

CHRISTIANSTED THEATRE

8.30. THIS EVENING 8.30.

"The Lure of the Circus"

Universal Serial Featuring

"Eddie Polo".

Episode 15: THE STOLEN RECORD.

Episode 16: THE KNOCKOUT.

Show concluding with:

"A Ragtime Romance"

Comedy 2 Reels.

Remember only one more show of THE LURE OF THE CIRCUS.

ADMISSION:

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

Mails Close

for the United States, Europe, etc. per S. S. Guiana, at 9 a. m. tomorrow 20th. It would be of advantage if matter for registration be presented and money orders purchased today where practicable to do so.

CORRECTION

In the local section of Saturday's issue, 4th. item, 14th line from the top, the date mentioned should read March 26th., instead of April.

LOCAL.

Readers are reminded of the show this evening at which there will be presented some of the most attractive parts in the grand serial now drawing to a close.

The S. S. Guiana from the Islands arrived at Frederiksted on Saturday morning, is now taking in sugar from the Bethlehem concern and is expected to leave some time tomorrow.

In informed circles it is commented upon that reports submitted to the Police by the Food Commission and policemen, of merchants violating the provisions of the Food Ordinance, have either been pigeon-holed or committed to the proverbial waste-paper-basket, no action having been taken. At this rate it is no wonder that merchants, especially in Frederiksted, have sold their sugar at prices higher than regulated by the Food Commission.

It is pointed out that the defect which renders the Food Ordinance short of what is expected of it, is the provision that local prices shall be fixed at not to exceed the highest price obtainable by export. Through this it is very easy to have prices carried up by enlisting the complicity of parties abroad into making bogus offers in order to influence the prices of products here. It would be very commendable if some member of the Council would introduce an amendment to have that provision altered so as to have prices fixed by some other means whereby a reasonable valuation may be placed upon products.

Correspondence.

Editor St. Croix Avis:—

Sir:—The very serious letter from "Follower", in the "Avis" of the 14th inst., is one of more than passing moment. It reflects the tendencies of one in the church that is bent on creating a disruption. The canons of the Protestant Episcopal Church of the United States, is so peculiar, that it is not surprising if even the clergy, much less the laity, have sometimes failed to understand them. "Follower" states in his letter that "we would like to hear from A. T., or any one else of his views" etc.

It has often been pointed out by ecclesiastical historians, that the Anglican Church system reflects the primitive ideal of apostolic times. TILL THE REIGN OF JUSTINIAN THE CHURCH HAD NO LAWS INDEPENDENT OF THE STATE. Ever after that time there was no canon law recognized till

the 12th century, when the papal decrees, and false decretals were bound up with the *Decretum of Gratian*, a monk of Italy. The sanctity of marriage is of special interest at the present moment. it has been invaded in America by the laxity of a social standard that has allowed during the last 35 years nearly one million cases of divorce in the United States alone. It has been invaded afresh by the papacy, which proposes to annul all mixed marriages of Romans with Protestants, and, in consideration of the usual money payment, allowed the Duke of Acosta to marry his own niece. If we attentively consider "Follower's" letter, we might be led to imagine that the "living voices" of the Church are almost fiercely fanatical.

What constitutes marriage it would be difficult exactly to define. This very fact alone is proof that marriage is a thing of so general institution that it accommodates itself to local and racial views of its import as a sacrament. It cannot, therefore, be dependent upon the Church's sanction for validity. Adam was in one sense in the marriage state, before the Fall. Even then, in his sinless state, we are told, it was not good for man to be alone. In the 16th century, marriage was regarded by the compilers of *Articles and Homilies*, Church of England (article XXV pp 316, 446, ed oxon. 1840) as no sacrament, but as a state of life allowed in the scriptures. In the 18th century Blackstone defined marriage as essentially consisting in the mutual and free consent of both parties to the contract. It is true, it is an ordinance of God. So is every other contract. God commands me to keep it when I have made it. Among the Jews, under the Old and New Testament, as in the notable instance of St. Joseph, and St. Mary, (St. Matthew 1. 18.)—no theocratic ordinance was even considered necessary to ratify the mutual consent of the parties.

At first, from the necessity of the case marriage was without any restriction other than those which the law of nature in its moral consciousness determined as being immoral. That is to say, there were no restrictions imposed *Ab extra*. Thus Cain married his sister, which afterwards became the tradition of the Egyptian and Abyssinian Kings, was a necessity which afterwards excited the horror even of the heathen. While "Follower" may feel himself in some sort still affected by the ruling of unrepealed and MEDEAVAL CANON LAWS, yet disobedience to a canon law, does not *ipso facto* involve excommunication in this obsolete town.

Yours etc

G. E. A.

19, April 1920.

Frederiksted, 17th April 1920.
The "Guiana" and "Korona" arrived this morning at 6 o'clock.