

first year after the law was passed showed 1,700 divorce; last year there were over 8,000. When reparation alone were permitted they only reached 3,000. While in 1882 the proportion was only 1 in 1,000, today is 25 in 1,000.

From the history of divorce it appears that the proportion of unhappy marriages increases from the day divorce is legalized in the country. It appears among people of the highest civilization at the period of their decadence; from that time can be dated a retrograde movement in morals. The bible says that if a man, after marrying a woman and living with her conceives a disgust of her for some shameful fault he shall draw out a decree of divorce, and, putting it into the woman's hands, shall send her out of his house. This was not always easily accomplished, because the majority of people did not know how to write, and the Levite or priest whom they consulted could refuse to grant their application if he saw fit.

In Egypt the laws authorized no divorce except in certain cases. Infidelity was punished severely: the man received 1,000 stripes and the woman's nose was cut. In Babylon a public auction of all the girls of a marriageable age was held once a year. The untying of these knots was even more simple.

Confucius, writing on Chinese laws, established seven causes of repudiation, among which it appears that the wife could be put aside for excessive gossip or for not getting along with her father or mother in law. But here was this provision: "The husband is advised to retain her if she will wear mourning for her mother-in-law for three years." As a matter of fact, the Chinese resort to the divorce courts very little and they hold a widow marrying the second time in the utmost contempt. This custom is somewhat similar to that of the Hindoos in former years, when the widows flung themselves on the burning wood-piles upon which their husband's bodies were being consumed.

India recognizes certain causes for divorce. Up to the commencement of this century a childless Hindoo was permitted to lend his wife to a brother or other male relative in order to have children. In Burmah the women marrying do not take their husbands' names, but retain their own, with the addendum of "wife of So-and-so." This makes it convenient for them to assume their previous status in public knowledge when they come to be divorced, as they are very likely to be, for divorce is easy in that country.

If a Burmese wife and husband quarrel and determine to separate, the wife, who always does all the marketing, goes out and buys two little candles of equal length, which are made especially for this use. She brings them home. She and her husband sit down on the floor, place the candles between them and light them simultaneously. One candle stands for him, the other for her. The one whose candle burns out first rises and goes out of the house forever, with nothing but what he or she may have on. The other takes all the property.

This looks fair enough on the face of it, but it often happens that the wife on her way home with the candles takes a tiny scraping from the bottom

of one of them. A very little will be enough. If the husband and the house are empty of pretty much everything but children she takes the shortened candle and walks out free and content. But if the house is well furnished and the husband's possessions are considerable he gets the short candle and does the walking.

In Greece the main idea in marrying was to bring children into the world—males especially—for the good of the country; hence the great facility offered for breaking the marriage tie in case of sterility. The legislators recognized the right of divorce. At Athens divorce could be obtained by demand of one of the parties or by mutual consent. The case was argued before a tribunal. The parties on being freed were expressly forbidden to marry with a person younger than themselves. Grecian wives convicted of breaking the seventh commandment were put to death, after having their hair cut off and their heads covered with hot ashes.

This barbarous custom was also adopted in Rome after the conquest of Carthage and Corinth. The Romans, being masters of the world, only thought of reveling in their riches, and cut themselves adrift from the austere rules of virtue which had been their for centuries. Civil marriages and religious marriages were little by little cut into by divorce, which spread to such an extent as to almost suppress marriage. Nearly every case was admitted—infidelity, sickness, old age, drunkenness, poison (which was very prevalent), going into the church, the army—and, lastly, mutual consent. The husband had the right to demand a divorce if the wife obtained false keys to the cellar, or if she went "gadding" to the theater or circus to the neglect to her household duties.

All these various reasons were but pretexts, after all. The virtuous Cato obtained a divorce in order to marry Marcia; Scilla married with a woman whom he met at the circus; Cicero repudiated his wife to take Publilia, whose riches would enable him to pay off all his creditors; Caesar and Antony contracted four successive marriages; Pompey went as far as five. Juvenal felt justified in saying that faithful spouses were as rare as "white cows," or, as we say today, as "white backsliders."

The law of Mohammed admits of divorce, though it is very little resorted to by the Mohammedans, but exacts our months' reflection on the part of the husband before sending the letter of repudiation, which in this case is called *tetok* *boi*; a temporary repudiation is called *tetok* *rid jee*, which is used as a forewarning.

The nation which grants fewest divorces is England. A special court, the court for divorce and matrimonial cases, copes with all matrimonial difficulties. Divorces can be obtained for "criminal conversation" and is denied for personal injuries and neglect. A rupture of the marriage tie is granted only for infidelity and this is known to the court as the "specific remedy."

Switzerland grants more divorce than any other country. Since the federal law of 1874 was passed the proportion has risen from 47 to 1,000. In Sweden since 1831, in Holland since 1861 and in Saxony since the federal

law of 1875 the proportion has doubled and even tripled. In Belgium it has multiplied sixfold.

CHARGES FILED.

Mayor Glen Downing's charges against Chief Devine, whom he suspended from duty nearly two weeks ago, were formally presented and filed with the fire and police commission Monday. Messrs. Jennings, Noble, Varian and Empey were all present, the last named still holding his old position which he will continue to fill until the return from New York of Mr. Cohn, who will succeed him. Clerk Felt read the following communication from the Mayor:

Gentlemen—Being advised that there will be a meeting of your board this evening, the first to be held since the chief engineer of the fire department was suspended from duty on the 13th inst., I take this opportunity to transmit herewith charges and specifications against that officer, for such action thereon as to your board may seem proper.

The charges preferred by the mayor specify neglect of duty, legislative lobbying and tyrannical conduct, as follows:

Charge First—Neglect of duty. Specification 1—That on the 6th day of January, 1896, at said Salt Lake City, the said James Devine, in violation of his duty as chief engineer of the fire department of said city, failed and neglected to respond to a public alarm of fire in said city, the fire which occasioned said alarm being in a dwelling house at No. 450 South Ninth East street in said Salt Lake City.

Specification 2—That on the 10th day of January, 1896, at said Salt Lake City, the said James Devine, in violation of his duty as chief engineer of the fire department of said city, failed and neglected to respond to a public alarm of fire in said city. The fire which occasioned said alarm being a dwelling house at No. 735 Third street in said Salt Lake City.

Specification 3—That on the 13th day of January, 1896, at said Salt Lake City, the said James Devine, in violation of his duty as chief engineer of the fire department of said city, failed and neglected to respond to a public alarm of fire in said city. The fire which occasioned the alarm being in the Lincoln school building on Fifth South street, between Third and Fourth West streets in said Salt Lake City.

Specification 4—That on the 12th day of February, 1896, at said Salt Lake City, the said James Devine, in violation of his duty as chief engineer of the fire department of said city, failed and neglected to promptly respond to a public alarm of fire in said city. The fire which occasioned this alarm being in a store building at 228 South Main street in said Salt Lake City.

Specification 5—That on divers days and times between the 7th day of January, 1896, and the 13th day of February, 1896, at Salt Lake City, Utah, the said James Devine, chief engineer of the fire department of said city, was guilty of habitually neglecting his duties as such chief engineer, by mis-spending his time away from said department and in attendance upon the Legislature of the State of Utah then in session at the joint city and county building in said Salt Lake City, for the purpose of lobbying and soliciting and influencing the votes of members of said legislature in favor of a certain bill then and there pending, having relation to the police and fire departments of said Salt Lake City,