

NEW YEAR'S RESOLVES.

At stock-taking time, whenever that may be, the merchant invariably ponder long and deeply over the events of the business year—if fairly successful he should understand what has contributed to that success in order to gain an increase or prosperity; if there have been losses, he must trace the cause to be able to stop the leak.

We have just finished the work of taking stock, and the result of our cogitations over the past season's business will bear fruit during the new year. We have reason to be deeply thankful to our many patrons for the very large trade enjoyed and our gratitude is sincere.

As to our resolves for the next year entered upon: They are in a sense business secrets, and cannot be divulged. It will suffice our many patrons to know that no effort will be spared to give them better service, the highest grade of goods, and whenever possible reduce the price to the lowest living figure. Our guiding principle in the past has always been "Small profits and rapid turnover of Stock," and it stays—it has worked to the satisfaction of our customers.

We invite families who have not tried us for their wants in our line to give us a trial, satisfied that we can do better than others by a good many dollars in a year's trading.

Make this resolve—it will be a good start for the new year.

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DR. DeGRASSI, P. PHYSICIAN SURGEON, ETC. ETC., Wellington-St. Lindsay

W. L. HERRIMAN, M. D. M. C. P. 8 S. K. O. Office and residence, Cambridge St., Lindsay, opposite Baptist Church.

Dr. B. E. MCKENZIE, B.A., Lecturer on Orthopedic Surgery in the women's Medical College, and in Toronto University; Consulting Orthopedic Surgeon to Victoria Hospital for sick children, Toronto. Diseases of the Joints and Deformities only. Consultation 10 to 3. Bloor St. W. (Near Yonge St.) Toronto. 8-17.

DR. SIMPSON, PHYSICIAN. Office and residence, Russell Street, Lindsay, second door west of York Street. Office hours, 9.00 A. M. to 10.30 A. M.; 1.30 P. M. to 3 P. M. and 7 to 8 P. M.

DR. J. SIMPSON,

Graduate of Univ. of Trinity Col., Toronto. Member Col. of Physicians & Surgeons, Ont. Late Physician of Rockwood Asylum, Kingston. Grand Trunk Surgeon, Lindsay District. Lindsay, Feb. 4th, 1891.—5

Professional Cards.

MOORE & JACKSON (SUCCESSORS to Hudspeth & Jackson) Barristers, Solicitors etc. Office William street, Lindsay.

F. D. MOORE. ALEX. JACKSON

G. d. HOPKINS, (successor to Martin & Hopkins) Barrister, Solicitor etc Office, William St. Lindsay Ontario.

MCSWEYN & ANDERSON, BARRISTERS, SOLICITORS, etc. Hamilton's Block, Kent street, Lindsay.

JOHN MCSWEYN DONALD R. ANDERSON

H. B. Dean, BARRISTER, SOLICITOR, Proctor, Notary Public, Conveyance etc. Offices in Bigelow's Block, Corner York & Kent Street Entrance on York Street, Lindsay, Ont.

McINTYRE & STEWART, BARRISTERS, SOLICITORS, Notaries, etc., etc. Offices over Ontario Bank, Kent-St., Lindsay.

D. J. McINTYRE. T. STEWART

A. P. DEVLIN, BARRISTERSOLICITOR, etc., County Crown Attorney, Clerk of Peace, Lindsay, Ont. Office over Foley's store, Kent-St. Lindsay.

O'LEARY & O'LEARY, BARRISTERS & ATTORNEYS at Law, Solicitors in Chancery etc. Office, Dalrymple Block, Kent street.

ARTHUR O'LEARY. HUGH O'LEARY

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JOHN D. MACMURCHY, Senera, Agent Lindsay

WHAT IS THEOSOPHY?

THE QUESTION ANSWERED BY AN INVESTIGATOR OF THE SUBJECT.

The Source of All Religion and the Exponent of All Science—A Universal Brotherhood of Humanity Without the Distinction of Race or Creed.

The nineteenth century of the Christian era speeds swiftly to its close, and the progress of civilization during its flight has surpassed all that history records.

In intellectual development, in the expansion of knowledge, in scientific discovery, and in multiplied achievements of the art, the nineteenth century has outstripped all that preceded it.

The spirit of the age is to startle, to astonish, to amaze, to confound, to subvert, and to overthrow. The world is in a tumult, and a better place to live in than a hundred years ago. But is the sum of human happiness the greater? Perhaps. Is the sum of human misery the less? Alas! Probably not. Disease and death, sorrow and suffering, sin and selfishness still afflict mankind, while the means of amelioration are in the main withheld from the masses who cannot purchase them.

In this favored land, where is room for all, where harvests are abundant, and livelihood is earned with comparative ease, scarcely realize the conditions in the older nations. Increase of population and industries produces wealth, but to what extent does the worker share it? Wealth means caste. Concentration means overcrowding, and overcrowding, misery and vice. The struggle for bare existence becomes desperate, and the weaker morally, intellectually and physically are trodden into the mud.

London, the capital of the world, with its 4,000,000, counts its submerged tenth of the utterly destitute, the degraded and the hopeless, whose lives are crushed with hopelessness or defiant with despair, and their souls stricken with famine; as though the fair pyramid of civilization rearing its apex high and yet higher into clearer skies, but bears with the more merciless and intolerable oppression upon the writhing mass of human atoms at its base.

Has statecraft then no remedy—religion no panacea? It would seem not, since these conditions exist and are developed in the broad light of day, under enlightened rulers and in the very shadow of abounding churches—in so-called Christian nations, and disregarding the wretchedness of their doors, exhaust their revenues in covering the earth with armies and whet their knives for one another's throats. All Christendom is building war ships and materials of war, while one among them in the face of an appalling famine that may goigh to disrupt the empire, in the name of orthodox religion, is hunting the helpless and wretched offspring of its own soil as terriers hunt rats.

To what extent does all this represent the teachings of the Founder of that religion, who eighteen centuries ago claimed all mankind as His brethren, whose tenderest sympathies went out most of all to him who most needed them, and in whose name such cruelties are to-day at the close of this enlightened nineteenth century suffered and committed?

It would seem that these teachings have been lost to the comprehension of a modern civilization, that, immersed in the pursuit of wealth and power, material in its aims and life, selfish and even brutal in its methods, practically ignores the misery at its door, and to the purblind vision of a petrified theology that substitutes iron-clad dogma for the simple doctrine of Human Brotherhood—contention for charity and logic for love.

Happily comes in the operation of a cyclic law, that towards the close of each century rouses anew the dormant spirituality of a material world and working in the secret fibers of being touches the souls of mankind with a sense of unrest and unsatisfied aspirations.

The evidence of this is everywhere. In the impatience of earnest minds with the crackling of the dead husks of dogmas; in the awakening of the broader spirits in the churches; in the election of Phillips Brooks to an episcopate; in the declaration by Heber Newton of the universality of the church; in Lyman Abbott's profound assertion of "belief in the power of the human soul to discern spiritual truth"; in Edgerton's subtle suppositions that atoms are intelligent and immortal; in Dr. Lodge's speculations as to the existence of other spheres; in the consciousness and yet with which we may be in contact; of Prof. Crooke's researches into the higher conditions of matter and his faith in the existences of enormously greater natural forces than those with which we are familiar; in the thorough exploration of the dangerous secrets of hypnotism are receiving, and the general investigation by scientific men of the more recondite powers of nature; in the spread of a mistaken "spiritualism"; in the wonderful statecraft founded on equality, simplicity and common obligation; in the instant thrill of recognition of the sweet names and light of that exquisite poem, "The Light of Asia," an almost purely theosophical treatise; in the growth of the Salvation Army into a power that civilization has developed, showing itself equal to the task of rescuing those beyond the pale, working through the instrumentalities of human sympathy and personal contact with the most debased.

In short, in the general awakening of a desire for individual spiritual freedom and enlightenment and in special of a consciousness of the Brotherhood of Humanity and the urgent need and duty of all to participate in the task of raising and encouraging mankind to emerge from the slough and to attain a higher level in view of the common fate in which all are bound.

Most profound and searching of all, and destined to overspread the world with its elevating and potent influences, comes theosophy, the parent and source of all religion and the exponent of all science, from the simplest to the most recondite.

Professing to be nothing new, claiming indeed an antiquity and universality far beyond the utmost bounds of human history, theosophy embraces every department of thought and knowledge, physical, psychic, mental and spiritual, and constitutes in itself a complete philosophy on all planes of existence. It is in fact the ancient wisdom—religion which has existed from the remotest antiquity and contains in its secret archives the history of mankind and

the origin and structure of the universe. Teaching that the Divine Spirit is all and in all, that nothing is eternal save spirit, that all else is passing manifestation, transient, impermanent and illusory, it holds forth a destiny to man the grandest and most ennobling that can be conceived.

Animated by a spark from the Divine, it is alike man's duty and his privilege to fan this spark to a glow, the glow to warmth, warmth to flame and flame to a consuming fire that burning within him shall utter its message his complex constitution of every element that is gross and material, until finally, after it may be, long aeons of development, pure spirituality shall become his heritage, a oneness with the Divine his reward.

What scheme of destiny can surpass the splendor of this, what utmost aspirations or potency of bliss unfulfilled? Self must be conquered. The way is long, the path thorny, trials and temptations will assail, the foot will be bruised, the heart will falter, courage yield, fortitude fail; again and again, mayhap, the difficult ascent must be retraced and the weary steps be driven forward by sheer force of will; but the goal is secure, and though successive heights lower rank on rank beyond each other there is the sustaining glory of conquering endeavor, and the end is immortality, omniscience and eternal participation in the Divine existence.

THE THEOSOPHICAL SOCIETY.

The Theosophical Society was organized some fifteen years ago, and spreading rapidly in civilized countries, already has a large and influential membership in America, Europe, India and other portions of the globe.

Building no churches, founding no sect, allying itself with no denomination, hostile to none, absolutely catholic in spirit and purpose, embracing all humanity in its scope, regardless of race or condition, tolerant of all faiths, exacting only that its adherents shall recognize the duty of universal charity, the Theosophical Society has for its purpose the study and propagation of Theosophical principles and teachings. Adopting as its device, "There is no religion higher than truth," it sounds the keynote of Altruism, and disregarding all side issues makes declaration of three objects, to wit:

1. To form the nucleus of a universal brotherhood of humanity without distinction of race, creed, color or condition.

2. To promote the study of Aryan and other eastern literature, religion and science and demonstrate the importance of that study.

3. To investigate unexplained laws of nature and the psychical powers latent in man. The society addresses itself to all who truly love their fellow-men and desire the eradication of the evils caused by human ignorance and selfishness and by the barriers raised by race and creed which have so long impeded human progress; to all scholars, to all sincere lovers of truth whosoever, it may be found, and to all philosophers, alike in the east or in the west, and lastly, to all who aspire to higher and better things than the mere pleasures and interests of a worldly life and are prepared to make the sacrifices by which alone a knowledge of them can be obtained.

The society, as such, is entirely unsectarian and includes professors of all faiths. No person's religious belief is interfered with, and all that is exacted from each member is the same tolerance for the views of others that he desires them to exhibit toward his own. As a condition precedent to membership, belief in and adherence to the first of the above named objects is required; as to the other two, members may pursue them or not, as they see fit. The act of joining the society therefore carries with it no obligation whatever to profess belief in the practicability of immediately realizing the Brotherhood of Mankind, or in the superior value of Aryan over modern science or the existence of occult powers latent in man. It implies only intelligent and practical sympathy in the attempt to disintegrate tolerant and brotherly feelings, to discover so much of truth as can be discovered by diligent study and careful experimentation, and especially to essay the formation of a nucleus of a Universal Brotherhood.

What the society hopes and means to achieve is the bringing together of a large body of the most reasonable and best educated persons of all extant races and religious groups, all of whom shall accept and put into practice the theory that by mutual help and a generous tolerance of each other's preconceptions mankind may be largely benefited, and the chances of discovering hidden truth greatly improved.

The society sows the seed, leaving it to germinate in the fullness of time. It represents all creeds, and every branch of science, believing true religion and true science to be one. It is the opponent of bigotry and the foe of vice, together with whatever tends to its propagation. At the same time a man whose past has been bad cannot be refused admittance if he has a sincere desire to improve himself while he endeavors to benefit mankind. Nor in its members does it look for saint-like perfection, insisting only that each shall, as nearly as can, live up to his best ideal.

The third of the objects of the Society appeals to many persons, but not to the greater number. There are both exoteric and esoteric activities or circles or groups at work in the society, and some persons are desirous of seeking, that they may obtain psychic powers. Those who thus seek should know that within themselves lies the key to unlock the door; that the very first step toward the place where the key may be found is the acquirement of a living verity of the feeling of Universal Brotherhood, and that the selfish desire to obtain psychic powers is a bar to such attainment.

It suffices for the present to state that the society charges but a nominal fee for admittance, and practically returns the small dues in literature. The services rendered by all connected with the society are practically gratuitous on the theory that the largest beneficiary of good done to others is the person who does it.

Race Discrimination in U. S. Schools. PHILADELPHIA, Jan. 4.—The third congress of colored Catholics of the United States was opened here yesterday. A resolution was passed asking that race discrimination be abolished in Catholic schools.

McKeene Rankin wants a divorce. SAN FRANCISCO, Jan. 6.—McKeene Rankin, the well-known actor, has begun suit in this city for divorce from his wife on the ground of desertion.

"Uncle Ben" Dean. BOSTON, Jan. 6.—Benjamin J. Wright, familiarly known to horsemen of the entire country as "Uncle Ben" Wright, died at Medford to-day from a complication of diseases. He was born in 1819.

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