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BY R. H. TYSON.

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A California Romance.

[From the New York Times.]

A tale comes to us from San Francisco so oddly dramatic as to be worth recording. It appears that a charming young lady—of course the story would lack interest were she common-place—fell in love with a person called, by his own class and with those with whom they associate, a "sport." In other words he was a dealer at a fair bank, and as such excluded from the society wherein his fair enslaver habitually moved. But they met by chance, at a public ball; and, just as Claude Melnotte admired, from among his flowers and cabbages the haughty Pauline, who was destined to become his bride, so, from amid his marked cards, chips and coppers, did the young gamester lift his eyes to this lovely girl of San Francisco, and forget the gulf between them. So in the sequel did she. Somehow they were introduced at the ball, and afterwards they met—this time not by chance—at a photograph gallery. They were subsequently described by the sympathetic artist as they appeared on this occasion. She wore blue, and had "a wealth" of golden hair. The captive "sport" was "faultlessly dressed" in full black, garnished with diamonds and had "a love" of a moustache. The first clandestine meeting was followed, as is apt to be the case, by others, and, to tell the tale briefly, wound up in a secret marriage. All went so smoothly for a time, great, as was the risk, and the honeymoon, masked in secret as it was, seemed to promise well. But presently a tiny cloud darkened the skies of happiness. It came, to quote the words of a San Francisco journal, "in the shape of a live, healthy man of business, occupying business relations with the young lady's papa. This healthy and eligible gentleman soon became a suitor for the young lady's hand. The father who is represented to be a "merchant prince" of conventional prejudices, favored the suit. It was avoided, quite naturally, by the daughter, and finally entreaties, expostulation and menace brought on an explosion. All was confessed, and the horror-stricken parent was dumb with rage and mortification. But this young astute child of the setting sun was equal to the occasion. "What's the use," she pertinently asked, "making a fuss about it. The thing's done. The only question is, how can it be undone so that I can do as I wish?" The father listened in silence, and the daughter went on: "I believe my husband is tired of me, and I know I am of him. No one knows of this. Go and buy him off. Make him consent to a divorce. Give him what money he wants, and then I can marry the rich and prosperous New Yorker."

The guileless schemer appealed strongly to the business instincts of "our merchant prince," and he straightway set to work to realize it. Several interviews followed with the "sport," who proved as fickle as the blind plover he followed, and finally \$20,000 was agreed upon as the sum to be paid him for consenting to a divorce. This was promptly carried through. The rich New Yorker, none

the wiser, soon came for his bride to the golden state, and their engagement was formally announced. And now follows the pith of the romantic story.

The marriage was to take place in a week, and the intended bride was all blushes and complaisance. Father and bridegroom vied with each other in lavishing costly gifts upon her, and the unsophisticated creature had a sumptuous trousseau made ready to bring eastward to New York. But the night before the wedding a thrill of dismay ran through the household. It was the story of young Lochinvar over again. The bride had fled, and the worst of all with the insidious "sport." The \$20,000 and trousseau, together with the wedding gifts, we need hardly say, bore the faithful pair company. A letter was soon found addressed to the father. It stated, simply, that the young lady had changed her mind, and that when the epistle was read she would be far on her way to New York, escorted by her former husband, whom she had married again. Whether the whole plan was arranged beforehand by way of getting a start in life that fare had failed to supply, must be left to conjecture. It is said, however, that the father had not been odious, and that on the accepted condition, that the green cloth should be abandoned forever, he has forgiven the twice wedded pair, and made his son-in-law his business agent in the Atlantic States. Such is life.

THE MAMMOTH CATTLE MARKET.

A correspondent of the Saint Louis Republican writes about Abilene, the great cattle market of the West: "Four years ago the idea was conceived and carried into execution of supplying the West and North with Texas beef. The first drove of cattle reached Abilene in 1867, and the result of the experiment proving remunerative so far beyond the expectations of the projector, others naturally became engaged in the business. The Kansas Pacific Railway fostered and encouraged this new arm of industry, until it has grown to its present immense proportions. From the official records of the general freight office, we ascertain that this road transported last year 131,240 head of Texas Cattle; and from present indications these figures will be more than doubled this year. The receipts at Abilene, Brooklyn and Salina, already exceed 80,000 head, and each day adds thousands to the grand total. Since the inception of this immense business, Abilene and Texas cattle have been synonymous, and in consequence, from an insignificant frontier railroad station, the place has grown to one of great importance, and is a household word to every cattle dealer and drover in the country. Elevated as it is, 1,057 feet above tide water, and situated in a section unsurpassed for pasturing and water, this point enjoys peculiar advantages for the cattle business. Its elevation and freedom from brush and undergrowth, secures to Abilene the Texas cattle trade for years to come, as the adjacent country is rich with nutritious grasses, and is free from the annoying annoyances of flies and ticks, the great pests of cattle. The prejudice heretofore existing against Texas cattle, we are glad to see, is fast dying out; and the rich pasture lands of Missouri, Illinois and Indiana, as well as Colorado and Wyoming are fast filling up with this hardy breed. Millions of dollars are realized every year by purchasing Texas cattle, holding them over during the winter, and realizing upon them the following spring. The market has not fairly opened yet, but we hear of some sales of heaves at from \$2 to \$3, stock cattle at less figures."

A LARGE ROPE.—An account of the largest rope in the world, as described in one of the daily papers of Birmingham, England, the place of manufacture, will prove interesting to the American reader. According to the details given, the rope is 11,000 yards long, measures 54 inches in circumference, and weighs over 60 tons. Made of patent charcoal wire laid around a hemp center, the rope consists of six strands, with ten wires in each strand. Each wire measures 13,160 yards, so that the entire length of the wire reaches the enormous total of more than 412 miles. To this is to be added the length of yarn used for the center, namely, 97 threads, and giving a total length of about 230 miles. Adding together the wire and yarn, there is a grand total of 635 miles of material, all going to make up a monster wire and hemp rope of little under six miles long.

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THE ORANGEMEN.

Historical Reminiscence of the Battle of the Boyne.

[From the Illinois State Journal.]

The Boyne is a small river in the eastern part of Ireland, flowing into the Irish channel about forty miles north of Dublin. Drogheda is situated at the head of the Irish channel. The battle of the Boyne was fought about three miles up the river from Drogheda, on the 1st of July, 1690 (old style), the new style of calendar makes eleven days difference in the computation of time. The proposal of the Orangemen of New York to celebrate the anniversary of the battle of the Boyne on the 12th is therefore observing the true anniversary.

That battle was fought on the one side by William the Third, then King of England, at the head of an army of 36,000 men, composed of English, Dutch and other allies from almost every Protestant kingdom of Europe, and on the other by the deposed King of England, James the Second, at the head of 27,000 men, composed of French and Irish refugees.

The battle commenced early in the morning, and after raging for several hours, the forces under King James fled, leaving the greater part of their arms and camp equipment on the field. The Catholic King was an idle spectator until his army was defeated, when he also fled to Dublin, and from there across the country to Waterford, where shipping had been prepared, by which he made his escape to France.

While reconnoitering June 30th, the evening before the battle, King William came near losing his life by a cannon shot from the enemy, on the opposite side of the river. The shot tore away part of his coat and lacerated his shoulder.

In 1736 an obelisk, 150 feet high and 20 feet square at the base, was erected on the spot where King William received the wound the evening before the battle.

King William having been the Prince of Orange before ascending the throne, his memory has always been dear to Protestants, on account of his valorous deeds in defence of the liberty of conscience.

In the year 1795, more than a century after the battle of the Boyne, an organization was effected in the north part of Ireland, and called the "Loyal Orange Institution," in memory of William Prince of Orange. The immediate call for the "Loyal Orange Institution" was to counteract the influence of a secret Catholic association.

From the battle of the Boyne to the present time there has been an irrepressible conflict between Catholic and Protestant Irishmen.

Here in the new world, where both have received with open arms and have enjoyed the most unbounded freedom—so far as the American people and the Government is concerned—to express their opinion on all subjects, we find the Catholic Irish threatening war and bloodshed to prevent their own countrymen, now in a land of freedom, from celebrating in a peaceful manner the anniversary of an event in the history of their fathers, that occurred more than 180 years ago. We have never objected to the Catholic Irish celebrating St. Patrick's Day, with their drunken brews and broken heads, requiring the interference with police-magistrates and other officers of the law. We now say let the Orangemen celebrate the battle of the Boyne, by procession, music and banners, and so long as they do it in a peaceful manner, let them be protected if it requires the whole power of the United States Government to do it.

THE HARVEST IN EUROPE.—The Belgian *Moniteur* gives some details of the prospect of the approaching harvest in the corn-growing countries of Europe. In Prussia the provisions are unfavorable; much of the autumn sowings perished; and those of the spring are suffering from want of warm sun; in Saxony the appearance is better, as the crops are thick and healthy; in Russia the yield is expected to be a good average, and a very large quantity of last year's crop still remains unexported at Odessa in Rumania, Bulgaria and Bessarabia, the aspect is most favorable, and in Hungary an abundant harvest is expected; in France a large proportion of winter corn is lost, and the fields have had to be re-sown.

Mr. Buxton is an opponent to free schools from "principle," he goes "agin education," not because of its unconstitutionality, but because it is unnatural. Ignorance is "natur," he says. We are born ignorant, and ought to be kept so.

MARRIAGE AND MATERNITY.

Mrs. Elizabeth Cady Stanton, in her lecture to the ladies of San Francisco, made the following sensible comments upon the fashions and follies of the day. The lecture was reported for the *Chronicle*, from which we make the subjoined extracts. Mrs. Stanton says:

"We must educate our daughters in this order. First To regard their own lives and bodies, and the laws which govern them. Second, Their duty as parents. Third Their duties as citizens. Fourth To supply life with its luxuries and fopperies. But now we reverse this order. Our daughters learn music and worsted, and silly arts and accomplishments, but not a thought or a word is given to their development as wives, as mothers, or as citizens. We who have reached and passed middle life cannot do much in this matter to remedy it as concerns ourselves; but we can for our children—so train and teach them that their coming lives will all grand positions in their varied spheres. I would have mothers feel that their daughters have full and equal rights in all things with their brothers, and that they are entitled to be so considered the world's opinion. It is a divine right of woman that she may do, and do rightly, whatever it is right that man may do.

The idea that woman is weak inherently is a grand mistake. She is physically weak, because she neglects her baths—because she violates every law of her nature and her God—because she dresses in a way that would kill a man. I feel it to be my mission to arouse every woman to bring up her daughter without breaking it up in doing it. Our female idea of dress is all wrong. My girlhood was spent mostly in the open air. I early imbibed the idea that a girl was just as good as a boy, and I carried it out. I would walk five miles before breakfast, or ride ten on horseback. After I was married I wore my clothing sensibly. The weight hung alone on my shoulders. I never compressed my body out of its natural shape. My first four children were born, and I suffered very little. I then made up my mind that it was totally unnecessary for me to suffer at all, so I dressed lightly, walked every day; lived as much as possible in the open air, eat no condiments or spices, kept quiet, listened to music, looked at pictures and read poetry. The night before the birth of the child I walked three miles. The child was born without a particle of pain. I bathed it and dressed it, and it weighed 104 pounds. That same day I dined with the family. Everybody said I would surely die, but I never had a relapse or a moment's inconvenience from it.

Another idea. It is of more importance what kind of a child we raise than how many. It is better to produce one than twelve jackasses. We have got jackasses enough; let us go into the lion business. Suppose our great statesmen, say Webster and others like them, had had only the society of refined and educated women, they would not have, as they did, looked upon women only in a physical light. If men have dolls for wives, they will seek the society of intellectual courtizans. We must have a new type of womanhood. We need it more than gold. Courtizans ruled France, and brought her to ruin. Courtizans will rule this country unless woman rises to her true dignity. The old idea of the oak and the vine is pretty, but it is mere poetry; the emergencies of life prove its falsity—the lightning strikes them both alike.

FRANKNESS.

Be frank with the world. Frankness is the child of honesty and courage. Say just what you mean to do on every occasion, and take it for granted you mean to do what is right. If a friend asks you a favor, you should grant it if it is reasonable; and if it is not, tell him plainly why you cannot. You will wrong him and wrong yourself by equivocation of any kind. Never do a wrong thing to make a friend or to keep one; the man who requires you to do so is dearly purchased, and at a sacrifice. Deal kindly and firmly with all men, and you'll find it the policy which wears best. Above all, do not appear to others what you are not. If you have any fault to find with any one, tell him, not others, of what you complain. There is no more dangerous experiment than that of undertaking to be one thing to a man's face, and another behind his back. We should live, act and speak out of doors, as the phrase is, and say and do what we should be willing should be known and read by all men. It is not only best as a matter of principle, but as a matter of policy.

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