

two gateways open laterally, through which we catch a glimpse of scenery the most enchanting, though the fogs of night still rest upon much of it, and the sun, yet but a little above the horizon, has not been able to dissipate it. Over these gateways is written *Phrenology*, *Mesmerism*, and *Spiritualism*. Shall we pass through them? I answer, No; for around the entrance I see not a few, whom I recognize as veterans in science, arrayed in opposition to one another in earnest controversy. On the one side it is maintained that these passages lead into regions of knowledge, not only smiling with flowers, but clustered with golden fruit; that, in fact, here, and here only, are found the clear fountains of intellectual science. On the other hand, it is said that these passages lead only into the regions of fancy and romance; that nothing here is fixed and settled; and that a few parhelia and rainbows, painted on the clouds and fogs that hover on the outskirts of physiology and metaphysics, have been mistaken for golden mountains; in short, that nothing can be found in those regions of morass and fog deserving the name of science.

Now, it is not my intention, in this lecture, to enter into a discussion of contested principles and facts, but only to state those in which the highest authorities are agreed; and therefore we will pass by phrenology and mesmerism. But I must be allowed to make one or two remarks upon the manner in which these and some other subjects of a scientific nature have been treated both in this and other countries. As to the truth or falsehood of these subjects, I pretend not to decide. I have not studied them thoroughly enough, either to advocate or oppose them. But, unless we must discredit testimony which would be deemed sufficient to establish the truth in any other science, they do present us with many