

**AN EXPOSITION OF "SOCIAL
FREEDOM.": MONOGAMIC
MARRIAGE THE HIGHEST
DEVELOPMENT OF SEXUAL
EQUALITY**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649336173

An Exposition of "Social Freedom.": Monogamic Marriage the Highest Development of Sexual Equality by Aaron S. Hayward

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AARON S. HAYWARD

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AN EXPOSITION

OF

"SOCIAL FREEDOM."

MONOGAMIC MARRIAGE
THE HIGHEST DEVELOPMENT OF SEXUAL
EQUALITY.

BY THE AUTHOR OF "VITAL MAGNETIC CURE," AND
"NATURE'S LAWS IN HUMAN LIFE."

NATURE'S LAWS, PRINCIPLES, FACTS AND TRUTHS ARE ETER-
NAL AND IMMUTABLE; SOCIETY CUSTOMS CONDITIONS,
CIRCUMSTANCES AND OPINIONS ARE CONTIN-
UALLY CHANGING THEREFORE TO BE
CONSISTENT WE SHOULD WEIGH
AND JUDGE BOTH SIDES
OF THE SUBJECT.

BOSTON.
PUBLISHED BY THE AUTHOR.
1875.

AN EXPOSITION OF
"SOCIAL FREEDOM."

THE "SOCIAL FREEDOM" question is agitating all classes of society, and more especially the Spiritualists; and as the subject seems to us to be taking somewhat the form of an epidemic, more than natural, we feel impressed to give our views upon it, and leave the reader to judge of their correctness. *Freedom* and *Free Love* are both expressions synonymous of *true life*. We do not wish to take one laurel from their interpretation or significance: our sole object is to show that what is passing current with some under those names is the reverse, and opposite in every sense of the term.

We intend to show the impracticability of advocating the doctrine without a different interpretation, and to show that the advocates are unfortunates, instead of being benefactors of the race; also to show that true marriage is not what these advocates would make the public believe, an *evil*, which leads to degradation. We have no doubt but what the spirit life is as natural as earth life, and therefore must be superior and beyond it; and that persons with spiritual natures and organizations largely unfolded, are in advance of those dwelling on the animal plane of material life. Persons are just what

they are in their present condition, and must be considered and judged from that stand-point which is personal to every individual. Restraint and self-control must be superior to their opposites; and if men and women who stand "high" or "low" in the estimation of the public practise what the social freedomites advocate, does it prove or go to show a higher or better state of morals in *them* or the *society* that they associate with? If not, why not deal with principles in the "social freedom" doctrine, and let individuals and personalities be swallowed up in the practical effects of such a doctrine upon society? This question cannot be settled by the acts and lives of any few individuals, let them be good or the reverse; but should be dealt with as any other act of life is, where reason, good judgment, law and order are in the ascendancy.

To-day inharmonious marriage relations are existing in all grades of life, and with all shades of religious belief. Age has nothing to do with it, as it is with the young, middle aged, and even those who have lived to a ripe old age. The element seems to be in the air, and to be contagious. We look upon it as a just equalization of rights to male and female in one sense, and in another sense not so much in the spirit as it is in the material and spiritual forces that are generated and imparted from one to the other. An inconsiderate woman who has had some experience in the inharmonious marriage relations made the following remarks, as copied from a Boston paper, with the editor's apropos remarks. "Mrs. ——— says that the only three doors open to women in the present state of our social system are a loveless marriage, starvation, or prostitution. We had

an idea that there were some people living with tolerable comfort in marriages not altogether loveless, but this may be a popular delusion."

We will add that there are, without doubt, as harmonious marriages as can be expected, while passing through material and spiritual changes of human life, and could be no more harmonious if they changed partners daily, provided money was involved. The only remedy that we see is to have persons who feel antagonistic influences or forces, to avoid as much as possible argument, sleeping with one another, and contention while passing through life's changes. Duty, responsibility, obligation, and all that goes to make up good society and civilization should be cultivated in all cases of inharmonious relations. Reason should sit at the helm as the guiding star of life, and movements in marriage relations should be well weighed before action. Man and woman are wonderfully created. Great is the mystery of nature's laws that work in and through human beings.

What is good and healthy in social life, and also in food, drink, exercise etc., to one person is injurious and unhealthy to another; therefore we can all of us safely say and agree upon this one fact, that human laws should be made and adapted to meet the needs and wants of different individuals, according to their development and growth. The person spiritually unfolded does not require the same kind of a governing law that another does who is full of vice and passions of all kinds. Without doubt there are persons that it would be safe to grant unlimited freedom to, as they could not in their very natures do a mean act; others if not under the

law of restraint would run riot, and commit many acts unbecoming a life of civilization. Therefore freedom for those who do right, but restraint for those who do wrong. Who is to decide the question if it is not the combined wisdom of the intelligent voters of the country we live in. It would seem as though intelligent beings had the capacity of knowing what was best for them in all that pertains to *Life, Health and Happiness*; but as the human life is one of continued change and development, and as no two persons are alike in all things, we should all strive to find some rule and law of action fitted to the great needs of a progressive humanity.

It is a well established fact that human life is full of mistakes, and the wisest err in judgment at times; therefore charity should be considered the greatest boon vouchsafed to mankind.

We shall give a few examples of the teachings and actions of its advocates, thus showing what we call inconsistencies in their position: the reader is to decide whether such examples are worthy of imitation. It will not be expected that we can present all the causes which produce the present commotion, but will endeavor to deal with principles that all must admit, who have given the subject a careful consideration. We shall use simple language that cannot be misunderstood, endeavoring to make it so plain that the reader may not be puzzled in knowing what we are attempting to prove by our exposition of the subject; shall not give personal experiences, but deal with society as we find it, avoiding personalities; also shall not separate the subject from the entire human family, neither shall we confine

our remarks to any one order of religious believers more than another, except it be that it should affect one class more than another of itself. All classes of society should be interested in the social question alike, that is if they have the best interest of humanity at heart; but as the Spiritualists seem to be the only body of individuals that are bold and out-spoken in their remarks upon the subject, and as there is a diversified opinion among them, no two seeing the subject precisely alike, it may be well at first to allude to the inconsistencies advanced by certain would-be leaders in this reform, and try to show to the world that no religious denomination can ever harmonize upon this subject, as taught by some; therefore it should be treated upon independently of any organization, except it be one of its own, which we will name Sexual Reformists, allowing all persons who seem moved upon to work in this reform, to do so independently of any religious order.

There is, without doubt, great need of reform in social freedom, but it is not well to have the remedy more injurious than the disease. There are persons advocating universal social freedom for all mankind, who do not even allude to any restrictions: with some persons that are spiritually unfolded it may be safe, with others it would be a dangerous doctrine; therefore such teachings lead many to practise vices that not only injure themselves, but all that are connected with them. A beautiful young girl living in the State of Maine was induced to read social freedom literature, and soon after she left her home, and is now living a life of shame in a brothel in Boston. My informant knows all the facts in the case, and is a reliable person. We once asked a

person who was in the habit of reading such literature this question—What is the tendency of the teachings from your stand-point? The reply was this: "I must confess that there is not a question with me but what it takes away the fear of doing anything wrong, and that many persons who were living happily with their married partners have been induced to practise promiscuity in the sexual relations, after having the fascinating teachings advanced to them, and to-day inharmony, discord and separation is the result."

That it may not be said that we do not understand the teachings of social freedom, also that we falsify and misinterpret the meaning of the doctrine advanced, we will quote from the principal paper that is devoted to advocating promiscuity in sexual relations, and let the reader judge of the case. Jan. 17, 1874 we find the following words in the paper: "The so-called professional prostitutes who never drink and who never permit themselves to become diseased from carelessness, are the healthiest class of women in the world, etc." "And the world needs to know the fact." What better encouragement can any one have to enter sexual promiscuity? But all investigation and medical knowledge gives an entirely different version; and our reason, without any personal investigation would stamp it a delusion—an insane expression. Again, a Michigan State Convention was held in the town of Jackson not long since, and the following resolution was passed, "That the only open door out of our social difficulties is the entire abrogation of all merely man-made marriage laws, leaving the sexes free to seek harmonious associations under the law of nature." Can any one be mistaken in such lan