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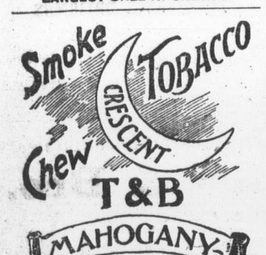

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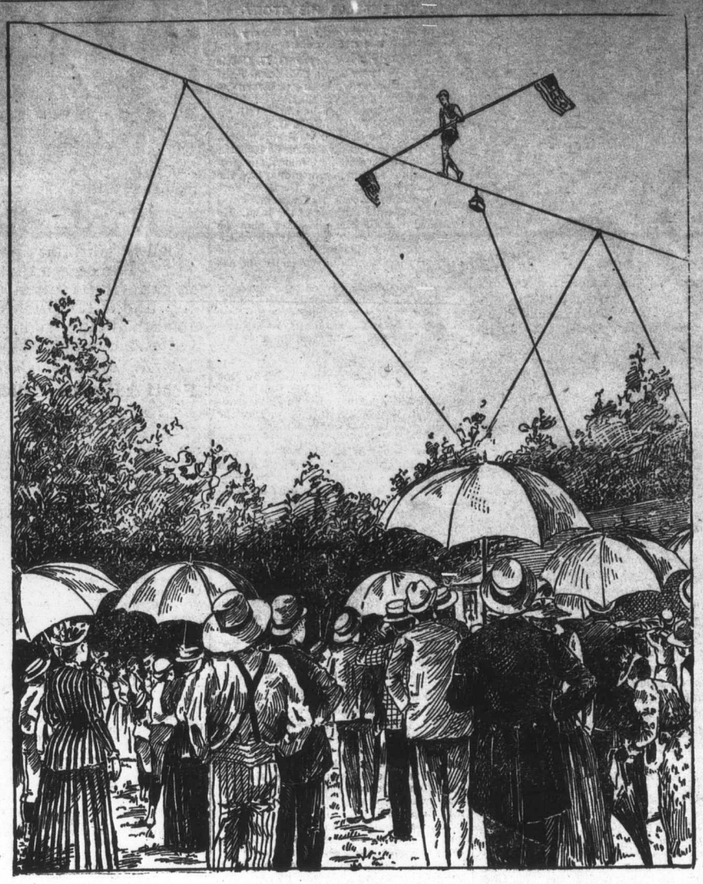

UNIONVILLE FALL FAIR

PREPARING FOR THE GREAT SHOW

Contract Closed for Securing Prince Leo and Miss VanTassel—Other Specialties.

Unionville fair directors are always to the front in the line of special attractions and are able to announce that for this season they have a grand array of talent engaged for the last two days of the fair that will be certain to please, entertain and instruct all who attend the fair on the 17th, 18th, and 19th, September. An indenture of agreement has been entered into with Prince Leo of New York for a balloon ascension by Miss Fannie Van Tassell of New York on the 2nd day, 18th, and and a high wire performance of at least one hour's duration, by Prince Leo himself, on the 19th. Should the weather prove unfavorable for balloon ascension on the second day the high wire performance will be given that day and the balloon ascension on the third day, and if the weather should be unfavorable on both days the fair will be extended over to the 20th in order that the ascension may be made. The directors have incurred a heavy risk in this engagement and hope to have the liberal presence and patronage of all the old patrons of the fair as well as thousands of people who never visited the fair. In a future issue of the Reporter a programme of the many feats to be performed by Prince Leo on the high wire will be given.

Another very interesting attraction at the coming fair will be O'Connell & Salvail's clown circus, museum and trained animal show, which will certainly be on the grounds on the last two days. Six different kinds of large colored lithographs will be hung up in a few days, giving full particulars.

The horse ring and track will be further improved, and already some of the best horses in Eastern Ontario have signified their intention of competing for the very liberal prizes that will be offered.

And then we hope our readers will not for a moment forget that the Unionville fair was always noted for the largest and best collection of stock, grain, roots, ladies' work and the thousand and one things that go to make up a great aggregation of agricultural products and handiwork of the farmers, mechanics, and dairymen of Leeds county. Unionville fair officers never deceived the public. They always advertise thoroughly what they have to offer their patrons and always carry out what they advertise; so that any announcements that appear over the signature of the society may be relied upon as being bona fide. Further announcements will be made from time to time through these columns. The above is merely an introduction of what is to follow.

TAR AND FEATHERS.

For some days past rumors have been flying around the country that the sequel to the recent tar and feathering of the Livingstons (father and son) and Mrs. Daley was about to be reached by the apprehension and trial of a number of young men living near Ellisville on the charge of being concerned in the matter. On Friday afternoon last County Constable Brown drove out and arrested Thos. McMillan, James Dillon, Michael Dillon, Thos. McConnell and Thos. McCormac on the charge "That they did on the night time, between the hours of 10 p.m. on Saturday, June 8th, and one a.m. on Sunday, June 9th unlawfully and maliciously assault and disfigure with tar and feathers one George Livingston, of the township of Leeds, in a manner which occasioned the said Geo. Livingston actual bodily harm.

At 10 a.m on Saturday the case came up for a hearing before Justices John Cawley of Athens and Thos. Moulton of Leeds. Mr. Wm. A. Lewis was prosecuting attorney and Mr. S. Fowler acted for the prisoners. A large number of sympathizers accompanied the accused. On court being opened, Geo. Livingston, the complainant, was sworn and said: Am the plaintiff. On the night of the 8th and 9th of June, between the hours of 10 and 1 o'clock, a number of men came to my residence, near Ellisville. I think there were about 30 of them. I heard no noise until they came to the house. The first I knew was when six of the party came up-stairs where I was asleep and took me out of bed and carried me down to the yard. Had on my shirt and drawers. It was a bright moonlight night. They pulled the drawers off me and tried to take my shirt off but did not succeed. They tore the buttons off my shirt and yanked it several times but did not succeed in getting it off. When I got out into the yard I knew them. They had their faces blackened. There names are: Thos. McConnell, Wm. McConnell, James Dillon, Thos. McMillen, who were present, also Michael Dillon. There was also a crowd standing around. I did not know them; only the persons spoken of. Michael Dillon had a stick in his hand and came towards me. They daubed tar on me. I did not see any of the prisoners daub tar on me; neither of them put feathers on me. These men, namely: Michael Dillon, Thos. McConnell and Wm McConnell, were in the yard and close to me when others were putting on the tar, not saying anything. The prisoners, Thos. and Wm. McConnell, went and got a rail a few feet away. About a dozen took hold of me and tried to put me on the rail but did not put me on it. These two men also assisted to carry me down to a creek where they pitched me in. The water was about 2½ feet deep. I was strangling in the creek when some of them came back and pulled me out. I think if they had not pulled me out I would have drowned. I was tired and exhausted on account of the shaking up I got in the house. It was a cold night when they pulled me out of the water. They left me lying on the bank and then went away. When I recovered I went to the house. My father and Mrs. Daley were in the house. I have known the prisoners ten or fifteen years and only live about a mile from them. I could not be deceived in their identity. I know their voices. Thos. McConnell spoke when he was getting the rail, but I do not remember of William McConnell speaking. I swear most positively that these three persons, viz.: Michael Dillon, Thos. McConnell and Wm. McConnell, were in the party and assisted in the act of tarring and feathering me and also putting me in the creek.

On cross examination by Mr. Fowler, complainant further said: Mrs. Daley was not one of the parties who committed the offence complained of. The party tried to blindfold me when they first took me down stairs and also tried to put on blindfold when in the yard, but they did not succeed in keeping it on more than an instant at a time. Thos. McMillen and James Dillon, who are not present to-day, were also in the party. All I know were only my neighbors. I know them apart by the build of them. I said, "you are tarring me now, and, as you are at it, give me a good one" I never had any quarrel with the prisoners. George Bracken warned me there would be a racket by the boys if I did not get rid of Mrs. Daley.

At this stage of the proceedings the court adjourned for one hour for dinner.

On resuming, Wm. Livingston, father of the complainant, was sworn and said: I remember the 8th and 9th of June, was at home in my son's house, made my home there. George Bracken told me to get rid of Mrs. Daley or else the boys would tar and feather us. A crowd of about thirty came to the house on the night in question. I was in bed, had night shirt on. About one dozen of the gang came into the house; heard no noise until they came right into my bedroom. I think about four or five of them lifted me out of bed and carried out into the road. It was a moonlight night. They carried me about three rods from the house. They rolled a quilt around my head before they carried me out. After taking the quilt off my head I saw the two McConnell boys having hold of a rail, also Michael Dillon and Thos. McMillen and Wm. Jas. Dillon with the rest of the crowd in the yard. The first I saw of the five persons named they were within six feet of each other in the yard at the back of the house. They had a little black on their faces. I swear positively that the five persons named were the men I saw. I then came into the yard from the road when I saw my son George with Thos. McConnell, Wm. McConnell and Jas. Dillon holding my son. Thos. McMillen also had hold of him. Am quite sure he had his hands on my son. They tried to put him on a rail but failed. Thos. McConnell, Wm. Jas. Dillon and Wm. McConnell dragged my son down to a creek a few rods away, and shoved him in. He went under the water, which was about 2½ feet deep and a few feet of mud. He lay in the creek awhile, when he raised himself up so he could breathe. They (the persons named) said they had better go back and pull him out, which they did. They then left him, and after a few minutes he got up and came up to the house. The crowd was in the road when he came up. He had tar on his head and parts of his body. When he (my son) came back the crowd went away a short distance and then came back and George had some words with them. One of the crowd snapped off something like a revolver. My son was apparently exhausted. I told him there was a scar on his face and he said the tar burned him there. He was so badly abused that he did nothing for a week; complained of being jammed in the stomach by the prisoners' knees when he was down. Am positive that the prisoners present were at the house and assisted in the act complained of.

On cross-examination, he said George had tar on him before he was taken down to the creek. Saw the prisoners trying to blindfold George, but he pulled it off. Wm. and Thos. McConnell both said if he (meaning George) did not ride the rail they would drown him. I knew the men by their voiices. Have known the prisoners intimately for several years. We are neighbors. When they took George to the creek I followed and saw them shove him in. The prisoners had on dark clothes; some others had greyish clothes on.

Lizzie Daley sworn and said: I live at George Livingston's, the complainant, at Ellisville. Am hired there; my husband has left me. I went to Livingston's and asked for work. He pays me $5 per month and keep of child. Remember the 8th and 9th of June, from 10 p.m. to 1 a.m. I heard no noise until men were rushing up stairs. About one dozen of them came into the room where I was sleeping. Jas. Dillon took hold of me in the bed and pulled the quilts off me. Had skirt and waist on of cotton, strong and good. Dillon took me by the arm and clothing and dragged me down the stairs out into the field by the back door. It was a bright moon light night. He dragged me about 5 or 6 rods. There was a crowd of men around Geo. Livingston putting tar on him. He had nothing on him but his shirt. I recognized Jas. Dillon, Michael Dillon, Thos. McConnell, Wm. McConnell and Thos. McMillen. I saw Jas. Dillon daubing tar on complainant; saw Michael Dillon with a stick in his hand. Thos. and Wm. McConnell both had hold of George. Jas. Dillon put bandage over my eyes. I have been acquainted with the prisoners for about 15 years. They had their faces blackened. I swear positively, knowing that I could be committed for perjury for not telling the truth, that the prisoners present were there and took part in the action complained of by George Livingston.

Cross examined by Mr. Fowler—Did not tell any person on Long Point that George Berry was the person who dragged me out of bed and took me out of the house, nor that I identified him by his grip and breath smelling of liquor. Have lived with complainant for about six weeks. Have had no particular conversation with the complainant about this trial. Jas. Dillon stripped me naked, all my clothes being taken off. I saw McMillen putting the feathers on George Livingston, and the others holding him. The men with bags of feathers were 4 or 5 rods away from me.

This closed the evidence for the prosecution, so far as the prisoners present were concerned. Mr. Fowler on behalf of the accused asked for a remand in order to enable them to bring evidence in rebuttal: The magistrates granted the request and fixed Saturday next at 9 a.m. for hearing further evidence, bail being given for the appearance of the accused.

"LAWLESSNESS."

THE SIGNS OF CHRIST'S COMING.

An Instruction Given in Christ Church, Athens, at Evensong, by Rev. Wm. Wright, Rector.

"Brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle."—2 Thess. II. 15.

Christians will hardly need to be reminded that the two epistles of St. Paul to the Thessalonians are almost entirely taken up with that truth which, perhaps, we are somewhat losing sight of—the second coming of our Lord—a truth in which we all profess, both tacitly and in the frequent recitations of our creeds, to believe. The more fully to appreciate St. Paul's admonition, you must bear in mind that he is combatting and doing his best to correct two views, and two very opposite views; for the human mind is always apt to oscilate between extremes upon this grave and momentous subject. There were in that day, and there have been in modern times, those who held that the end of things was close at hand, that Christ might literally come at any moment, that the sign of the Son of Man might be seen in the heavens tomorrow morning. What was the practical outcome of such views? Much the same as at the close of the 11th century in the history of the church, when so widespread was the conviction that the end of all things was at hand, that we find that there was a pause in the building of churches; men said "It is no use building or restoring Churches, for Christ is coming." Men, if we may judge for St. Paul's exhortations, seem also in his day to have forsaken their ordinary and stated employments; the poor would not work, but expected to be maintained in idleness and indolence by their richer brethren; and others, being never anything else but idle, spent their time as most idle and unoccupied people do—in tittle-tattle and gossip, and in prying and impertinent curiosity about their neighbors. To all such as these, St. Paul very wisely says: "Study to be quiet, and to do your own business, and to work with your own hands;" so that in earnest and downright honest work, of whatever kind it may be, he points to one great corrective against idleness and indolence; and should such a view of Christ's coming as I have referred to have turned out to be true, He would at least have found them with loins girted and with lamps burning. Others again—and we have had exactly the same thing in this age when spiritualism was the rage amongst us—greedily and credulously received every wild tale; for the opposite tendencies of scepticism and credulity will always be found to be very near each other in all ages. They would not read the signs of the times; but they ran out into the desert after every false Christ; they took up with some form of sensational or eccentric phase of religion; they laid themselves open to any fanatic or imposter who might work upon their credulity. Against this feverish, restless, marvel-loving, unstable condition of the human mind the same apostle bade the christians of his day not to be "soon shaken in mind," but to "prove all things," to "hold fast that which was good." He points out the signs which will undoubtedly and unmistakably precede that second coming—viz.: self-idolatry, that significant sign of which our Saviour spoke when he asked, "when the Son of Man cometh shall He find the faith on the earth?" St. Paul alludes very plainly to this; he speaks of "a mystery of iniquity" already in his day at work; hindered and somewhat restrained in its fuller development, but to be one day so noisy, so blatant, so defiant, so outspoken and so bold as imperatively to demand swift destruction. He says that "that day shall not come except there be" an apostacy or "a falling away, and that man of sin be revealed, the son of perdition."

Well, what are we to understand by this expression, "the man of sin," that "opposeth and exalteth himself above all that is worshipped; so that He, as God, sitteth in the temple of God, showing Himself that He is God?" Without attempting to give any lengthened evidence in support of what we are saying (which would be impossible in the time given for an ordinary sermon) we may at once state that what we render, "man of sin" is the Greek word *Anomia*, which means "lawlessness." Our best scholars have long pointed out the incorrectness of the ordinary translation, and the Revisionists have adopted this the more accurate in the Revised Version. *Anomia* is a word used in the New Testament sometimes with reference false religions, that is to say, to religions which do not allow or give any place to what we understand by revelation. It is used at other times of those who do not submit themselves to the powers that be. In our childhood's days we were accustomed to hear this epithet applied to the papacy or to some one Pope in particular; but the Church of Rome, as a Christian community, is not distinguished by "lawlessness." All the predictions with reference to Christ's second coming seem to point forward to some disturbed and disquieted condition of society, to an apostacy or departure from the faith, such as should try the faith of God's elect, and for whose sake those days should be shortened, lest the strain should be too great; they foreshadow a spirit of lawlessness which shall fester and gather into such a head, that nothing short of Divine interposition shall effectually eradicate it. St Paul affirms that when christianity was little more than 50 years old, this mischief was at work. Is its energy exhausted? On the contrary, is there any one fact which is more noted by thoughtful men of our time than what is understood by the lawlessness of the age? Are not all classes of men profoundly impressed with it? Let us begin at the lowest rung of the ladder. Are not revolutionary sentiments undermining to an extraordinary degree the very fabric of society? What turbulent elements, like lava, are simmering beneath the crust of our social life, and finding vent, from time to time, in some violent and desperate deeds on the part of Socialist, Nihilist or Communist. Our age has been called *par excellence* the dynamite age. Does it not seem as if a mighty weight of *Anomia* were passing over all nationalities? Is not the independence of the youth of both sexes confessed and striking enough to make their grand-fathers turn in their graves? Is it not the age of self-pleasing and increasing love of self, which St. Paul long ago foresaw and foretold, and need we put an erroneous interpretation upon this expression, "man of sin," and apply it to a Pope, when we find a truer interpretation of it nearer home?

Take, again, the domain of science. Is it true, or is it not true, that among some of our leading scientists there is a marked and painful absence of the recognition of a great first cause? Ours is an age of marvellous discovery, and of mechanical appliances. Mind is ever making fresh conquests over matter. The great forces of nature, once so dreaded, are being now brought under our control; and just in proportion as force is being brought under control; and machinery in our great mills becomes almost automatic, we have that which is invariably bred of town life and factory life, commonly called secularism—that is to say, that God is forgotten and ignored in the world of our looms and in the potent power of our steam. And in this idolatry of force, in this ignoring of a great first cause in the domain of knowledge, which, if anything could do so, ought to lead to adoration of Him who is above all and through all and in all, have we not another striking verification of St. Paul's prediction?

Let us now pass on to the illustration of this spirit as it exists in the domain of religion. What a marked and growing impatience there is in our day of creeds, of anything that is definite or dogmatic in religion. Is not the great cry and popular cry for undenominational teaching? Is not the saying common enough, "What does it matter what a man believes so long as his practice is right?" as if a man's convictions do not always affect his practice. Is not there a growing tendency to undervalue and reject dogma, to separate religion from theology and to cast even primary truths into the crucible of human reason? The "lawlessness" which lay at the root of Gnoticism in the first century is revised and worshipped by its disciples in the more modern guise of Positivism and Agnosticism, which is, in other words and plain English, to believe only in what is capable of ocular demonstration, and not to believe in what we do not see. Is there not a drifting away from the old and safe moorings of Catholic truth, and putting out to sea without helm or pilot to guide, amidst all those undercurrents of doubts which may in the end wreck us on the bleak shore of unbelief? Is it not so, that the great masses in the crowded centres of life are unevangelized and untouched by the influences of true religion, while power is confessedly passing rapidly into their hands? Their over crowded dwellings, fatal to spirituality of mind; the new condition of existence as compared in many cases with the surroundings of their early homes; the teaching of secularists and of infidels; the many causes which set christian men at variance one with another—all these and many more which might be named, are grave and serious facts which we cannot afford and cannot affect to ignore; and it is thought by some in our times that the great trial which is to try God's elect at the last will not be Atheism, of which we know the length and breadth, not Unitarianism, which is Socinianism in nineteenth century garb, but that it will be a spurious, vague, indefinite christianity, from which anything and everything definite and distinctive shall have been eliminated, and which shall be unifluential just because it is not definite, powerless because it is itself wanting in the secret of power. In this process of refining away, an impatience of dogma until men shall begin to ask, what shall I believe in? In this cry for that education which leaves a third part of human nature untouched, and allows our children to grow up around us, in some cases, amid scenes of vice, without those early lessons which can be their only safeguards, in the subordination of faith to reason, of the souls truest instincts to intellect; in that love of self which necessarily shuts out the life to come in living for the present; have we not a growing evidence of the correctness of St. Paul's description of the latter times upon which our lot is cast? If this expression, "the man of sin," admits of the interpretation I have put upon it, and the fuller development of lawlessnes is to precede to Christ's coming, then we may ask, Is it not to be discerned as working in our midst, in our own generations and times? And that being so, what part shall we, the soldiers of Christ, play in these latter times which are coming upon the earth? We bave our *role* to play, a side to take, a cause to espouse, and never, never did the Church of Christ more need her living witnesses, and more need to listen well and wisely to the dignified utterances and the calm counsel of her great apostle than now.

"Brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle."—2 Thess. II. 15.

And now I would say, if you are to bring, as we ought each of us to do, if life is worth anything, the influence of our separate personality upon the world for good, we must never fall short of settled conviction. Divine truth is attainable if a man seeks in the right way. Sometimes quietly and thoughtfully ask yourself whether you be in the faith—manifesting it day by day in your conduct. If summoned hence ere another day comes, could you say, "I know in whom I have believed." Do not keep saying to yourself as so many do, and hence their instability and lack of influence, "I think I hope, I trust I believe," for that is not the language of God's children. Your creed must be something more than a passing opinion—it must be heart and soul conviction, if it is to do you or any one else any good; for until you have your feet upon the rock, you are as yet at the mercy of false teachers. And hold fast what you have been taught years ago by sainted mother's lips, or by those you revere and cherish, though they have long ago passed from this scene. Ask yourself sometimes, "Shall I, without reserve, give ear to those who would disparage or decry that faith which has grown gray with years, which has enlightened, cheered, comforted and sustained the Saints of God in all ages, and carried them over the waters to the shore of Paradise—that faith in the survival of the fittest which, as it has survived bears all the stamp of its truth?"

And then, remember also, that the true preparation for Christ's coming is the love of God shed abroad in our hearts by the Holy Ghost. The love of God is the love of goodness. And remember that the love of God becomes real by doing good, otherwise it degenerates into a sickly sentiment. It is not by unnatural, forced efforts, as a rule, but it is by the life hid with Christ in God that men outside shall become impressed with the reality of religion. True preparation does not consist in asking when He shall come, but in striving to be like Him in daily self denial, which is the grand teaching of the Cross; in the attainment and possession of that spiritual faith in which so many questions find their happiest solution; in that implicit obedience which is the pledge of God's help and favor. Thus waiting for Him, and working for Him, in that work which braces the soul's best energies, so we end with what St. Paul himself says to us: "The Lord direct your hearts into the love of God, and into the patient waiting for Christ."

NOTES BY THE WAY.

I recently passed entirely around Upper Delta Lake. There are many quaint and picturesque views. The soft light from the dark, deep green woods on the rolling hills in their seclusion is a fitting emblem of July. Perhaps midway between M. B. Holmes' farm and the Delta road is a long range of high light-shaded sandstone cliffs, in which so fresh and distinct are the deep indentations of the waves that rolled on the pre-Adamite ocean that as we look we can almost hear the thunder of those waves beating against the cliffs and the next moment expect to be carried away in the roar of the in-rushing tide.

Along the road between Daytown and Philipsville many spots are badly scorched; a few fields are a total failure. On some farms hay is only a quarter crop. The milk flow is rapidly decreasing.

The area in what is called the Earls' settlement, on the road from Philipsville to Morton, is a wonderful contrast. On most farms crops are good—hay, fine; corn, surprising. The soil is such a formation that the dews have been able to carry the crops through the trying drought.

Philipsville will be able to stand the pressure, we suppose, by virtue of her past good behavior.

Mr. Lockwood has moved his apiary from the farm to his village residence and has laid out his apiary in fine style. He keeps bees as a pastime.

Basswood flowers opened on the 27th of June instead of 15th July as last season. There is no record approaching this date.

Mrs. Lockwood's foliage and flowers daily greet the burning sun with a challenge of freshness, as much as to say: "It's all right; fire away."

Mr. Reuben Haskins also has an apiary of ten colonies, from three of which he extracted 115 lbs. He will yet be a successful bee-keeper.

Mr. Anson Brown's property, between Morton and Seeley's Bay, is partly in the dry zone. He has two farms, near each other, one of which is located to stand a dry season and the other a wet season—not a bad idea in our flirting climate.

Mr. Chester Haskins has invented and patented a cheese box composed of staves and it is highly approved by competent authorities.

Coon Bros. look as cheerful as if we had a shower every day. They are doing a fine business.

Dominion Day seems to impart a charm, give an impetus to and multiply excursions. The one on the 4th from Westport to the 'Burg was a success The many hundreds enjoyed the trip, which was unmarred with an accident or an unpleasantness.

The spirit that presides over July is a wonderful genius. She breathes on men and maidens fair at midnight in their deepest slumber, in all the villages, and stamps their visions with excursions, and she hypnotizes with rainbow-painted excursions the healthy blooming girls and boys far back in the remotest humble homes amid the mountains, hills and vales. No wonder; tor the twin sisters—the goddess of the great American nation and the goddess of our broad Dominion—arise in their majesty and might and encircle in their arms 10,000 islands with a fascination that we feel; they look around and along the distant shores of a thousand lakes—a thousand rivers—and instantly all their woods and dark ravines, their vales and hills, their bowers and groves and native lawns are robed in unutterable pensive beauty and silent love, too sweet and delicious to be marred with words. And the clouds, floating islands in the fathomless, ethereal ocean of blue above—translucent mountains and valleys fringed with pearls and gems hang swaying to the rythm of their own melody along the endless shores of infinity—and the sunbeams of dying day flash and play on the foamy crests of the waves of beauty, while the evening star and the moon toy on the placid bosom of the dark waters below.

W. S. HOUGH.

Upper Delta, July, 1895.

Over 30,000 Orangemen are expected to parade at Ottawa on the 12th of July. Preparations are being made for a great day.

The Kingston deputation appointed to interview the Minister of the Interior and ask for a government examination of the mineral resources of Frontenac, Leeds, Lanark and the southern portion of Renfrew, has interviewed the Minister. The memorial asks that the examination be thorough and complete, and that the results be published in monograph torm, accompanied by maps and tables of analyses for public information, and states that results already known show that in over seven different well-defined ranges, each from twelve to twenty miles in length, extensive occurences of iron ore have been discovered.

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