

A Chapter on Natural History.

TELUGU COWS.

I suppose a little information from India about other things than the people will not come amiss to the friends at home, and therefore I send the LINK a few words about the cows we depend on for milk.

The finest cows on this coast are those of Nellore; they are very large and beautiful, being pure white as a rule, about the style of the Hindu cows sometimes exhibited in menageries. Most of the cows in this district, however, resemble those at home in color and size, though many seem much smaller than the average home cow. All Hindu cows have on the shoulder a kind of hump, while beneath the neck loose skin hangs down in large folds.

Dependent as we are on cows for our second best drink, and thankful that they provide us with it to any extent, yet we cannot help wishing they were more like home cows in regard to the quantity of milk they yield. As a rule the quality is good, most of the cows we have had on the compound giving very rich milk, when well fed. But what would Canadians think of a cow that gave a quart in the morning and rather less in the evening? True, cows are cheap here, that is, they are cheap to buy, but they are not cheap to keep. Twelve dollars is considered a big price, while eight or nine would be about the average. However, if we want milk, it is not a mere question as to whether we will keep cows or buy from those who do. We can buy milk in Cocanada, it is true, but I fear we would buy even more water with it than is ever mixed in it at home. The best cows here give about four and a half quarts a day, when well fed.

One of the most peculiar and annoying customs here in the matter of cows is that of keeping the calf with its mother all the time she is in milk. "If the cow does not have her calf beside her, she will not yield her milk," so the natives say. Consequently, the process of milking is as follows. The cow is tied to a post, and the calf is brought and allowed to suck a little; then it is pulled away and tied near its mother's head, so that she can see it. After the cow has been milked, the calf is allowed to take what is left.

But suppose your calf dies, what then? Why, then comes the tug of war. Ten to one your cow will dry up in a short time, because that is the proper thing for the cow to do. If you were in the habit of milking her yourself it is not likely she would dry up; but if the one who milks her thinks she ought to dry up, dry up she will.

In July last, we bought a cow with a very young calf, and I think she yielded about two quarts a day. But the rains were almost incessant, and in September the calf sickened and died. Then, to induce the cow to continue her yield of milk, the calf was stuffed, or rather the calf was skinned and the skin was stuffed. It was perfectly ridiculous to see how that cow would go on when she saw the boy bringing the stuffed calf to her at milking-time. However, the stuffed calf trick got played out on that cow in about a month and a half, and so she went dry. We purchased another cow about the middle of November, and in less than a month the cyclone of December 6th and 7th killed her calf. Of course the skinning and stuffing process had to be gone through again; but, as the weather was wet, the skin was not properly dressed and much of the hair fell off, and yet, if you were here to-day, you would see that most ragged-looking stuffed calf set before its mother at milking-time. You see this cow has more confidence in stuffed calves than the other one had, and therefore she is still giving milk even three months after the calf died, or else the servant who milks the cow has taken pity on our baby, and decided to let the cow give milk even though the proper time for her to dry up has gone by. Native servants must do things just as their fathers did them a hundred years ago, or else they will not do them at all. The cow business is just one example out of many that might be produced.

JOHN CRAIG.

New Missions in Central Africa.

At the London Conference Rev. Dr. Mullens said: "Three years ago a new and deep interest was suddenly aroused in Christian minds in the spiritual condition of Central Africa. The discovery of Livingston at Ujiji; his subsequent death; and the publication of his journals with their many touching entries, brought home to Christian men the painful darkness of its teeming tribes, and their need of that gospel which had never been fully preached to them. The way, too, seemed to be open; and three schemes were rapidly framed and carried out for the occupation of this virgin soil.

Our Presbyterian brethren in Scotland were first in the field; and owing to the hearty union of the three Churches, they equipped and sent forth a strong expedition, with medical mission, artisans' and steamer complete, to found a mission at Livingstonia, and commence the evangelisation of all the tribes around the lake Nyassa. The publication of Mr. Stanley's striking letter respecting Mtesa and his kingdom of Uganda, called forth the energies of the Church Missionary Society, and secured a second well-prepared expedition which should commence a mission on the shores of Lake Nyanza. A third scheme was at the same time proposed to the London Missionary Society, and was speedily provided with men and means for occupying as its mission field the shores and tribes round lake Tanganyika. Gladly and gratefully was the new opportunity embraced. And there is a singular completeness in the way in which these three important missions unite together and supplement each other, by jointly occupying the three great lakes of Central Africa which, with brief intervals of land, run along the country for a thousand miles, and give a marvellous access to a multitude of people among its ignorant and scattered tribes."

Another attempt is being made to reach the interior from the west coast. The Baptist Missionary Society has chosen the CONGO as their route towards the interior, and at the recent May meetings in England Mr. Comber and three associates were designated to the work, and left immediately afterwards for their fields of labour.

The Zulu Kaffirs.

The terrible war in Zululand, now filling the public mind, is of special though sad interest to the friends of Missions. The fearful desolation to the Kralls and Mission Stations of the Zulu Kaffirs, which has recently occurred, through this conflict between the Zulus and the English, is deplorable in the extreme. It prevails over a district of some hundreds of miles. In the border lands of the Transvaal and Natal "white men, women, and children have been slaughtered, notices to quit have been served through armed bands, on long-resident and peaceful white-settlers, outside the recognized limits of Zululand, and the notices were enforced by significant acts of murder and robbery of the neighbouring natives." Sir Bartle Frere says the simple fact is "that no one can really sleep in peace and security, within a day's run of the Zulu border, save by sufferance of the Zulu chief." Judging Cetewayo, the Zulu King, by his own acts and words, Sir Bartle Frere pronounces it to be the "avowed purpose" of his centralized military organization, "to prosecute conquest and aggression of the most barbarous kind." He had at his command a large and highly disciplined army, all ready and eager for war. Their numbers were variously estimated at from 35,000 to 60,000. Against about one-third of this terrible force, at a place called Isandula, some ten miles from Rorke's Drift on the Tugela River, a portion of the 24th English regiment and 600 natives were joined in battle, the result of which was the complete annihilation of the British force; the killing or wounding of about 5000 of the Zulus; and seizure of a valuable convoy of supplies. Such is the result of organized antagonism with the man who has said, "I do kill, but do not consider yet I have done anything in the way of killing! Why do the white people start at nothing, I have not yet begun. I

have yet to kill. It is the custom of our nation, and I shall not depart from it.—My people will not listen unless they are killed."

Now when it is considered, that beyond Cape Colony and Natal, there are between two and three hundred European Missionaries, besides native assistants at work, the peril to their stations when near to the battle-fields will evidently be very great. Already large numbers of the quiet settlements, scattered over the Mission fields of Southern Africa, have been broken up, the natives have been driven from their abodes and are suffering great privations. Dr. Moffat has recently received a beautiful letter from a native who has fled to the wilds. "We have nothing," he writes, "we are scattered, we have fled from the war, and now we are naked. Do have pity and send us a book or two, but more especially the Bible."

Mr. Witt, a Swedish Missionary of Oscarsburg near to Rorke's Drift, was an eye-witness to the terrible slaughter, particulars of which have been given in the daily papers. The Drift was an opening into the Zulu country. Ten minutes' walk from it, at the very border of the Zulus' country, were two large buildings, of which the Missionary Station consisted. One of them was a large out-house eighty feet by twenty, and the other was the Missionaries' dwelling house, sixty feet by eighteen. At the request of the General commanding the forces, these buildings were left at his disposal. The church was turned into a commissariat store, and the dwelling-house into an hospital. The Missionary had to send away his wife and three children to Maritzburg, but he himself stayed and acted as interpreter between the doctor in charge, and the black people. Ultimately, thick masses of the Zulus took possession of the station, set fire to the Hospital, and the Missionary was obliged to fly on horse-back, a five days' journey to Maritzburg, chased by the Zulus.—*Ill. Miss. News.*

WOMEN'S BAP. FOR. MISS. SOCIETY OF THE CONVENTION WEST.

Receipts from April 24th to May 27th, 1870.
Whitby Circle, \$4.25; Bramford, \$10; Aylmer, \$7; Guelph, \$13; London, York St., \$37; Toronto, Jarvis St., \$13.35; Alexander St., \$14.40; London, Adelaide St., \$18; Cheltenham, \$3; Peterboro, \$14.75; total \$134.75.

Special for Chapel school house.

Calton, per Mrs. Cohoon, \$2; London, York St., \$1; Toronto, Jarvis St., \$2.50; total \$5.50. Total receipts \$140.25.

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