

DIRTY STREETS ARE THE ISSUE

Controversy Between Police and Cleaners.

EACH SHIFT THE BLAME

Stidham Says Coal Cart Drivers Ought to Be Kept From Scattering Dust.

A controversy seems imminent between the Street Cleaning Department and the Police Department, all because the streets in the vicinity of North Capitol and M streets are covered with coal dust.

Superintendent Stidham, of the Street Cleaning Department, in a written statement, declared that the scattering of coal grit is preventable, and that the policemen on the beat in question were daily permitting violations of an important police regulation.

To this Major Sylvester replied, after making a personal investigation of the conditions, that he regretted that the Superintendent of the Street Cleaning Department should see fit to charge members of the force with neglect of duty, and stated that the street was caked and clogged with the accumulated dirt of winter, which only scraping and washing will remove. He suggested, too, that the street might be sprinkled twice daily.

Minister Made Complaint.

The beginning of the trouble dates back just one month. At that time the Rev. C. W. Gallagher, president of the National Training School for Missionaries and Deacons, and of the Sibley Hospital, wrote to the Commissioners, complaining of the dropping of great quantities of coal dust by wagons hauling coal to and from the dump at First and M streets northeast, which dust was blown in every direction. He declared his complaint to be the most serious, still maintaining a high class on account of its very excellent buildings and residences, should be protected from the dust and dirt which inevitably disfigures treatment.

The complaint was referred to Major Sylvester, and by him to Lieutenant Byrne, of the Second precinct. Acting Lieutenant Sprinkle replied, after an investigation, that he found existing conditions in the city, as stated in the Dr. Gallagher's report, but that the case was such that no prosecutions could be had and closed with the suggestion that the complaint be referred to the Street Cleaning Department.

"Misses Real Root" Says Stidham.

"The report of the acting lieutenant of the Second precinct misses the real root of the trouble," wrote Superintendent Stidham, when the paper came to him.

"The streets are undoubtedly clean," continued Mr. Stidham, "and are being resprayed with water and sand promptly as soon as the snow and ice are gone."

Then comes his statement that the scattering of dust is preventable, and that the police daily permit violations of the law, and the concluding suggestion that the Superintendent of the Street Cleaning Department should see fit to charge members of the force with neglect of duty, and stated that the street was caked and clogged with the accumulated dirt of winter, which only scraping and washing will remove.

Sylvester Makes Personal Tour.

Not satisfied with this report, Major Sylvester abandoned all other work early in the week, made a personal tour of the district named, and came to the conclusion that members of his force were to blame only because they did not suggest that the street be cleaned and sprinkled.

Now Commissioner West has sent the papers back to the Superintendent for report on the feasibility of the suggestion of Superintendent Stidham that the coal carts and wagons be brushed free of dust and sand, and to the light construction of their bodies.

CROWDS ATTEND TENTH ANNIVERSARY CELEBRATION

Despite rainy weather, a steady throng of people today visited the mammoth furniture and clothing establishment of Mayer & Co., 415-417 Seventh street northwest, the occasion being the tenth anniversary of the firm's advent into Washington-commercial circles.

Since 1885 Mayer & Co. have been an important factor in furniture dealings in this city, and many years since have vigorously entered the clothing field. At the time of their entrance into business in this city they occupied a small building, located at 415 Seventh street northwest, but years of progress have forced their occupancy of the premises adjoining them, at 417 Seventh street, and the use of an annex on D street.

In all, Mayer & Co.'s enterprise now occupies twelve floors and two basements. Their stocks of furniture, housefurnishings, floor coverings, and pianos, together with the array of clothing for men, women, and children, are all bought direct from the manufacturers and in such large quantities as to assure fairness of price.

DUNN TO LECTURE ON CELTIC TOPICS

Joseph Dunn, Ph. D., assistant professor of Celtic languages and literature at the Catholic University, will deliver four lectures on Celtic topics during this month and April. The lectures will be given on Wednesday evenings, and the dates are as follows:

March 22, The Origins; March 29, In Modern Times; April 5, The Celts of St. Brendan; April 12, The Celtic Myth. The lectures will be given in McMahon Hall at the university.

GOLDS, HEADACHE, GARRH

Relieved in Ten Minutes by Dr. Agnew's Catarrhal Powder.

Rev. W. H. Main, pastor of the Baptist Church, Buffalo, gives strong testimony for and is a firm believer in Dr. Agnew's Catarrhal Powder. He has tried many kinds of remedies without avail. After using Dr. Agnew's Catarrhal Powder it was benefited at once, and his words, "It is a wonderful remedy for men, women, and children, and all brought direct from the manufacturers and in such large quantities as to assure fairness of price."

Dr. Agnew's Heart Cure helps the overworked heart.

Sold by MODERN DRUG CO., 414 1/2 St. N. W.

Public Interest Grows In School Question

Religious Instruction Topic of Much Discussion by Citizens of Washington—Petition Circulated by Seventh Day Adventists.

Interest in the question whether there shall be moral teaching in the public schools of the District on a distinctly religious basis grows daily. Few questions have so held the attention of the public in Washington.

For nearly a week it has been the principal topic of conversation in the homes, the clubs, on street corners, and in the cars.

Petition of Adventists.

The petition prepared by the Seventh Day Adventists is being circulated today. Those having the matter in charge say they will have copies of it over all the city by noon tomorrow. The petition follows:

"A remonstrance against the teaching of religion in the Public Schools of the District of Columbia:

"Inasmuch as the recent interdenominational conference has adopted an action, by a majority vote, urging that religious instruction be made a part of the courses of study in the public schools of the District of Columbia, and a petition is now being circulated to make this action effective, we, the undersigned, citizens of this District, do most respectfully petition the honorable Board of Education not to introduce the teaching of religion into the public schools:

"Because it is a violation of the Christian principle of the separation of church and state.

"Because it will necessarily infringe upon the rights of certain classes of citizens.

"Because it is a menace to religious freedom, and a departure from that generous policy which has made this nation great.

Would Be Unjust.

"Because the use of money, raised by compulsory taxation of all classes of citizens, for the purpose of teaching religion, is contrary to the just principles of justice.

"Because it will necessarily establish a state theology, and make a religious test necessary for the holding of office in the public schools, which is a violation of one of the provisions of the Constitution.

"Because it is a violation of the duty which we owe to our Creator and the manner of discharging it, it is a matter of individual conscience, and can only be directed by religious conviction.

"Because the teaching of religion does not come within the purview of the public schools, and the private school supported entirely by private contribution."

Today "The Times presents the views of Dr. Alexander Kent, pastor of the People's Church, and Capt. G. W. Baird, U. S. N.

Religion Not Subject Of Actual Knowledge

The Rev. Alexander Kent, pastor People's Church:

"The movement to secure more effective moral and religious instruction in our public schools is one which, at first thought, all religious people are inclined to sympathize with. To all who regard religion as a thing beyond dispute. To all such, religion should not only have a place, but a commanding place. And if religion were to be taught as such, branches of science are taught in our public schools. The teachers should themselves be instructed in something more than the rudiments, and required to pass a proper examination.

But, unfortunately, religion, as held by the churches, is not a matter of knowledge, but a matter of faith. Not a matter of faith in the universe, not a matter of faith in phenomena, but of faith in the Bible, or in a church, and in a scheme or plan of salvation said to be therein revealed and attested by miracle.

With this, manifestly, the public school can have nothing to do. For the work of instructing children in this plan of salvation no preparation is made or required, and this itself is sufficient evidence that the public schools never contemplated work of this kind.

To inculcate Morality.

But it may be said that nothing of this sort is contemplated or required by the present movement, that the object is merely to inculcate "morality based upon belief in Almighty God." That sounds plausible enough, but almightiness in itself has no relation to morality.

Power does not necessarily mean goodness. And if you could prove the existence of a power, and that it resides in a great person or being, you would have one absolutely nothing toward making it moral.

You must go farther; you must explain to the child the character of the power he is to believe in, and the nature of his government over us. With this in view, those who are pressing this movement propose to introduce the Ten Commandments, the law of love to God and our neighbor, and such Scripture selections as shall tend to illustrate and en-

force these requirements. That opens the door to every sort of opinion, and else lies the teacher down to the words of some text-book, born of compromise and expressing the honest opinions of those who were in a majority.

Religion as taught in the churches cannot be taught in the school. If there is any ground to deal with dogmas of any government that is satisfactory to the Jew, the Unitarian, the Universalist, or the teaching the church possibly be satisfactory to those who hold to the trinity in unity the deity of Christ, vicarious atonement, and an endless hell for those who do not believe in it.

Not Matter of Knowledge.

No one of these things is matter of knowledge. They are all matters of belief, and no longer this among men of science, or among the thinkers and scholars in the churches. It is useless to give children words unless you explain their meaning. You cannot explain the word God in accordance with any church views without a whole system of theology.

The public schools do not exist to teach theology, nor to teach morality based upon any system of theology. They are to teach the common sense of any sort that are not open to question or investigation. Our public schools are like our public streets, meant for the use of all the people, and not for the use of any one class or race that infringe on the equal rights of others.

The purpose of our schools is to aid the children of all our people, first, in acquiring a knowledge of things that are known, and second, in the use of their powers as shown to any one person or class that infringe on the equal rights of others.

"Because it is a violation of the Christian principle of the separation of church and state.

"Because it will necessarily infringe upon the rights of certain classes of citizens.

"Because it is a menace to religious freedom, and a departure from that generous policy which has made this nation great.

Would Be Unjust.

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"Because it will necessarily establish a state theology, and make a religious test necessary for the holding of office in the public schools, which is a violation of one of the provisions of the Constitution.

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What Education Is.

Education is the drawing out, or evoking of these powers into fruitful activity and enlarging achievement. Close the field of religion against the entrance of these powers, declare that to be a province which reason and affection may not invade, and in which the authority of a book or a church must be our only guide and you make mental and moral cripples of your pupils.

Whenever the church is ready to deal with religion as a science; wherever it is ready to assume that the facts which justify it are in the universe and discoverable by man; and to encourage the freest and fullest investigation, there will soon be such a consensus of knowledge and thought as will make instruction in the schools entirely practicable.

Elsewhere, where the naturalness of religion, but admits that they propose to put the Ten Commandments in the school, not as natural laws discovered by man, but as revealed laws of God, in a wholly different sense. That is, the child is to believe and obey them because the Bible says they are God's commands. Whether this is true or not is not at liberty to question. He is simply to believe and obey. We do not want that kind of teaching in our public schools, and I trust we shall not have it.

Unworthy Aspersions Cast Upon Schools

Capt. G. W. Baird, U. S. N., superintendent of the State, War, and Navy Department building:

"I received my earliest education in the public schools in this city, commencing as far back as 1848. I have kept run of the schools ever since I left them, and have never yet heard the

Boll Weevil Victor Over Department of Agriculture

Inability to Exterminate Cotton Pest Acknowledged by Scientists—Bulletin Gives Advice to Planters.

The Department of Agriculture has thrown up the sponge in the combat with the boll weevil.

The little Guatemala ant heralded as the great weevil destroyer, has apparently failed to "make good." All other insect and chemical exterminators tried from time to time by the department having proved futile against the weevil.

Wilson's Swan Song.

Secretary Wilson retires from the field with a swan song, technically termed "Farmers' Bulletin No. 216."

Dr. W. D. Hunter, special agent in charge of cotton boll weevil investigations, has written the bulletin for the Secretary and though his pamphlet is given the cheerful title of "Control of the Boll Weevil," he makes the following discouraging announcement at the very outset of his essay:

"The work of the Bureau of Entomology for several years has indicated that there is not even a remote probability that the boll weevil will ever be exterminated. As a matter of fact, no injurious insect has ever been exterminated."

Advice to Planters.

Dr. Hunter devotes the thirty-two pages of his pamphlet to the best methods of dodging the weevil. Briefly summed up, it is to plant early cotton, and after the crop is gathered, plow in the old stalks.

By this method the crop will be harvested before the weevil has an opportunity to get in its work. With the old stalks buried, the little beetles will have nothing to live on through winter.

Dr. Hunter suggests that the planters get their early varieties of seeds from points as far North as possible, and also advises fertilizing the fields in order to hurry up the growth.

At least intimation that anything immoral has ever been taught in any one of them.

"The inference of these reverend gentlemen is that the schools are not moral. If there is anything immoral in either the text-books or the system I have never been able to discover it."

"As a rule, each religious zealot is positive that he, and only his, religion matters to heaven, and he does not believe that heaven can with certainty be reached save through the pale of his particular creed."

"To satisfy these gentlemen it would be necessary to have each and every religion taught in every grade of the public schools. The expense incident to this would bankrupt the Treasury."

A Frenchman's Views.

"I met a Frenchman in the south of France once who said he had spent two years in the United States, and had made a study of its people and their methods. I asked him, impressed on his mind, to which he replied: 'Mon Dieu! one hundred and seventy-six religions and only one soup.' Now, assuming that his figures were correct, we may estimate what the expense would be to establish schools for all these creeds."

"Sunday schools were established by Protestants and parochial schools by Roman Catholics to give the first instruction to their children. The public schools were instituted for the purpose of imparting to the children a common education, which all could receive alike, without any friction between the students being created."

"If you introduce the religious question into the schools, it will spoil them and unfit them for that kind of association which is essential for their future usefulness as citizens."

"There is much that these reverend gentlemen could do that is useful and profitable, without their interfering with state affairs. The municipal government is charged with the conduct of the public schools and they have never heard of a single charge of immorality among the teachers until this aspersion which is now being agitated—agitated, I think, without cause or reason."

"The public schools were instituted by the early fathers of the republic, whose motives cannot be questioned. There is no need of any change in the law in relation to the schools, nor of any such legislation as is proposed, which no law shall be made which looks to the establishing of a state religion."

An Unworthy Aspersions.

"The aspersion that the schools are not moral, or that they need moralizing, is an unworthy one."

"To force sectarianism upon the pupils would, I think, be driving a nail in the coffin of the public schools."

"The result would be far reaching. No one could predict the extent of the evil consequences. Our only hope for self-government lies in the intelligence

of the voters, and with an immigration of nearly one million a year, most of whom are densely ignorant, the average intelligence of the voter is each year diminished.

"Some children of the immigrants come to the public schools, bringing with them the prejudices and prejudices of their parents, which will require one or two generations to eliminate, and, in the meantime, their contact with other scholars can not fail to have some effect. If, therefore, we may be permitted to continue our generalization, we believe that the public schools will be better able to mold into shape the boys of many dialects than any other institution, and that by forcing upon them religious opinions which are obnoxious to them."

Dr. Winbigler Wants No Religious Instruction

The Rev. Dr. C. F. Winbigler, pastor of the First Baptist Church:

"I am in favor of moral instruction in our public schools, that instruction to be given by the aid of a text-book of morals or ethics, but I am heartily opposed to giving so-called religious instruction on the matter of moral instruction we can all agree; on the latter there would always be continual dissatisfaction. Teachers are not placed in the schools to teach religion, but are placed there to give instruction in all that is necessary to develop the scholars' intellectually and morally."

I am not convinced, even, that the Ten Commandments should appear in such a text-book as I mention for the reason of the various opinions and interpretations given them by different classes. Personally, I would have no objection."

It has been stated that Scripture reading and repeating of the Lord's Prayer are done in a perfunctory way. Would not religious instruction be done in like manner?

Text-Book on Morals.

In a work on morals all that is essential and necessary for the moral instruction of the pupils could be incorporated and such a book could be used as one of the text-books of the schools. The Baptist denomination has always been opposed to any possible combination of church and state. We believe in soul liberty and that everyone has a right to his own religious convictions, and that we have not the right to compel people who pay taxes to support our schools to receive even the religious convictions or instruction which we even believe to be best. There is no necessity for us to compel either our teachers to instruct our scholars to receive instruction in religious matters, for the simple reason that many of them would not want to do such work and receive that it specified in the resolutions presented at that special meeting in the New Willard Hotel would be defeated, for various views would be distracting and various protests would be defeating."

We can all harmonize on the matter of moral instruction, but not on that of religious teaching in our public schools."

PROPOSALS. FOREIGN MAILS.

WASHINGTON, D. C., POSTOFFICE—Should be read daily, as changes may occur at any time.

FOREIGN MAILS are dispatched to the ports of sailing daily, and the schedule of closings is arranged on the presumption of their uninterrupted overland transit. For the week ending March 25, 1935, the last connecting closes will be made from the MAIN OFFICE as follows:

Trans-Atlantic Mails.

MONDAY (6) At 5:35 p.m. for EUROPE, per s.s. Kronprinz Wilhelm, via New York, via Plymouth, Cherbourg, and Bremen.

TUESDAY (6) At 5:35 p.m. for EUROPE, per s.s. Cedric, from New York, via Queenstown and Liverpool, via New York, via Plymouth, Cherbourg, and Bremen.

WEDNESDAY (6) At 10:30 p.m. for FRANCE, SWITZERLAND, ITALY, SPAIN, PORTUGAL, TURKEY, EGYPT, GREECE, and BRITISH INDIA, per s.s. Princess Irene, from New York, via Havre. Mail must be directed "Per s.s. Princess Irene."

FRIDAY (6) At 7:15 p.m. for LIVERPOOL, SCOTLAND, and IRELAND, per s.s. Lucania, from New York, via Queenstown and Liverpool. Mail for other parts of EUROPE must be directed "Per s.s. Lucania."

At 11:45 p.m. for BELGIUM PARCELS-POST MAIL, per s.s. Belgica, from New York, via Queenstown and Liverpool. Mail must be directed "Per s.s. Belgica."

At 11:45 p.m. for ITALY direct, per s.s. Principe Amedeo, from New York. Mail must be directed "Per s.s. Principe Amedeo."

At 11:45 p.m. for SCOTLAND direct, per s.s. Columba, from New York. Mail must be directed "Per s.s. Columba."

Mails for South and Central America, West Indies, Etc.

MONDAY (6) At 7:15 p.m. for ARGENTINA, BRAZIL, and PARAGUAY, per s.s. Silvia, from New York.

At 11:45 p.m. for NICARAGUA (except East Coast), HONDURAS (except East Coast), CAUCA DEPARTMENT OF COLOMBIA, ECUADOR, PERU, BOLIVIA, and VENEZUELA, per s.s. Guayaquil, from New York, via Colon. Mail for GUATEMALA must be directed "Per s.s. Guayaquil."

TUESDAY (6) At 11:45 p.m. for INAGUA, HAITI, SANTA MARTA, and other places in MAGDALENA DEPARTMENT OF COLOMBIA, per s.s. Magdalena, from New York, via Colon. Mail for GUATEMALA must be directed "Per s.s. Magdalena."

At 11:45 p.m. for NEWFOUNDLAND, per s.s. Rosalind, from New York.

At 11:45 p.m. for ST. VINCENT, TRINIDAD, CUBA BOLIVAR, and GUAYAMA, per s.s. Maracaibo, from New York, via Colon. Mail for GUATEMALA must be directed "Per s.s. Maracaibo."

At 11:45 p.m. for CUBA, YUCATAN, and CAMPECHE, per s.s. Havana, from New York. Mail for other parts of MEXICO must be directed "Per s.s. Havana."

At 11:45 p.m. for MEXICO, per s.s. Mexico, from New York. Mail must be directed "Per s.s. Mexico."

At 11:45 p.m. for the PROVINCES OF GUAYAMA, CAUCA, and Magdalena Departments, per s.s. Magdalena, from New York. Mail for ALTA GUAYAMA, from New York. Mail for other parts of MEXICO must be directed "Per s.s. Magdalena."

At 11:45 p.m. for CURACAO and VENEZUELA, per s.s. Curacao, from New York. Mail for COLOMBIA, via Curacao, must be directed "Per s.s. Curacao."

At 11:45 p.m. for FORTUNE ISLAND, per s.s. Fortune, from New York, via Colon. Mail for other parts of the POLYNESIA, CAUCAS, and Magdalena Departments, per s.s. Fortune, from New York. Mail for ALTA GUAYAMA, from New York. Mail for other parts of MEXICO must be directed "Per s.s. Fortune."

At 11:45 p.m. for BARBADOS and NORTHERN BRAZIL, per s.s. Caracas, from New York, via Barbados, Park, and Manassas.

SATURDAY (6) At 4:15 a.m. for ARGENTINA, BRAZIL, and PARAGUAY, per s.s. Merchant Prince, from New York.

MEXICO, overland, unless specially addressed, per s.s. Mexico, from New York, via Colon, close here daily at 10:35 a.m. (f) and 10 p.m. (h).

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Advertisement for Newark Shoe featuring 'ONLY 1,000 Pairs of Models of the NEWARK SHOE' and 'When other remedies fail, TAKE 99 A Sure Cure of Colds and Grip'.

Advertisement for 'TELEPHONE DIRECTORY' and 'Social and Business Register'.