

Supplement to St. Croix Avis, No. 160, 14th July 1920.

The public meeting held in the Christiansted Theatre last night was attended by a large assembly and lasted from 8.30 to 10 o'clock. There were several speakers among whom may be mentioned, members of the Colonial Council Abramson and Canegata, Mr. D. Hamilton, Jackson, the Revd. Barrow, Mr. Fred. McFarlane, Mr. A. C. Bough. The sentiment of the meeting was determinedly opposed to the contemplated training school for incorrigible girls being located on Protestant Quay, and a committee of six was elected to draft and forward a memorial to that effect to the Governor. We shall be glad to give space to the minutes of the meeting when same are received.

The schnr. Creole which ought to have sailed from St. Thomas on her regular trip last night, is not here today owing to the fact we learn at the post office, that she is still on dock. In event it should not be possible to dispatch the Creole today, the Saranac on her way from Porto Rico will call at St. Thomas tonight and fetch the mail. Ample notice as to closing of mail on the return trip will be published after the arrival of the incoming mail.

We are astonished to learn that the kind intention which prompted the writing of our comment in regard to the Navy and Native Bands, as published in last Saturday's mail edition of the Avis, has been misunderstood and a totally foreign interpretation put upon the remarks. At the moment contemplated of the two organizations, none even surmise at the time that such an interpretation was possible from the form of expression which clearly enough paid tribute to both bands, merely mentioning certain disadvantages under which the Native Band labors in order that those who might be looking for more from the men could know conditions as they really are. Our sentiments as regards the Navy Band have not been cloaked, and we repeat what has been said in these columns before, that it has surpassed the utmost expectations of the most exacting; that in its rendition of the difficult classical music it plays the band stands high in the estimation of all who know music and want to be fair. To be candid we would say that this band shows up so well that it is doubted that any of the other navy bands in the islands can surpass it. However, as someone seems always interested in confusing what is written in this connection, so far as the Avis is concerned, this is the last comment that will appear in regard to any of the bands.

Editor St. Croix Avis,

Dear Mr. Editor:

Kindly allow me space in your valuable paper for the last time to admit

that I was highly amused and laughed heartily with your correspondent Follower's letter of the 9th inst:

I am compelled now to class him with the little British "drummer boy" who was captured by the French during the Franco-British war many years ago, who, after he had beaten several marches on a drum which was brought to him, was then asked to beat a "retreat", the which he declined to do, and told the officer "he did not know what that was."

As my opponent in his letter shows—so many loop-holes through which he can escape, even in the last sentences of his letter, it would be foolhardy of me to waste more time just now to try to get in his camp.

I thought when I asked him to define the protestant question, he would have treated me with a little more courtesy by inviting me to his quarters, but he was very discourteous and merely kept me off.

I want to tell "Follower" in my conclusion, that I, and the rest of the unfortunate wanderers, would never change the dear "antiquated reminiscences" for all "his" modern "Retro-Adoration." I'll still remain personally.

Yours unfeignedly;

FRIEND.

Correspondence On Divorce.

(Continued II)

"Nearly all intelligent people have given up the idea that the world is about to come to an end. They do not now believe that prosperity is a certain sign of wickedness, or that poverty and wretchedness are sure certificates of virtue. They are hardly convinced that Dives should have been sent to hell simply for being rich, or that Lazarus was entitled to eternal joy on account of his poverty. We now know that prosperous people may be good, and that unfortunate people may be bad. We have reached the conclusion that the practice of virtue tends in the direction of prosperity, and that a violation of the conditions of well-being brings, with absolute certainty, wretchedness and misfortune.

There was a time when it was believed that the sin of an individual was visited upon the tribe, the community, or the nation to which he belonged. It was then thought that if a man or woman had made a vow to God, and had failed to keep the vow, God might punish the entire community; therefore it was the business of the community to see to it that the vow was kept. That idea has been abandoned. As we progress, the rights of the individual are perceived, and we are now beginning dimly to discern that there are no rights higher than the rights of the individual. There was a time when nearly all believed in the reforming power of punishment—in the

beneficence of brute force. But the world is changing. It was at one time thought that the Inquisition was the savior of society; that the persecution of the philosopher was requisite to the preservation of the state, and that, no matter what happened, the state should be preserved. We have now more light. And standing upon this luminous point that we call the present, let me answer your questions.

Marriage is the most important, the most sacred, contract that human beings can make. No matter whether we call it a contract, or a sacrament, or both, it remains precisely the same. And no matter whether this contract is entered into in the presence of magistrate or priest, it is exactly the same. A true marriage is a natural concord and agreement of souls, a harmony in which discord is not even imagined; it is a mingling so perfect that only one seems to exist; all other considerations are lost; the present seems to be eternal. In this supreme moment there is no shadow—or the shadow is as luminous as light. And when two being thus love, thus unite, this is the true marriage of soul and soul. That which is said before the altar, or minister, or magistrate, or in the presence of witnesses, is only the outward evidence of that which has already happened within; it simply testifies to a union that has already taken place—to the uniting of two mornings of hope to reach the night together. Each has found the ideal; the man has found the woman of all the world—his love, his duty, of affection, purity, and grace; and the woman has found the one man of all the world, her ideal, and all that she knows of romance, of art, courage, heroism, honesty, is realized in him. The idea of contract is lost. Duty and obligation are instantly changed into desire and joy, and two lives, like uniting streams, flow on as one. Nothing can add to the sacredness of this marriage, to the obligation and duty of each to each. There is nothing in the ceremony except the desire on the part of the man and woman that the whole world should know that they are really married and that their souls have been united."

To be continued.

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A. R. McIntosh.

Christiansted, St. Croix. 11 June 1920.