LITERATURE.

REVIEW OF NEW BOOKS.

-"Glimpses of Animated Nature," by J. W. O'Neill, published by Charles Desilver, is a gaily-bound and handsome volume, with a bright colored lithograph for a frontispiece, and embellished with numerous wood engravings. Descriptions are given of animals, birds, fishes, reptiles, insects, etc., with sketches of their peculiar habits and characteristics. The work has been compiled from the writings of Buffon, Goldsmith, Bigland, Wood, Godwin, and other eminent sources, and the endeavor has been to present a great variety of information in a shape suited to the capacity of all readers. There are not many boys who would not be delighted with such a book as this for a Christmas present.

-From James K. Simon, No. 29 South Sixth street, agent for Philadelphia, we have received the second volume of the "Cyclopedia of Biblical, Theological, and Ecclesiastical Literature, prepared by Rev. John McClintock, D. D., and James Strong, D. D. Pab-Hahed by Harper & Brothers. This volume consists of 933 pages, and the subjects treated commence with "Cab" and end with "Dysentery." Numerous woodouts serve to explain references to various matters of architecture, customs, domest'c life, etc., and at the end a full list of the articles is given. This cyclopedia when completed will be one of the most valuable works of the kind ever published. Great care has been taken to make it as perfect as possible, and all the articles already written are revised de novo as the work goes through the press, and the latest literature, in new books as well as in the journals of all nations, is censulted in this revision.

-From Charles Desilver we have received "Prayers for the Use of Families," selected from various sources, and with a preliminary essay, together with a selection of hymns by Rev. Albert Barnes. This selection of prayers and hymns is so well known that it needs no particular commendation. The present edition is bandsomely bound, and a portrait of Rev. Albert Barnes is given as a frontispiece.

-"The Boy at Bramley" and "Joanna Darling: or, the Home at Breakwater," by Virginia F. Townsend, are two volumes of the Breakwater series, published by Loring of Boston. Miss Townsend is a favorite writer, and she understands the art of weaving an entertaining story. Her publishers have done their part in good style, and we commend these books to those who wish to give their children reading that will be entertaining as well as instructive.

"Onward"

is the title of a new magazine conducted by Captain Mayne Reid, the first number of which we have received from Turner Brothers & Co., No. 808 Chesnut street. Captain Reid states that it is his desire to make this a first-class, high-toned magazine of original literature, and embellished with attractive illustrations printed on fine toned paper. Captain Reid, who is well known as a popular writer for the young, will contribute largely to its pages. The contents of the January number are as follows: - "The Lost Sister," three chapters; "The Maguey;" "O Sing Me the Song; "Christmas Day in a Dead Wood;" "I Think of Thee;" "A Dashing Dragoon;" "A Journey Underground;" "Christmas Kisses;" "A Young Irish Diana;" "The Land of the West;" "A Southern Journal;" "The Yellow Chief," a romance, five chapters; "Things Worth Thinking of:" "Trifles;" Book, Reviews, etc.

-The Lady's Friend, published by Deacon & Peterson, commences its sixth volume with the January number. A large colored fashion plate, patterns for all kinds of fancy works and numerous illustrations, make this an attractive number. The contents are varied and interesting, and the conductors of the magazine seem determined to make it even more popular than heretofore.

Superior Beings. Every now and then one comes across the path of a superior being-a being that seems to imagine itself made out of a different kind of clay from that which forms the coarser ruck of humanity, and whose presence crushes us with a sense of our own inferiority, exasperating or humiliating, according to the amount of natural pride bestowed upon us. The superior being is of either sex, and of all denominations; and its superiority comes from many causes, being due sometimes to a wider grasp of intellect, sometimes to a loftier standard of morals, sometimes to better birth or a longer purse, and very often to the simple conceit of tself which simulates superiority, and believes in its own apery. The chief characteristic of the superior being is that exalted pity for inferiority which springs from the consciousness of excellence. In fact, one of the main elements of superiority consists in this sublime consciousness of private exaltation, and of the immense interval that separates it from the grosser condition it surveys. Rivalry is essentially angry and contentious, but confessed superiority can afford to be serene and compassionate. The little people who live in that meagre sphere of theirs, mental or social, with which not one point of its own extended circle comes in contact, are deserving of all pity, and are below anything like active dis-pleasure. That they should be content with such a mesgre sphere seems inconceivable to the superior being, as it contemplates its own enlarged horizon with the complacency that belongs to a dweller in vastness. Or it may be that its own world is narrow; and its superiority will then be that it is high, safe, and exclusive, while its pity will flow down for those poor wayfarers who wander afield in broad latitudes, and know nething of the pleasure found in reserved places. In any case the region in which a superior being dwells is better than the region in which any other person dwells.

Take a superior being who has made up a private account with truth, and who has, in his own mind at least, unlocked the gate of the great mysteries of life, and got to the back of that eternal cui bono forever confronting us. It does not in the least degree signify how the key is labelled; it may be High Church or Low Church, Swedenborgianism or Positivism. The name has nothing to do with the thing; it is the contented certainty | hold themselves superior, beyond all possi-

of having unlocked the great gate at which others are only hammering in value which confers the superiority, and how the thing has been done does not affect the result. Neither does it disturb the equanimity of the superior being when he meets with opposing superior beings who have also made up their private accounts with truth, but in quite another handwriting and with a different sumtotal at the bottom of the page; who have also unlocked the gate of the great mysteries, but with a key of contradictory words, while the gate itself is of another order of architecture altegether. But then nothing ever does disturb the equanimity of the superior being; for, as he is above all rivalry, so is he beyond all teaching. The meeting of two superior beings of hostile creeds is only like the meeting of the two blind kings in the story, each claiming the crown for his own, and both ignorant of the very existence of a rival. It may be that the superior being has soared away into the cold region of spiritual negation, whence he regards the praying and praising multitudes who go to church and believe in Providence as grown people regard children who still believe in ghosts and fairies. Or it may be that he has plunged into the phosphorescent atmosphere of mysticism and an all-pervading superstition; and then all who hold by scientific law, and who think the test of common sense not absolutely valueless, are Sadducees who know nothing of the glorious liberty of the light, but who prefer to live in darkness, and make themselves the agents of the great Lord of Lies. Sometimes the superior being goes in for the doctrine of love and impulse, as against reason or experience, holding the physiologist and political economist as creatures absolutely devoid of feeling; and sometimes his superiority is shown in the applica-tion of the hardest material laws to the most subtle and delicate manifestations of the mind. But on which side soever he ranks himselfas a spiritualist to whom reason and matter are stumbling-blocks and accursed, or as a materialist denying the existence of spiritual influences at all—he is equally secure of his own superiority, and serene in his own con-That there should be two sides to any question never seems to strike him; and that a man of another creed should have as much right as himself to a hearing and consideration is the one hard saying impossible for him to receive. With a light and airy manner of playful contempt-sometimes with a heavy and Johnsonian scorn that keeps no terms with an opponent-the superior being meets all your arguments or batters down al your objections; sometimes, indeed, he will not condescend even so far as this, but when you express your adverse opinion just lifts up his eyebrows with a good-humored kind of surprise at your mental state, but lets you see that he thinks you too hopeless, and him-

seeing things patent to the nobler vision.

The superior being is sometimes a person The superior being is sometimes a person who is above all the passions and weaknesses of ordinary men; a philosopher, or an etherialized woman dwelling on serene Olympian heights which no clouds obscure, and where no earth-fogs rise. The passions which shake the human soul, as tempests shake the forest trees, and warp men's lives according to the run of their own lines, are unknown to these Olympian personages, and they can-not understand their power. They look on these tempestuous souls with a curious analytical gaze, according to the direction of the agony through which they pass, and wonder why they cannot keep as calm and quiet as they themselves are. They sit in scornful judgment on the mysterious impulses regulating human nature-regulating and disturb ing-and think how perfect all things would be if only passions and instincts were out out of the great plan, and men and women were left to the dominion of pure reason.

But they do not take into their account the

law of constitutional necessity, and they are

self too superior, to waste powder and shot

upon you. It is of the nature of things that there should be moles and that there should

be eagles; so much the worse for the moles,

who must be content to remain blind, not

utterly unable to strike anything like a balance between the good and evil wrought both by the tempests of souls and by those of nature. They only know that storms are inconvenient, and that for themselves they have no need for such convulsions to clear off stagnant humors, nor are they made of elements which kindle and explode at the contact of such or such materials. And if they know nothing of all this, why then should others? If they can sit on Olympian heights serone above all passion, why should not the whole world sit with them, and fogs and fires be conditions unknown? When this kind of superior being is a woman, there is something pretty in the sublime assumption of her supremacy, and the sweeping rauge of her condemnation. Sheltered from temptation and secure from danger, she looks out on life from the serene heights of her safe place, and wonders how men can fail and woman fall before the power of trials of which she knows only the name. Her circulation is languid and her temperament phlegmatic, and therefore the burning desire of life which sends the strong into danger, perhaps into sin, is as much unknown to her as is the fever of the tropics to a Laplander crouching in his snow-hut; but she judges none the less positively because of her ignorance, and, as she looks into your quivering face with her untroubled eyes, lets you see plainly enough how she despises all the human frailties under which you or yours may have tripped and stumbled. Sometimes she rebukes you lottily. Your soul is sore with the consciousness of your sin, your heart is weak with the pain of life; but the supe rior being tells you that repentance cannot undo the evil that has been done, and that to feel pain is weak. The superiority which some women [assume over men is very odd. It is like the grave rebuke of a child, not knowing what it is that it rebukes. When women take up their parable, and censure men for the wild or evil things they do, not understanding how or why it has come about that they have done them, and knowing as little of the inner causes as of the outer, they are in the position of superior beings talking unmitigated rubbish. To be sure, it is very sweet and innocent rubbish, and has a lofty air about it that redeems what else would be mere presumption; but there is no more practical worth in what they say than there is in the child's rebuke when its doll will not stand upright on sawdust legs, or eat a crumb of cake with its waxen lips. This is one reason why women of the order of superior beings have so little influence over meu; they judge without knowledge, and condemn without insight. If they could thoroughly fathom man's nature, so as to understand his difficulties, they would then have moral power if their aims were higher than his, their principles more lofty, their practice more pure. As it is, they have next to none and the very men who

greater weight of docirine.

than morally. While women rebuke men for

their sins, men snub women for their follies; the one wields the spiritual, the other the in-

tellectual, weapon of castigation, and both

bility of rivalry, according to the chance of sex. The masculine view of a subject always imposes itself on women as something unat-tainable by the feminine mind; and nine times out of ten brings them to a due sense of their own inferiority, save in the case of the supe-rior being, to whom of course the masculing view counts for nothing against her own. But even when women do not accept a man's opinions, they instinctively recognize their greater value, their greater breadth and strength. Perhaps they cry out against their hardness, if he is a political economist and they are emotional; or against their lower morality if he goes in for universal charity and latitudinarianism, and they are enthusiasts with a clearly-defined (aith, and a belief in its infalli-bility. There are wide tracts of difference between the two minds, not to be settled by the ipse dixit of even a superior being; but in general the superiority of the man makes itself more felt than the superiority of the woman. While one talks the other acts, and snubbing does more than condemnation .-

GROCERIES, ETC.

London Saturday Review.



CODFISH.

NOTICE.

We hereby give notice that ANINJUNCTION HAS BEEN GRANTED by the Court of Common Pleas for the City of New York, in a suit appaired JAMES A. STEISON & COMPANY, Aponts of COMSTOCK & BAND, restraining them, their agents and servants, from using in any manner the words "DistiCCATED CODFISH."

A suit has also been commenced in the United States Circuit Court against several parties for infringement of "CUTLER'S PATENT" for desiccating lisb. feingement of "CULLER'S FAREAL TO A SECRET OF SERVICE AND THE ARTICLE MANUFACTURING OR SEL ING THE ARTICLE KNOWN AS "DESICOATED CODFISH," unless authorized to do so under licenses from William D. Cutter or his assignees, as all infringements will be promptly presecuted.

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