developed despite a greatly expanded army of psychoanalysts and psychiatrists.

In the United States, our population has doubled since 1880. During the same period the number of patients in mental hospitals has increased by twelve times. In 1880 we had 63.7 mental patients in our hospitals per 100,000 of the population; now we have 366.7 per 100,000. Approximately 20,000 admissions to mental institutions are now made annually. There are about 650,000 patients in mental hospitals today, comprising some 47 per cent of all hospital patients in the United States. Nor do these figures tell the whole story. At the present time in this country, psychoneuroses have increased to such an extent that, according to various estimates, between 25 and 50 per cent of our adult population is considered mentally ill in some degree.

Not so strikingly, but essentially similar, has been the trend in some European countries characterized by an increasing sex freedom.

Of course, this situation can in part be accounted for by more adequate and accurate diagnosis of mental illness; by more hospitals; and by similar facts. Granting, however, the significance of these causes, they nevertheless do not nullify the existence of this frightening increase.

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It cannot and should not be argued that sex freedom is the only cause of the mental illness of our times. As will be shown later, there is a whole constellation of factors which contribute to the situation. On the other hand, it certainly cannot be argued that the increase of sex freedom and the theories and practices of psychoanalysis have reduced the prevalence of mental disorders.

And since both the increase of sex freedom and the proliferation of neuroses and psychoses have strikingly occurred during the same period, it can be considered that there is a causal relationship between them. Such is the first historic-statistical corroboration of our view.

Similar parallels between the spread of licentiousness and the multiplication of mental disorders have occurred in other societies, especially during revolutionary times. The periods of social and cultural decline in ancient Greece and Rome were characterized by sex anarchy and mental disorders. The same is true of the centuries of decline at the end of the Old Kingdom, of the Middle Kingdom, of the New Empire, and in the declining Hellenistic period of the Ancient Egypt; at the decay of Babylon and Assyria; and several times in the history of China. On the other hand, hardly any historical instance is known in which an increase of sexual freedom on a large scale has been paralleled by a decrease of mental disorder, or in which the turning back of the flood of sex anarchy has been followed by an increase of neuroses and psychoses.

Substantiating this evidence is the exceptionally

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high rate of mental disorders among royal families marked by promiscuity and excess in their sexual behavior. The same is true of Bohemian artists, musicians, and writers; of heirs and heiresses; and of entertainment stars.

To sum up, promiscuous and especially illicit sex relations tend to undermine the mental health of their devotees, and excessive pursuit of sexual pleasure is one of the important factors in the development of psychoneuroses and functional psychoses.

UPON MORAL INTEGRITY

The effects of promiscuity and illicit sex relations upon the moral integrity of the individual are fairly disastrous. The sex adventurer has to lie to each of his successive bed-partners by denying liaisons with others. The adulterous husband must lie to his wife, and the disloyal wife must lie to her husband. A girl or boy involved in an illicit relationship must lie to the parents. And the sex glutton is forced to lie incessantly to his neighbors, his friends, his co-workers, his employer, in order to hide the real state of affairs.

A still more crucial gap in the armor of integrity is made by the transgressor's violation of the marriage vows and of duties toward children, parents, and fellow men and women and toward the political, religious, and other groups of which he is a member. And by so violating these vows, the transgressor is breaking one of the mainstays of the whole moral fabric of his per-

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sonality. This fabric is like a spider's web: if you breach one of its focal points, you endanger and even ruin the whole web. The violators are more and more pressed to become encyclopedic nihilists, demoralized human flotsam, and now and then hardened criminals.

However, the demoralizing effects of libertinism upon its devotees are so well known and so widely apparent that we need not here enter into a detailed discussion of them.

UPON CREATIVITY

One often hears that sex diversions are necessary and beneficial for the inspiration and achievement of poets, musicians, artists, actors, inventors, builders of great political and economic empires, creative scholars, scientists, and philosophers, even for moral and religious leaders. For buttressing this argument, mention is usually made of the somewhat libertine behavior of Cellini, Boccaccio, Ovid, Horace, Villon, Mozart, Schubert, and a few others.

To what extent is this theory valid? In the first place, nobody has as yet proved that these or any other geniuses became creators because of sex adventures. Nobody has demonstrated that these adventures were even instrumental in the unfolding of creative potential. On the contrary, some of these geniuses either died prematurely or were seriously harmed by the effects of their sexual unorthodoxy. The early death of Schubert was largely due to venereal disease; the banishment of Ovid

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was in part caused by his liaisons; the premature death by dueling of two of Russia's greatest poets, Pushkin and Lermontov, was the result of the activities of other libertines, of their own promiscuity, and of the infidelity of Pushkin's wife; the nervous breakdown of the allegedly homosexual Tchaikovsky followed his hasty and foolish marriage; the premature termination of the literary creativity of Oscar Wilde was caused by his homosexuality; the illicit liaisons of Mozart, Chopin, Pergolesi and many others had obviously depressive influences upon their artistic lives; these and hundreds of similar instances clearly testify to the harmful effects of promiscuity upon the creativity of musicians, artists and writers.

In the second place, the sex adventures of the Bohemians have been exaggerated. We must not forget that many of these men had their liaisons at an early period of their lives, and that their affairs hardly exceeded a few premarital relationships. From every standpoint, such liaisons have little in common with debauchery. Actually, there remains little more than myth concerning the excessive sexuality of the Bohemians, and certainly this can hardly be considered as having facilitated their creativity.

Thirdly, this popular theory is decisively repudiated by the fact that an overwhelming majority of creative geniuses have been either perfectly normal in their sexual activity or have even been ascetic or semi-ascetic. Pythagoras, Socrates, Plato, Archytas, Aristotle, Euclid, Plotinus, Archimedes, Hesiod, Aeschylus, Sophocles, Pheidias, Varro, Copernicus, Newton, Albertus Magnus,

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St. Thomas Aquinas, Palestrina, Victoria, J. S. Bach, Dante, Beethoven, Kant,—these and a vast array of creators in the Western culture were in their sex life either normal from the standpoint of the prevailing standards of their society and period, or were more continent than their contemporaries.

As to religious creators and great moral leaders, they have been either ascetic, like most of the monastics, or became continent or semi-continent after the beginning of their religious and ethical creativity, like Buddha, Al Ghazzali and Ghandhi. It is not a chance matter that continence is viewed as a necessary condition for fruitful leadership by most of the monastic constitutions of the East and West, by the powerful currents in Hinduism and Buddhism, by Jainism and Sufism, by early, Medieval and Roman Catholic Christianity, by many spiritual teachers (*spiritualis pater*, guru, sheikh) beginning with the ancient Yoga guru and ending with Gandhi, Sri Aurobindo, and other leaders of recent time. Most of these require chastity, not for the purpose of torturing the body or securing salvation for the soul, but as a condition necessary for the attainment of the highest spirituality.

No less decisively is the misconception repudiated by the fact that gross libertines rarely, if ever, have become eminent in any field of creative activity. Mere sex is neither a sufficient nor an advantageous condition for writing a poem, composing a piece of music, painting a picture, or achieving any other significant goal. The reasons for this are obvious. Any notable achievement

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requires long training, persistent labor, and concentration. Thomas Edison's statement that his inventions were due to 10 per cent inspiration and 90 per cent perspiration is applicable in the main to any creative work. The result is that little time and energy can be spent in pursuit of sexual thrills. On the other hand, when an individual lives in order to satiate his passion, he has neither the time, nor the energy, nor the power of concentration necessary for the development of his creative potential.

These observations are reinforced by the very ancient Tantric Yoga theory of the Kundalini Sakti, or the Divine Mother, or the "Serpent Power," as the active creative force in the universe. In the human being, this power lies dormant at the base of the spinal column, and its awakening is necessary for arousing spiritual consciousness and creativity. Once awakened, it ascends along the mystic Sushumna canal through the sex centers, or lotuses, until it reaches the thousand-petal lotus at the top of the head. In this ascent, it transforms sexual energy into spiritual or creative energy.

For somewhat different reasons, complete continence is also strongly advised by the doctrine of the Bramacharya to aspirants toward spiritual and moral growth. In recent years, this doctrine has become widely known throughout the world through the writings and activities of Gandbi and his followers. And the central point of this ancient belief,—namely, the possibility of transforming the energy of an unsatisfied sexual drive into a form of creative achievement,—has been repeated again

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and again in diverse variations by many religious creators, scholars, and scientists, down to the recent theories concerning the sublimation of unspent libidinal energy into a creative energy, as propounded by Herbert Spencer, Winiarsky, Oswald, Freud, and others.

The convergence at this point of the otherwise so contrasting theories of Freud and Aurobindo and Gandhi, of the Hindu Tantric and Raja Yogas and of the rules of St. Basil the Great, St. Benedict, St. John Cassian, and other Christian monastic fathers, suggests that these beliefs contain a great deal of truth. If so, they reinforce the conclusion that the more time, energy, and effort given to pursuit of pleasure, the less remains for creative tasks; and vice versa. And Herbert Spencer, E. A. Westermarck, J. D. Unwin, and others add to these considerations several "evolutionary" reasons for the incompatibility of excessive sexual activity and social and cultural creativity.

UPON HAPPINESS

Finally, excessive sex preoccupation adversely affects the possibility of deep and lasting happiness for its devotees. Since it debilitates the body, undermines vitality, destroys mental health, disintegrates moral integrity, and depresses creativity, it obviously cannot bring the grace of durable equanimity and happiness. Except for short-lived moments of sexual intoxication, the life of the debauchee is devoid of security and peace of mind, and is filled with suspicion, hate, fear, jealousy, remorse, boredom, and endlessly painful conflict. Being barren

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of the greatest and noblest values, it deteriorates to the level of primitive vulgarity. Even the infinitely rich and colorful miracle of love is reduced to mere copulation, which tends to become less and less intense and satisfied.

The more these debauchees seek to catch pleasure, the less they succeed; the once thrilling sensation becomes flat, routine, and even painful. These diminishing returns sometimes push the sex glutton into a search for perversions, and these further aggravate the illness, torment, and wretchedness.

No wonder, then, that life eventually turns into a pitiful existence which often ends in suicide.

All in all, the debauchees pay an exorbitant price for their fleeting moments of pleasures. They pay with their health and vitality, with their mental and moral integrity, with their creativity and happiness. Such is the Nemesis of the sex gluttons. And such are the consequences of their abuse and misuse of one of the greatest vital functions of *homo sapiens*.

UPON FAMILY AND ASSOCIATES

Before we turn to the social and cultural effects of sexual anarchy, we should look for a moment at the disastrous influence which the libertine has upon his family and his immediate associates.

The transgressor disrupts the orderly life of the family. An illicit or promiscuous affair always involves more individuals than the sex partners. Each libertine has some family,—husband or wife, father and mother, children, siblings, and other relatives. They cannot help

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being deeply concerned in and with the dishonorable behavior of the libertine. They cannot help feeling a deep sorrow and shame for the infamy brought upon the family name. They are also beset by an intense anxiety and fear for the future of the transgressor.

Furthermore, hatred, contempt, desire for revenge, and similar emotions are aroused in the parents of a seduced adolescent, in the husband of an unfaithful wife, or the wife of an adulterous husband, or in other members of the family of a victim of another's lust. The profligate thus becomes the enemy of the family of his bed partner.

However, the effects do not end there. The libertine has friends and acquaintances, and often their vital interests are violated by his promiscuity. In this way the sex glutton becomes entangled in another series of conflicts with yet a larger group.

An illicit relationship further involves various religious, civic, and other agencies guarding the public decency; the government authorities in charge of the persecution and punishment of such offenders; and finally his or her employer. With such notoriety, the transgressor meets with increasing difficulty in every phase of his life.

In this way, the activities of the debauchee brings him into the sharpest, and chronic, collision with a large number of persons and groups.

He also may corrupt many innocent people. If he is a parent, his bad example frequently demoralizes his children, and sets them upon the path of debauchery.

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In addition, the sophisticated debauchee may spread demoralization far and wide, either because his activities are made to seem glamorous, or because he brings ridicule upon cherished values and ideals.

In these and other ways, the poison of the transgressor radiates throughout the family, then society as a whole. Social institutions are demoralized, cultural values degraded, and sex anarchy brought ever closer.

CHAPTER IV

SOCIAL AND CULTURAL EFFECTS OF SEX ANARCHY

Since a disorderly sexual life tends to undermine the physical and mental health, the morality, and the creativity of its devotees, it has a similar effect upon a society that is composed largely of profligates. And the greater the number of profligates, and the more debauched their behavior, the graver are the consequences for the whole society. And if sexual anarchists compose any considerable proportion of its membership, they eventually destroy the society itself.

The impairment of societal health through the debauchery of the members of the group manifests itself in various ways and forms, according to the specific conditions prevalent in the community:

First, venereal diseases are spread among groups untrained in the prevention and cure of these infections. For example, among preliterate tribes in contact with western civilization, in many military and rural groups, among Europeans infected with syphilis soon after the discovery of America, not to mention among professional prostitutes and debauchees, the consequences of venereal infection have been devastating, not only for those

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contracting the disease through sexual contact, but also for their posterity.

Second, with the intemperate consumption of alcohol, the health of the profligate group is also undermined, this as a satellite of licentiousness.

Third, sexual over-indulgence of a large part of a population tends to debilitate the entire group.

Fourth, the mental health of the group is impaired through the neuroses and psychoses of the sex anarchists.

The group that tolerates sexual anarchy is slowly but surely debilitating itself, impairing its collective health and endangering its very survival.

The society may be effected in a number of general ways. Being enfeebled, it becomes less and less able to defend itself against attacks of adverse natural forces like epidemics, floods, droughts, famines, etc.; it cannot withstand these hardships as successfully as it would in its full vigor. It also cannot repel attacks from human agencies, such as war, revolution, economic competition, and other forms of the struggle for existence. And the weaker it becomes, the more it invites further attack from its human adversaries. Through sexual contamination, the society thus passes from the stage of living history into the museum of fossils, and then into oblivion, long before the appointed time for its historical death in the course of normal events.

Another way in which the life-span of a profligate group may be shortened is that of a low birth rate. As a rule, communities preoccupied by the hunt for promiscuous sex pleasure care little, if at all, about having

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children, for they are obstacles to the full enjoyment of libertinism. This viewpoint prompts sex devotees to resort to contraceptives, abortions, and other means for preventing childbirth. And now and then a baby born as the result of an illicit liaison is killed.

If the profligates of such a group wed, their marriages are usually childless, or produce only one or two offspring, not enough to maintain the existing size of the group. As a consequence, the population of the community first becomes stationary, and then decreases to the point where the group is incapable of satisfying its vital needs, maintaining its individuality and defending itself against its natural and human enemies.

This voluntary suicide is reinforced by the involuntary sterility which may be the consequence of debauchery. Venereal diseases, abortions, and other effects of a disorderly mode of living make many a debauchee incapable of conceiving and bearing children.

The combined effects of both voluntary and involuntary sterility, therefore, shorten the historical life-span of such a community. This suicide has played an important role in the social or biological extinction of many royal, aristocratic, wealthy, and other groups, as well as in the decay of several nations.

Thus, the percentage of sterile marriages among the German royal families from Charles the Great to the present time has fluctuated between 18 and 33. Not very different has been the situation among most other royal families of Europe. This rate of sterility has been largely due to sexual excesses; otherwise, for dynastic

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purposes royal families are vitally concerned with maintaining as high a birth rate as possible. And when this sterility is combined with the rate of death by violence among the royal families (31.9 per cent is the average for death by violence among the total number of deaths for all the monarchs of the Roman Empire, Byzantium, Turkey, England, Austria, Prussia, the Holy Roman Empire, Russia, and Germany); and when one bears in mind that many of these deaths by violence were due to conflicts arising from sex affairs; then we understand why the historical life-span of many dynasties has been comparatively brief. Usually, it has fluctuated between one and a few generations, and has rarely exceeded 250 years. (See the actual figures for the duration of the twenty-six dynasties in Ancient Egypt, in China, Rome, Byzantium, and main European dynasties in my *Social Mobility*, pp. 156-57; and the data for the low birth rate and extinction of aristocratic and upper-class families in Ch. XV of that work.)

These same factors explain the brief life-spans of many dynasties and aristocracies. The number of the Spartiats—the upper class in Sparta—decreased from 8,000 before the Persian war, to 100 in 244 B.C. In Ancient Rome, only 15 patrician families survived to the time of Caesar. The tidal wave of depopulation swept over Greece and Rome in the periods of conspicuous increase of their sexual anarchy. The notable families of various European countries rarely existed longer than one century. In France almost all of the aristocratic families became extinct within a 300-year period. In England, of 500 aristocratic families of the fifteenth cen-

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tury, hardly any have survived up to the present time; of 394 peers in 1837, 272 were created after 1760; that is, the titles of 272 extinct peers were conferred upon new families; of 1,527 baronetcies created between 1611 and 1819, only 635 survived to the beginning of the twentieth century. In Augsburg, of 51 senatorial families in 1368, only 8 survived to 1538; in Nuremberg, of 118 patrician families, 63 died out between 1390 and 1490; in Sweden, of 1219 aristocratic families, 946 (77.6 per cent) died out within one century, and only one family survived a period of 300 years; in Russia, to the time of Czar Feodor Alexeevitch, almost all the old *boyar* families were extinct; and, so on, and so forth.

With the spread of sex freedom throughout the modern Western world, the birth rate began to decline, mainly as a consequence of voluntary limitation of parenthood, but also in part of involuntary sterility. At the present time, most European countries are barely maintaining their existing populations, and a further decrease in the birth rate, without a corresponding decrease in the death rate, will usher in a period of depopulation with its dangerous consequences for historical leadership, creativity, and self defense. We must always remember that the decay of other cultures, like the Greek and the Roman, occurred during such periods. Once started, depopulation becomes difficult to stop. Like an avalanche, it gathers momentum and runs its disastrous course.

It carries with it the vital roots of a society. If it does not crush the society, it causes serious internal injuries to it.

In these ways sexual anarchy, in cooperation with

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other factors, shortens the historical longevity of the societies infected with this "cancer".

One of the aftermaths of low birth rate and low death rate is a disproportionate increase of the old-age groups and decrease of the young-age groups. Whatever may be the virtues of age, they cannot compensate for the vitality, vigor, courage, daring, elasticity, and creativity of the young. A nation largely composed of middle-aged or elderly people enfeebles itself physically, mentally, and socially, and moves toward the end of its creative missions and leadership.

The population of our country has notably "aged" during this century. The percentage of people fifty years of age and over is already significantly high. From this standpoint, we are no longer a young nation; as a matter of fact, we are a much more "aged" nation than almost all Asiatic countries, Russia, and many other lands. With a further increase of the old-age groups in our population, dangerous symptoms are bound to appear.

The many-times repeated cycle of succession, of aged nations being replaced by younger societies, in creative leadership of human history, should serve as a warning to us. The stern process of social selection demotes the senile societies from the position of leadership in the great historical drama, and relegates them either to insignificant roles or to the museums of fossils. Their starring roles usually pass on to younger, more creative societies, whose strong and vigorous hands take from them the torch of leadership. Hegel's motto, *Die Weltgeschichte ist das Weltgericht*, seems to be correct.

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UPON MENTAL, EMOTIONAL, AND VOLITIONAL INTEGRITY

When the disorderly sexual life spreads among a large part of the members of a society, then mental diseases, emotional storms and crises, and paralysis of will begin to mount.

Through volitional paralysis, there is a growing inability of the society to control biological and emotional drives; to resist the temptations of flesh and of material wealth and comfort; to curb the lust for power; to discharge painful duties and to make necessary sacrifices; and to chart and to follow its own historical course. From a self-determining and self-controlling collectivity, the society deteriorates into a passive drifter until it is brought to the brink of an historical Niagara.

Its emotional instability shows itself in the abnormally frequent epidemics of storms of passion and of contrasting moods, which arise and subside without justifiable reasons, and which chronically disturb the society's peace of mind and sense of security. Slight and even imaginary events throw it now into a state of wildest joy and self-adulation, then into one of anxiety and fear; now makes it angry and belligerent, then complacent and peaceful. At one moment it feels itself happy and proud; at another, miserable and despairing. Overnight, a croaking crooner or a third-rate pianist becomes its hero. The next week, the defeat of an athletic team in international competition sets up a wave of depression and even stirs a feeling of belligerency toward the victors. Today it is intent on finding and fighting the black sub-

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versives, the next day the red spies; and then it turns against the "greedy capitalists and corrupt politicians" whom it accuses of starting the hunt for subversion for their own selfish purposes.

Such a society lives in a state of incessant excitement and rarely enjoys equanimity, internal peace, and stability of social order. Each emotional hurricane leaves in its wake its own share of victims: the suicides, the murdered, the wounded; the delinquents, the nervous wrecks, the confused of mind, and the hate saturated. Together with the paralysis of will, these chronic outbursts and their accompanying disorders weaken the society and make it easy prey for its enemies.

The concomitant impairment of the intellectual and cognitive processes manifests itself not only in an increase in cases of psychoses and neuroses, but in a much more widespread confusion of the public mind and in the malfunctioning of the thinking of the members of the group. Like a defective camera, the perceptive organs of the collectivity begin to register persons, objects, and events in a distorted form. Some real things they cease to perceive at all, while many insignificant phenomena and some illusions and delusions are seen as gigantic and important. Special agencies and their members take a real enemy for a friend, and a real friend for an enemy. They see plots, subversion, and dangers where there are none, but fail to see the true perils which are all about them.

The "cockeyed" perceptions of a sex-obsessed collectivity build a world of shadows. Ideas and beliefs con-

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cerning "what is what" become increasingly false. Judgments tend to be less and less logical. Valuation and taste become vulgar, and standards degenerate into the primitively faulty "measure of all values." The society begins to live more and more in a fantastic world of ghosts and mirages, in a universe of sham values, pseudo-knowledge, and bizarre beliefs.

Such a mental condition does not allow the society to respond adequately and successfully to the innumerable demands of its needs, and to the challenges of its environment. It becomes increasingly maladjusted, both internally and externally. Its difficulties mount, and its painful disorganization grows, until spasmodically it tries to relieve the difficult and dangerous situation by various desperate measures. It attempts to find salvation through drastic economic reconstructions, such as nationalization or denationalization of property; equal or grossly unequal distribution of income and expenditures; governmental or completely private control of production; or it may invest its hope in drastic political change, from monarchy to republicanism, or vice versa, from autocracy to oligarchy, or vice versa, etc. Such desperate remedies rarely, if ever, improve the situation, and may even aggravate rather than relieve the crisis.

Insofar as they are not followed by the strenuous efforts toward mental and moral regeneration of the leaders and of the rank and file, and do not include the termination of debauchery, these measures hardly touch the real sources of the society's degeneration.

Now and then, the society tries to find its salvation through religious and moral "rearmament." Sinners al-

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low themselves to be "converted and brought to the Lord" after the oration of an eloquent evangelist, or the hopeful gospel of a fraudulent messiah, or the stern warning of a self-appointed prophet, or the mellow advice of a fashionable spiritual counselor. Some of the profligates even begin to attend religious services, and many of them avidly read various guide books on "How to Secure Health, Wealth, Happiness, Peace of Mind, and a Place in the Kingdom of God through Religion," such to be obtained readily and easily, and with the usual proviso of double your money back. Easy going and profitable "religious" organizations and "sin-cleansing" businesses, with their meetings, parades, pageants, and propaganda, spring into action.

These gestures toward religious and moral regeneration are also ineffective, and for an obvious reason. They are but an imitation of real spiritual and ethical transformation. For a sinner, transformation is never easy. It must always involve many a painful effort, many a dark night of despair and doubt; it demands strenuous labor, pure love, and unstinting sacrifice for weeks, months, and even years before the true religious transfiguration and moral ennoblement of body, mind and behavior are achieved. Quick and easy ways of conversion hardly change anything; they do not transform even a few personal traits; in fact, most of them provide merely a crude form of self-gratification for the neurotic.

In this twentieth century, the debauched society often tries to cure its mental derangement by enlisting the aid of psychiatrists, psychoanalysts, counsellors, and

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various other kinds of "healers." These therapists have replaced the old-fashioned guardian angel, and their help is eagerly sought after, their curative powers are widely believed in, their authority is rarely questioned, and their services are highly remunerated. Unfortunately, they provide no way for salvation. Due to the immeasurable complexities of the human mind, the grave nature of mental diseases, and the insufficient knowledge we yet have, they cannot cope successfully with this task, either for the individual or for the society as a whole. At best, they can cure a few of the mildest cases and perhaps occasionally a few serious disorders; but they are helpless to eliminate the mental disturbances of a society, and especially to eradicate their social and cultural causes. To accomplish this last task, they would have to reconstruct all the basic institutions and values, the dominant cultural type, and the prevalent way of life, including the stemming of sexual anarchy.

UPON ETHICS, LAW AND THE PUBLIC MORES

Once in a while, through a lucky combination of circumstances, and through an earnest and strenuous effort of the society itself, it may regain its mental and moral sanity; may halt the dangerous drift through complete deterioration. When, however, sexual debauchery with its sinister companions is already deeply ingrained in the collective mind and body, in its behavior and culture, in its social institution and ways of life, the society rarely succeeds in stopping the catastrophic drift, and is usually carried on to gravest catastrophe.

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No law-abiding and morally strong society is possible when a large number of its members are selfish nihilists preoccupied with pleasure. For inevitably such men and women come into conflict with one another, and are led to chronic violation of moral and legal imperatives and to endless transgression of the vital interests of each other. There results a progressive undermining of the existing legal and moral order, and a perennial war among members of the collectivity seeking a maximum share of material possessions and gratifications. In this struggle the established code of the society is repeatedly broken; standards of conduct are increasingly trespassed, and ultimately they lose their authority and control over individual behavior. The society drifts closer and closer to a state of moral anarchy in which everyone regards himself as law giver and judge entitled to juggle all moral and legal standards as he pleases.

With moral stamina thus weakened, the society loses its inner solidarity and the civic virtues necessary for its well being. Its internal peace is increasingly broken by disturbances and revolts, its security chronically punctured by brutal forces of criminality.

The sex-obsessed society unhesitatingly breaks both divine and human law, blows to smithereens all values. Like a tornado, it leaves in its path a legion of corpses, a multitude of wrecked lives, an untold amount of suffering, and an ugly debris of broken standards. It destroys the real freedom of normal love; and in lieu of enriching and ennobling the sexual passion, it reduces it to mere copulation.

The destructive consequences of sexual anarchy ex-

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tend over all the main values, and go deep into the vitals, of the society. Its obsession leads, first of all, to the degradation of both man and society. All the mental, moral, cultural, and social characteristics of *homo sapiens* become the handmaids of the sexual master. From their very youth, the members of such a society are habituated to look at the opposite sex as a mere instrument for pleasure. To these individuals, talk of human dignity, religious and moral commandments, and rules of decency is just bosh.

Similarly, the society degrades the values of womanhood and manhood, of motherhood and fatherhood, of childhood and venerable age, of marriage and family, and even of love itself. These concepts are made to seem ugly and ignoble; they are dragged into the muddy waters of the social sewer, mixed with its filth and ground into the sexual muck. It is no wonder, then, that in such a society no child, no adult, is secure. And it is no surprise that the urban centers prove to be more dangerous than the wildest jungles.

In the cultivation and development of sexual techniques and activities, criticism of ethical imperatives nets two sets of practical conclusions. First, it is assumed that all moral codes are relative, local, and temporary rationalizations. As such, they can be changed at any time by any one to suit his particular interests and desires. Second, only one code of conduct is assumed to be really practical, namely; "What is pleasurable and useful for me is good; what is painful and useless is bad. Since life is short, one should enjoy as much pleasure as one can get; and one should avoid suffering and painful ex-

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periences as much as one can. The very ideas of universal moral standards, of unselfish and painful duty, of unutilitarian sacrifice and of all-giving and forgiving love are just a smoke-screen invented by a clever minority for exploitation of a stupid majority." In a vulgarized version, this preaches the familiar "Eat, drink and copulate, for tomorrow we die."

Similarly, theoretical interpretations of man, and of cultural values and institutions in such a collectivity reduce man to an organism animated by and living for sex. Cultural values are considered mere ornamentations serving the same drives. Social institutions are interpreted as devices established for the purpose of allowing fuller satisfaction of the same instinct. Human history is depicted as a process controlled by sex.

Fortified by such concepts, the libertines pride themselves on their freedom from "unscientific" inhibitions and moral nonsense. Such are the effects of sexual anarchy on ethics and behavior.

In a like manner, political, economic and social control begins to disintegrate. The prestige of the law, and respect for established institutions wane. This results not only in a progressive increase of violations of the law, but also in an enormous intensification of the struggle for existence and for power. The motivating efficacy of legal, moral, and religious rules is increasingly replaced by naked force in league with hypocrisy and fraud. Might becomes right. And those who control the greatest physical power, or who most artfully manipulate precepts of conduct emerge as the rulers. Under such leaders,

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made supreme either "by the grace of God" or "by the will of the people," or "by the supreme decision of the proletariat," civil disorders and wars multiply.

And since a sound, lasting, and prosperous economic activity is possible only in the conditions of a stable social order, security, internal peace, and law-abiding population, the disorderly conditions and other consequences of the sex-diseased society are extremely unfavorable for a successful economic development. As a rule, in the long run the material standard of living in the disorderly periods declines, economic development slows down, and economic creativity languishes. When disorders become chronic and widespread, misery, poverty, and famine fall upon the revolutionary society. They subside only when the society and its ruling group sober from their sex-intoxication and its satellites and begin to mend their wrong ways of thinking, behaving and living.

SOME EXAMPLES

These factors explain why periods of sex anarchy in the history of various societies are ordinarily marked by internal disturbances and international wars; and why, on the other hand, eras of revolution and international conflict are usually characterized by an increase of sexual freedom. Sex anarchy and political and social anarchy are twin demons. Although one may appear before the other, they are mutually inter-related and inter-dependent.

The vicious circle of licentiousness igniting political and social disorder, and of political and social disorder stimulating sexual anarchy has been endlessly repeated. Though by the law of polarization (see about it my *Man*

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and Society in Calamity, Chaps. 10-12; see there also the sources of the subsequent quotes), a minor part of the population tends to become more religious, morally heroic, and sexually continent in the periods of disorders and great calamities, the majority tends to be demoralized ethically, irreligious spiritually, and more licentious sexually. A contemporary of the Egyptian social revolution (c. 2500 B.C.), Ipuwer, laments; "The laws of the judgment hall are cast forth . . . A man smites his brother of the same mother. . . . A man regards his son as an enemy. . . . What men do . . . is iniquity . . . Scented and overdressed young men and women . . . meet to adore the goddess of Love, to sing and enjoy themselves." (*The Admonitions of an Egyptian Sage*)

The contemporaries of the severe and protracted disorders at the end of the Old Egyptian Kingdom (in the surviving documents: *The Song Which Is in the House of King Intef*, *The Dialogue of a Misanthrope with His Soul*, and the *Musings of Khékheperre-soneb*, unanimously advise: "Eat, drink, and be merry; for tomorrow we die." "Behold their [gods and demigods] places thereof; their walls are dismantled, their places are no more, as if they had never been. None cometh from thence [the nether world of death] . . . Until we depart to the place [of death], encourage thy heart to forget it, making it pleasant for thee to follow thy desire, while thou livest. Put myrrh upon they head. Increase yet more thy delight . . . Follow thy desire . . . till the day of lamentation cometh to thee." "There are no righteous . . . The plans of gods are violated . . . All men alike are doing wrong."

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Amidst protracted calamitous disorders, the Epicurean despair with its familiar motto: *Carpe diem*, "Enjoy yourself, it is later than you think" is sounded again and again, and is extensively practiced in all the subsequent periods of turmoil in the long Egyptian history up to the disorders of the Hellenistic period. In this last act of the magnificent drama of the ancient Egypt, the belief in the Gods and immortality declined. Sexual anarchy assumed extreme forms and spread through a large part of the population. Side by side with an increase of sexual perversions, a shameless sexual promiscuity also greatly increased. "They . . . seduced members of the same family. Relations between father and daughter, son and mother . . . remained not unknown. The [contemporary] authors especially stress the cases where a man lived sexually with two sisters or with a mother and her daughter. [Adultery, rape, and prostitution greatly increased.] In the Alexandrian epoch homosexual love entered the mores of the population. The contemporary authors seem to sadistically enjoy the enumeration of a variety of turpitudes and sexual perversions. . . . They describe all the aberrations of morbid eroticism with the impudent serenity of the casuist: rape, unnatural sexual relations, flagellations, and sodomy." (F. Cumont, *L'Egypte des astrologues*, Bruxelles, 1937, pp. 178-184).

If from Egyptian disorders we turn to the Greco-Roman, we observe similar co-explosion of sexual and politico-social anarchies. This sort of demoralization is noted in the Athenian plague, 430 B.C., and in the Corcyrean revolution of 427 B.C. by their contemporary, the great historian Thucydides. (*History of The Pelop-*

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onnesian War, Everyman's Library, pp. 32, 133, 233 ff.) "Men now coolly ventured on what they had formerly done in a corner. . . . They resolved to spend quickly and enjoy themselves, regarding their lives and riches as alike things of a day. Perseverance in what men called honor was popular with none. . . . It was settled that present enjoyment, and all that contributed to it, was both honorable and useful. Fear of gods or law of man there was none to restrain them." "Religion was in honor with neither party. . . . Human nature . . . gladly showed itself ungoverned in passion, above respect for justice."

The same vicious cycle was repeated in subsequent periods of disorder in Greece and Rome. "A miserable time in her not very happy history, such was the situation in Greece in the third and early second Century B.C. . . . The country was more than ever before distracted by political and social unrest. In the atmosphere of war, of organized brigandage and common rapine, life in Greece was utterly disorganized. Demoralization seized upon both the upper and the lower classes, and social unrest, disturbances, and revolutions were of ordinary occurrence. . . . Family life was broken up. Dissipated club life flourished and produced a general lowering of moral tone." (M. I. Rostovtzeff, *Social and Economic History of the Hellenistic World*, 1941, v. II, pp. 610-12, v. I, pp. 200 ff.) Divorces greatly increased. Birth rate notably fell down and led to depopulation. Premarital and extramarital sexual life became "normal." The disintegration brought the irretrievable decay of "the glory that was Greece." In Rome, the growth of disturbances

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was paralleled by an increase of sexual anarchy. Beginning with the second century B.C., "divorce, which had previously been unheard of, grew to be a daily occurrence." Even such a model family-man as Metelus of Macedonia says that "marriage is a social burden." Varro writes with sadness: "Formerly the house-wife would ply her spindle with one hand, and at the same time have an eye on the boiling pot; but now the daughter begs her father for a pound of precious stones and the wife for a bushel of pearls. Formerly a woman was silent and shy during the wedding night, but now a woman gives herself to the first handsome coachman she sees. . . . Virtue has disappeared; ungodliness, treachery and sensualism are rife everywhere." Mommsen remarks: "Women felt that they had freed themselves from the tutelage of their fathers and husbands. Love intrigues of the most various kinds occupied them all. [Ballet girls (*mimae*) became the virtuosi of love-affairs.] However, they found no less skillful competitors among the ladies of aristocracy. Love-intrigues grew so common among the most renowned families that only some unusual scandal could make them the object of gossip. . . . Transparent tissues, whose aim it was to denude, not to cover, the shape of the body, and silk garments took the place of the ancient woolen dress, not only among women, but men, also."

Even in the early history of Rome the disturbing role of sexual excesses of the ruling group is well marked. According to the historical legend the revolutionary overthrow of king Tarquinius Superbus and the replacement of the Roman monarchy by the republic was ignited by

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the rape of Lucretia by Sextus Tarquinius, son of the king. Likewise, the secession of the plebeians to the Aventine and Sacred Mounts—a sort of civil war between the patricians and plebeians—was provoked by the patrician Appius Claudius' abduction of the maiden Virginia under false pretenses, followed by the stabbing of Virginia by her father. Under the pressure of the seceded plebeians, Claudius had to commit suicide, the decemvirs had to resign, and Canuleius' law allowing marriage between the patricians and plebeians was passed. In these and similar cases the sexual excesses of the ruling group played the role of igniting the potential conflict of the groups into open struggle and revolution. Later on, the long and disastrous period of great disturbances in Roman history roughly began with the Gracchi (c. 163 B.C.) and continued, through civil wars of Sulla and Marius, of the First and the Second Triumvirates, up to the later half of "the dictatorship" of Augustus.

The growth of sexual anarchy, divorces, desertions, and orgies; of emancipation and "masculinization" of women and effemination of men, together with radical changes in marriage and family laws, which largely dissolved their sacredness and inviolability, and an attendant decrease of birth rate, proceeded hand in hand with a growth of irreligiosity and of vulgar sensualist ethics and frame of mind. This demoralization spread over all classes of Roman society. In the time of Julius Caesar, about 600,000 of the proletarian population were supplied by the State with rations of oil, pork, wine, clothing and other necessities, and special "cards" (*lasciva nomis-*

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mata) entitling the bearer to the services of the Roman prostitutes.

The sensual ethic of this period is well illustrated by epitaphs on the tombstones of many an obscure person: "Horror does not seize me when I think of the putrefaction of my body; nothing further touches us." "I was; I am not; I do not care." "*Es, bibe, lude, veni*" (Eat, drink, play, come hither). "Indulge in voluptuousness, for only this pleasure wilt thou carry away with thee." "Let us eat and drink, for tomorrow we die." "What I have eaten and what I have drunk,—that is all that belongs to me." "Baths and wine and love impair our bodies; but baths, wine, and love make life. While I lived, I drank willingly; drink, ye who live." "The supreme end is pleasure." Such cynicism, skepticism, and sensualism must have been profound and widespread to have found expression on the tombstones of ordinary persons.

Subsequently, despite temporary improvements and minor fluctuations, sexual and sociopolitical disorders continued to undermine the dominant Sensate form of Roman culture, society, and Empire and brought them to their irretrievable decay. Salvation and regeneration came from Christianity with its anti-materialistic, anti-sensualistic, and anti-erotic system of values and moral commandments. Forbidding even a lustful look at a woman or man, declaring sinful all premarital sex relations, extolling sexual chastity and continence, and allowing sexual life only in the form of the socially sanctioned marriage, Christianity was able to curb greatly the prevailing sexual anarchy and to restore the sanctity of mar-

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riage, and the family, and the normal or lawful forms of sex activity. During the subsequent centuries of European history the close connection between the sexual and the sociopolitical disorders can be observed in the periods of almost all great upheavals and revolutions in practically all European countries.

From the sixth to the twentieth century, the most disorderly centuries in history of Europe, as a whole, have been: the twentieth, the thirteenth, the fourteenth, the twelfth, the nineteenth (the first half), the fifteenth, and the sixteenth. (See study of some 1623 internal disturbances in Greco-Roman and European history from 600 B.C. to the present time, in my *Social and Cultural Dynamics*, V. III, Chaps. 12-14.) Systematic study of all these disturbances shows that during each of the most disorderly periods there was an increase of licentiousness. Sometimes the sexual liberation preceded the explosion of sociopolitical disturbances, sometimes they occurred simultaneously. But almost always the two forms of anarchy go together. (Cf. for the sources of subsequent quotations, my *Sociology of Revolution*, Philadelphia, 1923, chps. VI, IX.)

Whether we take the French Jacqueries and other disturbances of the fourteenth and fifteenth centuries; or the revolts and disorders of Germany and Bohemia in the fifteenth and sixteenth centuries; or the greatest of the revolts of the urban communes in various European countries in the thirteenth and fourteenth centuries; or the chronic disorders of Italy from the thirteenth to the sixteenth century, especially at the climax of the Renais-

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sance; in all of these great upheavals, a notable increase of sexual anarchy can be observed.

In Russia during "the time of trouble," Abraham Palitzyn observed: "The heart throbs at the remembrance of all the villanies perpetrated in places where the spilt blood of the victims has not yet cooled, where the murdered corpses were still lying—there the heinous lasciviousness sought to satisfy its lust. Holy nuns were stripped naked and raped. Some women found delight in depravity and were attracted by the foreigners. Wives forsook their husbands, young girls had lovers. Beautiful women and young girls were given to fornication and so died defiled and depraved. . . . People became addicted to overeating, drunkenness, and fornication."

During the Netherlands Revolution of 1663 and the period immediately following, side by side with mass-murder "certain individuals among the victims were spared for the express purpose of forcing them to assist in the raping of their daughters and wives. Miracles of bestiality were performed. Neither the home nor the church was held sacred."

During the prolonged crisis of the Italian Renaissance stretching from the end of the fourteenth to the sixteenth century, there occurred a great increase of irreligiosity, materialism, sensuality, depravity, and perversion. "We Italians are irreligious and corrupt above others," so summed up the eminent participant-observer Machiavelli. Hedonism, absent in the ethical theories of the Middle Ages, emerged during the period 1440-1460, and thereafter the leaders of Renaissance art and thought,

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and even many members of the Church hierarchy were distinguished by "malicious self-conceit, abominable profligacy, and irreligion. In the other social classes, gambling, murder, and other sins were rife;" "marriage and its rights were more often and more deliberately trampled under foot than anywhere else." Among such leaders as the Visconti, the Sforzas, the Borgias, and such condottieri as Braccio di Montone, Tiberto Brandolino, Malatesta, "the disinterested love of evil, the thirst for blood for its own sake, the devilish delight in destruction" reigned supreme. "Literature characterized by the *Facetiae*, by Lorenzo Valla's *Voluptas* and Beccadelli's *Hermaproditus* could not but shock respectable feelings." In brief, we have an explosion of sadism and perversion.

In such upheavals as the Bohemian revolution, among the extreme factions like the Nicolaites, the Adamites, etc., "all ties of friendship and home were dissolved. Neither property nor family existed. Property and wives were owned in common. It is not possible to put down in print the details given in this matter by Aeneas Sylvius and Bress."

During the French Revolution, the tidal wave of sexual anarchy swept over the whole nation. The divorce decree of September 20, 1792, eliminated practically all obstacles to divorce and lowered the minimum age of marriage to thirteen for women and fifteen for men. The divorce rates skyrocketed so high that in 1796-97 their number surpassed that of marriages. Still greater was the increase in desertions. The number of foundlings born out of wedlock and abandoned rose from 23,000 in 1790 to 63,000 in 1798. There was a similar increase

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in the number of prostitutes, whose "disorders and shameless behavior surpassed in heinousness all that can be conceived." Not only grown-ups, but even children behaved in a scandalous way. "The restraints of sexual instincts were abandoned. In summer among the crowds standing in line before shops, abominable scenes of human bestiality and of Paris impudence could be seen. . . . Many prostitutes brought their bedding and openly performed all kinds of sexual abominations." The festivals of "Liberty" and "The Goddess of Reason" were accompanied by orgies and saturnalia. After the Termidor, "the young men and women grew openly licentious, and ribaldry became a fashion. . . . All else was forgotten in the lust of pleasure. Next to the *sans culottes* we see the 'shirtless girls'. . . . The family pot is overturned. . . . Women pass from hand to hand. Some married one sister after another, and their own mothers-in-law. The dregs of society resemble Sodom and Gomorrha." And side by side with this common licentiousness, sadistic actions became daily occurrences. In brief, debauchery reached its maximum.

Even the superficial revolutions, like the purely political disturbances of 1848-51 in France, Austria, and Germany appreciably loosened moral and legal restraints governing the sexual impulse, and were marked by an increase of sex crimes, of the number of children born out of wedlock, and other similar manifestations.

THE RULING CLASSES

An increase of licentiousness occurred in the upper and to some extent the middle strata of Russian society

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before the Revolution of 1917. Rasputin and other sex gluttons corrupted the aristocracy, and their influence added powder to the gigantic magazine of accumulated antagonisms among the various classes and groups of Russia. There followed after the Revolution a period of sex anarchy, details of which will be given in a later chapter. Suffice it to say for the present that in the first phase of the Revolution, roughly from 1918 to 1926, the institutions of marriage and the family were virtually destroyed within a large portion of the urban population, and greatly weakened throughout the whole Russian nation.

These examples, corroborated by evidence from almost every important revolution and social disturbance from the oldest Egyptian upheaval c. 2500 B.C. to the present time show the close connection between sexual and sociopolitical revolutions. It is for this reason that every debauchee is a contributor to social and political disorders, one of the "revolutionaries" undermining the existing system of values, institutions, and order. And conversely, political and social revolutionaries contribute to the spread of sexual anarchy. Millions of men and women professing conservative views, but leading profligate lives undermine the existing system much more than they reinforce it by their political verbiages and activities.

As a general rule, the upper classes are more profligate than the rank and file of the population. By their licentiousness these strata undermine social order more than the political revolutionaries. The aristocracy, as exemplified by Sextus Tarquinius, Appius Claudius, Cleo-

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patra, Julius Caesar, or Messalina, or "the Golden Emperors" like Amenhotep III, Solomon, John of Lackland, Louis XIV and XV, and Abdul Hamid; or the licentious rulers of a religious Empire like the Pope Alexander Borgia and his family, undermined their own sociopolitical orders more than did revolutionaries. And when such libertine leaders as Augustus, Francis V, Henry VIII, Louis XIV, Peter the Great or Catherine the Great become capable builders of empire, their debaucheries are in some measure compensated for by their creative activities, and for this reason are often overlooked by the people. In such cases, the detrimental consequences are neutralized by their creativity or fall upon their successors and upon posterity. When however, the profligate leaders are also incapable rulers, like Caligula, Nero, Commodus, John Lackland, Louis XV, or Alexander Borgia, then retribution falls upon them and upon the society they head.

The sins of the ruling upper classes harmfully effect the rest of the society in several ways. First, their example is often imitated by the lower classes, and thus immorality spreads and contributes to the disintegration of the society as a whole.

Second, the immorality of the ruling and upper strata invariably damages the prestige of and the respect for the ruling class. In the overwhelming majority of cases, the decline in authority and power of a ruling group is started not by subversive revolutionaries but by the leaders themselves. The revolutionaries enter the process and become successful only when the ruling group continues its lawless course. Such is the typical

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pattern of the overthrow of a sex-obsessed aristocracy.

Third, the libertine rulers inflict direct damage upon the actual functioning of the government. Since they represent the government, their sins and immoralities become the sins and immorality of the whole organization. The profligacy of Louis XV was imputed to the whole French aristocracy; the Rasputinism of some members of the Czar's court was ascribed to all Russian nobility.

The consequences of the sexual misdeeds of a ruling group are particularly important today. In the past, inadequate means of communication often permitted profligate leaders to keep secret their misbehavior. Now, however, with press, radio, television, and other highly developed means of communication, it is impossible to keep hidden the immorality of any ruling or upper class. Hence, their deeds are much more quickly imitated by the masses, and hence also the much faster spread of social deterioration.

To make matters worse, the ruling classes in both America and Europe are not improving their sexual behavior. They themselves undermine their own position, influence, prestige, and authority much more than do all the Communists and other subversive revolutionaries taken together. It must be emphasized again that revolutionaries rarely, if ever, conquer a healthy, vigorous, creative, and morally strong society. Rather, they conquer only governments and groups already debilitated and demoralized through their own deeds.

This lesson of history and of daily experience must be learned by our leaders if they wish to continue to

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hold their high position. They must abandon their childish belief that by censoring now and then a few vicious comics, or by prohibiting a particularly erotic movie, or by attending church services on Sunday, they can atone for their continued transgressions. Such remedies will not help them to regain their moral prestige, neither will they mislead the masses of the people in their constant appraisal of the behavior of their leaders.

The time for keeping secret the misdeeds of our leaders is over. Over, also, is the time for glorification of rulers whose real behavior sharply contradicts their idealized image. The only way to regain moral authority and charismatic influence is to be really good.

CHAPTER V

SEX IN THE CREATIVE GROWTH AND THE DECAY OF SOCIETIES

The preceding chapters have demonstrated the far reaching influence of excessive sexual freedom upon its devotees and upon society. We now come to a yet more momentous problem: What, if any, is the relationship between the disorderly and the tempered sexual life, on the one hand, and the creative growth and the decline of society, on the other? Does the sex factor appreciably condition the sociocultural progress or regress of groups: tribes, nations, religious bodies, empires, and other communities? If it does, then which of the prevailing modes of behavior,—free or tempered, restrained or unrestrained,—helps the society's cultural growth, and which mode contributes to its decline?

TWO GENERALIZATIONS

The subsequent propositions tentatively answer these questions. We shall begin with two main generalizations, followed by several propositions of a qualifying character.

1. The regime that confines sexual life within

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socially sanctioned marriage, and that morally disapproves and legally prohibits premarital and extramarital relations provides an environment more favorable for creative growth of the society than does the regime of free or disorderly sex relationships which neither morally disapproves nor legally prohibits premarital and extramarital liaisons.

2. The regime that permits chronically excessive, illicit, and disorderly sex activities contributes to the decline of cultural creativity.

What are the proofs for these generalizations?

In the first place, all the detrimental effects,—physical, mental, moral and social,—of illicit and excessive sex behavior given in the preceding chapters form a body of evidence clearly supporting these propositions. If sex gluttony and illicit sex activity are harmful to their devotees in all these respects, then they cannot but be harmful to the creative growth of societies which tolerate them.

Yet another set of proofs is highly important. It consists of a careful, systematic, inductive comparison of the prevailing modes of sexual life in: (a) preliterate societies with more advanced, and those with less advanced cultural and social organizations; and (b) historical societies in the periods of their growth, and in the periods of their decline. This sort of confrontation shows that the more advanced or creative preliterate societies display greater restraint and more tempered sexual life than the more primitive or less creative groups. Further, the comparison demonstrates that in the life processes of

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historical societies, the periods of their cultural and social growth have been almost uniformly marked by a very tempered sexual regime, while the periods of their decline have been stamped by sexual anarchy.

A third set of evidence is supplied by recent "experiments" in this field, including the Communist regimes in Soviet Russia and China, and the verifiable increase of sexual freedom among Colonial peoples, a freedom resulting from the impact of Western culture.

When all three classes of evidence are considered, the resultant testimony is conclusive, especially when compared with the few fragments of uncertain "proofs" sometimes brought forward by the partisans of sex freedom.

Let us now turn to the evidence of the second kind.

Among several studies of the forms of sexual life among preliterate groups, J. D. Unwin's *Sex and Culture* (Oxford University Press, 1934) is possibly the most important. Though its publication has hardly been noted in this country, its careful analysis of preliterate peoples and of some historical societies makes it stand above most recent works in this field. Unwin sums up the essential thesis of this remarkable book as follows: "the basis of human culture is the conception of, and reaction to, something unusual or beyond comprehension. The power which manifests itself in the universe is the strange quality, exhibited by any unusual phenomenon."

The efforts of preliterate people to comprehend the mysterious powers of the universe represent their scientific, religious, philosophical, ethical, and aesthetic activi-

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ties; and from this effort grow science and religion, philosophy and ethics and other cultural achievements and values. This explains why Unwin takes as criteria of the cultural condition: (a) the character of beliefs as to the kind of powers that manifest themselves in the universe; and (b) the kind of steps that are taken to maintain a right relationship with those powers (i.e., rites, etc.)

Carefully analyzing a large sample of the rites and beliefs of preliterate and historical peoples, Unwin finds four great patterns of human culture: (1) Zoistic culture, the most primitive, which has no temples, no priests, no post-funeral rites, no rites denoting the important crises of human life, as well as no clear or elaborate beliefs in the powers operating the universe; (2) Manistic culture, which has post-funeral and some other rites and a sort of vague belief in the higher powers; (3) Deistic culture, which has temples, priests, elaborate post-funeral and other rites, and a fairly coherent system of beliefs in the higher powers of the universe; (4) Rationalistic culture, which has a well-developed and logical system of conceptions about the universe and its powers, and a rationalistic set of rites or ceremonies marking the important events of both individual and social life; only the peoples of the last development are strictly "cultural". The Zoistic, Manistic, Deistic and Rationalistic types are shown by Unwin to be related to several other cultural and social conditions.

Having thus defined these four patterns of culture, Unwin identifies a large number of peoples according to the characteristics of their culture, and then turns his

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attention to the kinds of sexual life prevalent among these societies. His main conclusions are the following: Prenuptial and extranuptial sex freedom decreases with the transition from the Zoistic to the Rationalistic. Among Zoistic peoples there is the greatest freedom; the Manistic societies already show some limitation of premarital and extramarital relations; Deistic peoples display a still greater limitation and stricter regulation; finally, premarital chastity and postnuptial monogamy have been required and enforced by rationalistic societies like those of Egypt, Sumeria, Babylon, Greece, etc.

To put the matter another way, reduction of sexual freedom is accompanied by a rise in cultural creativity. Among 59 preliterate societies investigated, in those where the young men and women were permitted pre-nuptial freedom, their mentality tends to be shaped into a Zoistic mould. If they are compelled to accept occasional continence, their mentality is moulded into a Deistic form. Finally, if besides prenuptial continence, monogamic faithfulness is required, especially from women, the mentality of the society tends to become Rationalistic.

Civilized societies which have most strictly limited sexual freedom have developed the highest cultures. In the whole of human history not a single case is found in which a society advanced to the Rationalistic culture without its women being born and reared in a rigidly enforced pattern of faithfulness to one man. Further, there is no example of a community which has retained its high position on the cultural scale after less rigorous

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sexual customs have replaced more restricting ones. Thus, when under the influence of Christianity the sexual freedom of the Teutonic tribes was limited, this restriction was one of the most important forces affecting subsequent cultural progress. And when the polygamous Moors in Spain married monogamous Christian and Jewish women, they progressed from a Deistic to a partly Rationalistic culture.

The explosions of creative energy in polygamous societies are due to two factors: to the previous existence of a strict postnuptial monogamy of several generations, as among the early Persians, the Huns, the Mongols, and the Macedonians; and to a strict prenuptial chastity and postnuptial monogamy of the women in the polygamous groups.

When the ruling group and the society as a whole relax their code, within three generations there is usually a cultural decline, as was the case in the later stages of the Babylonian, the Persian, the Macedonian, the Mongol, the Greek, and the Roman civilizations, as well as at the end of the Old and the Middle Kingdoms and of the New Empire, and during the Ptolemaic period, in Egypt. Considering that prenuptial chastity and strictly monogamous marriage, for women at least, are a maximum reduction of sex freedom (next to absolute celibacy, which if general would lead to the extinction of the group) we find that among civilized societies those which have remained strict in their sexual codes for the longest period have reached the highest levels.

Unwin finds that the Babylons, the Egyptians, the Athenians, the Romans, the early Arabians, and the

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Anglo-Saxons had a strict monogamy during the early period of their social expansion and cultural and intellectual growth. The authority of the *pater familias* over the members of his family, and of the husband over his wife (*manus mariti*) was unlimited. Sexual life was confined within marriage, and the mores were chaste and temperate. Violations of the prescribed rule of conduct did occur now and then, of course, but they were few, and were unanimously disapproved and severely punished. These limitations of sexual activity permitted such societies to accumulate an enormous reserve of social energy which found its outlet in creative growth,—intellectual, aesthetic, religious and social. Hence there occurred a vigorous expansion of these societies, accompanied by an astounding ability to defend themselves against their enemies.

With the expansion and growth of these societies, however, the stern regulations of sex relationships were progressively replaced by weaker ones. Sexual freedom widened until it encompassed the whole society, and eventually turned into anarchy. Wives and children were emancipated from the absolute power of the *pater familias*, and their newly won equality brought with it sexual freedom. Within three generations from the moment of significant expansion of sexual freedom, the cultural and social creativity of these societies began to decline.

This lag between the development of sex freedom and the decline of creativity is due to the fact that the younger generations need time to be "educated" in the new patterns of behavior. Thereafter, the decline pro-

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ceeds hand in hand with the expansion of sex freedom. However, if the sex anarchy is checked, and replaced by new restrictions, the process of decline may be halted and within a century or so, may be replaced by a cultural and social renaissance. When it is not checked, the decline of the societies soon becomes irreversible and leads to their historical degeneration.

With unrelieved monotony this cycle has been repeated many times.

Such are the essential conclusions of Unwin's study. Though in some secondary points it is questionable, its main conclusions have been confirmed by other scholars, and are identical with the two propositions given at the beginning of this chapter.

The third set of evidence referred to earlier in this chapter is supplied by experiments in Soviet Russia in the 1920's and by the degeneration of many preliterate colonial peoples.

Most instructive is undoubtedly the radical attempt of the Soviets to eliminate "capitalistic" monogamy and to establish complete sexual freedom as a cornerstone of the Communist economic and social regime.

During the first stage of the Revolution, its leaders deliberately attempted to destroy marriage and the family. Free love was glorified by the official "glass of water" theory: if a person is thirsty, so went the Party line, it is immaterial what glass he uses when satisfying his thirst; it is equally unimportant how he satisfies his sex hunger. The legal distinction between marriage and casual sexual intercourse was abolished. The Communist

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law spoke only of "contracts" between males and females for the satisfaction of their desires either for an indefinite or a definite period,—a year, a month, a week, or even for a single night. One could marry and divorce as many times as desired. Husband or wife could obtain a divorce without the other being notified. It was not even necessary that "marriages" be registered. Bigamy and even polygamy were permissible under the new provisions. Abortion was facilitated in state institutions. Premarital relations were praised, and extramarital relations were considered normal.

The old pragmatic test: "By their fruits ye shall know them", provides the answer to the question whether this sex freedom was practical.

Within a few years, hordes of wild, homeless children became a real menace to the Soviet Union itself. Millions of lives, especially of young girls, were wrecked; divorces skyrocketed, as also did abortions. The hatreds and conflicts among polygamous and polyandrous mates rapidly mounted,—and so did psychoneuroses. Work in the nationalized factories slackened.

The total results were so appalling that the government was forced to reverse its policy. The propaganda of "the glass of water" theory was declared to be counter-revolutionary, and its place was taken by official glorification of premarital chastity and of the sanctity of marriage. Abortion was prohibited except, since 1945, in exceptional conditions involving the health of the mother or similar considerations. The liberty of divorce was radically curtailed; by the decree of July 14, 1944,

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it was made impossible for the vast majority of citizens. By now the cycle has been completed, and a slight relaxation of this too severe repression of sex is making it moderately normal. Soviet Russia today has a more monogamic, stable, and Victorian family and marriage life than do most of the Western countries.

Considering that the whole cycle occurred under a single regime, the experiment is highly informative. It clearly shows the destructive consequences of unlimited sex freedom, especially in regard to creative growth. In the period from 1918 to 1926, when that freedom was fostered, the Soviet government was preoccupied with destructive work, and the imprisoned Russian nation was unable to achieve much in the task of positive reorganization or creative cultural growth.

After 1930, when the task of curbing sex freedom was essentially accomplished, the destructive activities of the government began to subside, and its constructive work gained momentum. Increasingly fruitful were the efforts toward industrialization and economic growth, the building of the armed forces, the rapid development of schools, hospitals, and research institutes, the fostering of the physical and even the social sciences, and of the humanities. There followed a renaissance of the fine arts and literature, a notable decrease of the previous persecution of religion, and a restoration and glorification of the great national values of Russia, which had in the preceding period been villified by the Communist regime.

Here, then, we have. on an enormous scale and

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within a relatively short period of time, an almost experimental verification of our two propositions.

A somewhat similar cycle is now being experienced in Communist China, where the government has begun a phase of restraining previously fostered sex freedom.

Not so strikingly, but still convincingly, the theses are supported by the evidence concerning the demoralization of preliterate and colonial peoples brought about by the impact of Western culture and its representatives: slave-hunters, traders, soldiers and sailors, political bosses, and all sorts of white adventurers who came and settled as masters amidst the subjugated natives.

Along with a few crumbs of the great values of the West, the white masters brought and spread alcohol, venereal disease, crime, and demoralization. As a result of the disintegration of the ethical, and especially the sexual code of the natives, their mentality, culture, and social order declined from the Deistic to the Manistic level. Such was the case with the Bahanda, the Maori, the Tahitians, and many other groups. Unwin finds that the same regression occurred through spontaneous relaxing of the sexual code among the Aztecs, the Ashanti, the Dahomeans, the American Indians, and some ten other Deistic societies. Somewhat similar regressions took place even among many Oriental peoples with great cultural heritages, like the Indonesians, the Siamese, and the Chinese; the morality and sex mores of a portion of these populations have been impaired by contact with the dregs of Western civilization.

On the other hand, it is significant that among the

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Hindus and to some degree among the Indonesians and the Indo-Chinese, their society and culture have revived under the influence of a new gospel of sexual restraint and continence (brahmacharya) preached and practiced by Gandhi, Sri Aurobindo, and other spiritual leaders and energetically supported by the government.

The same decline as has occurred among primitive societies can be daily observed within small social groups. As soon as the sexual lives of the members of the group become disorderly, it begins to disintegrate, and its creativity to decline.

This is especially true of the family. As soon as the sexual life of the parents or of the children in the family becomes disorderly, the family itself begins to disintegrate, its standard of living and of creative activity to break down; often its very existence is ended through divorce or desertion. In addition, it begins to produce "for the human market" the mentally diseased, the juvenile delinquent, the adult criminal, the alcoholic, the drug addicted, in far greater rate than do sexually clean, monogamic families. As is well known, the profligate families are manufacturing these dregs in much higher proportion than are morally sound families. The family life becomes a "hell of a living" for its members; a climate of mutual hate and endless conflict sets in, and now and then leads to murder of a member of the family by another member. And when there is no reason to expect creative work through marriage, then there is little basis to expect cultural progress from the society as a whole.

The same can be said of a religious sect, or a busi-

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ness firm, or a labor union or political party. When it is composed of sexually loose members and directed by libertine leaders, it can at best have success for only a limited time before disintegration of the group sets in, with all its disastrous consequences.

On the other hand, progress can be initiated and stimulated by ascetic or monogamic groups within the society. For example, the economic development of Europe after the thirteenth century was begun by what M. Weber called "ascetic" protestants and monogamic groups and individuals. To their efforts was largely due the evolution of the capitalist economy and the technology of the early Renaissance, an evolution which then continued successfully until the relaxation of the sexual code of the West began. When this lowering of ethical standards reached the stage of conspicuous sexual freedom, and when it spread over a large part of Europe and the United States, the capitalist system began to disintegrate. As long as the trend toward sexual anarchy continues, there is little hope of reviving the capitalist system to its former strength and vigor.

Many other groups, including religious organizations, have declined because of the promiscuity of their memberships. Even such a universal community as the Roman Catholic Church suffered greatly from the profligacy of some of its leaders, like Pope Alexander Borgia and his family, and certain cardinals, bishops and other dignitaries in the fourteenth, fifteenth, and sixteenth centuries. Their sexual looseness was largely responsible for the disintegration of the Church in those centuries; for the emergence of many sects inimical to it; and for

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the development of Protestantism and its separation from the Catholic Church. Fortunately, the Church was able to mobilize its moral resources and, through the Counter-Reformation, to put an end to the laxity of some of its leaders and members. These efforts revived the creativity of the Church. In passing, we can note that the celibacy of the Catholic clergy and orders is one of the important reasons for the success of the creative work of the Church.

These and other facts cited in this chapter reinforce greatly the body of evidences of the three classes mentioned earlier. Taken together, they make reasonably valid the two given at the beginning of the chapter,—probably more valid than are most of the so-called scientific generalizations of the social and humanistic studies.

The testimony is strengthened by a consideration of the causes of these uniformities. Whether we take the Tantric Yoga's theory of Kundalini (the "Serpent Power")—the supreme spiritual power residing in a dormant state at the base of the spine and, when awakened, rising through its six centers in the body to the cerebrum—or its more primitive and strongly sexualized version given by L. Winiarsky and Freud some two thousand years later, both concepts testify to the existence of a potential reserve of creative energy. If individuals and groups remain engrossed in sexual activities for a long period of time, they waste this energy in its coarse form and leave little for cultural and social creativity. If, however, their sexual activity is restrained, they conserve the greater part of the energy for other, more noble pur-

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poses. Hence the creative character of these latter individuals and groups.

Or we can assume a much simpler theory: that the total vital and creative energy of individuals and of groups is limited, just as the time of vigorous activity is limited, and that the more of this energy that is spent in sex activities, the less of it is left for creative effort. And it is obvious that the detrimental effects of intemperance upon physical vitality, mental health, and moral integrity,—the anxiety, fear, jealousy, hatred and other emotions, and all the savage struggles and conflicts aroused by transgression—further exhaust the fund of energy. It now becomes quite simple to understand that, all other conditions being equal, individuals and groups that are sexually over-indulgent are characterized by a marked decline of creativity, while those that are temperate and restrained are notably creative.

Whichever of these theories is accepted, it supports and gives proof to our two basic propositions.

SUPPLEMENTARY GENERALIZATIONS

Our two main propositions need to be supplemented by several additional generalizations. First, the sex factor is one of the important causes of cultural growth and decay. Its effects can be reinforced, or weakened and even neutralized, by a constellation of other elements, such as heredity, the social need for inventions and discoveries, cross-fertilizations between cultures, and even good or bad "luck." The total effect of these forces, when they are working in a direction opposite from that

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of the sex factor, can now and then override its influence, either diminish or cancel it. Therefore, if we meet a few exceptions to our major theses, they do not negate their essential truth.

Second, complete sexual continence can fertilize the creativity of only a very small number of individuals, a few "chosen and anointed." For the overwhelming majority, it is beyond their power. If by chance this continency were imposed upon the all-too-human majority, the result would be not an increase of its cultural and social creativity, but a rising tide of psychoneuroses and other mental diseases, severe physical illness, and depressive moods, tensions, and conflicts. And obviously, complete celibacy would quickly lead to the extinction of the group. For these reasons, universal continence cannot and should not be suggested for most people, but should be the rule only for the giants of spirituality and moral genius.

Most Christian saints and other great spiritual and moral leaders like Gandhi and Sri Aurobindo demonstrate that for these few, continency does stimulate a growth of their spiritual leadership. As they themselves testify, it was one of the necessary conditions of their spiritual and altruistic development. Mankind still needs and will always need new apostles of the unselfishly creative, continent love.

Third, although our two main propositions account for most major fluctuations of creativity, there are minor ripples which do not fit exactly into the pattern. A few of these deserve to be noted.

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If severe and lasting limitations of the sexual impulse have been imposed upon the members of a particular group, and then a moderate sexual freedom begins to diffuse slowly within it, the first period of this expansion may be accompanied by an increase in the group's creativity.

If, however, this freedom continues to expand and eventually becomes anarchy, then after a lag of some thirty to sixty years the total creativity of the group will tend to decline, especially in the fields of religion, philosophy, ethics, and law. In the fields of science, technology, economics, politics, and the fine arts, the creativity may be maintained for a longer period, although eventually it will decline and become destructive even in these areas.

Insofar as the decline of a society's creativity is due to the sex factor, the increasing cultural and social sterility may infect the majority, but not all, of the people. There may be an increase of creativity among the minority that remains unaffected. Temperate, even sometimes wholly ascetic, this minority tends to increase its creative output, especially in the fields of religion, non-materialistic philosophy, non-hedonistic and non-sensual ethics, and the fine arts. Their achievements may continue unappreciated by the profligate majority, and may even be banned or destroyed. In this neglect or suppression, the accomplishments of the temperate minority may continue for a long period until sex anarchy brings the society to the brink of disaster. If it avoids final destruction, it may "discover" the minority's

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creative achievements, which then grow in influence and often become the dominant factors in the recuperation of the society from its madness.

The reasons for these minor fluctuations are the same as those for the major cycles. During a long period of strict limitations on sexual activity, a considerable fund of vital energy is accumulated. Finally this energy bursts into vigorous activity, partly sexual and partly creative, the latter especially in fields which directly serve to improve the material standard of living and to glorify heterosexual love. If subsequently the new freedom degenerates into disorder and then anarchy among the majority, the reserve of energy is rapidly expended, without the possibility of accumulating more. In addition, sexual excesses undermine the vital mental and moral vigor of the society. In these ways the creative forces are dried up, and the result is a cultural and social decline.

This vicious cycle has been repeated many times. Greece before the second half of the sixth century B.C. had a strict code governing sexual life, which was confined to indissoluble marriage. All transgressors were punished, frequently by being outlawed from family and kindred. At the end of that century, however, a moderate relaxation of legal and factual restraints became noticeable, and during the fifth and the first half of the fourth centuries B.C., this freedom continued to grow without degenerating into sexual anarchy. These same centuries are marked by an explosion of creativity in many fields. This is the Greece of Socrates, Plato, and Aristotle in

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philosophy; of Polycletus and Polygnotus in painting; of Pheidias, Praxiteles and Scopas in architecture and sculpture; of Pindar, Aeschylus, Sophocles, Euripides, and Aristophanes in literature; of Terpander, Simonides of Kios, Agathocles, Melanippides the Older, Phrynis, Bacchilides in music. The same period witnessed the greatest number of scientific discoveries and technological inventions made by the Greeks, (6 and 3 in the eighth and seventh centuries; 26, 39, 52 in the sixth, fifth, and fourth centuries; 42, 14, 12 in the third, second, and the first centuries B.C.). Finally, in the same period Greece reached the zenith of her political creativity and influence (See the details in my *Social and Cultural Dynamics*, vols. 1, 2, 3, *passim*. See there also references to a vast literature on these problems. This note concerns also the subsequent cases.)

Beginning with the second half of the fourth century B.C., sexual freedom increasingly tends toward anarchy; and during the third, second, and first centuries B.C., it spreads throughout the entire Hellenistic world. This same period witnesses a rapid decline of Greek creative genius in all cultural fields, accompanied by depopulation, demoralization, and the loss of political independence.

A somewhat similar cycle occurred in Rome. There, until the third century B.C., sexual life was strictly regulated. However, under the impact of Greek influence, an expansion of sexual freedom begins and gains in the second and first centuries B.C. And exactly these centuries saw a notable growth of cultural creativity, led

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by Virgil, Lucretius, Varro, Cato the Younger, Ovid, Cicero, and other eminent writers and philosophers. While in the period preceding the first century B.C., the number of Roman scientific discoveries and inventions fluctuated from 1 to 5 per century, it rises to 20 in the first century B.C., to 35 in the first century A.D., and then rapidly subsides to 13, 6, 15, 4, 1, 0 from the second through the seventh centuries A.D.

The great flowering of Roman culture occurred during the age of Augustus. He tried to stem the drift toward sex anarchy, which was increasing especially among the upper classes of Rome, and through a series of rather stern law had some limited success. But all in all, he and his successors largely failed in this task. Debauchery continued rampant in the first three or four centuries A.D.; and with minor fluctuations this same period saw a decline of the creative power of Rome, and brought the Western Empire to irretrievable decay in the fifth century.

Still another example of this minor cycle is given by Italy and other European nations during the Italian Renaissance and the Protestant Reformation. Before the thirteenth century, the behavior of their populations was restrained not only by the strict code of Christianity, but also by the family mores of their "barbaric" ancestors. The family was strong; marriage was a sacrament indissolubly binding the parties, premarital and extramarital relations were prohibited and punished.

The thirteenth and fourteenth centuries are marked by an obvious relaxation of these restraining codes; and

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during the next two, the sexual freedom of the Italian, and in a lesser degree of the European, populations rapidly increased and spread until it became, especially in the upper and intellectual strata, sex anarchy. In the seventeenth century, thanks to the Catholic Counter-Reformation and the vigorous efforts of ascetic elements in the Protestant Reformation, the further spread of anarchy was prevented, and sex freedom was notably curtailed. Subsequently, for some hundred and fifty years, these countries were distinguished by a fairly liberal but orderly and limited sexual freedom.

The centuries from the thirteenth to the seventeenth were also a period of great creative energy. They gave us Giotto, Raphael, Leonardo da Vinci, Michelangelo, Bernini, and a vast galaxy of the great painters and sculptors of the Italian Renaissance; Brunellechi, Alberti, and Bramante in Italian architecture; the "ars nuova," A. and G. Gabrieli, Gesualdo, Palestrina, and other masters of the Italian school in music; Dante, Petrarca, Boccaccio, Lorenzo Valla, Ariosto, Tasso, Boiardo in literature; Guicchiardini, Machiavelli, and other eminent social and political thinkers; St. Thomas Aquinas, Pico della Mirandola, G. Bruno, Marcilius Ficinus, and others in philosophy; Galileo and others in science. The number of scientific discoveries and inventions in Italy increased from two in the twelfth to 14 in the thirteenth century, and then to 27 in the fourteenth, 45 in the fifteenth, 114 in the sixteenth, with a temporary decline to 111 in the seventeenth, and 75 in the eighteenth—the decline due possibly to the delayed consequences of the sex anarchy of the sixteenth century.

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Somewhat similar were the courses of increased sex freedom and of cultural activity in several European countries during the same period, but possibly in none did the populations morally degenerate to the extent that the people of Italy did during the Renaissance. As already mentioned, the vigorous efforts of both the Catholic and Protestant churches stemmed the tide of sex anarchy, and permitted the West, for at least two centuries, to continue creative activities in all fields of culture, although it should be noted that the least fruitful of these were religion and ethics.

After the Victorian age in England, and somewhat earlier in Europe and the United States, the expansion of sex freedom resumed, and in the twentieth century has progressed to the extent of being near to anarchy. In conjunction with other forces, it has already brought two world wars and many smaller conflicts; the gigantic Russian revolution and a legion of lesser civil wars; a chronic political and social anarchy; and an appalling increase in crime. It has also manifested itself in a conspicuous decline of creativity in all fields of culture except those of science and technology, and even in these latter the creativity is becoming more and more destructive rather than constructive.

Such are typical cases illustrating the supplementary propositions concerning minor fluctuations of sexuality and creativity.

Now we turn to several examples of the additional generalizations concerning the creativity of the sexually-restrained minority living in a demoralized society.

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In the demoralized Greece of the fourth and third centuries B.C., such movements of creative minorities appeared in the form of Stoicism, Neo-Pythagorism, Neo-Platonism, and other currents of absolutistic ethics and of idealistic and mystic philosophies (Zeno, Theophrastus, Ariston, Kleanthes, Chrysippos, Diogenes, Panaitos, Poseidonios, and others),—all denouncing the general and sexual demoralization, and some of their members practicing the stern moral code they preached. In the third century B.C., these philosophical and ethical currents made only a branch stream compared to the flood of the dominant Epicurean and sensualistic teachings and practices of the time. However, with the further decline of Greece, their influence grew and spread, first through the Hellenistic world, and then throughout the Roman empire.

In Rome, there were in addition to Stoicism, the Neo-Pythagorism, Neo-Platonism, Gnosticism, Manichism, and Montanism, represented by Poseidonios, Varro, Cicero, Seneca, Marcus Aurelius, Epictetus, Plotinus, Porphyrios, Iamblichos, Proclus, and others. In the first three centuries of our era, all these currents were minor and had only limited influence; their ethics were not even much practiced by their leaders.

During this same period, Christianity was at first ignored, and then when it was noticed, ridiculed and finally persecuted. Virtually all the intellectual pagan leaders, even such moralists as Marcus Aurelius and Tacitus, viewed it as a superstitious cult of the ignorant. They regarded Jesus as the illegitimate child of an unwedded girl; the Apostles as vagabonds and loafers;

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Christian belief as foolish, and so on. In brief, they did not see any creative achievement in Christianity. Later, when Christianity began to spread, it was persecuted as a highly dangerous movement.

Some three centuries had to pass before Christianity was discovered, recognized, and legalized; it then came to dominate philosophy, ethics, and science. At the same time, it proved itself the only way of salvation from the grave catastrophe of the Roman world, and the only moral and spiritual power that could stem the demoralization of the Romans and civilize and ennoble the Teutonic and other barbaric tribes.

On a smaller scale, this cycle was to be repeated several times in the history of Europe. Thus, the demoralization of Italy and Europe in general during the fourteenth to the sixteenth centuries was in some measure counteracted from its very beginnings by several ascetic and sternly ethical minority groups and currents. Within the Catholic Church itself, these movements were represented by Dante, Master Eckhart, I. Tauler, H. Suso, Ruysbroeck, Jean Gerson, Thomas a Kempis, Savonarola, St. Theresa, St. John of the Cross, G. Bruno, Nicolas of Cusa, St. Ignatius Loyola, and other leaders of the Counter-Reformation. Outside of the Catholic Church, the movements were led by Wycliffe, J. Huss, the late Waldensians, the late Albigensians, the Hutterites, the Brotherhoods of the Holy Spirit, and then by all the puritanic and ascetic Protestant denominations. These groups and movements worked vigorously to turn back the tidal wave of demoralization which threatened

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to engulf the Christian Church, the ruling and upper classes, and a large part of the populace. In this struggle, some were persecuted and destroyed, like Savonarola and Bruno; others were ignored; still others were cast out of the Catholic Church as heretics and enemies. Nevertheless, they greatly contributed to the moral and spiritual recovery of Europe. Many of their ideas were later approved and accepted by the ruling groups, by both the Catholics and Protestant hierarchies, and by the populace, and became the dominant currents in the Western world.

Still more frequently has this cycle been repeated during revolutions and other major disorders. We have seen that such violent upheavals are usually marked by conspicuous demoralization and by sexual excesses. In the first stages of a revolution, the ideologies and precepts opposed to demoralization and senseless destructiveness are considered counter-revolutionary and are pitilessly persecuted. In the second stage, such teachings often become the recognized guideposts in taming the forces of anarchy, and are then accepted as the dominant currents of thought and action in the reconstruction of society, culture, and the way of life during the post-revolutionary period. (Cf my *Sociology of Revolution*.)

The main and the supplementary propositions of this chapter sum up the observable uniformities in the relation between sexual and creative forces. These uniformities support Gandhi's declaration that: "The future is for the nations that are chaste."

CHAPTER VI

AMERICA AT THE CROSSROADS

As a nation we are usually quite alert to the dangers threatening our well-being. We notice their early symptoms in time, and promptly take the necessary counter-measures.

DANGEROUS LISTLESS DRIFT

Our listless drift towards sex anarchy seems to be an exception to this rule. Aside from a few old-fashioned voices crying in the wilderness, no alarms are sounded by the nation's leaders in the press or over radio or television. On our life-ways, no posters warn us with: "Danger! Slow Down! Sex Anarchy Ahead!" No nationwide educational campaign brings home to our citizens the grim consequences of an overdeveloped sex freedom. No big drive has been launched to combat promiscuity, premarital and extramarital relations, divorce, and desertion.

Still less attention is paid to the progressive sexualization of our culture, institutions, and way of life. We often spend vast amounts of money, energy, and time, in fighting various social maladies, yet we do little to

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stop any further increase of sex freedom. We do not tolerate excessively dangerous political, social, or economic anarchy, yet we seem to be tolerant of sex disorders.

Does our apathy in this matter mean that we are unaware of the drift? Or does it signify our approval of the growing sex obsession, an acceptance of it as another step toward a fuller freedom and a happier life? Or, perhaps, does it represent a symptom of our incapacity to free ourselves from deep addiction to promiscuity?

If we are unaware of the real situation, it is high time we awakened from our ignorance. If we have lost the capacity to resist, it is urgent that we regain it. If we expect blessings from sex anarchy, it is vital that we cast aside this foolishness and look soberly at the sorry state of affairs. For there is a dangerous hue of serious trouble on the horizon. Our sex freedom is beginning to expand beyond the limits of safety, beginning to degenerate into anarchy.

Preceding chapters have shown a rapid increase of divorce, desertion, and separation, and of premarital, and extramarital relations, with the boundary between lawful marriage and illicit liaisons tending to become more and more tenuous. Still greater has been the deterioration of the family as a union of parents and children, with "fluid marriages" producing a super-abundance of the physically, morally, and mentally defective children, or no children at all.

As a consequence, in spite of our still developing

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economic prosperity, and our outstanding progress in science and technology, in education, in medical care; notwithstanding our democratic regime and way of life, and our modern methods of social service; in brief, in spite of the innumerable and highly effective techniques and agencies for social improvement, there has been no decrease in adult criminality, juvenile delinquency, and mental disease, no lessening of the sense of insecurity and of frustration. If anything, these have been on the increase, and already have become the major problems of our nation. What this means is that the poisonous fruits of our sex-marriage-family relationships are contaminating our social life and our cultural and personal well-being. They have already passed beyond the phase of being possibly dangerous, and have become ugly and deadly realities as solid and certain as any facts can be.

Our trend toward sex anarchy has not yet produced catastrophic consequences. Nevertheless, the first syndromes of grave disease have already appeared.

The new sex freedom, of course, is only one factor, in the drift toward social revolution and political disorder, toward international conflict, toward a general decline of creativity and irremediable decay of our culture. There is a whole constellation of other factors: organization, social mobility, overdeveloped social differentiation, rapid cultural change, and especially the disintegration of the sensate system of values of Western culture. However, the sex factors and the accompanying disorganization of the family are among the most important contribution to these pathological phenomena. In the analysis which follows, the reader should bear in

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mind that the growth of sex freedom is a significant cause, but by no means the only one.

At the present time, the magnificent Sensate house built by Western man is crumbling, and the new Integrated system of values is not yet built. Hence the crises, tensions, and conflicts of this age (See my *Crisis of Our Age* for further details).

NATIONAL AND INTERNATIONAL STRIFE

The last four decades of our history have been dominated by our participation in two world conflicts, in several regional wars, and in international strife of all sorts. Since 1917 we have suffered a far greater number of casualties, and spent a much larger amount of our national wealth than in all the preceding wars of our history taken together. We are now in a situation in which we cannot avoid participating in all the wars of the near future, and paying a terribly high price in terms of our best blood and our natural resources. For our "aged" nation, one or two more world wars, even if carried on without the use of atomic weapons, will be sufficient to bleed us to a condition of utter anemia and bring us to the level of a poverty-stricken nation. Such is the price that may have to be paid by us for our leadership in international strife.

Our position as the greatest world power has also necessitated fundamental changes in the structure and function of the life of the nation. It has notably curtailed our freedoms, and our democratic ways of thinking, living, and governing ourselves, in favor of an ever-

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increasing militarization, regimentation, and totalitarianization of our institutions, culture, and personal life. In our national budget, the expenditures for military purposes now take a many times larger share than in any previous era. The military plays an incomparably greater role in the governing of the country and in the conditioning of our ways of life than was thought possible twenty-five years ago. Semi-military organizations like the American Legion now exert a powerful influence upon our internal and international policies.

The sphere of our social life which is regimented and controlled by the Federal and the State governments has enormously expanded at the cost of free regulation by citizens and private organizations. Whether we call this "a creeping socialism" or "disguised totalitarianism", the fact of its rapid growth under both Democratic and Republican administrations is beyond doubt. Fighting different kinds of totalitarianism abroad, we have increasingly become totalitarian in our own country. The inalienable rights of the citizen have been progressively alienated; our freedoms of thought, speech, and association, and of the press have been steadily curtailed.

The cult of loyalty to the powers-that-be has largely replaced the cult of democratic independence. Non-conformity with the prescribed patterns of thought and conduct is declared officially to be punishable subversion. An honest deviation from accepted belief and behavior is regarded as disloyalty and treason. Hundreds of organizations, along with their total memberships, are condemned as un-American by mere fiat of the Attorney-

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General, without due process of law. Association is treated as sufficient evidence of the crime imputed to the accused. Independent creative minds are removed from service to their country as security risks. The uncreative little "yes-men" are considered the best patriots. Cynical turncoats, stool pigeons, and *agents provocateurs* are glorified as heroes, and their testimony is taken as unquestionable evidence. Citizens are accused and punished without being given an opportunity to confront their accusers, without being informed of the reasons for their being classed as subversives and deprived of the right of rebuttal. When they invoke the Amendments of the Constitution, they are disdainfully called "Fifth Amendment pleaders"; in fact, the Constitution itself is largely ignored by the inquisitorial bodies. These and hundreds of similar facts demonstrate the deep deterioration of the very basis of our society and government.

When the fundamentals of a society are undermined, especially by its ruling groups, the very foundation of the nation's order, its inner peace and stability, are gravely damaged. Inner tensions arise between classes and strata—religious, occupational, social, racial, political, and economic. The nation's unity is now split into a multitude of factions at silent or open war with one another. For some time the conflicts may be carried on in mild ways, such as strikes, governmental injunctions and decrees, manipulations of the *ad hoc* enacted statutes and justice, economic pressures and vituperative propaganda punctuated now and then by a few fights, murders, and small riots. Eventually, however, if the causes of disunity and antagonism are not removed,

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these comparatively bloodless forms of factional warfare pass into hate-laden revolts, armed disorders, and finally civil war.

Fortunately for us, inter-group struggles in our nation are still confined to the mild forms. However, for the last few decades, except for a few brief periods, tensions and conflicts have gradually mounted. In an atmosphere where liars, double-crossers, and transgressors of the basic moral commandments are heeded; where the inviolability of the Constitution is shaken; where the foundations of our democracy are threatened; where atomization of moral imperatives and religious values is gaining ascendancy, a serious economic or other setback might start a chain of serious revolts and disorders.

Fertile soil for the development of social and political anarchy is provided by our incipient sex anarchy, which breeds a cynical transgression of all moral and social imperatives.

NATIONAL HEALTH AND VITALITY

Notably clear are the warning symptoms of the consequences of our excessive sex freedom in the field of national vitality and mental health. To prove our growing vigor, we boast of a longer life span and of greater health. We seem to forget that the greater part of our increased life expectancy is bought at the cost of a decrease of the proportion of young people in our population. We are rapidly becoming an aged nation. Intentionally decreasing our birth rate, except for the post-war period, we trade unborn children in favor of

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our septegenarians and octogenarians. And at the same time, in boasting of our general health, we seem to forget the strikingly high percentage of young men rejected by the armed forces because of physical or mental disorders. When the positive gains in our budget of vitality are weighed against these liabilities, the former are seen to be much less than we like to proclaim. And if in the future our birth rate should decline to the pre-war level and then continue downward, even these modest gains would be wiped out by the increasing proportion of old people in our population.

Still more precarious is our mental health. As already mentioned, psychoneuroses and functional psychoses are on the increase, and have already reached a dangerously high level. If disorderly sex lives continue to be more the rule, there is little hope of stopping this deterioration.

If we examine the general state of mind of our population, we discover stupified conscience and confused mentality. Millions of our fellow men and women perform the noblest deeds of sublime love, yet are also capable of becoming, and do become, mass murderers. Our right hand affirms what our left hand often denies. Now we appear as a collective Dr. Jekyll, generous, benevolent, pacifistic, democratic, spreading good will and good deeds to all corners of the world. Then we suddenly turn into a collective Mr. Hyde, selfishly violating the life, liberty, and pursuit of happiness of their neighbors. Often in the name of Jesus, or civilization, or democracy, we declare ourselves ready to use atomic

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weapons to exterminate millions of innocent people; and with this threat we dictate to other nations, support autocratic and corrupt cliques in other countries, and fight, kill, and cheat one another.

In our confused minds we demand that taxes be reduced and the Federal budget balanced, yet at the same time we insist on increasing military and other appropriations far beyond what can be paid for from current income. We are against governmental regulation of free enterprise, but as soon as the interest of management or labor or farmers or some other special group are endangered, we clamor for government injunctions, subsidies, and regimentation. We demand a peaceful solution of all international disagreements, and at the same time we urge the Government to carry a big stick, to declare a blockade or to threaten total destruction to those who do not meet our demands. We hate totalitarian regimes and their leaders in other countries, yet we noisily approve our own totalitarian demagogues and their methods.

In our bewildered minds there squat peacefully, side by side, fragmentary notions about nuclear physics with preliterate beliefs in charms and magic concoctions; Christian and Judaic credos with the Freudian gospel; Christian "love thine enemies" with the savage "kill 'em!"; "massive retaliation" with admiration for Gandhi; Jesus' prohibition against even a lustful look at a woman with the glorification of Marilyn Monroe; Beethoven and Bach with jazz, rock 'n roll, and crooning; Shakespeare with Mickey Spillane; the Bill of Rights with segregation of races.

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Like a big city dump, our confused minds are filled with all sorts of junk, as well as with the sublimest ideals of man. And the same inconsistency is displayed between our avowed moral standards and our actual conduct.

Especially confused are the minds and actions of the young generation born and reared in this atmosphere of near anarchy, and particularly those of the children of sexually and morally delinquent parents. The high rate of crime among teenagers, the astounding wantonness, senselessness and cruelty of some of their deeds are but the inevitable consequences of the cultural confusion in which they were born and educated. Raping children; setting fire to the home; poisoning the parents in order to get the life insurance money; murdering a 4-year-old child and her baby-sitter; shooting a 72-year-old gasoline station attendant in order to rob him of \$1.25; raping two young girls and then coercing them to serve as prostitutes; wantonly breaking hundreds of school windows; damaging and setting fire to church buildings; desecrating cemeteries; beating strangers to death just for the sake of excitement and diversion,—these are typical of many crimes perpetrated by the juvenile delinquents. The utter confusion of these human animals is clearly shown by the fact that a sizeable proportion of them have high school and even college educations; some of them have been Sunday School teachers; not a few of them are children of wealthy parents. Thus, such delinquents are prompted to their bestial deeds neither by poverty nor ignorance. They are motivated by sheer cussedness, by cynicism,

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sexual debauchery, and a lust for excitement,—all the fruits of undisciplined growth in an environment of disorderly morals.

If this confusion continues, then delinquency, debauchery, and other mental and moral diseases, as well as social tension and conflicts, will continue to spread among the youth and the adults alike, and the results will be utter anarchy.

CREATIVITY IN SCIENCE

This mental and moral chaos is unfavorable soil for creative achievement, and the first signs of degeneration of true creativity are already noticeable in our cultural life.

Of course, in the fields of the physical sciences and technology, creativity still goes on at full speed. But, as has happened many times before, it now tends to be destructive rather than constructive. The spectacular development of quantum mechanics, the relativity principle, and nuclear physics has given us, thus far, mainly instruments of devastation and destruction. As yet, these discoveries and inventions have very little benefited mankind. The peaceful uses of atomic energy, with a few notable exceptions, are still largely in the stage of hoped-for undertakings. And if the third world war explodes, these terrible means of destruction will undoubtedly be used, delaying even longer, if not permanently, the constructive application of atomic energy.

Modern science and technology have given birth to monsters that threaten to demolish cities, universities,

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research centers, and libraries; to exterminate millions of lives; to mutilate the chromosomes of survivors; and finally to burn into ashes all human values,—religious, moral, esthetic, and intellectual.

By a mysterious dialectic of historical process, the constructive thesis upon which science has flourished is now turning into its destructive antithesis. Once the most beneficial agency for the development and happiness of humanity, science has now become a Frankenstein monster threatening the very survival of the human race. The continued creativity of science today, therefore, in no way assures either its creativity in the future, or its beneficial service for the improvement of mankind.

RELIGION, PHILOSOPHY AND ETHICS

If we turn to other fields of creativity, signs of fatigue are fairly discernible. Our greatest creative achievements are at best accomplishments of the second order, and even these are rare.

In the fields of religion and theology, we Americans do not have even a midget simulacrum of Confucius, Lao-Tze, Buddha, Moses, Isaiah, St. Paul, St. Augustine, M. S. Erigena, Meister Eckhart, Albertus Magnus, St. Thomas Aquinas, Nicolas of Cusa, Luther, Calvin, or Mohammed, Al Hallaj, or Al Ghazzali. In fact, we hardly have religious thinkers and doers of the stature of leaders of more recent times, like Fox, Wesley, Francis de Sales, Ramakrishna, Vivekananda, Serafim of Sarov, Sri Aurobindo, M. Gandhi, or even of the stature of the early American leaders like Johnathan Edwards,

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Roger Williams, Penn, Woolman, F. D. Pastorius, W. E. Channing, Brigham Young, Mary Baker Eddy, and others.

What we do have are efficient members of a church hierarchy, fairly capable professors of theology, sensational evangelical orators, successful writers of religious best-sellers, industrious preachers and ministers, and finally the sincere rank and file of believers. All of them may be honestly discharging their duties and conscientiously doing their religious work. But neither a significant new system of theology, nor a religious treatise of durable importance, nor a universal religious philosophy has been created in recent times in the United States. Similarly, no eminent charismatic prophet, seer, or saint has emerged. As to the sensational evangelists who produce mass conversions, their success is more apparent than real; when carefully studied, most of these conversions appear to be barely superficial, hardly leading to a transfiguration of the total personality and behavior of the assembly-line convert. As far as religious best-sellers are concerned, at best they are mere popularizations of traditional religious beliefs and moral precepts; they do not create any new and significant value, neither do they open to us a new divine revelation.

Now and then some of these activities lead to a degradation of religion to the level of a mere commodity or to a falsification of genuine values. In some books, the Gospel of Jesus is mixed with, or is even largely replaced by, the Freudian gospel. The position of prophet or sublime creative spirit is taken over by a crowd of highly successful dealers in religious wares. Frequently

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a church becomes merely an efficiently organized corporation managed according to the scientific technique of a business firm. Religious education is more and more being reduced to psychological conditioning for ritualistic actions and the automatic utterance of prayer. And religion itself is often degraded to the level of a "pharmacology" that manufactures and sells spiritual pills. The value and *raison d'être* are thus frequently reduced to material utility and hedonistic pleasures.

Hardly better is the situation in the field of philosophical creativity. In our age, it would be too much to expect the emergence of figures like Sankaracharya, Plato, Aristotle, Plotinus, St. Thomas Aquinas, or Kant; it would even be too much to see in our midst philosophers of the stature of Hume, Locke, or Hegel. But it would seem natural to have at least worthy successors of Emerson, James, Royce, and Dewey. Unfortunately, such successors seem to be lacking.

We do have an abundance of learned "professors" of philosophy. Some of these are noteworthy specialists in such limited areas as symbolic logic or Neo-Kantianism, or Neo-Positivism. But none of them is equal to the foremost American philosophers of the nineteenth century, and certainly none of them can be regarded as creators of a new system of thought. We live in an era of learned intellectual "contractors" who can build philosophical motels but are incapable of constructing Parthenons or cathedrals.

Still more dangerous is the lack of moral creativity in our nation. No sublime moral prophet or apostle of

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supreme love has been accepted among us: no American Gandhi, or Schweitzer, or St. Francis of Assisi. Men of this stature have not emerged as the standard bearers of our morality, not because we do not possibly have in our midst such apostles, but because our nation has failed to recognize and appreciate such leaders.

In this vacuum, no new ethical system of any importance has been created in recent decades. Practically all the learned treatises on ethics, as well as the best sellers in this field, have been but mere variations, or distortions, or degradations of the grèat ethical systems of the past. A sterility of creativeness permeates these verborosities. Even in the field of utilitarian, hedonistic, and sensualistic ethics we have failed to create any fresh variations; we have merely reiterated their primitive and vulgar points. The hedonism of Epictetus is incomparably nobler, saner, and more scientific than the pleasure-principle of Freud. The same is true of the utilitarianism of Bentham and Mill when compared to that popular today.

Side by side with this enfeebled moral creativity, our age has promoted a trend toward relativism and atomism of the great moral values of mankind. Led by many a supposed scholar, we have become increasingly convinced that moral values are mere conventions, different in different societies, and changing with time. As such, we do not think them sacred and universal; rather, we feel that they, like any convention, can be changed to suit the particular interests and desires of a person or group. We are told and re-told that all moral standards

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are mere rationalizations, derivations, and beautifying ideologies that veil egotistic interests, pecuniary methods, and lusts. In the name of science, we are instructed by these false prophets that all moral imperatives are but rouge and powder bedecking the unattractive social body. As such, they do not have any sanctity or inner authority. Anyone can transgress them, can change them to suit his pleasure.

As a result, all moral values have been relativized and atomized to such an extent that at the present time in this country there is hardly any ethical requirement that is equally and fully accepted by the rich and the poor, by labor and management, by Catholic, Protestant, and Jew. And because moral values have lost their universality and authority, the way has been opened for crude force, assisted by fraud and hypocrisy, to control human affairs and to decide what is right and what is wrong. Hence, the contemporary acceptance of the notion that "might is right" or that "anything is permitted if you can get away with it". Hence, the explosions of world wars, of endless revolutions, of the rising tide of criminality and anarchy. Hence also the innumerable tensions and conflicts among individuals and groups.

In fact, having liberated ourselves from the "superstitions" of morality, we have turned into worshippers of power. We believe that only through force or pressure of some kind can national and international conflicts be solved. We do not hesitate to use, when it seems practical, naked force for the promotion of our policies, and so, also, do our enemies believe and act. No wonder,

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then, that our wars become bigger, bloodier, and more inhuman. Without compunction, the leaders of the world have already accepted as the supreme moral commandment and policy: "Thou shalt strike first and thou shalt kill as many millions of the innocent children, women and the non-combatants, as thou can, and the more, the better! Unhesitatingly thou shalt use atomic, hydrogen, and bacteriological means of destruction for extermination of all who oppose thee! The bigger the kill, the greater the devastation, the more glorious the victory!" The finishing touch of this new morality is the ironic fact that this supreme imperative is often declared in the name of God, Jesus, Christianity, civilization, moral decency, and the salvation of humanity. In this way, the whole of mankind has been led to the very brink of final catastrophe, and is tensely waiting to know whether, and when, its leaders will push it over the brink into the infernal whirlpool of glorious death and oblivion.

Such is the final stage reached by us and the rest of humanity. And such is the nemesis of this utter demoralization that it makes wholly superfluous any additional evidence for the ethical sterility and ethical degeneration of our age. The problem is no longer whether or not mankind has been declining. The problem now is whether mankind will take the last final step in this suicidal course. We may pray and hope that we are spared. But since we do so little to right our ways, our prayers will not necessarily be heard, nor our hope deserve to be fulfilled.

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THE ARTS AND SCIENCES

No different is the decline of creativity and positive value in the field of social sciences. Here, also, we have a legion of new Columbuses crossing the Atlantic via the steamship and airplane, and of course, not discovering any new political, economic, sociological, psychological, historical, or anthropological America. A vast navy of econometricians, psychometricians, sociometricians, psychoanalysts, testological and mechanistic psychologists, Freudian anthropologists, "operational" and "semantic" social scientists, "projective psychiatrists", "social physicists", "group dynamists" have produced hardly any works of lasting significance, discovered hardly any important uniformity, or formulated any new and valid general theory of psychosocial phenomena. Very few, if any, of these scholars have attained even the stature of the older generation of American social scientists, like Ward, Sumner, Thomas, and Boas. Here again, we live in an age of Hellenistic scholars who try to be very scientific, very precise, very objective, and yet hardly ever achieve these goals. (For a detailed analysis and criticism of modern psychosocial sciences, see my *Fads and Foibles of Modern Sociology and Related Sciences*, Chicago, 1956.) Although respecting their honest work and aspirations, one cannot help but wish to see among them at least one contemporary Thucydides or Polybius, Hobbes or Rousseau, Vico or A. Smith, Durkheim or Spengler.

Feeble also is the creativity today in the fine arts. Our writers receive more than a full share of Nobel

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prizes, but only because the literary inspiration in other Western countries is even more feeble. "When there is no real fish, a crawfish is a fish," says a Russian proverb. We seem to have more bigger crawfish than do other nations at the present time. But none of them is a new Homer, Sophocles, Dante, or Shakespeare; none of the rank of Goethe or Schiller, Cervantes or Camoens, Tolstoy or Dostoievsky, Hugo or Balzac, Dickens or even Stevenson. In fact, hardly any of today's writers reach the stature of Twain, Melville, Poe, or Whitman.

It is doubtful whether most contemporary works of literature will survive as long as have our masterpieces of the nineteenth century. After all, most of today's supposed classics deal not with the perennial problems of humanity but with the temporary and parochial. The artful talk of these novels, plays, and poems is mostly small talk, and loses its significance as soon as the local situation to which it refers disappears. Furthermore, the future production of even this sort of creative effort is increasingly threatened by the commercial best-sellers. Under pressure of the market's demands, many a potential creator in literature is discouraged from writing works which can find only a limited audience; they are more and more susceptible to the blandishments of publishers who urge them to write the literary chewing-gum of best-sellerdom. Such a situation seriously inhibits the vigorous growth of our literature, which is further periled by the movies, radio, and television. Under these conditions, prospects for a renaissance of a literary art become dim and uncertain indeed!

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What has been said about our literature can be repeated with only slight variations for the other arts. With the exception of architecture, where creativity seems to be blossoming, in the other fields we have competent, but only competent, composers, painters, and sculptors, none of whom can rival the masters of even the nineteenth century.

In music we do not have any new Chopin, K. M. von Weber, Schubert, Schuman, Berlioz, Smetana, Wagner, Verdi, Dvorak, Brahms, Tchaikovsky, Mussorgsky, Rimsky-Korsakov, B. Grieg, C. Frank, Debussy, or Ravel. We hardly have a peer to the Sibelius, Rachmaninov, R. V. Williams, Stravinsky or Prokofiev. Most of the conductors of our great orchestras, and most of our virtuosi soloists are foreign-born or foreign-trained. We are rather more successful in the production of various operettas and musical shows, but by their very nature these always have been and will remain third-class music.

While our composers of genuine music can hardly arrange for performances, and seldom earn enough to keep body and soul together, our producers of musical trash are amassing huge fortunes. In such a situation, potential creators can hardly be expected to prefer the road of starvation and oblivion, to the highway of fame, popularity and wealth. Increasingly they are forced to waste their genius in the manufacture of rubbish.

The same can be said of contemporary painting and sculpture. In these arts, now and then something valuable and significant is created, but even then these new

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works cannot rival the masterpieces of the past. And here also the rapidly spreading weeds of sham art more and more threaten the growth of the fine flowers of painting and sculpture.

GENERAL CONCLUSIONS

This appraisal of our creativity may appear to be unduly severe and pessimistic. Cheerful souls will not fail to raise their familiar cry about false prophets of doom and decay.

However, this sort of criticism is quite insufficient to invalidate the diagnosis and prognosis. It has been liberally applied to my previous studies, and has invariably failed to prove that they were falsely and exaggeratedly pessimistic.

Most peoples and leaders of decaying societies were unaware of their cancerous sickness. Most of them were sanguine about their present state and future prospects. They continued to live cheerfully in a fool's paradise, and hopefully looked forward to the realization of their unrealistic dreams. Their leaders attacked all honest appraisals of the situation, and called them false prophecies of doom and gloom. From this historical viewpoint, there is nothing new in the continued existence of cheerful *Candides*, nor in their habitual hue and cry.

Our survey shows that there has been and still continues to be a decline of creativity in the United States. This decline is caused by many factors, not the least of which is the growth of sex freedom.

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Fortunately, as yet, the decline has not gone so far as to make impossible our physical, mental, moral, and social well-being, nor has it developed so far as to preclude the possibility of a new and a magnificent renaissance of our creative mission in the universe.

One of the major areas of human life which must be reformed if we are to achieve this renaissance is that of our sexual attitudes and behaviors. We have drifted along the currents of sexual freedom dangerously far, but we are not beyond the possibility of changing our course and entering the deep waters of self-control, peace, well-being, and creativity. We still have a very good chance to stop the drift toward anarchy. It depends upon every one of us, and upon the nation as a whole, which of the two courses we choose to follow: the course of historical and cultural death, or the course of ever nobler and more richly creative life.

CHAPTER VII

FROM SEX ANARCHY TO SANE SEX ORDER

If we choose the course of an ever nobler and more richly creative life, then we have to change ourselves, our culture, and our society. For otherwise we cannot stop our dangerous drift toward sex anarchy and its disastrous results; neither can we build a sane and joyful sexual order in our nation, nor ennoble our basic values now degraded by disorderly sex mores. The main changes necessary for the achievement of these goals fall into three interdependent groups: first, the changes in the mind, heart, and behavior of our men and women; second, the changes in various compartments of our culture; third, the modifications in our basic institutions. All three types are equally necessary for a successful reconstruction of our sexual life and of the larger sociocultural order conditioned by it.

TOTAL MAN AND TOTAL LOVE

Our brief inventory of the main changes begins with an outline of what has to be modified in the

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total personality and behavior of men and women to make their sexual life harmonious and free from transgressions against the rights of others and against sound moral precepts.

This transformation of ourselves requires, first of all, a considerable change in our ideas, beliefs, evaluations, emotions, desires, and volitions related to sex and to its place in our total personality and life-values. We must cleanse our mind of false sex ideologies, mis-evaluations, and wrong wishes, and replace them by sound counterparts.

Such a replacement needs to be made in regard to the false conceptions of man that are prevalent among us. These conceptions view man either as a mere cybernetic, reflexological, and communication mechanism similar to other mechanisms of that kind; or as an animal controlled mainly by sex and other biological drives. These beliefs are scientifically fallacious, and they poison man's physical, mental, and moral well-being. This ideological trash has to be replaced by a more scientific conception of man and his nature.

Yes, man is an animal, and a marvelously complex mechanism. But above that, man is an incarnation of the rational, conscious mind, and a participant in the suprarational, the supreme, the creative power of the universe, variously called the Creator, God, Brahma, Tao, Cosmic Mind, Oversoul, Logos. Man's organism and mechanisms are only the means used by man as the rational being and the suprarational "son of God, created in God's image." The brain and other organs

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are but the tools for man—the thinker and discoverer of Truth, the seeker for the supreme Goodness, the admirer of the sublime Beauty, the inventor and creator of great values—for man as the immortal “self” incarnated in the mortal human organism. This conception of the *Total Man* has to be substituted for the utterly distorted idea of man as mere mechanism or mere organism.

The second false belief to be discarded is the idea that man and his behavior are completely controlled by his instinctive, reflexological mechanisms, by his animal drives, including sex, and by his environment. At the present time, this belief in complete determinism has largely been abandoned even in the modern physical sciences, where it is replaced by Heisenberg’s principle of uncertainty, by “quanta jumps,” and by probable or chance relationships among the macrophysical and sub-atomic phenomena.

Every unified system, be it an automobile or an organism, has a margin of autonomy or independence from the innumerable external forces incessantly bombarding and trying to destroy it. A well made automobile incessantly overcomes such forces and can function even in the most different climatic and road conditions. The same is true of an organism surviving and growing in spite of the incessant attacks of numerous disruptive forces—climatic, bacteriological, social, and others. And the better the automobile or the organism, the larger its margin of freedom from all the disruptive forces of its environment.

Still more true is this of the total man. A human

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being enjoys some degree of physical freedom from the forces of his environment. Similarly the conscious and the supraconscious in the total man have a large measure of autonomy from the reflexes, instincts, and biological drives in man. And the more developed and better integrated are the conscious and the supraconscious forces in the total man, the larger is his freedom from, and his control over, his instincts and animal drives.

The prevalent belief in the *omnipotent* control of the total man by his sex or libido drive, or by his hunger, thirst, pain, and pleasure is largely a myth, deficient scientifically, degrading morally, and debasing aesthetically. Such a myth may be true only in regard to a human animal entirely devoid of the rational mind and of the supraconscious grace, or in regard to a man who has failed to develop his mind and self and to use their controlling powers over his animal propensities. As an overwhelming majority of human beings are partly the potential, partly the actual total man, endowed in various degrees with the unconscious, conscious, and supraconscious forms of being, they are conditioned only in part by their biological drives.

This conclusion means that the determining power of the sex drive is also limited, for it, too, is subject to the control of the rational and the suprarational forces in the total man. From the standpoint of these forces, sex love has always been viewed as the crowning act of an infinitely rich, beautiful, and transfiguring love of man and woman; as one of the greatest joys of human life, and the noblest way of a unification into one "we" of the individual "egos" of the lovers; and,

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finally, as the necessary means for perpetuation of human race. With the exception of the "athletes of God," and the ascetic saints, control of sex love by the rational and suprarational forces of the total man has not aimed at the suppression of this great value of human life, but at the prevention of its falsification, degradation, and misuse. For these not only tend to rob the sex love of its blissful joys and of its vital functions in the life of humanity, but they imperceptibly lead to the degradation of the total man to a mere sex organ, and of the unexhaustively rich human life to mere succession of flat sex affairs, punctuated by tension, hate, remorse, anxiety, interhuman strife, and progressive debilitation.

Prevention of the misuse and abuse of sex love remains a task in the much needed reconstruction of our sexual life. The conception of the total man and his considerable control of man's sex impulses can serve as the solid basis for this reconstruction. Guided by our rational knowledge and suprarational wisdom we can, if we want, re-create our sex love in all its beauty, nobility, and joyfulness. And here are some of the steps leading to this goal.

The first step consists in re-forming our views on, and treatment of, sex love. It is to be regarded as a part of a much greater *Total Love* of man and woman, falling in love with the soul, the mind, the body, and the total personality of each other. This total love is one of the central values in human life. Like any great value, it has to be cherished and cultivated. It can neither be treated lightly, nor carelessly given and taken, nor debased to the level of a stale copulation

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with the passer-by who exudes sex appeal. Jesus' precept admirably expresses this: "Give not that which is holy unto the dogs; neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." This total love is a blissful grace, and at the same time it is "the holy responsibility" to the beloved, the families and friends, the society one lives in, and to humanity at large. If it is degraded to mere promiscuous sex relations, it loses its bliss, its holiness, and its value. It becomes similar to intercourse between a prostitute and her customer, and degrades the "lovers" to the level of the pitiful Aphrodisiacs ruining themselves and endangering others.

A deep "interiorization" of this belief in total love, with sexual love as a part of it, is the the first important step to be made in the reconstruction of our sexual life. If the family and school, press, radio, movies and television, literature, and the other arts, scientific, religious, educational, and civic agencies will earnestly propagate this concept of love, much can be achieved in a comparatively short time.

Once interiorized, this new attitude will dictate the subsequent steps. The ideal of the fullest total love becomes a sure-footed guide for the sexual conduct of the re-oriented individuals. It clearly points out which actions are right, and which are wrong; which deeds give the fullness of total love, and which falsify it; which steps help its realization, and which hinder it. Supplemented by existing knowledge in this field, the concept of total love helps also in avoiding many a false step due either to "the temptation of flesh,"

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"the pottage of economic lentiles," the lust for power, titles, ranks, popularity, or fame, etc., for which many a man or woman have sold "the birthright of the total love," and degraded it to its empty shells or poisonous falsifications.

THE IMPERATIVES OF TOTAL LOVE IN YOUTH

Among many imperatives of the ideal of total love the following can be mentioned here.

In your premarital youth dedicate all your energy to the fullest development of your physical, mental, moral, and supraconscious potentials. Concentrate especially on the cultivation of your particular creative talent. Master all the technical skills required for a good craftsmanship, and especially for a creative leadership in the field of your specific aptitude. Side by side with mastering these techniques, give full freedom to your imagination, to your supraconscious and rational mind to conceive something new, important, serviceable, or truly great in your chosen creative field; be it one of the crafts, agriculture or horticulture, industrial or clerical work, housework, science, philosophy, fine arts, religion, ethics, social service, sport, professional, economic or political activity. There is always room for constructive activity or for some creative achievement.

This absorption in the fullest development of one's personality, and particularly in a creative activity, makes life meaningful, beautiful, happy, and worth living. It prevents, also, wasting our existence in sterile mischiefs. If the conception of total man and total love is firmly

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implanted in youths, the awakening and development of heterosexual love can go hand in hand with the integrated and creative growth of the personality. Yearning and searching for the beloved one, superficially or seriously falling in love and experiencing all the beautiful day-dreams and the emotional symphony of adoration, tenderness, devotion, and idealization of the would-be or actual beloved—all this poetry of love can be enjoyed by the youths at this stage of their growth.

The very absorption of youth in the growth of this interiorized belief in total love prevents an excessive preoccupation with sex matters, tempers the awakening sex impulses, and tangibly impedes in a most gracious way dangerous, premarital sex relations. However intense may be the temptations of the flesh, they will be either controlled or less frequently succumbed to, for they will be thought of as something premature, ugly, impermissible at this stage from the standpoint of total love and total man. The intangible power of these factors is likely to be much greater than the coercion of all sorts of police and threats of punishment.

This control of sex impulses can be notably assisted by a continuous exposure of the youths to the noble patterns of total love among their parents and friends, and to the moving ethos of such a creativity and love in the literature they read, in the grand music they hear, in the pictures, plays, movies, television they see, and in the total environment in which they live and act. Control of sex drive is also tangibly helped by the non-exposure of growing youths to all the conditioned and unconditioned stimuli of sex impulses in sham

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literature, in newspapers which colorfully describe sex scandals and crimes, in the "music" of crooners, jazzers, and rock 'n' rollers, in sexy dancing and radio-movies-television plays, in sham-scientific books, lectures and discussions, in the debauched sex behavior of all sorts of people. Inspired by the ethos of creativity, with the attitude of the total love "built in," and living in a sexually pure environment, youths would be able to resist "the temptation of flesh" more successfully than they do at the present time.

At this point, the all too familiar hue and cry of our Freudians, pseudo-sexologists, pseudo-psychologists and miseducators of children and youths reaches its high pitch of protestation, indignation, and condemnation: "How dare you suggest such an unscientific and antiquated plan for the life-education of children and youth! Don't you know that already at the age of four months a child has genital, anal, oral, and cutaneous sex impulses? That at an early age children are already tormented by the Oedipus complex and are powerfully impelled—the boy-children to seduce their mother, and the girl-children to lie down with their father? Did not Freud and the legion of psychoanalysts conclusively prove that the non-satisfaction of sex impulses of the children and youth leads to the repression of such impulses into the unconscious and becomes the main cause of many a mental and physical illness? Don't you know that a severe sexual continency of the youths is unhealthy in many other respects? And don't you realize that the sex drive is so powerful that rigid control is impossible? With your theories of total man and

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total love, with your notion of an effective control of the overwhelming libido or id by the supracconscious and rationally conscious forces in man, you merely attempt to revive in a new dress the antiquated and unscientific yarns of old times!"

The answer is curt and plain. So far none of these claims have been even remotely proved as valid in regard to an overwhelming majority of children, youths, or adults. The more these contentions have been tested, the more they have been found wanting. At the best, they are roughly valid only in regard to persons who are hereditarily defective or who have been distorted by the miseducation recommended by these false theories.

Nobody has proved, as yet, that babies are already tormented by sex drive, if by it is meant the specific sex impulse and act as fundamentally different from the food or thirst drives and acts of eating and drinking, from the drive for oxidation and respiratory activity; from the striving to be comfortable and free from pains of various kinds; from the propensity to be caressed and loved (in the non-sexual sense); from the drives of micturation and defecation, of rest and sleep, and of other physiological impulses quite different from the sex drive and sex intercourse. Nobody has proved, as yet, that the rank and file of the children and youth have any Oedipus complex or any of the other Freudian "complexes,"—Narcissus, Tetanus, "penis envy," "fear of castration," etc. In these fantastic yarns Freud utterly distorted the meaning of the Greek myths and the essence of human nature. Only in those children and youths already demoralized by false rear-

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ing are complexes of that sort to be found; in the overwhelming majority of the young people, and especially the youths harmoniously grown, they are absent.

These ideologies are largely responsible for implanting into the credulous crowd the very ideas of these complexes, thereby poisoning the mind and the actions of their victims. Among other ill effects, these yarns arouse and spread suspicion of incestuous wishes of daughters and sons, and of the incestuous designs of each parent in regard to his or her children, and fearful apprehensions concerning the sadistic and masochistic instincts allegedly lurking in every individual, and so on. The same ideologies are responsible for an utterly debased conception of the human being as a sort of libido-bag filled with all kinds of sex perversions and incestuous and deadly complexes.

Fortunately, only an insignificant fraction of humanity has been infected by these phantasmagorias. Neither as accepted beliefs, nor as complexes, nor as pathological actions can they be detected in the overwhelming majority of human population. In all their essentials these theories are invalid for the majority. Only to a credulous fraction of devotees do these yarns play the same role which is played by other superstitions—like the magic beliefs of preliterate peoples, the myths of the Hitlerite and the Stalinist sects, the superstitions of astrologists and necromantists, and so on. All these false beliefs tangibly affect the mentality and actions of their followers. However, this effect is not an evidence of their validity. When scientifically tested, such beliefs and yarns invariably turn out to be fallacious.

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In addition, some of these false beliefs, like the discussed set of Freudian and similar yarns, prove to be poisonous morally, ugly aesthetically, and detrimental socially.

The same can be said of the other claims of these ideologies. Nobody has proved as yet that an inhibition of an illicit sex impulse leads to its repression into the unconscious where it allegedly survives for a long time, then sooner or later erupts in the form of this or that mental or physical disorder. Similarly, nobody has demonstrated, as yet, that sexual continence during the first twenty or so years of human life causes illness. On the contrary, the vast body of evidence shows that it is the sex preoccupation and profligacy during the early years of life which are responsible for many a physical and mental disorder in libertine youths. Even more, for a very large part of the adult population sexual moderation proves to be beneficial rather than harmful; and for a creative minority, semi-continence or total continence shows itself often to be positively beneficial for creative work, especially in the fields of religion, spirituality, and moral leadership. Beginning with Buddha (after he left his family and court), Jesus, St. Paul (after his conversion), St. Jerome, St. Basil the Great, St. Francis of Assisi (after the transformation of Giovanni Bernardone into St. Francis), St. Ignatius Loyola (after his conversion), and ending with Gandhi (after his vow of continency), thousands of the greatest moral and religious creators have demonstrated this conclusion convincingly. It is backed by an overwhelming majority of the Christian Saints and the continent Saints of other religions; by most monks of various

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religions; by the celibate clergy of the Roman Catholic and other denominations. One may or may not approve these groups; but nobody can call them stupid, or mentally sick, or defective. Even physically, in spite of the ascetic and unhygienic conditions of their life, they enjoyed better health and lived longer than most of their non-continent contemporaries.

Finally, the fallacy of these sexological yarns is demonstrated by the vast masses of the population of this and other countries. The available body of evidence shows that premarital chastity of the youths of this country in the nineteenth, eighteenth, and seventeenth centuries was more common than it is now. And yet, there is no evidence whatsoever that mental disease in the American population of these centuries was more widely spread than in the contemporary America. If anything, today's American population has a higher incidence of mental disorders than the United States' population of the preceding centuries. Furthermore, it is reasonably certain that the sex-debauched persons and groups in practically all populations and periods have been marked by much mental and physical illness, not to mention premature aging and shorter life-span.

If these theories of "the repression" of the tabooed sex impulses into the unconscious as the main cause of mental disorders, and the yarns about the deleterious effects of continency during the juvenile years were correct, almost the whole mankind should have become insane and hopelessly ill long ago. For an overwhelming part of it at any period of history has been "repressing" many an illicit temptation of the flesh, and the majority

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of its youths in each generation, especially in the nations that built great civilizations, have been "repressing" many of their "sinful" sex impulses, and remained continent until marriage. Since mankind has been able to preserve its sanity and health, this fact decisively discredits these theories and yarns as based on impermissible generalization of a few exceptional cases.

Some anthropologists have pointed out that 70 per cent of 250 preliterate and little advanced societies studied allow to its youths considerable freedom in premarital relations, and by this argument try to prove the benefits of sex freedom. To the contrary, this freedom is probably one of the reasons why these societies have remained primitive, have not been able to create any great culture. On the other hand, we have seen that preliterate groups which have gone on to achieve civilization have usually prohibited premarital and extramarital relations during the period of their creative growth.

For the present, these considerations suffice to expose the unscientific nature of the Freudian and other theories and yarns now so fashionable among the sophisticated sick souls and confused minds of our credulous age.

IN COURTSHIP

The next steps in a sound development of love during the transitional period before marriage can be depicted as follows.

Although still preoccupied by the fullest develop-

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ment of one's personality and creative work, the maturing youth will "fall in love" more frequently and/or more intensively with one or more individuals of the opposite sex. Such experiences are perfectly normal and should be welcomed, unless they seriously disturb the individual's creative work and the development of his or her personality. One should enjoy this grace as one enjoys the sunshine and flowers of spring. However, one should not make either of two momentous errors: first, falling in love with this or that individual, one should not think that the individual is necessarily the best possible wife or husband, and that this romance is the fulfillment of the sought-after total love. As a general rule, most "fallings in love" are but fleeting, superficial, and short-lived romances that suddenly come and quickly fade away. Usually the parties do not know each other well, remain largely strangers to each other. If they marry, as unfortunately happens all too often nowadays, they soon discover they married an individual quite different from what they thought. Disillusion, incompatibility, mutual conflicts, and "the hell of an unfortunate marriage" follow, and there results either divorce or separation, or sometimes even the greater tragedy of violence and crime. Hasty marriages uniformly yield an abnormally high rate of conflict, unhappiness, divorce, separation, and desertion.

Before marrying, the man and woman must know well the total personality and behavior of each other in all their hidden aspects, because without such a knowledge neither total love nor happy marriage is possible. For a full understanding of the soul, mind,

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and conduct of each other, a considerable time is necessary. Hence, the advice: "Do not rush blindly from the state of falling in love to marriage. Give all the necessary time for a thorough testing and knowledge of your own state of being in love, and especially of the person with whom you think you are in love. Study and re-study, test and re-test yourself and your beloved." When both, assisted by their families, friends, and wise counsellors, become convinced that they are indeed what they appear to be, and that each fully meets the requirements of the other, only then should they marry. If, in buying any important commodity, be it car or television or house, we carefully study the merchandise before we buy it, then common sense tells us the advisability of an incomparably greater knowledge and test of the person with whom we plan to live for the rest of our life. Unfortunately, nowadays many individuals study and test their prospective bride or bridegroom much less than they do a new car, vacuum cleaner, refrigerator, phonograph, or even a new suit. Shall we wonder that often such marriages do not last as long as the new car or suit?

The other step to be avoided in this transitional period of falling in love is *premarital sexual intercourse with either the courted and courting individual, or with somebody else*. Such an act with somebody else is an obvious degradation of the total love and a deed of flagrant disloyalty to the person with whom one has fallen in love. Sex relations with the beloved morally necessitate the parties to marry before they are mutually suited. It is but a variety of the hasty

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marriage, with all its dangers. If the premarital liaison does not lead to marriage, it becomes a debasement of the total love. In addition, it may seriously harm one or both parties. Sometimes it stirs up hatred, fear, anxiety, and conflict, and often starts the parties along the path of degradation. If and when the courting parties are not sure in their self-control, they should avoid all conditions and situations which intensify their sex impulses.

IN MARRIAGE

When after a thorough test and re-test of each other, the couple decide to marry, they should undertake this momentous step with the determination to marry for life. And the marriage itself should be viewed by them as the decisive step in the realization of their total love, in the development of their total personality, and in the supreme fulfillment of their lives. Two persons inspired by the same ideals, animated by the same important tasks, fully sharing their joys and sorrows, giving all their best to each other, thus unite into one superindividual "we" in life enjoyment and creativity, and in vital service to each other, to their families, their community, and humanity at large.

In this conception of the married total love, sexual love is naturally one of its important components, and its fullest realization is one of the most beautiful joys. But just because it is a part of a greater love and of a still greater life-adventure, the fullest enjoyment of sexual love should not become a sex obsession, or the

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only value of the married life, to which all other values are subordinated. However valuable, the sexual love of the married still remains a part of the larger total love, and only one of the important values of the grand unified life of the married. So viewed, sexual love does not become the only criterion of a happy or unhappy marriage, nor do the details of sex intercourse acquire an undue importance.

Only for gluttons and gourmands who live to eat and devote their life to the pursuit of food pleasures, does each detail of their food acquire an irrational importance. The very food obsession of a glutton, and the dedication of a gourmet's life to the pursuit of food fancies are but the signs of the glutton's infantilism and the gourmet's pathological abnormality. For a normal person, and especially for a creative individual who eats to live and create, any healthful food is perfectly satisfactory; he does not care to waste his time and creative energy in pursuit of a gourmet's delicacies.

Similar is the situation in regard to the sex gourmets and their addiction. The dedication of their lives to the pursuit of sex pleasures, their preoccupation with the details of the act of copulation, their continuous hunt for a variety of normal and abnormal sex thrills, the extraordinary importance they attach to the anatomic details of sex organs, rigidity and orgasm, the techniques of arousing sex passion, and so on, are even more infantile and pathological than the obsession of the food gourmets. Only individuals with a truncated personality and pitifully narrow scheme of life can exist

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in order to eat or to copulate. Only individuals who reduce their personality to stomach or sex organ can elevate a food or sex detail to the level of the supreme value and the measure of all things. The healthy persons do not need to seek for a variety of exotic dishes or sex thrills, as the food or sex gourmands are forced to do by their very excesses in these pursuits. The excesses of the latter undermine their capacity to enjoy a wholesome food or sex intercourse, often make them sexually impotent and diseased, and force them to hunt desperately for an ever-new sex thrill or sex perversion. The more of their life they waste in this hunt, the less satisfaction they get from their adventures; in a comparatively short time their copulations become duller and less thrilling than the normal sex relations of the mutually loving persons.

This fact has to be stressed in view of the morbidly exaggerated importance of the sexual love in the total love and life of the married given by many of our men and women; and in view of an insane over-inflation of the role of pathological and biological details of sex intercourse by contemporary texts on marriage and love, by the marriage counseling agencies, by the courts and the press, and even by some ministers of God. In their evaluations, sexual love is made the main, sometimes the only form of love that exists; sexual satisfaction is depicted as the main value of marriage and the family and is used as the only measuring stick of happiness or unhappiness of marriage. The orgasm and other details of sexual intercourse are often set forth as objective criteria of compatibility or incom-

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patibility of the married parties, as the main reasons for divorce, as an excuse for extramarital liaisons, as a "scientific basis" for justification of sex debauchery, and so on. This fantastic inflation of the importance of these details is one of many symptoms of the sex obsession of our time. Only in the atmosphere of sex anarchy is such distortion possible. In a wider, nobler and richer conception of the total love, their importance shrinks to a modest part in the greater value of the total love and in the still larger value of a grand conception of the united life of the married.

Since a notable proportion of our women and men are infected by the sex obsession, and since they marry hastily and over-value the sex love in their married life, many of them are frequently tempted to indulge in extramarital liaisons. If they want to enjoy total love and to live the grand scheme of married life, they should avoid situations that induce the extramarital disloyalties. If alcohol weakens their self-control, as it often does, they should abstain from cocktails and other intoxicants. If reading of erotic literature and newspaper sex stories stimulates the disloyal impulses, they should not read such literature and papers. If seeing sexy movies, plays, television shows, or pictures intensifies such desires, they should not submit to this sort of conditioning. The same is true of dancing, and attending night-clubs and similar places permeated by a sexual atmosphere.

Many allegedly scientific lectures, courses and texts on love, sex, marriage and the family, and various best-

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sellers on how to kiss and neck, how to perform sexual intercourse, and so on, are filled with lurid descriptions of sex topics; sometimes provide pornography rather than scientific knowledge and sound advice. Persons with a weak insulation against such stimuli will do well to eschew this sort of a "scientific sex education" in order to avoid pollution of their "souls," obsession of their minds, and demoralization of their total personalities by the dregs of a debased sexuality. By refusing admission to this sort of pornographic muck into their inner "self," they are not deprived of any real value. On the contrary, this refusal helps to keep their loyal personality and sex love in a clean, noble, and vigorous state.

In the light of these statements we must be very prudent in regard to the rising tide of talks on sex matters, and courses on sex education in colleges and high schools; in regard to the "sex educational" radio and television programs, innumerable "guide-books" on how to neck and spoon, to kiss and copulate, and what kind of contraceptives to use; and in regard to "scientific" anthropological, sociological or psychological courses glorifying sex freedom among "savages", and smackingly describing the alleged peculiarities of sex life among various "preliterate peoples". A large part of this stuff is blatantly unscientific and worthless. A smaller part gives some scientific information, but mostly about details little contributing to the mental, moral, or aesthetic education of its consumers. Finally, a still smaller part deals competently with the important problems of sex love. While research into and diffusion of

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the facts concerning these important problems should be cultivated among the specialists and serious students, it is uncertain as to whether this knowledge ought to be freely broadcast *urbi et orbi*, to everybody. Due to its complex nature it cannot be transmitted adequately to the persons and groups that do not have the required preparation for its full understanding. What can be transmitted represents some bits of information which in its popularized version turns often into a misinformation. Such half-knowledge is frequently worse than ignorance.

As to the sham-scientific sex-educational verbosity, it is largely worthless. Its openly pornographic part is clearly poisonous, its less-pornographic part serves mainly the purposes of sexual excitation and obsession. The promoters of this sort of sex education seem to be unaware that a loose prattling on sex matters awakens an unhealthy curiosity, concentrates the attention on these matters, and arouses sex-impulses in the unselected and unprepared audience or readers. The more they talk, discuss, and read about "How to Make Love and What Technique to Use for That Purpose," the more sex-centered become their minds, the more aroused their impulses, and the more sex-controlled their behavior. These and similar considerations warrant an extreme cautiousness in the propagation of this sort of sex miseducation.

As a natural fulfillment of a happy marriage, husband and wife want to have children. Except when the married are gravely defective mentally and physically, they should do so, for many reasons. Childless marriages

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and families are truncated, semi-fulfilled unions. They not only fail in the duty of maintaining the human race, perpetuating the parental families, and transmitting the cultural heritage from generation to generation; but they also do not give the plenitude of the happy married life, especially when the couple becomes old. The elderly childless couple often find themselves lonely and unfulfilled, in a sort of a cold psychosocial vacuum devoid of the heart-felt warmth of loved and loving offspring. Children also help immensely in strengthening the unifying bonds of the married, in invigorating their vitality and good cheer, and in keeping them away from various mischiefs. Statistics clearly show that marriages with children yield much lower rates of divorce, suicide, and certain forms of morbidity than the childless marriages, and especially than single or divorced persons. In this age of divorces, mental disorders, and suicide, and age of insecurity and anxiety, the rapid replacement of the fashionable childless marriages by those with the children is one of the most effective remedies for these diseases. The numerous propagandists for childless marriages and for a maximal limitation of the population see only the immediate small discomforts of care and wear on the parents, and overlook the far-reaching effects of the childless marital unions. As usual, these propagandists of depopulation see well the gnats of the problem, but do not see its elephants at all.

When the married persons deeply interiorize the ideals and attitudes of the total love and of the manifold scheme of their creative life, guarding against polluting emotions and impulses; and when they are

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blessed with offspring, they live in fullness, joy, inner peace, and good will toward other human beings and the whole cosmos. As a unified "we" they courageously meet and take in their stride all the stern trials of their lives, never being crushed by them nor losing their own integrity and dignity. Such lives are truly blessed. Such persons are builders of everything that is noble, and beautiful, and true in the human universe.

This transfiguration of human beings, and especially of today's men and women, cannot be achieved fully, automatically, and in a short period of time. Nothing great in human history is ever accomplished automatically. Each value realized requires strenuous efforts from its creators. The transformation discussed can be achieved for a notable portion of our contemporaries and in the course of time for an ever-increasing number of our fellow men and women, if they earnestly undertake their own transfiguration. For a long time, however, there will be a large portion of human beings who cannot or will not abandon the region of the sexual sewers, or, when they decide to leave it, are bound to have several failures in the difficult task of their own liberation.

Even among those who want to realize the ideal of total love and of the grand scheme of the married life, there are many who wed the wrong person and soon find themselves in the hell of married life instead of its blissful heaven. What is to be said about such marriages? Shall the unfortunate individuals bear their cross until death parts them, or should they divorce and start a new life? When all the relevant circumstances

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of this problem are considered, including the prevalent sex freedom of our age, the best solution seems to be as follows: The unhappy married couples should do their best to eliminate their incompatibilities and, with the utmost earnestness, try to adjust each to the other. Many of their frictions which seem important on a narrow scale of the values will become quite insignificant when related to a larger conception of total love and meaningful life-purposes. An understanding of the triviality of these causes often eliminates the friction itself and results in tolerable, even happy, married life. Then, too, as in other conflicts, a deep unselfish love of one or both of the parties can frequently achieve miracles of reconciliation impossible for other means of adjustment. Using these and other methods, the married couple should earnestly do their best to harmonize their lives. These efforts ordinarily require a considerable time—weeks, months, even a few years. Therefore, all the time necessary should be given to the unlucky couple to transform their marriage into a happy one. Except in cases of a grave crime, serious moral misdeed, incurable infectious disease, and similar justifiable grounds, no divorce soon after marriage should be advised. A minimum time-period should be established before divorce procedures can be started.

If, in spite of all the efforts, and especially in the cases where the main values of husband and wife are contradictory, their total personalities are flagrantly clashing, and their married life is a nightmare of misery, mutual hate, and disloyalty; in these conditions divorce is a lesser evil than the torturous yoke of sham-marriage

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chaining together its imprudent victims. In order to prevent a misuse of divorce for the purpose of sexual debauchery, the legal sanctioning of divorce has to be limited to the few important grounds of the ascertained impossibility of a good married life of the parties; and the number of divorces and re-marriages for one person has to be limited also. Permitting a few turns to an individual to escape the burden of unfortunate marriage, society gives an ample opportunity for him to correct his momentous mistake by regaining his freedom and then perhaps concluding a more fortunate marriage. When the number of divorces and re-marriages for an individual is not limited, marriage tends to become a mere travesty, a mere name for what is in actuality debauchery of sex gluttons. Eventually such "marriages" become little distinguishable from illicit sex liaisons, and lead society to a state of sex anarchy and its dire consequences. Most of the legal provisions of the Euro-American codes concerning marriage and divorce fairly well meet these requirements, and need only secondary modifications according to the specific conditions of a country and period.

If the prevalent psychosocial and cultural climate of our country changes in the direction of total love and the integrated married life; and if factors of demoralization are removed or weakened, unfortunate marriages will be steadily decreasing. Sexual disorder will be progressively replaced by a noble sexual order; sham-marriage by total marriage; primitive sexual love by the inexhaustible total love; the narrow and debased conception of life by its infinitely rich counterpart. With

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these changes the total personality of an ever-increasing portion of mankind will be able to ascend to a new level of man's creative history.

ENNOBLEMENT OF CULTURE AND SOCIAL LIFE

As mentioned, the transfiguration of ourselves is inseparable from that of our culture, institutions and social life. For the purposes of an ennoblement of our sexual order, the main change of our cultural and social universe consists in an essential desexualization of our fine arts, press, radio, television, recreations and sports, of our science and philosophy, social and humanistic disciplines, our ethics and law, economics, politics, of our total ways of life. Parallel with the desexualization of these cultural values, our family and educational institutions, beginning with the nursery schools and ending with the universities and adult education, our economic and political institutions, even some of our religious establishments, need to be cleansed from the dregs of sexual pollution and other poisonous elements that infect them.

Preceding chapters have shown that the destructive sexual "borers" have infiltrated into the living body of our culture and institutions, have covered it with ugly rashes and sores, and are eating at the very vitals of our nation. Elsewhere I have described other harmful and empty pseudo-values that poison our institutions and culture (See my *Reconstruction of Humanity*). If we want to get rid of this infection, we must thoroughly disinfect all compartments of our culture and all social institutions from these "borers" and pseudo-values.

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This disinfection means something bigger and deeper than the childish and sporadic drives against a few comics or shows by various guardians of public morality, and something different from the purely coercive police measures. It means a basic reconstruction of our dominant sensate type of personality, sensate institutions, and sensate culture. Whether we want it or not, the formerly magnificent and creative sensate order is now in a state of hopeless decay. It is tired and needs a long rest. It has to be replaced by a more creative, more spiritual, and more moral order. (See my *Crisis of Our Age*.)

Idealistic ennoblement of sex love, marriage, and the family is only a part of this great transformation. However, it can begin with the reconstruction of sex-marriage-family as well as with our own personalities. This reconstruction does not signify an elimination of sex love from our lives. Such a task would be impossible to accomplish, as well as foolish to undertake. Sex love has always been a major value in human life, a basic component of all cultures, a significant topic of the fine arts, an important subject matter of philosophy, religion, law and ethics, and an essential constituent of social institutions. Its elimination would amount to a dangerous impoverishment of the whole human universe.

"Desexualization" means here a liberation of our culture and institutions from the dregs of sexuality, but not from the sexual love in all its meaningful aspects: comic and tragic, sunny and dark, noble and debased. It does not matter which of its numerous aspects is se-

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lected as a topic of literature or play, painting or sculpture, music or ethics, philosophy or religion, science or law. What matters is, that it not be identified with a mere physiological intercourse of male and female organisms.

The mere physiology of intercourse is not a heterosexual love: it is a mere component, in no way identical with, or even similar to, the whole phenomenon of heterosexual love. Other physiological processes: breathing, the beating of the heart, the circulating of the blood, digestion, and so on, participate also as physiological components in the phenomenon of sexual love and undergo essential modifications when man and women are in the state of this love. This participation and modification do not, however, make breathing or any of these processes identical with, or even similar to, the phenomenon of sexual love, or to "the state of man and woman being in love." Sexual love is not only a physiological process, but much more it is a state of mind. If it is stripped of this state of mind, it becomes just one of the physiological processes. Otherwise, we have to call "sexual love" the intercourse of the rapist and the raped, of the prostitute and her customer, generally any intercourse of mutually-hating male and female.

When, therefore, the phenomenon of sexual love is presented as the mere physiology of intercourse, such a treatment, whether by a novelist or painter, philosopher or musician, psychologist or moralist, is but an atrocious falsification. Such "creators" introduce into their culture and society not the sexual love but its muck or one of

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its physiological components. By this falsification they do not enrich their sociocultural world but uglify and ignoble it, and infect it with the destructive "borers". These falsifications become especially pernicious when they are made for commercial exploitation. Then they become truly repulsive and doubly poisonous.

Desexualization has in view exactly these "borers," falsifications, and distortions of sexual love and their commercial exploitation. The more thoroughly our culture and society are disinfected from these dregs, the better for our whole sociocultural universe.

Desexualization does not mean, then, an elimination of a scientific study of the sexual act as a physiological process (but not as a sexual love) by human physiology, or of artistic, philosophical, psychological, sociological, religious, and ethical treatment of sexual love when it is taken as a "superorganic phenomenon" with its rich psychosocial meaningfulness and with all the values involved in it. If our writers can create new works on the tragic aspects of sexual love, similar to Sophocles' dramas, or *Tristan and Isolde*, or Goethe's *Faust*, or Tolstoi's *Anna Karenina* and Flaubert's *Madame Bovary*, such masterpieces can only be welcomed as real values enriching the treasury of human culture. The same applies to new masterpieces on the comical aspects of heterosexual love similar to Aristophanes' *Lysistrata* or Moliere's comedies; to its aesthetic representation in paintings, sculpture, and music; to philosophical, scientific, ethical, and religious interpretations of the manifoldedness, depth, enigmas, and value of this "gift of gods" when it is properly used, or "the devil's temptation"

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when it is misused and abused. To sum up: the needed desexualization of our culture and social life concerns only the "exhaust and muck" of sexuality, not the sexual love in all its inexhaustible meaningfulness, value and beauty.

THE LAW OF POLARIZATION

According to "*the law of polarization*" both of these opposite trends are to be expected to be present in our social life. This law states that when a society experiences some frustration or calamity or emergency, the bulk of its members who in normal conditions are neither too saintly nor too sinful, tend to split and polarize, some becoming more religious, more moral and saintly, while the others become more irreligious, more cynical, sensual, and criminal. In this way the ethically mediocre majority of the normal times moves toward the opposite poles of religious and moral ennoblement and degradation. This ethical-religious polarization has almost invariably occurred in all societies of the past when some important frustration, catastrophe, or emergency has fallen upon them. (See a detailed analysis and corroboration of this law in my *Man and Society in Calamity*, chps. 10, 11, 12, *et passim*.) The polarization has occurred also in the recent period of the Second World War and the subsequent emergencies. This period has witnessed, on the one hand, the most savage interhuman strife in the forms of the big and small wars, revolutions, revolts, increased criminality, bestiality, and inhuman cruelty perpetrated in the international, intergroup, and interindividual human relation-

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ships; and in the form of an increase of atheism, cynicism, and sensualism of the familiar "Enjoy yourself, it is later than you think." The same period has witnessed a revival of religiosity, spirituality, unselfish love, heroic moral ennoblement, together with the emergence and growth of idealistic and anti-sensual philosophies, ideologies, and ethical teachings.

This general polarization has taken place also in the field of sex, marriage, and the family. While a part of our population has experienced the negative polarization, becoming more libertine, reckless, and irresponsible in their ideologies and behavior, another part has polarized positively in this field of human relationships. This part has ennobled their sex-marriage-and-family life and elevated it to the level of the total love outlined above. The positively polarized men and women of our country are now greatly concerned with these matters; and with a great responsibility they control their thoughts, words, and deeds. Unfortunately this positive polarization is still much more limited than the negative polarization.

Let us hope that this minor stream will swell and expand in the future and will progressively replace the muddy waters of the negative polarization. If we work toward this objective, our hopes can be transformed into reality.

To be successful, this disinfection requires the free cooperative participation of every responsible member of our society, and especially of its creative leaders. And this participation must be consistent, devoid of the prevalent hypocrisy and self-contradiction of many a

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guardian of our cultural heritage whose right hand starts a crusade against a few demoralizing comics or books, while their left hand buys, enjoys, and even finances most of the sexual dregs against which they are crusading. As long as this sort of hypocrisy and self-contradiction remains, no disinfection of our culture and social life from all the disintegrating "borers" is possible. In these conditions, the spasmodic drives against "vice" by various "watch and ward" agencies, chambers of commerce, the Legions and police forces are doomed to remain fruitless. In fact, they often serve as the best publicity for the prohibited books, comics, magazines, plays, shows, and lectures. The decisive factor in the liberation of ourselves, of our total culture and social life, from the contaminating moral dregs is exactly a consistent, honest, and determined participation of all responsible men and women in this activity, each working in the way best suited to him.

If one is a parent, his irreproachable sexual behavior influences the children and others much more effectively than most of the spasmodic crusades mentioned. The same goes for a youth or an unmarried adult. Their clean sex conduct is the best disinfectant of the blight. If the ordinary citizen refuses to buy and read the contaminating publications, to attend erotic shows, plays, and movies, to patronize joints, to vote for libertine politicians, to listen to sexy music, he can greatly contribute to the task of desexualizing the whole cultural and social life. If one is a business man, he can undercut many roots of sexual poison ivy by refusing to participate in business enterprises which commercially exploit sexual

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dregs, by not sponsoring unsuitable programs of radio, television, movies or press entertainment, by contributing nothing to all the causes, persons, and institutions which breed and propagate the 'sexual borers.' If a person is graced by a spark of creativity, he can tangibly ennoble the sociocultural world by using his talent for creation of real values, and by refusing to misuse it for accretion of sham-values generally and of sexual muck specifically. If a considerable and ever-increasing part of our women and men follow this path in their thoughts, words, and deeds, the infection discussed will rapidly diminish until its ugly scales, rashes and sores disappear from the cultural and social world in which we live. Such is the triple operation of desexualization of ourselves, our culture, and our social life.

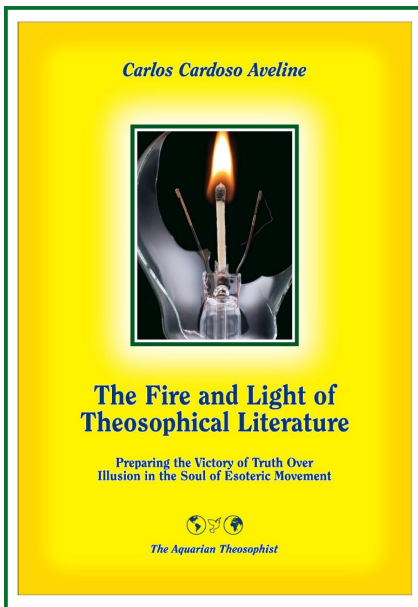
Cleansed from the sexual poisons, our women and men will regain not only their vital, mental, and moral sanity, but also the full integrity of the total person, enjoying the grace of total love at its happiest, noblest and best. These total persons can hardly fail to develop and release a vast stream of creative forces for rejuvenating and recreating our culture and social life. The renaissance of our culture and social institutions in its turn will retroactively exert an ennobling and creative influence upon the total personalities. Through this mutual invigoration of the personal, the cultural, and the social creative forces, the whole human universe will be improving and progressing from the initial kingdom of the human animal through the more and more ennobled kingdom of man, to the magnificent kingdom of the semi-divine Man-Creator.

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In September 2016, after a careful analysis of the state of the esoteric movement worldwide, a group of students decided to form the **Independent Lodge of Theosophists**. Two of the priorities adopted by the **ILT** are learning from the past and building a better future.

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On the role of the esoteric movement in the ethical awakening of mankind during the 21st century, see the book “**The Fire and Light of Theosophical Literature**”, by Carlos Cardoso Aveline.



Published in 2013 by **The Aquarian Theosophist**, the volume has 255 pages and can be obtained through [Amazon Books](#).

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