

**THE NATURAL HISTORY OF HELL.  
INCLUDING A CHAPTER ON  
MIRACLES AND A SCIENTIFIC  
EXAMINATION OF THE THEORY  
OF ENDLESS PUNISHMENT**

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The Natural History of Hell. Including a Chapter on Miracles and a Scientific Examination of the Theory of Endless Punishment by John Philipson

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**JOHN PHILIPSON**

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THE  
NATURAL HISTORY  
OF  
HELL.

THE AUTHORS of this work enjoyed exceptional advantages for research, and for the attainment of information on matters social and religious in the lands of Syria, Palestine and Egypt. They were born in Jerusalem of Russian parents who took up their residence in the Holy Land, with the object of seeking for knowledge as might cast a search-light upon the conflicting dogmas and doctrines of Christian, Jewish and Mohamedan creeds, which all claim a common origin.

A FIRMAN from the Sultan of Turkey, Abd el Mejid, granted to their father, gave his family prestige, with the ruling Mohamedan families, and with the leading Oriental Christian and Moslem ecclesiastics. Two of the authors were connected with the United States Consulate in Jerusalem, and one of them with the Palestine Exploration Society in that city. In this country one is well known as a lecturer on Bible lands, and another is connected with the daily papers of New York City.

INCLUDING

A Chapter on Miracles and a Scientific Examination of the Theory of Endless Punishment.

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The tenets and dogmas, precepts and doctrines of the various creeds of that age are expressed or enunciated by the actors, as the condition of things and events that surround them require.

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*Supplement to...*

"The truth is, that science and religion neither are nor can be two fields of knowledge with no possible communication between them. Such an hypothesis is simply absurd.

"There is undoubtedly an avenue leading from the one to the other; but this avenue is through the unseen universe, and, unfortunately, it has been walled up and ticketed with 'No road this way,' professedly alike in the name of science at the one end, and in the name of religion at the other."—"The Unseen Universe." By Professors Stewart and Tait, of Edinburgh University.

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*PREFACE.*

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HELL has furnished a subject of sublime but horrible grandeur to the poets; of coarse jest and blasphemous ribaldry to men of low instincts; of soul-stirring description to the fanatic, and of deep and earnest thought to the student and the philanthropist; but I am not aware that it has ever been handled from a strictly scientific standpoint. This I have endeavored to do in the following pages.

I have no sympathy with those who, like the dean described by Pope, never call things by their common names

“Nor ever mention hell to ears polite.”

In discussing the subject, I have used the old English word, *Hell*, in preference to *Sheol*, *Hades* or *Gehenna*. Unless there is some sound reason, deeper than mere squeamishness, it is always best to call a spayed, a spayed.\* Now, the use of the word hell avoids all special theories. It signifies merely the *hidden place*. (See Skeat's Etymological Dictionary, under the word *Hell*.) It is true that theories, or rather hypotheses, innumerable have clustered around the word and the ideas connected with it, but they are mere excrescences, and have little claim to our serious attention. The revisers of the English Bible did not uncover any of the secrets of hell by changing the name to sheol.

The ideas involved in the Christian doctrines connected with hell and redemption have been sad stumbling blocks in the path of many earnest seekers after the truth. The author has some faint hopes that the side light thrown on the subject from a purely scientific standpoint may smooth some of these difficulties and straighten some of the crooked paths.

JOHN PHILIPSON.

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\* The word here used is sometimes, in this connection, spelt *spade*—a form which entirely destroys the significance of the expression. It requires no courage, either moral or literary, to call a “spade” a “spade.” But in regard to the term *spayed* it is different. At one time a certain class of women were spayed for immoral purposes, and such women were called “spayeds” by those who spoke plainly and did not employ euphemisms.

10  
11

12

13

14

15  
16  
17  
18  
19  
20



## CONTENTS.

	<i>Page.</i>
PREFACE . . . . .	3
INTRODUCTION . . . . .	7

### PART I.

CHAPTER I.—THE CORRELATION OF THE HUMAN MIND AND THE LAWS OF THE PHYSICAL UNIVERSE.—Man the microcosm. His desire to know the Why. Man sees the creation as God sees it. Power of looking into the future. Man the image of God . . . . .	11
CHAPTER II.—THE SCOPE AND PRESENT LIMIT OF PHYSICAL SCIENCE.—What is science? Abstract and natural science. Science is but in its youth. Senses aided by instruments. Power of the microscope. The spectroscope. An artificial sense. The senses and the mind. The sensation of light. The eye and the brain. Our faith in nature. What we know	17
CHAPTER III.—THE REIGN OF LAW—CAUSE AND EFFECT.—“Has Hell itself its laws, then?” (Faust.) What is law? Conditions that are inconceivable. Transcendentalism. Pseudo-thinkers. The fourth dimension. Geometrical lines. The reign of law. Buckle’s fallacies. Necessary connection. The chain of causes and effects. Equality of action and reaction. Power of mathematical analysis. The air a vast library. Permanent record of our acts. Transmission of motion. The judgment book of God. “Thou art the man!” The Eternal Now . . . . .	30
CHAPTER IV.—POSSIBILITY OF A NEW SENSE.—The five gateways of knowledge.—The “sivin senses.” Increase of sense-power. Inaudible sounds. Sensation depends on motion. We now utilize less than one-hundredth of the possible range of sensations . . . . .	49

	<i>Page</i>
<b>CHAPTER V.—THE COMING RACE.</b> —The fascination of speculation. Possibilities are not always probabilities. Man the culmination of organic creation. Physical improvement of mankind. Extirpation of disease. The church the great agent in moral progress. Cause of the inefficiency of the church. The love of money. The den of thieves. Sturdy Scotch Presbyterians. The Agnostics are mere destructionists. The extirpation of crims. Development of a new sense-organ. A mark of the devil . . . . .	53

### PART II.

<b>CHAPTER I.—THE COMMON IDEA OF HELL.</b> —Very distinct though very inaccurate. Description of hell by a Talmudic writer. The hell of the Parsees. Reaction against old ideas . . . . .	69
<b>CHAPTER II.—THE HELL OF THE POETS.</b> —Hell a favorite subject with the poets. The poets give "airy nothing a local habitation and a name." Influence of the poets in moulding the common idea of hell. Dante's hell. Milton's hell. The deeper hell. The hell from which even Satan shrank	73
<b>CHAPTER III.—THE HELL OF THE CHURCHES.</b> —Buckle's caricature of the Scotch Presbyterians. The hell of the fanatics. Hell recently enlarged. Buckle and Comte. Buckle's work the product of money rather than brains. The Scottish martyrs. Hunted like wild beasts on the Scottish mountains. This is why they made their hell so hot. Their fight for freedom. Buckle's obligation to these men. The orthodox view of hell. No literal fire. Love, not fear. "If ye love Me keep My commandments . . . . .	78
<b>CHAPTER IV.—THE HELL OF THE SCIENTISTS.</b> —The use of the imagination in science. Imaginary hells. The stars and the earth. Velocity of light. Flammarion's hell. Nothing hid. The punishment of Napoleon. Punishment of the "sugar" senators. Babbage on remorse. The punishment of guilt. Effect of higher sensibilities. More delicate senses. Source of happiness and misery. The devil as chief stoker . . . . .	86
<b>CHAPTER V.—THERE IS NO ESCAPE FROM ETERNAL PUNISHMENT EXCEPT BY A MIRACLE.</b> —Science repudiates all physical hells. The reign of cause and effect. All have done wrong. The	

CONTENTS.

vii

	<i>Page.</i>
consequences of wrong-doing cling to us through eternity. Fate, free will, predestination, etc., have nothing to do with this connection of cause and effect. They cannot affect an act <i>after</i> it has been performed. Intellectual and moral sensibilities may be rendered keener. No escape from natural law but by a miracle . . . . .	97
<b>CHAPTER VI.—MIRACLES.</b> —What is a miracle? Babbage's refutation of Hume. The two cardinal miracles of Christianity. The Incarnation and the Resurrection. Three objections: 1—Impossible; 2—Unnecessary; 3—Cannot be proved. Absolute and conditional impossibilities. The miracles belong to the latter class. Parthenogenesis, or conception by a virgin. Many virgin animals produce young. This does not explain the Incarnation. We have shown that miracles are necessary. Babbage showed that the doctrine of probabilities does <i>not</i> pronounce against miracles. All reasonable objections vanish . . . . .	103
<b>CHAPTER VII.—SALVATION BY JESUS CHRIST.</b> —Have reached a point where physical science cannot guide us. The Christian plan of salvation has been an object of ridicule and contumely. But it has made men better. Science cannot guide us after natural laws have been suspended or superseded, but pronounces positively that some plan, higher than natural law, is absolutely necessary . . . . .	110