

# DESERET EVENING NEWS.

GEORGE Q. CANNON,  
EDITOR AND PUBLISHER.

Friday, July 10, 1898.

## ASPIRANTS TO THE WHITE HOUSE.

A RECENT writer in dealing with the character of John C. Calhoun, the great nullifier, thus alludes to him and to others who, like him, aspired to the Presidency:

"I cannot resist the conclusion that it was the mania for the Presidency (which has led so many promising spirits to their damnation) that inspired all his later efforts. It does really seem that from the hour when public men feel themselves to be on the road to the presidential mansion—that whitened wall of all that is best of human nature—they all in some degree, cease to be worthy of themselves. They take on board, as it were, and stow away in the hold of their souls a huge magnet, which pulls the needle of conscience all awry."

The force and truthfulness of these words have been frequently brought home to us of late in reading the accounts which have abounded in the newspapers and in the telegraphic dispatches respecting the efforts of one of the most prominent men in the nation to secure the Democratic nomination for President. The statements which appear may not be altogether trustworthy. Partisan statements never are. They should always be received with a degree of allowance. Still, as they have not been contradicted, it is fair to presume that they are not wholly without foundation. It must, indeed, be a "mania for the Presidency" that can induce a man to descend from an exalted position, which is held by a life-lease, and enter into the political arena to contest for a place which, if gained, it is not probable can be occupied longer than four years.

It was Euripides, we believe, who forewarned all men to beware of Ambition, "as of all the higher powers, the most destructive and pernicious to her votaries." It is a warning that cannot be too often pondered upon by politicians who become enamored of the Presidency. It seems unaccountable that men who have achieved a high national reputation should jeopardize it all for the sake of a few years of power! For, from the very moment their names are mentioned in connection with the Presidency, they become the target for every slander against them by those who are not of their party.

Of course, as the names of the Democratic nominees for President and Vice President have not been known, their weaknesses and faults have not been systematically exposed; the party itself, and its heresies, blunders and crimes, have been the themes which its political opponents have dwelt upon. But we shall soon have our exchanges filled with personal details of the misconduct, follies, and perhaps crimes of the gentlemen whose names are now inscribed for President and Vice-President of the United States on the Democratic banner. Every act of their lives, every expression they ever made—and many probably which they themselves never heard about—will be scrutinized, dragged into light and held up to condemnation by their opponents. Their friends will not be idle; they will be equally diligent in finding reasons, and making them public, for the unbounded admiration which they appear to entertain for them.

Already, if a person were to believe all that is said in the opposition journals respecting Grant and Colfax, he would think them the two most unsuitable men for the positions to which they aspire of any men in the United States. Before many days elapse, the same person, if he should believe all that will be published in the journals of the other side, would come to the same conclusion respecting Seymour and Blair. The campaign will undoubtedly be a severe one. From now until next November it is probable the country will ring with the names of GRANT and COLFAX, SEYMOUR and BLAIR. They will be misrepresented, denounced and abused. They will be accused of the most grave crimes, offenses and improprieties—treason, drunkenness, incapacity, extravagance, and every thing else that is odious that the most active minds can conceive. And these men will pass through this almost insufferable ordeal for what? To be, as they hope, the President and Vice-President of the United States for four brief years!

No wonder that Horatio Seymour should be reluctant to accept the nomination of President. Even if sure of an election, he ought to be. But his reluctance will, very likely, be attributed to some other reason. But every properly constituted man, whose mind can grasp the nature of the cares and responsibilities of that high office as at present administered, and who is not afflicted with "a mania for the Presidency," would shrink back from assuming such a position. The President of the United States, as the office is now administered, leads a life of splendid misery—a life far removed from all the charms which make existence desirable. He can know no privacy; have no domestic comfort but be harassed, maligned and censured. The complaints and appeals of the hordes of hungry, clamorous office-hunters which throng the rooms of the

White House upon the inauguration of a new President are enough of themselves to utterly exhaust the patience and break the health of the strongest of men. A man who has occupied that position must leave the presidential mansion with a profound distrust and contempt for his fellow-men who are politicians, for the meanness, selfishness, chicanery, corruption and intrigue which he has seen them exhibit could have no other effect upon him.

We will have both parties proclaiming that their candidates are sure of election. If either should have any doubts upon the subject, the public will not be likely to find it out from the stump or through the journals. The prophecies of politicians are by no means infallible. The most acute of them are liable to be at fault when they predict the result of a popular election. Between now and next Fall great changes may occur. As we have no voice in the election, however, we can watch and wait.

## DISCOURSE

By Elder GEORGE A. SMITH, delivered in the New Tabernacle, Salt Lake City, June 21, 1898.

REPORTED BY DAVID W. EVANS.

The visit of the Savior of the world, his crucifixion and resurrection from the dead; the proclamation of the gospel through the nations by his disciples and apostles brought the subject to the attention of a great portion of the world. The Savior, himself, is represented as going to his own—to his own nation, to His own people, and they received Him not. He came to them with the words of life, light and salvation, but they could not appreciate them. They conspired against Him and put Him to death. He says in relation to this that it must needs be that offenses come, but woe to him through whom they come, it were better for him that a millstone were hanged about his neck and he cast into the depths of the sea. The offenses did come. His servants went forth and preached, and according to the histories that have come down to us, they were all martyred with but one exception, that is John, who is represented to have been cast into a cauldron of oil. We find, however, in the New Testament, that the writings of John are the last that are handed down to us by King James' translators as inspired writings. His three epistles, written almost a hundred years after the birth of the Savior are the last books that King James' translators would give to us as inspired writings. Perhaps you have reflected upon this matter. King James' translators were learned men selected by the King to translate the Scriptures. They translated the writings of the various apostles and prophets, and then took a vote among themselves to decide which were inspired and which were not. You will remember that not one among this body of learned divines even professed to have the inspiration of God upon him. They were learned in the languages, sciences and the opinions of men, and their vote was the only test by which they decided which of these books were given by revelation and which were not. And it was perhaps only a single vote that saved the book of James, and perhaps only a single vote that cast out the books of the Apocrypha.

Now, this is calculated to make men reflect upon the position of a church without an inspired leader, without a man at its head who can ask the Lord for guidance and obtain an answer. The Church of England made no pretensions to inspiration. It had protested against the Church of Rome as being the "beast," the "false prophet," the "mother of harlots and abominations of the earth," and everything that was corrupt, and inaugurated the reformation, and established the Protestant Church of England, with the King for its head; but it had no inspiration. And this body of learned men passed their votes on these sacred books without any pretense whatever to inspiration from the Almighty. Yet "no man knoweth the things of God but by the Spirit of God."

Soon after the death of the apostles, divisions occurred in the Christian churches on a variety of topics. They had come to engraft into the religion of Jesus idolatrous ideas, after the similitude of an idolatrous worship. These ideas gradually crept in for some three or four hundred years. The Christian religion being held in a subordinate position by the State and several times the whole power of the Roman Empire was exerted to exterminate it from the earth. This course of things finally terminated in a political change during which the first Christian Emperor arose and stopped the persecution of the Christians. This was Constantine the Great. He was, by no means, the most pious of Christian Sovereigns, but he was the first Christian Emperor, and by means of the cross for his banner he had been able to wade through the blood of his competitors and set himself on the throne of the Roman world. In the year 306 he established the Christian religion as the religion of the State, and suppressed the time-honored rites of Pagan temples and heathen modes of worship.

This change produced a tremendous influence, not only upon the Pagan, but also upon the Christian portion of the Empire. Up to that period the Christians had been oppressed and trampled down, and had even been under the necessity of burying their dead in secret. Many portions of the city of Rome are honey-combed with subterranean catacombs excavated in the rock where thousands of Christians were secretly entombed during the time that to bury after the Christian manner was a violation of the laws of the Roman Empire; when to adhere to this mode of burial or to acknowledge themselves Christians was liable to cost them their lives, the confiscation of their property or their liberty.

This change, however, was not wrought at once. Unfortunately for the progress of Christianity, and the peace of mankind, the Emperor Julian, the Apostate, in 361 attempted to re-establish the Pagan religion in the empire. This brought on a bloody struggle, which resulted in an amalgamation of Christianity and Paganism. Idol worship had always existed in Rome. The gods of the Greeks and Romans, and the gods and goddesses that were manufactured for the occasion had temples built to them, and their worship not only directed but enforced by the laws of the Empire. But when Christianity became the religion of the

State, these rites were banished and a vast amount of Pagan property was confiscated.

The rites and ordinances of the Christian religion were few and simple, when compared with the ostentatious display observed in the worship of Pagan idols. It might not be amiss to enquire what the religious ceremonies of the early Christians really were. They believed in the divine mission of our Lord and Savior Jesus Christ, and endeavored to follow his precepts. The Savior said, "Let him who will be my disciple take up his cross and follow me." When the Savior commenced His mission He went to the waters of the Jordan and was baptized by immersion, thereby setting an example to all to follow Him. His disciples preached faith, repentance, and baptism for the remission of sins, and the ordinance of laying on of hands for the reception of the Holy Ghost, and the administration of what is termed the sacrament. In these were comprised the principal portion of the outward ordinances and ceremonies that were observed by the early Christians. They met on the Sabbath day to worship, receive instruction and to call upon the name of the Lord and to partake of the emblems of the death and sufferings of our Lord and Savior, and to witness unto Him thereby that they were determined to keep His commandments unto the end.

Their places of worship were generally private houses, or such retired places as they could obtain so as to be free from the interruption of their enemies. And in connection with the ordinances to which I have referred, their religion consisted in the observance of a strict moral code. When a man entered the church by the door, that is by faith, repentance, baptism for the remission of sins and the laying on of hands, he was required to live in strict obedience to the principles laid down in the teachings of our Savior, to sustain and uphold the truth and to lead a pure and upright life, and "to do to others as he would that others should do unto him." These, in short, were the prominent religious observances that existed at the time of the Apostles of our Lord and Savior, who had established all parts of the church in every part of the world. But these simple principles were soon trespassed upon by philosophers. Paul, in warning the members of the church of this, says: "beware lest any man spoil you through philosophy and vain deceit after the tradition of men, after the rudiments of the world and not after Christ."

The religion of the Pagan world was made up in a great measure of ostentatious display. Offerings and sacrifices of various kinds were made in temples of great magnificence, some of which were kept constantly open for this purpose. A great number of persons devoted their lives to the service of these gods. They worshipped the images of almost every creature that could be imagined, and the planets, which were generally represented by colossal statues of exquisite workmanship. The influence of these deities over the people was universal. Nations dare not go to war without consulting these oracles. Some of their temples were dedicated especially to war. There was one in Rome which was kept constantly open in time of war and shut in time of peace. And there was one period in which war was so prolonged, that this temple, dedicated to the god of war, was kept continually open for a hundred years. And everything that a zealous love of the marvellous and the wonderful could do to sustain the tottering empire of Paganism was done, and to enforce the observance of pagan rights. And to ensure respect to their ancient mythology, thousands of the followers of the weak and lowly Jesus were put to death.

This is but a glance at the difference of the two systems. But at the time of Constantine the religion of Jesus had varied very materially from what it was two hundred years before.

Some writers dispute in relation to Constantine's conversion. Some say that he was baptized by immersion in the old church of St. John Lateran, at Rome, which was originally a heathen temple, dedicated to the goddess Faustina, one of the Roman Emperors. Some historians are asserted to have been one of the most lewd women that ever lived in Rome; but who was regarded as a paragon of purity by her Imperial husband, who caused her to be proclaimed a goddess; and the virgins of Rome, especially those of patriotic blood were required to go into the presence of her statue to offer their vows previous to marriage. Saint John Lateran also contained, it is said, the font in which Constantine was baptized. But some assert, and I think Eusebius is among the number, that Constantine was a little careless in regard to the matter of baptism, and deferred it, as many persons do the making of their wills—until after their death.

This, however, matters not so much as the effect produced by this grand political change, which not only had a tendency to suppress Paganism, but it also degenerated Christianity. Thousands and thousands of Pagans—men dedicated to the Pagan service, now found it to their interest to seek employment in the new religion; and in order to make it permanent and to give it the appearance of consequence it was deemed necessary to incorporate into itsome of the Pagan rites and ostentatious display. Degeneracy, almost universal degeneracy was the result. In a few centuries the religious power had grown almost equal to the former civil power of Rome.

A division occurred between the patriarchs of Constantinople and those of Rome, as to the right of supremacy. The patriarchs of Constantinople would not acknowledge those of Rome as superior in authority. The result was the establishment of the Greek Church—an organization which exists at the present day, at the head of which is the Emperor of Russia. The rest of Europe with the exception of the Eastern Empire of the Romans, what was called the Greek empire, adopted the western faith—the Latin faith. The Latin faith became almost the law of the land throughout western Europe, and was also planted in America, especially in South and Central America and Mexico, and in Canada. It was planted in America by means of the sword. There were in Europe a great many conscientious men who could see most terrible corruption in this Latin church, and they were not satisfied. In 1180 Peter of Waldam, a town of France, obtained the translation of the four gospels into French and with his followers he commenced vigorously preaching against the corruptions of the Roman church, denying the supremacy of the Pontiff. One of the reformers painted on one side of a large

room Christ riding to Jerusalem on an ass, and on the other side the Pope, and making a triumphal entry into Rome, to receive his coronation, and this called attention to the marked contrast. A great many Christians wanted to visit the Holy Sepulchre, which was in the hands of the Mohammedans. One, Peter the Hermit made this pilgrimage, and was treated roughly by the Mussulmen. He returned home, and commenced to preach the redemption of the Holy Sepulchre. He aroused nearly all the western nations of Europe into a fury to redeem the Holy Sepulchre. In 1095, 80,000 men started the first crusade by this fanatic Peter. On their side led by this fanatic Peter, on the way they inflicted great cruelty on the Jews wherever they passed them. The Jews wherever they passed them, and most of expedition failed however, and most of the crusades who composed it perished. But the spirit to redeem the Holy Sepulchre was thoroughly awakened among the western nations of Europe, and a number of princes, warriors and men of wealth and great renown espoused the holy cause. They led magnificent armies; and hundreds of thousands of men died on the plains of Palestine, around Jerusalem. In 1099 Godfrey de Bouillon, succeeded in taking the city of Jerusalem, and the Mosque of Omar was dedicated as a Christian Church. The Crusaders kept possession for about ninety years, when it was wrested from their hands by Saladin, Caliph of Egypt, who is said to have washed the Mosque of Omar with rose water and re-dedicated it to the worship of Mahomet.

This made the nations a great deal acquainted with each other. The knights of England, France, Spain, Germany and Italy were side by side in those campaigns, which were repeated about 150 years—costing the lives of two millions of men. They fought in the common cause, and it had a tendency to make them acquainted with each other, and probably perpetuated, to some extent, that universality of sentiment which existed for so many years in regard to the Catholic faith. However, divisions arose, and the northern nations of Europe became Protestant under the leadership of Luther, Scotland became Protestant under the lead of certain very devout divines. England became Protestant under Henry VIII, who first wrote a work in defense of the Catholic faith, which caused the Pope to confer upon him the title of "defender of the faith." He put many to death for not strictly observing the Catholic religion. He then renounced the Catholic faith through a personal quarrel between him and the Pope, and assumed to be the head of the church, and put men to death for not believing in his spiritual supremacy. So that he killed men on both sides of the question.

This continued during his lifetime, and during the short reign of his son, Edward. Then she who is called "Bloody Mary" came to the throne. She endeavored to re-establish the Catholic faith, and men were put to death because they would not desert Protestantism. We all remember when we were children seeing a picture of John Rogers, a minister of the gospel, who was the first martyr in Mary's reign. He was burnt at the stake in Smithfield. When I visited London, I went to the same place to preach, but the police would not let me. They said that the Lord Mayor by the advice of the Bishop of London, had, the evening before, issued orders to prohibit street preaching. Preaching within the limits of the city had always been allowed before, but we were not allowed to do so. I believed that this prohibition was in consequence of the publication of our intention to visit London for the purpose of establishing the gospel. I do not know that it is so, but it was the first time that any Protestant had been deprived of the right to preach in Smithfield Market, and in the streets on Sunday.

As soon as Queen Mary died England became Protestant again. Mooney in his history of Ireland asserts that "When Elizabeth undertook to establish the Protestant religion in Ireland, the Irish people could not understand what it was; they said the religion of England had been changed four times in thirty years."

Now we are told by the Protestant world they have authority which has descended to them from their Savior and His apostles. But when the division took place between the Protestants and the Church of Rome the Pope excommunicated them. He issued what were called "bulls of excommunication," and consigned these Protestants to the lowest hell, and deprived them of every particle of authority, if they ever had any. Now if the Catholic Church had any authority those who dissented from them were thus deprived of every vestige of it; and if the Catholics had no authority, then those who went out from them had none. The result was that in either case the Protestants had none; and the Protestants all tell us that the Catholics had none, that they had degenerated and apostatized, and had become corrupt and wicked and had lost their power and it was necessary to make a general reform. A stream cannot rise higher than its fountain, and the result is there was no authority among any of them. Not one of these Reformers even professed to have inspiration from the Lord, and that is the condition of the religious world to-day. Are the Latter-day Saints any better off? Let us refer to the original Joseph Smith and conferred upon him the authority and power of the priesthood that the work of God might be re-established on the earth. This was necessary because the Lord in answer to his prayers told him that all the sects were wrong, and that it was consequently necessary that the Lord should reveal Himself anew to the children of men. The Lord accordingly conferred the priesthood and apostleship upon Joseph and by which he could preach faith, repentance and baptism for the remission of sins, and lay his hands on those who believed and obeyed that they might receive the Holy Ghost; and also ordain men to go forth and preach the gospel to others. Joseph Smith was an obscure individual, a young man who had limited opportunities for education. But he was sent of God to preach the simple principles of the gospel of Jesus Christ, and the principles of the kingdom of God on earth. He was taught by his disciples. And the principal argument with which he was met, was ridicule, far and feathers, tearing down homes, driving women and children from their homes, and robbing them of their inheritance, and murdering the Elders, and destroying the Latter-day Saints of every right human and divine. These were the arguments used against the testimony and mission of Joseph Smith and his fellow laborers. They were effective to a certain extent in destroying the

mortal lives of apostles and prophets, and in bringing sorrow, grief and mourning to the bosoms of many. And when Joseph Smith fell by the hands of wicked men, the authority he held as the Head of Brigham Young, enabled to lead Israel from the midst of their trials into the heart of this great mountain desert where God has blessed, prospered and preserved them. And from the day that God first communicated His will to man until the present, the power, wisdom and inspiration of the eternal God have never been more manifest than through President Young in the discharge of these great duties. The mantle of Joseph fell upon him, and thousands of persons were witnesses that this spirit came upon him, and that he was inspired of the Almighty, to lead, guide and bear off the kingdom.

## CELEBRATION OF THE 4TH IN THE SETTLEMENTS.

NEPHI, Juab Co., July 5th, 1898.

Editor Deseret News.—At daybreak yesterday the citizens were aroused by the firing of small arms. At sunrise the National Flag was unfurled, and saluted by a volley from the infantry commanded by Adjutant Charles Price; also by the Nephri Brass Band under Capt. Gustave Henriod. At 8 o'clock the Sunday School scholars met at their respective school houses, and were marched by their several Superintendents to Bishop Charles E. Bryan's residence, where a procession was formed in the following order by Dr. M. McCune, Marshal of the day: Advance guard; Nephri Brass Band; Bishop Bryan; and William Casler, Patriarch; County Judge, Hon. Jacob G. Bigler and Selectmen Hon. G. Kendall, Isaac Grace and David Udall; Major Timothy B. Foot and Major P. Sutton, commanding District, with Adjutant C. Foot; Committee of Arrangements; Sunday School scholars, in care of Superintendent Samuel Claridge; Sunday School scholars, in care of Superintendent William Knight; citizens; rear guard. After parading several streets, the procession halted where it was formed, when the children, led by Elder John Millar, collectively sang, "In our lovely Deseret;" the Brass Band played "Hail Columbia," after which the procession was dismissed.

At half-past ten the children and citizens assembled in the Meeting House and were called to order by Hon. Jonathan Midgley, County Sunday School Superintendent. Music by the Brass Band and singing by the Nephri Choir, in charge of Preet. William Evans; prayer by the chaplain, William Casler; and an Oration by Judge Bigler, on the Declaration of Independence.

The exercises were conducted by Elder Midgley without programme, and all went off spiritedly. At 2 o'clock the scholars met at their school houses and enjoyed merry dancing till half-past five, under the guidance of their Superintendents.

In the evening there was an adult dance in the Social Hall. All was peace and good order, nothing having occurred to mar the enjoyment of the day.

Midgley, George Kendall, Thomas Ord, Samuel Claridge, Samuel Pitchforth, Matthew McCune, William Knight, Committee of Arrangements.

THOMAS ORD, Reporter.

PAYSON, U.T., July 5, '98.

Editor Deseret News.—The celebration of the 4th, was as animated with us as usual. The Declaration of Independence was read by Br. J. T. Hardy, and an oration was delivered by Br. D. S. Colvin, laudatory of the glorious deeds of the heroes of the Revolution. This endless theme of the orator and poet was also distated upon by Br. J. T. Hardy, B. F. Stewart and I. M. Coombs. The patriotism of the people found vent, also, in toasts, songs, firing of guns, &c., &c.

The exercises of the occasion concluded in the dancing halls of our city. All was harmony and peace, joy and happiness.

What appeared to be an aged veteran, dressed after an antique and novel fashion, reminding one of the pictures of good old SANTA CLAUS in some of our pictorial papers, with the figures '76 painted on a hat of exceeding high altitude, rode through our streets on an elevated platform, in a chariot drawn by four spirited horses to the sound of sweet music, which was discoursed by the Payson string band. Behind him and your correspondent jumped aboard and took a flying trip over to Salem, (Pond Town,) where we found the good people celebrating, also, in true patriotic style. We gave them a few tunes and then returned to our festive hall, where we whirled the hours away until the advent of the Sabbath admonished us to bring our celebration to a close and adjourn to our several homes.

The committee of arrangements were Alderman J. S. Page, A. Potter and Councilor G. S. Rust.

Yours Truly,

J. M. COOMBS, Reporter.

P. S. Our juveniles had their holiday on the 3d inst., and enjoyed it hugely.

## LIQUOR!

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THE HOWARD DISTILLERY,

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Near the crossing of Bear River, 50 miles east of Salt Lake City.

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and give their names. No more Teams wanted until after the work has commenced.

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Salt Lake City, June 8th, 1898. d1981y

## LOST

FROM a Carriage Lost, between this city and

Farmington, a TRUNK, with the letters

"E. B. R." on it.

The Finder will be suitably rewarded by delivering it, or giving information respecting it to Bishop C. W. WELLS, Ogden, or the Editor of the Deseret Evening News.

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# THEATRE

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The New Scenery, Dresses, Properties, Apartments and Extensive Machinery are of the Most Brilliant and Costly Description!

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Consequent upon its being brought forward

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All of Rosini's beautiful, original Music of Cinderella, under the direction of Professor CAKELLESS. For the more efficient production of the different Concerted Pieces and Choruses Mrs. CAKELLESS has been specially engaged. Mr. HADIE and the best Musical ability of the Company will also appear.

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