

2nd Appointed Member (Noll) remarked: Mr. Chairman. I would propose if a committee is appointed that the Council go into recess for one hour, and during that time the committee meet and report immediately after the recess, so that some action can be taken on this matter today. If it is the intention of the majority of this Council to delay this matter until the 16th. of August, it would amount to the same as rejecting the proposition; that's why the Government Secretary said that some action must be taken on it today. I have no objection to a committee, but let it meet and give in its report today.

To be continued.

OFFICIAL NEWS.

July 14, 1920.

The U. S. S. Kittery arrived at 1.30 this morning with the following passengers for St. Thomas: Lieutenants C. P. Quinn, E. P. Gardner, W. H. Wynn, and F. D. Walker, Medical Corps, U. S. Navy, Ensign Charles W. Fox, Supply Corps, U. S. Navy and Mrs. Fox, Ensign Lagerstadt, U. S. Navy, and Mrs. Lagerstadt, and Pay Clerk W. J. Murphy, U. S. Navy and six enlisted men. The Kittery sailed at 8.30 this morning.

Miss Stella M. Tate of Williamsport, Pa., who was recently appointed assistant director of education and principal of the junior high school, St. Thomas, has entered upon her duties. Miss Tate has had 26 years experience in educational work embracing 10 years as teacher and principal of graded and high schools in the United States, 9 years as instructor in normal school work, and for the past 7 years has been professor of education in the university of Porto Rico.

Correspondence On Divorce.

(Continued III)

"Every marriage, for a thousand reasons, should be public, should be recorded, should be known; but, above all, to the end, that the purity of the union should appear. These ceremonies are not only for the good and for the protection of the married, but also for the protection of their children, and of society as well. But, after all, the marriage remains a contract of the highest possible character—a contract in which each gives and receives a heart.

The question then arises. Should this marriage, under any circumstances, be dissolved? It is easy to understand the position taken by the various churches; but back of theological opinions is the question of contract.

In this contract of marriage, the man agrees to protect and cherish his wife. Suppose that he refuses to protect; that

CHRISTIANSTED THEATRE

8.30. THIS . EVENING 8.30.

"The Brute Breaker".

FRANK MAYO is the star of this picture, which tells of the lumber camps and shows a thrilling forest fire.

It concerns a daring young man who has made it his business to clear the woods and the villages of the bullies who infest the region. There is one scene where he rides in a canoe through dangerous rapids that is sure to thrill you.

True, We have no "rapids" here in St. Croix on which you might try to ride in a canoe, But the "bullies" are so plentiful here that it might be very profitable for you to learn how to treat them in such a manner that they won't come back, therefore order your ticket for this performance in good time, as it is something you can't afford to miss.

The settings are beautiful throughout and the picture is a splendid outdoor story, vivid and compelling in its action.

Mayo is very forceful in his acting and is capably supported by Kathryn Adams who plays the role of the heroine in the story, written by Johnston McCully.

ADMISSION:

Reserved Seats.....	40c.
Two first and two last rows of reserved seats.....	30c.
General Entrance.....	20c.
Children 20 and 10c.	

he abuses, assaults, and tramples upon the woman he wed. What is her redress? Is she under any obligation to him? He has violated the contract. He has failed to protect, and, in addition, he has assaulted her like a wild beast. Is she under any obligation to him? Is she bound by the contract he has broken? If so, what is the consideration for this obligation? Must she live with him for his sake? or, if she leaves him to preserve her life, must she remain his wife for his sake? No intelligent man will answer these questions in the affirmative.

If, then, she is not bound to remain his wife for the husband's sake, is she bound to remain his wife because the marriage was a sacrament? Is there any obligation on the part of the wife to remain with the brutal husband for the sake of God? Can her conduct affect in any way the happiness of an infinite being? It is possible for a human being to increase or diminish the well-being of the Infinite?

The next question is as to the right of society in this matter. It must be admitted that the peace of society will be promoted by the separation of such people. Certainly society cannot insist upon a wife remaining with a husband who bruises and mangles her flesh. Even married women have a right to personal security. They do not lose, either by contract or sacrament, the right of self-preservation; this they share in common, to say the least of it, with the lowest living creatures.

This will probably be admitted by most of the enemies of divorce; but they will insist that while the wife has the right to flee from her husband's roof and seek protection of kindred or friends, the

marriage—the sacrament—must remain unbroken. Is it to the interest of society that those who despise each other should live together? Ought the world to be peopled by the children of hatred or disgust, the children of lust and loathing, or by the welcome babes of mutual love? Is it possible that an infinitely wise and compassionate God insists that a helpless woman shall remain the wife of a cruel wretch? Can this add to the joy of Paradise, or tend to keep one harp in tune? Can anything be more infamous than for a government to compel a woman to remain the wife of a man she hates—of one whom she justly holds in abhorrence? Does any decent man wish the assistance of a constable, a sheriff, a judge, or a church, to keep his wife in his house? Is it possible to conceive of a more contemptible human being than a man who would appeal to force in such a case? It may be said that the woman is free to go, and that the courts will protect her from the brutality of the man who promised to be her protector; but where shall the woman go? She may have no friends; or they may be poor; her kindred may be dead. Has she no right to build another home? Must this woman, full of kindness, affection, health, be tied and chained to this living corpse? Is there no future for her? Must she be an outcast forever—deceived and betrayed for her whole life? Can she never sit by her own hearth, with the arms of her children about her neck, and with a husband who loves and protects her? Is she to become a social pariah, and is this for the benefit of society?—or is it for the sake of the wretch who destroyed her life?"

To be continued.