

all other attributes. This is the favourite and characteristic expression of the Free-Love sect, which sprung up about 1850, and for a time attracted a great deal of attention, holding public meetings in New York, "giving rise" to much newspaper writing, and not a little extremely lively literature, such as "Fanny Greely, or the Confessions of a Free-Love Sister," &c. Several communities were founded to carry out Free-Love practically; that at Berlin Heights was made the subject of an amusing sketch by Artemus Ward. The Oneida county Free-Love community is described by Hepworth Dixon in "Spiritual Wives." The original Free-Lovers held that love is, or should be made, the motive power and inspiration of life, that to perfect ourselves in every way we should have an *affinity*, that two persons are required to make one complete life or destiny, and that it is the great duty of life to seek for this *affinity*. Everything should yield to this, and should the *affinity* unfortunately be already married to another, there should be a divorce and re-marriage at once. Of course, it was soon discovered that a great deal of experimenting with different ladies or gentlemen was necessary before the true *affinity* could be discovered. This liberty to "chop and change ribs *à la mode Germanorum*" was not, however, favourably

regarded by the "cold world" of orthodox Christians.

In the year 1850, a house of ill-fame having been broken up in Philadelphia, its inmates were brought before a magistrate. Among them was a young lady of very attractive personal appearance, who was identified as belonging to an excellent family in the North. On being asked why she led such a disreputable life, she replied that she was an advanced spiritualist and free-lover, and considered it to be the mission and duty of her life to offer herself to men seeking for *affinities*, or to man in the abstract, and that every man whom she liked and who returned the feeling was her husband. She defended her views with great earnestness, and in language which indicated an excellent education and extensive reading.—*MS. Notes.*

I was goin' along the street, 'bout three-quarters past owl-time, when I met as pretty a yard-and-a-half of black silk as I ever looked at. "Young gentleman," says she, "don't you want a *pashermal affinity*?" "What's that?" says I. "It's a prize bed-comforter," says she, "and the price is five dollars, extras included; don't say no, for to-morrow and the day after you'll be sorry to have missed such a chance of addin' to the golden joys of youth."—*New York Sunday Journal.*

Affirmative side, the winning side, the side most likely to forward one's self-interest and promotion.

He was shrewd, sharp, and subtle enough to be always on the *affirmative side*.—*The Silent Placeman, 1824.*

Cats and dogs have never been able to agree on the main question that both seem to want the *affirmative side* to win on 'st.—*Josh Billings: On Cats.*

Afflictions (drapers), mourning habiliments. *Afflictions* are quiet, i.e., mourning goods are not in demand. Mitigated *afflictions*, half mourning.