

RANDOM HOUSE  BOOKS



Brave New World Revisited

Aldous Huxley

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WITH AN INTRODUCTION BY DAVID BRADSHAW

In his 1932 classic dystopian novel, *Brave New World*, Aldous Huxley depicted a future society in thrall to science and regulated by sophisticated methods of social control. Nearly thirty years later, in *Brave New World Revisited*, Huxley checked the progress of his prophecies against reality and argued that many of his fictional fantasies had grown uncomfortably close to the truth. *Brave New World Revisited* includes Huxley's views on overpopulation, propaganda, advertising and government control, and is an urgent and powerful appeal for the defence of individualism still alarmingly relevant today.

About the Author

Aldous Huxley was born on 26 July 1894 near Godalming, Surrey. He began writing poetry and short stories in his early twenties, but it was his first novel *Crome Yellow* (1921), which established his literary reputation. This was swiftly followed by *Antic Hay* (1923), *Those Barren Leaves* (1925) and *Point Counter Point* (1928) – bright, brilliant satires of contemporary society. For most of the 1920s Huxley lived in Italy but in the 1930s he moved to Sanary, near Toulon.

In the years leading up to the Second World War, Huxley's work took on a more sombre tone in response to the confusion of a society which he felt to be spinning dangerously out of control. His great novels of ideas, including his most famous work *Brave New World* (published in 1932) which warned against the dehumanising aspects of scientific and material 'progress' and the pacifist novel *Eyeless in Gaza* (1936) were accompanied by a series of wise and brilliant essays, collected in volume form under such titles as *Music at Night* (1931) and *Ends and Means* (1937).

In 1937, at the height of his fame, Huxley left Europe to live in California, working for a time as a screenwriter in Hollywood. As the West braced itself for war, Huxley came increasingly to believe that the key to solving the world's problems lay in changing the individual through mystical enlightenment. The exploration of the inner life through mysticism and hallucinogenic drugs was to dominate his work for the rest of his life. His beliefs found expression in both fiction (*Time Must Have a Stop*, 1944 and *Island*, 1962) and non-fiction (*The Perennial Philosophy*, 1945, *Grey Eminence*, 1941 and the famous account of his first mescaline experience, *The Doors of Perception*, 1954).

Huxley died in California on 22 November 1963.

Novels

Crome Yellow
Antic Hay
Those Barren Leaves
Point Counter Point
Brave New World
Eyeless in Gaza
After Many a Summer
Time Must Have a Stop
Ape and Essence
The Genius and the Goddess
Island

Short Stories

Limbo
Mortal Coils
Little Mexican
Two or Three Graces
Brief Candles
The Gioconda Smile (Collected Short Stories)

Biography

Grey Eminence
The Devils of Loudun

Travel

Along the Road
Jesting Pilate
Beyond the Mexique Bay

Poetry and Drama

The Burning Wheel
Jonah
The Defeat of Youth
Leda
Verses and a Comedy
The Gioconda Smile

Essays and Belles Lettres

On the Margin

Proper Studies

Do What You Will

Music at Night

Texts and Pretexts

The Olive Tree

Ends and Means

The Art of Seeing

The Perennial Philosophy

Science, Liberty and Peace

Themes and Variations

The Doors of Perception

Adonis and the Alphabet

Heaven and Hell

Literature and Science

The Human Situation

Moksha

For Children

The Crows of Pearblossom

Brave New World Revisited

With an Introduction by David Bradshaw

Aldous Huxley

VINTAGE BOOKS
London

ALDOUS HUXLEY (1894–1963)

ON 26 JULY 1894, near Godalming in Surrey, Aldous Leonard Huxley was born into a family which had only recently become synonymous with the intellectual aristocracy. Huxley's grandfather, Thomas Henry Huxley, had earned notoriety as 'Darwin's bulldog' and fame as a populariser of science, just as his own probing and controversial works were destined to outrage and exhilarate readers and non-readers alike in the following century. Aldous Huxley's mother was a niece of the poet and essayist Matthew Arnold, and he was a nephew of the redoubtable Mrs Humphry Ward, doyenne of late Victorian novelists. This inheritance, combining the scientific and the literary in a blend which was to become characteristic of his vision as a writer, was both a source of great pride and a burden for Huxley in his formative years. Much was expected of him.

Three traumatic events left their mark on the young Huxley. In 1908 his mother died of cancer, and this led to the effective break-up of the family home. Two years later, while a schoolboy at Eton, Huxley contracted an eye infection which made him almost completely blind for a time and severely impaired his vision for the rest of his life. The suicide of his brother Trevenen in August 1914 robbed Huxley of the person to whom he felt closest. Over twenty years later, in *Eyeless in Giza* (1936) Huxley's treatment of the death of the main character's mother and his embodiment of 'Trev' in the novel as the vulnerable Brian Foxe give some indication of the indelible pain which these tragic occurrences left in their wake. To a considerable degree, they account for the darkness, pungency and cynicism which feature so prominently in Huxley's work throughout the inter-war period.

Within months of achieving a First in English Language and Literature at Balliol College, Oxford in 1916, Huxley published *The Burning Wheel*. Huxley's first collection of verse, and the three which followed it, *Jonah* (1917), *The Defeat of Youth* (1918) and *Leda* (1920), reveal his indebtedness to French symbolism and *fin de siècle* aestheticism. Also discernible, however, beneath the poetry's triste and ironic patina, is a concern with the inward world of the spirit which anticipates Huxley's later absorption in mysticism. These volumes of poetry were the first of over fifty separate works in fiction, drama, verse, criticism, biography, travel and speculative writing which Huxley was to produce during the course of his life.

Unfit for military service, Huxley worked as a farm labourer at Lady Ottoline Morrell's Garsington Manor after he left Oxford. Here he met not only D.H. Lawrence, Bertrand Russell, Clive Bell, Max Gertler and other Bloomsbury figures, but also a Belgian refugee, Maria Nys, whom he married in 1919. By then Huxley was working for the *Athenaeum* magazine under the adroit editorship of Middleton Murry. Soon after he became the first British editor of *House and Garden*, worked for *Vogue* and contributed musical criticism to the *Weekly Westminster Gazette* in the early 1920s.

Limbo (1920), a collection of short stories, preceded the appearance of *Crome Yellow* in 1921, the novel with which Huxley first made his name as a writer. Inspired by, among others, Thomas Love Peacock, Norman Douglas and Anatole France, Huxley's first novel incorporated many incidents from his sojourn at Garsington as well as mischievous portraits of its chatelaine and his fellow guests. More blatantly still, *Crome Yellow* is an iconoclastic tilt at the Victorian and Edwardian mores which had resulted in the First World War and its terrible aftermath. For all its comic bravura, which won acclaim from writers such as Scott Fitzgerald and Max Beerbohm, *Crome Yellow* may be read, along with Lytton Strachey's *Eminent Victorians* (1918) and Huxley's second novel *Antic Hay* (1923), as an expression of the pervasive mood of disenchantment in the early 1920s. Huxley told his father that

Antic Hay was 'written by a member of what I may call the war-generation for others of his kind'. He went on to say that it was intended to reflect 'the life and opinions of an age which has seen the violent disruption of almost all the standards, conventions and values current in the previous epoch'.

Even as a schoolboy Huxley had been an avid browser among the volumes of the *Encyclopaedia Britannica*, and it did not take long for him to acquire a reputation for arcane eclecticism. Moreover, as his prestige as a debunker and an emancipator grew, so Huxley was condemned more roundly by critics of the old guard, such as James Douglas of the *Daily Express*, who denounced the explicit discussion of sex and free thought in his fiction. *Antic Hay* was burned in Cairo, and in the ensuing years many of Huxley's books were censored, censored or banned at one time or another. Conversely, it was the openness, wit, effortless learning and apparent insouciance of Huxley's early work which proved such an appetising concoction for novelists as diverse as Evelyn Waugh, William Faulkner, Anthony Powell and Barbara Pym. Angus Wilson called Huxley 'the god of my adolescence'.

From 1923 onwards Huxley lived abroad more or less permanently, first near Florence and then between 1930 and 1937, at Sanary on the Côte d'Azur. In *Along the Road* (1925), subtitled 'Notes and Essays of a Tourist', Huxley offered a lively and engaging account of the places and works of art he had taken in since his arrival in Italy, and both the title story of his third collection of tales, *Little Mexican* (1924), and his third novel, *Those Barren Leaves* (1925), are set in that country. According to Huxley, the theme of *Those Barren Leaves* is 'the undercutting of everything by a sort of despairing scepticism and then the undercutting of that by mysticism'. For W.B. Yeats, *Those Barren Leaves* heralded the return of philosophy to the English novel, but it was with his fourth novel, *Point Counter Point* (1928), that Huxley cemented his reputation with the reading public as a thought-provoking writer of fiction. *Point Counter Point* is Huxley's first true 'novel of ideas', the type of fiction with which he has become most closely identified. He once explained that his aim as a novelist was 'to arrive, technically, at a perfect fusion of the novel and the essay', arguing that the novel should be like a holdall, bursting with opinion and arresting ideas. This privileging of content over form was one of the many things he had in common with H.G. Wells; it was anathema to the likes of Virginia Woolf. Huxley was fascinated by the fact that 'the same person is simultaneously a mass of atoms, a physiology, a mind, an object with a shape that can be painted, a cog in the economic machine, a voter, a lover etc', and one of his key aims in *Point Counter Point* was to offer this multi-faceted view of his principal characters.

Huxley's more sombre mood in the late 1920s was epitomised by *Proper Studies* (1927), the most important of the four volumes of essays he published during the decade, and the one in which he first set himself unequivocally against what he regarded as the vulgarity and perversity of modern civilisation. Between September 1925 and June 1926 Huxley had travelled via India to the United States, and it was this visit to America which made him so pessimistic about the cultural future of Europe. He recounted his experiences in *Jesting Pilate* (1926). 'The thing which is happening in America is a revaluation of values,' Huxley wrote, 'a radical alteration (for the worse) of established standards', and it was soon after visiting the United States that Huxley conceived the idea of writing a satire on what he had encountered. *Brave New World* (1932) may be read as Huxley's contribution to the widespread fear of Americanisation which had been current in Europe since the mid-nineteenth century, but this humorous, disturbing and curiously ambivalent novel offers much more than a straightforward travesty. Similarly, although *Brave New World* has become, with Orwell's *Nineteen Eighty-Four*, one of the twin pillars of the anti-utopian tradition in literature and a byword for all that is most repellent and 'nightmarish' in the world to come, it was written with Huxley's gaze very much on the crisis-torn present of Britain in 1931. When placed alongside *Brief Candles* (1930), a well-

received collection of short stories, *Music at Night* (1931), a typically energetic and wide-ranging volume of essays, and *Texts and Pretexts* (1932), a verse anthology with commentaries designed to show that even in the highly-charged political atmosphere of the early 1930s ‘they also serve who only seem to live’. Huxley’s polygonal appeal as a novelist, thinker and pundit is brought home. In 1934 he published *Beyond the Mexique Bay*, an account of his travels in the Caribbean and Central America, and in 1936, *Eyeless in Gaza*. Stimulated by his conversion to pacifism in November 1935, Huxley’s sixth novel imbricates the fears, foibles, prejudices and dissensions of the age with the fictionalisation of his own history. A commitment to questions which are essentially religious, rather than political or philosophical, is evident in Huxley’s work for the first time.

When Huxley left Europe for the United States in April 1937 he was at the height of his fame as a novelist and the Peace Pledge Union’s leading celebrity. Ironically, he was by now far more concerned with the virtues of non-attachment, anarchism, decentralisation and mystical salvation than with the failings of contemporary society, the role of pacifism in national politics or the art of fiction. Huxley had been intent on exposing the meaninglessness of life in the 1920s, from the mid-1930s he was preoccupied with seeking the meaning of existence. *Ends and Means* (1937), in which Huxley tried ‘to relate the problems of domestic and international politics, of war and economics, education, religion and ethics, to a theory of the ultimate nature of reality’, signalled his departure for the higher ground of mystical enlightenment where he would remain encamped for the rest of his life.

It was to lecture on the issues which dominate *Ends and Means* that Huxley and his friend and guide Gerald Heard had travelled to the United States. Huxley had every intention of returning to Europe but his wife’s need to live in a hot, dry climate on health grounds and the lucrative prospect of writing for the movies contrived to keep the Huxleys in America until it was too unsafe to return. Huxley’s reaction to Hollywood and its cult of youth finds mordant expression in *After Many a Summer* (1939) the story of a Citizen Kane-like character’s life of grandiose illusion. The materialist excesses of Stoyte are counterpointed by the ascetic convictions of Propter, a modern-day anchorite modelled on Heard. Huxley and Hollywood were not compatible, and his failure to write a popular play in the inter-war years was mirrored in his largely unsuccessful efforts to write for the movies. Walt Disney’s widely reported rejection of Huxley’s synopsis of *Alice in Wonderland* on the grounds that he ‘could only understand every third word’ was symptomatic of Huxley’s problem. His natural bent was for the leisurely and allusive development of an idea; above all else the movie moguls demanded pace and dialogue. His disenchantment with the world of the film studios is evident in the opening pages of *Apocalypse and Essence* (1948), Huxley’s ghastly and graphic projection of Los Angeles as a ruinous, sprawling ossuary in the aftermath of the atomic Third World War. While the threat of global nuclear conflict has receded for the present, Huxley’s discussion of the rapid deforestation, pollution and other acts of ecological ‘imbecility’ which preceded the self-inflicted apocalypse he describes in the novel, is still chillingly topical.

Huxley spent most of the war years in a small house at Llano in the Mojave Desert in Southern California. In 1926 he had dismissed meditation as ‘the doze’s first cousin’, but it was to a life of quietistic contemplation that Huxley now devoted himself. This phase of his career resulted in the excellent *Grey Eminence* (1941), a biography of Father Joseph, adviser to Cardinal Richelieu; *Time Must Have a Stop* (1944), a novel set in Florence in 1929 in which, to borrow Huxley’s words, ‘a piece of the *Comédie Humaine* . . . modulates into a version of the *Divina Commedia*’; and *The Perennial Philosophy* (1945), a profoundly influential anthology of excerpts and commentaries illustrating what Huxley called ‘the highest common factor of all the higher religions’. He went on to say with typical humour and humility, ‘The greatest merit of the book is that about forty per cent of it is not by me, but

by a lot of saints, many of whom were also men of genius.' *The Devils of Loudun*, a compelling psychological study of sexual hysteria in seventeenth-century France, which was subsequently turned into a successful film, appeared in 1952. In the same way that Huxley's astringent social satire caught the mood of the 1920s, so, in the years during and following the Second World War and the enormity of the Jewish Holocaust, his personal concern with spiritual and ethical matters and his consternation at the accelerating arms race, reflected both the tone and unease of the zeitgeist.

Huxley also acquired new readers through his support of the marginal and unconventional, and his detractors, hitherto exercised by what they saw as his immorality or preachiness, began to pour scorn on his alleged faddism. In 1942 he published *The Art of Seeing*, a passionate defence of the Bates method of eye training which aroused a storm of protest from the optometrist lobby. Even more outrageous, for many, was his suggestion in *The Doors of Perception* (1954) and its sequel, *Heaven and Hell* (1956), that mescaline and lysergic acid were 'drugs of unique distinction' which should be exploited for the 'supernaturally brilliant' visionary experiences they offered to those with open minds and sound livers. *The Doors of Perception* is indeed a bewitching account of the inner shangri-la of the mescaline taker, where 'there is neither work nor monotony' but only 'a perpetual presence made up of one continually changing apocalypse', where 'the divine source of all existence' is evidenced in a vase of flowers, and even the creases in a pair of trousers reveal 'a labyrinth of endless significant complexity'. Not surprisingly, *The Doors of Perception* became a set text for the beat generation and the psychedelic Sixties, the Doors naming their band after the book which also earned Huxley a place on the sleeve of the Beatles' *Sergeant Pepper* album.

Maria Huxley died in February 1955, shortly before Huxley published his penultimate novel, *The Genius and the Goddess*, in which John Rivers recounts the brief history of his disastrous involvement, when he was a 'virgin prig of twenty-eight', with the wife of his colleague Henry Maartens, a Nobel Prize-winning scientist. Not for the first time, Huxley's theme is the havoc which ensues when a man with an idealistic misconception of life born of a cloistered and emotionally deprived upbringing experiences the full, sensual impact of human passion.

Huxley married Laura Archer, a practising psychotherapist, in March 1956. Two years later he published *Brave New World Revisted*, in which he surveyed contemporary society in the light of his earlier predictions. Huxley's knack of keying in to the anxieties of the moment was as sharp as ever and this touch is also evident in a series of lectures on 'The Human Situation' which he gave at San Barbara in 1959, published in one volume in 1977. Both books address problems which are no less pressing today, such as overpopulation, the recrudescence of nationalism and the fragility of the natural world. Huxley's last novel, *Island*, was published in 1962, the year in which he was made Companion of Literature, and the year after his Los Angeles home and most of his personal effects had been destroyed in a fire which, Huxley said, left him 'a man without possessions and without past'.

Island is the story of how the offshore utopia of Pala, where population growth has been stabilised and Mutual Adoption Clubs have superseded the tyranny of the family, and where *maithuna*, or the yoga of love and *moksha*, an hallucinogenic toadstool, ensure that the Palanese have little reason to feel disgruntled, falls victim to the age-old menaces of material progress and territorial expansionism. *Island* is perhaps Huxley's most pessimistic book, his poignant acknowledgement that in a world of increasing greed, mass communication, oil-guzzling transport, burgeoning population and inveterate hostility, a pacific and co-operative community like Pala's 'oasis of freedom and happiness' has little hope of survival. Soon after *Island* was published Huxley commented that the 'weakness of the book consists in a disbalance between fable and exposition. The story has too much weight, in the way

ideas and reflections, to carry.' But, while some readers would agree with this criticism, for other *Island* exemplifies Huxley's particular contribution to twentieth-century letters. In his early days the highbrow incarnate and a reluctant lecturer for the Peace Pledge Union, Huxley became for many a companionable polymath, a transatlantic sage at large, whose unending quest for synthesis and meaning in an ever-more perplexing and violent world provided a paradigm for their own search for peace and understanding.

Before his eyesight was damaged, Huxley's ambition was to specialise in the sciences, and it is significant that in his last published work, *Literature and Science* (1963), he pleads yet again for *rapprochement* between the two cultures, arguing passionately against the contemporary stress on their dichotomy. The book begins by emphasising the wide-ranging erudition of T.H. Huxley and Matthew Arnold. Their descendant, one of the most stimulating and provocative writers of the twentieth century, proved himself a worthy inheritor of their abilities over the course of his long and varied career.

Huxley died of cancer at his home in Hollywood on 22 November 1963, unaware that President J. Kennedy had been assassinated earlier that afternoon in Dallas. In 1971 his ashes were returned to England and interred in his parents' grave at Compton in Surrey.

David Bradshaw
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FOREWORD

THE SOUL OF wit may become the very body of untruth. However elegant and memorable, brevity can never, in the nature of things, do justice to all the facts of a complex situation. On such a theme one can be brief only by omission and simplification. Omission and simplification help us to understand but help us, in many cases, to understand the wrong thing; for our comprehension may be only of the abbreviator's neatly formulated notions, not of the vast, ramifying reality from which these notions have been so arbitrarily abstracted.

But life is short and information endless: nobody has time for everything. In practice we are generally forced to choose between an unduly brief exposition and no exposition at all. Abbreviation is a necessary evil and the abbreviator's business is to make the best of a job which, though intrinsically bad, is still better than nothing. He must learn to simplify, but not to the point of falsification. He must learn to concentrate upon the essentials of a situation, but without ignoring too many of reality's qualifying side-issues. In this way he may be able to tell not indeed the whole truth (for the whole truth about almost any important subject is incompatible with brevity), but considerably more than the dangerous quarter-truths and half-truths which have always been the current coin of thought.

The subject of freedom and its enemies is enormous, and what I have written is certainly too short to do it full justice; but at least I have touched on many aspects of the problem. Each aspect may have been somewhat over-simplified in the exposition; but these successive over-simplifications add up to a picture that, I hope, gives some hint of the vastness and complexity of the original.

Omitted from the picture (not as being unimportant, but merely for convenience and because I have discussed them on earlier occasions) are the mechanical and military enemies of freedom – the weapons and gadgets which have so powerfully strengthened the hands of the world's rulers against their subjects, and the ever more ruinously costly preparations for ever more senseless and suicidal wars. The chapters that follow should be read against a background of thoughts about the Hungarian uprising and its repression, about the H-bombs, about the cost of what every nation refers to as 'defence', about those endless columns of uniformed boys, white, black, brown, yellow, marching obediently towards the common grave.

OVERPOPULATION

IN 1931, WHEN *Brave New World* was being written, I was convinced that there was still plenty of time. The completely organized society, the scientific caste system, the abolition of free will by methodical conditioning, the servitude made acceptable by regular doses of chemically induced happiness, the orthodoxies drummed in by nightly courses of sleep-teaching – these things were coming all right, but not in my time, not even in the time of my grandchildren. I forget the exact date of the events recorded in *Brave New World*; but it was somewhere in the sixth or seventh century A.F. (after Ford). We who were living in the second quarter of the twentieth century A.D. were the inhabitants, admittedly, of a gruesome kind of universe; but the nightmare of those depression years was radically different from the nightmare of the future, described in *Brave New World*. Ours was a nightmare of too little order, theirs, in the seventh century A.F., of too much. In the process of passing from one extreme to the other, there would be a long interval, so I imagined, during which the more fortunate third of the human race would make the best of both worlds – the disorderly world of liberalism and the much too orderly *Brave New World* where perfect efficiency left no room for freedom or personal initiative.

Twenty-seven years later, in this third quarter of the twentieth century A.D., and long before the end of the first century A.F., I feel a good deal less optimistic than I did when I was writing *Brave New World*. The prophecies made in 1931 are coming true much sooner than I thought they would. The blessed interval between too little order and the nightmare of too much has not begun and shows no sign of beginning. In the West, it is true, individual men and women still enjoy a large measure of freedom. But even in those countries that have a tradition of democratic government, this freedom and even the desire for this freedom seems to be on the wane. In the rest of the world freedom for individuals has already gone, or is manifestly about to go. The nightmare of total organization, which I had situated in the seventh century after Ford, has emerged from the safe, remote future and is now awaiting us, just around the next corner.

George Orwell's *1984* was a magnified projection into the future of a present that contained Stalinism and an immediate past that had witnessed the flowering of Nazism. *Brave New World* was written before the rise of Hitler to supreme power in Germany and when the Russian tyrant had not yet got into his stride. In 1931 systematic terrorism was not the obsessive contemporary fact which it has become in 1948, and the future dictatorship of my imaginary world was a good deal less brutal than the future dictatorship so brilliantly portrayed by Orwell. In the context of 1948, *1984* seemed dreadfully convincing. But tyrants, after all, are mortal and circumstances change. Recent developments in Russia, and recent advances in science and technology, have robbed Orwell's book of some of its gruesome verisimilitude. A nuclear war will, of course, make nonsense of everybody's predictions. But, assuming for the moment that the Great Powers can somehow refrain from destroying us, we can say that it now looks as though the odds were more in favour of something like *Brave New World* than of something like *1984*.

In the light of what we have recently learned about animal behaviour in general, and human behaviour in particular, it has become clear that control through the punishment of undesirable behaviour is less effective, in the long run, than control through the reinforcement of desirable behaviour by rewards, and that government through terror works on the whole less well than

government through the non-violent manipulation of the environment and of the thoughts and feelings of the individual men, women and children. Punishment temporarily puts a stop to undesirable behaviour, but does not permanently reduce the victim's tendency to indulge in it. Moreover, the psycho-physical by-products of punishment may be just as undesirable as the behaviour for which an individual has been punished. Psycho-therapy is largely concerned with the debilitating or anti-social consequences of past punishments.

The society described in *1984* is a society controlled almost exclusively by punishment and the fear of punishment. In the imaginary world of my own fables, punishment is infrequent and generally mild. The nearly perfect control exercised by the government is achieved by systematic reinforcement of desirable behaviour, by many kinds of nearly non-violent manipulation, both physical and psychological, and by genetic standardization. Babies in bottles and the centralized control of reproduction are not perhaps impossible; but it is quite clear that for a long time to come we shall remain a viviparous species breeding at random. For practical purposes genetic standardization may be ruled out. Societies will continue to be controlled post-natally – by punishment, as in the past, and to an ever-increasing extent by the more effective methods of reward and scientific manipulation.

In Russia the old-fashioned, *1984*-style dictatorship of Stalin has begun to give way to a more up-to-date form of tyranny. In the upper levels of the Soviets' hierarchical society the reinforcement of desirable behaviour has begun to replace the older methods of control through the punishment of undesirable behaviour. Engineers and scientists, teachers and administrators, are handsomely paid for good work and so moderately taxed that they are under constant incentive to do better and so be more highly rewarded. In certain areas they are at liberty to think and do more or less what they like. Punishment awaits them only when they stray beyond their prescribed limits into the realms of religion, ideology and politics. It is because they have been granted a measure of professional freedom that Russian teachers, scientists and technicians have achieved such remarkable successes. Those who live near the base of the Soviet pyramid enjoy none of the privileges accorded to the lucky or specially gifted minority. Their wages are meagre and they pay, in the form of high prices, a disproportionately large share of the taxes. The area in which they can do as they please is extremely restricted, and the rulers control them more by punishment and the threat of punishment than through non-violent manipulation or the reinforcement of desirable behaviour by reward. The Soviet system combines elements of *1984* with elements that are prophetic of what went on among the higher castes in *Brave New World*.

Meanwhile impersonal forces over which we have almost no control seem to be pushing us all in the direction of the Brave New Worldian nightmare; and this impersonal pushing is being consciously accelerated by representatives of commercial and political organizations who have developed a number of new techniques for manipulating, in the interests of some minority, the thoughts and feelings of the masses. The techniques of manipulation will be discussed in later chapters. For the moment let us confine our attentions to those impersonal forces which are now making the world so extremely unsafe for democracy, so very inhospitable to individual freedom. What are these forces? And why has the nightmare which I had projected into the seventh century A.F., made so swift an advance in our direction? The answer to these questions must begin where the life of even the most highly civilized society has its beginnings – on the level of biology.

On the first Christmas Day the population of our planet was about two hundred and fifty millions, less than half the population of modern China. Sixteen centuries later, when the Pilgrim Fathers landed at Plymouth Rock, human numbers had climbed to a little more than five hundred millions. E

the time of the signing of the Declaration of Independence, world population had passed the seven hundred million mark. In 1931, when I was writing *Brave New World*, it stood at just under two billions. Today, only twenty-seven years later, there are two thousand eight hundred million of us. And tomorrow – what? Penicillin, DDT and clean water are cheap commodities, whose effects on public health are out of all proportion to their cost. Even the poorest government is rich enough to provide its subjects with a substantial measure of death control. Birth control is a very different matter. Death control is something which can be provided for a whole people by a few technicians working in the pay of a benevolent government. Birth control depends on the cooperation of an entire people. It must be practised by countless individuals, from whom it demands more intelligence and will power than most of the world's teeming illiterates possess, and (where chemical or mechanical methods of contraception are used) an expenditure of more money than most of these millions can now afford. Moreover, there are nowhere any religious traditions in favour of unrestricted death control, whereas religious and social traditions in favour of unrestricted reproduction are widespread. For all these reasons, death control is achieved very easily, birth control is achieved with great difficulty. Death rates have therefore fallen in recent years with startling suddenness. But birth rates have either remained at their old high level or, if they have fallen, have fallen very little and at a very slow rate. In consequence, human numbers are now increasing more rapidly than at any time in the history of the species.

Moreover, the yearly increases are themselves increasing. They increase regularly, according to the rules of compound interest; and they also increase irregularly with every application, by the technologically backward society, of the principles of Public Health. At the present time the annual increase in the world population runs to about forty-three millions. This means that every four years mankind adds to its numbers the equivalent of the present population of the United States, every eight and a half years the equivalent of the present population of India. At the rate of increase prevailing between the birth of Christ and the death of Queen Elizabeth 1 it took sixteen centuries for the population of the earth to double. At the present rate it will double in less than half a century. And this fantastically rapid doubling of our numbers will be taking place on a planet whose most desirable and productive areas are already densely populated, whose soils are being eroded by the frantic efforts of bad farmers to raise more food, and whose easily available mineral capital is being squandered with the reckless extravagance of a drunken sailor getting rid of his accumulated pay.

In the *Brave New World* of my fable, the problem of human numbers in their relation to natural resources had been effectively solved. An optimum figure for world population had been calculated and numbers were maintained at this figure (a little under two billions, if I remember rightly) generation after generation. In the real contemporary world, the population problem has not been solved. On the contrary it is becoming graver and more formidable with every passing year. It is against this grim biological background that all the political, economic, cultural and psychological dramas of our time are being played out. As the twentieth century wears on, as the new billions are added to the existing billions (there will be more than five and a half billions of us by the time my granddaughter is fifty), this biological background will advance, ever more insistently, ever more menacingly, towards the front and centre of the historical stage. The problem of rapidly increasing numbers in relation to natural resources, to social stability and to the well being of individuals – this is now the central problem of mankind; and it will remain the central problem certainly for another century, and perhaps for several centuries thereafter. A new age is supposed to have begun on October 4th, 1957. But actually, in the present context, all our exuberant post-Sputnik talk is irrelevant and even nonsensical. So far as the masses of mankind are concerned, the coming time will not be the

Space Age; it will be the Age of Overpopulation. We can parody the words of the old song and ask,

Will the space that you're so rich in
Light a fire in the kitchen,
Or the little god of space turn the spit, spit, spit?

The answer, it is obvious, is in the negative. A settlement on the moon may be of some military advantage to the nation that does the settling. But it will do nothing whatever to make life more tolerable, during the fifty years that it will take our present population to double, for the earth is already undernourished and proliferating billions. And even if, at some future date, emigration to Mars should become feasible, even if any considerable number of men and women were desperate enough to choose a new life under conditions comparable to those prevailing on a mountain twice as high as Mount Everest, what difference would that make? In the course of the last four centuries quite a number of people sailed from the Old World to the New. But neither their departure nor the returning flow of food and raw materials could solve the problems of the Old World. Similarly the shipping of a few surplus humans to Mars (at a cost, for transportation and development, of several million dollars a head) will do nothing to solve the problem of mounting population pressures on our own planet. Unsolved, that problem will render insoluble all our other problems. Worse still, it will create conditions in which individual freedom and the social decencies of the democratic way of life will become impossible, almost unthinkable.

Not all dictatorships arise the same way. There are many roads to Brave New World; but perhaps the straightest and the broadest of them is the road we are travelling today, the road that leads through gigantic numbers and accelerating increases. Let us briefly review the reasons for this close correlation between too many people, too rapidly multiplying, and the formulation of authoritarian philosophies, the rise of totalitarian systems of government.

As large and increasing numbers press more heavily upon available resources, the economic position of the society undergoing this ordeal becomes ever more precarious. This is especially true of those underdeveloped regions, where a sudden lowering of the death rate by means of DDT, penicillin, and clean water has not been accompanied by a corresponding fall in the birth rate. In parts of Asia and in most of Central and South America populations are increasing so fast that they will double themselves in little more than twenty years. If the production of food and manufactured articles, houses, schools and teachers, could be increased at a greater rate than human numbers, it would be possible to improve the wretched lot of those who live in these underdeveloped and overpopulated countries. But unfortunately these countries lack not merely agricultural machinery and an industrial plant capable of turning out this machinery, but also the capital required to create such a plant. Capital is what is left over after the primary needs of a population have been satisfied. But the primary needs of most of the people in underdeveloped countries are never fully satisfied. At the end of each year almost nothing is left over, and there is almost no capital available for creating the industrial and agricultural plants, by means of which the people's needs might be satisfied. Moreover, there is, in all these underdeveloped countries, a serious shortage of the trained manpower without which a modern industrial and agricultural plant cannot be operated. The present educational facilities are inadequate, so are the resources, financial and cultural, for improving the existing facilities as fast as the situation demands. Meanwhile the population of some of these underdeveloped countries is increasing at the rate of three per cent per annum.

Their tragic situation is discussed in an important book, published in 1957 – *The Next Hundred Years*, by Professors Harrison Brown, James Bonner and John Weir of the California Institute of Technology.

Technology. How is mankind coping with the problem of rapidly increasing numbers? Not very successfully. 'The evidence suggests rather strongly that in most underdeveloped countries the lot of the average individual has worsened appreciably in the last half-century. People have become more poorly fed. There are fewer available goods per person. And practically every attempt to improve the situation has been nullified by the relentless pressure of continued population growth.'

Whenever the economic life of a nation becomes precarious, the central government is forced to assume additional responsibilities for the general welfare. It must work out elaborate plans for dealing with a critical situation; it must impose ever greater restrictions upon the activities of its subjects; and if, as is very likely, worsening economic conditions result in political unrest, or open rebellion, the central government must intervene to preserve public order and its own authority. More and more power is thus concentrated in the hands of the executives and their bureaucratic managers. But the nature of power is such that even those who have not sought it, but have had it forced upon them, tend to acquire a taste for more. 'Lead us not into temptation,' we pray – and with good reason; for when human beings are tempted too enticingly or too long, they generally yield. A democratic constitution is a device for preventing the local rulers from yielding to those particularly dangerous temptations that arise when too much power is concentrated in too few hands. Such a constitution works pretty well where, as in Britain or the United States, there is a traditional respect for constitutional procedures. Where the republican or limited monarchical tradition is weak, the best of constitutions will not prevent ambitious politicians from succumbing with glee and gusto to the temptations of power. And in any country where numbers have begun to press heavily upon available resources, these temptations cannot fail to arise. Overpopulation leads to economic insecurity and social unrest. Unrest and insecurity lead to more control by central governments and an increase of their power. In the absence of a constitutional tradition, this increased power will probably be exercised in a dictatorial fashion. Even if Communism had never been invented, this would be likely to happen. But Communism has been invented. Given this fact, the probability of over-population leading through unrest to dictatorship becomes a virtual certainty. It is a pretty safe bet that, twenty years from now, all the world's overpopulated and underdeveloped countries will be under some form of totalitarian rule – probably by the Communist Party.

How will this development affect the overpopulated, but highly industrialized and still democratic countries of Europe? If the newly formed dictatorships were hostile to them, and if the normal flow of raw materials from the underdeveloped countries were deliberately interrupted, the nations of the West would find themselves in a very bad way indeed. Their industrial system would break down, and the highly developed technology, which up till now has permitted them to sustain a population much greater than that which could be supported by locally available resources, would no longer protect them against the consequences of having too many people in too small a territory. If this should happen, the enormous powers forced by unfavourable conditions upon central governments may come to be used in the spirit of totalitarian dictatorship.

The United States is not at present an overpopulated country. If, however, the population continues to increase at the present rate (which is higher than that of India's increase, though happily a good deal lower than the rate now current in Mexico or Guatemala), the problem of numbers in relation to available resources might well become troublesome by the beginning of the twenty-first century. For the moment overpopulation is not a direct threat to the personal freedom of Americans. It remains, however, an indirect threat, a menace at one remove. If overpopulation should drive the underdeveloped countries into totalitarianism, and if these new dictatorships should ally themselves with Russia, then the military position of the United States would become less secure and the

preparations for defence and retaliation would have to be intensified. But liberty, as we all know, cannot flourish in a country that is permanently on a war footing, or even a near-war footing. Permanent crisis justifies permanent control of everybody and everything by the agencies of the central government. And permanent crisis is what we have to expect in a world in which overpopulation is producing a state of things in which dictatorship under Communist auspices becomes almost inevitable.

QUANTITY, QUALITY, MORALITY

IN THE BRAVE New World of my phantasy, eugenics and dysgenics were practised systematically. In one set of bottles biologically superior ova, fertilized by biologically superior sperm, were given the best possible pre-natal treatment and were finally decanted as Betas, Alphas and even Alpha Pluses. In another, much more numerous set of bottles, biologically inferior ova, fertilized by biologically inferior sperm, were subjected to the Bokanovsky Process (ninety-six identical twins out of a single egg) and treated pre-natally with alcohol and other protein poisons. The creatures finally decanted were almost sub-human; but they were capable of performing unskilled work and, when properly conditioned, detensioned by free and frequent access to the opposite sex, constantly distracted by gratuitous entertainment and reinforced in their good behaviour patterns by daily doses of *soma*, could be counted on to give no trouble to their superiors.

In this second half of the twentieth century we do nothing systematic about our breeding; but in our random and unregulated way we are not only overpopulating our planet, we are also, it would seem, making sure that these greater numbers shall be of biologically poorer quality. In the bad old days children with considerable, or even slight, hereditary defects rarely survived. Today, thanks to sanitation, modern pharmacology and the social conscience, most of the children born with hereditary defects reach maturity and multiply their kind. Under the conditions now prevailing, every advance in medicine will tend to be offset by a corresponding advance in the survival rates of individuals cursed by some genetic insufficiency. In spite of new wonder drugs and better treatment (indeed, in a certain sense, precisely because of these things), the physical health of the general population will show no improvement, and may even deteriorate. And along with a decline in average healthiness there may well go a decline in average intelligence. Indeed, some competent authorities are convinced that such a decline has already taken place and is continuing. 'Under conditions that are both soft and unregulated,' writes Dr W.H. Sheldon, 'our best stock tends to be out-bred by stock that is inferior to it in every respect . . . It is the fashion in some academic circles to assure students that the alarm over differential birth-rates is unfounded; that these problems are merely economic, or merely educational, or merely religious, or merely cultural or something of the sort. This is Pollyanna optimism. Reproductive delinquency is biological and basic.' And he adds that 'nobody knows just how far the average IQ in this country (the USA) has declined since 1916, when Terman attempted to standardize the meaning of IQ 100'.

In an underdeveloped and overpopulated country, where four-fifths of the people get less than 2000 calories a day and one-fifth enjoys an adequate diet, can democratic institutions arise spontaneously? Or if they should be imposed from outside or from above, can they possibly survive?

And now let us consider the case of the rich, industrialized and democratic society, in which, owing to the random but effective practice of dysgenics, IQ's and physical vigour are on the decline. For how long can such a society maintain its traditions of individual liberty and democratic government? Fifteen or a hundred years from now our children will learn the answer to this question.

Meanwhile we find ourselves confronted by a most disturbing moral problem. We know that the pursuit of good ends does not justify the employment of bad means. But what about those situations now of such frequent occurrence, in which good means have end results which turn out to be bad?

For example, we go to a tropical island and with the aid of DDT we stamp out malaria and, in two or three years, save hundreds of thousands of lives. This is obviously good. But the hundreds of thousands of human beings thus saved, and the millions whom they beget and bring to birth, cannot be adequately clothed, housed, educated or even fed out of the island's available resources. Quick death by malaria has been abolished; but life made miserable by undernourishment and overcrowding is now the rule and slow death by outright starvation threatens ever greater numbers.

And what about the congenitally insufficient organisms, whom our medicine and our social services now preserve so that they may propagate their kind? To help the unfortunate is obviously good. But the wholesale transmission to our descendants of the results of unfavourable mutations, and the progressive contamination of the genetic pool from which the members of our species will have to draw, are no less obviously bad. We are on the horns of an ethical dilemma, and to find the middle way will require all our intelligence and all our good will.

OVER-ORGANIZATION

THE SHORTEST AND broadest road to the nightmare of Brave New World leads, as I have pointed out, through overpopulation and the accelerating increase of human numbers – twenty-eight hundred millions today, fifty-five hundred millions by the turn of the century, with most of humanity facing the choice between anarchy and totalitarian control. But the increasing pressure of numbers upon available resources is not the only force propelling us in the direction of totalitarianism. This blind biological enemy of freedom is allied with immensely powerful forces generated by the very advances in technology of which we are most proud. Justifiably proud, it may be added; for these advances are the fruits of genius and persistent hard work, of logic, imagination and self-denial – in a word, moral and intellectual virtues for which one can feel nothing but admiration. But the Nature of Things is such that nobody in this world ever gets anything for nothing. These amazing and admirable advances have to be paid for. Indeed, like last year's washing machine, they are still being paid for, and each instalment is higher than the last. Many historians, many sociologists and psychologists have written at length, and with deep concern, about the price that Western man has had to pay and will go on paying for technological progress. They point out, for example, that democracy can hardly be expected to flourish in societies where political and economic power is being progressively concentrated and centralized. But the progress of technology has led and is still leading to just such concentration and centralization of power. As the machinery of mass production is made more efficient it tends to become more complex and more expensive – and so less available to the enterpriser of limited means. Moreover, mass production cannot work without mass distribution; but mass distribution raises problems which only the largest producers can satisfactorily solve. In a world of mass production and mass distribution the Little Man, with his inadequate stock of working capital, is at a grave disadvantage. In competition with the Big Man, he loses his money and finally his very existence as an independent producer; the Big Man has gobbled him up. As the Little Men disappear, more and more economic power comes to be wielded by fewer and fewer people. Under a dictatorship the Big Business, made possible by advancing technology and the consequent ruin of Little Business, is controlled by the State – that is to say, by a small group of party leaders and the soldiers, policemen and civil servants who carry out their orders. In a capitalist democracy, such as the United States, it is controlled by what Professor C. Wright Mills has called the Power Elite. This Power Elite directly employs several millions of the country's working force in its factories, offices and stores, controls many millions more by lending them the money to buy its products, and, through its ownership of the media of mass communication, influences the thoughts, the feelings and the actions of virtually everybody. To parody the words of Winston Churchill, never have so many been manipulated so much by so few. We are far indeed from Jefferson's ideal of a genuinely free society composed of a hierarchy of self-governing units – 'the elementary republics of the wards, the county republics, the State republics and the Republic of the Union, forming a gradation of authorities.'

We see, then, that modern technology has led to the concentration of economic and political power and to the development of a society controlled (ruthlessly in the totalitarian states, politely and inconspicuously in the democracies) by Big Business and Big Government. But societies are composed of individuals and are good only in so far as they help individuals to realize the

potentialities and to lead a happy and fruitful life. How have individuals been affected by the technological advances of recent years? Here is the answer to this question given by a philosopher-psychiatrist, Dr Erich Fromm:

‘Our contemporary Western society, in spite of its material, intellectual and political progress, is increasingly less conducive to mental health, and tends to undermine the inner security, happiness, reason and the capacity for love in the individual; it tends to turn him into an automaton who pays for his human failure with increasing mental sickness, and with despair hidden under a frantic drive for work and so-called pleasure.’

Our ‘increasing mental sickness’ may find expression in neurotic symptoms. These symptoms are conspicuous and extremely distressing. But ‘let us beware’, says Dr Fromm, ‘of defining mental hygiene as the prevention of symptoms. Symptoms as such are not our enemy, but our friend; where there are symptoms there is conflict, and conflict always indicates that the forces of life which strive for integration and happiness are still fighting.’ The really hopeless victims of mental illness are to be found among those who appear to be most normal. ‘Many of them are normal because they are so well adjusted to our mode of existence, because their human voice has been silenced so early in their lives that they do not even struggle or suffer or develop symptoms as the neurotic does.’ They are normal not in what may be called the absolute sense of the word; they are normal only in relation to a profoundly abnormal society. Their perfect adjustment to that abnormal society is a measure of the extent of their mental sickness. These millions of abnormally normal people, living without fuss in a society in which, if they were fully human beings, they ought not to be adjusted, still cherish ‘the illusion of individuality’, but in fact they have been to a great extent de-individualized. Their conformity is developing into something like uniformity. But ‘uniformity and freedom are incompatible. Uniformity and mental health are incompatible too . . . Man is not made to be an automaton, and if he becomes one, the basis for mental health is destroyed.’

In the course of evolution nature has gone to endless trouble to see that every individual is unlike every other individual. We reproduce our kind by bringing the father’s genes into contact with the mother’s. These hereditary factors may be combined in an almost infinite number of ways. Physically and mentally, each one of us is unique. Any culture which, in the interests of efficiency or in the name of some political or religious dogma, seeks to standardize the human individual, commits an outrage against man’s biological nature.

Science may be defined as the reduction of multiplicity to unity. It seeks to explain the endlessly diverse phenomena of nature by ignoring the uniqueness of particular events, concentrating on what they have in common and finally abstracting some kind of ‘law’, in terms of which they make sense and can be effectively dealt with. As examples, apples fall from the tree and the moon moves across the sky. People had been observing these facts from time immemorial. With Gertrude Stein they were convinced that an apple is an apple is an apple, whereas the moon is the moon is the moon. It remained for Isaac Newton to perceive what these very dissimilar phenomena had in common, and to formulate a theory of gravitation in terms of which certain aspects of the behaviour of apples, of the heavenly bodies and indeed of everything else in the physical universe could be explained and dealt with in terms of a single system of ideas. In the same spirit the artist takes the innumerable diversities and uniquenesses of the outer world and his own imagination and gives them meaning within an orderly system of plastic, literary or musical patterns. The wish to impose order upon confusion, to bring harmony out of dissonance and unity out of multiplicity, is a kind of intellectual instinct, a primary and fundamental urge of the mind. Within the realms of science, art and philosophy the workings of what I may call this ‘Will to Order’ are mainly beneficent. True, the Will to Order has

produced many premature syntheses based upon insufficient evidence, many absurd systems metaphysics and theology, much pedantic mistaking of notions for realities, of symbols and abstractions for the data of immediate experience. But these errors, however regrettable, do not do much harm, at any rate directly – though it sometimes happens that bad philosophical systems may do harm indirectly, by being used as justification for senseless and inhuman actions. It is in the social sphere, in the realm of politics and economics, that the Will of Order becomes really dangerous.

Here the theoretical reduction of unmanageable multiplicity to comprehensible unity becomes the practical reduction of human diversity to subhuman uniformity, of freedom to servitude. In politics the equivalent of a fully developed scientific theory or philosophical system is a totalitarian dictatorship. In economics, the equivalent of a beautifully composed work of art is the smoothly running factory in which the workers are perfectly adjusted to the machines. The Will to Order can make tyrants out of those who merely aspire to clear up a mess. The beauty of tidiness is used as justification for despotism.

Organization is indispensable; for liberty arises and has meaning only within a self-regulating community of freely co-operating individuals. But, though indispensable, organization can also be fatal. Too much organization transforms men and women into automata, suffocates the creative spirit and abolishes the very possibility of freedom. As usual, the only safe course is in the middle, between the extremes of *laissez-faire* at one end of the scale and of total control at the other.

During the past century the successive advances in technology have been accompanied by corresponding advances in organization. Complicated machinery has had to be matched by complicated social arrangements, designed to work as smoothly and efficiently as the new instruments of production. In order to fit into these organizations, individuals have had to de-individualize themselves, have had to deny their native diversity and conform to a standard pattern, have had to do their best to become automata.

The dehumanizing effects of over-organization are reinforced by the dehumanizing effects of overpopulation. Industry, as it expands, draws an ever greater proportion of humanity's increasing numbers into large cities. But life in large cities is not conducive to mental health (the high incidence of schizophrenia, we are told, occurs among the swarming inhabitants of industrial slums) nor does it foster the kind of responsible freedom within small self-governing groups, which is the first condition of a genuine democracy. City life is anonymous and, as it were, abstract. People are related to one another, not as total personalities, but as the embodiments of economic functions or when they are not at work, as irresponsible seekers of entertainment. Subjected to this kind of life, individuals tend to feel lonely and insignificant. Their existence ceases to have any point or meaning.

Biologically speaking, man is a moderately gregarious, not a completely social animal – a creature more like a wolf, let us say, or an elephant, than like a bee or an ant. In their original form human societies bore no resemblance to the hive or the ant heap; they were merely packs. Civilization is, among other things, the process by which primitive packs are transformed into an analogue, crude and mechanical, of the social insects' organic communities. At the present time the pressures of overpopulation and technological changes are accelerating this process. The termitary has come to seem a realizable and even, in some eyes, a desirable ideal. Needless to say, the ideal will never in fact be realized. A great gulf separates the social insects from the not too gregarious, big-brained mammals and even though the mammal should do his best to imitate the insect, the gulf would remain. However hard they try, men cannot create a social organism, they can only create an organization. In the process of trying to create an organism they will merely create a totalitarian despotism.

Brave New World presents a fanciful and somewhat ribald picture of a society, in which the attempt

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