

called of the citizens of this city favourable to the reading of the Bible in the public schools, and opposed to the recent action of the Board of Education on the subject.

Your committee in conclusion submit the following resolutions for your consideration and adoption :

Resolved, That the annexed proposed amendment to the school law, sec. 18, and accompanying memorial, be adopted as the sense of this Convention.

Resolved, That a committee of five be appointed to take charge of the proposed amendment, and present the same, or cause it to be presented, in substance and form to the next Legislature of this State for its consideration and adoption ; also to have a sufficient number of copies of the memorial printed and circulated for genuine signature and forwarded in due season to the Legislature for its action.

Resolved, That this Convention will, through the members thereof, and through the members of several organizations represented herein endeavour to prevent the nomination or election of any and all persons, by any of the political parties, to any of the various offices connected with the public schools, who is not known to be a Protestant in religious persuasion, and to desire that the Bible be read in all the public schools, daily.

Resolved, That a committee of five be appointed to proceed immediately to carry out the objects of the above resolution.

Resolved, That a committee of nine be appointed to arrange for a mass meeting of citizens to be held at an early day, at some central locality, to express their indignation at the recent high handed measure, and gross outrage upon their rights in banishing the Bible from the public schools.

The committee also resolved to encourage and stimulate similar meetings to be held throughout the city in the various wards and Districts, and to that end that the committee confer and arrange for such meetings with the citizens of the various wards.

(Signed,) JOHN R. VOORHIS, ERASTUS BROOKS,
DANIEL BOWLY, JOHN LLOYD,
C. B. COTTON, S. BALDWIN,
NATHAN NESBIT, SAMUEL HALL.

The report and resolutions were unanimously adopted.

2. RESOLUTIONS OF THE NEW YORK BOARD OF EDUCATION ON THE SUBJECT.

In view of the recent discontinuance of the reading of the Bible in the schools of the Fourth and other wards, the New York Board of Education have, by a vote of 28 to 2, adopted the following preamble and resolutions :—

Whereas, In the judgment of the Board, it is due to the healthful moral training of the pupils as well as to our position as a Christian people, that the Bible, without note or comment, be read at the opening of our schools ; therefore,—

Resolved, That this Board most cordially recommends to the various local Boards of School Officers that this practice be observed in the Ward, Grammar and Primary Schools in this city within their jurisdiction respectively.

3. SUMMARY OF ARGUMENTS ON THE NON-SECTARIANISM OF THE BIBLE.

In a late number of the New York *Dispatch*, a writer, A. J. C., thus sums up the arguments of the discussion on the Bible question :—In the first part of this controversy the single objection, "that the different religious sects were opposed to the reading of the Bible on account of its religious teaching," was put forth in strong terms, and throughout the whole discussion, that has been the only reason, worthy of notice, advanced in opposition to the Bible. Lengthy arguments have been produced by the parties discussing the negative side of the question. But have they succeeded in establishing the fact that the Bible is sectarian, and therefore should not be read in the schools ? Let us see how far they have succeeded. In the first place there are a large number of religious sects who differ essentially in their tenets and belief, yet they all claim the Bible as the authority for their several doctrines ; this at once precludes the idea of the Bible being sectarian in its character, for if it were so, it would only be the text-book of one single sect ; but the teachings of the Bible being general, and the ground work of all religious beliefs now extant in this country, the argument presented upon this point is at once and entirely exploded, except so far as the Jews may object to the New Testament, or the infidel to the whole book. When either or both of these last named sects make a formidable objection, then it is time enough to give their objections a proper consideration. If any further answer to the argument of the opposition was wanted to destroy it, it is contained in the school law, as quoted in the fore part of this controversy ; which virtually provides for the reading of the Bible without regard to religion, precluding all idea of sectarianism by prohibiting "notes and comments" of the opposition. Thus the whole argument has fallen to the ground. The reasons presented

in favor of the Bible in our schools remain as yet unshaken ; they are essentially as follows ; The broad ground of morality—without which no education can be really perfect, or wholly beneficial—and who will dispute the morality of the Bible ? Upon the ground that it is the text-book of our secular government, the very cornerstone upon which the great Republic of America rests, and as such should be taught to the rising generations through the free educational institutions within the government ; and as such the people desire that it should be taught, and who will dispute their right to select school books so long as they do not interfere with the rights and consciences of the minority by establishing religious creeds or dogmas. That it is the most reliable ancient history extant, and as such should be read by our children, as well as modern history. That it is calculated at all times and under all circumstances to do good, and never to do harm, that the general reading of it is in effect, opposition to tyranny, enlightenment to the mind, annihilation of bigotry, and the progress and advancement of civilization ; the chief elements of a republican government ; and that the continuation of its teachings to the generations to follow, will secure a perpetual character for American liberty. All of the above reasons have been sufficiently argued heretofore : and even without argument, the force of reason stands out prominent upon every point advanced, therefore I most respectfully take leave of the subject for the present.

VI. Papers on Practical Education.

1. LESSONS ON THE USE OF LAWS.

The following illustration of a conversational lesson, which was given by the teacher to the elder boys of an elementary school, has been published in the *Educational Record* :—

Each time I come to school I pass a watchmaker's shop ; inside the window are several gold watches, while outside there are many people passing, all of whom, no doubt, would like to have some of these watches ; the only thing that separates them from the people is a thin piece of glass, yet no one attempts to break through this to get at the watches ; can you tell me why ?—*Because they know it is wrong*. Is it the fear of doing wrong that keeps all from trying to steal them ?—*No, Sir*. Then what does keep those from doing wrong who do not mind doing what they know to be wrong ?—*They are afraid of being caught and put into prison*. What do you call such a fear ?—*Fear of punishment*. Right ; but who have the power of punishing thieves ?—*The magistrates and judges*. And what gives that power ?—*The law*. If there was no law for punishing theft, could there be any fear of punishment ?—*No, Sir*. And we have seen that it is this fear only which keeps some from stealing. Now, if that fear was removed, could the watchmaker's property be as safe as it is now ?—*No, Sir*. And what makes it safe now ?—*The law*. What word may we substitute for makes safe ?—*Protects*. And what is anything called that protects ?—*A protection*.

By means of several inductive questions, the boys were then led to see that the law is as effectually a protection to property as if it were a material barrier ; that it thus protects the shopkeeper's goods, the farmer's crops, the trees, shrubs, and flowers of public parks, and property of all kinds. From these illustrations they were able to answer the following questions :—

Now tell me, as clearly as you can, what is the principal use of law ?—*The chief use of law is to protect property, both private and public*. We have spoken of material property only ; are there any other kinds of property that need protection ?—*Yes, Sir ; our lives, and our characters, and our peace*. And it does this, as you all know, by punishing those who commit murder ; and those who maliciously speak evil of us ; and those who make rows. A better word than "rows" ?—*Disturbances*.

Now use the word "wealth" instead of "material property," and tell me more fully what are the uses of law ?—*The uses of law are to protect persons' wealth, lives, and character ; and to keep order*. And how does it do this ?—*By punishing those who break the laws, and so making others afraid to do so*. What people are those who require to be restrained from doing wrong by fear of punishment ?—*The bad people*.

We have been speaking of law only as a means of protection ; is there no other way of protecting our rights ?—*Every man could protect his own*. What ! even if a man was attacked by one stronger than himself ?—*Men could join together to protect each other's rights*. That is sometimes done, when there is no constitutional law, and I will tell you how the plan succeeds.

I then gave a short account of the state of things as they existed at the diggings of California and Australia, showing how insecure life and property are in the absence of law. From a few illustrations, gathered chiefly from the newspapers, I showed how frequently offenders escape punishment, and how often, too, when caught, the punishment is disproportionate to the offence. From such illustra-