

**NEW ADVERTISEMENTS.**

Farm for Sale—D. Boyle.  
Seed Wheat—Ezra Cluine.  
Township of Vaughan—Jas. M. Lawrence.  
Public Auction—C. Duncumb.  
Model Schools—R. W. Doan.

**The Liberal.**

RICHMOND HILL, Thursday, Aug. 28 '84

AUGUST 15th.

Physicians tell us that action is invariably followed by reaction, that the evil which is temporarily removed by a strong stimulant is sure to declare itself again in aggravated form on account of the increased lassitude which succeeds fictitious energy. As in the material, so in the spiritual. Unwonted excitement gives place to deepened depression, and the last state of man or nation is worse than the first. We make the above remarks at the risk of being deemed trite, because they are a fitting introduction to the subject which we have at heart—the day of the last lacrosse match between the Excelsiors of Brampton and the Young Canadians of Richmond Hill.

In reality, of the game itself we have little or nothing to say. A full account of it has already appeared in our columns, and the praise there meted out, especially to the home team, was far from scant. Whether this praise was just or not, our readers may decide when we tell them that the game was witnessed by at least two distinguished members of the first twelve of the Toronto Lacrosse Club, and they emphatically asserted that not only was the play of the Young Canadians superior to that of the Excelsiors, but was actually of such a high order that it would have secured credit and respect against any club in the country. We have, then, nothing but congratulations for our gallant champions: in the exertions which they made for the comfort of the spectators, in the skill, nerve, and strength which they showed in the game, in their own personal conduct throughout the entire day—all was exemplary.

But here, unfortunately, laudation must give place to censure, and that of no doubtful kind. At the very outset, however, let it be clearly understood that for the ills of which we are about to speak, Lacrosse in general, or the game of Aug. 15th in particular, is in nowise responsible. An overwhelming majority of those who were present at the match enjoyed a pleasant and innocent recreation, and the great calm which ensued after stormy agitation was dulness, it is true, but a dulness soothing rather than painful. Nevertheless, the results of the famous day are, on the whole, regarded with much dissatisfaction. There is prevalent a deep-seated feeling that the day was sadly and even horribly marred. And no wonder, for in broad day-light, those hideous ghouls, Gambling, and Drunkenness, with its offspring, Blasphemy and Violence held high carnival in our midst. Gambling, which had assumed the shape of friendly betting, disappeared, of course, with the match, but the rest of the hellish crew prolonged the carouse late into the night.

During the progress of the game, man, woman and child were compelled to listen to the tipsy oaths of swaggering idiots as they brandished their dirty bills in the faces of all. Youth and manhood alike staked their last dollar on the chances of the play; many lost more in one day than they could earn in a month; the despicable spirit of brag, begotten of whiskey, rendered them oblivious of their own wants, and, without a doubt, in very many cases, of the wants of others. Yet, kind circumstances alone will prevent the winners from faring worse than even the losers. In the battle waged by gamblers, we must cry woe to the victors rather than to the vanquished, for no one needs to be told that money which is not gained by honest work is a curse, a dazzling magnet, pregnant with ruin to its possessor. The magnitude into which betting suddenly burst in this village may be inferred from the fact that a low computation places at two thousand dollars the amount which changed hands on the event of Aug. 15th. Of this sum, not one could safely bear the gain of a dollar, and very, very few the loss of five.

Although in our desire to curb or destroy among us the betting propensity, our weapons are practically limited to words, we are not so restricted in regard to the other vices. The law expressly forbids drunken-

ness, it allows no loud-mouled loudness of language, and it knows how to restrain fighting and brawling. On this special occasion, as on many others, the law was not put in force, its aid was not solicited, and thus encouragement was given to every muddied ruffian to repeat his offences. But it is still possible to strike a blow for the maintenance of peace and order, and in the attack, it will be well to bear in mind that the most vulnerable point in Depravity is the pocket. We have called Blasphemy and Violence the progeny of Intemperance, and the close connection between the two seems to make the relationship indisputable. Now the Licensed Victuallers have never dared to claim the right to render men either wallowing pigs or infuriated tigers; intemperance or moderation is their war-cry in the struggle for existence. But the advocates of teetotalism justly complain that the keepers of public houses seldom or never abide by the moderation principle, that as long as a man has money, he may get drunk, so that moderation in the mouths of the vendors of strong waters means only impecuniosity on the part of their customers. We admit that there are exceptions; we know that an inn is sometimes found whose proprietor will not permit gross and beastly excesses in his house. This should, however, be the rule, not the exception. The thirst for gain is simply devilish when it is allowed to strangle pity and shame and decency, and to generate a perfect recklessness of consequences. At all events, it is not too much to demand that the hotel-keeper shall be able to maintain fair order on his premises, and the plea that men have imbibed so much as to be uncontrollable must be his own condemnation. If a man urges that he is unable to distinguish between those who have had enough (?) and those who have had more than enough, then that man is unfitted for the business. If a landlord persists in keeping open house in spite of dangers, plain, loud and menacing, then that landlord ought not to have in his hands the disposal of whiskey. If he wantonly persists in giving liquor to notorious victims of intemperance, his tremendous power for evil should be cut off by withholding his license. If any hotel is habitually the scene of swinishness and fighting, if a fair, a lacrosse match, or aught which brings together people in numbers larger than usual, is signalled in it by oaths and blows, let it cease to be a hotel. And we do not transgress the limits of our office, when we ask our License Commissioners to institute strict inquiry into the reputation of a house before they grant it a license. In theory, the selling of wines or malt liquors is not the prime business of public houses, for their avowed object is to supply the wants of travellers. As far as possible, practice should be guided by theory. And we say that, if any person tolerates in his house unbridled drinking, or does not do all in his power to prevent or repress violence of every kind, it is a shame and a scandal to intrust such person with the sale of intoxicants.

Mr. John Magwood, Victoria Road, writes: "Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure is a splendid medicine. My customers say they never used anything so effectual. Good results immediately follow its use. I know its value from personal experience, having been troubled 9 or 10 years with Dyspepsia, and since using it digestion goes on without that depressed feeling so well known to dyspeptics. I have no hesitation in recommending it in any case of Indigestion, Constipation, Heartburn, or troubles arising from a disordered stomach."

**Resolutions of Respect.**

At a special meeting of the Church Council of the Zion Ev. Lutheran Church of Vaughan, Co. of York, Ont. the following resolutions of respect were adopted.—Whereas it has pleased Almighty God, in His wise providence, to remove from our midst by death our beloved and highly esteemed brother, Isaac Murray. Resolved—That while we bow in humble submission to the will of our Heavenly Father, in whom we have the most implicit confidence that He doeth all things well; yet the death of our brother has cast a gloom over our congregation and the entire community, but especially over the members of this Council. Resolved—That we desire to place on record our appreciation of his liberality, during his life, to the Church, and especially to the Lutheran Church, at his death, for educational purposes.

HENRY KEFFER, }  
MICHAEL OSTER, } Com.  
JOHN SNIDER, }

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