

pire, but the Chinese have never possessed any portion but the principal village, the fishing banks and salt-works. In the year 1805 it was subject to the pirates who infested these seas; and if the British Government take possession of this island, they will do so without an infringement of any right but those of the native inhabitants. The island contains a superficial extent of about 14,000 square miles.

Formosa.—The Island of Formosa, so called by the Portuguese, from its beauty, is called by the Chinese Tai-owan, is about 180 miles long, and 50 broad, and is distant from the main land about 200 miles. The Dutch and Portuguese, at an early period, had settlements on the island, and exercised considerable authority. It is most convenient for trading with China, and during the twenty years that the Dutch possessed it, they embarked their teas from that quarter. The tea districts lie nearly opposite it on the main land. The Dutch built the fort of Zelandia in 1661.

CHUSAN, or CHOWSAN, [lately captured by the British,] is a large island, about 30 miles in length and 15 in breadth, surrounded by numerous islands and islets of every grade, from about one-fourth the size of the principal island to mere barren rocks just rising above the surface of the water. No description could afford any correct notion of the relative position of islands so numerous scattered in all directions. The largest number is to the south of the principal island. This island lies nearly opposite to the river of Ningpo. On its southern side is a considerable walled town, named Tinghae, in front of which is the principal harbour which the islands afford, in lat. 30 deg. 36 min. north, long. 121 deg. 41. min. east, according to Horsburgh, but somewhat differently by others. The depth of water in the harbour is from five to seven fathoms. It is completely land-locked, and sheltered from all winds. A long and narrow neck of land, extending from the main, terminates in Kittow (Ketow) point, three or four leagues to the southward of Chusan harbour. Running along the northern shore of this land, we shortly reach the entrance of the river of Tahea. Kintang on the east, and Pooto on the west of Chusan, are among the larger and more beautiful islands of this extensive group. Pooto possesses a peculiar attraction in the number of splendid temples and picturesque grottoes which cover it.

Ningpo is the chief city of a department and a place of extensive trade. It is situated on the north bank, five or six leagues up the river Tahea, the mouth of which is about nine leagues distant from Chusan harbour. The channel for entering the river is between some small islands and the eastern point, having on the bar from three to three and a half fathoms, and at the anchorage inside from five to six fathoms. The town of Chinae is situated immediately within the mouth of the river, and opposite to it is the anchorage, in lat. 29 deg. 51 min. north, lon. 121 deg 52 min. 30 sec. east.

Directly to the north-westward of this river is a deep gulf, the disembouement of the river Tseentang. A few miles up this gulf is Hangehow-so, the capital of the province Chekang, a place celebrated for its silk manufactures, and the seat of an extensive maritime as well as inland trade. Canpoo, (supposed to be the Canfu of the Mahomedan travellers in the eighth century,) was formerly the port of Hangehow, but the gradual accumulation of sands has rendered it necessary to move further out towards the sea, to a place named Chappoo, situated, like Kanpoo, on the northern side of the gulf. From hence is carried on the trade with Japan, consisting of 20 large junks annually. The embankments raised against the encroachments of the sea, and the extensive salt-works in this neighbourhood, are objects of interest.

After a run of about 60 miles from the Tahea river, we pass the northernmost islands of the great Chusan archipelago, and having entered the province of Kangsoo, steer north-westward, towards the embouchure of the Yangtzekeang, having the low mainland on our left, and the alluvial island Tsungming on our right. The depth of water here is from three and a half to five fathoms, muddy bottom. About forty-five miles further, we turn southward into the Woosung river, one of the numerous streams which in this neighbourhood intersect the country in every direction. The city Shanghai, a large commercial place, is situated on the right bank of the Woosung, about

20 or 25 miles up. The anchorage at the mouth of the river is in lat. 31 deg. 25 min. north, lon. 121 deg. 1 min. 30 sec. east. It has been several times visited by foreigners since 1832, when the Lord Amherst first touched there.

The principal city in the island of Chusan is Ting-hai, and is properly described as the capital of the three hundred islands that surround it. It is surrounded by walls thirty feet high. Along the walls, at the distance of every hundred yards, are square stone towers. In the parapets are also embrasures, and holes in the merlons for archery; but there are no cannon except a few old wrought iron pieces near the gate.

RELIGION.

This country has no established religion. No creed is made a matter of state, except the abstract belief in the existence of a Supreme Being, and of the Emperor as his sole vicegerent on earth. As to every other creed and rite, the nation adopts any or none, as it may judge expedient. The learned generally affect indifference on the subject. Many of the people, however, have adopted the religion of the sect of Boodh, (who pronounce B like F, Foh,) which prevails in all the neighbouring regions of Birmah, Siam, and Cochin China. But the creed of the Chinese is not pure Boodhism. The ancient religion of the Chinese, and of the Tartar and Mongool races of Central Asia, and perhaps, in earlier ages, of the whole world, was that of Shahaanism, or the worship of the shades of their ancestors; and the forms of this most ancient religion still linger mingled with the rites of Boodh, and is the religious ceremonial of the Chinese. The Emperor, who is sovereign Pontiff, annually offers sacrifices at the tombs of his ancestors, and during great droughts, floods, or national calamities, he ministers in the temples, and by his mediation endeavours to propitiate the anger of the gods.

Confucius, who flourished in the year B. C. 172, taught no religion, properly speaking, and may be regarded rather as the founder of a system of moral philosophy than of religion. The prevailing forms of religion of the country were introduced into China about 600 years after Confucius, that is about the year 100 of the Christian era. The priests neither preach nor teach—they do nothing; but perform ceremonies, offer sacrifices, and recite prayers. They sell in the temples books and tracts, exhorting the people to the performance of relative duties; not to eat flesh, to repeat often the name of Boodh, and to attend to many superstitious observances. They generally live in monasteries, and never marry. There are also nunneries for unmarried women. The Chinese appear to have little veneration for their temples, as nothing is more common than to see people drinking tea, or partaking of other refreshments, in "church," while the little pieces of sweet-smelling wood are burning under the nostrils of their god. There are said to be at least a million of priests in the empire. The sect of Tao-Tse, a disciple of Confucius, and a dissenter from Boodh, are very numerous, and the followers of the Grand Lama have temples scattered upon the hills. This sect has been much protected by the Emperor, as through their priesthood he has gained great influence in Thibet and Mangolia, and the choice of the Grand Lama, (who is a living person worshipped as the incarnation of God, by 60,000,000 people,) is either made by the Emperor, or sanctioned by his representative at the Court of Lassa. The Jesuit Missionaries sent by the Pope from Rome in the year 1575, succeeded in proselytising a large number of Chinese; and from their ability and scientific attainments, acquired great influence at the Court of Pekin: but as they meddled with the politics of the empire, a combination of the Mandarins was formed against them, and an edict issued by the Emperor, forbidding any profession of the Catholic faith under pain of death. A few of the Catholics escaped, but some thousands were put to death. The criminal imprudence of the Jesuits has retarded the promulgation of the Gospel of Christ amongst the Chinese, as the Courts of Pekin view all attempts to convert the Chinese as endeavours to obtain political power; and so late as the year 1812, an edict was issued against Christianity. Notwithstanding these persecutions, some thousands of the sect of the Cross (which the Chinese call Christians) are to be found in the sea-board provinces of China. The exertions of the English Mission-

ary Societies, through their agents, Messrs. Morrison, Gutzlaff, and Meadows, have been rewarded by the conversion of several Chinese to the Protestant faith.

There are some Mahomedans in the country; but their numbers are very small compared with the entire population.

Animals, poultry, and fruit are offered upon the altars; but as any article of food is too valuable to be wasted, after presenting the offering, or sprinkling the blood of the victim over the idol, the offering is eaten by the sacrificers and the priests. The sacred isle of the Chinese is the beautiful island of Poo-too, an island in the Chusan group, upon which are 400 temples, and at least 2,000 priests.

(To be concluded.)

AN UNDECIDED BRIDE.

On Thursday morning last, a lady and gentleman, who were unattended, presented themselves at St. Anne's Church, with the avowed intention of being converted into man and wife. Both, apparently, were in the best of humours with themselves and each other. When all the preliminaries had been arranged, and the reverend gentleman was waiting to execute his part of the ceremony, the lady (who had, for some moments previously, been observed to exhibit an appearance of indecision) entered into conversation with her intended in a subdued tone, the word "regret," however, being distinctly audible. The expectant bridegroom, after many apologies for the trouble which he had occasioned, informed the clergyman that they would take a longer time to consider of the matter, and would "call again to-morrow." This was the fourth unsuccessful attempt which the gentleman had made to lead the fair one to the "hymeneal altar;" but she was evidently, as yet, unprepared for the sacrifice. On one occasion, the parties presented themselves at the church after the time prescribed by the rubric; twice they made appointments with the officiating minister, which they did not keep—and on the fourth occasion, the result is above stated.

—*Liverpool paper.*

A WIFE.

When a man of sense comes to marry, it is a companion that he wants, not an artist. It is not merely a creature who can paint and play, and sing and dance; it is a being who can comfort and judge, discourse and discriminate; one who can assist him in his affairs, lighten his sorrows, purify his joys, strengthen his principles, and educate his children. Such is the woman who is fit for a mother, and the mistress of a family. A woman of the former description occasionally figures in the drawing-room, and attracts the admiration of company; but she is entirely unfit for a helpmate to a man, and to "train up a child in the way he should go."

POETRY.

THE PROGRESS OF LIFE.

I DREAM'D I heard an infant's feeble cry,—
Look'd round, and saw a rosy boy at play;
And as I gazed, he changed to man; his eye
Sparkled with health; his form was comely, gay:
He changed again; his dark brown hair turn'd grey;
His eyes were dim, his health, his bloom decay'd.
I wept: but ere my tears were wiped away,
His hoary head beneath the sod was laid,
And near his grave I saw the sexton with his spade!

AGENTS FOR THE WESLEYAN.

THE WESLEYAN MISSIONARIES IN BOTH DISTRICTS.
MR. ALEXANDER HAMILTON, . . . Toronto.
MR. CHARLES HALES, . . . Kingston.

MONTREAL:

PRINTED FOR THE COMMITTEE, ONCE A fortnight
BY
JOHN E. L. MILLER,

at the Office in St. Nicholas Street.—All communications for the *Wesleyan* must be addressed (post paid) to the Editor, Montreal.

TERMS.—Five Shillings per annum, including postage, payable half-yearly in advance.