

come a great distance to look at him in the face, and to hold a good palaver with him; that his messengers had informed me it was his desire to see the face of a white man; and trusting to his good faith, though ill, and unable to walk, that I was anxious to give him our goods for ivory, and had brought with me a good quantity for that purpose. Having finished my speech, he rose, and said in the Housaa language, that he was glad to see the face of a white man—it was what he had long wished for; that he had abundance of ivory, and that all he had was mine; to which sentiment twelve grey-headed negroes, who appeared to form his privy council, bowed assent. In the evening I had a visit from a man whose face I thought was not new to me, and a lady who assured me she was the king's mother, and to whom it was intimated that I should give a present. A looking-glass and a cake of Windsor soap satisfied her, but not her companion, who became abusive, and was at length bundled off by my Kroomen. On the following morning I was carried to the king's house to return his visit, but was only allowed to enter the outer court yard, which is about forty feet wide, with a verandah on the side next the house. Under this verandah I was placed, and in a short time the very man who had been turned out of my hut by my Kroomen the night before came and sat down by my side. After some conversation, I asked for the king; on which he said that he was the king! This was too much for me to believe, until he went through a gateway and returned in a few minutes with his stomacher and his splendid robes on. After laughing heartily at my astonishment, he asked for the carpet on which I was seated, and which I refused him; having no other. After some angry words on both sides, he went off in a pet, and I returned to my hut in any but a pleasant state of mind. On inquiry of the owner of my hut, he informed me, and I afterwards found it to be the case, that on all great occasions it is customary for the king and his attendants to puff themselves out to a ridiculous size with cotton wadding; and this fully explained the mistake I was under with regard to the king's identity. On his first visit he appeared to be an immense-sized personage; and could not even rise from his seat without assistance. When he visited me incognito, he was a raw-boned active-looking man.—*Laird's Narrative of the Last Expedition into Central Africa.*

—**THE SUNFLOWER.**—The value of this plant, which is easily cultivated, and ornamental to the garden, is scarcely known in most parts of the kingdom. The seed forms a most excellent and convenient food for poultry, and it is only necessary to cut of the heads off the plant when ripe, tie them in bunches, and hang them up in a dry situation, to be used as wanted. They not only fatten every kind of poultry, but greatly increase the quantity of eggs they lay. When cultivated to a considerable extent, they are also capital food for sheep and pigs, and for pheasants. The leaves when dried form a

good powder for cattle; the dry stalks burn well, and form an abundance of alkali; and when in bloom, the flower is most attractive to bees.

**ABSTINENCE.**—Pliny says, a person may live seven days without any food whatever, and that many people have continued more than eleven days without either food or drink. Petrus de Albano says, there was in his time, in Normandy, a woman, thirty years of age, who had lived without food for eighteen years. Alexander Benedictus mentions a person at Venice, who lived six days without food. Jubertus relates, that a woman lived in good health three years, without either food or drink; and that he saw another who had lived to her tenth year without food or drink, and that when she arrived at a proper age she was married, and lived like other people in respect to diet, and had children. Clausius mentions, that some of the more rigid Banmanians in India abstain from food, frequently for twenty days together. Albertus Kratizus says, that a hermit in the mountains in the canton of Schwitz, lived twenty years without food. Guarginus says, that Louis the pious, emperor of France, who died in 840, existed the last forty days of his life without either food or drink. Citois gives the history of a girl who lived three years without food. Albertus Magnus says, he saw a woman at Cologne who often lived twenty and sometimes thirty days without food; and that he saw an hypochondriacal man, who lived without food for seven weeks, drinking a draught of water every other day. Hildanus relates the case of a girl who lived many days without food or drink. Sylvius says there was a young woman in Spain, aged twenty-two years, who never ate any food, but lived entirely upon water; and that there was a girl in Narbonne, and another in Germany, who lived three years in good health without any kind of food or drink. It is said that Democritus lived to the age of one hundred and nine years, and that in the latter part of his life he subsisted almost entirely, for forty days at one time, on smelling honey and bread.—Others might be adduced, but these shall for the present suffice.

**MODE OF ADMINISTERING APERIENTS TO CHILDREN.**—Phosphate of soda may be used conveniently as a condiment in soup, in the place of common salt. Children may be unconsciously beguiled into the taking of the medicine in this way, and it will be found an excellent purgative.

**SELF-DENIAL.**—There never did, and never will exist, anything permanently noble and excellent in a character which was a stranger to the exercise of resolute self-denial.—*Sir W. Scott.*

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