

The relations between the sexes and the constitution of the family are, of course, to be revolutionized, and the revolution has so far an element of probability that it follows what we may suppose to be Bostonian theories and lines. The women are to be organized apart from the men as a distinct interest, under a general of their own who has a seat in the cabinet. They would do quite enough for society, they are gallantly told, if they occupied themselves only in the cultivation of their own charms and graces, women without any special charms and graces but those which belong to the performance of their womanly duties as wives and mothers being creatures unknown in Utopia. However, for the sake of their health and to satisfy their feelings of independence, they are to do a very moderate amount of work. They have in fact nothing else to do. They have no household cares, as the state is universal cook, housemaid, laundress, seamstress, and nurse; and "a husband is not a baby that he should be cared for—nor, of course, is a wife." Maternity is thrown into the background. It is an interlude in the woman's industrial life, and as soon as it is over the mother returns to her industrial "comrades," leaving her child, apparently, to that universal providence, the state. Hitherto, it seems, men, like "crnel robbers," have "seized to themselves the whole product of the world and left women to beg and wheedle for their share." By whose labor the world has been made to yield its products, for the benefit of both sexes, we are not told. However, "that any person should be dependent for the means of support upon another would be shocking to the moral sense as well as indefensible on any rational social theory." Women in Utopia, therefore, are no longer left in "galling dependence" upon their husbands for the means of life, or children upon their parents. Both wife and child are maintained by the direct agency of the state, so that the wife no longer owes anything to her husband, and the child is able, as reason and nature dictate, to snap its fingers in its parents' face. The state gives suck, and the baby is no longer ignominiously beholden to its mother for milk. It would be too curious to ask what the state is; whether it is anything but the government, and whether to be dependent on the government is not to be dependent on beings not less human than