SOME RECENT PERIODICALS.

THE INTERNATIONAL REVIEW.

"South Carolina of To-day," by Edward Hogan, which opens the February number, presents a sombre picture of the present social and political condition of the Palmetto State. In 1876 the State bore a close resemblance to a military camp. The young men of to-day, in fact, are far better educated as cavalry officers than as business men. They are more at home in shaving potatoes and in snuffing candles at ten paces than in the common rules of arithmetic. The military establishment is still available, and the old spirit of the rifle-clubs lives with it. In the negro in the future votes the Democratic ticket, he will be safe enough, and will meet with no more molestation than he does now from drunken groups of young men in the country. But if he votes the Republican ticket, and still persists in calling himself a citizen, no amount of peaceful professions will save him from being pushed aside by men who are indignant at his assertion of political equality. His rights will never be recognized by the majority in this generation. The bulldozers of the Democratic party are, in the first place, the poor whites who rival the negro in ignorance, but surpass him in cunning. They hate the negro bitterly, and their hatred is fully returned. Next to them is a class produced by the war. When the war broke out the education of the Southern young men came to an end. Those abroad were called home, those in the State colleges left them. Every able-bodied boy and man over fifteen years of age went into the army. The schools were all closed. At the end of the war, there was universal ruin. He who had been richest was now the poorest. The large class of lads cut off from an education by the war returned to homes of poverty and desolation. Four years of army life did not tend to inspire them with content. They have thus spent the last twelve years in some mental employment or course of vice, and nursing their reverses and the ruin of their families. Most of them, at present, are low down in the scale of social life. They refuse to recognize the negro as their peer, and deny his citizenship with a rifle shot. The negro must emigrate to maintain his political rights, or to enter upon the path of enlightenment and progress. There is no decided prospect of any advance in the business interests of South Carolina. The State appears to be still mourning for the lost cause. There is a pervading air of age about the towns, and decay seems to float in the atmosphere. The City of Charleston is a market of considerable importance for such staples as cotton, naval stores, lumber, and rice. But the business spirit is at at a standstill. The torpid methods of Southern merchants give the city an air of industrial stagnation, in sharp contrast with the brisk business of Savannah. The depreciation of property in Charleston since the commencement of the war is something wonderful. The Charleston Hotel, for instance, which cost more than $250,000, has been recently sold for $50,000. The Academy of Music, which was built for $200,000 before the war, brought only $40,000 at a recent sale. A piece of property for which $25,000 had been refused before the war was lately purchased by a negro for $1,200 after several attempts to dispose of it at sheriff's sale. The society of South Carolina exhibits a peculiar aspect. Not a trace remains of the ancient traditions and customs. The old families are scattered throughout the country, or live in a sort of feudal retirement in the State. Young scions of the great families which have furnished six or seven Governors for South Carolina in fifty years, and who might have followed in the royal line, are now working in very humble positions in New-York houses. The feeling entertained by Southern women against Northern people, and especially against avowed Republicans, is one of intense bitterness. Southern families visit each other, and Northern people are occasionally invited, but not so freely as to disguise the expression of dislike. Southern society is closed against Republican office-holders and politicians, and the South Carolinian who has become a Republican receives less consideration than a dog from the families of Democrats. Republican physicians get no practice except among the negroes. Republican lawyers make the same complaint, and assert that a man will retain Democratic counsel, though against his inclination, in order not to prejudice his case in a Democratic court. "The Political Situation in France," by A. Talandier, "Mediæval German Poetry vs. Vaticanism," by Karl Blind, and "The Roman Catholic Question," by John Jay, are able and important articles, but, as a whole, the number is marked by no excess of popular interest. The statement by a contributor that the "North American Review," for December, 1878, contains a paper by Theodore Parker in opposition to universal suffrage, must be set down, we suppose, as a curious instance of "heterophemy."

THE CONTEMPORARY REVIEW.

A paper on "England in the Eighteenth Century," by Carl Hillebrand, is devoted in great part to a discussion of the character of Burke as the representative of English politics towards the close of that period, maintaining that the illustrious statesman was never the slave of the aristocracy as he has been described, though he held that freedom was impossible without an aristocracy. He believed that any violent revolution in France was unnecessary; that a quiet organic development was far preferable to the most skilful surgical operation; and during a recent journey through France was confirmed in the opinion that the great convulsion was not occasioned by intolerable suffering. The literary history of England is intelligently treated, including an estimate of Johnson, Goldsmith, Gibbon, and others, and presenting a more favorable view of the intellectual development of the time than is usually entertained. According to the writer, the eighteenth century, which produced such noble fruits on the Continent, left deep and beneficial traces also in England. It was an era of increased political liberty, of revival in literature, and of remarkable religious progress. A century in which England twice defended European independence against schemes of universal monarchy, and produced a series of into ary masterpieces such as no other nation in the world possesses, need not shrink from comparison with any other in the annals of English history. Herbert Spencer's "Data of Ethics" is reviewed by Professor Calderwood, who charges Mr. Spencer's theory with incompleteness, inasmuch as he does not recognize the fact that the character of an action is not fully determined by its consequences. In our thoughts with regard to the quality of an act, we take cognizance of the intention of the agent, as well as of the consequences of the action. A moral action is something more than it appears to the spectator. Two men, for example, might lose their lives by the hands of two of their fellows in precisely the same manner, and we should call one a case of murder, the other a case of accidental death. Professor Calderwood sums up his criticism with the statement of two points in which Mr. Spencer is at fault, namely, he fails to account for the facts which he himself recognizes as coming within the moral sphere, and he does not accurately represent the intuitional theory, and his comments accordingly are wide of the mark. Mr. Dickens's "Letters" are cursorily noticed by Matthew Browne, Professor Mivart contributes a chapter on the "Relation of Animals and Plants to Time," and Professor Lotze commences a series on "Philosophy in the Last Forty Years."

THE NINETEENTH CENTURY.

Mr. Fritz Cunliffe-Owen's paper on "Russian Nihilism," with which the number opens, contains a variety of facts on the subject which are not familiar to the public in general. According to his description the movement has no definite aims of reorganization or improvement, but regards everything, as it now exists, as completely rotten, and contends that before anything new and good can be created, all existing institutions must be destroyed, religion, the State, the family, laws, property, morality—all are equally odious and must be rooted out and destroyed. It is because "nothing," as it exists at present, finds favor in their eyes, that they are called "Nihilists." They desire to break up the actual social organization into mere individualism, with entire independence for each separate person. They insist that no one should be bound by law, or even moral obligations of any kind, but that everybody should be allowed to do exactly as he pleases. Their object is anarchy in the truest sense of the word. The writer discusses at considerable length the causes of the rapid spread of this ghastly theory in Russia, which he ascribes in part to the failure of the Government to carry out the political reforms which had a promising commencement. By his somewhat too hasty movements in the early part of his reign, the Czar gave his people a taste of liberty, and allowed them to acquire a taste for self-government, until then unknown in Russia. They now demand that this concession should be more fully developed, and look with a certain degree of complacency on the proceedings of the destructives, in the hope that they will force the Government to adopt the necessary reforms. The other principal articles of interest in this number are "George Canning," by Viscount Stratford de Redcliffe; "The Origin of Species and Genera," by Alfred Russel Wallace, and "Atheistic Methodism," by W. H. Mallock, in which he makes a shallow, but effervescent reply to recent American and English attacks on his theory of the value of life.

THE BROOKLYN NEW MONTHLY MAGAZINE. February.

Amidst the variety of popular reading in this number of a newly established Magazine, an article by the Editor entled "The Best of Bayard Taylor" will doubtless be received with interest and sympathy by a numerous circle of readers. Mr. Morford takes the ground that Bayard Taylor was not only a remarkable poet, but "one of the first poets of the age, or of any age," with a very small number of equals in the whole compass of American literature. The writer also pays a just tribute to the personal character of Mr. Taylor, remarking that "so far as any man knew who enjoyed his most intimate acquaintance—so far as the report of society or the press was concerned, he was a man of singular purity of thought and conduct." "He lived a laborious, useful, beneficial life, a good husband and father, an excellent friend, a robust, rugged, nineteenth-century working-gentleman." There is also an amusing article, describing the humors of an election day at Chappaqua, written by one of the next-door neighbors of Mr. Greeley, in which he is made to play a characteristic part, and which as the Editor remarks "will be found very interesting to many of those who keep an admiring recollection of the distinguished and singular man who made his mark so strongly on both the political and humanitarian aspects of the age."

THE NORTH AMERICAN REVIEW.

The most striking feature in this number, although not the most interesting, is a paper on "The Catholic Church and Modern Society," by Cardinal Manning. In commencing the discussion the writer announces it his object to ascertain the relations of the Church in the nineteenth century to the political society of the world in the nineteenth century, defining society as the state of man, or of human life, in the natural order apart from faith. No portion of mankind, such as a people, a race, or tribe, has ever been a mere numerical multitude, without head, without social relations, or without authority. Every generation of men reproduces these elements in the domestic life, and no civil or political life is without these conditions. It would be anarchy, and anarchy cannot last, but destroys itself by reaction, which again produces order and authority. Authority, therefore, is an imperishable element in the condition and history of man. It is not a human creation, but is in itself divine. Hence, there is no truth in the theory that authority is created by a delegation from the people. This is a negation of the truth, and inversion of the moral and intellectual order of mankind. The people or society of man may designate the person, or the family, or the group of persons who shall bear authority, but they cannot create it, nor revoke it at their will. The root of authority is either right or might. It either devolves peacefully from sire to son, or proceeds from conflict in the hand of the strongest. Might becomes right when confirmed by stability and permanence. Pure right perhaps exists in unbroken devolution only in the sovereignty of the Vicar of Christ. Might is either the root or the renewal of every other authority in the world. But the authority which begins in might becomes right in many ways, as in conquest followed by prescription, by voluntary cession, by immemorial possession, and the like. The order which arises from might is better than anarchy. Such is the rude outline of natural society. But the Catholic Church is the society of man in the supernatural order. It is a perfect society, Cardinal Manning asserts, in all the sense and extension of the term. It has authority, subjection, inequality, equality, obligations, with all the duties and affections arising from them. If sociology were capable of a scientific sense, it would be the philosophy of society. Modern society is the old society of the Christian world modified by the character forced upon it by the last three hundred years. It is not the natural society of the world before Christianity, nor is it the society of Christendom when the two societies were in unity, but it is the political society of the natural order, fallen from the unity, faith, communion, and obedience to the divine voice of the Church, revolutionary in political creed and practice, and a usurper of the rights and sovereignty of the Vicar of Christ. Hence Cardinal Manning infers, that the Catholic Church can only partially hold political relations with such States in Europe as have departed from the Catholic unity, like England, Denmark, Sweden, Prussia. But it can hold relations with the domestic, social, and civil relations of those countries in all that is of the natural order of mankind. But so far as the civil powers of a State are under the dominion of an erroneous religion, or of a royal supremacy, or of an imperial despotism, or of an anti-Christian revolution, the Church can hold no relations with them. The conclusion of the whole matter, according to Cardinal Manning, who refers to his own words on a previous occasion, is that the civil and political society of Europe is steadily returning to the mere natural order. The perpetuity of marriage is assailed, by making it a relation of civil contract and legalizing divorce. With this will surely perish the morality of the household and of society. A settlement in the foundations may be slow in sinking, but it brings everything to the ground at last. Secular education is taking the place of ecclesiastical education, which dechristianizes the political life of a nation, and bodes ill for the Church and still worse for the State. The depression of the moral order of right and truth is the elevation of the material order of coercion and force. An unseen power is everywhere at work, which is the true, natural, and implacable enemy of the one, visible, universal Church. The Catholic Church in Europe has been weakened, and wounded, it may be unto death. But there is an abyss opening before civil society into which thrones and laws and rights and liberties may sink together. Civilization has to choose between the revolution and the Church of God. Cardinal Manning expresses his convictions with earnestness and force, but with no attractiveness of manner to give them plausibility. His severe analytic method almost converts his style into a series of aphorisms, which oppose their bristling points to the progress of the discussion. "The Third Term" and "The Emancipation Proclamation" are vigorous political articles which will call forth assent or protest according to the previous convictions or tendencies of the reader.

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4 p. m.—For High Bridge Branch, Schooley's Mountain, Budd's Lake and Lake Hopatcong, Easton, Belvidere, Allentown and Manch Chunk.
4:30 p. m.—For Somerville and Flemington.
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For Elizabeth—At 6, 6:15, 6:30, 6:45, 7:15, 7:45, 8, 8:30, 8:45, 9:30, 10:30, 10:45, 11:15, 11:45 a. m.; 12:45, 1, 1:30, 2, 2:30, 3, 3:30, 3:45, 4, 4:15, 4:30, 4:45, 5, 5:15, 5:30, 5:45, 6, 6:15, 6:30, 7, 7:15, 7:45, 8:15, 9:15, 10:15, 11, 12 p. m.
Sunday trains leave at 8:45 a. m., 12 p. m. for Round Brook and intermediate stations; at 5:30 p. m. for Easton, Allentown, Harrisburg and the West.
For Newark—At 5:45, 6:15, 6:45, 7:15, 7:45, 8:15, 8:45, 9:30, 10, 10:30, 11:15 a. m.; 12 m.; 1, 2, 3, 3:30, 4, 4:30, 5, 5:30, 5:45, 6, 6:30, 7:15, 8:15, 9:15, 10:15, 11:15, 12 p. m.
For trains to local points see Time Table at stations.
Boats of the Brooklyn and Erie Annex make connections at Jersey City station to and from Brooklyn and Erie Depot, Jersey City.
NEW-YORK AND LONG BRANCH DIVISION. Leave New-York, foot of Liberty-st., for Red Bank, Long Branch, Ocean Grove, &c., at 8:15, 11:45 a. m., 1:15, 4, 5:15 p. m.
Stage connections to and from KEYPORT at MATAWAN STATION, to and from OCEANIC and FAIR HAVEN at RED BANK, to and from POINT PLEASANT at SEA GIRT, with all trains.
FREEHOLD AND NEW-YORK RAILWAY CONNECTION. Leave foot of Liberty-st. for Freehold at 8:15, 11:45 a. m., 4, 5:15 p. m.
NEW-JERSEY SOUTHERN RAILWAY. Leave New-York, foot Liberty-st., C. R. R. of N. J. 8:15 a. m.—For Farmingdale, Toms River, Barnegat and intermediate stations.
1:15 p. m.—For Toms River, Vineland, all stations to Bay Side AND FOR ATLANTIC CITY.
4 p. m.—For Farmingdale, Toms River, Barnegat, Tuckerton R. R. and Philadelphia.
NEW-YORK AND PHILADELPHIA NEW LINE. ROUND BROOK ROUTE. FOR TRENTON AND PHILADELPHIA. Leave New-York from station C. R. R. of N. J., foot of Liberty-st. for Philadelphia.
Station corner Ninth and Greenists., at 7:45, 9:, 11:15 a. m.; 1:30, 4*, 5:30, 7:15, 12 p. m. On Sunday at 8:45 a. m.; 5:30, 12 p. m.
Station corner Third and Berks sts., at 6:30, 9, 11:15 a. m.; 1:30, 3:30, 4, 5:30, 7:15 p. m. On Sunday at 8:45 a. m.; 5:30 p. m.
For Trenton, Warren and Tuckerstn., 6:30, 7:45, 9, 11:15 a. m.; 1:30, 3:30, 4, 5:30, 7:15, 12 p. m. On Sunday at 8:45 a. m.; 5:30 p. m.
Returning, trains will leave Philadelphia for New-York: From Station Philadelphia and Reading Railroad, corner Ninth and Green-sts., at 7:30, 9:30 (10 Limited), 11 a. m., 1, 3:30, 4, 5:30, 7:15, 12 p. m. On Sunday 8:30 a. m.; 5:30, 12 p. m.
From Third and Berks sts., at 7:45, 9:30, 11 a. m., 1:30, 3:30, 5:30, 6:45, 11:15 p. m. On Sunday at 8:25 a. m.; 4:30 p. m.
* Denotes Pullman cars attached.
From Trenton, Warren and Tucker sts.—1:20 (except Monday), 6:40, 8:20, 9:15 a. m., 12:05, 2:20, 4:15, 4:16, 6:31, 8:05 p. m. On Sunday—1:20, 9:15 a. m.; 6:15 p. m.
Connection is made at Jersey City station to and from Brooklyn and Erie Depot, Jersey City.
Tickets for sale at foot of Liberty st., Nos. 220, 401, 944, 653 Broadway, at Astor House, Metropolitan Hotel, Nos. 2 and 4 Court st., and Annex office, Jewell's Wharf, Brooklyn.
New-York Transfer Company (Dodd's Express) will call for and check baggage from hotel or residence to destination. Application can be made at 944 Broadway, 653 Broadway, New-York, and 4 Court st., Brooklyn. All these offices are in connection with the Bell Telephone and Law Telegraph.
H. P. BALDWIN, General Passenger Agent.
NEW-YORK CENTRAL and HUDSON RIVER RAILROAD.—Commencing Dec. 8, 1879, through trains will leave Grand Central Depot:
8:00 a. m., Western and Northern Express, to Rochester, St. Albans and Montreal, via Saratoga, with drawing room cars.
10:00 a. m., Express to Albany and Troy, with drawing room cars to Canandaigua, Rochester and Buffalo.
11:30 a. m., Express to Albany and Troy, with connections to Utica, Saratoga, Glens Falls and Rutland.
4:00 p. m., Albany and Troy Express.
6:00 p. m., Night Express, daily, with sleeping cars for St. Louis, running through every day in the week; also sleeping cars for Buffalo, Toledo and Detroit, and for Montreal, omitting Sunday night, via Saratoga.
9 p. m., Fast Express for Montreal, Rochester, and Corning, via Albany, with sleeping cars to Geneva, Rochester and Montreal, via St. Albans.
8:30 p. m., Pacific Express, daily, with sleeping cars to Syracuse, Rochester, Niagara Falls, Buffalo, Cleveland, Toledo, Detroit and Chicago.
11:00 p. m., Night Express, with sleeping cars to Albany and Troy.
Tickets on sale at Nos. 252 and 413 Broadway, and at Westcott's Express Offices, 3 Park-place, and 785 and 942 Broadway, New-York, and 333 Washington-st., Brooklyn.
C. B. MEEKER, General Passenger Agent.
NORWICH LINE to BOSTON.—FARE ONE DOLLAR for special limited tickets. Steamers leave Pier 40, North River, daily, including Sundays, at 4:30 p. m. for New-London, Boston, Worcester, &c.
PENNSYLVANIA RAILROAD. GREAT TRUNK LINE AND UNITED STATES MAIL ROUTE. Trains leave New-York, via Desbrosses and Cortlandt Streets Ferries, as follows:
Harrisburg, Pittsburg, Erie, the West and South, with Pullman Palace Cars, 7:50 a. m., 6 and 8:00 p. m. daily.
Williamsport, Lock Haven, 9 a. m., 8:00 p. m.; Corry and Erie at 8:00 p. m., connecting at Corry for Titusville, Petroleum Centre and the Oil Regions.
Baltimore, Washington and the South, "Limited Washington Express" of Pullman Parlor Cars daily, except Sunday, 10 a. m., arrive Washington 4:12 p. m. Regular at 4:30 and 8:20 a. m., 1, 4 and 10 p. m. Sunday 10 a. m.
Express for West Philadelphia 4:30, 7:30, 8:20, 9 (10 Limited), 11 a. m., 1, 3, 4, 4:30, 5, 6, 7, 8, 10 and 12 p. m. Sundays, 4:30 and 9 a. m., 5, 6, 7:30, 8:20 and 10 p. m. and 12 night.
Express Trains leave New-York daily, except Sunday, at 7:20 a. m. and 4 p. m., running through via Trenton and Camden. Boats of "Brooklyn Annex" connect with all through trains at Jersey City, affording a speedy and direct transfer for Brooklyn travel.
Returning trains leave West Philadelphia 12:01, 3:20, 3:45, 7, 7:35, 8, 8:30, and 11 a. m. (Limited Express, 9:30 p. m.) 1:45, 2, 4, 5:30, 7, and 7:55 p. m. On Sunday, 12:01, 3:20, 3:45, 8, 8:30, a. m., 4, 7:55 p. m. Leave Philadelphia via Camden, 9 a. m. and 3:30 p. m. daily, except Sunday.
Ticket Offices, 526 and 944 Broadway, Astor House, and foot of Desbrosses and Cortlandt-sts.; 4 Court-st. and Brooklyn Annex Depot, foot of Fulton-st., Brooklyn; Nos. 114, 116 and 118 Hudson-st., Hoboken; Depot, Jersey City. Emigrant Ticket Office, 8 Battery Place.
The New-York Transfer Company will call for and check baggage from hotels and residences.
FRANK THOMSON, General Manager. L. P. FARMER, General Passenger Agent.
NORTHERN RAILROAD OF NEW-JERSEY. Trains leave foot of Englewood, Chester, Piermont and Nyack, 7, 8:30, 9:50, a. m., 1, 3, 4, 5:05, 5:50, 6:40, 8:30, 11:30 p. m. Sundays, 9 a. m. and 6:30 p. m. The 11:30 p. m. train will leave 30 minutes later Saturday nights.
Nanuet, Spring Valley and Monsey, 7, 9:50 a. m., 4:50 p. m.
JNO. N. ABBOTT, Gen'l Pass'r Agt., New-York.
TO PHILADELPHIA VIA PENNSYLVANIA RAILROAD.
THE OLD ESTABLISHED ROUTE AND SHORT LINE BETWEEN NEW-YORK AND PHILADELPHIA.
17 THROUGH TRAINS EACH WAY DAILY; 3 DEPOTS IN PHILADELPHIA, 2 IN NEW-YORK.
DOUBLE TRACK, THE MOST IMPROVED EQUIPMENT, AND