

cently. The decision of the president is that teachers now employed in Indian schools may continue to wear the garb of their religious orders; but the privilege is denied to any persons hereafter entering the service. This ruling will enable the government to fulfill its obligations, the president says, to the teachers who were taken into the government service when religious schools were taken over bodily as government institutions.

The president's ruling is the final step in a controversy that has engaged the interior department with religious bodies more than a year. Commissioner Valentine's order would have prohibited any teachers from wearing religious garb in the Indian schools after the end of the last school year.

President Taft's order, and a letter from Secretary Fisher to Mr. Valentine, which accompanies it, lay stress on the fact that Commissioner Valentine issued his ruling without consulting the secretary or the president; and while the entire subject was under investigation. Mr. Fisher's revocation of the order now is made final.

Secretary Fisher's formal letter states that the government had long left the education of the Indians to religious missionaries; and that when it finally began a systematic handling of the educational problem,

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This preparation of herbs, leaves, flowers and berries (containing no tobacco or habit-forming drugs) is either smoked in an ordinary clean pipe or smoking tube, and by drawing the medicated smoke into the mouth and inhaling into the lungs or sending it out through the nostrils in a perfectly natural way, the worst case of Catarrh can be eradicated.



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it took over many of the religious schools, and brought their teachers into the government classified service.

"The transfers thus have often been effected by the government's renting denominational schools and taking over the whole plant and the teachers as well," said President Taft.

"It appears that out of 2,000 teachers in the Indian schools there are fifty-one who wear a religious garb and who are regularly classified members of the government civil service. To direct them to give up their religious garb would necessarily cause their leaving the service because of their vows under which they have assumed the garb."

A Braintree, Mass., dispatch, carried by the Associated Press says: "No religion is or should be involved in this matter," said former Indian Commissioner Robert G. Valentine when informed that President Taft had upheld Secretary Fisher's action in revoking the order of Mr. Valentine barring religious garb or insignia from government Indian schools. In a statement the former commissioner said:

"The schools to which my religious garb order applies are not private schools. They are public schools. Nothing should be allowed in them which would not be allowed in any public school in the country. This principle the president and Secretary of the Interior Fisher now uphold in their order. They say that on this ground they will forbid the extension of the practice of wearing religious garb in public schools.

"In the next breath they say they will permit these fifty-one teachers who now wear garb in Indian schools to continue the practice.

"No religious question is or should be involved in this matter. I issued my order without referring it to my superiors because I was within my rights in doing so and because I wished to save my superiors from any possible political embarrassment by keeping the decision of the question a non-political administration bureau of the government.

"My conduct of the Indian bureau included full recognition of the assistance of the Catholic church and of all the other religious denominations on Indian reservations and I expect and have every reason to believe that Catholics will join with all American citizens in support of an administration of the Indian bureau which endeavored to fulfill its legal obligations to all the people."

MR. BRYAN'S PART AT BALTIMORE

Editorial in Charleston (S. C.) News and Courier: We have frequently labored under the necessity of speaking in criticism of William Jennings Bryan. We wish now to pay tribute to the work done by him at Baltimore. With his methods we have not always found ourselves in sympathy, and we still think that the situation with which the party was confronted at Baltimore might have been prevented. Nevertheless, it is our opinion that the party is going into battle occupying stronger ground than for half a century, and it is to Mr. Bryan that the credit for this condition must in large measure be awarded. There is the amplest reason for believing that the same interests which have long been in control of the republican party had planned to take charge of the Baltimore convention and to dictate the nomination. It was William Jennings Bryan who smashed their plans. We do not know whether or not Mr. Bryan went to Baltimore expecting that he would himself be nominated. We are sure that after the opening day he had no hope of

such an event, and in the light of the results which have been achieved we are no less sure that his sole purpose has been to preserve the integrity of the party. For whatever hazards he took, he has been completely vindicated by what he has accomplished. We say this as one of the many who doubted the wisdom of his course; and rejoicing in the strength of the battle array we cheerfully bear testimony that it was Mr. Bryan who saved the situation when it seemed to have been hopelessly lost. We do not believe that any more remarkable political fight has ever been waged to success than that in which the Nebraskan hurled himself, undaunted by the confidence of his opponents and undeterred by the doubts and misgivings of his friends and advisers. Mr. Bryan is very human and it must be a severe disappointment that, after all the years during which

he has borne the heat and burden of the fray, he could not himself have carried the standard of his party to the victory which appears so certain; but we venture the opinion that his place in history will be larger because of this crowning achievement of his notable career than of many presidents.

THE 'PHONE AND THE HYMN

An admiring parishioner of a young divine in an Ohio town recently had a telephone installed in the clergyman's house, says Lippincott's. The good man was delighted with the convenience, and used it immediately before going to church.

When the time came for him to announce the first hymn, he read the first lines with his usual impressiveness, and concluded with:

"Let us all unite in hymn seven or three."



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