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Charles W. Penrose - - - - - Editor.
Horace G. Whitney - - - - - Business Manager.

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THE ONLY WAY.

One of the notable signs of our time is the deeply felt need of unity among the various religious denominations of the world. This need has been manifested in conferences between representatives of different churches, and in many other ways.

A very remarkable appeal for unity was made not long ago by influential Protestant dignitaries in England and Scotland, including two archbishops and leading men among the dissenters. In the appeal the recommendation was made that prayers be offered unitedly for a reunion of Christendom, and the following principles were declared:

"That our Lord meant us to be one in visible fellowship;

"That our existing divisions hinder or even paralyze His work;

"That we all deserve chastisement and need penitence for the various ways in which we have contributed to produce or promote division;

"That we all need open and candid minds to receive light and yet more light, so that in ways we perhaps as yet can hardly imagine, we may be led back toward unity."

This is a remarkable admission of the evil of division and dissension, which perhaps marks a new line of thought on that subject. Division was at one time vigorously defended by some theological lights, who maintained that, as it was impossible, they said, for any man, or set of men, to comprehend all truth, it was necessary that they should divide in order to obtain possession of as much truth as possible, by each faction carrying a small part of it. But these prominent church men admit the evil of dissension and declare that the intention of the Lord was that His followers should be one in visible fellowship, and not only in spirit. They also admit their ignorance as to the road back to unity, by expressing, indirectly at least, the hope that they may obtain more light.

There can be no doubt that the division of the professed followers of the Christ is one of the greatest evils imaginable. From the history of dissensions in the churches it is perfectly clear that they are the direct result of the warfare of the powers of darkness against the dominion of light and truth. The Lord impressed upon His disciples the necessity of unity, a union as intimate as that between Himself and His Father. Unity, He said, was the sign by which all men should know them as His followers. The loss of unity was the loss of the distinctive characteristic he had placed upon them. It marked to some extent the temporary victory of the very forces for the overthrow of which the Son of God was sent into this world.

Divisions and dissensions commenced very early in the history of the Church, but as long as the divine Spirit was present and gave revelations for the guidance of the disciples into all truth, questions on which different opinions arose were settled authoritatively and infallibly, and thus unity of faith and practice and brotherly love were maintained. But when the Apostles had been taken away and the light of divine revelation for many reasons became dim, divisions, often accompanied by bitter strife, multiplied on every hand. Anyone who will study those ancient disputations will be astonished at the apparently trifling points of doctrine with which gigantic intellects busied themselves. Great councils were repeatedly convened and the points at issue were discussed, but at the end of the discussions each faction generally retained its own opinion, and blistering curses were hurled in every direction. It was impossible to arrive at unity, without the Spirit of the Lord directing the deliberations.

A great schism occurred in 1054, when the Greek church separated itself from the Roman church. Bitter doctrinal disagreements, a rivalry existed as to whether the Patriarch of Constantinople or the Bishop of Rome was to be recognized as the head of the Church. It was largely a question of secular power and prestige. The crisis which finally severed the relations between the East and the West came, when the Patriarch of Constantinople revived the ancient feud by writing a letter to a Bishop, in which he repeated the grievances which he claimed had for a long time oppressed the Eastern church. The Bishop of Rome thereupon excommunicated the Patriarch of Constantinople and the latter retaliated by excommunicating the Roman pontiff, and the separation was thus completed. The history of this schism furnishes a good illustration of how schisms generally occur. There is difference of opinion and diversity of interests, absence of a disposition to find common ground upon which to unite, and stubbornness born of pride, and thus division becomes inevitable.

In the beginning of the sixteenth century another great cleftism occurred when the reformation severed the Teutonic and the Saxon races from the Roman church. It would be a mistake to consider this as only a religious movement. It was essentially a series of national uprisings against absolutism, temporal as well as spiritual. It is conceded even by Catholic historians that if the leaders of the dominant church at that time had perceived the nature of Luther's revolt and understood the aspirations of the northern nations, the catastrophe might have been averted.

Reck have multiplied during the centuries, to such an extent that the

religious world presents the appearance of chaos, and not the domain of Him whose first law is order. It is a good sign that so many at the present time have been led to perceive the evil of this condition. But there is only one way back to unity, and that is the one pointed out in the Word of God: "And He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith and in the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men and cunning craftiness whereby they lie in wait to deceive; but speaking the truth in love may grow up into Him in all things which is the head, even Christ." This is the word of God. This indicates the divine plan for the preservation of unity among the followers of Christ. When the offices of apostles, prophets, etc., were abolished and the cunning of men substituted, unity ceased, confusion was the result. If there is any other way by which again to obtain unity, the word of God does not reveal it.

COST OF CONVERSIONS.

Someone in Chicago has recently calculated what he calls the "cost of souls," meaning thereby the annual expenditure of money by churches for the conversion of non-church people. The price is found to range all the way from more than a thousand dollars to a very few dollars a soul. Of course the money spent for church purposes in this country is not entirely for conversions. It is for the maintenance of places of worship, Sunday schools, etc., for the benefit of those already converted, and their children. It is therefore not clear whether it is strictly correct to say that conversions cost a sum equal to the entire expenditure of a religious denomination. The calculation, however, reminds us of a statement made a few years ago by the Church Association in New York, in which it was said: "There are few things in this world that cost more per head than Christian converts in a heathen country. For many years the Episcopal church has been spending from \$60,000 to \$70,000 a year in some fields in Asia and is doing so today. Yet the total number of communicants in one of these fields does not yet reach a thousand." That exceeds even the estimated cost of conversions in Chicago.

It is characteristic of our time to talk of the money value of a soul, or of a conversion. But the terms are incongruous. You cannot determine the money value of something that is beyond price. The first followers of our Lord sacrificed, literally, everything, even their lives, for the privilege of declaring to their fellowmen the truths revealed to them. In the same spirit, the revelation setting forth the calling of the Apostles in this dispensation, says: "And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father." (Doc. & Cov. 18: 15.) That indicates the only basis on which to value souls and conversion to truth, which means eternal salvation.

CRITICISM CRITICISED.

"Higher criticism" has been subjected to "higher criticism" in a scholarly work entitled "The Problem of the Pentateuch," by Dr. R. H. McKim, rector of the Church of the Epiphany in Washington, D. C., with an introduction by the Dean of Canterbury. The author, judging from the notices we have seen, points out many contradictions of which so-called higher critics are guilty. Thus, for instance, some of them say Moses was a fictitious personage, that there was no exodus, and that the Israelites were never in Egypt. On the other hand, Wellhausen believes in the exodus, but denies the Mosaic origin of the Ten Commandments, which, however, one of his own disciples affirms. So with many other points of like importance. Another inconsistency is pointed out. It has been claimed that Moses could not have written the Pentateuch, and that it could not have originated during his time, for the reason that the Hebrews then had no literature. But it is now known, according to Dr. McKim, that for at least a century before the exodus the Hebrews had literary writings, and Palestine was "a land of books and schools." Such information is of vast importance. Higher criticism has claimed to be almost an exact science, and demanded recognition as such. If it pretends to be what it is not, it is important that it should be unmasked.

CARNEGIE ON UNION.

Andrew Carnegie has thought it necessary to deny a report to the effect that he had been advocating a union between Canada and the United States. Sir Charles Tupper is reported to have said in an address to the British Chamber of Commerce: "If they read the speeches which Mr. Carnegie made in opening his library in Canada—it might be slightly covered—but his speeches to the Canadian people who accepted his gifts contained a palpable proposition of unity with the United States, instead of with the mother country." Mr. Carnegie in a letter to the London Times denies that he had said anything to justify the statement of Sir Charles. He admitted that he had often advanced views about the unity of the entire English speaking race, but not the defection of Canada from the mother country. He says in part:

"Never did I utter a word in Canada or elsewhere about the drawing closer together of our race—which I see coming—that did not embrace and give first place to the motherland. Race imperialism differs in this from British imperialism, which inevitably segregates by to membership of a small section of her own race, a destiny far too mean for the common mother of both Canada and America. . . . During the lifetime of many now living 30,000,000 of English speaking people, members of the one race, are to dwell there (in America), Britain, with 30,000,000, and others in Europe.

will turn to and probably merge with them, and they will be with each other, on international questions, and then our race will fulfill its destiny, which is decisively to influence world affairs for the good of the world. . . . Canada is today intensely loyal to Britain. If any change be made in existing relations it will be that of the fond daughter leaving the mother's house with her consent to create a home for herself, followed by a mother's love fully reciprocated. Britain has nothing to fear from America's rivalry politically."

Benjamin Franklin at one time thought it possible that both Ireland and Canada would have joined the colonies in the revolt against England. Had they done so, perhaps the dream of a union of the entire English speaking race into the greatest world power that ever existed would have been realized by this time. But they did not join the colonies, and the consequence is that the English speaking people form two great world powers, each with its own mission and destiny. Whether they ever will unite is a question for the future. Idealists dreaming of a union are certainly not lacking. They claim that the union of the British empire and the great American Republic would solve a great many problems that seem difficult of solution in any other way. It would mean, they say, the opening up to both nations of the greatest markets in the world. It would mean relief from enormous military burdens, because such a union would command the peace of the world. But can such a dream ever be realized? It is perfectly conceivable that Japan, China, and other Asiatic nations will, some day, present a united front against the western world. At least, Japan is credited with plans the consummation of which would mean just such a combination. What effect this would have upon the western world is impossible to foresee.

UNWRITTEN LAW.

The friends of Thaw are reported confident that he will ultimately be acquitted on the strength of the "unwritten law." They mean that even if he is guilty as charged and stands condemned by the law, the jury will disregard the facts and give a verdict in accordance with some law not written.

What code is that? The country has recently had a terrible illustration of its application, in the "Holy Roller" tragedy. George Mitchell was furious because his sister had embraced the tenets of a strange sect. He killed Creffield, was promptly tried and acquitted as insane, although it was perfectly well understood that the plea of insanity was a lie. He was acquitted on the alleged authority of the "unwritten law." But this fictitious code worked to the undoing of George Mitchell, too, for the widow of the murdered man, and Mitchell's sister, decided to take his life, and he was sent into eternity, shortly after the taking off of his victim. This illustrates what "unwritten law" is. It is the promptings of brute instinct, and the demands of unbridled passion. To dignify this by referring to it as law, though unwritten, is to construct an argument in support of murder.

Lynchings present another illustration of the operation of that "unwritten law." There is, as is asserted by a writer in Leslie's Weekly, no part of the country in which the legal punishment for peculiarly revolting crimes like that for which so many wretches have been lynched and tortured, is not reasonably swift and sure. The old excuse for lynching—the law's delay and uncertainty—is no longer valid. But, notwithstanding this, the lawlessness continues under the pretext that the demands of an "unwritten law" have to be satisfied.

It is the yielding to this alleged law that has procured for the United States a leading place in the number of murders committed every year. Only in lower Italy and Sicily, where "unwritten law" also largely prevails, do killings occur more frequently. The Chicago Record-Herald points out that in that city alone 187 homicides were reported last year. Germany, the Chicago paper says, has only 60 per cent more murders. England and Wales, with sixteen times the population, have only double the murders. France, with almost twenty times the population, has only three and a third times as many murders. Belgium, with three times the population, has less than two-thirds as many murders. And Canada, with two and a half times the population, has only one-tenth as many murders. These are significant figures.

If every individual is to justify acts of violence by the false pretense that they are permitted by a law not written, the reign of law is at an end. Justice that acquits murderers on such a plea, are to a large extent aiding in the establishment of a reign of anarchy.

A wet season is best for dry farming.

Put none but Socialists on the "Red Guard."

The mutineers are always mute as to their designs.

How many men mistake mysteriousness for greatness!

"Bowie unmasked!" exclaims an exchange. Unfrosted rather, is it not?

There is always one thing that meets, and often exceeds, expectation, and that is a directory census.

The government has got the situation at Sveaborg under control. It had better put sinkers on it to keep it under.

Pay Templeton has married a Pittsburg millionaire. It is not impossible that Pittsburg history will repeat itself in this case.

The death of Russell Sage has de-throned Hetty Green as the richest woman in the world. She can have no kindly feeling for Mrs. Sage.

A Pittsburg millionaire attorney has just settled a breach of promise suit for twenty-five thousand dollars. The wise man foreseeth the danger and avoids a law suit.

The first white man to be executed in South America is the black of

the war has just been hanged. This is a remarkable record, good or bad according to circumstances.

The New York court of special sessions has decided that the law forbidding women and children in that state to work over ten hours a day is an invasion of their constitutional rights. This is a case where few will care to exercise their constitutional rights.

It is said that Stolypin will tender his resignation to the Czar. It is very doubtful whether there is in Russia today a man who can successfully hold down the premiership of the empire. And to save the empire it must be done.

From St. Petersburg comes the explanation that on account of dampness at Peterhof arrangements have been made for the return of the imperial family to Tsarskoe-Selo. The ordinary explanation has been that it was getting too hot at Peterhof for the imperial family.

A woman lecturer at the University of Wisconsin the other day said to an audience composed of members of her own sex: "We are never going to be free so long as we wear petticoats. Woman must wear a gymnasium-like costume if she wishes to gain her freedom." Then as the cowl makes the monk the bloomers are to make the free woman.

The trusts controlling provision supplies on the Isthmus have doubled the price of food and thereby compelled the commission to pass a resolution to purchase supplies in the open market. The commission has pursued the proper course. For it to have acquiesced in present conditions would have been for it to encourage tyranny and stood in with plunderers.

Some of the railroads, we are told, are going to add to the attractions of transcontinental travel by running a theatrical car provided with a stage and all its accessories. Care is taken to mention that the performances to be given in these traveling theaters will be by professionals. But, if it is a fair question, is this addition to the luxuries of travel demanded by the public, or is it a device for the extraction of coins from the pockets of the travelers in addition to the main traveling expenses, on the same principle that the managers of a circus always provide a "concert" in order to obtain the last dime?

ON RELIGIOUS TOPICS.

H. W. Beecher.

I speak what I do know when I say that there is nothing which brings men back from the desert of sandy and cold speculation, nothing which brings a man in again to the shore from the cheerless ocean of doubt, nothing which gives us such faith and certainty, as laying aside all reasoning and engaging in the practical work of the gospel. I know that there is restorative influence in that work. I know that what ever doubts I may have, once let my heart and hand join together in working with men for their salvation, and my doubts disappear. I know in whom I believe; I know the work to which I am appointed; and the greatest rest I ever had of God came to me in the act of laboring for my fellow men. The most glorious views I ever had of man's interior life and of essential divine truths were ministered to me when I was working for the salvation of others.

W. Morley Puncheon.

How dark are the paths in which God's faithful ones are compelled to tread! How fierce the fires in which the pure gold of their principle is tested! But when the patient feet have plodded through the darkness, the glorious brighter for the gloom, and the gold is burnished by the flame into a beauty unparalleled before. Not in caprice of power, nor lessening of love, does the Father permit the trial of the child; but we wrestle with the angel in the home realm, when the relative next to us is the stronger at the breaking of the day.

Harper's Bazar.

From the beginning of the day till midnight we need to say, not to our neighbor, but to ourselves, forbear, and again forbear. Seldom do we regret silence, often must we lament speech. Our hasty words, impetuously spoken, linger in wounded memory, and leave scars. One question if affection is again the same after an unjust or brutal attack has flared its perfect arc. In the home realm, when the relative next to us is the stronger at the breaking of the day. . . . Recall the assertion of a certain old book, that better is he that ruleth his spirit than he that taketh a city. If the small son or daughter has transgressed, forbear reproach until assured that the error was intentional, that the accident was due not to innocent misunderstanding but to wilful mischief. If the friend fail to do what in given circumstances is expected of her, forbear the unkind reflection and give her the benefit of charity. Most wrongs right themselves, and most frictions are smoothed, if only forbearance directs the domestic engineering.

JUST FOR FUN.

Ground for Suspicion.

An Emporia woman brought suit in the district court today for a divorce from her husband, because she found a canceled check in his check-book for two dollars for ribbons for his typewriter.—Emporia Gazette.

A Receipt for His Brain.

An Ohio politician enjoys telling of a political dissension he once overheard in a country grocery store. . . . In some way the argument, quite a heated one, degenerated into a dispute in which one side took the position that the others were crazy to entertain such political tenets as theirs.

At this point a solemn-looking individual, who up to this time had held his peace, suddenly interjected: "Gents, I want to say that I am the only sane man here that has the papers to prove it."

The crowd gazed upon him in astonishment. "It is true, gents," continued the solemn-looking individual, as he drew forth a document from the recesses of his coat. "Here my discharge from the state insane asylum!"—Harper's Weekly.

Just as Good.

Customer—Give me two yards of honesty, please." Clerk—Very sorry, madam, we are just out of honesty, but I can show you candor, which looks just like it, and is less expensive."—American Spectator.

The More the Merrier.

Crafty Milliner—Really, Miss Passay, the white feather on your hat makes you look at least five years younger.

Miss Passay—Well, you may—er—put a couple more white feathers on it.—Sacred Heart Review.

Paradoxical.

Suburban Patient—Doctor, I am sorry you have had to come so far from your regular practice.

Doctor—Oh, it's all right. I have another patient in the neighborhood, so I can kill two birds with one stone.—Judge.

Identified.

"This," remarked Mr. Softe, "is my photograph with my two French poodles. You recognize me, eh?" "I think so," said Miss Caline. "You are the one with the hat on, are you not?"—Cassell's Journal.

RECENT PUBLICATIONS.

Cassier's Magazine of illustrated engineering for August is as usual, full of interesting matter. A new department has been added—"From Other Points of View"—which contains the cream of the month's engineering literature. Some of the special articles are: "The Manufacture of High Explosives," by W. H. Beuth; "Alcohol and the Future of the Power Problem," by Elihu Thomson; "Smokeless Fuel for Cities," by C. G. Atwater; "New Business for Electric Central Stations. Questions for the Central Station Manager," by John Craig Hammond; "Wind Power," by E. Lancaster Burns; "Remedies for Electrolysis," by A. A. Knudson; "The Rationale of the Industrial Betterment," by H. F. Porter; "A New Gas Engine By-Product," by F. E. Junge; "Noteworthy Railway Appliances Shown at the Recent Conventions of the American Railway Master Mechanics and Master Car Builders," and "Current Topics."—New York.

The Woman's Home Companion prints prominently in its August number the "Anti Child Labor Creed"—nine curt paragraphs clearly defining the faith and purpose of those who are fighting against the abuses of child labor. Entertaining features are stories such as "The Spurs of Jealousy," by Rafael Sabatini; "A Lover's Pilgrimage," by Richard Le Gallienne; "The Wage of Sin," by Ellis Parker Butler, and "Al and the Buzard," by Cloudeley Johns. "The Preserving and Canning of Fruits," "Fashionable Mid-Summer Clothes," and "Cool Cushions for Summer Use," are among the practical articles on household affairs. Anna Storer Richardson gives valuable advice with needed facts and figures to country girls who have decided upon city careers; Marion Harland, considering the question, "Are New York 'Club-Women' Shallow?" makes some pointed remarks; Adella Belle Beard describes original sea-beach games, and, in good time for the circus season, Claire Wallace Flynn tells of the merry little woman who attends to the "Dressmaking for the Circus Animals."—Madison Square, New York.

Readers of Success Magazine, for August, are introduced to the unexplored regions of northwestern Canada, where the Grand Trunk Pacific railroad is surveying for a route to Port Simpson, and eventually, perhaps, to Dawson City. Much of the engineer's work is now being done in a region that has never heard the sound of a white man's footstep. Samuel Merwin was sent out to this western country early in the spring, and he presents his account of conditions there in an article which he very aptly terms "Conquering the Last Frontier." Renssen Crawford's stories of clever reporters, "Facing Danger to Get News," detail some adventures that have befallen American newspaper reporters. "The Army of France," by Vance Thompson, treats of the efforts of this republic to reconcile its growing militarism with the spirit of its democracy. David Graham Phillips' story, "The Second Generation," is continued, and Paul Latke brings his striking history of the telephone trust to a close in this number. "Hitting the Sky Grades" is a thrilling railroad story by Alvah Milton Kern, of an express train that was fairly chased by a tornado. "A Little Displacement," by Porter Emerson Browne, "The Casey-Murphy Handicap," by Ellis Parker Butler, details the athletic exploits of the rival champions of the pickle factory.—Washington Square, New York.

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