

but local jealousies keep education down. Or there are districts of country where the lands are owned by wealthy residents of St. John, who will neither sell at a reasonable rate for settlement, nor contribute towards the support of schools in the places where their property is situated. And in St. John, in how sad a condition are the school houses. * * * Why should such a state of things continue? Why should we not throw aside all prejudices, and adopt an undenominational system of free schools, that shall secure to every child in the land at least the birthright of such an education as it is qualified to receive? I would even go further, although it has no bearing on the main question, and take the ground that the state ought to compel the children to go to school, as well as provide schools for them. I am glad to find that the people of Manchester, in England, are moving in this matter. I shall not argue that point, however, as it is a subject by itself.

There are some who are afraid of state education, thinking it the same thing in principle as a connection between church and state. But the two systems cannot well live together. With the exception of those who favoured a connection between church and state in New England, the friends of church and state have almost invariably opposed free schools, and will oppose them to the end of the chapter. The free schools of New England eventually overturned the connection between church and state, and will overturn it wherever established.

I maintain that every child in the Province, no matter how obscure or lowly his birth, is entitled to a fair elementary education, and that too from the state; and every resident in New Brunswick and every property owner ought to see that the youth of the land are not growing up around him ignorant and without knowledge. One of the poets says:—

"Culture's hand
Has scattered verdure o'er the land,
And smiles and fragrance rule serene
Where barren wilds usurped the scene.
And such is man—a soil which breeds
Or sweetest flowers, or vilest weeds;
Flowers lovely as the morning light,
Weeds deadly as an aconite;
Just as his heart is twined to bear
The poisonous weed, or flow'ret fair."

It is my opinion that the country which has free schools must and will advance in wealth, in intelligence, in security, and have a career of prosperity.

BANDS OF HOPE.

By REV. JOHN WOOD.

According to promise, I herewith transmit an article on temperance in Sabbath schools, and the management of Bands of Hope, which although written specially for the columns of the *London Advertiser*, whose editor and proprietor is a consistent and fearless advocate of the cause of Total Abstinence, will be none the less serviceable or acceptable if copied into the *INDEPENDENT*.

In a previous article, I promised the readers of the *INDEPENDENT* some suggestions as to the best mode of interesting the young in the subject of Temperance. Several things operate against its introduction among the themes and addresses of the Sabbath School, even by those who are favourable to the principle of total abstinence. Some persons regard it as too secular a subject