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PASSING EVENTS

In a very few days we shall be able to say the Twelfth assembly "was." For four days it will be "is" and then the adjournment, in accordance with the constitutional limitation, will pass the assembly into history.

THE SITUATION - Speaker McDowell thinks The Missoulian owes him an apology for the estimate which we placed upon his reappointment committee and its purpose and asks if we do not think so, too.

WORKING WELL - It is likely that the Montana legislature would be glad to back up on another proposition if it had a chance. Had the question of woman suffrage been deferred in its introduction into this session, until after the results of the Seattle elections became known, it is pretty certain that it would have received a more favorable consideration.

THE UNIVERSITY - The week brought satisfactory results in legislation as far as the state university

was concerned. Assuming that the recommendations of the appropriation committee are favorably considered, the university will fare well when the final accounting is made of the work of the session. It has been a matter of deep satisfaction to the friends of the university to note that the sentiment throughout the state has been so favorable toward that institution.

THE DIXON MEMORIAL - Already The Missoulian has spoken of the significance which attaches to the splendid memorial gift which Mrs. William Wirt Dixon has made to the university law school in honor of her late husband.

UNWISE HASTE - The state senate indorsed the Canadian reciprocity plan without knowing what it was doing. On the general proposition, the question of Canadian reciprocity would find general indorsement and it was evidently the belief of the Montana senate that the reciprocity which they went on record as approving, was the genuine article.

REMEDIAL LEGISLATION - Massachusetts is generally well at the front in remedial legislation. The newest instance is furnished by A. E. Hurlburt of Boston, who has caused to be introduced in the legislature a bill to mitigate the evils of litigation over the last wills and testaments of decedents.

west and the east in this respect is great and is all to the advantage of the west. As we said before, the men at Helena would probably have acted differently if they had had this bit of recent history to guide them.

PIE AND SLEEP - A famous doctor once said: "Encourage your child to be merry and to laugh aloud." This physician was surely not speaking of American children, for being merry is characteristic of the growing Yankee, while laughing aloud does not need to be cultivated by the first-school age; not if the pictures one sees and the sounds one hears in the residence sections establish a criterion.

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Head of Canal Operations



Recent picture of Colonel George W. Goethals, in charge of the building of the Panama canal, who has returned to the United States at the direction of congress to give a detailed account of the present development of his work.

this proposed law, the Bloomington, (Ill.) Pantagraph speaks as follows: "The advantages are numerous and manifest. It is a common thing to have a will attacked on the ground of insanity, or mental incompetence, or undue influence. How much better to have this done during the lifetime of the testator when he is able to answer for himself.

Having participated in a victorious campaign for suffrage on the west coast, Missoula's Miss Rankin goes to the east coast to take up the fight. Is she a prophet without honor in her own home?

The assurance is gratifying that there is no great danger to Americans in Mexico, but it seems unnecessary, as there appears to be no great danger to anybody there.

Even the snowstorm does not conceal the signs of spring. The saw-mills are starting early and the indoor baseball season draws to a close.

Do the men who are indorsing the reciprocity plan in its present form, realize that they are approving a measure that will reduce the value of Montana farm lands?

In the closing hours of the Twelfth assembly, the iron hand is firmer in its grasp than ever; its pressure is evident in the primary-election joke that is being perpetrated.

The very word, reciprocity, implies that there are two sides to the proposition; but there is only one side to the measure which is now under consideration.

In the indoor baseball series, it is up to the home talent to take a fall out of the Bloomington team; the university made a fizzle of it.

Also, there are two sides to the rate decision; we shall see the brighter one when the railway presidents get through talking.

New York indulges in a riot over the appearance of a narrow skirt; and in Manhattan they talk about the provincialism of the west.

Even with nothing done, the legislators will be welcomed home, for with their return the possibility is removed of their doing something wrong.

Are the powers-that-be planning to trot out a dark horse which is so well disguised that the Walsh men will not recognize the brand?

A reward has been posted for the discovery of the person who told the university boys that they could play indoor baseball.

Judge Ben Lindsay of Denver indorses woman suffrage; he has had experience and he has the ability to judge.

The loss of the Bandmann library and stage wardrobe is a loss to the entire dramatic world and to literature; it is more than personal.

With everybody joining hands with everybody, the pull-together will be irresistible.

Besides some excellent woman voters, Seattle has some mighty fine policemen.

Democrats at the capitol continue to talk harmony but they don't act it.

The Orchard Homes farmers have the right idea in the reciprocity plan.

We are willing to reciprocate if the other fellows will also reciprocate.

Monday, Tuesday, Wednesday, Thursday-adjournment.

Cardinal Answers Edison



CARDINAL GIBBONS.

(Edward Marshall, in March Columbian.)

Cardinal Gibbons' aversion to controversy is very well known; it was reluctantly in view of the wide publicity given to Mr. Edison's opinions on the soul, on God and other matters touching religion, that he consented to receive us and comment upon the utterances of the great inventor.

When we were ushered into his study, we found the venerable prelate busy at his desk. Active, alert, vigorous, he shows few traces of age; yet he is now completing 50 years of ministry, of hard, unceasing labor and great achievement, a period to be fittingly marked this year by the celebration of the golden jubilee of his priesthood. He greeted us with a kindly courtesy that made us feel immediately at home.

Your Eminence has read Mr. Edison's interview?"

"Carefully, very carefully," he replied, with deliberation. "And I regard exceedingly that he has given such views to the public; for I address Mr. Edison's genius. Some hostile little him as a mere mechanic. I have no patience with such a view. No man could achieve what Mr. Edison has achieved without extraordinary mental powers. He is the representative of American inventive genius and has brought glory upon our country in the whole world; he is truly a marvel, and, as well, a great benefactor of the race. He has been intensely devoted to his pursuits; and he has paid the penalty, just as Darwin did, just as so many of our great men do. Darwin remained at the end of his life, you know, that his intense devotion to science investigation had atrophied his sense of poetry, of music, and I know not what; I would add, his sense of religion, for the religious spirit, if not cultivated, will die too. So has it been with Mr. Edison; he has sacrificed his own mind, just as Darwin did, to a too one-sided exercise of his powers. He talks with great freedom, and, I may say, with not a little contempt, of theology; but one suspects that he has been too occupied, and perhaps too contemptuous of theology, to devote much time to its study. One suspects that his acquaintance with it is almost limited to fragmentary reminiscences of sermons heard in boyhood days."

"Your Eminence, then, finds him very skeptical?"

"Skeptical?" the cardinal smiled. "Not in the least. In fact, he is astonishingly dogmatic. See?" he said, as he took the January Columbian, and pointed to several marked passages. "Assertion, assertion everywhere. Freedom is not expected of an eminent scientist. It is expected, indeed, of a pope, for it is a pope's office to decide and define, while he leaves it to theologians to discuss and prove. Even the pope does not dogmatize until the question has been discussed for centuries and settled by the voice of experts. But here is a scientist who proclaims dogmas to the public; and he seems to ask us to believe them—because he believes them. If he spoke as the head of a school, he might refer us to their arguments; but I do not know for whom he speaks. Not for the materialists, because he believes matter cannot explain all; not for the idealists, for he believes in matter; not for the agnostics, for he acknowledges a Supreme Intelligence; nor for the Pantheists, so far, at least, as he reveals his mind. In fact, I cannot place Mr. Edison. I do not know any school that would claim him. All I can be sure of is that he dogmatizes on his own account."

"Your Eminence will kindly point out some instances of this dogmatism?"

"Certainly, with pleasure. The most striking is his fundamental assertion—that cells have intelligence. Mr. Edison does not prove this; he does not try to prove it; he asserts it, over and over again, and perhaps some simple people will believe it is true. 'Proof, proof!' he says. 'That is what I have always been after.' And he claims to accept no scientific fact without the final proof. Now, who ever proved the existence of an intelligent cell? There is not a scintilla of proof, not the beginning of a proof for such an assertion. Assumption, mere baseless assumption," the cardinal said, with a wave of the hand.

"I will read you another of his assertions: 'A man's intelligence is the aggregate intelligence of the innumerable cells which form him—just as the intelligence of a community is the aggregate intelligence of the men and women who inhabit it.' Surely, he permits himself here to be the victim of a figure of speech. We use symbolic language when we speak of the 'aggregate intelligence' of a community. The community shows its intelligence only through individuals; it is made up of individuals of different degrees of intelligence, of different and often contradictory ideas, principles and sentiments. Mr. Edison could hardly choose a less happy comparison. What does he think happens when an idea enters the mind? Do all the little brain cells begin to debate it? Are some of the little brain cells audacious insurgents, and others immovable stand-patters? Has each intelligent little brain cell an opinion of its own? How does all this intellectual activity go on absolutely unknown to us? How do the brain cells manage finally to reach an harmonious conclusion, so harmonious that a political love-feast seems like war in comparison?"

"No, if the brain cells have intelligence, no scientist has ever discovered the fact. We know nothing, do not know that a man has an intelligent mind or soul. We do not distinguish between mind and soul in the way Mr. Edison does. In his unphilosophical terminology, the mind is the soul in its intellectual operations. The mind is one and knows itself to be one. Memory proves this. I remember the civil war. The little brain cells that had these early experiences have

able cells which form him—just as the intelligence of a community is the aggregate intelligence of the men and women who inhabit it. If you cut your hand, it bleeds. Then you lose cells, and that is quite as if a city lost inhabitants through some tremendous accident."

The cardinal paused. "Is it true that Mr. Edison assumed the responsibility for this interview?" He was assured this was so. He seemed very puzzled.

"Of course, Mr. Edison does not mean what he says. That would be impossible. If my hand bleeds, then, according to his theory, I lose part of my intelligence. If I lose my hand, then I lose more intelligence, and, as one of my friends put it, an appalling loss of mind would go with the loss of a leg or when a stout man reduces in flesh."

"All these remarkable consequences are strictly involved in Mr. Edison's expression of his views. Assuredly, he rejects them; but that only proves the striking looseness of his language. We theologians are used to precision of terms and strictness of reasoning. One or two more interviews like this, and the world would have a new idea of 'scientific accuracy.'"

"And Mr. Edison's real view?"

"Mr. Edison's real view seems to be that a man's intelligence is composed of the combined intelligence of his brain cells. He expresses this, practically, later in his interview; and this saves him from some of the consequences of his former loose expressions. But how does Mr. Edison know that a man's intelligence is made up of the combined intelligence of his brain cells? He claims to have reached his conclusions through the study of hard fact; we wish he, in scientific method, had given his facts to the world before his conclusion. The facts are these—at least until Mr. Edison produces new facts as yet unknown to the scientific world; no one knows anything about the existence of an intelligent cell. No proof, not the slightest, has ever been advanced to show intelligence in a cell. So far as science knows, there is no more proof of the existence of intelligence in a brain cell than there is in the matter of matter that makes up this paper. We do know there is a connection between the brain and the mind, that the mind thinks through aid of the brain, as it sees through aid of the nerves of the eye; but that does not prove the brain thinks any more than it proves the nerves of the eye see. No more even than it would prove that the strings of a violin enjoy their own music. If we do not know that cells have intelligence, how can we know that any combination of cells will produce intelligence? Yet, Mr. Edison believes it. Assumption again; the next assumption."

"Mr. Edison uses a comparison to make his idea credible to the people. He says: 'A man's intelligence is the aggregate intelligence of the innumerable cells that form him—just as the intelligence of a community is the aggregate intelligence of the men and women who inhabit it.' Surely, he permits himself here to be the victim of a figure of speech. We use symbolic language when we speak of the 'aggregate intelligence' of a community. The community shows its intelligence only through individuals; it is made up of individuals of different degrees of intelligence, of different and often contradictory ideas, principles and sentiments. Mr. Edison could hardly choose a less happy comparison. What does he think happens when an idea enters the mind? Do all the little brain cells begin to debate it? Are some of the little brain cells audacious insurgents, and others immovable stand-patters? Has each intelligent little brain cell an opinion of its own? How does all this intellectual activity go on absolutely unknown to us? How do the brain cells manage finally to reach an harmonious conclusion, so harmonious that a political love-feast seems like war in comparison?"

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passed away, physiology tells us; but I remain the same individual through all the changing years. Nothing is clearer to me than my own individuality; and the principle of that is what we call the soul. Mr. Edison speaks of his 'investigations' into the soul; he seems to have looked for it with a microscope. St. Paul was a truer philosopher; for what man knoweth the things of a man, save the spirit of man that is in him? It is only by searching into our consciousness that the nature of mind or soul can be discovered."

"Your eminence, how would you prove that the soul endures after death?"

"Practically? For the vast majority of people? By revealed religion. Let a man study earnestly the life of Jesus Christ; let him try to form a correct conception of His work. His teaching, His personality; let him not, like many nowadays—Mr. Edison among them—pick out one or two doctrines and refuse to listen to the rest; let him not imagine that he knows so thoroughly the laws of the universe and the power of God as to be in a position to scout the idea of miracles. Then he will see that Christ's life, His works, His doctrines, His personality, are Divine. Nothing short of that explains Him. All other explanations are as changing, as passing, as the figures in a kaleidoscope. Each decade swims with them, one devouring another and all in turn devoured by new explanations. Only in the full Catholic doctrine about Christ can the restless mind and heart of man find satisfaction; but the heart of many," the venerable cardinal said sadly, "is rebellious to the truth; and they do not wish to have their mind controlled by the teaching of Christ. Now, Christ brings to humanity the certainty of eternal life. He proved it by His own resurrection; and if anyone thinks the evidence for Christ's resurrection is weak, I ask him to study and think deeply over the fifteenth chapter of I Corinthians. No sane scholar, remember, denies that we have here the testimony of St. Paul himself; nor that St. Paul is now setting down the testimony of those who claim to have seen our Lord after His death. If so, many sane men, apostles and disciples of Christ, are mistaken, if they cannot believe the testimony of their own eyes, if such a delusion can keep so firm a hold on so many different characters for so many years and become the basis of all their beliefs and the transforming power of their lives, then no human testimony is of any value; then let us close our courts of justice, for no case is proven by so many trustworthy witnesses. There is no doubt, in the tone of deepest conviction, 'Christ is risen; and His resurrection is the plainest evidence of man's immortality.'"

"But, your eminence, are there no proofs for those who refuse to accept Christianity?"

"Yes, plenty of them; and good ones. They are to be found in a thorough course of philosophy; and they can be readily grasped only by those who have made such a course. Philosophy is perhaps the most abstruse and difficult branch of knowledge; it is the crown of a liberal education, a crown, I may say, worn by very few, exceedingly few. Most students are averse to philosophy, because they have not the patient capacity of mastering it. The readers of your publication, intelligent men, no doubt; but they will not oblige me to believe they are trained philosophers. Perhaps not more than one person in 5000 or 10,000 has a philosophic education or truly philosophic mind."

"No genius can afford to neglect the patient labors of the world's great thinkers and strike out for himself. Mr. Edison, like many another great man, has not recognized his limitations. The greatest mortals are finite, very finite. None of us knows everything. But I said there are philosophic proofs for the spiritual nature of the soul and its survival after death; let your readers, if they wish, study such a work as Maher's 'Psychology,' beginning at the beginning and working slowly up to the end. It is a most able book and very satisfying, in my judgment; and very interesting as well. Those who persevere to the end may be saved by philosophy; but happily, as St. Ambrose said more than fifteen hundred years ago, it did not please God to save the world by logic or philosophy. Nor would it have pleased man. The world was never governed by philosophy; it has never wanted to be, and it never will be. Christianity knows the nature of man; it has a far deeper wisdom than was ever dreamed of in the philosophies of the great thinkers."

"The cardinal rose as if to conclude the interview. 'One thing, I am glad to hear,' he said, 'is that Mr. Edison recognizes the existence of a Supreme Intelligence. To me, the whole world testifies this; and I cannot understand how any man today can conceive of this world as the result of blind forces. How many, how varied, how intricate are the laws of nature; yet how harmoniously all work together, and what marvelous results they produce! Mr. Edison sees Supreme Intelligence directing the formation of the human ear. Here his testimony is of great value, because he speaks on a subject which he has studied directly. It is good to see that he cannot conceive of blind evolution as accounting for it, nor for other wonders of nature. Mechanism alone, he says, cannot explain this world; only Supreme Intelligence with the will and the power to direct the forces of nature. Philosophers, I believe, would call such a being a person; yet Mr. Edison refuses to believe in a personal God, without telling us what he means by 'person.' I trust he does not, with some, consider that a 'personal God' is a sort of magnified man, with a vague, magnified body. Like many others today, he fears to use the term 'personal God,' although his ideas and observations should lead him to believe in Him, in that adorable Being with Supreme Intelligence, directing the world and independent of it. This idea is the only one in harmony with right reason; and it has long ruled the minds of the world's greatest philosophers. It would be a disastrous day, indeed, for our country and for civilization, not to speak of religion if this idea ever began to lose its hold on the minds of the people.'"