

struction is subject to a very serious objection. What child after six hours confinement in school would be physically fitted for any further mental exercise. Is the Bible to be thus presented in its most unattractive form—is it to be made a mere task-book—a mere engine of punishment? Besides the inclemency of the weather and the shortness of the days during a considerable portion of the year, would operate against carrying out successfully any such rule, especially in the country sections; and the appointment of *any* hour before, as well as after, the regular school hours, would, on the same grounds, be equally objectionable. Cannot religious instruction be so arranged that it shall be included in the regular exercises of each day, preceding or following the secular instruction, or both; and thus be, and be accounted, *not* an “engine of punishment” but an instrument of moral culture and of religious improvement? Our tastes are naturally inclined to do evil rather than good; and we should adopt every reasonable method to draw out the child’s desires and affections towards religious exercises and duties, rather than impose them as a sort of extra study or punishment.

3. But the radical objection to this regulation is still to be advanced. I do not object to the clergy *as teachers*. This is their duty wherever they go—in the pulpit or out of the pulpit; but I do object to the *impracticability* of their *weekly* visits to the schools within their charge. In cities and large towns such an arrangement may—tho’ we can conceive attended with difficulty—be acted on. But in the country districts where schools are scattered over a wide territory and clergymen have long distances to travel, I maintain, as the result of my own experience of twelve years, and of the experience of other clergymen in this diocese and over Canada, that to give *even one hour a week*, which “*must not interfere with the regular school hours*,” is an *utter impossibility*. There are few parishes in which there are not from 20 to 25 schools—I believe the average would be greater. Now let a clergyman give but one hour a week to each of these schools and his whole time would be so fully occupied as to leave none remaining for his other pastoral duties. In fact his other duties would so interfere with this, that it could not possibly be perform-