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Joet's Corner.

IF WE KNEW.

If we knew the cares and crosses
 Growing round our neighbor's way,
 If we knew the little losses,
 Surely grievous, day by day,
 Would we then so often chide him
 For his lack of thrift and gain—
 Leaving on his heart a shadow,
 Leaving on our lives a stain?

If we knew the clouds above us,
 Held by gentle blessings there,
 Would we turn away all trembling,
 In our blind and weak despair?
 Would we shrink from little shadows,
 Lying on the dewy grass,
 While his only birds of Eden,
 Just in mercy flying past?

If we knew the silent story,
 Quivering through the heart of pain,
 Would our womanhood dare dole them
 Back to banquets of guilt again?
 Life hath many a tangled crossing,
 Joy hath many a break of woe;
 And the cheeks, tear-washed, are whitest;
 This blessed angels know.

Let us reach within our bosoms,
 For the key to other lives,
 And with love toward erring nature,
 Cherish good that still survives,
 So that when our disordered spirits
 Start to wander in flight again,
 We may say, dear Father, judge us
 As we judged our folk as men.

A DREAM OF SUMMER.

Bliss as the morning's breath of June,
 The southwest breeze play,
 And through its haze the Winter's noon,
 Seems warm as Summer's day,
 The snow-plum'd angel of the north
 Has dropped his icy spear:
 Again the mossy earth looks forth,
 Again the streams gush clear.

The fox his hill-side den forsakes,
 The muskrat leaves his nook,
 The blue bird in the meadow-brakes
 Is singing with the brook.

"Bear up, O mortel Nature,"
 Bird, breeze and streamlet free;
 "Our winter voices prophesy
 Of summer days to thee."

So in those winters of the soul,
 By winter blasts and drear
 O'erwhelm'd from memory's frozen pole,
 Will sunny days appear,
 Reviving hope and faith, they show
 The soul its living powers,
 And now, beneath the winter's snow,
 Lie gems of summer flowers.

The night is mother of the day,
 The winter of the spring;
 And ever, upon old decay,
 The newest mosses cling.

Behind the cloud the starlight lurks,
 Through showers the sunbeams fall,
 For God, who beeth all his works,
 His left his hope with all.

Political.

DEMOCRATIC USAGES EXPOSED: Official Corruption Unmasked—The Employment of Money to Carry Elections.

From the Report of the Corrupt Practices Investigating Committee.

Your committee intended, at the outset, to inquire into the improper use of money in elections by private individuals, as well as by public officers, leaving that to be within the scope and meaning of the resolution passed by the House. There can be no objections to the use of money in the distribution of tracts, speeches, and public documents, for the purpose of disseminating political intelligence among the people. But when money is used for the purpose of corrupting the freedom of elections, of buying votes, and maintaining a force to overawe the mind—the management, fraud, and force to control elections—more especially when this is done by the officers of the Government, and the money of the Government employed for the same purposes, the evil becomes one requiring the most discreet legislation, within the several States, or of the Federal Congress.

The action of the House upon the application of your Committee for process to compel Mr. Augustus Schell to testify, having indicated to your Committee that they should not inquire into the use of money by individuals, they therefore abandoned that line of inquiry. The House afterward, upon the application of the Hon. Wm. Winslow, a member of your Committee, reversed its former action, but at so late a period in the session that your Committee could do nothing further than to pursue the investigation sought by Mr. Winslow as far as he desired.

It appears by the testimony of George Plitt that over \$70,000 was distributed by him as the Treasurer of the Democratic Central Committee of Pennsylvania in 1856, to carry that State for Buchanan; of that sum nearly \$20,000 was received from what is known as the New York Hotel Fund, and \$10,000 from W. C. N. Swift of New Bedford, Mass., and was afterward repaid to him through the famous, as well as infamous live oak contracts. The remainder was derived from different sources, quite a large sum therefrom being collected in the shape of assessments upon the employees of the Government in the offices at Washington, and

the Custom House and Navy Yard at Philadelphia. The following extract from the testimony of Isaac West, who was an inspector in the Custom House during the election of 1856, is in point:

Q. Were you there at the time of the election of 1856, when Mr. Buchanan was elected? A. Yes, sir.

Q. What do you know about moneys being raised for the employees of the Custom House on that occasion? A. There was a certain tax levied on the persons connected with the Custom House.

Q. Did you reside in Reading in the Fall of 1856? A. I did.

Q. Did you at that time receive a quantity of blank naturalization papers from Philadelphia? A. Yes, Sir, I received some blanks at that time.

Q. How did you receive them—by mail or express, or in what way? A. I think some few came to me by mail.

Q. Did they come to you under the frank of any person, and, if so, whose? A. I think one or two came under the frank of Gov. Bigler, and some came under the frank of other persons, but am not positive who they were; Gov. Bigler's frank is the only one I am positive about; and I think there were perhaps, three packages sent, and one of them, I know, was under the frank of Gov. Bigler.

Q. Were there large quantities of these papers sent to you? A. No, Sir; there were but few.

Q. How many did you get altogether, do you think? A. Well I have said to persons that I had 300 or 400, but that is not so; I looked them over on Sunday last, and discovered that there were perhaps 300, or 230 altogether; some of them had what purported to be the seal of the Court and the signature of the Prothonotary, others were mere blanks.

Q. Did you make application to Mr. Sallade for the use of his back office? A. No, Sir; I did not.

Q. Who sent those papers to you from Philadelphia? A. They were either left at my house by Mr. Brown, or handed me in person by him, I am not positive which; I have been trying to recollect whether he have them to me in person, or left them at my house; I think they were left by Mr. Brown at my house; at any rate, they came from Mr. Brown.

Q. Did you receive a letter relative to the use he made of them? A. I did.

Q. From whom was that letter? A. B. I cannot say that I was compelled.

Q. That you were using large amounts of money? A. He was cognizant of the fact that I contributed largely for the elections.

Q. On what days of the week did you have long interviews with him; can you recollect? A. Pretty much every day. I presume I do not remember any particular day of the week.

Mr. Olin (to the Chairman)—Do you suppose that he took Sundays for that purpose? Witness, I have had interviews with him on Sundays.

Q. On those occasions, had you conversations with him on that subject? A. Conversations on politics.

Q. In connection with money matters? A. The expenses of the elections would usually come up during the conversations.

Q. Did Mr. Buchanan object to carrying the elections or helping to carry them in that way? A. Never to me.

In this connection your Committee would fail in their duty did they not call the attention of the House to customs proved to exist, and with the knowledge of the President, of allowing officers employed under the Government to be absent on leave from their posts and employed in electioneering for the party to which they belonged. Gideon W. Worcester is a notable illustration of this practice. In 1856, being then an Appraiser in the Custom House at Philadelphia, he was absent on leave in the State Central Committee room some four months, during which time he rendered no service to the Government, yet received his regular salary. The practice has also prevailed in the New York and other Custom Houses, of appointing men temporarily for the week preceding the elections, and granting them leave of absence that they might devote themselves to electioneering duties. This employment of the servants and moneys of the Government in aiding elections is a palpable violation of law and subversion of the rights of the people.

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It is charged by Republicans that the friends of Buchanan carried the elections in Pennsylvania in 1856, through frauds on the ballot-box. This report lays open the whole matter.

It is well known to the American people that tremendous frauds were perpetrated in the election of 1856, in Pennsylvania, by means of forged and fictitious naturalization papers. Your Committee have been enabled, just at the close of the investigation, to some degree to trace these frauds. It will be seen by the testimony of William Karnes, that these papers were first prepared and obtained in Philadelphia, some of them having the seal and the signature of a Prothonotary

deceased about the year 1850, and others with the forged seals and signatures, or genuine ones obtained in some manner from the proper offices. These were distributed over the State by hundreds, and probably by thousands. It will be seen by the following extracts from the testimony of William Karnes, that an officer of the Government, Reuben F. Brown, now receiving an annual salary of \$2,000 in the Custom House, at Philadelphia, was connected with this transaction:

Q. Did you reside in Reading in the Fall of 1856? A. I did.

Q. Did you at that time receive a quantity of blank naturalization papers from Philadelphia? A. Yes, Sir, I received some blanks at that time.

Q. How did you receive them—by mail or express, or in what way? A. I think some few came to me by mail.

of the crime your Committee are unable to determine.

It is due to Senator Bigler that upon being informed of the testimony of the witness Karnes, he promptly disavowed any knowledge of the use of his frank in connection with any such transaction.—See his letter, printed with testimony.

Choice Reading.

Woman and Love.

[The following paragraphs are extracted from Michelet's late work, "L'Amour," or Love, and are worth reading by those who value the pleasures of domestic life.]

THE HAPPY MAN.

He who is strong, and does a man's work; he who is going to his daily toil, leaves at home a beloved creature who loves and thinks of him alone, is by that very fact inspired with cheerfulness, and is happy all the day. A blessed thing it is to have by your hearth-stove a trust-worthy and loving woman, to whom you can open your heart, with whom you can suffer. She will prevent you from either dreaming or forgetting.

WOMAN'S WORK.

I give you this charming vision [of a young girl] for a guardian and for a Mentor, for a preceptor and a governor. When she is seventeen or eighteen years old, the relations between you will change. As a wife, she will come into your house, and think it very pleasant for you to become master in your turn. You will thank God, whose inventive kindness has made woman for you—woman, the divine contradiction.

THE BASIS OF SOCIETY.

It has often been said that it is the helplessness of the child, which, profounding the cares of education, has created the family. True, the child does not retain the mother, but the man is kept at the fireside by the mother herself—by his tenderness for his wife, and the happiness he experiences in protecting her. She has fascinated him—innocently bewitching him forever. He remains enchanted; and this is society.

WOMAN'S WORK.

Woman's work must always partake of love, for she is fit for nothing else. What is her natural aim, her mission? First to love; second to love but one; third to love always.

HOME.

The man returns home in the evening harassed, suffering from toil, mental or bodily, from the business of worldly things, from the business of men; but in his reception at home there is such an infinite kindness—a such an intense—that he hardly believes in the cruel realities he has gone through all the day. "No," he says, "that could not have been; it was but an ugly dream. There is but one real thing in the world, and that is you."

HOME.

It is said in Eastern law, "the wife is the household," and better still said the Eastern poet, "A wife is a fortune." Our Western experience enables us to add, "Especially when she is poor." Then, though she has nothing, she brings you everything. . . . If you wish to ruin yourself, marry a rich wife.

LOVE AS A BEAUTIFIER.

You risk little in marrying a plain woman in France. She is most frequently so simply for want of love. When she is loved, she becomes quite another person; you would scarcely recognize her.

WILL SHE OBEY.

At this question you fancy she will resist. Not at all. She merely laughs and shakes her head. She knows perfectly well, in her own heart, that the better she obeys the surer she is to govern.

A WORD TO YOUNG MEN.

Young man, you wish to be loved, do you not? Well, for that you must be a man. I mean that, above the necessary devotion to business, you must preserve a reverence for humanity at large—the love of all. It is this that you will be worthy of being loved yourself—great, noble and having the power over the woman, who is herself but love and life.