

**INTERNAL EVIDENCES OF
CHRISTIANITY, DEDUCED
FROM PHRENOLOGY**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649545803

Internal Evidences of Christianity, Deduced from Phrenology by John Epps & Joseph A. Warne

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Cover @ 2017

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JOHN EPPS & JOSEPH A. WARNE

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OF
CHRISTIANITY
DEDUCED FROM
PHRENOLOGY.

BY JOHN EPPS, M. D.,

Member of the Edinburgh Phrenological Society; Member of the
Anthropological Society; Lecturer on Chemistry, Materia Medica,
and Botany, at the Westminster Dispensary; President of the
Finsbury Discussion Society; Honorary Member of the Liverpool
Mechanics Institution, &c. &c.

WITH A PREFACE AND NOTES

BY

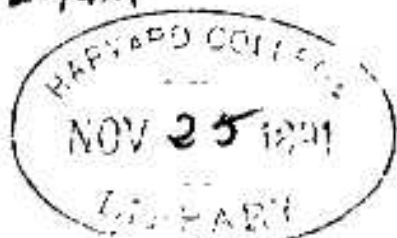
JOSEPH A. WARNE, A. M.

BOSTON:

PUBLISHED BY WILLIAM PEIRCE.

1837.

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Phil 5924, 2.2



Dr. S. C. Greene
Boston

Entered, according to act of Congress, in the year 1837, by WILLIAM
PETERS, in the Clerk's Office of the District Court of the Dis-
trict of Massachusetts.

Cambridge Press.
Metcalf, Terry, and Ballou.

NOTICE TO THE SECOND EDITION.

THE first edition of this work was published in Edinburgh, in the year 1827. I was at that time pursuing my medical studies in the University of Edinburgh, and was twenty-one years of age. It was published under the title, "INTERNAL EVIDENCES OF CHRISTIANITY DEDUCED FROM PHRENOLOGY, BY MEDICUS, MEMBER OF THE EDINBURGH PHRENOLOGICAL SOCIETY." I need not mention the organs that were active in making me use Medicus instead of my own name.

These particulars regarding myself, I record not from any desire to write about myself, but merely to form a preface to the following remarks, that I have not, on reperusing the work, found any reason to alter any essential part of the work, either in reference to the *arguments* or the *illustrations*.

This may appear strange to many; it did at first sight to myself. Considering the great variety of views that must pass before the mind, in the period of life the most critical of all, at least to a profes-

sional man, from twenty-one to thirty-one; considering the great influence of circumstances which must occur during such a period, and considering the expansion of views that a period of nine years must produce in any person who is not cased in prejudice, I thought that in re-perusing the work, I should find some change. I have not; and this appears to me a strong evidence of the clearness of view which Phrenology affords to those who cultivate acquaintance with its details.

I feel no inconsiderable pleasure in presenting this second edition to the public, more particularly as I believe that *I was the first* who directed Phrenology into the channel of bearing testimony to the truth of Christianity; and, also, because I know that this book has been earnestly sought after by many, and that it will be reprinted in America as soon as the sheets arrive in that country.

Wishing you, reader, the same pleasure in perusing that I had in writing,

I remain your obedient servant,

JOHN EPPS, M. D.

London, February 15, 1836.

EDITOR'S PREFACE.

THE fears of the religious, among men, and the desires and hopes of the irreligious, operate unitedly to prevent the progress of truth. The former dread the introduction of anything new, lest it should unsettle the foundations of religious faith; for these fears are, often, not sufficiently enlightened to perceive, that all truths are in harmony; and that, therefore, a newly discovered truth cannot, really, be inimical to those of more ancient date, nor incompatible with them. The latter are ill at ease in their irreligion, because they are not assured of its safety; and these desire the disproof of the pretensions of real religion, and welcome

almost every novelty, having a bearing on religion and morality, in the hope that they may be shown to have no claim on the regards of mankind.

It was thus that the discoveries of Galileo, relative to the true system of Astronomy, operated. The unenlightened religious fears of his contemporaries were alarmed; and his judges determined that his doctrines were heretical, false, and absurd, being contrary to the express language of Holy Scripture. But the irreligious of his day, and indeed of every period since, have been ready, (at least the more enlightened of them,) to believe his doctrines true, because they supposed, that if this were admitted, the earth would be reduced to so mere a *speck* in creation, that it would derogate from the dignity of the Creator, to suppose him *so* to regard it, and the interests of its inhabitants, as the Volume of Revelation declares that he does:—they seem to

have supposed that the Copernican System of Astronomy being the true one, it follows that men are the inhabitants of "a forsaken and fatherless world." More perfect knowledge, however, has shown to investigators, both religious and irreligious, that their fears and hopes were, alike, unfounded; and that there is no discordance between the discoveries of astronomical science and the disclosures of the Christian Revelation.

The same fears and hopes prevailed, though in somewhat different classes of persons, relative to the effects to be produced, on the prevalent orthodox Christianity, by the labors of the German critics: — critics, that is, of the Rational School. They had brought a prodigious amount of unsanctified learning and talent to the investigation of the Sacred volume; in some respects, perhaps, they had disabused the confidence of men, as to the true import of passages, supposed