centiousness. These causes, in part I have no doubt, will be found by me in the legislative attempts which were made in the decline of the empire, to restrict the existing perfect freedom of the marriage tie, by the institution of fines and penalties upon its dissolution.

3. So much for ancient Rome. Look now to modern Rome and its dependencies. You know that modern Rome utterly disallows divorce, regarding marriage as a sacrament, and that its prohibition exists in all Catholic countries. Yet it is a fact equally notorious that the marriage tie is nowhere practically so disregarded as in these same countries, and nowhere maintained in as a practical purity as in those countries whose history upon the subject admits divorce. How do you interpret these facts?

But I am tired of all this special pleading even while I am sustained by it. For its effect is simply to justify my position in the eyes of the reader. You yourself evidently have proclaimed that position. You appear to suppose me a conservator for the freedom of divorce in order to the improvement of conjugal incontinency. Clearly you have no warrant for such a supposition. I have all along intended for it with an express view to the *purification of the marriage tie*. I maintain, and have rationally demonstrated, that freedom of divorce will have no other effect than to make marriage practically honorable, and its bed undefiled. I have demonstrated this result by an appeal to certain laws of human nature, whose legitimate and undisturbed operation will ensure it. It may seem to you a startling answer to my labor to stigmatize it with the summary name of "speculation;" but yet in truth leave my position completely unassailed in the judgment of every unprejudiced reader.

No, in contending for freedom of divorce I have no desire to invade existing marriages by legislation now more. My sole desire is to restore existing marriages to their essential freedom of purity, and so to fade all those baleful disorders which flow from the tyranny of the civil power. Freedom of divorce is simply a means to this end. There is something preposterous in connecting the idea of divorce with that of true marriage; for true marriage admits of no disruption. On this point the theory of the Roman Catholic Church is irrefutable. But our present marriages are marriages in name only, and it is with a view to their regeneration and purification, that freedom of divorce is urged. Freedom of divorce does not constitute true marriage freedom any more than the liberation of a man from prison makes him a free man. My true or positive freedom consists in my ability to obey my inward inspirations, or in the accordance of my external life with my internal. This is that positive or inward freedom which descends to every man from God out of Heaven, the Heaven of his own soul. But you can immure me in prison, and so prevent me enjoying and manifesting this freedom which I derive from God. Hence, although my liberation from prison does not constitute my true or inward freedom, it yet forms the *conditio sine qua non* of my realizing that freedom. In like manner the freedom of marriage is positive, flowing wholly from within the subject, true marriage being neither else than an outward relation obeying and reflecting an inward one—But civil penalties annul or vitiate this marriage. They make the outward relation of the parties to obey or reflect not an inward one, but a purely social necessity or an evidency of the State—Hence, freedom of divorce is asked as a simple measure of relief against the decisions of the State. It is asked not with a view to the subject forming new ties, but only with a view to his realizing the intrinsic freedom and sweetness of his present ones. So long as the State arbitrarily disallows divorce, it prevents the married parties realizing the divine and endeathless charm of their relation. They are held together no longer by their own spontaneous and therefore deathless attraction, but by certain exigencies of an immature society; and the sentiment consequently of personal homage, which is the most beautiful sentiment of the soul, and which constitutes the subtlest enchantment of Love, becomes superseded and extinguished by the lifeless dictates of a merely outward prudence.

This is what I want to see restored to Marriage, its purely *personal* sanction, which is now displaced and destroyed by the civil one. Suppose the immediate consequence should be, as you aver, that many would discard their present coherent relations and form new ones. What then? Persons long deprived of food often seize the first honey they get of gorging themselves to death. But this is a phenomenon of extreme reaction engendered by excessive action. You would not expect to see the effect continue when the cause has ceased to operate. So we may concede the utmost immediate disaster you claim for the legitimation of Divorce, without any disparagement to its great and eternal benefit. But I cannot allow your valiant use in this behalf the merit even of a strong probability. You must recollect that it takes two parties to make a contract, and that when the plausible libertines you describe as making love to every pretty face they meet, under the new state of things, set themselves to work in this direction, they will encounter, behind this pretty face, no longer a mere irresponsible ward of the State, but a very sovereign *persona* charged with the interests of her own destiny. I take it that when Woman ceases to be the mere appanage of Man, and becomes intrusted with the guardianship of her own honor, far other tactics will be found necessary than now avail to secure her love. We shall find every form of lost shrinking abashed from that pure presence, as Satan shrinks abashed from the splendors of God—We shall find the favor of the truest woman accorded only to the worth of the truest man. And we shall find even the vanity and selfishness of Man energised to dissuade him from those foul and deceitful arts which the present vicious relations of the sexes engender, and to induce him with that panoply of truth and magnanimity which shall thenceforward furnish his sole title to the homage of Woman.

Your comments have invited so long a reply that I shall be obliged to reserve what I promised to say upon *the Pateman* to another paper. H. T.

*Comments.*

1. When our correspondent says that "true Marriage admits of no disruption," and that "on this point the theory of the Roman Catholic Church is invulnerable"—unless he uses words in some occult sense, we understand him to concede the whole case. For here is the institution Marriage, to which (so far as this world is concerned) there are three parties: 1. the State, or Society; 2. the Man; 3. the Woman. Each of these is deeply interested in the formation and integrity of the union, but the first says to the two latter: "Do you two determine whether this Marriage shall or shall not be contracted, as well as when and where. I (though also a deeply interested party) will accede to and ratify your decision, only requiring of you that you form a true and not a false Marriage—a union of purity and fervent, enduring affection—not a transient impulse, beginning in lust and ending in shame."—Such is the *rationale* of Marriage, wherein the contracting pair do truly and fully covenant with Society and declare to the world that their impulse is not sensual but spiritual—that they twain have in verity become one. And in the faith that such is the fact, Society gives its sanction and its blessing. Such a Marriage is in its nature (as we understand our correspondent to agree) clearly indissoluble. And Society has intended to sanction and honor no other.

—But by and by the pair come again to say, "We wilfully lied or were self deluded when they gave that solemn assurance that we were one in soul—the fact is quite otherwise. We are tired of each other, and determined to separate—so please give us liberty to unyoke and each marry again with whomsoever he or she shall see fit."

—"No," responds Society, "that cannot be! If you lied before, and thus procured the outward sanction of honorable Marriage for your own lewdness, thereby profaning and disgracing, to the extent of your ability, the Divine and hallowed institution, you are self-proclaimed deceivers and unworthy to be again trusted. The former transgression was your own; but if you now receive impunity to repeat it, the crime will be mine as well—Or, if you say you were deluded, and thought yourselves one in soul when you were not, what warrant have we for believing that you are not self-deceived now? You are admitting and pleading your inability to determine when you are or are not joined by God, yet asking us to credit your assurance that you *are!*—But no! there can be no blameless delusion in the premises. You were not constrained—you were not married—you were at perfect liberty and even bound to acquaint yourselves so intimately with each other's views, sympathies, tastes, affections, as to know beyond doubt that you were truly one before you invoked the outward sanctions of Marriage. If you did not then, there can be no assurance that you will again. You cannot therefore be permitted, during the lifetime of each other, to marry again."

Such, as we understand it, is the reason of Society for making Marriage indissoluble. And it seems to us just and conclusive. We can consider no other than this true Marriage. For, while we do not differ with our correspondent as to his idea of essential Marriage, we yet doubt that the best—nay, the only—conclusive fact that Society can apply to those seeking its sanction is the inquiry—"Will you swear to be constant and true till death?" As a general rule, the truly serious joyfully abide the test while the libertine and false hearted shrink from it. The language is

"If we love as long as I'm able,
And swear for no longer than that,"

and we say again that on these terms thousands would nearly twice a year who are now entirely prompt to marry at all, and have no right to marry. And there are women as well as men who would marry even more lightly and hastily than at present if it were understood that the tie might be unclosed and a different union formed at any time without impediment and without dishonor.

2. Our correspondent's talk of "special pleading" cannot justly refer to anything we have said; we cannot object to his characterising his own logic by such terms seem to him proper. It was no special pleading but a simple and pertinent truth that Gideon finds in the freedom of Divorce established in the later years of the Roman Republic a powerful cause of Rome's decrepitude. We are pleading to affirm that no less female dishonor in the earlier and purer ages of that Republic, and in the same breath affirm that *public opinion* so strongly affirmed the proper indissolubility of marriage that the first man who put away his wife, for the pertinent though inadequate reason that she bore no children, "incurred for so doing great condemnation." We consider *that* one sort of penalty for divorce, founded in a state of opinion the opposite of our correspondent's. After divorces had ceased to be accounted shameful, they multiplied with fearful rapidity; and herein (says Gibbon) was one potent cause of the corruption, degeneracy and downfall of ancient Rome. Both the prevalence of Divorce and its fruits above stated *preceded* by many years the "legislative attempts to restrict the perfect freedom of the marriage tie," wherein H. T. would find and recover their cause.

3. Our correspondent says that

> Nowhere is the marriage tie so practically disregarded as in those same Catholic countries, and nowhere maintained in such practical purity as in those countries which alone allow Divorce. How do you interpret these facts?

*Answer.*—They exist only in our correspondent's imagination. Italy is licentious for many reasons—one of which is the pollution of its soil by successive Foreign Armies, who have scarcely ceased to chase each other over its surface for the last fifteen centuries; another (in our judgment) is the superabundance there of monks, friars, and others sworn to an unnatural celibacy, which not all of them have the virtue to preserve, while their intimacy with and influence over women invites to and affords occasions for licentiousness. But Ireland is also devoutly Catholic and Marriage regarded therein as indissoluble; yet its Chastity is a proverb the world over. We do not believe there is any country on earth so generally pure as Ireland or New-England in which Divorce is freely permitted and deemed innocent.

4. We know no countries whose inhabitants are allowed to divorce and marry others at pleasure, where marriage is maintained in eminent "practical purity"—we believe there are none such—Witness the following extract from a letter from Athens, Greece, dated in January of this year, translated for The Tribune from the [German] Cologne Gazette:

> "The civilizer which is established in Greece in respect of marriage, is simply the Roman law modified by tradition, leading to practically a perfect equality of rights between man and wife. As the Roman law and the Greek religion do not forbid divorce, it is very natural that this advantage should often be improved. In other countries where civil and religious laws allow divorce, public opinion and custom interfere to prevent the liberty from degenerating into frivolity, and to take care that a concession designed to form a barrier against vice shall not become the legitimate cloak thereof. In Greece, however, this restraint of opinion and custom does not exist, and in the most select society you will often meet women with their third or fourth husbands, and living with their fourth wives, within an hour's walking to them. This phenomenon is so much the more humiliating, because the excruciating fact of violent passion cannot be brought forward as an apology. No decent woman retains anything of her beauty beyond her first husband, and all are actually old before they have left the second. The third hands over to the fourth nothing but ruins, and yet these *fourth marriages are as common*, and are thought so much of and extolled, that nobody even thinks of seeking an excuse for their immorality."

This needs no comment. This writer had no theory to support, but he had eyes, and he sees that freedom of divorce does not lead to permanence in the marriage relation, to "practical purity," nor anything of the sort. So it is elsewhere, and must be. But enough.

—A subscriber lately wrote to say that he must stop The Tribune if we printed any more such articles as H. T's—he could not consent to have the sacredness of Marriage discussed, pro and con, in any work which he allowed to be read in his family. This man had no right to take The Tribune at all. He cannot have read it three months without understanding its rule to be that whatever affects the welfare of mankind ought to be discussed, and, so far as our limits will permit, *shall be* discussed. Those who wish to bandage their own eyes, or their families', should go elsewhere—they have no right to take The Tribune and complain of this feature, any more than to quarrel with it for being Whig in politics or in favor of a Protective Tariff. If they are afraid of any feature of it, the world is wide enough for all of us.

This subject of Marriage and Divorce seems to us especially to require discussion, and an exhibition of the fact that the advocates of Indissoluble Marriage do not fear nor shun discussion. Whether we discuss it or not, our adversaries do and will, in seductive songs, in fascinating tales, in satires, allegories and poems. The general ear is fairly drained with their specious sophistry, from the magnificent dialogue of George Sand and the masterly delineations of Eugene Sue down to the cart loads of yellow-covered abominations which infest every hotel lobby, departing steamboat, and frequented street-corner. We feel confident that the very daughters of our fault finding subscriber have read "Consuelo," "Matilda," or some other popular work wherein the Indissolubility of Marriage is insidiously assailed or openly scouted. Mere denunciation and intolerance of such writings will neither silence nor neutralize them—they must be answered, and we are sure they can be to the satisfaction of ninety-nine in every hundred impartial persons. We shall attempt it when occasion serves, and if our subscriber thinks we do our work badly, we will thank him to take hold and do it better. *Ed. Trib.*


NOTICE.—To Ship Masters, Hotel and Boarding house proprietors, private families, &c. Domestic Dried Fruits of every description, viz.—
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## NEW PUBLICATIONS.

☞ "The Christian Review," (April) edited by Rev. Sewell S. Cutting, is a number of uncommon interest, with contributions from some of the most vigorous writers of the day. The article on the "Claim of the States," though advancing many sentiments concerning which there are reasonable differences of opinion, will command attention by the freshness and vigor of its tone, the Court of its reasoning, the beauty and vivacity of its illustrations, and the broad, catholic, liberalizing view which it presents of the complicated question under discussion. A review of "Canadian Affairs" doubts the policy of Annexation, and recommends the promotion of a sound common school education, and the honest improvement of the country as far more important to the welfare of the Canadians—"American History," "Washington Irving's Works," "Whipple and Emerson," "German Historical Studies," "Lord Derby's Speeches" and other articles written with great clearness and excellent taste, and a vigorous tone of book notices closes the number.—(New-York: Lewis Colby.)

☞ "The North American Review," (April) with its usual prim dignity, discusses several literary and political topics, including Irving's Life of Columbus, Kossuth's Kossuth, Frothingham's Sermons of Boston, History of the Albigenses, and the Politics of Europe. (New-York: Sold by C. C. Francis.)

☞ "The Princeton Magazine" has reached its second number. From the two meager and spiritless numbers already issued, we cannot yet safely hold out position for it among the numerous insipid rivals for popular favor. (New-York: Sold by Baker & Scribner.)

☞ "The Origin of the Material Universe," (12mo, pp. 81), a new theory of the world's creation, which, in the opinion of the author, will account for the phenomena of the atmosphere, Ether, the closely expounded in relation to the external appearance and condition of the earth's surface, and indicate the cause of the deposits of marine shells and animal remains on the hills, at great distances from the ocean. It is printed in the most luxurious style of Boston typography. (Boston: Phillips, Sampson & Co. New-York: Sold by Dewitt & Davenport.)

☞ "Woman's Whims, or the Female Rhomometer," is a translation from the French of Sainfoin, the delightful author of Pickilla, by Fayette Robinson, and may be recommended as free from the pungent audacities which make many of the modern French fictions at once so popular and so pestilential. (New-York: Baker & Scribner.)

☞ "The Jesuit" is the title of a National Melodrama, founded on incidents growing out of the War between the United States and Mexico, by T. W. Whitley.

☞ "Milman's Gibbon's Rome," Vol. II. in the beautiful and low-priced edition of Phillips, Sampson & Co. has been received from Baker & Scribner.

### Where Dr. Webster's Money came from.

A writer in the *Boston Herald* of Monday makes the following statement:

> It will be recollected that as fact solemnly proved at the Professor in his trial, as that he was quite unable to tell whence came the money with which he paid Dr. Parkman. That fact is now explained. Mrs. Webster has given the world a clue to it. It was as follows: Dr. Parkman went to Cambridge and insulted and abused Dr. Webster in the presence of his wife, a short time before the day of the alleged murder. It was the first knowledge she had ever had that her husband was at all embarrassed in his pecuniary relations with Dr. Parkman. She knew with what remorseless severity Dr. Parkman ever pursued his debtors, and she feared at once that the social standing of herself and family would be compromised. Her womanly fears made a terrible impression upon her mind.
>
> She took her husband soon after, and told him that she had in a drawer in her room nearly $700 that she had accumulated during the ten years last past, from small sums she had received from her friends at Fayal and other places. She told him to take this and liquidate his debt as speedily as possible. Oh, how unfortunate that this fact was not developed on his trial! Nobody but his wife knew it, to be sure, but it might at least have been stated by Dr. Webster. But the feeling of pride which led his wife to make over the money to her husband, caused them both to keep back the fact, relying confidently, as they did, upon an acquittal from the weakness of the Government's case.
>
> That Mrs. Webster had this money and did not come forward to testify to the fact, is even more preposterous than the assertion of Dr. Webster, that he had saved it up in small sums, unknown to every body but himself. The statement that Dr. Parkman was at Cambridge the day before the murder is true as we are well informed; for W. was not at home, and the merciless creditor saw his wife, and to her enlarged in characteristic terms upon the rascality of her husband. Thereupon he was invited to that fatal meeting at the College from which he never came away.


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THIS ANNUAL has been prepared with great care and accuracy, and is presented to the Public as a compact, reliable and lucid summary of the Political History of the Times. It contains, besides the usual matter, a full exhibit of the Elections of 1848, the doings of Congress at its last Session, the Message, Expose, the Events of 1849 in Europe, List of the Presidential Cabinet, Members of the present Congress, Governors of the States, &c. &c.
CONTENTS.—Name of the United States; Astronomical Calculations; Joint Congressional Board of Banking Statistics; Brown Mission—Gen. Cushing; British Colonial Cavendish for Portland, Boston, New-York, Philadelphia, Washington, Baltimore, Charleston and New-Orleans; California and New-Mexico; Commercial Taxes; Compensation of Executive Officers; Congress; Statistics of Congress; last Session of; Expenses; Economy in the Public Expenditure; Executive Officers, U. S.; Foreign Ships in the coastal States; Election of President by the Congress; Election Returns; Europe in 1849; Finances of United States and Great Britain; Flogging in the Navy; Government of the United States; Government Officers; Governors and State Capitals; High Water at New-York, Boston, Philadelphia and Charleston; Home Department; House of Representatives, U. S.; House Message; Inaugural Address of President Taylor; Jewish Calendar; Law Reform; Mission to Congress; Military Message; Ministers and Foreign envoys; Ministers at Foreign Courts; Mohammedan Calendar; Money's place; Naval Prize-Money—Temperance; Naval Pensionists, 1848; Naval Supplies and Policy; Officers and Offices created; Panama; Isthmus Railway; Population of States; Postage Rates, Foreign and Domestic; Postal Revenue; Presidential Vote, 1848, &c. &c. Presidents, Accession; Public Lands; Railways and Canals North America; Revenue; Revenue for the Army; Revenue Marine; Revenue Cutters; Senate of the United States; Senate Message; Seventh Census; Slaves (Gen.); Electors and Election; Supreme Court, U. S.; Tide Table; Treasury and Shipping; Tribunals for Claims against the United States; Whitney's great Central Railroad; War Charges of the Union.
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Mr. Edwards continues his connection with the firm of Johnson, Walters & Edwards, 74 Broadway, New-York, with whom all communications intended for him may be left; and at whose office he may be seen until the 5th of May next, 1850. a11 1w*

FOR CALIFORNIA.—FRENCH EXPRESS PASSENGER TRAIN FROM NEW-YORK TO SAN FRANCISCO, will leave New-York on the 25th of April. The route will be by steamer to Port Lavacca, Texas, thence by coaches across Western Texas, through the Valley of the Rio del Norte, over the head waters of the Gila, and crossing the Colorado proceed direct to San Francisco. Every convenience is supplied the passengers and the whole train will be under the command of an experienced officer formerly of the U. S. Army. Fare $250. This is the best opportunity for emigrants who wish a safe and pleasant journey to California. For further particulars apply to
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WINDOW SHADES
OF EVERY DESCRIPTION AND QUALITY, comprising Landscapes, Gothics, Floral, Scrolls, Interior Views, and other styles equally new and rich in their design, are now selling at prices not cannot fail to meet the approbation of the most economical. Purchasers are solicited to call and examine for themselves at JOHN GREASON'S Window Shade Store Room, 247 Green wich st between Murray and Robinson sts. a1 2weeod*

WINDOW SHADES! GILT CORNICES! DRAPERY MUSLINS, &c.—Families about furnishing their windows with the above articles, will find at J. C. WOODFORD'S, 255 Broadway, the largest and best assortment in the city; several new styles never before introduced in New-York. Lace and muslin curtains, drapery, tassels, loops, pins, hooks, cornices, &c. Families purchasing of the subscriber may rely upon getting a first rate article, and as low as it is possible to import or manufacture it. Merchants buying at wholesale will find it decidedly to their advantage to call before purchasing elsewhere.
a16 1f J. C. WOODWARD, 255 Broadway.


## COPARTNERSHIP.


NOTICE.—All copartnership heretofore existing between the undersigned was dissolved, by mutual consent, on the 12th day of June, last and no partnership whatever has been existing since that date between the said parties. SOLOMON SAMELSON,
New-York, March 15, 1850. EMANUEL LYON.
The undersigned will continue the business on his own account, at the same place, 420 Broadway.
a3 1aw W1w* EMANUEL LYON.

DISSOLUTION.—The firm of FORD & REYNOLDS is this day dissolved by mutual consent. The unsettled business will be settled by T. J. FORD.
THOS. J. FORD.
New-York, April 15, 1850. WM. L. REYNOLDS.
T. J. FORD will continue the Flour business at the old stand, 48 Cortlandt st. a16 3t*

CUT NAILS, PIG AND BAR IRON.—The undersigned manufacture the genuine Cut Nails embracing all sizes, including extra fine 3d and 4d, which, with invoices of English Bar Iron, and Scotch and American Pig Iron, they offer for sale at 218 Water st.
a12 1m eod* SAMUEL T. TISDALE & CO.

JOHN HALL, late of the firm of J. C. Buckham & Co. Commission Dealer in Boots, Shoes and Leather, 2 Barrettst. st door from Fulton, and rear of Shoe and Leather st. Boston.
N. B. Consignments solicited. m30 6w1and 6w*eod

ORGANS.—Wm. H. DAVIS, Organ Builder, 67 Washington st. offers for sale Church and Parlor Organs, has now on hand one of 3 stops; do 4 and eight Gothic cases with swell, walnut, oak and walnut, general swell, will be sold low for cash or approved credit. a13 1m*

ROOFING.—Gravel Roofs, Cement Sheathing is the only permanent covering for making tin or shingle roofs tight, done for 3½ cents per foot. New roofs of rough plank covered for 4½ cents and warranted by
S. GOODWIN, 26 College-place, near Chambers-st.
a5 1meod*


## SCHOOLS.


TARRYTOWN INSTITUTE.
A SELECT BOARDING SCHOOL for Boys at Tarrytown, N.Y., A NEWMAN, Principal.—This institution is pleasantly situated one mile and a half north of the village, near the site of Major Andre's tree, and about half a mile from the Hudson River Railroad.
In addition to the usual requirements will be thoroughly instructed in all the branches of an English and Classical education, preparatory for commercial pursuits or entering College.
The Principal having been more than twenty years engaged in the business, feels confident that he can give parents the full satisfaction, and the younger pupils every attention and care they require. The moral and religious improvement of the pupils receives his constant attention.
There are two vacations in a year, each five months. The Summer term commencing on the first of May, and the Winter on the first of November. The price of board and tuition is $250 per term, including all usual incidental expenses.
Circulars containing references, references, &c. may be obtained at Appleton's, 348 Broadway; Barnes's bookstore, 164 Broadway, New-York, or addressing a note to the Principal.
m11 eod3t

MANSION SQUARE FEMALE SEMINARY
IN POUGHKEEPSIE.
THE SUMMER TERM will commence on the first Thursday in May. The Eleventh Annual Catalogue is now ready for the press, and may be obtained at any of the Publishers in the City, or by addressing the Principal.
TRUSTEES—M. J. Myers, A. J. Cox, E. Yorke, M.D., E. A. Park, M.D., G. G. Hamilton, New-York City; Samuel Sommerindyke, Esq. Kingston; N. Sheldon, Cashier of Orange Bank, W. F. Gibbons, M.D., Poughkeepsie.
a1 6w*eod4w*

IRVING INSTITUTE.—LYONS, Wayne co. and Cooperstown, Otsego co. N. Y. Terms $100 per year. Address, Cooperstown, New-York. WILLIAM F. LYON A.M. Principal and Proprietor.
This Institution, well established by the present proprietor, and has been in successful operation under his management for twelve years past. Nine full teachers are employed. The number of pupils the coming year will be about 150, of ages varying from 10 to 21. These are divided into four or more classes, under experienced and competent teachers, and the personal supervision of the Principal, and are constantly and thoroughly instructed in every branch of a practical and ornamental education. The Principal devotes himself to the morals and of the pupils, and is always accessible to the parents.
Tarrytown is about half an hour's ride from New-York and is easily reached several times a day by steamboats and by cars of the Hudson River Railroad.
The moral character and situation of Tarrytown, and its general healthfulness, are well known to the public. The Principal has introduced a system of discipline, in accordance with the U. S. military system, which has been adopted by Col. W. W. Chandler of N.Y. and other gentlemen, and which has been found to be very efficient in promoting the health, good manners and morals of the pupils.
The Principal is not likely to offer to the public any unfounded pretensions, but he may be permitted to state that his experience in the business of teaching, in New-York and elsewhere, has been such as to enable him to teach, effectually, pupils of any age, and to make them understand what their parents, guardians or friends desire.
For additional information apply to the Principal, at the Institute.
Prospectuses may be obtained at C. Cart, Astor & Co's bookstore, 260 Broadway; Barnes's bookstore, 164 Broadway; and at the office of the publication, Boston.
m11 eod3t

RICHMOND SEMINARY FOR YOUNG LADIES, near Richmond Village, Staten Island.—The Summer session of the above institution will commence on Thursday, April 25. The building is replete with every comfort, and the location most healthy. The grounds contain about 2 acres of hill and commanding a view of the beautiful bay of New-York. The physical exercises will include Archery and Sea Bathing. The evenings will be devoted to reading, conversation, dancing, music and singing. Ladies of all ages are here find a cheerful home—Parents wishing information in art of English branches, Latin, French, with the use of books and stationery per session of 22 weeks, $104. Pianofortes and singing, with the use of instrument, $40. (Navarro charge.) The Richmond stage leaves the boat which leaves Whitehall Ferry, New-York, at 9 and 3 o'clock, and brings passengers to the gate of the Institution. Omnibus, with further particulars, can be obtained at Mason's, corner of 14 st. and Mr. Stoughton's, 333 Broadway. Mr. Pendleton's Washington Hotel, and of Mr. and Mrs. Kellett at the Institution. a16 1t*

BOYNE BOARDING SCHOOL AT GOSHEN, Orange Co. N. Y.—The Principal of Farmer Hall Academy will continue to receive into the family a limited number of pupils who will receive instruction in the Academic Classes and who parents may visit and spend their hours of relaxation at home under the charge of a teacher. This happy combination of the advantages of a public and private education, it is believed, affords an opportunity to parents desirous of avoiding that evil, to place the country, which is to be found.
The New York and Erie Railroad enables parents residing in the city to visit Goshen, twenty eight miles and return in twelve hours, daily.
The next session will commence on Monday the 29th of April and continue twenty-one (21) weeks.
Reference may be made to Rev. Dr. Cox, Rev. Dr. Phillips, Rev. Dr. Ferris, Rev. Dr. Bethune, Rev. Dr. Ludlow, Rev. Dr. Cuyler, Rev. Dr. Tyng, Rev. Dr. Hutton, Rev. Dr. Ewen, Rev. Dr. Wyckoff, Rev. Dr. Ward