

The 3,000 Crooks of General Cook

"Hands Up; Or, Twenty Years of Detective Life in the Mountains and on the Plains" (University of Oklahoma Press. 319 pp. \$2), originally appeared in 1882 and was vended by "news butchers" on passenger trains. Walter Prescott Webb, author of *"The Texas Rangers"* and other books, reports on this curio for us.

By Walter Prescott Webb

"HANDS UP" is the eleventh volume in the Western Frontier Library series launched by the University of Oklahoma Press. Four of these volumes deal with Western bandits and outlaws, such as Joaquin Murieta, Billy the Kid, and Sam Bass. Three of them are concerned with the gentlemen on the other side of the counter, the men who devoted their lives to the destruction of the outlaws, the vigilantes and famous peace officers such as D. J. Cook, whose exploits are set forth in this volume.

In his introduction Everett L. DeGolyer, Jr., says that the author of the book is unknown, that the original edition, here reprinted, appeared in 1882, and that the book was sold in paper covers by the news butchers

on passenger trains. Twenty-seven episodes are related in more than fifty chapters. Whoever the author, he was an experienced writer who knew how to move straight down the trail of narration to the point where General Cook brought his bandit to heel.

Cook did not actually catch all the outlaws himself. He organized and directed the Rocky Mountain Detective Association and was in position to call on all members of this widespread group for help. The author never lets the reader forget that Cook was the prime mover in ferreting out most of the crimes. This Rocky Mountain Detective Agency was but a variation of the Vigilantes and the Anti-Horse Thief Associations common throughout the West in the last half of the nineteenth century.

These oldtime peace officers had two qualifications which made them outstanding among their fellow gunmen. They had an intuitive understanding of how the mind of a criminal works. They could go to the scene of the crime, find the possible motive, and then figure out not only who the culprit was, but what he would be most likely to do once he had committed the crime. The second attribute of these men—whether

it is essential to the trade I do not know—is that they were superb ego-tists. They came to believe that they were smarter than any criminal, and it is not a far step from that to believe that they were smarter than other officers. They actually were, and because they had this extra intelligence, almost an instinct, they gained fame which was often equal to their deserts.

What the public fails to understand about such men is that they are recipients of tremendous amounts of information. They never reveal the source of their information, and soon have informers from among the criminal element. In order to get this inside information, the good officer keeps faith with his informers. His word is good among them.

The author states that Cook arrested 3,000 men—a goodly number. In doing so he was never seriously injured, never lost a captive, and never allowed a prisoner—while in his hands—to suffer from mob violence. The fact that some of them were hanged shortly after being delivered to jail might bear investigation. He attributes his success to the following rules:

1. Never hit a prisoner over the head with your pistol. You might break it and then need it.
2. Never make an arrest without making sure of your authority.
3. Draw your pistol before arresting a dangerous man. If he makes no resistance no harm will be done. "My motto: It is better to kill two men than to allow one to kill you."
4. After arrest treat the prisoner as kindly as he will permit. Protect him at all costs so that men will not be afraid to surrender to you.
5. Never trust the honor of a prisoner. Nine out of ten of them have no honor.



"It doesn't actually mean anything—it's just, somehow, cheering."

NEAR THE PRESENCE: If you are the type who, in a city, is "always aware of the abused and abased earth beneath the pavement," you should by all means take a look at *"The Peninsula,"* by Louise Dickinson Rich (Lippincott, \$4.50), for it is about an area of land on the Maine coast that has yet to be invaded by such resort status symbols as Pepperidge Farm bread and S.S. Pierce labels. Properly known as the Gouldsboro Peninsula, author Rich's unsullied land, which is only a few miles Down East by water from (heaven forbid!) Bar Harbor, is "a last outpost of individualism," a place where the basic values and ways of life have, except for small details like the advent of electricity and the gasoline engine, remained immune to

change. For here the people still bear the names of their ancestors, names like Ishmael and Eliphalet or Cedelia and Lovisa. Here, too, their expressions and speech (based originally, according to Mrs. Rich, on Elizabethan English) are authentically Down East. Referring to a person who is quietly pursuing his own private ends, for instance, the Peninsulan will say, "The still pig gets the swill."

But the most important feature of the Peninsula is that the inhabitants live closely with nature—in this case, the sea that all but surrounds them and from which they draw their living. "It is," writes Mrs. Rich, who now spends every summer observing it from her cabin on one of the Peninsula's points, "a Presence, impossible to forget or to ignore." And she does not ignore it. It is all here from a description of a morning on a lobster boat to a recipe for just about every Maine seafood. There's also a history of the Peninsula, a description of the local country store with its "Liars' Bench," and a section devoted to obituaries, which, on the Peninsula, tell you not only the exact manner in which a man died, but also include a character sketch of him. To live on the Peninsula is, Mrs. Rich sums up, "to live again the old American dream of a frontier."

While this may very well be, it seems to this reader that author Rich (who will be remembered for her chronicle of inland life, "We Took to the Woods") protests too much and that, apart from certain regional peculiarities, life on the Peninsula is not, in essential values, too different from life in any isolated area where the people are dependent upon nature. But this should not hinder the true members of "the abased earth beneath the pavement" school from enjoying her book. Nor will they, or anyone else for that matter, disapprove of the morals Mrs. Rich draws from her life on the Peninsula—"that isolation is not estrangement from life," and "that one cannot live in a true community with others until he has learned to live with himself."

—E. P. MONROE.

LITERARY I.Q. ANSWERS

1. Edward Fitzgerald, translator, "The Rubáiyát of Omar Khayyám."
2. Ben Jonson, "Queen and Huntress."
3. John eats, "Endymion."
4. Psalm 148:3.
5. Philip Sidney, "Astrophel and Stella."
6. Shakespeare, Enobarbus in "Antony and Cleopatra" (IV, ix).
7. Percy Bysshe Shelley, "To the Moon."
8. Edmund Spenser, "Epithalamion."
9. Wallace Stevens, "God Is Good. It Is a Beautiful Night."
10. Walt Whitman, "When Lilacs Last in the Dooryard Bloom'd."

HOMO SAPIENS

The Faint Outline of Global Law

"Human Rights and World Order: The Struggle for Human Rights in the United Nations," by **Moses Moskowitz** (Oceana Press. 250 pp. \$3.95), is an especially pertinent volume to ponder during December, the tenth of which was Human Rights Day. The author's thesis is discussed below by Roger Baldwin, chairman of the International League for the Rights of Man.

By Roger Baldwin

EVIDENTLY aware that the Charter's opening line, "We, the Peoples of the United Nations" could not mean governments alone, the framers provided for the voice of the peoples through international nongovernmental organizations. More than 100 of them now constitute a semi-official lobby. Among them the influential Consultative Council of Jewish Organizations—British, French, and American—has been represented for the last decade at the United Nations by Moses Moskowitz. He, like me, specializes in all the diverse phases of human rights. But unlike me or any of his colleagues, he has labored to review the record and his experience with a critical eye.

It makes discouraging reading in the light of the Charter concept of human rights as a bulwark of peace, and of the high hopes aroused by the Universal Declaration of Human Rights, whose tenth anniversary the United Nations so widely celebrates this December. But above all discouragement Mr. Moskowitz sustains his faith in the development of world law under the United Nations to protect individuals and minorities everywhere. He particularly argues the case for the inclusive covenants of political, economic, and social rights—bogged down in drafting now for almost ten long years and with the prospect of still ten more long years to complete, with eighty nations debating every word of some seventy articles.

The prospect does not dishearten Mr. Moskowitz as it does most of his colleagues. He is willing to wait while processes of education and accommodation work. He foresees a system under which governments which ratify the covenants will per-



mit a United Nations authority to investigate and act on violations of the rights of their own citizens after proper screening by an "Attorney General."

Some tendencies, notably in the new Court of Human Rights under the Council of Europe, appear to justify such a prospect; and it cannot be denied that many signs point to the extension of international law beyond the relations of states to the relation of states to individuals. The old minorities system of the League of Nations dealt with individuals; so does the present trusteeship system of the United Nations.

But the resistance of almost all governments to any international interference in their domestic affairs promises slight hope of a general jurisdiction under present world conflict and division. Mr. Moskowitz recognizes these hard realities; but, like most of us at the United Nations, he recognizes, too, the faint outlines of world law ready for use when nationalist passions and fears subside. Arms control would appear to be the essential base for world law, though Mr. Moskowitz does not so approach it. He focuses on the functions of study and debate, which he sees as a "crucible in which are being crystalized all contemporary ideas and ideals of human rights." The endless debates, he figures, are having a "profound effect," even if the covenants are not accepted by enough states in the foreseeable future to create a system of world law.

Maybe. The view strikes me as wishful. But I would subscribe to a proposition he does not state, that human rights have advanced measurably in the last decade, with and