

# The Examiner.

A WEEKLY JOURNAL OF POLITICS, LITERATURE AND NEWS.

EDWARD WHELAN]

This is true Liberty, when Free-born Men, having to advise the Public, may speak free.—EURIPIDES.

[EDITOR AND PUBLISHER

Vol. VIII.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, MONDAY, AUGUST 2, 1858.

No. 4.

## CIVIC ELECTIONS.

By the Mayor.

IN pursuance of an Act of the General Assembly of this Island, made and passed in the Eighteenth year of the reign of Her present Majesty, intituled "An Act to Incorporate the Town of Charlottetown," I do hereby give Public Notice, that an Election of

### Mayor and Five Councillors,

For the City of Charlottetown, will be held on TUESDAY, THE 3rd AUGUST NEXT, at the several places following, that is to say:

In Ward No. 1—at the Store of Mr. A. H. Yates, corner of Queen and Water Streets.

In Ward No. 2—at the Fire Engine House, fronting on Great George Street.

In Ward No. 3—at the City Hall.

In Ward No. 4—at the Fire Engine House, fronting on King Square.

In Ward No. 5—at the House of Richard Hertz, Esq., fronting on Great George Street.

And at the said Elections the Poll will be opened at 9 o'clock in the forenoon, and shall continue open till 5 o'clock in the afternoon of the same day.

T. H. HAVILAND, Mayor.

Mayor's Office, Ch. Town, July 3, 1858. (all ps.)

### To the Electors of No. 2 Ward.

GENTLEMEN,  
THE usual Proclamation for the Civic Elections having been issued, I beg most respectfully to inform you—as I had the honour to do on a former occasion—that at this Election it is my intention to offer for this Ward. My views and sentiments upon taxation, and the exercise of economy compatible with the interests of the Citizens are so well known, that I need not here explain my future policy; suffice it to say, that if elected, my non-political and sectarian principles will insure to all parties concerned an impartial distribution of justice at my hands.

I have the honor to be, gentlemen,  
Your obedient servant,  
WILLIAM MURPHY.

### Central Academy.

THE Classes at the Central Academy will be re-opened on MONDAY, the 26th instant. Parents and Guardians are requested to enter Pupils as early as may be convenient, as the different Classes will be at once formed, and Pupils afterwards entering them will do so at great disadvantage as compared with those who may have attended from the commencement.

### FEES OF TUITION.

	per term.
Reading, Writing, Arithmetic and Eng. Grammar,	£0 12 6
Algebra and Geometry,	1 0 0
Book-keeping, Geography and the Use of the Globes,	1 10 0
Analytical Trigonometry, the higher Geometry, the Differential and Integral Calculus, with their application to Mechanics, Land Surveying, Navigation and Astronomy, including the use of all necessary Instruments,	2 0 0
French Language and Literature,	2 0 0
Natural Philosophy,	2 0 0
Greek and Latin Classics,	2 10 0

JOHN KENNY, Acting Head Master.

July 15, 1858. (Gaz. Ex. & Isl. Im)

### CITY GROCERY.

NORTH SIDE OF QUEEN-SQUARE.

RECEIVED per "PROVIDENCE" and "ARIEL," from Halifax, and has on hand—

Hides Sugar	Tea in variety	Blacking
Pans b't Molasses	Superior Coffee	Tobacco
Jamaica Rum	Biscuit in variety	Cigars
strong Spirits	Annapolis Cheese	Digby Herrings
Hills Holland Gin	Raisins	Rice
Best Cognac Brandy	Currants	Crushed Sugar
Scotch Whisky	Dye-stuffs	Sweet Oil
P.E.I. Mal do	Prunes	Pale Seal Oil
Common Whisky	Earthen Jars	Salad Oil
Symond's best Port	Pickles	Spices
Wine	Sauces	Soap
Sherry Wine	Table Salt	Candles
Madeira do	Nuts	Washing Powders
Champagne	Shelled Almonds	Baking do
Edinburgh Ale	Confectionary	Patent Medicines
Pale Ale	Burning Fluid	
London Porter	Brushes	

And a great variety of other small and useful articles too numerous to mention. Cash paid for good clean Timothy Seed.

December 14, 1857. HUGH FRASER.

### NEW GOODS—SPRING 1858.

London House, Established 1820.

THE subscribers have received, per ship "ISABEL," from Liverpool—

120 Packages British and Foreign Merchandise, 10 Tons Iron,

which, with Stock on hand, will be sold at their usual low prices for prompt payment. Present importation consists of—20 chests prime Congou TEA, 9 trunks Ladies' Boots & Shoes, 2 cases Ready-made Clothing, 4 cases Townend's Hats & Caps, 2 do Millinery, 2 do Straw and Silk Bonnets, 3 do containing Parasols, Muslin Dresses, Shawls & Mantles, 1 do Ribbons, 1 case Gloves, 1 do Hosiery, 1 do summer Clothes, Gambroons, Drills, &c, 1 do Floor Cloth, 1 case Flannels and Woollens, 50 boxes "London" Soap, 1 case Starch, 1 chest Indigo, 15 bundles Spring Steel, 10 tons Bar Iron.

Ch. Town, May 24, 1858. D. G. & S. DAVIES.

### Regular Trader Ship "Isabel,"

700 TONS BURTEN, Alexander McDonald, master. This copper and copper-fastened slipper-built ship will sail from Liverpool, England, about the 1st SEPTEMBER next. She has always performed her trips with regularity, and landed her cargoes in good condition. Shippers will please have their Goods alongside at an early date. Has good accommodation for Cabin Passengers. For further particulars please apply to ANDREW DUNCAN, Esq., 12 Baltic Buildings; or, at Ch. Town, DUNCAN, MASON & Co.

N. B.—London Goods taken at reduced rates. Ch. Town, P. E. I., June 9, 1858.

### Great Encouragement.

1858. JULY. 1858.

IN order to make room for Extensive FALL IMPORTATIONS, which the Subscriber expects early in October next, he has commenced this day to dispose of his present STOCK of British and American MERCHANDISE, AT A GREAT REDUCTION ON FORMER PRICES, and would specially invite the public to a participation in the great bargains now offered in purchasing at this establishment.

July 19. 6w J. R. CARROLL.

### For Sale,

A QUANTITY of large well-made BIRCH TIMBER, with three-inch DEALS, Lathwood and Spars, as annexed—3 to 400 tons new Birch Timber, 40 to 50 thousand three-inch Deals, 10 to 12 cords Lathwood, 1 to 200 Spars, 2 to 300 tons small sized Hardwood, to suit the St. John's market, will be shipped on shares, or at a low freight. Enquire of Messrs. Longworth & Hyndman, Ch. Town; Edward Albro & Co., Halifax; or Mr. Thomas Annear, Montague River.

Orwell, May 24, 1858. STEPHENS & CLARKE.

## Cleanings from late Papers.

From the London Illustrated News.

### SISTER ROSALIE.

A life devoted to the alleviation of human sorrow and affliction is always a pleasant subject for contemplation, more especially when what are called the advantages of a good worldly position are abandoned by the individual who seeks for more real happiness in ministering to the wants of the poor and wretched. In England our Frys and our Nighthingales are a numerous class, although their labours are not often brought before the public eye; moreover, the existence of our poor-laws diminishes to a certain extent the sphere of action of those admirable persons who take under their special care those who would otherwise be totally neglected. In a country such as France, where the care of the poor is for the most part confided to the Sisters of Charity, the instances of devotion and self-abnegation are by no means uncommon; and we have great pleasure in presenting our readers with a short sketch of the life of one of the most celebrated of the Congregation of St. Vincent de Paul, the deceased Sister Rosalie.

Jeanne Marie, daughter of Anne Laracine and Antoine Rendu, a rich landowner, who cultivated his patrimony as in the golden age of the patriarchs, was born in the month of September, 1787, at Confort, a hamlet in the commune of Lancaus, formerly in the department of Leman, and subsequently in that of Ain. This little hamlet is situated not far from Ferney, where Voltaire lived so long a time. Jeanne Marie Rendu (or, as we shall afterwards call her, Rosalie, that being the name she assumed on becoming a Sister of Charity), scarcely knew anything of her father, Antoine Rendu, who, after nine years only of marriage, died, leaving his widow with three orphans. Fortunately the disconsolate mother proved equal to the burden of her charge. A pious Christian, she devoted herself energetically to the education of her three daughters; and their characters were elevated by the beauty of her ideas and sentiments, and by the grandeur of her sacrifices.

It was in the year 1802, at a period when the altars of religion in France were almost in ruin, and the most sacred edifices had been profaned by slaughter and sacrilege, that Rosalie entered upon her novitiate. Immediately after her profession the new sister was placed in the house of Misericorde, of the Faubourg St. Marceau, No. 5, Rue de l'Épée-de-Bois, at first as a simple religieuse, but soon as superior. That was the scene of the whole of her long and benevolent career. Living in one of the most miserable quarters of Paris, she seems to have formed a mysterious attachment to its wretched inhabitants, and to have felt for them so profound a sympathy that the good sister became the soul of the Faubourg, formed a part of every family, was the mother of the unfortunate, the doctor of the sick, and the refuge of the despairing.

Sister Rosalie solved the problem of the inequality between the rich and the poor. She interposed as mediatrix between opulence and misery. She softened the passions and appeased the storms of feeling by saying to one and the other, "Concord is in the doing of good." An example of this mediation between the two classes may be here mentioned. One day a poor man whom she had frequently assisted came to her in great trouble. "I am ruined!" said he to Sister Rosalie. "My horse is dead. How shall I now be able to earn my bread for my wife and children? A horse is indispensable for the business I carry on." The good Sister consoled him as well as she was able, but the poor man saw little to hope for. "How shall I ever get another horse, and without a horse what can I do for a living?" He was in a dilemma. Sister Rosalie recalled to his remembrance the numerous occasions on which Providence had already assisted him: "Have confidence in Heaven," said she to him; "pray to the Holy Virgin; I will think of you; return here in two days." The man went away; he knew that the Sister possessed great influence; but a horse! that was too much to expect. Sister Rosalie did not forget her promise. She went to one of her rich and benevolent friends in a distant quarter of Paris, and at once proceeded to make her request. "You told me to have recourse to you on an occasion of great necessity. I am now come." "What is it?" "I want a horse." "Take one out of my stable." "A high-bred horse is of no use to me; I want a horse to do hard work; a stout and strong horse." "Very well, then; pray purchase one which you think will suit, and I will pay for it." Sister Rosalie did not wait for the offer to be repeated. She was prompt in her actions; and she proceeded at once to the horse market, which was situated near her abode. As she had acquaintances everywhere, she soon selected one capable of choosing what she required. The next day, of the two friends of the good Sister one paid for the horse, and the other found it on his arrival at her philanthropic dwelling.

The calmness of this extraordinary woman was never disturbed, and she seemed equal to all emergencies. Those who found themselves without employment, functionaries in disgrace, hastened to her as their last resource. "I shall either throw myself into the Seine or go to Sister Rosalie," became a proverb with a certain class. She had to find occupation for no end of persons. "I am much embarrassed," said she one day, smilingly; "I want a place in the Ministry."

She often found herself in difficulty through persons to whom she had made loans failing to keep their promises of repayment. But even here again she found a means of excusing their conduct: "If they have not returned me the money which I destined to other good works, it is because their necessities have prevented them."

It will be easily understood that her requirements were immense and continually recurring; but when once she succeeded in obtaining assistance from charitably-disposed individuals, she was not quick to forsake them. "I do not thank you," she would sometimes say; "it is you who ought to be grateful to me for having selected you from a hundred others, and for having procured you the opportunity of doing a good action. Do you complain of having been permitted to add another pearl to your heavenly crown?"

The numbers of letters to which she had to reply, and the amount of visits she had to receive every day, cannot be calculated. She avoided the expense of a secretary by foreing into her service either some of her unfortunate "children" who possessed sufficient ability for the office, or, as not unfrequently happened, some one of her opulent visitors, who scarcely ever refused to write the dozen answers she was wont to impose upon them.

What a spectacle of divine charity this good woman holds up to the world! In a poor street in the poorest quarter of

Paris, a modest house, only distinguished from the rest by the wooden cross which surmounted its door, was as well known as the Louvre, and more frequented than the most splendid hotels of greatness or of riches! The little dwelling in the Rue de l'Épée-de-Bois was known and frequented by all those who suffered in their body or in their soul—by all those who had help to demand, a favour to obtain, a good counsel to expect, a fault to expiate. The rich and the poor equally knew the road to it. Carriage ladies encountered there beggars and suffering cripples; and it has happened more than once that the purple of the Princes of the Church and the Princes of this world came into immediate contact with the rags of the bonepicker.

During the critical period over which Sister Rosalie's life extended she was visited in her humble parlour by all that was most distinguished and illustrious in the successive Governments of the country. In the greatest crisis she displayed an incomparable degree of energy and courage. Her conduct during the scarcity of 1813, the subsequent foreign invasion, the famines of 1817, 1823, and 1847, and the cholera of 1832, was the theme of universal admiration. In the cholera of 1849, from which the quarter where she resided suffered so severely, the devotion of Sister Rosalie equalled that she had already shown. She would willingly have said, as did another sister to an old soldier who remarked upon the intrepidity displayed by her in the presence of infected patients. "You do not retreat before the fire of the enemy: the plague is the fire before which the Sisters of Charity do not retreat."

In the midst of popular outbreaks the guns of the barricades were respectfully lowered before Sister Rosalie. "Let pass," said the combatants, "let pass the mother of the poor. We know where she is going." "Children," replied she, "has not enough blood been spilt? Is it right that Frenchmen should kill their compatriots? Should brother fight against brother?"

A generous tear would answer such questions. She went on, giving continually her Christian advice. "But, sister, you will be killed—the firing is terrible; and what will become of the poor?" "Do you think that I desire to live when my children are being massacred?" She spoke to other rioters authoritatively. "Leave off firing!" said she. "I have already widows and orphans enough to feed, without your making me others." In the terrible days of June, 1848, she saved the lives of many who would inevitably have been killed but for her courageous and timely interference.

On the 27th of February, 1852, Louis Napoleon, President of the Republic, "in consideration of the devotion displayed by the Sister Rosalie, for more than fifty years, to the cause of the poor and suffering," decreed to her the decoration of the national order of the Legion of Honour; and the same day M. de Persigny, Minister of the Interior, proceeded to her house, and, in the name of the Prince President, remitted to her the decoration, together with a sum of 500 francs for her poor; and as another mark of distinction, the cross was attached to her bosom by the Minister of War, Marshal Saint Arnaud. To complete the story of this honour, it may be added that the name of the Sister Rosalie was registered in the records of the twelfth arrondissement as a "chevalier" of the Legion of Honour—her sex being no bar to the distinction merited by acts of honour and heroism.

All the scourges of mankind, all those of the Almighty—plague, famine, war, and insurrection—which successively visited the quarter of Paris more especially watched over by Sister Rosalie, found her, during fifty-four years, ever faithful to her post, compassionate, courageous, unflinching. Her attenuated body bore witness to the fatigues she had undergone in her devoted existence; but another and a more painful experience was in store for this exemplary woman. Some months before her death Sister Rosalie became blind. An operation for cataract was attempted, but did not succeed. Resigned under her heavy trial, resigned to her approaching death, she supported her lot with the sentiments of faith and with the most profound humility. "If God," said she, "refuses me the light of this world, it is because I am no longer worthy to see it; it is because he judges me to be henceforth useless upon earth, and will soon call me to himself; it is because he has chosen another mother for my children. My children, my dear children, my poor and friendless ones, O God, when I shall be no more with them, thou wilt not abandon them."

On the 4th of February, 1856, at the age of eighty-eight years, died Anne Laracine, the mother of Rosalie. Her death was not made known to her then expiring daughter, who had always regarded her separation from her mother as the greatest earthly calamity which could befall her. The day before Sister Rosalie's death she was visited by the Bishop of the diocese in which she was born; and on the 7th of February, 1856, aged sixty-nine years and five months, she went to sleep in the arms of the Saviour.

The funeral ceremony, which took place on the 9th, was a bright testimony to the power which Christian charity exercises upon mankind. Thousands of her *enfants*, as she delighted to call them, accompanied her remains to their respecting-place in the Cemetery of Montparnasse; and all Paris, rich and poor, joined in the expression of the sincerest regret at their loss.

NEGRO MARKET FAIR.—A correspondent of the New York Journal of Commerce, writing from St. Paul's de Loando, West Coast of Africa, gives the annexed description of a negro market fair:—"There are two public market squares, where from daylight to set of sun, hundreds of negroes do congregate, and grouped beneath the burning sun, or under a shed of tented mats, are the vendors of every variety of fruit and vegetables, corn, farina, baskets, mats, nuts, cloths in great variety of gaily pattern; and some, with fires beneath kettles, are cooking fish and farina, on which the others live. It is a curious and unique scene—that picturesque market fair of Africa. As you approach it, there comes up on the ear a sound as of many waters, gradually melting into the rapid articulations of language, a language like jargon, a tongue that hath no cessation, accompanied with a violent and yet often graceful gesticulation, as buying and selling progress. Around their baskets of fruit, vegetables, &c., the women are seated, smoking large pipes, when their tongues give rest, weaving thread on spools from the rough cottons, nursing the little blacks who are carried on the back, or soulding older urehins for their mischief. Servants are here and there bearing away on their heads nicely balanced baskets of produce for home consumption, and the intermixture of foreigners and sailors gives strange contrast to the almost naked costumes of the natives, of whom the men wear simply a cloth about the loins hanging to the knee or below, their black busts shining in the sun, and their heads generally not even protected by the wool, which they shave quite close;

the women wear more graceful garments, a long cloth of fancy colors wrapped around them from below the arms downwards, and a mantle of square cloth over the back and shoulders often drawn over one only, like a Roman toga, or over the head like a hood, and this mantle for the Loando women is always black, making them look like so many nuns, but for their black faces and blacker and more filthy habits. The women carry their babies on their backs, little shining picannies sticking their snow balls out of the cloth that binds them, or dangling their poor heads fast asleep, the boiling sun blazing on them. It is well they have cocoanuts not skulls (?). A novel sight to the stranger is the daily entrance to town of negroes from the country with produce. They come in from distances of even forty or fifty day's travel hundreds of miles in the interior, perhaps fifty or sixty in a train, always marching in single file, one directly after the other, carrying on their heads a long and narrow basket, like a cradle, fastened on long poles, by which, when tired, they rest their load, standing it on end. They bring in ivory, wax, gum, and the general produce of the country, all of which is in this way brought to market. Filling up their baskets with city purchases, cloths, &c., they take their long journeys back again to their native wilds."

NEWSPAPER CONVENTION.—A Convention of the publishers of the newspapers of Maine was held at the Stanley House, in Augusta, July 1, to devise means for the pecuniary advancement of the newspapers of the State, and to consider matters of common concern, affecting its interest. It was organized by the choice of John A. Poor, of the State of Maine, President, and Elisha Clarke, of the Bath Tribune, Secretary. Most of the principal newspapers of the State were represented. A Business Committee was chosen, consisting of Nelson Dingley, Jr., of the Lewiston Falls Journal, Russel Eaton, of the Maine Farmer, Jos. A. Homan, of the Gossip Banner, E. Rowell, of the Hallowell Gazette, and John H. Lynde, of the Bangor Whig. There was a full discussion of various matters affecting the rights, duties, responsibilities and pecuniary interests of the profession, in which Messrs. Pike & Hedge, of the Age, Sawyer, of the Kennebec Journal, Eaton, of the Farmer, Emery, of the Bangor Union, Lynde, of the Bangor Whig, Blaine, of the Portland Advertiser, Homan, of the Banner, Drisco, of the Machias Union, Stetson, of the Democratic Advocate, Rowell, of the Hallowell Gazette, Hanscom, of the Saco Democrat, Cowan, of the Biddeford Union, Clarke, of the Bath Tribune, Prescott, of the Farmington Chronicle, Hall, of the Aroostook Pioneer, and others took part. The whole subject of newspaper management was considered, and various matters and things agreed on to advance the interests, and elevate the tone of the press of the State. At the afternoon session a report from the business committee was accepted, and resolutions adopted to establish fixed rates for advertising, looking for the concurrence of the entire press of the State in the measures agreed upon. The convention adjourned to meet again at Augusta at the time of the holding of the State Fair in September next. The proceedings were very animated, but entirely harmonious, and all expressed their gratification at its results. An official report will soon be published.—State of Maine.

CATHOLIC CHURCH STATISTICS.—The number of Roman bishoprics in the world, inclusive of 12 patriarchates, is 830. Of these 620 are in Europe—275 in Italy alone, which, estimating the population at 25,061,988, is 1 diocese to every 91,134 inhabitants, while the proportion in France is 1 to 418,000. The bishoprics are divided among the various Italian states as follows: Sardinia, 41; Lombardy, 20; Parma, 4; Modena, 5; Tuscany, 31; the States of the Church, 76; the Two Sicilies, 114;—the States of the Church, with a population of 3,000,000, having nearly as many bishoprics as France, which, with a population of over 36,000,000, has but 79. Belgium has 7 bishoprics; Holland, 4; Portugal, with the Azores and Madeira, 20; Spain with the Balearic Islands, 56; Great Britain, 44, of which 30 are in Ireland. Austria, exclusive of its Italian provinces, (enumerated above,) 62, of which 24 are in Hungary; Switzerland, 5; Germany, 24, of which 8 are in Prussia, the great Protestant power of the continent; Poland, 15; Russia in Europe, 10; Turkey in Europe, Greece, and the Ionian Islands, 20. The number of bishoprics in Asia is 65; in Africa, 11; in America, 124, of which there are 70 in North, 11 in Central, and 43 in South America; and in Oceania, 10. Of the 12 patriarchates 3 are in Europe, 7 in Asia, 1 in Africa, and 1 in America (Spanish West Indies).

ADVERTISING A HUSBAND.—One Mrs. Smith, having lost her husband, concludes that the best plan is to advertise:—"Lost, Strayed or Stolen.—An individual who I, in an unguarded moment of loneliness, was thoughtless enough to adopt as my husband. He is a good looking and feeble individual, knowing, however, enough to go in when it rains, unless some good looking girl offers her umbrella. Answers to the name of Jim. Was last seen in company with Julia Harris, walking with his arm around her waist, up the plank road, looking more like a fool [if possible] than ever. Any body who will catch the poor fellow, and bring him back, so that I may chastise him for running away, will be asked to stay to tea by HENRIETTA A. SMITH.

And here is a strayed wife.—The Albany Times contains the following advertisement:—" \$3 REWARD.—The above reward will be paid to whoever will cause the return to me for my wife Mary. She is of middle size, light complexion, freckle on her face, short hair trimmed behind, and wears a beau-catchers. Is about 23 years of age, and of a loving disposition, and had on three rotten hoops.—Wm. Snow, corner Lodge and Maiden."

ANOTHER SPLENDID ENDOWMENT.—Charles McKicken has left \$900,000 to the city of Cincinnati for a free University—all branches of education to be taught free; and orphans from five years of age to fourteen to be supported out of the endowment: those who can afford time for a liberal education to have it; those who cannot, to be put out to trades. The testator alleges he was inspired to this act by the Girard College of Philadelphia.

NEW LIGHT-HOUSE.—A new Light-house has been constructed on Bishop and Clerk's Lodge, Vineyard Sound. Its height is fifty eight feet, and the diameter of the base twenty feet. It is situated three miles south of Point Gammon light house. It is to be furnished with a magnificent lens, which will be ready for lighting in October next. It is said to be a most valuable acquisition to the light-house service of the New England coast.