

HIGHLAND SOCIETY'S SHOW AT BERWICK.

The following is a list of the premiums awarded:—

CATTLE.

I.—SHORT HORNS.

For the best bull, calved after 1st January, 1837, one hundred sovereigns, to Mr. Ferguson, Simpson Mains, Pitfour, Aberdeenshire. This bull was sold afterwards to Messrs. Tempest and Whitaker, Yorkshire, for £200.

For the second best ditto, thirty sovereigns, to Mr. Thomas Howey, Libburn Grange, Northumberland.

For the best bull, calved after 1st January, 1840, twenty sovereigns, to Mr. John Mason Hooper, Newham, Durham.

For the best cow, fifteen sovereigns, to Mr. J. Booth, Killerby, Yorkshire.

For the second best cow, ten sovereigns, to Mr. Christopher Bambridge, Lumley Park, Durham.

For the best three cows, fifteen sovereigns, to Mr. Wm. Smith, Sheddaw, Northumberland.

For the best heifer, calved after 1st January, 1839, ten sovereigns, to Mr. Thomas Crofton, Holywell, Durham.

For the second best do., seven sovereigns, to Mr. John Booth, Killerby, Yorkshire.

For the third best do., five sovereigns, to Mr. Thomas Ferme, Braidwood, Edinburgh.

For the best heifer, calved after 1st January, 1840, ten sovereigns, to Mr. Thomas Crofton, Holywell, Durham.

For the second best do., five sovereigns, to the said Mr. Crofton.

For the best two oxen, calved after 1st January, 1838, twelve sovereigns, to Mr. William Smith, Sheddaw, Northumberland.

For the second best two do., eight sovereigns, to Mr. William Smith, jun., Benton, Northumberland.

For the best two oxen, calved after 1st January, 1839, twelve sovereigns, to Mr. John Wilson, of Cumberlege.

II.—GALLOWAY, ANGUS, AND ABERDEEN POOLED BREED.

For the best two oxen, calved after 1st January, 1837, fifteen sovereigns, to Sir John Hall, of Douglas, Bart.

For the second best two oxen, ten sovereigns, to Mr. Thomas Saunders, Fenwick Head, Northumberland.

For the best two oxen, calved after 1st January, 1839, bred by the exhibitor, and never housed, ten sovereigns, to Col. Malcolm, of Ardgower.

IV.—ANY BREED.

For the best two oxen, pure or crossed, calved after 1st January, 1837, fifteen sovereigns, to the Duke of Richmond.

For the best two oxen, calved after 1st January, 1838, ten sovereigns, to Mr. George Moffat, Dodington, Northumberland.

To the owners of the five best steers, calved after 1st January, 1840, fifteen sovereigns, to the Earl of Haddington.

To the owners of the five best heifers, calved after 1st January, 1840, which, in the opinion of the judges, will best remunerate the feeders, fifteen sovereigns, to John Wilson, Esq. of Cumberlege.

HORSES.

The number of horses entered for competition amounted to 81, of which 21 consisted of cart stallions, 19 of cart mares, and 23 cart fillies and colts. There were 4 blood stallions, and 14 mares for breeding hunters. The awards of the judges were as follows:—

For the best cart stallion, not exceeding eight years, fifty sovereigns, to Mr. Robert Bowie, Gilmidland, Stirlingshire.

For the second best do., thirty sovereigns, to Mr. Richard Thomson, Dodington, Northumberland.

For the third best do., twenty sovereigns, to Mr. David Broatch, Halthwaite, Cumberland.

For the best thorough-bred stallion, twenty sovereigns, to David Robertson, Esq., Ladykirk, for his horse "Dardanelles."

For the best cart mare, fifteen sovereigns, to Mr. James Elliot, Lanberton, Berwickshire.

For the second best do., ten sovereigns, to Mr. Alexander Henderson, Long Niddry, East Lothian.

For the best mare for breeding hunters, ten sovereigns, to Mr. John Hosick, Hutton Main, Berwickshire.

For the best filly or colt, for agricultural purposes, foaled after 1st January, 1838, ten sovereigns, to Mr. William Buchan, Rathohall, Edinburghshire.

For the best filly or colt, foaled after 1st January, 1839, ten sovereigns, to Mr. James Graham, Cubbyhill, Cumberland.

For the best filly or colt, foaled after the 1st January, 1840, five sovereigns, to Mr. John Wilson, Edington Mains.

II.—SHEEP.

The exhibition of sheep was very large, far more so than at any former exhibition of the Society—the entire number amounting to 572 head. Of this number the Leicester sheep alone comprised 250, consisting of 88 tups, 220 ewes, and 30 dimonts. The awards of the judges of the class of sheep were as follows:—

For the best tup, forty sovereigns, to Mr. John Simmons, Brookmill, North Durham.

For the second best tup, fifteen sovereigns, to said Mr. John Simmons.

For the third best tup, ten sovereigns, to Mr. Andrew Thompson, Highridgehall, Roxburghshire.

For the best shearing tup, forty sovereigns, to his Grace the Duke of Buccleuch.

For the second best tup, fifteen sovereigns, to Mr. John Bess Ogdon, Harriot Field, Berwickshire.

For the third best tup, ten sovereigns, to Mr. George Reid, Ballancrieff, East Lothian.

For the best pen of five ewes, ten sovereigns, to Mr. George Brown, Halls, Haddington.

For the second best ewes, five sovereigns, to Mr. Andrew Thompson, Highridgehall, Roxburghshire.

For the best pen of five ewes, ten sovereigns, to Mr. George Brown, Halls, Haddington.

For the second best gimmers, five sovereigns, to Mr. John Simmons, Brockmill, Durham.

For the best pen of five dimonts, five sovereigns, to his Grace the Duke of Northumberland.

CHEVIOT BREED.

For the best three tups, twenty sovereigns, to Mr. William Riddell, Cappack, Roxburghshire.

For the second best three tups, ten sovereigns, to Messrs. Young and Craig, Bighouse, Sutherlandshire.

For the best three shearing tups, fifteen sovereigns, to Messrs. Young and Craig, Bighouse, Sutherlandshire.

For the second best three shearing tups, five sovereigns, to Mr. Thomas Elliot, Hindhope, Roxburghshire.

For the best pen of ten ewes, ten sovereigns, to Mr. Thomas Elliot, Hindhope, Northumberland.

For the second best ten ewes, five sovereigns, to Mr. Andrew Anderson and Mr. John Grieve, Glendinning, Dumfriesshire.

For the best pen of ten gimmers, ten sovereigns, to Messrs. Young and Craig, Bighouse, Sutherlandshire.

For the second best ten gimmers, five sovereigns, to Messrs. Anderson and Grieve, Glendinning, Dumfriesshire.

For the best ten fat widders, lamed in 1838, five sovereigns, to Messrs. Young and Craig, Bighouse.

BLACK-FACED BREED.

For the best three tups, ten sovereigns, to Mr. Robert M'Turk, Hastingshall, Dumfriesshire.

SOUTH-DOWN BREED.

For the best tup, ten sovereigns, to his Grace the Duke of Richmond.

For the best pen of five ewes, five sovereigns, to his Grace the Duke of Richmond.

CROSS BREEDS.

For the best pen of five dimonts, cross between Leicester tup and Cheviot ewe, five sovereigns, to Mr. Christopher Howey, Hilderton, Northumberland.

For the best pen of five widders, of any cross and age, five sovereigns, to Mr. James Skirving, Duffness Mains, East Lothian.

SWINE.

Ten boars and eleven sows were entered for competition. The awards of the judges were as follows:—

For the best boar, five sovereigns, to Mr. John Wilson, Edington Mains, Berwickshire.

For the second best boar, four sovereigns, to the Duke of Buccleuch.

For the best sow, five sovereigns, to Mr. George Smith, New Ladykirk, Berwickshire.

For the second best do., four sovereigns, to Mr. Sober Watkins, Plumpton House, Cumberland.

SALE OF CATTLE, HORSES, SHEEP, &c.

The congregation of breeders and others, from all parts of the kingdom, at the Highland Society's exhibitions, have led to the establishment of sales by auction, of various descriptions of stock; and though these sales do not form a part of the official proceedings of the Society, they are generally well attended, and are found to be a very great convenience both to buyers and sellers. On this occasion a number of cattle, horses, sheep, pigs, implements of husbandry, &c., were entrusted to Mr.

Wetherell for disposal by auction, and the sale commenced this morning, (Friday), in the Show Yard of the Highland Society. The attendance was very numerous, and a spirited competition prevailed, nearly the whole of the lots having been disposed of at good prices. We subjoin a list of the first lots sold and the prices obtained for each:—

Lot 1. A Roan Bull, 4 years old, descended from the blood of Robert Colling, Esq., of Barmpton. 22 guineas.

2. Richard, Roan, calved May 4th, 1836, bred by Robt. Jobson, Esq., Turvelaws. 30 guineas.

3. Bowmont, 5 years old, was bred by Mr. Hunt, of Thornington, Northumberland. 42 guineas.

Chancellor, bred by and the property of Mr. Atkinson, of Ewart, Northumberland. £25.

4. Galewood, Red Roan, bred by and the property of Mr. Atkinson, of Ewart, Northumberland. £50.

5. A Roan Bull, Morton. 39 guineas.

6. Newham, bred by Mr. John Mason Hooper, of Newham. 115 guineas.

7. Pedestrian, bred by Captain Barclay, of Ury. 39 guineas.

8. A White Bull, by Counsellor. 20 guineas.

9. White Beaumont, by Mr. Smith's, of Sheddaw, Borderer. 70 guineas.

10. Bred by the Duke of Buccleuch, Albert, got by Thorp. 27 guineas.

SHORT HORNED COWS AND HEIFERS.

11. A roan cow, Dunstan, by Bachelor. 51 guineas.

12. A roan cow, Young Crosswell, by Regent. 19 guineas.

13. Cow, 10 years old. 18 guineas.

Mr. Simpson's bull gained the first premium of one hundred sovereigns, the sire and dam of which were held by Mr. Walker, Ferrygate, and has been sold for some hundreds to a gentleman in Yorkshire. Lord Haddington's five steers, one-year old, were sold for 100 guineas, and the two Angus-shire sold for £90. Sir John Hall's pair of West Highlanders were sold for £70. Mr. Hume's steer and heifer were by Chieftain, which gained the Society's premium at Glasgow in 1838, by an Aberdeen cow. Chieftain was purchased by Mr. Hume from Mr. Walker when a calf. The lot was sold at 70 guineas. A pair of steers, competing in class 15, was sold by Mr. Maddison, Wandon, for 90 guineas, to Mr. Brown, Sunderland.

THE GREAT REFORM IN IRELAND.

Perhaps there is no man living at the present moment who occupies a more elevated position as a philanthropist, or who has contributed more to the moral reform of his fellow men, than the Rev. Theobald Mathew. His name and services cannot but be dear to the heart of every lover of the human race. The progress of the Temperance Reform in Ireland, under his immediate superintendence, has been wonderful, and more like a modern miracle than anything in our immediate history. He has regenerated millions of people; has chased the fiend of drunkenness from the domestic circles of a vast multitude of his countrymen; has brightened the hearths and family firesides, and has raised up from the depths and darkness of a most oppressive degradation, thousands and tens of thousands who will bless his name and revere his memory long after his mortal frame shall have passed among the clouds of the valley. It is with this view of the Apostle of Temperance that we believe a few particulars of his history, in connection with the progress of tee-totalism in Ireland, will be read with interest.

Father Mathew is now in his 51st year, and was born in Thomaston, in the county of Tipperary. He was left an orphan at an early age, pursued his ecclesiastical studies at Maynooth, and was ordained in Dublin in 1814. His biographer, the Rev. Mr. Birmingham, states that the moment Mr. Mathew entered on his mission, he commenced his career of usefulness; and that in the pulpit and at the death-bed he was alike indefatigable. He has ever been devoted in his friendship to the poor, and has acted as Executor to the wills of hundreds, who had no friends. It was under these circumstances, and with this character, that the friends of the Temperance cause invited him to enlist in their laudable enterprise. He cheerfully accepted the invitation, and established a temperance Society at Cork, to which a number of the most obdurate drunkards of the neighbourhood speedily attached themselves.

From that point, the fame of Father Mathew speedily began to travel; but the great scene which first gave to it the character of a national movement occurred on his visit to Limerick. His arrival there was hailed with great rejoicing; and so rapidly had his fair fame extended among the people of Ireland, that hundreds from the surrounding counties began to pour in, until the streets were crowded with a dense multitude. The public mind seemed especially turned to this great reform; and the unbounded confidence of the population in the virtue and integrity of Father M. seemed to give a new impulse to the feelings of the people, at once incomprehensible and without precedent. The evil of intemperance had, moreover, been widely denounced from the pulpit at the time; its effects were visible all through the country, and thus every thing seemed to conspire, to render the movement auspicious and successful. In short, the Temperance movement, as identified with Father Mathew and his missionary labors through the country, took an extraordinary hold of the minds of the multitude. It became popular, the hearts of the people seemed to respond to it, and thus they rushed forward by thousands.

The manner of Father Mathew is also described as admirably suited to his vocation. In person he is of the middle stature, well built, without being corpulent, straight and erect, a fine complexion, and as good an illustration of the effects of temperance on the constitution as could be selected. He has a soft, animated, blue eye, an intelligent and benign expression of countenance, a fund of good humour, while his suavity and self-possession are said never to leave him. Perhaps the visit of the Rev. gentleman to Dublin was one of the most remarkable of all his missions. His chief object was to advocate the cause of a Female Orphan Institution. He preached a sermon in the Church of the Conception, the tickets of admission to which were bought up two days before his arrival. About 600 persons of all persuasions attended. His text was, "Whence shall we buy bread, that these may eat?" We have only room for one or two passages:—

"If I were to pause," said the Rev. gentleman, "to enumerate but the hundredth part of the many generous deeds of mercy performed even by the poorest of the poor, of which I myself have been witness, I would occupy the whole of the time which this discourse should last. Permit me, however, to state one simple case of fact;—A poor woman found in the streets a male infant, which she brought to me, and asked imploringly what she was to do with it? Influenced unhappily by cold caution, I advised her to give it to the church wardens. It was then evening; on the ensuing morning, early, I found this poor woman at my doors.—She was a poor water-carrier; she cried bitterly and said,—"I have not slept one wink all night for parting with the child which God had put in my way, and if you will give me leave, I will take him back again." I was filled with confusion

at the pious tenderness of this poor creature, and I went with her to the parish nurse for the infant, which she brought to her home with joy, exclaiming, in the very words of the prophet, "Poor child, though thy mother has forgotten thee, I will not forget thee."

"Eight years have elapsed since she brought to her humble home that exposed infant, and she is now blind from constant exposure to wet and cold; and ten miles a day may be seen that poor water-carrier passing with her weary load, led by this little foundling boy. Oh! merciful Jesus, I would gladly sacrifice the wealth and power of this wide world, to secure to myself the glorious welcome that awaits this poor blind water-carrier, on the great accounting day! Oh! what, compared to charity like this, the ermine robe, the ivory sceptre, the golden throne, the jewelled diadem!" There were many other beautiful and affecting passages scattered through this impressive discourse. I shall add only the following, as exhibiting the pure benevolence and the high course of thought of the speaker:—"Blessed are the merciful, for they shall obtain mercy; and again, "by this shall every man know that you are my disciples, that you love one another," words though repeated a thousand times that should delight each human heart. Christians, what motives to peace and brotherly love, disciples of Christ, engaged in the same glorious pursuit—heaven and immortality—"by this shall all men know that you are my disciples, that you love one another." We are children of the same father: the same current of blood flows in our veins; we are all believers in the same Saviour, redeemed at one price—followers of the same gospel of love. Oh! that its sweet and beneficent spirit would diffuse from pole to pole, uniting all mankind as one family and making a world happy. The heart of man would then be the noblest altar, and charity the richest incense it could offer to the Deity."

About £350 were collected immediately after the sermon. The next morning was the day fixed upon for the pledge; and in the course of one week, 70,000 of the citizens of Dublin, of all classes and denominations in society, and of different religious persuasions, went forward and took the Temperance pledge. This single fact will afford the reader an adequate idea of the extraordinary career of this extraordinary reformer. We will conclude our article with the following passage from one of the addresses of Father Mathew to the people of Dublin. It is simple and forcible:

"I do not know how it is possible, but I can assure you there is very little difficulty in adhering to the pledge. I have been told by numbers in all parts of the kingdom, that they had not the slightest trouble in adhering to the pledge, or the least wish to break their promise. The pledge appears to be, in fact, as fast binding as the strongest oath, though nothing could be more simple than it is in detail. Simplicity, however, never takes away from the efficacy of any proceeding. It reminds me of the case of Naaman the Syrian, who, when he went to the prophet to be cured of the leprosy, was told to go and wash himself in the Jordan. He at first refused, on account of the simplicity of the cure, and said that he had rivers enough in Syria to bathe in, if he thought bathing could do him any good; but his servant at length said to him, 'Father, if the prophet had bid thee do some great thing, surely thou shouldst have done it, how much rather what he now hath said to thee: wash and thou shalt be clean.' Naaman then went and did as he was desired, and he was at once cured, and his skin became as the skin of an infant."

CURIOUS TABLEAU OF JOSEPH AND HIS BRETHREN.

The Westminster Review gives a lively and interesting paper on Egyptian antiquities, and particularly regarding those relics of arts and memorials of the customs of ancient Egypt which have been amassed in the British Museum. The writer notices one monument of a most remarkable kind:—A grand tableau, supposed to advert to the important event of the arrival of Joseph's brethren in Egypt, discovered among the excavated tombs of Ben Hassan (not very distant from Cairo), is perhaps the most remarkable acquisition of modern Egyptian discovery. We will briefly explain its details.

A royal scribe, or a secretary of state, whose name has been read phonetically *Nosuf* and *Jusuf*, followed by the jailor Rori, is introducing to a viceroy of Osirtesen (which fixes the epoch at 1725 B. C. and about six generations before the commencement of the eighteenth dynasty) ten Hebrews, clearly identified by their physiognomies and costume, and one lad; making eleven males altogether, accompanied by females, possibly the wives of the male personages, two children, and by attendants to the amount of thirty-seven.

The secretary of state, wearing the large wig peculiar to the aristocracy, similar to the specimen in the British Museum, displays a scroll in which is written the arrival of these strangers, described as "bond slaves," in the sixth year of Osirtesen.

It is obvious that they are Hebrews who have just crossed the desert. They are accompanied by two asses of the desert, panniered and covered with a peculiarly ornamented housing, one of which conveys two children (possibly those of Judah) and the arms of the party, and both the others the leathern water bottles, exactly such as are now carried by camels and asses in crossing the desert. They bring with them presents to their great host, such as are recommended by Jacob in the Mosaic account of the arrival of Joseph's brethren. One carries and performs on a lyre, made after the primitive Greek fashion, which has been by antiquarians identified with the Jewish "Chinnor," derived perhaps from Jubal, the lyre's scriptural inventor; two other of the brothers lead animals, which sufficiently indicate their Judean locality, the antelope and the ibex of Lebanon. The men are clad in many coloured woollen tunics, wear the Greek sandal, and are well armed with clubs, spears, and bows and arrows. Two carry the desert water bottles slung over their shoulders. The females, whose resemblance would seem to indicate that they are sisters, and at all events members of one and the same family, wear tunics of the same primitive character, dyed with a peculiar pattern of stripes, intermixed with wavy lines, and short leathern boots

"And their father Israel said unto them, If it must be so, do this: take of the best fruits of the land in your vessels, and carry down the mana present, a little balm, and a little honey, spices, and myrrh, nuts and almonds."—Gen. 43: 11.

These are, in fact, the bottles mentioned in Scripture, the references to which are unintelligible, if associated (as they vulgarly are) with glass bottles. The ancient Jewish bottles were bags, made of goats' or other wild beasts' skins, with the hair on the inside, well sewed and pitched together, an aperture in one of the animal's paws serving for the mouth of the vessel. Bottles of this kind are mentioned in Scripture, and were used for carrying water through the deserts of Arabia and other countries, where springs and streams are scarce. The Arabs of the present day keep their water, milk, and other liquors, in such bottles as these, which they sling about their necks like two of the Jewish personages in the Tableau.

(cothurni), which are never worn by the Egyptian females.

These are the main points of the tableau. The inquiring reader may discover others equally curious; and he will not fail, we are satisfied, comparing all its details together, and connecting it with the epoch and with the name of the Pharaoh indicated on the scroll presented by the introducing secretary to the chief personage, to come to the conclusion that it is a pictorial representation of the arrival of Benjamin with his ten brethren in Egypt, as recorded in the book of Genesis. The Jewish lad, the number of ten Jewish brethren with him, the high designation of the introducing personage, namely: that of a "Prince Secretary of State" under the reigning Pharaoh, their immediate arrival from the desert, the Judean presents they bring, the fact of the tenant of the tomb being governor of the district in the neighbourhood of Goshen, where the Jews afterwards settled, and, finally, the name of the royal secretary, written "Jusuf," the present eastern name for Joseph, all point with a converging cogency of proof scarcely admitting of a question to the same inference, namely, that the tableau records the arrival of Joseph's brethren.

It seems, moreover, to depict a peculiar point of time, namely, when Simeon being liberated from bondage, Joseph is conducting his eleven brethren, including his younger brother, Benjamin, and followed by the "master of his house," spoken of in Genesis, from the presence of the Pharaoh Osirtesen into the presence of the viceroy of the land of Goshen, where they were about to be settled, and in whose tomb this extraordinary pictorial memorial is found.

THE MORAL OF A BUTTERFLY.—On a fine summer's day, in 1840, a clergyman was called to preach in a town in Indiana, to a young Episcopal congregation. At the close of his discourse he addressed his young hearers in some such words as these: "Learn that the present life is a preparation for, and has a tendency to eternity. The present is linked with the future throughout creation, in the vegetable, in the animal, and in the moral world. As is the seed, so is the fruit; as is the egg, so is the fowl; as is the boy, so is the man; and as is the rational being in this world, so will he be in the next.—Dives estranged from God here, is Dives estranged from God there; and Enoch walking with God here, is Enoch walking with God in a higher and better world.—I beseech you, then, live for a blessed eternity. Go to the worm that you tread upon and learn a lesson of wisdom. The very caterpillar seeks the food that fosters it for another and sublimer state; and more wisely than man, builds its own sepulchre, from whence, in time, by a kind of resurrection, it comes forth a new creature, in almost an angelic form. And now, that which was hideous is beautiful—and that which crawled, flies—and that which fed on comparatively gross food, sips the dew and revels in the rich pastures, an emblem of that paradise where flows the river of life, and grows the tree of life. Could the caterpillar be had diverted from its proper element and mode of life, it had never attained the butterfly's splendid form and hue; it had perished a worthless worm. Consider her ways and be wise. Let it not be said that ye are more negligent than worms; and that your reason is less available than their instinct. As often as the butterfly flits across your path, remember that it whispers in its flight—LIVE FOR THE FUTURE." With this the preacher closed his discourse—but to deepen the impression, a butterfly, directed by the hand which guides alike the sun and atom in its course, fluttered through the church, as if commissioned by heaven to repeat the exhortation. There was neither speech nor language, but its voice was heard, saying to the gazing audience—LIVE FOR THE FUTURE.—Western Episcopal Observer.

A GOOD THOUGHT.—Man is but a reed, and it is a true representation of the weakness of nature; but then he is a reed that thinks. It does not need the universe to crush him: a breath of air, a drop of water will kill him. But even if the material universe should overwhelm him, man would be more noble than that which destroys him; because he knows that he dies, while the universe knows nothing of the advantage which it obtains over him. Our true dignity, then, consists in thought. From thence we must derive our elevation, not from space or duration. Let us endeavour, then, to think well; this is the principle of morals.—Pascal.

PROMPTNESS.—Promptness in mechanics is of the highest importance. The farmer who sows or reaps out of season will not lose more by doing things out of the proper time than will the mechanic, in the long run, by neglecting to perform work and fulfil orders as promised. The farmer sees plainly, by the operations of nature around him, the importance of promptness and dispatch. If he is late in sowing, he finds that the season of genial rains and sunshine are passing away without preparation on his part to profit by them, and the green fields of his neighbor are an evidence of his loss, and spurs him on to action. But the mechanic has less evidence of his loss by neglect. The customer that is often disappointed may bear the evil silently, but resolves to learn by experience and look for one more prompt for the future. Disappointments in mechanical work are serious evils; and a great many excellent workmen who have but little to do, are among the first in their profession in skill, and could do a large business, were they as much noted for their promptness as for their skill and ingenuity.—Far. Journal.

POWER OF MACHINERY.—It is calculated that the quantity of manufactures, of all sorts, at present produced by British workmen, with the aid of machines, is so great that it would require, without that aid, four hundred million of workmen!

The Emperor Joseph II., when travelling in France, stopped at an inn in Rheims. He was alone, having ridden forward in advance of his escort and attendants. The landlady of the inn asked him whether he belonged to the Emperor's suite. "No," replied he, "I cannot belong to this suite, since I am here first." He was shewn into a small, shabby looking room, all the best being kept in expectation of the Emperor and his retinue. Presently, the landlady entered the apartment in which she had lodged her Imperial guest. The monarch was in the act of shaving an operation which he always performed himself. The landlady's curiosity prompted her to another inquiry. "Are you in the Emperor's service?" said she. "Yes," replied his Majesty, "I am his barber, and he never permits any one else to shave him."

Milk is said to be an antidote to that thirst which afflict men who have been confirmed drunkards, when they endeavour to break off from their habits.