

FARMERS' JOURNAL, AND COMMERCIAL ADVERTISER.

Established 1823.

Charlottetown, P. E. Island, Saturday, May 19, 1855.

New Series, No. 241

Hazard's Gazette.

GEORGE T. HAZARD, Proprietor and Publisher
Published every Tuesday and Saturday morning.
Office, South side Queen Square, P. E. Island.
TERMS—Annual Subscription, 15s. Discount for cash
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AUCTIONS.

Auction.
THE Subscriber will sell by AUCTION, on WEDNESDAY the 23rd inst., at Frogmore the residence of Colonel Ansell, his HOUSEHOLD FURNITURE, Soap stone, Stoves, Saddlery, Harness, Garden tools, Wood, Coals, &c.

Charlottetown May 12, 1855. W. B. DODD, Auctioneer.

COLONEL ANSELL being about to leave the Island, requests all demands against him may be seen in for adjustment.

Books! Books! Books!!

By H. W. LOBBAN.

AT THE AUCTION Mart on Friday the 1st of June next, at four o'clock afternoon the Books comprising the Library of the Hon. CHARLES HENSLY—the whole of which may be viewed at any time previous to day of sale at the Auction Mart. May 14, 1855. A. F. E.

House and part of Town Lot

TO BE SOLD, at PUBLIC AUCTION, on THURSDAY the 17th day of June next, at 12 o'clock, on the Premises, if not previously disposed of at private sale, a part of a Lot of LAND, with the DWELLING HOUSE thereon situated in Queen's Street, and measuring 27 feet thereof, and running back 61 feet—part of the Estate of the late THOMAS HARRIS. For particulars, apply to JOHN HARRIS, or to

WILLIAM DODD, Auctioneer.
Charlottetown, May 9, 1855.

TO BE SOLD at PUBLIC AUCTION, (if not

previously disposed of at private sale), at GEORGETOWN, on Thursday, the Twenty-first day of June next, at 12 o'clock, TOWN LOT Number 8, Third Range, Letter (B), with the HOUSE and OUT-HOUSES on the same. This Lot is elegantly situated, adjoining Wm. SANDERSON, Esq.'s, Premises, and near the Episcopal Church. For further particulars, apply to Messrs J. HUMPHREY & Co., Halifax, or D. WILSON, Charlottetown.
Jan. 15, 1855.

Important Auction of

HOUSEHOLD FURNITURE, &c.,

By H. W. LOBBAN.

THE Hon. CHARLES HENSLY'S HOUSE, 20, GREAT GEORGE STREET, in Houses, Cows, Heifers, Waggon, Gig, Pony Carriage, Sleigh, Farming Implements, &c., will be sold by Auction, on THURSDAY the 17th day next, at his residence, situate on the Malpeque Road, about 1 mile from Town, commencing at 11 o'clock. Further particulars apply to the Auctioneer.
TERMS.—Sum to £10 Cash, —from £10 to £20 three months, —from £20 upwards, four months. Warranted is given approved Joint Notes will be required.
May 14th, 1855.—A. I. E.

Valuable Stand for Business.

TO LET, and possession given in the month of August next, a DWELLING HOUSE and PREMISES, now occupied by Mr. W. HEARD, in Queen's Square, St. John's.

The suitable position of the premises for Business purposes is too well known to require comment. Terms will apply to Mr. W. HEARD, on the premises, or to Mr. W. SMARDON at the corner, GREAT GEORGE STREET.
Charlottetown, 28th Feb. 1855.

JUNIOR POSTS and RAILS, HARD and

SOFT CORKWOOD.

50,000 SHINGLES.

For sale by BENJAMIN CHAPPELL.

(From the London Record.)

THE CHINESE INSURRECTION AND THE EUROPEAN POWERS.

SHANGHAI, Oct. 21, 1854.

The relations between the Western Powers and China are now in a critical state, and we are filled with anxiety, as to the result of Sir John Bowring's negotiations at the Peiho, where he is now absent with the American Minister, and, if possible, they will press on to Peking. The French Minister has been, for the present, prevented from accompanying them, through a misunderstanding with the French Admiral. It is apparent to every thoughtful person here, that an unholy alliance between Liberalism and Romanism in our public men, is about to work most disastrous effects to Protestant missions in China. The French Minister, having no interests to watch but the ascendancy of the Papacy in the East, is swayed by Jesuit admirers, who accompany him on every diplomatic mission; while Protestant missionaries have been systematically discouraged and hindered from visiting Nankin on board any English steamer. Sir John Bowring is leagued with the French Minister, and both are manifestly under the influence of Romish priests; and Jesuit counsels are likely to urge on the foreign Ministers to an armed foreign intervention against the Nankin party. Sir John Bowring makes it manifest on every occasion, and threatens a violent putting down of the Nankin party, by a forcible and unprovoked endeavour to extort from the Manchow Emperor the opening of the Yang-tze-keang to foreign vessels, and access into the whole of the interior. The price to be paid by foreign Powers to the Chinese Emperor for such an unprecedented boon and departure from the traditional exclusiveness of this dynasty, is not expressly stated. It is well understood, however, that foreign help against the Taa-ping insurgents is contemplated, and that the only protection and remedy against so disastrous a policy mainly consists in the firmness and collected neutrality of a Cabinet, in which it is to be hoped Lord Palmerston's constitutional and Protestant views may be influentially felt and acted on. I regret to state, that in Sir John Bowring we have not the slightest confidence as a public man. If he obtain the opening of the Yang-tze-keang to foreigners, either by concession of the Emperor, or by a joint manifesto of the three great Treaty Powers, we will be threatened upon either party, whether Imperialists or insurgents, who may hinder or molest foreign vessels in their ascent of the river into the interior provinces. The Imperialists, already warned at various diplomatic interviews, will be on their guard, and will doubtless suffer foreign vessels to proceed unmolested. But when a foreign vessel arrives off Nankin, the serious danger begins; a danger which, in the event of a frigate being sent, might easily be got over. Pacific pretensions and punctilios of Chinese Court etiquette, will probably induce the subordinate officials of Taa-ping-wang to claim for foreigners a recognition of him as *de facto* Emperor and "Son of Heaven," in the full recognition of the Empire. In this delicate and difficult juncture, one long-headed foreign commander may embroil us in a collision—a collision which (I regret to say) would, in my view, be eagerly welcomed, and forthwith accepted upon certain high diplomatic persons with all the precipitate participation of men glad to have an excuse for

physical force sufficient to indemnify them with their respective Governments, and bent with the eager resolve of religious animosity or latitudinarian prejudice, on exterminating and extinguishing the Taa-ping movement.

The atrocious conduct of foreign captains helping the Imperialists in their attacks upon China, and the distrust felt by the Taa-ping Reformers against foreign nations importing the *pernicious opium-drug*, against which they wage interecne war, may account for their present unwillingness to enter into closer relations with European. If Protestant missionaries, faithfully speaking their dialect, were first to visit them, paving the way for further general intercourse, rectifying their errors, and giving them the advantage of their counsels, there is great room for hope, that their haughty pretensions would be removed in good time, and the better counsels of moderation and humility prevail.

As it is, however, they appear to get but a moderate portion of justice or conciliation from foreign Ministers; who, uncertain of a lengthened tenure of office, and bent on doing something to distinguish their brief career—even by a violent cutting asunder of the Gordian knot by the sword of armed intervention, rather than by patiently and skilfully unravelling the entanglements, the perplexities, and the difficulties of this critical era in Chinese history—are on the brink of committing irretrievable errors, and being, in their blindness, the authors of a violent assault upon Nankin are too conspicuous in the tone and temper of foreign officials, for us to remain in any reasonable doubt as to their intentions. But will the British Cabinet sanction, or the Christian Legislature of England tamely look on and permit such an outrage and wrong? To prop up the Manchow dynasty by such means is merely to uphold a semi-barbarous and Pagan power—oppressive, illiberal, and exclusive towards foreigners—violent, cruel, and unjust in their domestic government—an epitome, model, and type, of all the vices, crimes, and abuses which blacken the historical page of Oriental despots. All the preserving adversary of all civilization from without, or of improvement from within. Opposed to the Manchows is a body of half-enlightened and enthusiastic native Chinese, who, animated by a religio-political ardour, such as has not been met with in any Chinese mind, have gone forth from the extreme south of the empire, bound by religious hopes and actuated by one great object, the overthrow of the foreign Tartar dynasty, and the substitution of national idolatry, until at length the old capital, Nankin, has remained in their hands for nearly twenty months, and their three or four detached armies sweep over the empire with irresistible force, and appear everywhere, according to the slow tactics of China, to be making a final reduction of Peking itself.

These men, probably, are now under a cloud in the public estimate of Western Christians; for I fear an unreasonable and unreasoning re-acton, beyond just bounds, will have begun to mislead and pervert the views of British and American Christians, since the reported "assumptions" and blasphemies of Yang the Eastern King, the Simon Magus of the Taa-ping cause. But surely we must not let the accidental coincidence of such an evil spirit (which any man's casuality, or rather judicial punishment from the Almighty, might terminate),

close our eye and blind our judgment to the fact, that the word of God is published and circulated by Taa-ping-wang himself, and that a Protestant version of the Chinese Scriptures among them may thus remedy, and repair, and correct past errors. Truth is more influential than falsehood. Yang's missions and professions are no authorized formulae or exponent of the Taa-ping movement. In the last book, brought down by H. M. Rattler, from Nankin, and translated in the *North China Herald* of September 16 last, there is much to encourage our mind of this movement, entitled the *Land Regulations and political Economy of the Celestial Dynasty*, the Holy Scriptures and the decalogue are acknowledged, and exalted as the text-book for the education of Chinese youth, and the test of official merit throughout the empire. *The holy books of the Old and New Testament* (sic) are alone acknowledged as the depository of religious truth, and the base of moral instruction. For every twenty-five families there is to be a *Manse*. The youth are to attend daily, and the adults, of both sexes, every Sabbath. Preaching, thanksgiving and services are to be conducted by an appointed officer. The "Ten commands of heaven" are recognized as binding upon all public officers, and obedience thereto is included among the pre-requisites to preferment and a trial of popular merit.

Judging, therefore, by comparison, it is easily perceived how far greater are the hopes for a Protestantism in China, than honouring and Bible-distributing dynasty, above the cruel and corrupt Tartar dynasty, which is now tottering and well-nigh overthrown. Nothing but foreign intervention can save the Manchow Empire. It is not such men as Lords Shaftesbury, Harrowby, and Chichester, in one House of Parliament, and with Lords Palmerston and John Russell in the other, the British Legislature will not suffer a policy so destructive of the interests of Protestant missions, and of the best hopes of China, to be carried into execution, through the joint machinations of the Romanist party, hating the iconoclast demolishers alike of Buddhism and Romish idolatry. The Manchow Empire, a *Protestant Plenipotentiary*, who employed liberty and democracy as the ladder on which he climbed to office, and then kicked aside, on the first occasion, the convenient instrument of his own ambition.

But we do not despair. God will honour, and is honouring the faithful proclamation of his truth in this land.

GLASS GLOBES.—In the first place, the fish requires abundance of air. Now, scarcely any other shape than a globe can contain so much water with so little exposure to the air. Fish, too, require shade, not when the water is to them, but when they feel the want of it, and it need scarcely be observed that day long a glass globe is in a blaze of light. Still more, the water in a globe must be daily changed; consequently the fish must be lifted out every day, or a hand or a small net, and this cannot be done without injuring the fish.

REVOLVING VEST.—A tailor in London has invented a waistcoat on the principle of Coll's revolver—a garment with four fronts, used to secure the charm of variety, or to conceal shabbiness or grease spots, but particularly convenient as lessening baggage, by reducing four waistcoats to one.