# NEW PUBLICATIONS.

NOTES ON THE ORIGIN, NATURE, PREVENTION, AND TREATMENT OF ASIATIC CHOLERA. By JOHN C. PETERS, M. D. 12mo. pp. 200. D. Van Nostrand.

A new issue of this standard volume from the pen of an eminent medical practitioner in New-York takes place at the right moment for the instruction of faculties and the safety of the public. There are several points which Dr. Peters lucidly sets forth to which the attention of the community cannot be too often directed, and by the proper observance of which the most populous cities may obtain a practical immunity from the devouring pestilence.

I. As to the origin of cholera. Its primary seat is in the swamps of India. It first appeared as an epidemic in the year 1817, commencing a fearful march of seventeen years' duration which did not cease till it had encircled the globe. The customs of the people were favorable to the spread of the contagion. They are devoid of all habits of cleanliness, and even of decency, especially in their neglect of arrangements for the purposes of nature. The conditions of epidemic cholera are: 1st, an atmosphere impregnated with the products of fermenting human excrement; 2d, an elevated temperature, with a stagnant condition of the atmosphere; 3d, low marshy grounds, moist soil, and decomposition of vegetable matter; 4th, filthy streets and yards; 5th, impure water, especially that which is poisoned by cholera discharges, or by the washing of the clothes of cholera patients; 6th, spoiled meat, or fish, unripe or stale fruits and vegetables, and other unwholesome food.

II. As to the communication of cholera. It is spread by ships, in the same manner as yellow fever. Its progress can be thus traced to the principal European seaports. It has always been brought to this country by ships. Impure water is a fruitful source of the disease. Pumps and wells near the level of drains, cesspools, privies, or stables, are very dangerous in cholera times. But the most active agents in disseminating cholera are persons already sick with the disease. They contaminate the air, the water, and the soil, and bring the pestilence to our houses and families. Still, cholera, strictly speaking, is not a contagious disease; it often fails to be communicated from one person to another, though it is spread only by cholera patients. In most cases, perhaps it may be said in all cases, the disease is propagated by the evacuations of individuals infected with cholera. A single infected person, suffering only by an apparently insignificant diarrhœa, may convey the cholera to distant and healthy localities. A great length of time, it should be noticed, may elapse between the departure of passengers by ship, wagon, or rail, and the outbreak of cholera. After cholera matter has passed into the dried state, healthy men may carry it about in their baggage. Although accumulations of filth may excite disease similar to cholera, they cannot originate the real malady, unless cholera matter has been introduced among them. But the practice of emptying cholera evacuations into common privies, gutters, sewers, or upon heaps of manure, greatly promotes the extension of the disease. These fermenting masses are rapidly converted into sources of contagion.

III. As to the prevention of cholera. The most rigid quarantine should be maintained. Three weeks detention after the last case is not too long, even when coupled with the most perfect disinfection of clothing and baggage. Thorough cleansing affords the best protection. All putrescent and decaying matter, and particularly all excrement, and whatever has received the cholera discharges, must be disinfected by powerful antiseptics. A strong solution of sulphate of iron or copper is the best. Next is carbolic acid. If cholera discharges get into gutters and passages, the whole accumulation may be changed into a mass of cholera poison.

IV. As to the treatment of cholera. In all cases of any severity, the carpets should be taken up, the room stripped of all unnecessary furniture and ornaments, the bed placed in the middle of the room, and guarded with an India-rubber sheet. All discharges should be received in vessels containing a table-spoonful of the solution of copperas, and the same quantity of chloride of lime. The bed and body linen, and towels, used by cholera patients and their nurses should be immediately put into a tub in which one ounce of permanganate of potash has been dissolved in every six or eight gallons of water. Nurses should cleanse their hands, and those of the sick person, in water in which a few drops of the same saturated solution has been mixed, and should never partake of food without first carefully washing their hands. With these precautions, let it be borne in mind, there is not the slightest danger to those who attend upon the cholera cases. Of course, attendants should be very careful about their diet, but should take plenty of wholesome food, plain beef, mutton, or poultry, rice, farina, hominy, bread, toast, and similar simple articles. Green tea is the best beverage when the bowels are irregular; coffee, chocolate, or black tea when they are inactive. Salt is one of the best of tonics and disinfectants, and should be eaten freely, to the amount of one half or a whole teaspoonful at each meal. The moderate use of condiments, such as black or red pepper, French or English mustard, Worcestershire sauce, and the common spices, is often beneficial. If loss of appetite is produced by fatigue or anxiety, a teaspoonful of the tincture of gentian, or of Stoughton's bitters, may be taken in a little sweetened water before each meal. The application of iron is the best preventive and curative remedy against cholera, destroying the germs which may have obtained access to the system. It may be taken several times a day in a solution of twelve grains in six ounces of water, with six each grains of quinine, and one drachm of dilute sulphuric acid. The premonitory diarrhœa sometimes continues for several days, or even weeks, but should always be checked with the least possible delay. Camphor is much relied on for this purpose by all schools of physicians. From five to ten drops, according to the severity of the case, may be taken on lumps of sugar until the disorder is checked. The common prescription called cholera mixture, composed of equal parts of laudanum, spirits of camphor, tincture of rhubarb, tincture of capsicum, and essence of peppermint, has been found to produce excellent effects.

The treatment of cholera in its fully developed state is described at length by Dr. Peters, but this is foreign to the purpose of this article, which is to present a popular view of the steps to be taken by persons exposed to the cholera prior to the occurrence of the deadly symptoms when the patient must resign himself to the hands of the nurse and the physician. As a practical treatise on the subject, Dr. Peters's volume cannot be commended in too high terms. In its method, it is thorough, indeed even exhaustive, and at the same time adapted to the comprehension of readers of average intelligence. The information which it presents is of the most instructive and valuable character. In view of an impending invasion of cholera, every prudent man should make himself master of its contents. A copy should be found in every family that wishes to resist the encroachments of pestilence by the observance of natural laws. Nothing is more certain than that the terrors of cholera have been greatly mitigated by the teachings of science; and it is equally certain that were the counsels of this little volume faithfully carried into effect, the progress of cholera as an epidemic would be rendered impossible. We have only to complain most emphatically of the want of an index, and even of a table of contents, which in a work of this kind, intended for popular use, is an inexcusable defect.

THE EDINBURGH REVIEW. July. Leonard Scott's Reprint.

The most noteworthy papers in this number are on "Swinburne's Poems," and "Darwin's Descent of Man." After giving an elaborate and acute analysis of Mr. Swinburne's characteristics as a poet, his reviewer describes his moral position as follows:

As an exposition of what may be called the theory or creed of the extreme sensationalist school, Mr. Swinburne's last volume "Songs before Sunrise," is of special interest. Here the writer evidently attempts to meet the objection urged against his poetry even by his best friends, that it embodies no great vital conceptions, has no animating and fructifying spirit, no inspiring impulse of faith, or hope, or effort, that in its moral aspect it is utterly dark, cold, and repulsive, with a background of cheerless impenetrable gloom; in a word, that it recognizes no moral element in life or action, no real or ultimate ground for any belief in duty, liberty, or virtue. It will be clear from what we have already said that this complaint is perfectly just, but that it should be made at all, only shows how imperfectly Mr. Swinburne's admirers comprehend the real drift of his poetry, and the kind of philosophy it embodies. Mr. Swinburne's latest volume is, however, in part a kind of reply to this complaint; and it offers an exposition of what may be called the speculative groundwork, or creed of his poetry. This creed, when carefully examined, is found to consist of two points or articles, the first being the ultimate authority of appetite and impulse, and the second the deification of humanity. But these two points may obviously be resolved into one—the deification of appetite and impulse. The practical recognition of this doctrine is called by Mr. Swinburne liberty, freedom, and he expresses his admiration of it, after his fashion, in a dazzling concurrence of verbal and metrical effects. After all, the conception thus glorified is a negative not a positive one, and ought to be called license, lawlessness, not liberty. Such as it is, however, he lauds and magnifies it in shrill-toned hymns and hallelujahs of the most surprising kind. The poetical utterance of his creed contained in the volume may indeed be described, as Mr. Disraeli once described a speech delivered by Mr. Bernal Osborne when newly emancipated from the trammels of office, as "a wild shriek of freedom." In the same way Mr. Swinburne, having cut himself adrift from all moorings, driven off the pilots with strong language, and thrown the helm and compass and chart overboard, pipes his shrillest to the storm gathering on the horizon, and abandons himself with intoxicating delight to the fury of the coming tempest. At last he is free, clear of all established havens and moorings, emancipated from the degrading thralldom of rudder and chart, lodestar and needle, his frail bark left to welter as a waif, in obedience to the natural laws of wave and storm, on the seething, hissing foam of the angry sea. That exactly represents Mr. Swinburne's idea of freedom and independence. Rejecting all the means which intelligence and foresight provide for controlling the elements or escaping their fury, he blindly abandons himself to their power, or as in such circumstances we justly say, "to his fate." That is precisely the case. Extremes meet, and Mr. Swinburne's so-called freedom is absolute fate.

His conception of freedom is, as we have said, wholly negative, and as such it is necessarily destructive and false. True liberty has its root in law, in the higher principles of our nature, is indeed the moral reflex of the responsibility thence arising. If we had no higher light, no authoritative moral perceptions superior to sense, we should have no claim to freedom, and could make no use of it. The right to the enjoyment of liberty is founded on the duty of every man to improve his powers to the utmost, to attain the highest possible degree of moral and spiritual perfection. The true conception of freedom is thus that of means to an end, the end being progress in virtue and knowledge, truth, and goodness. Mr. Swinburne, however, cuts away the living root, and utterly destroys the rational basis of freedom. With him it simply means the abolition of all existing restraints, in the last resort the overthrow of all law and order, of all existing moral rules and established government. It is thus purely an anarchical and destructive principle, which would soon make wild work of human life and human society. Enlightened reason and conscience are the highest sources of guidance for the individual. The principles we reason under the guidance of these powers are often, it is true, narrow and mistaken. But the gradual correction of these defects constitutes, with good and wise men, the very discipline of life. They strive to enlarge and purify their knowledge, and make their principles of judgment and action more enlightened, liberal, and true. But because they do not at once illuminate everything, Mr. Swinburne would extinguish these supreme guiding lights in the pathway of life. The impulse of appetite and desire, if blind and at least definite, and with the heat and impatience of a weak and passionate nature, he virtually says, "Let us follow these impulses, as supreme." Again, positive institutions, political and religious, are the reflex in society of reason and conscience in the individual. These institutions partake no doubt of human imperfection, and are often grievously defective. But the great aim of enlightened patriotism and true statesmanship is to improve them, and make them more and more fitted to secure their great end, the welfare of society. But Mr. Swinburne and his friends seek to destroy them altogether, and substitute in their place the aggregate of ungoverned impulse and passion known as the Red Republic. Not the nobly organized Commonwealth, the vision of which kindled Milton's disciplined imagination, and roused all the austere enthusiasm of his nature, but a mere fortuitous concourse of impulsive and fiery atoms. This, if established on Mr. Swinburne's principles, would simply be anarchy organized, made operative, and systematically employed for destructive purposes. In fact, the condition of France, and especially of Paris, during the last three months and at the present time, is the best possible commentary on the political principles more obscurely enunciated in "Songs before Sunrise."

The spirit of the book is in harmony with its weak, passionate, and negative philosophy. Many of the poems are narrow, violent, and bitter beyond anything that has proceeded from Mr. Swinburne's pen. In this respect much of the volume appears to us justly exposed to unqualified reprobation; not on the mere ground of opinion, for honest opinions can be legitimately held, and be opposed and defended in the proper way. If Mr. Swinburne, as the result of his speculative efforts, has arrived at Pantheistic views, he is of course at perfect liberty to hold them. If he chooses to deny the reality of moral distinctions, he can in like manner do this, so long as he confines himself to the speculative side of the question—to the calm and philosophical statement of his theoretical opinions. But that he should indulge in coarse and bigoted denunciations of the central religious doctrines held by the great majority of his fellow-countrymen is, to say the least of it, an unpardonable offense against good taste and good feeling. And that he should revile in blasphemous language the object of their worship is an offense of a far deeper dye. This, however, he repeatedly does in his last volume. In the opening poem, "The Prelude," one of the best in the volume, he adopts, it is true, a comparatively calm and philosophical tone, and though the philosophy of the poem would suggest suicide as the only consistent course to be pursued by rational beings, our complaint would have been comparatively groundless if its higher philosophical tone had been kept up in the poems that follow. But this is far enough from being the case; the calmer tone is soon abandoned for that of harsh and violent denunciation. The truth is, Mr. Swinburne is not a philosopher at all; he is not even a thinker; he merely sets other people's thoughts—the floating conceptions that he finds most genial—to his own peculiar music, and in doing so the sobriner and harsher tones of his lyre are sure to be heard. We have no space for quotations, and if we had, the most pertinent illustrations could not be quoted. But nowhere in his writings has Mr. Swinburne shown an animus so envenomed, a spirit so weak and essentially sectarian, or used language so intemperate and profane, as in this volume. Such poems, for example, as "Before a Crucifix" and "The Hymn of Man," are thoroughly fanatical in their wild and blasphemous intolerant atheism.

The writer on Darwin is far from being clear or consistent with himself. He looks with favor on the general doctrine of evolution as set forth by eminent modern physicists, but is shocked by the religious consequences of Mr. Darwin's theory of "Natural Selection."

This doctrine of evolution is strangely exaggerated, both by its opponents and supporters, being looked upon by the one as destroying the foundations of their religious belief, and by the other as an overwhelming argument in favor of materialism. We cannot see that it has the least bearing in one way or the other. That man was brought into being by the operation of a secondary law, need not alarm the most timid theologian, and the validity of the direct argument, from the physical to the mental, cannot be admitted. As Mr. Mivart very justly remarks, "derivative creation is not a supernatural act, but is simply the Divine action by and through natural laws. To recognize such action in such laws is a religious mode of regarding phenomena, which a consistent theist must necessarily accept, and which an atheistic believer must similarly reject. But this conception, if deemed superfluous by any naturalist, can never be shown to be *false* by any investigations concerning natural laws, the constant action of which it presupposes." Evolution pure and simple does not touch in the least degree the province of religion. It leaves the origin of life as great a mystery and wonder as ever, and presents a nobler view of the great Creator, who endowed living forms with such wondrous capacities, and made them subject to laws of nature, which may include variations, just as they include reproduction by natural causes. It deals solely with the working of these laws, which we have been able to detect by our limited insight into nature; and it cannot explain the phenomena without the will of a directing Intelligence. The naturalist who fancies that he can trace the order of the universe to the combinations of a series of accidents or who can explain all phenomena by the working of some principle which he has hitched upon, must have a very high opinion of his own powers of analysis; and the materialist who thinks that there is no necessity for a God in the world, is merely assuming what he cannot prove. The *onus probandi* rests with them; and until they can explain the phenomena by the working of their own principles, few will be inclined to trust in a mere negative philosophy, unsupported by evidence.

The doctrine of evolution may be the only reasonable explanation of the differences and resemblances of plants and animals, and of their distribution in space and time. But, nevertheless, it must be admitted that its truth is yet very far from being proved. It may be a provisional hypothesis, destined to yield place at the discovery of a higher law. But we are confident that evolution brought about solely by means of natural selection, according to the views of Mr. Darwin, is capable of being disproved in the very case which he has chosen as a test of his theory, and which Mr. Wallace, co-founder of the theory, has expressly excepted from the action of what he believes to be a law to the rest of the organic world.

But the application of the argument to the origin of the spiritual powers of man presents a different issue, the magnitude of which it is impossible to overestimate. "If our humanity be merely the natural product of the modified faculties of brutes, most earnest-minded men will be compelled to give up those motives by which they have attempted to live noble and virtuous lives, as founded on a mistake; our moral sense will turn out to be a mere developed instinct, identical in kind with those of ants or bees; and the revelation of God to us, and the hope of a future life, pleasurable day-dreams invented for the good of society. If these views be true, a revolution in thought is imminent, which will shake society to its very foundations, by destroying the sanctity of the conscience and the religious sense; for sooner or later they must find expression in men's lives." The whole paper presents a remarkable instance of confusion of thought and inconherence of statement, and will contribute little to the further elucidation of the subject.

*A Descriptive Catalogue of the American Educational Series of Text Books*, published by Ivison & Co., is remarkable for the richness of its contents, and the beauty of its typographical execution. It contains the titles of the valuable educational works issued by that house, with brief characteristic descriptions which are worthy of special mention and commendation for their aptness and modesty, giving a succinct statement of the design and method of the respective treatises, without overloading them with fulsome praise, or attempting to increase their brilliancy by a glare of gas-light. The external appearance of this handsome brochure is worthy of its contents, and cannot fail to attract the attention of readers interested in the cause of education.

*Historical Questions*, by ROBERT H. LABBERTON (Claxton, Remsen, & Haffelfinger), is intended as a companion-book to the author's "Outlines of History," a work which has received high commendation as an educational manual from the most competent judges. The "Questions" are well adapted to practical use, presenting the leading facts of history in a concise and intelligible form. A good deal of attention has been given by the author to the development of literature and art, and the prominent features of intellectual culture in the history of the world are presented in an attractive manner. The student who shall make himself familiar with the answers to the questions in this volume will need little for the completion of his historical education. The work is accompanied with a *Historical Atlas*, containing a chronological series of one hundred maps, representing successive periods from the dawn of history to the present day. They are executed with singular accuracy and neatness, and will serve to impress the memory with the historical facts which have previously been gained by the study of the manuals. The whole series bears the marks of conscientious and faithful scholarship, in the complete and exact rendering of details which is not always found in educational works of more imposing pretensions.

*Old and New*, for September, in "Some Words About Women," sets forth the doctrine that women cannot succeed in the work of self-emancipation, if they put themselves in seeming antagonism to men. Even if they obtain the rights upon which they insist, they will destroy the fine relation between the sexes, unless they both work together for the same end. The possession of political equality in itself will not make any great immediate change in her position. In the view of the writer, the most important obstacle in the way of woman is her estimate of herself. So long as the majority of women in this country are content with being commonplace wives, ignorant mothers, and indifferent housekeepers, they cannot rise in the scale of being. The root of the evil is to be found in the habit of expecting nothing great of themselves. They should seek for a broad intellectual culture, and especially cultivate the art of spelling in the articles which they offer to newspapers and literary journals. The doctrine of "Immortality" is discussed in a style too rhetorical for the subject by C. C. Everett, and Mrs. Julia Ward Howe pleasantly recounts the adventures of a journey by rail in "An Idyl of Mid-Summer and Middle Age." There are several poetical contributions of more or less merit in the number, among which is the following fragment by Joaquin Miller, which hardly justifies Mrs. Spofford's glowing panegyric on that new poet in another part of the number:

THE SUNNY SOUTH.
BY JOAQUIN MILLER.

Come to my sun-land! Come with me
To the land I love,—where the sun and sea
Are wed forever; where palm and pine
Are filled with singers; where tree and vine
Are voiced with prophets! Oh, come! and you
Shall sing a song with the sea that coiled,
And kiss their hands to the cold white girl,
To the maiden moon in her mantle of blue.


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CIVIL AND MECHANICAL ENGINEERING.—At the Rensselaer Polytechnic Institute, Troy, New-York. A higher and more practical Course of Instruction will be given here than has ever been attempted elsewhere in this country. Reopens Sept. 13. For the Annual Register, containing the improved Course of Study, and full particulars, apply to Prof. CHARLES DROWNE, Director.

COOPER UNION FREE NIGHT CLASSES in SCIENCE AND ART.—The regular term will commence MONDAY, Oct. 2, 1871. Applications for admission can be made, and information obtained at the Office of the Union, Monday, Wednesday, Thursday, and Friday Evenings, from 7½ to 9 o'clock, beginning Sept. 7.
ABRAM S. HEWITT, Secretary.

CHAPPAQUA MOUNTAIN INSTITUTE.—A BOARDING SCHOOL for both sexes, under the care of the SOCIETY OF FRIENDS. Board and tuition, $125 per term of 20 weeks. Fall term commences 9th mo. (Sep.), 11th, 1871. Address JEHU LIPPINCOTT, Chappaqua, N. Y.

COLLEGE OF NEW-JERSEY.—The First Session of the College year, 1871-2, will commence on WEDNESDAY, Sept. 13—not Sept. 6, as announced in the last Catalogue.
Princeton, N. J. JOHN T. DUFFIELD, Clerk of the Faculty.

CHESTER INSTITUTE. A German, French and English Boarding School for young ladies. City advantages and country air. Fall term begins September 13. Address, S. C. MAGILL, Chester, Morris Co., N. J.

DR. VAN NORMAN'S
ENGLISH, FRENCH, AND GERMAN FAMILY AND DAY SCHOOL for YOUNG LADIES and CHILDREN,
24 and 26 West Fifty-first-st., New-York,
will commence its Fifteenth Year Sept. 21, 1871. For full information send for catalogue.

DUANE S. EVERSON'S SCHOOL for BOYS
REOPENS Sept. 20, at No. 1,146 Broadway. Thorough instruction in Ancient and Modern Languages and the English branches; number limited. Circulars at school and at THOMSON BROS., 1,107 B'way.

DARIEN SEMINARY for Young Ladies. Fall Term begins Sept. 27, 1871. EMILY A. RICE, Principal.

EARNEST TEACHING.
Common Sense Management.
YONKERS MILITARY INSTITUTE,
REOPENS SEPTEMBER 14, 1871.
BENJAMIN MASON, Yonkers, New-York.

ELMIRA FEMALE COLLEGE.—A superior College, with eclectic, preparatory, and musical departments attached. Especially adapted to well-prepared and advanced students. To secure room, applications should be made immediately. Address Rev. A. W. COWLES, D. D., President, Elmira, Chemung Co., N. Y.

ELIZABETH COLLEGIATE SCHOOL.—A Boarding and Day School for Boys, Elizabeth, N. J. Rev. J. C. WYCKOFF and Rev. J. L. R. WYCKOFF, Principals.

ENGLISH AND CLASSICAL BOARDING SCHOOL for BOYS, Stratford, Conn.—Fall Session begins Sept. 12. For Circulars, address FREDERICK SEDGWICK, A. M., Principal.

FRANCO-AMERICAN INSTITUTE for YOUNG GENTLEMEN, 37 West Thirty-third-st., reopens Sept. 19. E. FEZANDIE, Principal. French Language, Primary, Commercial, Classical, and Scientific Departments. The Principal will be at home on and after September 4, from 10 to 4 o'clock.

FORT WASHINGTON FRENCH INSTITUTE.—Boarding and Day School for Young Gentlemen, 170th-st. and Kingsbridge-road, N. Y. 17th year. The school will reopen Sept. 18. V. PREVOST, Prin'l, successor to Lespinasse & Prevost. Circulars at G. Lespinasse's, 25 Pine-st., or at Station M, N. Y.

FAMILY SCHOOL for BOYS—New-Haven, Ct.—Limited to 12 pupils. Term begins Sept. 22, 1871.
JOHN E. LOVELL, Principal.
Testimonials from patrons of last year, and from Rt. Rev. Bishop Williams, Rev. H. W. Beecher, &c., &c., &c. Send for circular.

FREEHOLD INSTITUTE, Freehold, New-Jersey—A boarding-school for boys. For catalogues, apply to the Principal, Rev. A. G. CHAMBERS.

FEMALE College, Bordentown, N. J., furnishes the best educational advantages together with a pleasant home. Board and Tuition, $203 a year. Address Rev. J. H. BRAKELEY, Ph. D.

FLUSHING INSTITUTE FOR BOYS. School begins Sept. 12. E. A. FAIRCHILD, Flushing, N. Y.

FAMILY SCHOOL for BOYS, near New-York.—Reference to former Patrons. Principal at Astor House, Fridays, from 1 to 4. Address at Unionville, N.Y. S.S. HARTWELL, M. A.

GRANITE STATE MILITARY ACADEMY.
A BOARDING SCHOOL FOR BOYS.
Reel's Ferry, N. H., on Nashua and Concord Railroad.
REV. S. N. HOWELL, A. M., PRINCIPAL.
Seventh year begins Sept. 13. Send for circular.

GLENWOOD Boarding School, New-Hartford, Litchfield Co., Conn., for youth of *both sexes*. Unsurpassed location for health and fine scenery. Pupils limited to twenty. Charges moderate. Term begins Sept. 4. Circulars with view, references, &c., at No. 104 Broadway, Room 9, where the Principal can be seen at 12 m., daily.

GODDARD SEMINARY—A boarding-school for both sexes. Board, including room rent, heat, light, and washing, per week, $4. Fall term commences Sept. 6. For circulars and other particulars address the principal, L. L. BURLINGTON, Barre, Vt.

GARDNER INSTITUTE, No. 620 Fifth-ave., ENGLISH and FRENCH BOARDING and DAY SCHOOL for Young Ladies and Children, reopens TUESDAY, Sept. 19.
Rev. Dr. and Mrs. C. H. GARDNER, Pincipals.

GERMAN AMERICAN INSTITUTE, 179 Second-ave., near Twelfth-st.—The School year will commence TUESDAY, September 12. For circulars, apply to
Dr. THEO. E. HEIDENFELD, Principal.

GERMAN-AMERICAN DAY and BOARDING SCHOOL and CONSERVATORY OF MUSIC, No. 33 West Twenty-ninth-st.—The school-year will commence Sept. 4.
Dr. P. W. MOELLER, Principal.

GOLDEN HILL SEMINARY for Young Ladies, Bridgeport, Conn. Miss EMILY NELSON, Principal.

HUNT'S SCHOOL will be reopened on Tuesday, Sept. 19, at 937 Broadway, corner Twenty-second-st. Primary, Intermediate, Junior, and Senior Departments. Prepares for Harvard, Yale, Cornell, or Columbia; for the School of Mines or for Business. Thorough Instruction. Send for Circular.
J. L. N. HUNT, A. M., Principal.

IRVING INSTITUTE, Tarrytown, N. Y.—A Boarding School for Boys. The School year will commence Sept. 14. For circulars apply to D. S. ROYS, M. A., Principal.

JOHN MACMULLEN'S SCHOOL will be reopened on FRIDAY, Sept. 15, at 1,214 Broadway, near Thirty-fifth-st. Limited to 43 boys. Room for three boarders. Circulars at G. P. Putnam & Sons', and at the School.

JACKSON MILITARY INSTITUTE,
Tarrytown, N. Y. Established 1857.
Address Rev. F. J. JACKSON, M. A., Principal.

"KINDERGARTEN SCHOOL" for Children and PRIMARY INSTITUTION ROOMS for LADIES, REOPEN THURS., Sept. 21st. Objects: The physical, mental, and moral culture of children; also to furnish special advantages to ladies not desiring the routine of school. Call on or address Miss E. S. Orth, from 12 to 15 W. 43d-st.

"KINDERGARTEN AND CLASSICAL SCHOOL," 129 West 43d-st., comprising three departments, will reopen Sept. 20, 1871. Boys and girls in separate schools. Rapid improvement or no charge. Mrs. M. A. & Miss M. L. FROST, Principals.

LESPINASSE
FORT WASHINGTON FRENCH INSTITUTE,
For Young Ladies. French, language of the School,
OPENS SEPT. 20, 1871.
Circulars at SCHIRMER'S, 701 BROADWAY.
G. LE-PINASSE, 25 Pine-st.

MLLE. ROSTAN'S FRENCH and ENGLISH SCHOOL FOR YOUNG LADIES, No. 111 East Thirty-sixth-st. (third door from Park-ave.), will reopen on THURSDAY, Sept. 21. The course of instruction is designed to combine a thorough English education, with the practical knowledge of the French and other modern languages.
Special attention is given to Drawing and Painting, and the Madeleine Rostan under the care of Profs. S. B. MILLS and P. L. RUTTER offers peculiar advantages to those who wish to make music a special study.
A very limited number of young ladies will be received in the family, and welcomed to share all the comforts and privileges of a pleasant home. Application can be made at the above address.

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ENGLISH, FRENCH, AND GERMAN
BOARDING AND DAY SCHOOL
FOR YOUNG LADIES AND CHILDREN,
32 West Fortieth-st.,
Opposite Reservoir Park.
Fall Term will commence
WEDNESDAY, Sept. 20, 1871.