tection with the circumstances under which it was delivered.

During the afternoon, three of the eleven classes into which the 250 pupils now in the Institution are divided, were exercised—mainly in the construction of original sentences and ideas from detached examples of the different parts of speech. The classes acquitted themselves as they always do in this estimable Institution, where the system of instruction is so kind and gentle, winningly seductive, and yet withal so thorough, that it is a pleasure to note the intelligence playing upon the speaking and animated features of those who, were institutions like this not in existence, would truly be the unfortunates of the earth. As it is, they are not in reality the 'poor creatures' they would otherwise be, were it not for that splendid triumph of inventive genius which supplies by the motion of the hand the office of the tongue and the ear.

The Deaf and Dumb have a peculiar and happy faculty of imitation and pantomime. This was fully illustrated during yesterday's Exhibition by several of the pupils, one of whom, in particular—a bright lad of ten or twelve—mimics to the life every variety of animal, fish, flesh or fowl, and many of the actions of the human being. The colloquial language of signs was exceedingly well portrayed in a familiar dialogue (by the senior pupils and one junior) between a supposed father, son and three daughters, with visitors, &c. occasionally thrown in for variety's sake—the subject, that truitful one, California Gold. It was amusing and pleasant, and well performed.

—But the afternoon soon closed, and so must we.—These lively exhibitions, however, will not soon be forgotten by those who have had the pleasure of attending them. May their shadows never be less!

### Meeting of the Associationists.

The Associationists held a meeting last evening at the Minerva Rooms, which was attended by a large and intelligent audience. The chair was taken by PARKE GODWIN, Esq. who opened the meeting by a statement of its objects. He said it was the Annual Meeting of the American Associationists, who like other Societies and Reformers were in the habit of coming together in May to exchange views and sympathies and address the public upon the subjects in which they were especially interested. There were many points of difference between the Associationists and other bodies that assembled in Anniversary Week, but upon some others they were agreed. We meet under the name of Associationists, but it would be more appropriate and perhaps we should be better understood, if we should say *Socialists*. This was a word which a few years since was in great disrepute—was held in opprobrium: it was the bugbear of the *respectable* Conservative people, and was even feared and disclaimed by Associationists. But this was so no longer—as the man said in the play—"We have changed all that;" and now many very respectable people—the Associationists themselves feared not, were not ashamed to avow, that they were Socialists. For his part, he said, if he were to die to-day, he would desire no more epitaph for posterity to read than an inscription on his tombstone that "he was a Socialist of 1848-9, and had been for several years before."

To be a Socialist, he considered, was to be identified with the first and highest idea of the age. And this was beginning to be felt and recognized in all quarters. People of all classes are beginning to find out that Socialism is indeed the great question of the day. The proofs of this were visible on all sides. Only to-day he had read in *The Tribune* an article copied from a paper of the highest standing in the religious world, the *Independent*—an orthodox and thoroughly conservative journal—in which was fully acknowledged the fact that but one question, and that was Socialism, divided Society, and demanded a solution at this time. And this question, in other words, was, whether Poverty, Ignorance, Degradation, Misery and Vice should be perpetuated, or whether a higher and better condition of Society, in which all these terrible blotches and disorders should have no existence, should be obtained. The advocates of the old order of things—the conservatives—would fain back the movement which would reform Society and destroy the hideous evils which now in it, while the Socialists would go onward—would progress to a more perfect organization; and this was the true distinction between the Socialists and their opponents. While the Socialists recognized and cherished all that was good in Society, they maintained that after all there had been a great failure—that one had not even approximated to our ideal of a good state of Society. All the appliances of an advanced civilization had not accomplished what was really desired and needed. Educational, political, benevolent and religious instrumentalities had all been exerted to better Society, but the great evils were still untouched and as vigorous and monstrous as ever. The Socialists say that the reason of this failure is that reformers do not go to the root of the matter—that reformers only lop off the buds and branches of the tree of evil, while the roots and trunk are left standing, giving even additional vigor and malignity to the poisonous virus circulating in the general body.

The cause of the disease in Society is the discordancy and opposition of material interests—so long as this exists there must be universal discord and confusion, attended with all the evils we deplore. A radical or thorough reorganization of the material, the industrial interests of society, is required, in which unity and cooperation will be substituted for opposition and discord. The tendency of society was naturally to this state, and it ever had been, and to this we owe identity of interests, so far as it exists are we indebted for all we possess that is valuable in society. The difference between the savage state and the highest refinement of which civilization in its chief capitals can boast, is the result only of union and cooperation. But the Socialists say that this has been but partially and imperfectly effected, and that to attain the full benefit of the principle, it must be applied integrally—that the whole body of society must be reorganized on the principle of cooperation. Unity or identity of interests, and their order and harmony, beauty and happiness will take the place permanently of the disorder, confusion and misery which now afflict the world.

Mr. Godwin closed and introduced

Mr. CHARLES A. DANA, who said that the present was the proper occasion to review the events of the year and inquire what progress had been accomplished. He believed that the year 1848 had done more for the Social Cause than any year before. There had been a vast gain in this country. The tone of thought had undergone a great change in respect of Social Reform. The newspaper press afforded the indication of this. The proofs of this were visible on all sides. Only to-day he had read in *The Tribune* an article copied from a paper of the highest standing in the religious world, the *Independent*—an orthodox and thoroughly conservative journal—in which was fully acknowledged the fact that but one question, and that was Socialism, divided Society, and demanded a solution at this time. And this question, in other words, was, whether Poverty, Ignorance, Degradation, Misery and Vice should be perpetuated, or whether a higher and better condition of Society, in which all these terrible blotches and disorders should have no existence, should be obtained. The advocates of the old order of things—the conservatives—would fain back the movement which would reform Society and destroy the hideous evils which now in it, while the Socialists would go onward—would progress to a more perfect organization; and this was the true distinction between the Socialists and their opponents. While the Socialists recognized and cherished all that was good in Society, they maintained that after all there had been a great failure—that one had not even approximated to our ideal of a good state of Society. All the appliances of an advanced civilization had not accomplished what was really desired and needed. Educational, political, benevolent and religious instrumentalities had all been exerted to better Society, but the great evils were still untouched and as vigorous and monstrous as ever. The Socialists say that the reason of this failure is that reformers do not go to the root of the matter—that reformers only lop off the buds and branches of the tree of evil, while the roots and trunk are left standing, giving even additional vigor and malignity to the poisonous virus circulating in the general body.

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