MARRIAGE AND DIVORCE.

From the Chicago Tribune. Among the social problems which are attracting so much attention, there is none that presses more seriously for solution, and none that seems more difficult to solve, than the question, "What shall be the law of divorce?" for upon its proper adjustment depends the successful regulation of the most distressing evils of the time. In most of the States divorces are now granted not only for adultery and for other felonious crimes, but for desertion, brutality, and abandoned drunkenness. In many of the older States, a desertion is not considered a sufficient justification until after the lapse of five years, and the divorced party is not permitted to remarry. In Massachuseits a proposition is now before the Legislature to grant divorces at the end of a three years' desertion, and to permit both parties to marry again. The Springfield Republican opposes this amendment vigorously, and suggests a substitute for divorce, which seems to us about as bad. It says:-

"We would legally recognize and ordain separa tion of married persons who either could not or would not endure one another. We would protect weakness from oru?a ity by the interference of law. But it does not follow that we should allow all these possibly again to separate, and again and again to marry, for this is a cisease that grows by what it eeds on. That is just what we would not do, and that society cannot afford to permit. Single life should be the pensity paid for the mistake of a wrong mating Marriage and divorce alike need this conservative induence. Marriage will be more thoughtfully and carefully made, divorces less eagerly sought, under such a rule."

Love is unquestionably the sign, seal, and sanctification of marriage, but we are not able to see the force of the claim set up by Robert Dale Owen and other socialistic philosophers, that a compulsory cohabitation is prostitution enforced by law. There is nothing like "prostitution" in compelling a man and his wife to abide together under the same roof. If they "cannot endure each other," let them live and sleep in separate rooms, and eat at separate tables. Under this arrangement, if they are kept apart by a mere whimsy or aversion, the chances are nine out of ten that they will conquer it. If they do not it is their misfortune, and they will suffer; but they will probably suffer less than society would suffer by the general adoption of the Indiana and Connecticut standard. Of course, no woman should be compelled to live under the same roof with a brute who beats her, or with a confirmed sot, but we doubt the efficacy of "separation" as a remedy for those "uncongenial" persons who are driven asunder merely because they

do not like each other.

For the statistics of social science go to show that "separation," formal and informal, is the most prolific source of the crime forbidden in the seventh commandment. Establish separation and forbid remarriage, and the social evil would show an alarming increase. The Republican gives us the apothegm that "easy divorce means easy marriage," and we add that easy separation

means easy morals. This is a grave question to handle. No man can decide it ex cathedra. We can see that in those religious organizations where men and women are ruled the most arbitrarily by priests, marriages are the most constant. divorce is known, and adultery is punished with death. In the Catholic Church divorces are practically probibited, and the adulterer is punished with death spiritual, instead of

Something must be done in these States to prevent our social fabric from falling asunder from lack of cohesion, and to give to marriage some of the permanency and solemnity which ought to belong to an institution which stands at the base of all human government.

BABY-KILLING.

From the Pail Mall Gazette. Some of the crimes and vices of highly civilized societies are scarely less inhuman or more refined than the crimes and vices displayed by savages or by semi-barbarians. Among untutored tribes, and among nations like the Chinese, infant life is little valued, and many are the tales recorded by travellers and missionaries of desertion or infanticide In England and in France we may hear similar stories almost daily of inhuman mothers, and of women who make it their business to get rid of infants that are not wanted by their parents.

The British and Foreign Medico-Chirurgical Review for the present quarter contains an article on this subject which deserves a wider circulation than it is likely to obtain in a professional journal. The writer points out that at least half of the infants born in England and Wales die within three months of their birth; but how many of these are deliberately done to death is unknown.

Riegitimate infants (says the reviewer) are not necessarily, or even usually, put out of the way directly; more commonly indirect means are em-ployed, still the statistics of the general registrar office tell us that in the five years 1863-7, out of the 8398 violent deaths of infants under one year o age, 854 were proved to be instances of direct infan-ticide, and of these 810 infants were murdered within a month of the time of their birth. Of these we find that 218 were strangled or otherwise sufficiated, 59 were killed by blows fracturing the skull, by cutting. or by stabbing 51 by intentional neglect, 22 by drowning, 9 by exposure to cold, and 7 by the simple pro-ceeding of leaving the cord untied at birth.

But, unhappily, what we know with regard to the prevalence of baby-killing does not show the full extent of the crime. Much is left to conjecture; for the irregular manner in which verdicts are returned, the ease with which the dead bodies of infants can be disposed of, and the habit which prevails of bringing in the verdict "Found dead," forbid correct statistics. There is therefore room for gross exaggeration, as in the case of a writer in the Church and the World, who observes that "the metropolitan canal boats are impeded as they are tracked along by the number of drowned infants with which they come in contact:" but it is certain that the murder of infants directly by their mothers, or indirectly through the tender mercies of baby-farmers, is a crime of no common magnitude in this country. The author of the paper from which we have quoted believes with Mr. Acten that among other means of diminishing the evil a change in the bastardy laws is imperatively necessary. Not one man in fifty, according to Dr. Lankester, contributes to the support of his illegitimate child; for, since 2s. 6d. per week is all the mother can claim, there are few women who will put the law in force. Mr. Acton points out with terrible distinctness how our bastardy law tempts to murder, makes prostitution compulsory, and "encourages a trade hardly less infamous—that of baby-farming." This law was enacted nearly forty years ago; and there can be no doubt that cogent reasons may be urged for its amendment. At the same time it is essential that some means should be adopted for diminishing the evils | the facts of this case. Mrs. McFarland's brief

however, is not very obvious. The reviewer suggests that the registration of every birth should be compulsory by law, as in Scotland and Ireland, and this whether the infant be born prematurely or at full period, alive or dead; that the registration of death should be accompanied by a certificate from a duly qualified practitioner, stating that he has had proper opportunities for forming an opinion and specifying the cause of the death; and "that some statutory check should be placed upon the practice so common among undertakers of disposing surreptitiously of the bodies of infants dying unbaptized or unregistered, in the coffins of other persons, or otherwise." He suggets, too, that baby farms should be licensed and placed under the eye of a judicious medical officer; and that "houses to which females moving in the better classes of society who so far forget themselves as to become pregnant may retire during the period of their confinement" should be liable to a similar supervision. Mr. Acton also, although he justly characterizes the trade of baby-farming as infamous, would have it publicly licensed, and the houses open to inspection by properly appointed officers. In the present state of English feeling about such matters a plan like this is impracticable. We cannot discriminate between a law which recognizes the existence of an evil for the purpose of diminishing it, and a law which sanctions what all good men confess to be abomination. Between England and France there is a

wide difference of opinion about many questions affecting public morality. Nevertheless it may be well worth inquiring how our neighbors act with regard to this question; and an article in the Reene des Deux Mondes for March 15 will give us some of the information we require In that country, as in our own, the excessive mortality of infants has excited the attention of physicians and of social economists, and M. Leon le Fort attributes it in a large measure to the industrie nourriciere which is carried on in some of the country districts. This trade is not conducted secretly, as with us, but is subject to supervision and control. The nurses engaged at the grand bureau have a small sum secured to them in case the parents fail to pay for the support of their children, and the result is that in a vast number of cases the parents are defaulters, the income of the nurses is diminished, and of course the children suffer in consequence. Moreover, the organization, we are told, does not give the advantages that might be expected from it, and the nurses are frequently able to neglect their infant charges without fear of discovery. In the thirteen departments around Paris where baby Parisions are placed out to nurse, the infant mortality is so much greater than elsewhere that, according to M. Leon le Fort, there can be no doubt that it is due to the industrie nourviciere. A year or two ago it was stated (we believe in the Medical Times and Gazette) that of 53,000 infants born annually in Paris 18,000 are sent into the country to be nursed. M Le Fort, however, gives a total of 14,000, and remarks that it is impossible to calculate the mortality precisely, since the nurses who undertake he management of these infants are not all under a like control.

A TERRIBLE ENCOURAGEMENT TO DISSIPATION.

From the Chicago Tribune. H. G. has been writing about whisky in a manner that must satisfy the most superficial observer that he was full of his subject. If we had time to stop, and knew who it was, we the Mormon Church no such thing as a | would denounce the heartless fiend that for a paltry stamp sold the great philosopher that fire which set his brain on fire. He must have known that with Greeley's propensities the consequence of his being drunk for half an hour would be a tipsy leader in the Tribune. Sure enough, having got his whisky, and not knowing what to take after it, he rushes into the Tribune with the startling query, "After whisky—what?" An experienced riend would have answered, "A headache. But, having no such kind counsellor at hand, as tipsy men are apt to do, he takes the public into his confidence. "After whisky—what?" is the question. The philosopher, by a hallucination quite natural under the circumstances, imagines himself to be Joe. Such a phenomenon is not at all strange. We have seen persons fancy themselves to be the prophet Jeremiah; and that, too, at a time when we ourselves were the prophet Jeremiah. But in his fancied character of Joe, he soliloquizes thus:—

"To Joe drink is almost a necessity. His spade or hod tires only his body; the brain hes torpid, and there is a brain there, after all. His glass of liquor is an outlet, a safetyvalve, for whatever imagination or passion lies in him. It serves him for opera, ball, theatre; it is his Tennyson, his fine clothes, his exhilarating combat of wit; it is, let us remember, all he has. Cinderella's rats and pumpkin to our educated eyes would be, no doubt, absurd and disgusting enough, but to her they were an enchanted chariot that drew her into fairy land, and made her for the time the companion of princes."

It is easy to believe that whisky has some agreeableness of flavor, especially to a prohibitionist. But H. G.'s experience of the bliss of being drunk would be calculated to make any man invest kalf a dollar in that direction, he were not incorrigibly abandoned to moderate drinking. Compute the net pecuniary profit which H. G.—author of "Politiesl Economy" and "What I Know about Farming"-finds in a glass of grog, over every other means of earthly enjoyment:-

Cost of 1 opera, including carriage and gloves.

I ball, single ticket
Thestre, private box
I copy Tennyson, diamend edition, dirt Pictures—say..... Total cost of the equivalent of 1 glass of whisky.....\$10,111-25

Cost of whisky-first proof..... H. G.'s net profit on 1 glass of whisky \$10,110 95 Here is an encouragement to dissipation such as had never before been spread, like the net of the fowler, in the path of American youth. How can H. G., when sober, forgive

himself, or, rather the incarnate fiend whose

whisky, transferred to H. G., produced this

THE THEATRICAL SIDE OF MRS. Mc-

FARLAND.

epistle?

From the Brooklyn Eagle. The principal testimony in the painfully prolix trial of Daniel McFarland is that which bears upon his alleged insanity. The cause assigned as producing that condition was the conviction, real or fancied, that his wife loved another man better than she loved her husband. This ambulatory affection of the lady in the case led the object of it to further her very strong desire to attempt the career of an actress. The course of events in evidence shows Madame to have been stage-struck. It is with this prevalent passion of various persons for a dramatic destiny that we propose generally to deal; particularly relating is to

tragedies have so grown, the one out of the other, that, in pursuing the first, we are led

up to the second. Her original essay as a public performer was elecutionary. Our subject, first in-structed by her husband, himself a doughty declaimer, read at a "select entertainment" at Newark; rested a few months, and read on her own responsibility at Trenton, and had by this time so impressed her feminine and other friends with her elocutionary abilities as to lead them to contract for her an engagement at Winter Garden. There she successively assumed the name of Miss Cushing and the roles of "Julie de Mortimer," in Richelieu; of the "Queen," in Hamlet; and of "Nerissa," in The Merchant of Venice. After her husband's first rencontre with Richardson, Mr. Manager Smart at once retired her from his boards, whereon she had been playing from mid-November, 1866, to March 14, 1867, just about four months. Read in the light of Mrs. Calhoun's confident and affectionate prophecies of success, Mrs. McFarland's career as an actress is instructive by contrast. Mr. Booth, to whom she played, and Mr. Stuart, for whom she played, both say she was "a most dire actress." It is readily recollected by those of us present at the successive 'Booth Revivals' at Winter Garden, that Miss Cushing, never known to be Mrs. Mc-Farland, lacked not merely the appreciation of her characters, but could not subsittute for that lack such electric and bounding personality as stands so many actresses in good stead for other gifts. The lady was not 'stagy," we admit; but eneither was she 'natural," the features of her representations being expressed in the words "timid, tame, inert, and devoid alike of art or impulse. Such was the judgment of contemporary critics. Such was the apotheosis of the artist whom Mrs. Calhoun had picked out to demonstrate that "actresses are born, not made.

It is an instructive remembrance that the person who succeeded Mrs. McFarland in her last role was the very Miss Johnson whom Mrs. Calhoun impaled in a letter to her friend as a histrionic horror. It is needless to say that Miss Johnson's acting heaped coals of fire on the head of her critic.

So much does the theatrical side of Mrs. McFarland suggest and enforce. Whatever be the issue of that trial, it should contribute to the community a wholesome discouragement of all purely gushing ambitions stageward. Theatres and the public alike are entitled to this degree of protection. Let an honorable profession and the wide, wide world not be exposed to an irruption of incapables upon the stage. So will boards and benches rejoice in common.

AMERICAN FAMILY LIFE. From the N. Y. Tribune.

For a year or two the articles in the London Saturday Review upon social topics have gained for that cynical and shallow journal increased notoriety by the virulence and wit of their attacks upon women. Wife, maiden, mother, and old maid have each been held up to ridicule with a rancor and malignancy only to be explained by personal spleen; the more gentle and womanly the type of woman, the more implacable and venomous was the assault. Now, this puerile and almost cattish spitting of ill-will, which might provoke reply if it came from a man, becomes only amusing when we know that it emanates from one of the maligned sex. Whether hell can furnish no fury like a woman scorned is hard to tell; but we do not need this instance to teach us that a woman here, disappointed in the happiness or love which has fallen to the lot of her more fortunate sisters, is apt to regard them with about as much justice and temper as did the immortal Sairey Mrs. Prig when she pos-

sessed herself of the whole of the salad. In one of the last numbers of the Review this gentle savage pounces as usual upon the latest disgusting scandal, and gloats over it as evidence of the hopeless condition of her sex. The Mordaunt trial and the cowhiding exploit of Lydia Thompson are the especial incidents which she selects, and from which she arues, with true womanish logic, that all English women are strong-minded ballet dancers, or, if not ballet-dances, worse. She fairly whoops with exultation, like a Camanche over a fresh victim, at the pitiable spectacle of the miserable blonde tramps and the crazy Mordaunt woman, first shricking out the usual feminine triumph of "I told you so," and then trying her brain to invent new and more filthy epithets for her sex, for "the fast young peeresses and tripudiant matrons," as well as the "give-and-take, loose-zoned age," in which they live. She denounces all English women as animals, and as animals either wallowing in nastiness or peering wishfully over the brink of it, and then, by a reasoning which we confess ourselves unable to follow, throws the blame of this condition of affairs upon the long retirement of the Queen after her husband's death. "While this continues," she predicts, "English society will present a happy combination of all the sin of Versailles and the insolence and brutality of a Saratoga boarding-house." It appears to us outside barbarians that if English women were only held out of this slough of corruption by the chance of an annual drawing-room or ball at Buckingham Palace, their tenure of virtue must be very slight, indeed. But, however amusing her sketches may be, they carry with them no evidence of truth. We would be as loth to receive them as accurate pictures of English homes as prurient uncleanness of Ouida's novels. We protest against the mistake made by this woman and those of her stamp on this side of the Atlantic, when they take the thin and impure crust of fashionable life as the exponent of either English or American society. Because Sir Charles Mordaunt's wife was mad from disease or vice, we certainly do not argue that the pure homes of England are all suddenly filled with Messalinas; because our own fashionable girls exhibit themselves in immodest; dances or revel in the indecencies of the opera bouffe, we do not suspect the air to tainted about well-bred women, or feel disposed to doubt the integrity and purity of our own wives and daughters.

Immorality among women is found in two strata only of our social life: in the lowest class who fill the houses of prostitution in the cities (eight-tenths of whom, by statistics in New York and Philadelphia, are foreigners), and in that spurious aristocracy whose only claim to notice consists in wealth and the vulgar display of it. Both of these bodies of women, by virtue of a certain unity of aim and flash demeanor, keep themselves glaringly before the public eye. They find their ready organs, too, in some of our New York journals, which willingly advertise not only the fine dresses of the latter, but the assignations of their unnamable sisters. Hence the name of American society has been gradually absorbed by Anonyma and Mrs. Shoddy, and is degraded almost beyond help by the silliness of the one and the vice of the other. Now, what have these two women to do with the great element of American

of baby-farming. How this can be done, | histrionic history and her involved conjugal | domestic life? Absolutely nothing. They flaunt out their little hour, they help build temples to vice and to infanticide, and that is all. Apart from them in the cities is the great class of workingwomenthe teachers, writers, artists, tradeswomenand a purer body of women does not live. Healthful work for body and mind leaves no room for the vagaries of passion. Utterly apart from them, too, is the class in the cities which most powerfully represent the culture and refinement of the country. But it is outside of cities, let us remember, that we must look for the strength and substance of our national life-in the quiet homes that stretch from ocean to ocean, innumerable as their sands. In this great national domestic life, the feverish, unessy few who call themselves society, on one or two city streets, are never heard of. Not only virtue, but modesty there is yet the rule, and it is our honest belief that nowhere in the world is God as sincerely worshipped, is the marriage tie as universally respected, and are women as pure in thought and deed, as in the ordinary family life of America. Our faith in Anglo Saxon blood, too, is strong enough to preserve our old respect for British wives and mothers, despite the lamentations over them of their own prophets.

THE PEERAGE IN PHILADELPHIA.

question agitated the land:-"Have we a

From the N. Y. World. Some years ago, as we all remember, a

Bourbon amongst us?" and grave pamphlets were printed to prove that a certain half-breed Indian was a chip of the disreputable old block. Whatever may have been the result of this controversy, there can be no doubt that now we have a "Muncaster." It is in Philadelphia, too, that we find the real sangre azul of the peerage, albeit Irish. This revelation has been made in consequence of the startlings news having reached his family connections here that a "Muncaster" has recently, when wandering near the plain of Marathon, been kidnapped by some of the nomad descendants of Miltiades. Thus runs the story and the pedigree. Gamel de Pennington came over with the Conqueror, and "settled" in Lancashire. He was a knight, "eques auratus," but whether "banneret or bachelor," does not appear. Gamel left descendants, one of whom served under Marmion at Flodden, and probably took part in the nuncupative charge which that exemplary chieftain ordered just before his demise. Then there is a tremendous gap in the pedigree, from 1513 to 1625, from the Tudors to the Stuarts, when we hear of a "worthy" called Sir John Pennington, "admiral to Charles I, and distinguished for loyalty," which was rewarded-as loyalty, then as now, is sure to be—by promotion, and Sir John became a baronet. But "surgit aliquid amari," etc., for a tangle just then occurred in the family. A certain Alderman Penning-ton, "Lord Mayor and M. P.," was a regicide, and in the days of Restoration brought shame on his kinsman the baronet. He was, to use the gentle language of the Liturgy, "one of those violent and bloodthirsty men who barbarously murdered the anointed, blessed King Charles the First." Whether he was hanged or only exhumed is not clear, but we learn (and all this we glean from Forney's Press, now the accredited organ of the Philadelphia aristocracy of both colors) that the crime was expiated by confiscating a consonant in the regicide branch of the family, making the name read "Penington." They, having had enough of capital ishment, turned Quakers, emigrated to America, "and suffered much persecuwhether in the Old World or in Massachusetts the record does not say. In the meantime, the double-n Penningtons continued to prosper, and in 1783, John, fifth baronet, probably for ratting from Mr. Pitt and voting with the coalition, was made a peer-Baron Muncaster. In the meantime, repentance was doing its work with the drab descendants of the regicide, and there was reconcilation between the one "n" and the two "n," for we are told that, during the little unpleasantness which occurred in the last century between these colonies and the mother country, a certain Captain Pennington. sixth baronet and four baron, made an excursion westward, and in the autumn of 1777 visited Philadelphia. It is obvious we are striving to state the case euphemistically. Then was it-while Washington and his soldiers shivered and starved at Valley Forgethat the British captain and the descendant of the regicide were warming their toes and smoking a sympathetic pipe in the Quaker City. From that day to this, when the Suliote or Athenian brigands captured Muncaster, the family harmony has been perfect; and the Press, in a leaded editorial, tells the wondering world that the alderman who aided in cutting off Charles Stuart's poll "was a cadet of the family now represented in chief by Lord Muncaster, who twenty-fifth cousin of Mr. Penington, Jr., bibliopole, South Seventh street, Philadel-It is so unusual nowadays to get any information about white folks from Forney's paper that we have felt it a duty to emphasize this exceedingly interesting and important contribution to the family story of our rectangular and radical neighbor. It is a comfort to know we have a Muncaster so nigh, even though twenty-five times removed.

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