

thru the "River and Harbors Committee" generally are approached very slowly and cautiously. In the meantime it is felt that this property should be put to some commendable use and purpose.

The Chairman remarked: As this is introduced as a Resolution it is necessary to take the vote as to whether it should be adopted at one discussion.

2nd Appointed Member (Noll) proposed that the resolution be adopted at one one discussion.

2nd Member for Christiansted Town (Canegata) remarked: Mr. Chairman. In view of the importance of the Resolution I move that it be treated as an ordinance and that three discussions be hand on it.

The Chairman put the proposal to the vote.

6 members voted for; 4 against.

The Chairman remarked: The motion is carried. 1st Discussion is therefore opened.

Despatching Secretary (Commander Colby) remarked: Mr. Chairman. Government does not feel that it is necessary to draw further attention to the remarks as they are on the bill. The object of the bill is to establish a training school on Protestant Cay for incorrigible girls and this Council has the assurance of Government that this school, if put on Protestant Cay, will in no way interfere with the contemplated improvement to Christiansted harbor. Attention is also called to the fact that unless something definite is accomplished at this meeting in this connection, the bill will have to go over until the 16 day of August which is the next ordinary meeting of the Council; unless a special meeting should be called by the Chairman.

(To be continued.)

A very pretty wedding took place last evening at Elim Church, Frederiksted, when the Revd. CHARLES S. MAYHEW was united in marriage to Miss VIOLET R. KELLY of Barbados, B. W. I. The ceremony was performed by Revd. J. R. Mayhew, brother of the Bridegroom, the Bride being given away by the Revd. S. T. Burns, missionary at that end, while Mr. Chr. Jacobs acted as Best Man. To the happy couple we beg to tender our hearty congratulations with all good wishes for a long and happy union.

The editor of this paper has been asked by one of the committee to announce that a mass meeting is called for this evening 8 o'clock at the Christiansted Theatre for the purpose of hearing public opinion on the proposition to establish a reformatory for incorrigible girls on Protestant Quay in the harbor here and, it is feared, likely to obstruct the improvements looked for at this port.

Correspondence On Divorce.

Christiansted, St. Croix, V. I. July 12, 1920.

Editor St. Croix Avis:—

Noting the absence from the cablegrams published in your esteemed paper, of a dispatch from New York reading as follows, you are kindly requested to publish that and the accompanying article on the subject of divorce, the latter emanating from a brain, the kind that would make this poor little island a paradise could it produce but one such to each hundred of its inhabitants:

The text of the New York dispatch follows:

New York, July 9th.—The inauguration of a campaign for a Federal Constitutional amendment making divorce impossible in the United States was announced today by the Rev. Dr. Walter Gwynne, General Secretary of the Society for the upholding of the sanctity of marriage. A vigorous propaganda will be carried on, said Dr. Gwynne, to extend the membership of the organization to every Christian denomination in the United States and ministers of every creed will be urged to refuse to perform the marriage ceremony for any person that has been divorced.

The article above referred to and on the subject of which correspondence is invited, reads thus:

"The world for the most part is ruled by the tomb, and the living are tyrannized over by the dead. Old ideas, long after the conditions under which they were produced have passed away, often persist in surviving. Many are disposed to worship the ancient—to follow the old paths, without inquiring where they lead, and without knowing exactly where they wish to go themselves.

Opinions on the subject of divorce have been, for the most part, inherited from the early Christians. They have come to us through theological and priestly channels. The early Christians believed that the world was about to be destroyed, or that it was to be purified by fire; that all the wicked were to perish, and that the good were to be caught up in the air to meet their Lord—to remain there, in all probability, until the earth was prepared as a habitation for the blessed. With this thought or belief in their minds, the things of this world were of comparatively no importance. The man who built larger barns in which to store his grain was regarded as a foolish farmer, who had forgotten, in his greed for gain, the value of his own soul. They regarded prosperous people as the children of Mammon, and the unfortunate, the wretched and diseased, as the favorites of God. They discouraged all worldly pursuits, except the soliciting of alms. There was no time to marry or be given in marriage; no time to build homes and have families.

All their thoughts were centered upon the heaven they expected to inherit. Business, love, all secular things, fell into disrepute.

Nothing is said in the Testament about the families of the apostles; nothing of family life, of the sacredness of home; nothing about the necessity of education, the improvement and development of the mind. These things were forgotten, for the reason that nothing, in the presence of the expected event, was considered of any importance, except to be ready when the Son of Man should come. Such was the feeling, that rewards were offered by Christ himself to those who would desert their wives and children. Human love was spoken of with contempt. "Let the dead bury their dead. What is that to thee? Follow thou me." They not only believed these things, but acted in accordance with them; and as a consequence, all the relations of life were denied or avoided, and their obligations disregarded. Marriage was discouraged. It was regarded as only one degree above open and unbridled vice, and was allowed only in consideration of human weakness. It was thought far better not to marry—that it was something grander for a man to love God than to love woman. The exceedingly godly, the really spiritual, believed in celibacy, and held the opposite sex in a kind of pious abhorrence. And yet, with that inconsistency so characteristic of theologians, marriage was held to be a sacrament. The priest said to the man who married: "Remember that you are caught for life. This door opens but once. Before this den of matrimony the tracks are all one way." This was in the nature of a punishment for having married. The theologian felt that the contract of marriage, if not contrary to God's command, was at least contrary to his advice, and that the married ought to suffer in some way, a matter of justice. The fact that there could be no divorce, that a mistake could not be corrected, was held up as a warning. At every wedding feast this skeleton stretched its fleshless finger towards bride and groom."

To be continued.

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