

of Made
Jones
 VIOLIN
 Instruments
 Instrument
 Jarvis
 Phone 133

CARDS

Arrell
 Etc.
 Life Building
 Block
 ELL, K.C.
 Attorney
 Arrell
 Stubbs

Kelly
 Notary, etc.
J. PORTER
 County Town
ELLY
 County Council
CARIO
 Lowest Rates

AN

le, M.D.
UBS
 to 4 p.m.
ONTARIO

B.Sc., M.D.
URS
 to 4 p.m.
ONTARIO

ARY
V.Sc.
ET
 Phone 36

DATES

S., V.D.
M.D.
 Up-to-date
 Phone 37

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a.m.; 1.00 to

Seed Store

RESVILLE

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HAMILTON
 Information
 Jarvis Road

VICES

ULCAN
PIPER

and 7 p.m.
Junior Assn.

Women's Assn.

led to attend

ERLAN
Whitaker
 and 7 p.m., Sun-

8 p.m.
 these services
 day at 9 p.m.

CHURCH
Factor
 and 7 p.m.
 at 8 p.m.

CHURCH
Meal
Service
 Prayer Meet-
 at 8 p.m.

SERVICE
 to Canfield Jc.
 7.35 a.m.
 Jc. 7.35 a.m.
 4.45 p.m.
 Jc. 4.30 p.m.

St. Thomas
 11.00 a.m.
 11.35 a.m.
 8.35 p.m.
 8.50 p.m.

Port Dover
 8.00 a.m.
 11.00 a.m.
 8.30 p.m.
 8.50 p.m.

Hamilton
 7.35 a.m.
 8.30 a.m.
 8.50 p.m.
 8.50 p.m.

and West
 8.00 a.m.
 8.30 a.m.
 8.50 p.m.
 8.50 p.m.



LOST—An edging trowel for sidewalk. Finder please leave same at the Record office. 1tp

FOR SALE—Sow, due to farrow shortly. Apply R. Hall, Nanticoke, R. R. 1.

WANTED—Temporary Farm Homes for Children. State price per week. Chas. R. Bilger, Children's Aid Society, Dunnville, Ont. 22-3c

FOUND—Gent's straw hat, size 7 1/4; on Nanticoke side-road. Owner may have same by calling at Record office.

STRAYED—To my premises, a Homer pigeon, banded TWC2145A/23. We are anxious to return same to the owner. W.W. Hoebel, Jarvis.

FOR SALE—A double team harness, nearly new, cash or time; also collars and halters. Chas. Campbell, R.R. 1, Nanticoke. 13-3tp

FARMS FOR SALE
 FOR SALE—Eleven choice farms in Haldimand and Norfolk Counties. Easy terms. Apply to R. A. McCarter, Jarvis. 8-12tp

FOR SALE—Or trade, 1918 Model Chevrolet truck, for stock of any kind except horses. Alf Inoson, RR 1, Jarvis; Phone 4-38. 17-3tp

FOR SALE—Light and heavy democat; heavy wagon; buggy and light set of harness. Apply C. Leslie, Jarvis. 17-3c

FOR SALE—Massey-Harris tractor, 12x22, and 3-furrow plow; chopper, 10 1/2 inch. Apply to F. J. Inoson, RR 1, Jarvis. 18-3tp

WANTED—A few private boarders; reasonable rates. Apply Box 302, Jarvis.

FOR SALE—One fine pure bred Tamworth cow, in pig. Apply J. J. Parsons, Jarvis. 22-3c

FOR SALE—Pure bred rams, Oxford Shropshire Down, at reasonable prices; also a few ewes. Will deliver rams to any part of Ontario free. T. H. Peacock, Jarvis, Ont. Telephone 75. 21c

FOR SALE—Little pigs, ready to wean. Apply James Inoson, RR 4 Jarvis. 21c

FERTILIZER—16% acid phosphate \$22 ton at car, Villa Nova. R. E. Anderson, Phone 6-31. 21p

FOR SALE—3-Burner oil stove, "New Perfection." Apply to Ralph Phibbs, RR 1, Jarvis. 15c

DATES OF FALL FAIRS

Abington	Oct. 9-10
Ancaster	Sept. 29-30
Beaconsfield	Sept. 18-19
Binbrook	Sept. 25-26
Caledonia	Oct. 8-9
Cayuga	Aug. 27-29
Dunnville	Aug. 31-Sept. 1-3
Fenwick	Sept. 22-23
Fort Erie	Sept. 24-25
Jarvis	Oct. 6-7
Niagara-on-the-Lake	Sept. 25-26
Oshweken	Sept. 30-Oct. 2
Rainham Centre	Sept. 18-19
Simcoe	Sept. 28-Oct. 1
Smithville	Sept. 28-29
Wellandport	Oct. 2-3
Welland	Sept. 29-Oct. 1

Harris' Market
FRESH MEATS AND VEGETABLES
 All kinds of Cured Cooked Meats
 Cash Paid for Eggs
 Special attention given to phone orders
TELEPHONE NO. 50
 Store closes Thursdays at 12 o'clock

The Record
 10 Cent
 Subscription Agent
The Globe
 10 Cent
 Subscription Agent

World's Freest People

"We think we are free, says Burt P. Garnett. So we are—as free as civilisation will permit—but a Bedouin chief would smile in derision at our boast. His contempt for our freedom would match his contempt, like as not, for his cousin of ancient times, the Jewish bazaar-keeper of Jidda or Jaffa or Jerusalem.

Free? When we pay taxes, rent, obey laws, fear the police, go to war and fight under the strictest sort of discipline—against enemies not particularly of our own choosing? Ha! The sheik, he laughs a wild, barbaric laugh. He pays no taxes. He shoots tax collectors. He knows no landlord. He has no house to enslave him. He lives in a tent, on the lands given to him years ago. Sometimes foreigners try to interfere with him and make him conform but they learn, without delay and unmistakably, that the Bedouin does not conform to anything aside from his tribal traditions.

When the Bedouin fights, he goes after enemies of his own choosing, and does so with courage and dispatch and efficiency. But when fighting beres him or becomes tedious, he mounts his Arab horse and is off. This, as the Bedouin sees it, is freedom—real freedom; freedom of the offerings of the very best modern poet.

Moreover, the Bedouin lives. His lives magnificently. He has his camels, his goats, his horses—mobile property and dignified, property that multiplies and provides a living and more, property that takes care of itself, largely, or can be entrusted to those slavish creatures, women. He demands and gets fees from travellers in the desert, timid fellows who are willing to pay and thus protect themselves against robbery. Whereupon he goes to Jerusalem and swaggers through the streets. He enters a shop and hawls loudly for a nargile and tobacco and coffee. His tip to the waiter is a look of proud disdain, and the innkeeper is a pleased man if his guests do not break the nargile over his humble, landlordish head.

It is not the Bedouin nature to be fearful. He is a Mohammedan and a child of Kismet. If Allah wills that the end of his days is mine, so be it. This seems to indicate a deep religious strain in the fellow. Religious? Of course he is. He is a good Mohammedan. He knows his Koran, learned it by rote in his childhood, but he does not let his religion restrict him in his sense of freedom. He is as free in conscience as he is otherwise, and does not worry about the Koran's rules or whether his conduct might be approved of by the prophet.

When he reaches early manhood he marries. If his wife nags him or beres him or does not prepare his meals according to his taste, he divorces her and takes another, according to his pleasure. The Bedouin's physical prowess, his courage, his intelligence and his high spirit all command respect from other races. His lastness, his loose ideas of honesty, his rudeness and disregard of the opinion of other races, and his utter refusal to settle down and be a peaceful, law-abiding person has for centuries been the despair of all who have come into contact with him.

The Bedouin does not rebut friendly overtures. He is even agreeable, sometimes cordial, toward the Englishman, Frenchman, German or American. He may listen with interest to what they have to say, but if they bore him or suggest that he reform, he is first amused, then annoyed. Persistence on the part of those who have tried to reform him—has usually ended in disaster for the reformer.

The Bedouin asks only to be left alone. If necessary he rebukes interference very decisively. He has proved his right to freedom by survival. It is interesting to compare the Bedouin to the North American Indian. The Indian gave way before the white man, and his numbers and his glory dwindled. He lost a continent—two continents, indeed. Civilization caught and enslaved him, tamed him. The Bedouin, almost from the beginning of history—they claim direct descent from Ishmael, son of Hager and Abraham, who with his mother was cast out of Abraham's house—have held their lands and their identity, their dignity. Now, as then, they roam all over Arabia, from the Arabian Sea to the Mediterranean and Syria, a distance of about a thousand miles. The land over which they roam and call their own is from three hundred to six hundred miles in breadth. They are men of the great, open spaces, indeed.

ANOTHER DELHI

There have been several cities on the Same Site. There have been several cities of Delhi. The precise number is a matter of dispute, but seven is the number generally accepted. The new capital of India makes the eighth, says a writer in a Calcutta paper. Many theories have been advanced as to why city after city was built on this one particular site and why the capital of India remained, with the exception of certain broken periods, rooted to one spot.

One of the features of old Delhi which cannot fail to strike the visitor is the amazing incongruity of architectural styles. Here is a pile of massive properties devoid of ornament—grey, sinister-looking; there, a veritable dream in marble—stately domes, lofty minarets and spreading balconies. Here, again is a structure of seemingly rough design, which, on closer inspection, reveals unmistakable signs of the most delicate craftsmanship; and a little further on, a building in which the characteristics of severity are blended happily (from a picturesque point of view, at any rate) with the richer forms of design.

The reasons for these variations are religious and historical. Successive invaders brought with them from across the frontiers of India their own religious beliefs and their own ideas of architecture, but not their own architects and artists, for they were essentially adventurers. Consequently, they had to rely almost entirely upon Indian labor and Hindu craftsmanship.

The oldest Delhi is probably not older than 500 A.D., and the oldest remains of importance date from the end of the twelfth century. The architecture of old Delhi manifests successive stages of Saracenic art, and falls roughly into four styles. The buildings of the first Pathan style are representative of men who had great ideas but small capacity to carry them out; for the Turks built hastily and left the Hindu craftsmen much to their own devices.

Their monuments are the expression of a victorious, imaginative, and semi-barbaric race, carried out by the quiet, painstaking experience of their more civilized subjects. The religious instinct was strong and of a Puritanical order during the Tagiak period, which rejected the Hindu style and was responsible for the solid, heavy structures that may be seen at Tagiakabad.

The third Pathan style reveals unmistakable signs of Hindu influence upon the Mohammedan architecture. The Mogul style introduced the Persian element. The buildings of that period are nearly all on a large scale and possess grace of outline and delicacy of ornamentation. Latterly the Mogul style degenerated. It is not at Delhi, however, that Mogul architecture is to be seen in its degeneration, but at Lucknow.

Most of us are acquainted with the most important buildings of Delhi—the Fort, the Jumma Masjid, the Kutab Minar and Humayun's Tomb, to name only a few. During rainless one constantly comes upon such ruins, sometimes hidden away in remote corners, sometimes standing out boldly against the leaden sky—grim survivors of a past barbaric age, defiant to the last despite the ravages of Time. What cities must some of these monuments have seen rise, and fall? What scenes must some of them have witnessed? What grandeur? What splendor? What cruelty? What bloodshed?

And now, after long slumber, Delhi awakes once more. To the accompaniment of the babble of workmen, the creaking of carts, the puffing and shrieking of engines, the rattling of wheels and the hum of machinery, a new city rises itself slowly, but surely, out of the very ruins of the past.

Being regard to the persistence with which history has repeated itself in the case of Delhi, one may well pause to ask the pertinent question: "Will the new capital share the fate of the others?" Who can tell?

Survival of Pagan Practices.
 Wells were once worshipped in Great Britain, and a survival of ancient custom still prevails in Derbyshire, in the vicinity of the famous "Peak," immortalized by Sir Walter Scott. Just outside the hamlet of Foolow well by the roadside. Every year, at a particular time, the girls of the village throw pins into the well. They do not know why, but tell inquirers that the custom is very old. As a matter of fact, it is of immense antiquity, having originated with the well-worship of pagan times. In Italy, where several such wells have been excavated, it is not unusual to find that the stratified layers of coins and other objects present a continuous and graphic picture of the history of the country back almost to the beginnings of man.

Too Much for Him.
 The new country constable was being initiated into the mysteries of his duties by the resident sergeant, who warned him to keep a particularly sharp look-out for intoxicated motorists. "And how will I know they're drunk, sir?" "If you have any doubt ask the suspect to repeat after you, 'Surely Susan should suit shy Sam!'" Later in the day a motor-car pulled up outside the police station and unrolled the new constable with a bandagechief tied round his head. He had choked his jaw.

Founded in 1888.
 Fort Royal, now Annapolis Royal, in Nova Scotia, was founded by Champlain and his associates in 1604, but this colony was withdrawn a couple of years later. The Fort Royal that appears in the later history of old Annapolis was founded in 1686 by St. James Charnock.

CIVIC HOLIDAY

(Continued from Page 4)
 man, Port Dover; 2 Miss Georgina Beck, Buffalo.
 Gents fancy costume—1 A. Purlong Port Dover; 2 Chas. Davidson, Jarvis.

Ladies comic costume—1 Olive Ward, Port Dover; 2 Meta Pollard, Port Dover.

Girls fancy costume—1 Ruth Hewson, Jarvis; 2 Dorothy Allen, Jarvis.

Girls comic costume—1 Ethel Delar, Jarvis; 2 Marguerite Peacock, Jarvis.

Men's comic costume—1 Geo. Pollard, Port Dover; 2 George Hallam, Port Dover.

Comic couple—1 Verna Honey and Dorothy Brennan (Gold Dust Twins); 2 J. Steinhoff and Mrs. Ezra Burtch (Old Fashioned Couple).

Boys comic costume—1 Jack Horn, Jarvis (The Big Chief); 2 Bruce Ward, Port Dover.

Boys fancy costume—1 Gordon Steel, Port Dover.

Taken all in all, the event proved successful, both socially and financially. It being the first street carnival ever attempted in Jarvis, not as many local people took part in the masquerading as was expected and the next carnival should show a better turnout by them. Port Dover citizens proved themselves true sports and the village appreciated their community spirit.

EXPLAINS ABSENCE FROM THE OLD BOYS' REUNION

August 14, 1925.
 To The Record,
 Jarvis, Ont.

Rev. Father E. J. O'Neill of St. Michael's College, Toronto, has written to the Old Boys' Committee for the Nanticoke Reunion, explaining his absence. As Father O'Neill was expected to address the gathering on "Old Boys' Day," and a great many of his old friends were inquiring about him, we have been requested to publish his letter below, viz:

Dear Sir:—
 On returning from a valuation tour which took me out of the country, I found your letter of the 15th ult. awaiting me.

You and the committee of Management have my best thanks for the kind invitation extended to me to take a part in Nanticoke's Old Boys' Reunion.

It certainly would have afforded me the utmost pleasure to meet once again before I die, my school-boy companions of ye olden time, and live over again, were it only for an hour or so, those happy days of youth and home, and that sweet time of long ago.

Sorry I missed it all, but regrets are vain. Trusting you all had a good time, I am,
 Yours sincerely,
 (Signed) E. J. O'Neill.

WHEN YOU DRIVE WEST

Spend a night on Lake Erie. You can put your car aboard the Great Ship "SEANDREE" or sister ships, the "City of Buffalo" or the "City of Erie," at Buffalo, have a sound, refreshing sleep and be further ahead on your journey than if you drive through.

C. and E. Line Steamers leave the wharves, South Michigan Avenue Bridge, Buffalo, daily at 9:00 p.m. and arrive Cleveland, the following morning at 7:00 (All Eastern Standard Time).

For free automobile route maps of the East and West write The Cleveland and Buffalo Transit Company, Cleveland, Ohio.

The People Are Judge and Jury

in this August Sale of Furniture AND THEIR VERDICT DECLARES IT IS THE SALE THAT BEST MEETS THEIR NEEDS

Their judgment is based on good grounds—They know that the quality of Falls' Furniture simply has to be unsurpassed. They can see that grade for grade the prices marked on Falls' Furniture are the lowest quoted anywhere for Furniture of sound quality. If this seems extravagant or over-enthusiastic, there is an easy way of testing it. The Best Values in years are in Falls' Sale of

- Chesterfield Suites
- Bedroom Suites
- Diningroom Suites
- Den Furniture
- Kitchen Furniture
- Office Furniture
- Floor Lamps
- Springs and Mattresses
- Refrigerators
- Kitchen Cabinets
- Rugs
- Linoleum
- Dinnerware
- Silk Stockings
- Men's Suits of the Better kinds
- Men's and Boys' Shirts
- Summer Underwear
- Women's and Juniors' Dresses
- Linen Things, Cloths and Napkins
- Luggage, Trunks, Suit Cases and Club Bags
- Wash Goods, Sheet and Pillow Cotton
- Silks, Don-A-Brook Flannels in a large and beautiful range.

Misses' & Women's last lonely ones and twos of SUMMER DRESSES go out at \$3.75 — \$5.75 and \$9.50
 Easy to see they are Half and Less than Half Price. See window display Friday night and Saturday. Sizes to 46.

SOME MIGHTY GOOD "FINDS" throughout the Store during the last days of FALLS' AUGUST CLEARANCE SALE

Falls' Daylight Department Store
 Simcoe, Ont.
"A CITY STORE IN A TOWN— BUT NOT CITY PRICES"

Shabby Roofs Reduce Property Values

Could you get your price for your house if you wanted to sell now? Remember these proved facts:
 A shabby roof gives a "frayed-at-the-collar" look to any house. So if your roof is beginning to go, take our advice and put down a roof of Barrett Giant Shingles. These artistic, rugged three-in-one shingles will lend distinction and charm to your house.



We recommend Barrett Giant Shingles. They never rot or rust—never need painting or staining. And they're fire-safe! Come in and see them. There's a style of Barrett Roofing's for any building—at a price that suits your purse.

E. T. CARTER
 LARVIS Phone 19 ONTARIO