

**Press and Dakotian**  
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A New York telegram of Saturday announces the escape of Boss Tweed from the custody of his keepers, and that he is at large. He was taken by the prison warden to see Mrs. Tweed and granted the privilege of a private interview, while the warden remained below stairs waiting for the return of the Boss. The authorities have not since seen Mr. Tweed and they begin to fear they never will.

The Chicago Inter-Ocean of Saturday contains the following regarding the condition of Hon. John A. Logan:

A messenger sent to the Palmer House at a late hour last night learned that General Logan was thought to be much better, although still very weak, and at times incoherent from the effects of the powerful opiates administered to allay the pain from which he constantly suffers, and which in a manner peculiar to the disease (rheumatic fever) seeks in succession the various members of the body. Yesterday Dr. Johnson was called in to assist Drs. Boler and Fowler. The physicians are confident that their patient will ultimately recover, although convalescence must needs come slowly. Mrs. Logan is in constant attendance at the bedside of her husband, and is in receipt of telegrams from every part of the country inquiring as to the General's condition.

Hon. Matt H. Carpenter of Milwaukee, feels aggrieved at the course of the Chicago Tribune and Journal. They have published severe reflections on his connection as counsel for the defendants in the whisky cases now on trial at Milwaukee. The Milwaukee Sentinel contains the following letter:

An Open Letter to the Editor of the Chicago Tribune:

You have seen fit to charge in substance, or publish communications which in substance charge me with having been a member, or organizer of, or connected with, what you choose to denominate the whisky ring in Milwaukee, by which your readers will understand, as you intend they shall, that I was, while a senator, a sharer in the fruit of frauds upon the internal revenue laws of the United States.

I am now very much engaged in attending to the rights of citizens in the United States courts here; but as soon as I can get the necessary leisure, which I hope will be within a few weeks, I will see you for libel, and thus afford you a fair opportunity to prove your charges, if true.

If your charges are true I am a disgraced man, if not, you are, and which of the villain we will submit to the determination of a jury, where the difference between truth and falsehood is recognized. If you can establish my guilt I ought to be disgraced, and am willing to be; if you cannot, you ought to be, however unwilling you may be. I will not take you to Washington, nor North Carolina, nor Cuba, nor Chesapeake, under the Poland gag law!!! but will sue you in the United States circuit court for the northern district of Illinois, and you may as well be collecting your evidence upon the subject.

Matt H. Carpenter.  
The Tribune will learn to be careful how it handles great men's names by the time the promised suit is ended.

**A WOMAN WHO WRITES.**

Mrs. Moulton to Plymouth Church.

The New York Sun gives a letter from Mrs. Moulton to the members of Plymouth church in reply to the one addressed to her. She says:

"I do not believe there was any one more faithful to Plymouth church than I was up to the time I became acquainted with the great wickedness which Mr. Beecher committed in his relations with Mrs. Tilton. After that it did not seem possible for me to go to church and hear him preach or take the sacrament from his hands, and I stopped doing so. I could not do so with any satisfaction."

HEAR HIM PREACH OF PURITY and christian joy while I know of his secret agony and his acknowledged sin. That I did not go elsewhere for worship and the sacrament was almost wholly owing to him. He begged me again and again to come back. When I said I could not till he had acknowledged his sin and so atone for it as far as he could, he was

SAD AND REPRESSED EVEN TO TEARS, yet if I went away from Plymouth church to any other, while he was all the time coming to our house, it would, of course, excite attention, cause suspicion and embarrass him very much, as well as my husband, who was then trying hard, under Beecher's constant urgency, to

KEEP THE AWFUL SECRET from public. I should not know what to say if I was asked the reason for it, and it might be the means of doing great injury to those whom I wanted to shield and help. Beecher, too, had more than any other represented to me the christian religion

and to bring reproach upon him seemed an injury to it. So I abstained from going elsewhere lest it should harm him and indirectly bring things to light which he was all the while afraid would become known, and which did not belong to me to disclose. Beecher surely ought to be the last man in the world to blame me for what I did in his behalf. He knew that I

COULD NOT SPEAK THE TRUTH MORE PERFECTLY than I have spoken it here, if I was standing this moment before God's throne of judgment. When Mr. Tilton's name was dropped by you two years ago, I told Mr. Beecher that I was afraid you would some time want to drop mine in the same way. He then most earnestly assured me that it should never be done; that he would see to it himself that I should never be in any way injured by his church. I really do not know Mr. Beecher, knowing as well as he does the perfect truth of what I say, knowing

HOW HE USED TO WEEP at our house and heap shame upon himself for his sin; how he often spoke to my husband and myself of the utter despair in which he would be except for our comfort and help. I cannot see how it was possible for him to stand up and read this letter to me in your presence without his very soul giving way.

Mrs. Moulton refers to other parts of the letter, saying there are a great many things in it which are incorrect and injurious, some of which she mentions as follows: "You say that as far as the church or the committee knew, I had never made any statement injuring the purity of Mr. Beecher, except in a court of justice, but in that very court I had stated under oath that I made precisely the same statement which I have since in my protest to you, long ago to one of the leading members and officers of your church, telling him

BEECHER'S SIN WAS ADULTERY,

that he and Mrs. Tilton confessed it to me. If the statements were slanders the fact of my uttering them before all the world, I might months ago, have been called to account for it. I never knew before that false swearing in a court of justice is an offense which the church of Christ is unable to punish, and if you think I lied in a public manner in that solemn hour, that I lied in order to injure a minister whom I had loved as much as any of you, and whom I had done my best to uphold and comfort for three dismal years, through an anguish which he was carefully hiding from you. Yours, EMMA C. MOULTON.

**The Negro in Politics.**

Mississippi Correspondence of the Cincinnati Commercial.

I witnessed many strange scenes at the polls, and around among the crowds. This sort of thing was repeated often by men who were supplied with money for the purpose. A man would select his party, and then he would go to the polls, and there he would see a man who was a democrat, and he would say to him, "Sah, I persuade you to vote the democratic ticket?" "No, Sah, I'm afraid to vote it, are you?" "No Sah, not a bit."

"I'll bet you two dollars you are afraid to step up there and vote the democratic ticket?" "Me 'fraid! No Sah, dis nigger ain't 'fraid, he ain't the skeery sort, he ain't."

"Well, I'll bet you two dollars you are afraid to do it." "Put up your money. I'll take dat bet, Sah; I'm no skeery nigger."

The money is handed to a third party. The negro is given a democratic ticket, and accompanied to the polls by a white man, who sees that the ticket is voted. Then the negro returns, and is paid the "wager" he has won.

To protect negroes who could not read, the republicans printed their tickets on yellow paper. The democrats straightway printed some on the same sort of paper, hoping to gain something by the mistakes which men who do not know a letter in the book would naturally make.

After all argument has been exhausted upon a certain negro, and by possibility could be got to agree to vote the democratic ticket, he was in a few instances, brought into it this wise: As they approached the polls, in line, a white man would say, "well, uncle, you are going to vote the straight republican ticket are you?" "Yes Sah."

"That's right. Let every man vote with the color I'm a white man, and vote the democratic ticket—(unfolding it.) Why, goodness alive! I've made a mistake, and got a republican ticket. Now I don't want to lose my place on the line to get another. Let me see yours."

The darkey unconsciously hands over his. "Why old man, you've made a mistake, too! Yours is a democratic ticket! Somebody has played off on you; it's mean to take that advantage of a man who can't read. But we can just swap tickets, can't we? That makes it all right. Now we are both fixed."

He adroitly gives the darkey a democratic ticket of the same color; which he not being able to read puts

it into the box, and goes home thinking that he has discharged his duty to the republican party. There are few instances of impositions of the sort—not many.

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