

whether the Bible should be read in the Public and Common Schools of the American Union, replies in the *Forum* that he does not see how the State can retain its purely secular character and action if the Bible be introduced into the schools, and how the State can order its introduction without violating the religious conscience and spiritual independence of the American people, nor how the reading of the Bible in any sense but its own true sense can educate the children of Christian parents. It is somewhat difficult to reconcile this expression of opinion with what he says about the Bible in English schools: "I rejoice that it is read in the Board Schools of England, even without a right interpretation. It is better that children should know the name, the character, the work, the life, the parables of the Saviour of the world, than that they should grow up without the knowledge of His name." We entirely agree with the Cardinal that the Bible is the Bible only in the right sense of the Bible, and that parents ought to be left perfectly free to send their children to schools where they believe that right sense to be taught; but we do not see wherein the Common Schools of America differ from the Common Schools of England. The

Bible is the book of the Church (we do not use the word "Church" here in any narrow sense), and there is no adequate interpretation of it that does not recognize the Church and a child's relationship to the Church. But on the principle that "half a loaf is better than no bread," we prefer to see the Bible inadequately interpreted to not being read or interpreted at all. One of the chief dangers of unsectarian teaching is that thoughtless parents and society are tempted to be content with it. This is a serious danger, for the value of the Bible depends on the use made of the Bible. If the Bible is used merely as a Reader it may blunt religious sensibility. If it be treated merely as an ancient classic, it may teach incidentally odds and ends of geography, history, and grammar, but it will not produce the effect of the Word of God. If it be hacked and hewed to meet the multitudinous objections of hostile religious bodies, it will not only omit many precious truths, but it will present those that remain in false lights for want of their complementary truths and their interpretative context. Still we prefer the Bible to be read in Board Schools under the worst of these conditions to its being excluded altogether.—*School Journal*, N.Y.

## THE LORD MAYOR OF LONDON.

FROM a profusely illustrated article in the November *Century* on the "Guilds of London," we quote the following:

"The Lord Mayor is elected from the twenty-six aldermen or heads of the wards into which the city is divided by the votes of the Livery; that is, of the members of the several guilds of the city. He is elected at the Guildhall, on the feast of St. Michael, the Archangel. Few more interesting

ceremonies are to be seen in England. A wooden screen is erected outside the Guildhall, with many doorways in it. At each is stationed the beadle of the guild, who is expected to know all the liverymen of his company, and so to prevent unauthorized persons from entering. The floor of the Guildhall is strewn with sweet herbs, perhaps the last surviving instance of the medieval method of carpeting a hall. The twenty-six aldermen come