

of the law to which they have submitted, also in obedience to divine injunction, the practice is now forbidden. We may make the further kindly suggestion that the national law on the subject will be adhered to much more faithfully by the Saints than is the monogamous law of modern Christendom by many people who are much nearer to the Scotch editor than we are, and who hold up their hands in assumed holy horror when they think of Mormons who have obeyed the divine injunction. The Saints will not suffer by comparison with other people in the record of making their practice conform to their professions, and of honoring the divine Being they have elected to serve.

THE CAPTURED OUTLAWS.

It is a matter of congratulation that the desperadoes, Coughlin and George, have been triumphed over by the officers, at least to the extent that they are now safely lodged in jail. But the fact that they have been the objects of so much misdirected, and maudlin or even criminal, sympathy, presents a most lamentable condition. That there have been so many expressions of professed admiration or of pity for these murderers should bring the blush of shame to respectable members of the community and inspire a fear of future results that are a menace to the welfare of the state. Those who have given voice to these expressions should stop a moment and remember that they have been elevating to the rank of heroism the basest of crimes; that they are inciting boys and young men to look with favor upon the conduct of murderers and thieves; and that they are encouraging an element which threatens the destruction of society and government.

The claim of Coughlin that he had never been given the opportunity to "surrender like a man," or to do otherwise than be "shot down like a dog," until captured in Tooele county, has been heralded forth, and repeated again and again, and has been an excuse for much sympathy in his behalf. At the same time the people seem to have forgotten the facts in the case which should be clearly before them, and which stamp the outlaw's statement as a base falsehood. He is shrewd enough to realize that the public can be gulled by statements of that kind into pitying himself and compassion, and thereby their way of escape be rendered easier. At the same time the public ought to know, and do know, that these desperadoes have been given every opportunity of surrender. There has not been an hour from the time they came into the vicinity of Salt Lake county when they could not have given themselves up quietly and safely if they had chosen to do so. They could have surrendered in Summit county, even up to the very time of the shooting near Wasatch. And the only reason they did not shoot down the officers of Tooele county was that there were too many for them and would have made short work with the murderers.

A particular fact should not be forgotten in this connection. When

Coughlin and George went into Summit county a little over a week ago, Sheriff Harrington attempted to arrest them. He was practically unarmed, and they knew it. There was no danger to them then; for the sheriff was even friendly. But what did they do? They opened fire upon him, and he, too, would have been among the dead officers if the horn of his saddle had not turned the bullet aside. As it was, he had to let them go. When the officers came upon the desperadoes in Echo canyon, there was no intention to surrender. That is shown by the events previous to and at the time. They were bent on escape, even if they had to kill; and if, after the Wasatch shooting, they had been killed by the officers, the country would have been well rid of a brace of murderers.

Now we hear words of sympathy and admiration; we are told fairy tales about the slight offense they committed. Yet the facts are they were thieves, and then became murderers of the deepest dye. They slew two innocent men, made widows of loving wives and mothers, made orphans of helpless children. People who sympathize with the slayers of Deputies Staggs and Dawes, where is your sympathy for the widowed wives and orphaned children—for the brave men who went to their death in the maintenance of your laws and the defense of your rights? Shame that it should be wasted on the violators of those laws and the assailants of those rights!

And at the county jail in this city there have been women of character and respectability who have carried flowers to the imprisoned outlaws. Shame upon such action! It is a disgrace to the sex. Where are the flowers for the graves of the innocent dead whom Coughlin and George slew? or the tears and sympathy for the consolation of wives bereft of husbands, of children deprived of their fathers by the outlaws' bullets?

This maudlin sympathy, this misdirected admiration for horse thieves and murderers must cease in this community, or the effect will be disastrous. What father or mother who sympathizes with the outlaws today knows that the effect of their action will not lead their own or their neighbors' sons to just such lawlessness? Think of it, intelligent and law-abiding citizens, and let the stamp of positive and unwavering disapproval be placed upon lawlessness and cowardice thereat. Let your sympathies hereafter be wholly with the law and the right; and let swift and certain punishment be meted out to criminals!

MISSION OF THE HEBREWS.

The interesting question of disarmament and universal peace is thoughtfully discussed in the *North American Review*, by Dr. H. Pereira Mendes, the popular rabbi of the Nineteenth street synagogue to New York city. The writer proposes the restoration of Palestine to the Hebrews and the establishment in Jerusalem of an international court of arbitration to which the disputes of the world are to be submitted, as the best solution of all the problems involved.

The writer argues that war and the

conditions entailed by its possibility are the curse of mankind. In twenty European states the cost of army and navy is \$1,638,000,000, while 22,000,000 men are withdrawn from industrial pursuits, becoming a burden to their fellowmen. Even "glorious victories" mean thousands of widows and orphans, countless broken hearts, shadowed lives and shattered homes; brave men killed or wounded, or stricken with disease; strong men thrown for life on overburdened communities. War means military and naval budgets with clouds of national bankruptcy and glowing embers of discontent, and legacies of national hatred and jealousy. It is the argument of tooth and claw, an insult to our intelligence and to the Christian religion.

The only remedy is arbitration, and this mode of settling international disputes is steadily gaining ground. For a period of fifty-five years—from 1793 to 1848—there were only nine such arbitrations. In the next twenty-two years there were fifteen; in the next ten years there were fourteen and in the following thirteen years, thirteen. This proves that war is growing less popular.

What is needed for its entire abolishment is, first, a code of international law having for its sole end such an adjustment of the relations of the several states of the world as would best enable each to contribute its share to the welfare and moral advancement of all. Secondly, some established arbitral power to which disputing nations can appeal. For an international code we must look to a congress of the world's most renowned lawyers, and the court interpreting and executing this code must be established in Palestine restored to the Jews and made neutral ground by the guarantee of the powers. Dr. Mendes looks upon this solution as the only practical one, and it is off-red because it is contained in the book that has already given to mankind so many practical ideas—the Bible.

The restoration of Palestine, it is further pointed out, would solve the vexed eastern question and to some extent allay the religious jealousies between three great divisions of the church, Protestant, Roman and Greek Catholic. It would be the opening up of a vast commerce in which all nations would participate, and it would mean the fulfillment of two Scripture ideals of vast importance to humanity. One relates to the establishment on "the holy mountain" of a "house of prayer for all nations;" the other the realization of the prediction that, "The law shall go forth of Zion, and the word of the Lord from Jerusalem." The writer sees in these truly remarkable expressions a prediction that Palestine will finally be restored to the covenant people and that its special mission there will be to arbitrate between the nations of the world, and in contemplation of the future, a picture rises before his eyes of peace and good will on earth: "Love and truth meeting, righteousness and peace embracing, truth springing forth from the earth, and charity looking down from heaven."

To the readers of the News this subject undoubtedly is of special interest. Ever since the dedication of the Holy