

TERMS AND NOTICES.

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Religious Intelligencer.

REV. JOSEPH McLEOD, Editor.

FRIDAY, JANUARY 22, 1875.

HOW WE GROW.

In nature and grace nothing reaches any advanced point at a bound. Progress is made by individual steps. Little by little, one step at a time, everything gets onward. The great spreading oak, firm and strong, became not such in a day. Year by year its trunk expanded, its branches spread farther, its roots struck deeper, its foliage multiplied. The sweeping river begins among the hills an unimportant rattle that the beasts might take up. Ever and ever the thread-like stream is joined by other similar streams, and soon the aggregated waters are a torrent, a river, an ocean. So things grow. From the simple germ to the giant oak; from the bubbling spring to the deep, broad sea; not at a bound, not suddenly, but gradually; ever going on, never resting, gaining a little at a time, and holding it.

No one is lifted suddenly, by an unthought exercise of divine power, from the elements to the perfected phases of trust and experience in Christian faith. Growth in grace is not a revelation, nor a change imported from without, but a process of moral and intellectual power, which is wrought upon us gradually, as the tree grows, and the stream gathers volume. Year by year, under the influence of many forces, we change. Every item of force leaves upon our souls the evidence of its impact; we are moulded and fashioned as iron at the forge. Every sermon we hear, every prayer we offer, every testimony we make, every prayer offered for us, every providence concerning us or our friends, every motion of the Spirit, every thought in making us what we are, changes us in degree. Little by little we gather strength, knowledge, and confidence. One at a time, the great truths of redemption dawn upon our minds, and are realized in our experience. Gradually our taste changes, and our minds are drawn away from trusting in earthly, to trusting only heavenly powers.

The safest experience is that which shows gradual progress. While new fields of thought are being continually entered upon, there is no flagging of interest, and no prospect of turning aside. Unless new fields are entered upon, interest will flag. Familiarly accommodate the human mind to too stupendous facts, so that their influence and importance are quite disregarded; there needs to be progress in truth and experience if the mind is to be kept steady in the highway. Hour by hour the clock of time is running down to every one. Let the hours be filled with experiences, which assist in fitting us for the goal we are so rapidly approaching.

GLOUCESTER.

On Thursday last the Annual School Meetings were held throughout the Province. The reports of the meetings from every section give pleasing evidence that the people are appreciating the Free Schools Law. In Gloucester, however, there was a demonstration in favour of the Roman Catholic Schools. The following telegrams, the first to the *Freeman*, the other to the *Globe*, tell the story in brief:

BATHURST, Jan. 16.—There is violent work at Carleton Place, and the school meeting is being adjourned to the 17th inst. The Roman Catholics are being abused and threatened. Rive and Blackhall, who had to fly after much violent language, all on one side. The meeting adjourned to next day.

On Friday a party proceeded to the Post Office, broke the windows and pulled down the stove. With difficulty, the building was saved from being consumed. They proceeded then to the premises of Hon. Robert Young, where they were prevented from upsetting the stove, and were obliged to retreat. They beat John Blackhall, and came back to Blackhall's office, broke his stove and pipes and put the stove outside, broke the windows, etc. There were over fifty of them in Blackhall's office, with clubs, ropes, etc. They were intended for the Sheriff if he came along. They did not go back to Young's. They went up the Parish, calling at houses of those who paid the School taxes, extorting money and obliging them to sign papers promising not to interfere further.

Later accounts confirm the statements of the telegrams, and show clearly the desperate character of the means used by the priests to prevent the proper working of a most beneficent law.

Hon. Robert Young, who was absent at the time, on receiving word, hastened towards home. When he reached Chatham Monday night, he received the following despatch:—
"They say that the school meeting is being adjourned to the 17th inst. They threaten to take your life if you do not stop. They say that they will burn your house down if you do not stop. They say that they will burn your house down if you do not stop. They say that they will burn your house down if you do not stop."

The *Freeman*—whose editor is the representative of Gloucester—treats the whole matter very lightly, laughing at it where he can, and apologizing for it, in the way characteristic of him when he cannot laugh. He concludes an article thus:—
"For three years the people have been harassed, insulted, and annoyed, maligned and misrepresented; by persons who owe them gratitude and pay them hatred. They have borne much patiently, but the demonstrations of last Thursday and Friday show that their patience is almost exhausted. They have always been known as a peaceable, law-abiding, sober, virtuous people, and of this character the efforts of their enemies have not been able to deprive them. For any repetitions of such demonstrations as those of last week, not only the peaceable faction who strive to trample upon these and to rob them, will be held accountable. They want peace."

"Peace" indeed! and what a way to get it. It is just like the *Freeman's* editor, who can easily incite his followers to do violence to the persons and property of all who stand in the way of his pet schemes. He and his companion leaders, men who know better than they do, are the ones deserving punishment. The poor ignorant Frenchmen of Gloucester are more to be pitied than they are, and more to be pitied than blamed, as the *Telegraph* puts it.

When we remember the dense ignorance of a majority of the inhabitants of Gloucester County, pity, rather than anger, seems the most suitable feeling to entertain. Gloucester is principally a French County, and is accordingly exceedingly ignorant. The Census returns of 1871—taken before the Free School Law came into force—show that of a population of 7,750 persons of 21 years of age and upwards, 3,107 were unable to read and 4,327 unable to write; while of 5,314 children of schoolable age, in the same year, there were only 1,432 in attendance at the schools of all kinds, and these probably were mostly of English parentage. A population so neglected was a fitting field for the rule of lecherous ecclesiastics and reckless politicians, and between the efforts of the priests and the inflammatory speeches and writings of the Speaker of the House of Assembly, the people have been kept in a constant ferment and have not short of criminal proceedings. In fact, the County for many years past, has been notorious for its crimes, which were the necessary result of gross ignorance, manipulated by cunning agitators bent upon maintaining or enhancing their personal influence, even at the expense of the public peace.

While such defiance of law is to be deplored and is deplored by every good citizen, it has one good effect at least, it serves to show the character of the men—Bishops, priests, and Speaker Anglin—who are opposed to the education of the whole people.

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