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NEW SERIES.

CHARLOTTETOWN, P. E. ISLAND, SATURDAY, FEBRUARY 13, 1892.

VOL. 29.—NO. 219

Calendar for February, 1892

MOON'S CHANGES.  
First Quarter, 4 h 4 d ..... 5 15 m  
Full Moon, 12th day ..... 3 14 afe  
Last Quarter, 20th day ..... 7 51  
New Moon, 27 h d ..... 11 23

Day of Month	Day of Week	High Water	Low Water
		h. m.	h. m.
1	Monday	0 22	9 37
2	Tuesday	0 53	1 10
3	Wednesday	1 28	1 49
4	Thursday	2 10	2 36
5	Friday	2 52	3 35
6	Saturday	3 40	4 54
7	Sunday	4 38	6 23
8	Monday	5 38	7 42
9	Tuesday	6 46	8 44
10	Wednesday	7 8	9 36
11	Thursday	9 59	10 17
12	Friday	10 36	10 54
13	Saturday	11 13	11 34
14	Sunday	11 46	12 10
15	Monday	0 1	0 16
16	Tuesday	0 31	0 47
17	Wednesday	1 3	1 19
18	Thursday	1 26	1 53
19	Friday	2 11	2 29
20	Saturday	2 59	3 12
21	Sunday	3 44	4 8
22	Monday	4 46	5 5
23	Tuesday	6 10	6 55
24	Wednesday	7 33	8 11
25	Thursday	8 44	9 16
26	Friday	9 41	10 6
27	Saturday	10 26	10 46
28	Sunday	11 3	11 29
29	Monday	11 40	11 57

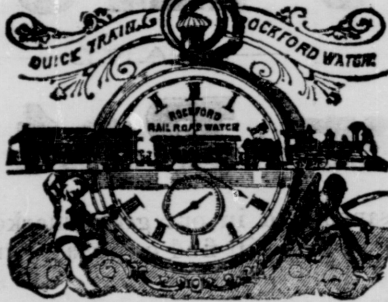
## THE AMHERST MAKE OF Boots and Shoes

ARE ACKNOWLEDGED EVERYWHERE TO BE  
THE BEST VALUE MADE

A FULL LINE OF THIS MAKE AT  
J. M. McLEOD & CO., -- SUCCESSORS TO J. C. SPRAGUE,  
Charlottetown, N.S., 17, 1891



WE GIVE THE ABOVE WATCH, or one that looks better, for \$4.50, warranted.



We have ROCKFORD and WALTHAM WATCHES at prices within the reach of almost anyone needing a good timekeeper. A Chain or Discount is given with every Watch sold, except the \$3.25 and \$4.50 ones, which are net. They don't need a key, as nearly all are stem-winders, and therefore do not require opening, and the dust is the easier kept out.

E. W. TAYLOR,  
CAMERON BLOCK.  
Charlottetown, Jan. 16, 1892



## ONE ENJOYS

Both the method and results when Syrup of Figs is taken; it is pleasant and refreshing to the taste, and acts gently yet promptly on the Kidneys, Liver and Bowels, cleanses the system effectually, dispels colds, headaches and fevers and cures habitual constipation. Syrup of Figs is the only remedy of its kind ever produced, pleasing to the taste and acceptable to the stomach, prompt in its action and truly beneficial in its effects, prepared only from the most healthy and agreeable substances, its many excellent qualities commend it to all and have made it the most popular remedy known.

Syrup of Figs is for sale in 75c bottles by all leading druggists. Any reliable druggist who may not have it on hand will procure it promptly for any one who wishes to try it. Manufactured only by the

CALIFORNIA FIG SYRUP CO.,  
SAN FRANCISCO, CAL.  
LOUISVILLE, KY. NEW YORK, N. Y.  
W. R. WATSON, Wholesale Druggist,  
Charlottetown, P. E. I.

## AMMONIA

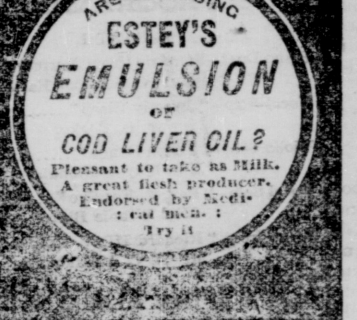
in BAKING POWDER is a DISEASE PRODUCING AGENT.

Its volatility is bridged by reaction with the gluten of the flour.

The preparation of an UNOBJECTIONABLE Baking Powder containing AMMONIA is impracticable.

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WOODILL'S GERMAN BAKING POWDER,  
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NO AMMONIA.



Estey's Emulsion cures Coughs, Colds, Consumption, Throat and all Lung troubles. A great remedy for weak and delicate children, builds them up, strengthens the bones, makes new blood. All dealers sell it, don't be induced to take any substitute—it hasn't any.

NOTICE OF IMITATIONS  
OF  
HARTSHORN'S  
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## CAUTION.

EACH PLUG OF THE  
Myrtle Navy  
IS MARKED  
T. & B.  
IN BRONZE LETTERS.  
NONE OTHER GENUINE.

## Hells, Ancient and Modern.

PAPER READ ON SUNDAY AFTERNOON LAST AT MR. FULLER'S BIBLE CLASS BY MR. THEO. L. CHAPPELLE.

The idea of a place of punishment after death of wicked men is found in most, though not all, of the religions of the present time and of antiquity. According to some beliefs the punishment is to last forever; according to others, the torments are to continue only for a time and to result in purifying the imprisoned souls and fitting them for heaven. The Roman Catholic religion has both a purgatory, or place of temporary punishment, and a hell, which is everlasting. No idea of punishment was connected with the classic Hades—it was simply an under-world where dwelt all those who had the misfortune to be dead, irrespective of their conduct in life. The word comes from the Greek adjective meaning unseen. The English word 'hell' had also originally the same meaning. It was derived from the Teutonic base 'hal,' whence also the Anglo-Saxon 'helaen,' to hide, 'so that the original sense is the hidden or unseen 'place.' (S. Keat)

The conception of future existence which lays claim to the greatest antiquity is that of the ancient Egyptians. According to the Egyptian belief, if the great judgment resulted adversely, 'the condemned soul is either scourged back to the earth's surface, to live again in the form of a wild animal, as some of the emblems appear to denote; or plunged into the tortures of a horrid hell of fire and devil; but, as numerous engravings set forth; or driven into the atmosphere, to be vexed and tossed by tempests, violently whirled by blasts and clouds, till its sins are expiated, and another probation granted through a renewed existence in human form.

From Persia, also, we get a religion of great antiquity—Zoroastrianism—which in a modified form, is held to-day by small bodies of Parsees still to be found in Persia and India. According to Parsee belief, the good, after death, pass safely over the bridge Chinvat, which stretches from Mount Alborj to Grotman, the blissful realm of Ormuz; while the wicked fall from the bridge into the Gulf of Duzak, which yawns beneath, where they are tortured by devils, who are in the form of a rat, a snake, or a leop, the penalty being in each case, appropriate to the crime. Punishment need not be endless for any one, as each successive life is a new probation, in which righteousness wins admission to a higher stage of existence.

In Buddhism, which is one of the religions of China and the State religion of Tibet and other countries of Eastern Asia, future punishment is provided for in a great hell comprising a system of 136 lesser hells. The torments of these hells are depicted in many Buddhist books and paintings with much detail and vividness.

As for the two other religions of China, Confucianism tells nothing whatever about punishment after this life, while Taoism has a theory of retribution much like that of Brahminism.

In the Greek mythology, which was copied by the Romans, the place of future punishment is called Tartarus. The universe is represented in the poetry of Homer and Hesiod as a hollow globe, divided by five earth. In the top of the upper hemisphere beneath the earth was Hades, the abode of all the dead; and in the lowest depths was Tartarus. An avil would be nine days and nights in falling from Olympus to the earth; nine days and nights from the earth to the bottom of Tartarus.

'Around it, moreover, a brass fence has been forged; and about it might be poured in threefold the molten brass of the world, and the air has no motion.' Prometheus, who was guilty of over-reaching Zeus, was punished by being chained to a rock, part of time on earth and part in Tartarus. An eagle devoured his liver every day, but it was renewed every night. Ixion, who had been treacherous to Zeus, was chained by the hands and feet to a wheel which is described as winged or fiery, and said to have rolled perpetually in the sky. He is further said to have been scourged and compelled to exclaim: 'Benefactors should be honored.'

Sisyphus is represented by different authors as guilty of treachery of various kinds. 'His wickedness during life was severely punished in the lower world, where he had to roll up hill a huge marble block, which, as soon as it reached the top, always rolled down again.' Tartarus was a wealthy king, who divulged the secrets of Zeus. 'The gods punished him by placing him in the nether world in the midst of a lake, but rendering it impossible for him to drink when he was thirsty; the water always withdrawing when he stooped. Branches laden with fruit, moreover, hung over his head, but when he stretched out his hand to reach the fruit the branches withdrew. Over his head there was suspended a huge rock, ever threatening to crush him.' The Danaides, or 50 daughters of Danaus, all but one of whom, in obedience to their father, killed their husbands on their wedding night, were punished in Tartarus by being compelled, everlastingly, to pour water into a sieve.

According to the Scandinavian mythology all who die bravely in battle are snatched away to Valhalla, Odin's magnificent banquet hall in the sky. Those who, after lives of ignoble labor or inglorious ease, die of sickness, descend to a cold and dismal cavern beneath the ground called Niflheim, i. e., the mist world. This abode is ruled by the goddess of death, whose name is Hel. The place of torment for reprobates is Nustrod, deeper underground than Nifheim, and far toward the frigid north. This grim prison is described in the following passage from the prose Edda, written in Ireland in the 13th century:—'In Nas-

trond there is a vast and dreadful structure with doors that face the north. It is formed entirely of the backs of serpents, scathed together like wickerwork. But the serpents' heads are turned toward the north side of the hall, and continually vomit forth floods of venom, in which wade all those who commit murder or who forswear themselves.'

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The fathers of the Christian Church generally taught the existence of a hell of material fire and brimstone. Alger gives as their belief that at the resurrection the damned 'were to be banished to a fiery hell in the centre of the earth, there to endure uncomprehended agonies, both physical and spiritual, without any respite, without any end.' The strict literalism with which these doctrines were held is strikingly shown in Jerome's answer to a question, 'If the dead be not raised with flesh and bones, how can the damned, after the judgment, gnash their teeth in hell?' 'Origen, who was a Platonist, and a heretic on many points,' says, Alger, 'was severely condemned for saying that the fire of hell was inward and of the body.' Tertullian says: 'The damned burn eternally without consuming, as the volcanoes, which are vents from the stored subterranean fire of hell, burn forever without wasting.' These words point also to the belief, noted above, that hell was located upon earth. In the middle ages the Christian conception of hell became more detailed and more terrible. The details can be found not only in the books of the period, but they were favorite subjects for miracle plays and for works of art, especially for the picture carvings and painted windows with which cathedrals were adorned. The monks of the period produced an extensive literature of visions by the goddess of death, whose name is Hel. The place of torment for reprobates is Nustrod, deeper underground than Nifheim, and far toward the frigid north. This grim prison is described in the following passage from the prose Edda, written in Ireland in the 13th century:—'In Nas-

trond there is a vast and dreadful structure with doors that face the north. It is formed entirely of the backs of serpents, scathed together like wickerwork. But the serpents' heads are turned toward the north side of the hall, and continually vomit forth floods of venom, in which wade all those who commit murder or who forswear themselves.'

The Jews in Old Testament times had no idea of a hell. There is no mention of punishment after death in the teachings of Moses, nor is this doctrine taught by the prophets. The word Sheol, which is translated by hell in the King James version of the Bible, meant simply the abode of the dead, and corresponded to the Greek Hades, used in the New Testament and other Greek writings. Gloomy and repulsive ideas were associated with Sheol, similar to those we connect with death and the grave, but it was the destination of good and bad alike, and not a place of punishment. The troubles which the wicked and the enemies of the Jews were threatened with by the prophets pertained to this world. They were pain, disease, loss of possessions and kindred hostilities of neighbors, death and indignities to the dead body. The idea of Sheol first became modified after the Persian captivity. The place was divided into two parts, which were separated only by the width of a 'thread. One of these divisions was for the good, awaiting resurrection, and was called Paradise; the other, set apart for the wicked, was called Gehenna. This latter designation means 'the Valley of the Son of Hinnom,' and was originally the name of a gorge outside of Jerusalem, in which the Jew had practiced the fiery worship of Moloch, and where afterwards of the city and the bodies of criminals were thrown, to be consumed by the fires always kept burning there. The lies of Gehenna as a place of punishment after death, appeared in Rabbinical theology and became quite detailed a century or more before Christ.

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