

cation and refinement, which have become so disgracefully frequent during the last few years.

Strange it is, but true, that amid all the light and knowledge we enjoy, the charge of SUPERSTITION may be brought with justice against all classes both in England and America. We laugh at the winking Madonnas of Italy, the miracle of Salette, and the devils of Morzine. But Mormonism, the wretched invention of a village swindler and horsethief, has seduced scores of thousands of our well-to-do working people from their homes and sent them to the Salt Lake. Spirit rappings have their well attended circles and well paid mediums in almost every city. Wealthy fools pay a guinea each to attend the seances of those shallow imposters, the Davenport brothers. Dr. Newman publishes to the world his faith in the liquifaction of the blood of St. Januarius, and Dr. Cummings makes a fortune out of interpretations of prophecy based on an erudition that identifies Armageddon with Sebastopol.

These are not all the favorable or unfavorable features of our age. There are many others I might mention and some of which you may be surprised at my omitting. But these appear to me to be most important and suggestive of the duties the educated classes owe to society.

And before proceeding to discuss what these duties are, permit me to answer the question why I refer specially to the *Educated Classes* in connection with their performance? First, because I am addressing an Association composed of educated men; and, secondly, because society must either be governed by the cultivated and refined, or by the ignorant and vulgar, so long as those two classes exist, which is likely to be for some time to come. Conjointly it cannot be done. If the educated lead, the uneducated must be led. If the uncultivated govern, the cultivated must withdraw and submit. This, as DeTocqueville long ago predicted, has already taken place in the United States, with what result we all know. Throwing aside as unworthy of a moment's consideration theories of abstract rights, because they are all abandoned in the social compact, I assert that the law of society is that which is for its best interest as a whole; and the duty it imposes second only to that which we owe to God; and further that its first claim upon its educated classes is that they shall take upon and secure