



BEYOND MONOGAMY

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OPEN RELATIONSHIPS: THEORY & PRACTICE

Part V--The Evolution of Our Open Relationship by Genie Whitaker

I think I was predisposed to the idea of open relationships even in high school in the sense that I didn't want a traditional sort of marriage. To me, most marriages seemed very constricting. There wasn't a lot of room to be your own person in the marriages that I saw. But, I hadn't sat down and thought about what kind of marriage I did want. Toward the end of my freshman year in college I ran across the book, The Harrad Experiment by Robert Rimmer. The book presents the idea of loving more than one person at a time and being open and honest about it. I was very intrigued by the book and the ideas it presented. I thought it was very romantic and idealistic but at 19 I was pretty romantic and idealistic myself. I talked with some of my friends about the ideas and was largely met with skepticism. They were either unsupportive or thought the ideas were intriguing but unrealistic.

About a year later I met Will Mahoney. He was my next door neighbor. After three or four months of continuously running into each other, it seemed we were destined to get together. We had a class together and his graduate student office was directly below where I worked as a copy editor for the university press. On our first date, we discovered that we had both read The Harrad Experiment and had similar ideas about relationships. After three months of seeing each other, we decided to live together. We felt pretty brave to be doing this eleven years ago in Missoula, Montana. Even though Missoula and the University of Montana were considered the hotbed of liberalism in the state at that time, I was worried about the landlord (a law professor) or my parents dropping in. Living together had not really caught on yet in this part of the country.

For the next year, we continued living together and spent time getting to know each other, forming our relationship, developing trust and finding out where we agreed and disagreed. Periodically, we would talk about the idea of an open relationship, but it wasn't an immediate concern. We felt it was something that we were



Genie Whitaker
Beyond Monogamy
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interested in pursuing at some point.

At the end of that first year, we decided to get married for a number of reasons. However, we were concerned that marriage would ruin our friendship and relationship. We were worried that all the role expectations of family and society would come into play, and we would have difficulty maintaining our own style of relationship. On the other hand, it seemed a lot easier to get married than to try to buck the system. We were moving to a small town in North Dakota where Will had gotten a teaching job at a small college. We figured there was no way we could get away with living together in a community of 8,000 people. We didn't tell anyone we were getting married, including our parents and friends. We went to a Justice of the Peace in Missoula, and it was like, "Okay, let's hurry up and get this over with." The judge couldn't figure us out at all. We went home and didn't speak to each other for three days. We kept thinking, "Oh, no! What is this awful thing we have done."

About four days later we left Missoula with our U-Haul trailer for North Dakota and somewhere along the way became a "married couple." No sooner had we arrived than all those social roles and expectations came into play. We would go to faculty parties, where the men would talk in one corner of the room and the women in the other. I was still a college student and had little in common with the women, nearly all of whom had families. So, I would go talk to the men. They were talking about school and politics which were much more interesting to me than the women's conversations about babies and housework. Of course, I got the "evil eye" from these women who seemed to be saying, "What is she doing talking to our husbands?" I had difficulty with

the "Mrs. Mahoney" stuff. To me, Mrs. Mahoney was Will's mother, and I couldn't adjust to that being me. That year was very trying. We both felt very isolated. And we felt that our ideas were not accepted. The friends we had in North Dakota thought we were crazy. During that year we talked and talked and talked out our ideas. In retrospect, I think it was good because we had a lot of time to plan how we might have an open relationship and how we would deal with different situations. While talking could never fully prepare us for the reality, the two years gave us more time to get our relationship on solid ground.

At times I felt that opening our relationship would be too risky. Yet, I know it was unlikely that I would never be attracted to anyone else or would never want to fall in love again. I didn't want to have to lie to Will or try to deceive him.

By the end of that school year, we were really ready to do something. But we weren't sure how to proceed and how to meet other people that might be interested in this lifestyle. We moved to Boston and decided to try swinging. I had taken a sociology of sex class at the University of Montana where the subject of recreational and utopian swinging had been discussed. I was intrigued but also a little afraid. I wondered, "What are these people going to be like? Will they be normal or real kinky? How am I going to deal with all of these situations? What if one of us meets somebody better? Can we deal with jealousy?" But, both of us had an underlying commitment to try it.

To get involved in swinging, we placed and answered ads in the *Boston Phoenix* (an "underground" paper). We met a mixed bag of people. Some were very nice. Some had bad relationships and were trying swinging as a way to somehow salvage their marriages. We stayed in swinging for a couple of years, going through periods of burn out. We kept trying it again, thinking, "Well, maybe next time we'll meet people like us." It became more apparent with time that once that initial excitement of sexual fantasy experimentation got out of the way, we wanted more from relationships than just sex. That seemed to be a limiting thing in swinging. Most swingers seemed to want to play around to fulfill their fantasies but were not looking for more long-term or intimate kinds of relationships. I became frustrated that swinging wasn't enough. I wanted more than hopping into bed with people. It seemed very difficult to find other people who were of that mind. Swingers are easy to find. All you have to do is go down to your local porno book store and find swingers' magazines.

We continued to read books on alternative intimacy. They gave us reinforcement that we did not have all of these crazy ideas by ourselves.

After living in Boston for a year, we spent a year in New Hampshire. About six years ago, we moved to Denver and decided to try swinging one more time. We went to a couple of socials sponsored by The Golden Circle, a local swingers' club. I thought they were just terrible. It

was like a high school dance all over again. I had a lot of trouble dealing with the "meat market" atmosphere. Fortunately, we soon met a couple at The Golden Circle and became involved with them. After that, we dropped out of swinging. We had a close friendship with this couple for about four months. It was particularly good for me because Will was working out of town a lot. I spent a lot of time with these people and their six year old daughter. It was really comfortable for a while. At some point, they began having issues with jealousy. The man told Will, "Look, we can be friends or we can be swinging partners, but we can't do both." Again, we were confronted with the idea that intimacy and sexuality have to be separated. It was very frustrating.

After that relationship ended, we were back at ground zero again. We kept thinking that we couldn't be the only couple that wanted this kind of intimacy with others. It was difficult to keep feeling like people considered us their "kinky friends."

Five years ago we decided to offer a course through Denver Free University (DFU) on open relationships. We hoped that maybe there were other people in Denver who felt the same way we did and would see our class in the DFU catalog. The class filled immediately (we limited it to sixteen because of the size of our living room where the class met). We thought, "Wow, we've gotten everyone in Denver who is interested in open relationships!" The class went over really well and we did it again for a new group the next term. This time it filled the first day of registration! We were discovering that there were many people who were like us; had had similar experiences; and felt alone, isolated, and unable to meet other people with a similar outlook on relationships.

Since that time, we've been able to develop relationships that have been a whole lot more meaningful than what we found in swinging. I have been able to have the sexual intimacy and the emotional intensity I desired. My life has been enriched, and I have grown tremendously as a person. In addition, I've been able to explore my feelings for women as well as for men.

Some of my relationships have been short term "dating" while others have been intense love. It's hard to define how long they last because some don't really end—they change. For example, I have one friend with whom I had a very intense relationship for about eight months. The relationship has changed considerably over the last four years. We're no longer lovers, but we're still really close friends.

I can't imagine ever being in a closed monogamous relationship. While relationships can be very trying at times, they can also be very rewarding. The relationship that Will and I have has also grown and changed. We have what many people do not think is possible—commitment with freedom.

In the July-August issue, Genie and Will are going to address the questions most commonly asked about their relationship and how it works.

ALTERNATE LIFE-STYLES ON THE ROAD TO UTOPIA

by Robert H. Rimmer

In Kenneth Roemer's America as Utopia: Collected Essays (1979), one of the writers, Robert Plank, deals with what he calls "the Modern Shrunken Utopia" and defines these in terms of B. F. Skinner's Walden Two and my novel The Harrad Experiment. In Plank's words, "At the end all are happy. Everything is fine, even finer than it had been all along. The environment has been systematically and cleverly manipulated so as to nudge the characters toward certain choices of behavior. Both Skinner and Rimmer evidently expect that unenlightened outsiders will never see through their stratagems and will take the inroads from utopia lying down. No doubt many people indulge in daydreams wherein they win glorious victories with great ease because their opponents never fight back. Daydreams, however, are not generally known for mature wisdom and great realism."

I chuckled when I read this. Though I don't know who Robert Plank is, I'll wager that he's in the past-forty generation who have forgotten that many so-called American daydreams have become reality. The truth is that Harrad/Premar or any of the concepts that I have explored in my novels are not "shrunken utopias" but "achievable utopias."

In an edition of The Harrad Experiment, published in 1978, I added a long afterword called "Who Is Going to Start Harrad?" The answer is you, because a Harrad/Premar education is not utopian. It takes no benevolent leaders directing traffic but simply loving, fallible human beings who dare to learn to love each other. In the meantime many college professors are using past utopian thinking in freshman and sophomore courses as a way of approaching the human-values courses implicit in the Harrad/Premar training. One of the best of these, complete with textbooks and instructional material, is called Building Your Own Utopia, created by Kenneth Roemer of the University of Texas at Arlington. Surveying utopian thinking is a fun way to discover yourself. Try it!

The French socialist and utopianist Morelly probably died in 1780. Denis Diderot died in 1784. Charles Fourier died in 1837. John Noyes died in 1886. One hundred thirty-seven years, 133 years, 80 years, and 31 years later, respectively, I was born. If you believe in reincarnation, then you are being confronted with a late-twentieth century mixture of these illustrious gentlemen, whose dust had settled sufficiently to have entered the sperm of my father and the ova of my mother to create a new distillation -- a new kind of utopianist who insists, since utopianism is usually in disrepute, that he is really a futurist.

My only regret, in this reincarnation, is that I hadn't discovered Denis Diderot and Morelly until after I had written some five utopian futuristic novels. But now, having read Bougain-

ville's Voyages, with Diderot's descriptive "Love in Tahiti" and Morelly's Code of Laws, there can be no doubt--Diderot and Morelly's blood is flowing in my veins. I can make this assertion with some certainty, since my mother, born Blanche Rochefort, was raised in a French convent and could scarcely speak English when she married my father, a more stable English type. If she had read "Love in Tahiti"--obviously without my father's consent--I doubt if she would have approved of Orou, the guru, who can't believe his ears when the chaplain refuses his offer to sleep with his wife or one of his three daughters. Orou shows all of them to the chaplain --naked. He can take his choice (they are quite willing) for a night of joyful lovemaking. As Orou points out to the chaplain, if making love to a woman is an evil action, why did this God of yours make two sexes? (Keep in mind that this was written nearly two hundred years ago.) In response to the chaplain's statement that our sexual prohibitions come from God, Orou responds, "His commands are contrary to nature, because they assume that a thinking being, who has feelings and a sense of freedom, can be the property of another being like himself. On what could such a right of ownership be founded?"

Obviously my father would have been thoroughly horrified at this kind of libertine heresy. Although men in my father's generation might never directly refer to their wives as property, a middle-class lady who married in the early part of this century would never have so much as hinted that she wasn't his.

Of course, Diderot lived in a world that was inhabited by some billion fewer people. Thus he had some justification in imagining a free-loving society where the prime reason d'être was procreation and the enjoyment of children. Since the pill, the diaphragm, and intrauterine devices have made it possible to separate lovemaking from child bearing, it's obvious that, if Diderot and Morelly were alive, they would have to update the procreative aspects of their utopias. Or, perhaps, if they have been reincarnated, all of them would be urban dropouts trying to lure people back to the simple life of farming communities, or they'd be writing science fiction and dystopias about the horrors to come.

There is a direct line connecting the utopian visions of past prophets and dreamers. Even the Old Testament prophecies are the products of the never-ceasing contest between man's desire for anarchy and his necessity for some social control. I think it is interesting to try to interrelate some of the laissez-faire sexual beliefs of the 1970s with our present-day urges toward living in larger communities, with our new concepts of marriage and the family, and with the kinds of spatial utopias envisioned by our great-grandfathers.

Many years ago Thomas Macaulay said, "An acre in Middlesex is better than a principality in Utopia," and Wordsworth backed him up: "Not in Utopia, but in this world which is the world of all of us ... we find our happiness or not at all." As one of the few living "utopian" writers, I agree with Macaulay and Wordsworth.

But, I'm egotistic enough to think that the novels I have written are not utopias in the classic sense but are simultaneously both space and time utopias. The spatial dimension consists not of isolated communities or small islands but simply of new kinds of human interrelationships, existing side by side with older forms. As new-style, emancipated human beings with different premarital conditioning work and love within their social environment, they gradually modify it. The people who inhabit my novels do not drop out of society, either in the classic sense or in the contemporary sense of retreating to farming or trying new approaches to homesteading. They function in small groups in the "eupsychian" sense, suggested by Abraham Maslow, as psychologically healthy people. They are self-actualized and aware of their own motives to exert some influence on the direction of their own lives.

Sir Thomas More, who coined the name Utopia, used it as a mock name for either Ou-topia, no place, or Eu-topia, a good place. In any case, whether it be Plato's Republic, Campanella's City of the Sun, Francis Bacon's New Atlantis, Etienne Cabet's Voyage to Icarus, Aldous Huxley's Island, Austin Wright's Islandia, Edgar Mittelholzer's Shadows Move Among Them, B. F. Skinner's Walden Two, or hundreds of others, old or new, most utopias have several things in common. The inhabitants of these utopias are rarely exposed to conflicting ideas. They live in places far enough removed from the real world so that they are not exposed to any pressure from it. They live in bright new worlds that are restructured from the top down, usually commencing with a larger political and economic pattern devised by some beneficent dictator. The individual citizen is later fitted into this jigsaw puzzle by the utopian writer, sometimes as an afterthought.

On the other hand, it's interesting to note that dystopias--bad places, such as Ray Bradbury's Fahrenheit 451, George Orwell's 1984, or Aldous Huxley's Brave New World--rarely function with the same kind of small-island mentality. Instead they not only encompass the entire world, but usually predict a dire future for mankind. Science-fiction-style utopianists, with the possible exception of Isaac Asimov, Robert Heinlein, and Arthur Clarke, deal in macrocosmic dystopias, which involve everybody in everything

from book burning to Big Brothers infiltrating our brains to blood rust turning the entire world into a disgusting caldron.

Robert Heinlein, especially in *Stranger in a Strange Land*, projects a water brother world. But true water brothers don't live on Earth, so Heinlein never has to come to grips with the reality of creating a world where enough of us learn how to "grok" each other to make it work. In most of his novels, Heinlein vacillates somewhere between dystopia and utopia.

Unlike most utopian writers, past or present, Jean Jacques Rousseau in his *Social Contract* not only deals with the world as it is, but expresses the historical imprinting, on Western man's consciousness, of the Protestant Industrial Revolution philosophy. Rousseau's beliefs are the basic premise of our American democracy: Man is born free, he is possessed of natural liberty, he is governed by natural law, his forms of government are agreements made by individuals to yield themselves to the common will, his body politic is composed of equal members of absolute authority, the sovereignty residing in the people cannot be permanently delegated to representatives, and the will of the majority determines the form of government. In its pure form, Rousseauism is very much a utopia.

Yet, many critics feel that Rousseau's beliefs are based on four fallacies. First, they feel that the essential goodness of man is essentially a daydream; second, the original freedom and equality of man is neither a birthright nor is it achievable; and third and fourth, there is no such thing as the possession by man of inherently political rights, nor does a compact exist among individuals as a basis of the state--in fact these are not even desired by the average person. Presumably, civil man prefers the charismatic leader--the great and powerful father, who loves us dearly, who tells us what to do, and to whom we joyfully surrender our political and social freedoms.

Having suffered through World Wars, Cold Wars, Vietnam Wars, Pentagon Papers, Watergates, Leonid Brezhnev, Chairman Maos, and Richard Nixons, millions of Americans during the 1960s and 1970s tried, and are still trying, to escape into their own personal utopias: by forming communities, by entering into group marriages, by returning to the earth, by dropping out of the rat race, by trying group sex, by swinging, by joining Esalen-style encounter groups, by trying Sandstone-style fuck-for-the-joy-of-it experiences, by experimenting with contractual marriages or open marriages, and by creating a world where the family is no longer needed.

In an almost unbroken line, the sixteenth-century armchair utopianists and the nineteenth-century activist utopianists have failed in their attempts to resolve the key problems: What to do with the human sexual urge? What to do with the monogamous family, which is essentially the fly in the ointment in any collective living arrangements, both because it extols the patriarchal father over the wisdom of the utopianist dictator and because it seeks a personal privacy



Robert H. Rimmer

that utopian communities usually abhor? How to make the conflicting drives of sexual permissiveness and sexual exclusiveness function in a socially acceptable arrangement? In their day-dreams, Samuel Taylor Coleridge and Robert Southey imagined "pantisocracy," a collective of monogamous families working together for a common good. But one of the reasons they couldn't pull it off was that Southey wanted to include some of his relatives and Coleridge couldn't envision his less-loving relatives in this ideal society. So it never came to pass --which was just as well, because Coleridge's twelve "pure" couples would most certainly have encompassed a few who were experimental enough to have tried bedding down with each other's spouses.

The repressed desires of the nineteenth-century utopianists weren't much different from the overt sexual tongue wagging of the 1970s. Today most of the ladies' magazines, in issue after issue, tell their readers about the joys of adultery. They ask titillating sexual questions about extramarital and open-marriage relationships and occasionally provide naked, tight-stomached males in their centerfolds whom wives can contrast with their own potbellied husbands. Of course often in the same issue more conservative writers go into raptures over monogamous marriage and the nuclear family. Simultaneously, the men's magazines focus on forests of vulvas and twinkling labias, inciting the male reader to fantasize on the miles of sinuous vaginas he believes he's capable of exploring.

Denis Diderot reincarnated as Bob Rimmer is chuckling. It's obvious that Diderot's chaplain in Tahiti--finally, happily screwing with one of Orou's daughters and getting her pregnant --will suffer from a morning-after hangover (or postcoitum triste--does it really exist?) and will fervently return to his belief in sexual dystopias. The naysayers, including Sigmund Freud, never give up trying to undermine man's and woman's joy in their sexuality--perhaps because sexual happiness is the only utopia within their control. According to our priests and politicians, sexual happiness is not relevant to a full life. The Billy Graham image of man is a spiritual, God-loving soul who abjures the temptations of the flesh and devotes his life to accumulating plastic junk and gewgaws.

In my novels I have proposed different styles of "achievable utopias" which I am pretty certain will work, because they are goal oriented. For example, the group or corporate-style marriage I described in Proposition 31 is a communal grouping of two couples and their children. The title refers to my proposition that such a grouping be made legal for up to three adult couples who have passed the age of thirty. Actually, I think that, as a beginning, it would work out more successfully with only two couples. The multilateral interpersonal exchange among the four human adults involved is much more limited than in a typical commune. Hence the pluralistic viewpoints are modified. It's within the capabilities of four adults to shape a common goal for their lives. I would

put a prerequisite to this alternate style of living. The two couples choosing it need to have original marriages that are reasonably secure. This road to utopia is not for neurotics. In addition, two couples combining their economic and sexual lives should have an overriding belief in learning and self-education as a lifetime pursuit. Thus, this small community of adults and their children would share curiosity, wonder, and awe with life in a continuous growth process.

In his book, Eve's New Rib, Robert Francoeur lists twenty alternative intimacy styles:

1. Traditional monogamy
2. Open, flexible monogamous marriage
3. Serial monogamy
4. Trial or two-step marriage
5. Polygamy for senior citizens
6. Role reversal--husband sharing house-
6. Role reversal--husband sharing household work
7. Unisex marriage
8. Single parents
9. Group marriages
10. Retirement parenthood--children in later life
11. Contractual marriage
12. Unmarried couples cohabiting
13. Parenthood limited to professionals
14. Professional parents as day-care parents
15. Polygamy and triangular marriages
16. Lifelong celibacy
17. Single couples of either sex--(e.g. television's The Odd Couple)
18. Multilateral or plural marriages
19. Celibate monogamy, or monogamy without sex
20. Your own choice!

My feeling is that in the next thirty years some of these pluralistic forms of marriage will be institutionalized. Monogamous families will coexist with legally constituted bigamous families, composed of two adult males and one adult woman or two adult women and one adult male. Group or corporate marriages of adult couples will also be legalized. In addition, since they will not require any legal status, cooperative households with some economic sharing between two families will be very popular. Individual monogamous pair-bonds in these arrangements will maintain their own apartments or private homes but will share food preparation, automobiles, televisions, washing machines, etc. In many cases, these monogamous marriages will be secure enough to accept loosely committed sexual exchange between the adult members of the individual families. Ultimately, these relationships could move into legally structured group marriages.

Intimate friendships such as James Ramey has proposed in his book of the same name will be quite common, especially as the original pair-bond discovers how to handle several intimacies without jealousy intruding. Each person in the marriage will have the option of maintaining separate friendships, which may or may not be

sexual. Many people will be willing to share their spouse with a friend known to both of them. But, the couple-oriented nature of our society will persist and make it difficult to maintain separate couple relationships within a marriage, unless these can be integrated as a "satellite" or truly comarital relationship.

Many would disagree with me and are convinced that marriage and the family are no longer necessary. Nevertheless, I think there is a basic human need to avoid anarchy in our day-to-day interpersonal lives. We know instinctively that we must operate in some kind of caring, human-family structure. If we are able to survive as whole human beings, we must also be able to intimately share our island selves as much as possible.

Perhaps the reason there are so few utopian dreamers today is the realization that, like the dystopians, the utopians can no longer escape to small islands and insular communities. They must come to grips with the world or at the very least national segments of it.

Like Rousseau, I believe that men and women can function as reasonably idealistic, inter-relating human beings, but like Skinner I believe that we have to create the environment for human dignity and that we could easily do this within the framework of post-secondary education in the United States. I do not believe that man is a puppet, dancing on a string held by Freudian-style devils, which must be exorcised by either a psychiatrist or a priest. Nor do I think that man's aggression is a direct line of inescapable animal inheritance. Man can be conditioned by his environment to be almost anything from an altruist to a hedonistic misanthrope. Like Pierre Teilhard de Chardin—perhaps the most important utopianist of this century—I believe that we are entering "a critical phase of super-humanization" and an increasingly rapid growth of the forces of collectivization. In this process, Teilhard visualizes a higher awareness of the human personality. In his words, "The first, essential is that human units involved in the process shall draw closer together, not merely under the pressures of external forces, or solely by the performance of material acts, but directly center to center, through internal attraction."

Fortunately, I'm aware that my kind of egoism could easily become dangerous. Seemingly benign men can take their visions of utopia so seriously that they write Mein Kampf and destroy human beings who don't agree with them. So despite the seeming conviction of my proposals, my personal mission is simply to scatter seeds on the wind, being well aware that the cross-pollinated plant is the most hardy.

I believe that many of you reading this book will live to see a new kind of family. Millions of us who no longer believe in an afterlife are seeking a fully realized life on this earth. In the process, we are discovering that that kind of life is closely related to a lifelong creative fulfillment of our sexual needs. In the process we will inevitably reshape our capitalistic, socialistic, and communistic governments, forcing them to create environments where each human

being can pursue his own search for his own shared-with-a-few-others, personal-style utopias.

So, as futurist or as behaviorist or as utopianist, I'm convinced that the growing erotization of human relationships and the changing style of the monogamous family have put us on the road, not to utopias, but to what city planner Constantinos Doxiadis terms entopias. According to Doxiadis, entopias "lie halfway between utopias and short term programs and plans; from the former they take the dream, from the latter the reality." Unlike utopias, entopias do not depend on an authoritarian reorganization of social life. As Doxiadis points out, "What humanity needs is realization of common dreams. And what each of us needs is realization of our dreams within the framework of the common dream!"

My own entopias embrace expanded families of one's own choosing, smaller community interpersonal groupings, corporate marriages, premarital conditioning environments, legalization and structuring of premarital and postmarital relationships, open nudity, and erotization of religion—a mystery religion based on the awe and wonder and exaltation of human sexual relationships. Whether my proposals are someday regarded as utopian or are reasonably accurate reflections of Western society is up to men and women now living. I'm betting that joyful entopias are within our grasp.

Editors' note: In addition to being advisor to Beyond Monogamy, Bob Rimmer is author of eight alternative lifestyle novels. His book, The Love Adventurers (1979) is a collection of his non-fiction articles and speeches from the past ten years. This book is now out of print and Bob has graciously given us permission to reprint from it. "Alternative Life-Styles on the Road to Utopia" appeared in The Love Adventurers and our reprint is a condensed version. We invite comments from our readers.



"Oh, Roger, open marriage has been so wonderful—you send me flowers and poetry, surprise me with unexpected gifts, gaze lovingly into my eyes—I'm so glad you're my secondary."

Flint Whitlock from Breaking the Bonds by Watson and Whitlock.

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CALIFORNIA Quiet, childless professional couple, mid 30's, vacation in Rocky Mountains and California all summer. Want to meet similar couples. Enjoy conversation, good food, hot tubs, new places. Fantasize about adventures, fun groups, breaking free!! Write 1201.

CALIFORNIA German professional, 50, vacationing in California this summer, would appreciate invitation to couples and meetings. Interested in BMI philosophy and practice, intimate conversation. Would enjoy social nudity, massage and bisexual sensuality. Race no barrier but good education desired. Write 1202. [Editors' note: postage to Germany is 40¢/3 oz. Make sure you have sufficient postage on your envelope.]

COLORADO Intelligent, attractive, sensitive Denver couple, 30's, with long-term, secure open relationship. Seek other couples, 23-45, for friendship with possibility of becoming lovers. Like candlelight dinners, good conversation, music, movies, hot tubbing, skiing and fun in the mountains. Local couples as well as prospective travelers to Colorado are welcome to write. Let's exchange letters and photos before meeting. Write 1203.

COLORADO Female seeks attractive, intelligent, energetic, fun-loving male (30-45) to share substantial part of life. Offers warm friendship, willingness to listen and share life experiences. Committed to open relationships lifestyle. Loves hot tubbing, dancing, massages, good discussion and music—also romantic moonlight strolls and evenings by fire. Write 1111.

COLORADO (Denver area) Attractive bisexual woman early 30's, married, with a good open relationship, would like to meet other women for friendship and a possible relationship. My interests include long talks, movies, music, and leisurely dinners. Write 1204.

COLORADO Coloradan recently returned from a year in Europe desires contact with female/couple/triad who seek intermingling with a piquant male life force. Do you enjoy, as I do, the marvelous amplification that comes through sharing of common interests with kindred spirits? How about cross-country skiing out the back door of our housekeeping cabin atop Grand Mesa in the moonlight to work of a fine evening meal? Exploring Lake Powell's side canyons too small for the power boaters? A meteor shower after our campfire dies down in the crisp, clear summer nightfall of the San Juans, as the California Chardonnay goes around? Indoor great adventures with music, art, and each other can be intensified as well. What's your favorite? Dale Wilkins, 724 Sherman St., Denver, CO 80203, (303) 837-0121.

COLORADO Divorced Scorpio athletic male, 37, would like to expand intimate friendship network, locally and long distance. Sex is not a prerequisite to friendship. Into growth, philosophy and learning. I'm college educated, very human and full of positive energy. Interested persons please call ART, (303) 777-4596 or write 51 Washington #6, Denver, CO 80203.

COLORADO Educated, healthy, attractive, self-employed professional man in late forties seeks compatible woman as primary partner in permanent open marriage, preferably in intimate friendship with sincere loving couples or individuals. Two beautiful friends—a married couple in late thirties—wish to begin this intimate network; other outstanding couples and individuals are welcome to respond. Write 1102.

FLORIDA (Northeast) W/C in upper 40's, share BMI philosophy, seeking female 35 to 55 interested in exploring a relationship. Separate living quarters available on lake that allows swimming, fishing and sailing. Love of animals, reading, musician and education is desirable. Write 1103.

FLORIDA Professional male, 42, with Ph.D. and M.B.A., would like to meet intelligent woman, preferably between 25-33, for long-term relationship. Very interested in open marriage concept. Prefer a woman with her own career. Bisexual woman okay. I like intellectual discussions (philosophy, history, science, etc.), films, theater, hiking, bicycling, going to the beach, enjoying nature, reading poetry aloud. I do not smoke (except grass occasionally). Interested in nutrition and good water. Write Kirk Bonner, 878 Johnathan Way, Altamonte Springs, FL 32701 (305) 339-9221.

ILLINOIS Hopelessly romantic creative feminist male near Chicago, 54, slim, attractive seeks similar sensuous lady to share some or all of my life which includes frequent travel, solar energy development, world peace, playing and loving, open relationships, possibly communal living. A woman between 30 and 45 preferred. Let's exchange photos. Write Box 341, Wheeling IL 60090 or call (312) 459-0710.

ILLINOIS Slim, attractive, achievement oriented, sensitive, married professional man, age 43, good body, good mind, seeks sweet, intimate, non-possessive relationship with single or married female any age. Mutual respect, decency and egalitarianism are givens. Write 1104.

IOWA Married couple active thirties seeking association with other couples, second female partner, possibly alternative community, for sharing mutual interests—music, art, literature, sciences, liberal politics, cooking, ecological living, outdoors, oriented toward open relations. Avoiding smoking, drinking, religion, authoritarianism, neurotics. Also seeking employment involving above, plus technology or social/relationship fields starting summer. Write 1205.

MAINE Couple in 30's looking for lady to share life with us. Must be under forty and bisexual. We like country living and nature. Must be neat and willing to help with gardening and everyday chores. Send picture will answer all. Write 1206.

MASSACHUSETTS Married professional couple, 53, who are cautiously interested in developing long term intimate relationship with Boston area couple. Like to share lake cottage and travel experiences. Need couple willing to take time and be patient. P.O. Box 541, Gloucester, MA 01930.

MINNESOTA Minneapolis area married man, 39, seeks "Compartment Four" intimate friendship with non-smoking, sensitive, liberal woman. Compartment Four? See book review, p. 8, March *Beyond Monogamy* or I'll send you a copy. I am a humanist and feminist based on philosophy, not fad or expediency; have many interests; am shy, gentle, sharing. Tom, P.O. Box 240368, Minneapolis, MN 55424.

NEW MEXICO Attractive New Mexico couple, 40's, professional, who love life, classical music, fine food, sports, books, etc. seek a warm meaningful relationship with similar couple. Photo and letter exchanged. Write 4207.

NEW YORK Gentle, alive Northern Westchester couple, married and happy, with great children 9 and 6, seek other couple for open sharing relationship. Ed and Adele, P.O. Box 255, Shrub Oak, NY 10588.

NEW YORK (Central Upstate) Attractive, intelligent, sensitive man in four-year open relationship, late 20's, seeks warm, adventurous, non-smoking woman 24-34 with like qualities for correspondence and possible intimate friendship. Enjoy poetry, all kinds of music, dancing, writing and drawing, camping, progressive politics, humanistic spirituality, exchanging ideas, and giving love. Confidential and considerate. Travel Northeast. Write 1208.

NORTH CAROLINA Married couple; trim, active 40's. Curious, sensual. Like books, talk and gentle exploration. Don't believe in throw-away people or relationships. Desire intimate friendships, correspondence with BMI-type couples. Let's expand our sensual universe. Carolinas. Write 1108.

OHIO Attractive white male student, 33, shy but open-minded and uninhibited. I am interested in the classics, philosophy, mysticism, the occult, religion and other things. I would like to meet other BMI subscribers in the Cleveland area to relate at different levels depending on what you are interested in. If interested, write to Bill, P.O. Box 17173, Cleveland, OH 44117.

OKLAHOMA (N.E.) Couple, early fifties, active in business and creative community, seek couples and singles with a warm and intelligent and loving BMI approach to life! Chief objective: intellectual, spiritual, sensual interplay and growth. Non smokers; social drinkers (dry martinis at sunset); readers; people watchers (and appreciators!); sun worshippers; very well educated; believers in tactility as a highly pleasurable and efficient mode of communication. Particularly like people who have high standards and put them to use in the selection of friends. Spiritually, mentally, sensually adventurous human beings in NE Oklahoma, SW Missouri, NW Arkansas, SE Kansas, we invite you to write. A photo would be appreciated and promptly returned. Almost forgot... bisexual couples and individuals especially welcomed to write! Life is short. Let us hear from you today, please. What is there to lose but boredom? Write 1209.

OKLAHOMA Married, fortyish business executive wishes to explore an open relationship with married or single women. Married but separated from wife for 5 years. Wish also to explore long term relationship with couples in Okla. area. Wish to hear from sincere people—\$1 fee refunded in first letter. Write Bill: 1210.

OKLAHOMA Professional caucasian male, 57, divorced, sensual, affectionate, romantic, Gemini. Love touching, total massage and fantasies. Desire correspondence with uninhibited heterosexual or bisexual female. RRL, P.O. Box 53072, Okla. City, OK 73152.

TEXAS Couple wishes to form a suburban commune on our several acres near Houston, and would like to meet others who relate to "Beyond Monogamy." We are humanists. Write 1109.

TEXAS Bisexual woman, 48, bright, cheerful, outgoing, full of energy, love to talk, walk, play, want to meet others for conversation, dining, travel, friendships and lovers. Dorothy—Houston, TX. Write 0813.

TEXAS Single male, age 42, would like to make contact with other BMI oriented persons in the San Antonio area. If there are any more of you out there, let's get together. Contact Dave Zinda, 8743 Jack Bean, San Antonio, TX 78240.

SERVICES AND PRODUCTS

MESSAGE POST newsletter: portable dwellings, low-cost light-weight furnishings, imaginative living. Plans, reports, contacts. Thrice yearly. \$2. POB 190-bn, Philonth, OR 97370.

BEYOND MONOGABOOKS BY MAIL!

The following books may be ordered directly from Beyond Monogamy, Inc:

NON-FICTION

Adultery and Other Private Matters, L. Myers & H. Leggett. \$15.95(cl). An examination of the need for a "private compartment" in marriage: private time for each spouse to engage in any outside activity which is morally acceptable to him/her as an individual.

Alternative Relationships Songbook, D. Levin. \$2.50. Music, guitar chords and words for "Three in Love" (subject: triads), "Community" (subject: expanded families), "A Second Love" (subject: open relationships) and "I Never Knew" (subject: female bisexuality). Written by a BMI member.

Barry and Alice, B. Kohn & A. Matusow. \$10.95(cl). A very personal account of a couple who come to terms with an open, bisexual marriage after several years of traditional monogamy. Includes valuable insights into sexual fidelity, jealousy, aloneness and fighting.

Breaking the Bonds, M.A. Watson & F. Whitlock. \$4.95. 100 people (including BMI members) share the realities of their open-relationship lifestyles. They discuss jealousy, finding partners, ground rules, dealing with relatives and children, how to open and close a relationship, and more.

Brief Encounters, E. Coleman & B. Edwards. \$7.95. Advice for making the most of short-term friendships, love affairs and chance meetings in today's highly mobile society. Also discusses formation of supportive friendship networks and techniques for improving long-term relationships.

Intimate Friendships, J. Ramey. \$4.95. An examination of intimate relationship options for singles and couples; parents and non-parents; heterosexuals, bisexuals and homosexuals. Topics include personal growth, commitment, ground rules, gender equality, sexuality and intimate networks.

Jealousy, G. Clanton & L. Smith, eds. \$4.95. Collection of articles on experiencing jealousy, internal mechanisms of jealousy, effects of culture on jealousy and management of jealousy to lessen its negative impacts. Useful for people in conventional as well as non-monogamous relationships.

Marriage and Alternatives, R. Libby & R. Whitehurst, eds. \$11.95. The best, most up-to-date alternative relationships anthology. Includes 27 articles on creative singlehood, co-habitation, infidelity, open marriage, swinging, group marriage, bisexuality, parenting issues, ground rules, jealousy.

More Than Just a Friend, T. McGinnis. \$9.95(cl). A study of the positive and negative aspects of extramarital affairs. Written by a veteran marriage and family therapist and based on his experiences counseling people who were coping with their own or their spouse's affairs.

The New Intimacy, R. Mazur. \$3.50. A positive evaluation of open-ended marriage, a relationship in which partners "enjoy intimacy, sensuality and sometimes sex with other friends." Topics include gender equality, lifestyle options, divorce, jealousy and coping with monogamous society.

Oneida, M. Carden. \$5.95. A history of upstate New York's Oneida community/corporation. The first half of this book examines the community's fascinating group marriage experiment which flourished from the 1840's until 1879 under the charismatic leadership of John Humphrey Noyes.

Options, M. Seligson. \$1.95. A somewhat biased examination of three non-monogamous couples, two triads and a four-person group marriage. Three of these relationships are good role models for people interested in non-monogamy. The others show pitfalls of open relationships for some people.

DENVER-BOULDER BMI ACTIVITY SCHEDULE - May 1982

BEYOND MONOGAMY CO-EDITOR, WILL MAHONEY, WILL DISCUSS OPEN RELATIONSHIPS AND BMI ON THE SMITH & LYNN PROGRAM, CHANNEL 6, THURSDAY EVENING, MAY 13.

Sunday, April 25 Beyond Monogamy Reexamined 7:30-9:30 PM, University of Colorado Medical Center (Denver) (Use main entrance to Medical School on north side of East 8th Ave., 1½ blocks east of Colorado Blvd. Follow signs to room 2836, the second floor lecture hall.) Admission: \$2-BMI members; \$4-others. Since 1977, hundreds have attended one of our DFU open relationships seminars or classes. How have they fared in their attempts at non-traditional intimacy? Why have some sexually and emotionally open relationships failed while others have succeeded? Will Mahoney and other members of BMI will give short presentations followed by group discussions. This seminar has been publically advertised through Denver Free U., newspapers, etc.

Sunday, May 2 Grand Spring Wok-off has been rescheduled for May 9.

Sunday, May 2 Women & Bisexuality (women only) 7:00-9:30 PM, 2826 South Glencoe St., Denver (from I-25 and Yale, go 1 block west on Yale and 1 block south on Glencoe). BMI members-\$2; others-\$4. A woman does not have to choose to be either a lesbian or a heterosexual! Let's explore the joys and problems of bisexuality in a non-threatening atmosphere with other women. Information: 692-0853 (Diane).

Sunday, May 9 Grand Spring Wok-off 7:30-9:30 PM, 1564 Marion St., Denver (13 blocks east of Broadway, 3/4 block north of Colfax. Use parking lot across the street at southwest corner of 16th and Marion). Admission: \$2-BMI members; \$3-others. Share in preparing and feasting on an oriental meal. Bring your favorite selection of canned Chinese or fresh vegetables, nuts and meats that can be sliced and combined. Bring a regular or electric wok if you have one, and also a light wine or other beverage to share. BMI provides cooked rice.

Thursday, May 13 Boulder Women's Group 7:15 PM, Harvest Restaurant (formerly The Good Earth), corner of 18th and Pearl. For information about the group call Elaine at 499-8180.

For information about the Boulder group, call Dennis at 443-3815.

SUNDAY NIGHT BMI GATHERINGS

Allen Hagood and Will Mahoney have decided to terminate the Sunday night BMI gatherings with the May 9 Grand Spring Wok-off. They greatly appreciate the support of those of you who have participated in these activities in the past. However, the attendance has not justified their continuance. With the coming of spring, attendance would likely continue to drop off.

FUTURE BMI ACTIVITIES

Any future Denver or Boulder BMI activities will likely be listed in the classified advertising section of Beyond Monogamy. We do not currently anticipate that there will be a sufficient number of them to justify the publication of a separate schedule as we have in the past.

Supportive Counseling Group for Couples with Open Relationships

Therapist Bryan Brook, Ph.D. would be interested in facilitating a couples support group if there is sufficient interest. To convey your interest and obtain further information, phone Bryan at 758-2512.

FICTION

Come Live My Life, R. Rimmer. \$2.25. The story of two couples who exchange partners, homes and families for a two week period each year. They have been brought together by a voluntary and experimental couple-matching service called LovXchange.

The Love Explosion, R. Rimmer. \$2.75. A man and woman with prudish spouses have an extra-marital affair and conspire to bring their families together at a West Indian resort. This results in intense conflict, but the prudish spouses eventually become sexually involved with each other.

Love Me Tomorrow, R. Rimmer. \$2.50. People cope with the energy shortages, high cost of living and runaway inflation of 1996 by living in Love Groups of up to four couples with open relationships. They belong to the Unilove Church which performs erotic ballets and tantric sex at its services.

The Premar Experiments, R. Rimmer. \$2.50. An expansion of the Harard College idea to include vocational and minority students. Participants room with four different members of the opposite sex over a two to four year period. Like most of Rimmer's books, it includes an extensive bibliography.

Proposition 31, R. Rimmer. \$1.95. The adult members of two traditional middle class suburban families become sexually involved. After resolving the resulting conflicts, they form a four-person group marriage and lead a fight to legalize group marriage in California.

Stranger in a Strange Land, R. Heinlein. \$2.75. A science fiction classic about a Martian with super-human abilities who organizes a free-love subculture on earth. The later chapters contain interesting insights into jealousy, open relationships and group marriage.

cl: cloth; all other books are paperback

ORDER FORM IS ON THE BACK OF THIS SHEET

JUST ARRIVED! Marriage & Morals by Bertrand Russell, \$6.95 (sorry the price just went up) A classic attack on traditional morality by the noted British philosopher.

Classified Advertising Policies -- Please read carefully!

Content: In addition to your message, you may include an address and/or phone number. Anonymous ads o.k. or list your first and/or last name(s). If concerned about confidentiality, place a coded ad--we forward letters to you (see coded ad rate below). We accept ads in the following categories:

Non-profit Organizations--ads from alternative relationships organizations publicizing classes, workshops, conferences, seeking members or promoting publications. People wanting to start new alternative relationship discussion groups, organizations or social clubs in their area may also advertise in this section. Ads from personal growth/human potential non-profit organizations which are supportive of alternative relationships are also welcome.

Personals--ads specifying an interest in alternative relationships (e.g. open relationships, intimate friendship networks, expanded families, group marriage or similar lifestyles). Ads from singles, couples or intimate groups; heterosexuals, bisexuals or homosexuals are welcome.

Services and Products--ads from individuals or businesses supportive of alternative relationships and offering relationship counseling, personal growth workshops, publications, etc.

Swingers' ads not accepted! We will not accept ads for individuals, organizations or businesses primarily interested in swinging (sexual mate-swapping and sex orgies). We will also not accept predominantly sexual ads. This is not a moral judgment--we merely want to provide an alternative to the many swingers' magazines already available.

Ads for secret affairs not accepted! These are outside the scope of an open relationships publication.

Who may advertise: We only accept personal ads from BMI members and Beyond Monogamy subscribers.

Rates (per insertion):

Personals and Non-profit Organizations--\$3.00 (up to 40 words) and \$.05/word over 40 words.

Services and Products--\$5.00 (up to 40 words) and \$1.00/word over 40 words.

Coded ads--\$1.00 extra per insertion. We will assign a number to your ad and forward mail to you unopened. People answering your ad will send us \$1 plus postage.

Deadline: First of the month preceding date of issue (e.g. June 1 for the July-August issue).

Beyond Monogamy Classified Ad Form

Name(s) _____

Address (including ZIP code) _____

The following ad is to be placed under (check one) Personals _____ Non-profit Organizations _____
Services and Products _____ (type or print neatly exactly as you want the ad to appear):

Enclosed is \$ _____ for _____ insertions and \$ _____ for coding and forwarding (if applicable).

I/we hereby give my/our permission to print the above ad in Beyond Monogamy. I/we agree not to hold Beyond Monogamy, Inc. or its staff responsible for any actions which occur as a result of this ad.

Signature(s) _____

All ads must be paid for in advance. Mail to BMI, Box 6877, Denver, CO 80206.

GIFT SUBSCRIPTIONS TO BEYOND MONOGAMY

Give a friend or lover a gift that may enlighten, may shock, may amuse but will not be ignored! Give them a one-year subscription to *Beyond Monogamy*!

Send *Beyond Monogamy* gift subscriptions to:

Name(s) _____

Name(s) _____

Address _____

Address _____

City, state or _____

City, state or _____

province, zip _____

province, zip _____

Please make your remittance payable to Beyond Monogamy, Inc. (\$9.00 per subscription). We will include the following note: "You are receiving a one-year gift subscription to *Beyond Monogamy* from _____ (fill in your name)."

Send this form and your remittance to BMI, Box 6877, Denver, CO 80206.

BEYOND MONOGAMY BOOK ORDER FORM

(see back of this sheet for titles available)

Please print neatly!

Ship to _____

Address _____

City, state or _____

province, zip code _____

Quantity	Title and author	Price
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Postage and handling:

Add \$1.50 for the first book and

60¢ for each additional book. Maximum charge: \$4.50.

subtotal _____

postage & handling _____

Colorado residents: add _____

appropriate sales tax _____

Payment:

All orders must be accompanied by a check or money order.

Make payable to Beyond Monogamy, Inc. Canadian orders

Total _____

welcome--no extra charges but please send U.S. funds.

Mail your order and payment to BMI, Box 6877, Denver, CO 80206. Books will be sent Fourth Class. All U.S. orders are insured. We cannot be responsible for books shipped outside the U.S.A. which are lost or stolen. Please allow four weeks for delivery.

A BIG "THANK YOU" TO OUR FRIENDS

This month we are printing letters from two publishers who have turned down classified ads for Beyond Monogamy. My remarks which follow these letters are restrained but critical. However, I don't want my anger toward Mother Earth News and Unitarian Universalist World to crowd out my appreciation to the many publishers who have been most supportive.

I am especially thankful for the publicity given us by two swingers' publications, Odyssey (\$24/year, P. O. Box 8504, Denver, CO 80201) and The Gregarion (\$9/year--couples only, P. O. Box 29191, New Orleans, LA 70189). Despite the fact that we do not accept swingers' ads from individuals, organizations or businesses, these publications have promoted Beyond Monogamy to their readers who are interested in open relationships other than swinging. I have talked with the editors of both publications and feel they are doing a good job of upgrading swinging's sleazy public image.

Other publications which have given us free publicity include All Together Journal/Newsletter (see 4/82 issue of Beyond Monogamy), Contact High (a singles' magazine with personal ads, \$9.95/year, P. O. Box 500, Mendocino, CA 95460), Double Vision (a bisexuals' magazine with personal ads, P.O. Box 1107, Richmond, CA 94802), Enlighten (see ad in classified section), Family Synergy Newsletter (published by an expanded family organization, \$15/year membership, \$20 for family, P. O. Box 2668, Culver City, CA 90230), Family Tree Newsletter (published by an alternative relationship organization, \$10/year, P. O. Box 679, Amherst, MA 01004), Message Post (see ad in classified section), SEXYG Newsletter (published by a special interest group of MENSAs), The Stoking Times (a massage newsletter, \$8/year, c/o Kate Mather, 1247 Palethorp St., Philadelphia, PA 19122) and Penthouse Variations (\$12/year, Box 902, Farmingdale, NY 11737).

Thanks also to writers Barry Kohn, Roger Libby, Robert Rimmer and Peggy Vaughan for distributing copies of Beyond Monogamy to their readers and colleagues. And, we're really pleased that some of our readers have given Beyond Monogamy gift subscriptions to their friends.

Will Mahoney

LETTERS FROM READERS

Letters Policy: We do not print full names and addresses of authors of letters unless requested in writing to do so. We reserve the right to edit letters, but we try not to pull quotations out of context.

We especially like letters which discuss your personal experiences. We also encourage you to express your feelings about ideas and questions raised by articles or other letters.

Deadline is one month prior to issue date. We cannot guarantee that your letter will be used.

Open Relationships and Widows

Dear Will:

In the March issue of Beyond Monogamy, page 6, you say "... What's the ratio of women to men over 60? Isn't it at least three to one? I wonder about all the lonely widows ..."

The latest statistics I've seen were for people over 65. For each 100 men, there are 149 women. And, 77% of the men are married and living with their wives. According to my arithmetic, that means 23 single men for each 72 single woman over 65.

All of the widows I have known, over 60 years of age, have said, "I'll never take care of a man again!" Most have reserved the right to change their minds. After the grief and basic adjustments, most of us enjoy our independence and doing the things we like to do. But, almost all of us admit to craving male companions, at least socially. The few widowed men I know are anxiously looking for housekeeper-wives, usually with emphasis on affectionate wife.

I know only one widow besides myself, who is interested in considering open relationships. I think most people don't have enough self-esteem to face what they see as threatening competition.

Zephyr
Utah

Will's reply: Thanks, Zephyr, for some most interesting information!

Kids' Lib?

Dear Will:

It seems that Beyond Monogamy never mentions children, and it is Kids' Lib that I am most concerned about. Children are taught that only a limited number of adults count--usually relatives. Adults tell kids that sexual love is "nasty" and "evil," and that some forms are contagious (homosexual love). The book Delightism stresses that adults cannot be truly liberated until children are liberated. There cannot be healthy sexuality until children do not have to grow up having to unlearn unhealthy attitudes.

Louis
Denver

Will's response: If you brought up children teaching them positive attitudes about sexuality, nudity, love, etc.; if you sent them to a school which stressed positive attitudes in these areas; if you denied them access to commercial T.V.; and if you forbid them to have unenlightened playmates, maybe they would wind up liberated. Of course, then would they be able to cope with the "real world?" Pardon my pessimism, but how do even you liberated parents with the best of intentions manage to bring up liberated kids?

BEYOND MONOGAMY ADVERTISING REJECTED
BY MOTHER EARTH NEWS
AND UNITARIAN UNIVERSALIST WORLD

Dear Mr. Mahoney:

The Director of Advertising Services and I have discussed your advertisement and feel that it is not in the best interests of our readers. Therefore, we are rejecting it.

This is not a personal rejection. Many other ventures are not accepted for the pages of The Mother Earth News.

Thank you for your interest in The Mother Earth News.

Veronica Lyons,
Coordinator
Classified Advertising
The Mother Earth News
P.O. Box 70
Hendersonville, NC 28791

Dear Mr. Mahoney:

The editorial board of the UU World has reviewed your request for the acceptance of advertising for your newsletter, Beyond Monogamy, and has voted to uphold the previous decision of the editors to refuse this advertising. This is consistent with the World's reservation of the right to determine which advertising it will and will not accept.

The fact that Beacon Press [editors' note: Beacon Press is associated with Unitarian Universalism] published Ronald Mazur's book [The New Intimacy] has no bearing on this matter. Beacon Press publications do not necessarily reflect positions or policies of the Association or the World.

We will not engage in further correspondence on this matter.

Joyce H. Smith
Director
Unitarian Universalist
Association
25 Beacon Street
Boston, MA 02108

Will's response: Our ads have appeared in about 30 different publications. These two are the first to turn us down unconditionally. We only attempt to place ads in publications which we feel are read by a large number of socially liberal, open-minded people.

After receiving the letter from Mother Earth News, I telephone Ms. Lyons to find out the reason for their rejection. I got the impression from her that the Mother Earth staff was morally opposed to our lifestyle. She let me speak with the advertising manager who had a different story. According to this woman, their demo-

graphic studies have shown that most of their readers are monogamous and heterosexual. She said they also refused ads from gay organizations. She claimed that they "have to go with the mainstream of their readers."

I suspect that both of these women's stories are partially true. Their publication has a circulation of nearly 1,000,000 and focuses on rural, ecologically conscious living. Perhaps, they are afraid of a backlash from some of their more narrow-minded readers if they were to take "controversial" advertising. We supposedly live in a free society, but those of us with non-traditional ideas are constantly under attack from moralists who want to curb our freedom of expression. No one is forcing these readers to send for a copy of Beyond Monogamy. But, they don't even want people to have that choice.

I've never heard of a demographic survey by a magazine which queries people about their sexual orientation or intimacy value system. Therefore, I am somewhat suspicious of the advertising manager's sincerity. Whatever their reasoning, I would encourage our readers not to support Mother Earth News because of their discrimination against gay, lesbian and non-monogamous people. Furthermore, I withdraw my advice to Mary from Ohio in my response to her letter in last month's issue of Beyond Monogamy. I advised her to read the Mother Earth classifieds to meet people interested in a rural group marriage. If the Mother Earth ad manager is being honest about her demographic survey, it doesn't seem worth the bother, does it?

I also called Ms. Smith at UU World. Not only did she refuse to give me the reason for their refusal, but she said the reason she would give me no reason was because "we don't feel we have to defend our position."

I originally tried to place an ad with UU World last year and was rejected with a cryptic note stating that, "The publisher reserves the right to refuse any advertisements." I wrote back asking that they look at the content of Beyond Monogamy and pointed out that the Unitarian Universalist Beacon Press published the book, The New Intimacy which is an excellent articulation of the ideas we are exploring. Our advisor, novelist Robert Rimmer (a member of a Unitarian congregation in Massachusetts) also wrote a letter to UU World in our defense. Neither of us received a response. I finally called Ms. Smith about two months ago and she agreed they would reconsider. The above letter is their final decision.

Unitarian Universalism has a reputation for religious and social liberalism. Perhaps they are liberal on some issues, and perhaps some of their congregations are accepting of intimacy alternatives. We can only conclude, however, that their association practices inciteous censorship of unconventional ideas they don't like.

Of course, they don't have to like Beyond Monogamy, but it seems that a truly open church would give its members the opportunity to reach

their own conclusions about open relationships. I would be very surprised if monogamy vs. secret affairs vs. open relationships is not an important issue for many Unitarian Universalists.

They also have the right to refuse ads—we do. But, we try to be upfront about the kinds of ads we accept and reject and the reasons why we do this. We don't hide behind some vague policy. In my judgment, to do so would show a lack of editorial courage.

We have a number of readers who are Unitarian Universalists, and I hope they do not take my comments as an attack on them or their religious beliefs. However, I want them, especially, to be aware of our treatment by their association.

The question of advertising censorship, causes me some concern about our refusal to take ads for swinging and secret affairs. We make it clear that these practices are outside the field of interest of this publication. Is this just a "nice" way of saying we practice censorship? What do you think?

BEYOND MONOGAMY GOES BI-MONTHLY

Effective with this issue, the editors have decided to publish Beyond Monogamy six times per year instead of nine. The subscription rate will remain \$9 per year but the size of each issue has been increased from eight to twelve pages excluding advertising.

Previous subscribers have been promised nine issues of Beyond Monogamy, and we will extend their expiration dates accordingly. Members of BMI in the Denver area will have their membership periods extended slightly.

There are a number of reasons for this publishing schedule change which basically boil down to savings in money and time. In addition, the 50% increase in the size of each issue permits us to include more in-depth articles such as Robert Rimmer's "Alternate Life-Styles on the Road to Utopia" which appears this month.

READERS' COMMENTS ON BREAKING THE BONDS SOUGHT

We have sold a number of copies of Breaking the Bonds by Watson and Whitlock. Several Beyond Monogamy readers have already written us with positive and negative comments about the book.

Instead of writing a formal review of Breaking the Bonds, Will Mahoney would like to summarize readers' comments about it in the July-August issue of Beyond Monogamy. Send us a paragraph or two by the last week in May, if you would like your comments included.

A NEW WAY TO FIND INTIMATE FRIENDS

edited by Jacqueline Weller

In February, veteran BMI member Bill Conklin spoke to our Denver group about his experiences advertising for intimate partners. This is a transcript of Bill's presentation, edited for brevity and clarity:

BILL: If you're interested in having open relationships, you need to find people you can relate to. How most people do it in our society is to wait passively for someone to come along. If they get involved in a relationship, they stick with that until it ends, then wait for the next person to come along.

Most people meet someone whom they latch onto while in their twenties. They get married. In over 50% of the cases, the marriages fail, resulting in divorce. Probably another 50% of the remaining marriages don't work, either, but the couples stay married.

One of the reasons why couples stay stuck in bad relationships is because they are insecure about making new friends and relationships. How do you meet people? How do you meet someone who shares your interests, someone to whom you can relate on an emotional and sexual level?

You can meet people in the park, at the tennis court, or taking an adult education class, but how many of those you meet will be interested in forming a new relationship? And it's a greater problem if you happen to be married, like I am. That makes me a semi-leper to begin with, because everybody thinks you're weird if you're looking for outside relationships. Marriage is supposed to take care of everything in your life, right?

If you're monogamous and married, you don't have to confront this problem of meeting lovers. Those interested in open relationships, however, confront the problem throughout life because relationships don't last forever. In our changing society, they may be getting shorter and shorter. For example, the average marriage now lasts seven years.

What this means is that most of us have people coming in and out of our lives. Those dependent on monogamy have nothing when it ends. They'll need to find another person for a new relationship, and maybe repeat that pattern again and again. Another way to deal with transience is to be open to the number of relationships it takes to fill up our lives. For some people that will be one. For others, two, three or four, depending on how much time they have and how deeply they get involved.

So anything other than lifelong monogamy creates the problem of how to meet new lovers.

About a year and a half ago, I began working fulltime in sales. I learned a very important thing: nothing comes your way in life unless you work for it. I found that I could sell a product that was impossible to sell if I just believed in it and put energy into it. I compared that to the rest of my life and to the way

Bill Conklin
one of the founders
of Beyond Monogamy, Inc.



I conducted relationships.

In sales I found that I had to meet maybe 25 prospects in order to sell two. Once I'd signed up the two, one would drop out. Then I'd have one left. How many people do I have to meet in order to make sales? I have to meet a lot.

Say I meet ten new people a year in my personal life. One of those ten might be on my wavelength. In my lifetime, the total number of people I meet who I relate strongly to may not be very high.

Looking at the past ten years, I asked myself how I had met my longterm lovers. I've had three longterm relationships in the past ten years that fulfilled my needs at the highest levels.

Out of those three, I met two from newspaper advertisements. So I decided to try that again. I've discovered that advertising is a way to contact large numbers of women interested in relating, so that I can sift through them to find the relationships most worthwhile for me or them.

I don't think advertising would have worked ten years ago. I'm astounded with the success of this approach for me in the 1980s.

But it takes effort to do it right, just like the relationships themselves. It's like a serious hobby. You need to put time into systematically improving it or it won't improve. You have to work at it.

Having good relationships is like learning to be a good chess player, or classical pianist. You don't sit down and play the piano without working your butt off for years. You don't have good relationships without learning how to meet people, how to communicate with them, how to form relationships and how to nurture and maintain them. Our school system doesn't teach people how to do that. Some people pick it up by accident. Because most people don't learn well by accident, most people don't have good relationships. I think the biggest problem in our society is that relationships simply don't work.

QUESTIONER: Is it okay to have fun while working on meeting these people? I think you're making it sound like a lot of work.

BILL: Oh sure, yeah. I practiced the piano for 25 years, and I enjoyed it while I was doing it. I enjoy things even as I work on them.

The first step in advertising is to figure out how to write an ad that will attract the person you're interested in contacting, while eliminating others you're not interested in. If you are successful it saves a lot of wasted time.

I ran this ad in the personal section of

Westword (a Denver alternative biweekly paper) in October of last year:

Friendly, considerate, well-adjusted male, 36, would like to meet a well-adjusted female who's interested in open relationships. I enjoy tennis, skiing, hiking, classical/jazz music and good conversation. Call Bill at 455-9023 or write Box 12514, Denver, CO 80212.

I thought I wouldn't get any response to that, and if I did they'd freak out when they discovered I was married, and would not want to see me. I was wrong. I probably got twenty responses in ten weeks of running the ad.

But I did find that the term "open relationships" was unfamiliar to many. At first I waited until the first date to tell the woman I was married. That did not work well. I just wasted time. So I decided to make it the first thing I would say when a woman called me. I'd ask them whether they still wanted to get together with me under those circumstances. I thought it would freak out 100% of the women, but it didn't—maybe 50 or 60% of them couldn't handle it.

Even though I had some wonderful telephone conversations, I was discouraged at first because I had so many failures for each success. It's like selling anything, however: if you try enough people, it'll work. The more you fail, the more you are going to succeed.

Out of that first ten-week ad I did not find an intense longterm intimate relationship, but I did make some friends—three or four continuing friendships. And, I had fun.

What I like about this whole situation is that I'm in control of my life on this issue. Before, I thought I had to wait for it all to happen. Now I know that I can make relationships happen.

Women have told me that there are still some weirdos placing newspaper ads. They've told me about negative experiences they've had answering such ads. Ads that men place seem to get about one-tenth the response of ads that women place.

As a man writing ads, do put in a phone number. It makes you so much easier to reach. However, I did get a few crank calls from women. My first call was from a prostitute who wanted to hire me to be a gigolo for her? The best thing is to use a phone you can unplug at night. And leave a telephone answering machine on. Since I've run these ads, my machine recorded a few calls at 2 A.M. You might like to suggest a calling time in your ad—six to eight P.M., for example.

One of the friends I made told me that she considered it a fluke that she met someone nice through an advertisement. I challenged her to place one herself. She had thirty men call her the first two days. She found that she had to tell callers that she did not have a free night for the next four weeks!

So ads placed by women get a tremendous response. The problem is how to eliminate the people you don't want to go out with. To begin,

write the ad as specifically as you can.

I rewrote my first ad to be more selective. This new ad is still running. However, I find a large percentage of women still lose interest when they find out I'm married.

QUESTIONER: Why don't you mention in the ad that you're married?

BILL: They wouldn't answer the ad.

QUESTIONER: Oh bullshit! I put one ad in Westword, after it was turned down by a liberal publication [Beyond Monogamy], and got twenty responses. I said that I was married and was explicit about desiring a sexual relationship. I put a post office box number in it, and was brutally specific about what I was looking for. I didn't get any sexual relationships, but I did make three beautiful friendships.

BILL: Really? I've got something to learn from you. You ran it just one week?

QUESTIONER: Yeah.

BILL: But you didn't get what you wanted out of it? Are you going to run it again?

QUESTIONER: Maybe. What I found was that the truth is very selective. It weeds out people right away. I said: "frustrated married man, looking for frustrated married women." The truth works fine.

BILL: Yeah, I agree with truth, too. However, I prefer to reveal it face-to-face, rather than in an advertisement.

OTHER QUESTIONER: Was there a difference in the quality or potential for relationships between those who took the time to write and those who called?

BILL: Interesting question! I never thought about it. The three women who I still see all initially contacted me by letter. But I think that may just be coincidence.

OTHER QUESTIONER: In my experience with advertising, I've had better quality responses through the mail. The sort of person who takes the effort to write a letter is usually more interesting.

BILL: However, if you include a phone number, you are going to get a much larger response in terms of numbers. I've had some very nice experiences with women who've called as well.

I re-wrote my ad this way:

Gentle, considerate, well-adjusted attractive male, 36, likes skiing, tennis, hiking, classical and jazz music, reads non-fiction, would like to meet an independent self-actualized woman who can handle a loving non-exclusive open friendship that allows personal growth and freedom. Call Bill, etc.

I added the word "attractive" because several women told me they assumed I was unattractive because I never mentioned it!

The response to my new ad has been about the same. I may substitute "non-monogamous" for "non-exclusive" because it's a clearer concept.

QUESTIONER: One of the things I've discovered by mentioning that I'm married in my ad is that relationships work the best when you

needs and your basis are the same. So a frustrated married woman is best for you or I.

BILL: I don't like the secrecy, and with 99% of those frustrated married women, their men aren't going to know about it. I don't like that scene.

QUESTIONER: Yeah, I don't like the secrecy, either. Is your marriage open?

BILL: Yeah, this is my wife, Mary Ann, right here.

QUESTIONER: Oh, okay. You see, mine is not. I'm sneaking around in secret anyway.

BILL: I once had a brief affair with a friend at work. She said she enjoyed it less because I didn't have to sneak around!

QUESTIONER: It's nice when the ground rules are the same for both. I think the key is if the loving relationship is open. My current relationship is totally open between the two of us. We're both cheating on our spouses--Don't laugh!--It's an important distinction.

BILL: Has anyone ever used the personals in one of the major dailies? I've just used Westword.

QUESTIONER: That's a selective factor, too. More off-beat people will read Westword than the dailies.

OTHER QUESTIONER: I think you get a lot more crank calls off the big papers.

QUESTIONER: Yeah, and you get the Moral Majority responses: "Hello, this is the Devil speaking!" I got a few "you're going to burn in hell" letters off my mail ad.

BILL: Someone was asking about who I directed my ad towards. My highest success is with women in their thirties and forties, formerly married, who have had failure with exclusive relationships.

You see, they have never considered non-monogamy before, but their life experiences have made them willing to consider it when I explain it to them. They have not yet come to the same conclusions I have, but they are at least receptive to the ideas. All I need to do is find women who are open to new ideas. These same women, however, might never answer my ad if I said initially that I was married.

QUESTIONER: Will, what has been the response to ads in Beyond Monogamy?

BILL: Well, I know one Colorado man who received visits from two different out-of-state women last summer, who came in response to his ad. The "Colorado divorced, scorpionic, athletic male" with ads in recent issues says he's gotten phone calls from women and couples all over the country.

Women who advertise get excellent results. A woman in Florida and a woman in Iowa [Beyond Monogamy ads, January 1982] both received 15 or 20 letters that I've forwarded to them.

QUESTIONER: I know a man who had a foot fetish. He only wanted women whose second toe was longer than the first toe. He advertised for that, and got it.

OTHER: Truth in advertising?

BILL: Yeah, it seems to be true that you can ask for exactly what you want, and a lot of times you get it!

A REVIEW OF THE CIVILIZED COUPLE'S GUIDE TO EXTRAMARITAL ADVENTURE

by Will Mahoney

One of America's best known contemporary psychologists is Dr. Albert Ellis, the originator of rational-emotive therapy (RET) and author of a number of books such as Sex Without Guilt and A Guide to Rational Living (with Robert A. Harper). The Civilized Couple's Guide to Extramarital Adventure is one of Ellis' less well known books. In it, he applies RET techniques to non-monogamy.

Simply summarized, rational-emotive therapy consists of disputing one's irrational beliefs about persons or situations (with or without the assistance of a therapist). In The Civilized Couple's Guide ..., Ellis shows how to use RET techniques to work on jealousy, anxiety, guilt, depression and hostility.

Ellis takes the reader on an objective and relatively non-judgmental tour of the realities of monogamy and non-monogamy. He points out that most people in our society are non-monogamous. If one chooses to be non-monogamous, is openness preferable to secrecy? According to Ellis, "All things being equal, it is highly probable that honest extramarital liaisons are better than dishonest ones and that semi-honest ones are probably somewhere in between. But the problem is that all things practically never are equal."

The author describes that various kinds and degrees of extramarital adventure including occasional affairs ("unplanned, spontaneous pairings of the moment"), steady affairs (longer in duration and intensity), secret and open affairs, open marriage, swinging and orgies, and communal marriage. He elaborates on healthy and disturbed reasons for indulging in extramarital adventure based on his work as a therapist and interviews with people not in therapy or marriage counseling. Ellis then gets the reader to gauge and analyze his/her motives for pursuing or avoiding extramarital adventure. He shows that decisions should be based on the realities of one's individual situation including costs and benefits in terms of immediate and long term goals.

If you decide to have an affair, should you be honest with your spouse? Ellis is ambivalent. He feels that the "ideal affair ... is one where you can honestly and openly tell your spouse that you are about to engage in it, and then have it with his or her full consent." However, he goes on to cite a number of disadvantages of honesty and quotes several authorities who feel that honesty about affairs usually is not possible.

In his chapter, "Etiquette and Techniques for Extramarital Adventure," Ellis discusses procedures for carefully maintaining secrecy. He also gives suggestions for working toward eventually telling one's mate the truth.

Fortunately, this book is not only a guide to "cheating and how to get away with it." Ellis has hints on meeting people for extramarital

adventure which are helpful regardless of one's secrecy or honesty. He suggests the use of RET to prepare for and deal with numerous rejections, especially if one is married. "If you really want to find an extramarital lover, and you don't live at the North Pole or the middle of the Sahara Desert, you can almost invariably do so in a reasonable period of time. If you are willing to assert yourself, if you persist, if you stubbornly refuse to hurt yourself by rejections, and if you try most available search routes!"

Ellis has some good advice for couples with open relationships. He gives examples of ground rules adopted by various couples to fit their individual situations. He elaborates on several factors which couples should consider when developing their personal set of ground rules. Some of these are maximum allowable time for other involvements; how open you will be with each other and with relatives, friends, co-workers, etc.; how much sexual permissiveness you will allow each other; how you will deal with falling in love with extramarital partners; how much detail about your affairs you will tell each other; and how you will handle logistics. The author suggests some rules for making ground rules: "Start with your own feelings ... Don't let yourself be overly influenced by what others think ... Experimentally discover what's best for you and your mate ... Don't make absolute promises to your mate or to any of your lovers, and don't be afraid to admit that your feelings can and do change radically over the years ... Watch your damned ego ... There are almost always other alternatives to what you are now doing ..." If they have difficulty coming to agreement on the terms of their arrangement, Ellis suggests that couples get friends to arbitrate or seek counseling.

How much and what should couples tell children about their extramarital adventures? Ellis points out that this depends on circumstances. He advises against dragging children into a crusade for public acceptance of non-monogamy. He also feels that they can benefit in some cases when parents are honest with them about their lifestyle.

While he feels that non-monogamy has become the norm today, Ellis offers advice for people who prefer to remain monogamous. He shows that there are healthy and disturbed reasons for making this decision.

Rational-emotive therapy is not going to work for everyone, and couples with open relationships will not find the material on maintaining secrecy very relevant. However, the sections on ground rules and children (if you have them) are especially recommended. Many readers will also find Ellis' writing style very entertaining.

Ellis, Albert. The Civilized Couple's Guide to Extramarital Adventure. Pinnacle Books, 1973 (paperback). This book is out of print but Dr. Ellis has copies left. We have requested that he sell us 30 copies and will list this book in the "Beyond Monogamobooks" by mail section as soon as they arrive.