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WHILE LINES ARE COMPLETE**

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NO FASTENING REQUIRED

Congoleum lies flat on the floor. It will not curl or "kick up" at the edges or corners. No tacking required.

Note These Low Prices

- \$9.50 Congoleum Rugs, 6 x 9 feet, sale \$7.85
- \$11.60 Congoleum Rugs, 7½ x 9 feet, sale \$9.80
- \$13.95 Congoleum Rugs, 9 x 9 feet, sale \$11.70
- \$16.25 Congoleum Rugs, 9 x 10½ feet, sale \$13.75
- \$18.60 Congoleum Rugs, 9 x 12 feet, sale \$15.95

Gold Seal Congoleum **78c** per square yard by the yard, special 3 yds. wide
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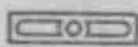


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DEBATE ON SCHOOL MEASURE IS WARM

With D. C. Lewis, former Multnomah county member of the legislature, supporting the measure on behalf of the Oregon Consistory of the Scottish Rite Masons, and Elder Martin, of the Seventh Day Adventist church, here from California, opposing it, the so-called Compulsory Education initiative bill, to be voted on at the November election, was debated Monday night at Pine Grove Grange hall. The meeting, one of a series being held under auspices of the grange, drew a large attendance.

Mr. Lewis, who prefaced his remarks by declaring the question one of the greatest that has ever been presented to the state, urged its support on the grounds of Americanism. He asserted that the intermingling of the children of all classes will bring about a better understanding of each other and thus will enable citizens to escape entangling alliances. He declared that private and parochial schools develop caste in America.

Mr. Lewis, who admitted that he did not belong to any church of any kind or character, twitted his opponent with being concerned with a mathematical problem rather than one of conscience, referring to the Seventh Day Adventist belief in Saturday as the Sabbath instead of Sunday. He declared that anyone thoroughly familiar with the Lord's Prayer and the Sermon on the Mount was properly fitted for Christianity.

The proponent of the bill denied that the proposed measure will deprive citizens of their rights of pursuing their religious belief as they desire, declaring that under the law parents will have nights and 169 days of every year to teach their children in matters of religion at the home fireside.

"If I had a boy," he said, "who couldn't learn to be a Christian in 15 days' time, I would say 'Good bye, my boy.'" Not a single solitary citizen of the state of Oregon, not a single, solitary citizen who is here tonight who is not better than the church to which he belongs. If Christ were here tonight, I believe he would be for the bill.

Mr. Lewis declared that public schools developed better citizenship than private or parochial schools. He gave what he purported to be statistics of the federal government, which showed that 65 per cent of the inmates of penitentiaries are Catholics, while five per cent are from public schools. The Catholic criminals, he said, are products of parochial schools.

"I want it understood," said Mr. Lewis, "that I am not attacking churches but am arguing to make them better."

Mr. Lewis declared that public schools were needed in such cities as Portland to Americanize the foreign inhabitants. He declared that American citizens owed it as a duty to their state to have their children intermingled with the foreign population in the schools and thus instill into the foreigners patriotic principles.

Mr. Lewis declared that citizens did not have the natural right to supervise the education of their children.

"As a natural right," he declared, "I might go out and roam the hills naked, but civilization has stepped in and said I must not."

He accused the churches of setting themselves above the state. His attacks on the Catholics were especially bitter. He read excerpts said to have been taken from a Jesuit publication of Tacoma, in which it was declared that members of that church should seek to escape taxation for public schools and that it was the duty of every Catholic family to keep their children out of public schools. He declared that six Oregon school districts in Marion county are no longer free but controlled by the Catholic church, with sisters in their black garbs, engaged as teachers. He declared that the picture of the Pope was shown in a public school of Buffalo, N. Y., in stead of the President. He declared that an American history, written by Father O'Hara and to be found on sale in a Portland book store gave but 13 lines on the life of Abraham Lincoln.

"You will be told," he said, "that the bill is unconstitutional. If so, why are the Catholics and Knights of Columbus raising \$500,000 to fight it. As a lawyer I would be willing to go to the Supreme Court and argue the bill from every standpoint for much less. They said this about the Volstead Act. If a person has such a natural right, he can educate his child to be a thief."

Mr. Lewis declared that the bill would reduce taxation instead of increasing it, asserting that it would result in parochial and private school property reverting to other uses and becoming taxable. Under existing conditions, he declared, with many children attending parochial, sectarian and private schools, the number of teachers of public schools are reduced and this results in a reduced pro rata share that may accrue from the Town-Sterling Bill now before Congress.

Mr. Lewis declared that the proposed bill would have a leveling influence on the children of the country. He declared that it would cause the blacksmith's son and the banker's son to sit side by side in the school room.

"It gives you working people a right to place your children in a school beside the richest citizen of the land," he declared.

The accusation has been made, Mr. Lewis declared, that the bill is fostered by the Ku Klux Klan and various other alleged intriguers secret organizations. He asserted that it was backed by the citizenship of the best people in the state. Mr. Lewis ended his main discussion by declaring Portland to be a growing city with its problems of foreign amalgamation. He urged that the people of rural Oregon help Portland solve the problem by voting for the compulsory school bill. If you permit the Seventh Day Adventists or the Catholics to have their parochial or private schools, he said, then you must allow the I. W. W. the same privilege.

Elder Martin in his opening remarks denied that the alleged mathematical problem as asserted by his opponent had anything to do with his conscientious belief. The question, he asserted, is whether the state or the parent is the proper guardian of the child.

"I have no brief for the Catholics," said Elder Martin, "but I would point out to the good man that the major portion of the Catholic children of the nation are in public schools. Did they learn their criminal instincts in the public schools?"

Elder Lewis quoted from a recent address of President Harding, who cited as a menace of the times the growing religious intolerance of many of the people.

"Any man who stands before you on a ground of religious intolerance," he declared, "I say is not a fit man to represent you in the legislature."

Elder Lewis made caustic response to Mr. Lewis' assertion as to his ability to defend the bill on constitutional grounds. He declared that the proponent of the measure would have to make a better showing than he had in his argument for the bill before he



Wesley Barry in "School Days" at Rialto, Mon. and Tues., Oct. 9 and 10

would gain much of the fund of \$500,000. Elder Martin denied the statement about tax reduction. He declared that in California his church organization paid taxes on property and stated that he assumed a similar status in Oregon. He characterized the principles of the bill as despotic, asserting that Mr. Lewis had admitted as much, in that he would make the banker's son sit where the state willed.

Elder Martin quoted from the Bible the words of Christ: "Render unto Caesar things that are Caesar's, and to God things that are God's." He quoted from the Declaration of Independence and the Constitution of the United States, which he declared in guaranty of the right for unhampered exercise of conscience in religious belief.

"I don't think much of this smug Americanism that sets up a type of its own and condemns all that do not agree with it," he declared.

Elder Martin compared the bill with the provisions of the German school system before the war, declaring them identical. He declared that German ideals are coming here and conquering some Americans, after American soldiers had gone overseas to defeat the German army. Elder Martin cited Washington, Jefferson, Madison, Patrick Henry, the Monroes, Hancock and Theodore Roosevelt as the product of private schools.

He quoted from numerous high educational authorities as exponents of the need for private schools, among them Nicholas Murray Butler, president of Columbia University, who, he declared, had denounced the proposed Oregon law. P. P. Claxton, formerly national superintendent of education, he quoted as having declared that private schools and colleges the salvation of the public schools. Elder Martin decried the tendency to legislation to run riot and tend to regulate all human conduct. He characterized the law as autocratic, paternalistic and anti-religious, in that it tended to create a union of state and church and to bring about conditions that prevailed in pagan Rome and ancient Sparta.

He declared it Prussian and on all fours with the ideals of bolshevistic Russia. He prophesied that the bill, if adopted, would be followed by an effort to have the public schools teach religion.

"But what religion?" he asked.

"I believe my religion is right," said Elder Martin, "but in my travels over the world I have found it big enough for all of us, and I also believe in extending to all others the freedom of worship that I ask for myself."

Elder Martin quoted Nicholas Murray Butler as having commented as follows on the proposed Oregon law: "Instead of compulsory education, you will have a bill to make impossible American education in Oregon."

Elder Martin characterized the bill as having been born in deception. He declared that the ordinary voter will think the bill one to enforce compulsory education, when in fact the state already has such a law, and will unwittingly vote for it, without considering it on its strict merits.

Mr. Lewis in his rejoinder declared that the Ten Commandments take away some rights. He declared that no law was ever adopted without curtailing natural rights. He read a quotation from Roosevelt, in which the latter had expressed himself in favor of the public school system in its entirety and as being urged and opposed to appropriation of public funds for sectarian educational institutions.

Mr. Lewis further developed the idea of the law bringing about a common intermingling of the children of rich and poor.

"Who are the men we find opposing this bill," he asked. Then he named William Ladd, W. D. Wheelwright and Charles H. Carey, who he characterized as millionaires, who wished to maintain the private school systems because their money could afford it.

Elder Martin created a tense moment in his rejoinder when he twitted Mr. Lewis with having said that a man had a right to steal. Mr. Lewis interrupted to declare that he had said "a natural right." Elder Martin, however, maintained that the proponent of the bill had used the word, "right."

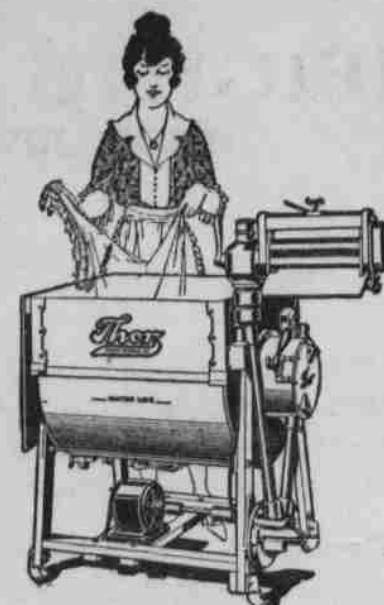
The passage resulted in hisses, from one corner of the room, directed at the minister, when the latter invited Mr. Lewis to come down and attend one of his little parochial schools and learn how to say what he meant.

Elder Martin ended his rejoinder with pointing out that many good citizens had come to Oregon in order that they might enjoy the privilege of pursuing their religious belief as their conscience dictated. If this proposed bill passes, he declared, many good citizens may leave the state.

A. I. Janson presided at the debate.

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