

Original Poetry.

For Mind and Matter.

A LOVE LETTER, TO I KNOW WHO!

BY CHARLES THOMPSON.

O! Darling, I am by thy side,
In spirit, night and day,
And thou art here, a happy bride,
Where ever my feet may stray;
And yet my joy is not complete,
For though the fair ideal
To every sense is passing sweet,
I'm sighing for the real.

Imagine that I'm with thee, dear,
My beating heart to thine;
I am I for some men clear,
When I thy form entwine;
Help me live over the happy days
So blessed in the past;
Lead me to higher, holier ways,
And love's divine reward.

Let love inspire all motives pure,
And lead in wisdom's way,
That every good may be secure,
In all our future days;
My spirit will remain with thee,
Through ages yet to come,
Through love abiding angels speak,
Of our eternal home.

The bonds which chain me, far away,

Are mine and thine, and I am here,

Tis for thy presence that I pray,

The one great thing I need;

And to be worthy of thy love

Is my supreme desire;

O! help me, Darling, I prove

All that thou may'st require.

O! blame me if sometimes I seem

To falter, shrink and fail

To fill the measure thou may'st deem

Shut out ever with me, I pray

With thine encouragement and aid,

My progress will be sure,

I'll deem all hardships doubly paid,

If thy pure love endure.

But shouldst thou ever colder seem,

Or love another more,

Think me unworthy of esteem,

I should my fate deplore.

But if with me thou wilt watch and wait,

Till brighter days are given,

I'll trust the kindly hand of fate

To change our night to heaven.

Then let our pure affections blend,

And minds and hands unite

To labor for our glorious end,

In struggling for the right

Union of purpose for true ends

Will angel hands attract,

Who will continue to our friends,

And sanctify the compact.

Between me and the universe, We have,

But a deep chasm lay,

But thou by love's divinest force,

Hath kindly bridged the way,

And thus become the golden link

Of heart, and soul, and mind,

Connecting all I do or think,

With love to all mankind.

No longer do I feel alone,

Nor earth seem dark and drear,

Each heart-throb finds an answering tone,

E'en angels send good cheer!

From every soul a quickening glow

Of sympathy I prove,

And by this link I know

The value of thy love.

THE CHINESE QUESTION.

Now Open for Discussion in "Mind and Matter."

Editor of Mind and Matter:

We now come to the consideration of the question

in its bearing on the Chinese population

I think, shown that their social character is anything

but desirable in our state of society. Of course we

know that our country is a melting pot, and that

nations are being assimilated, and that the Chinese

may be said to be almost one of the same thing

that it was only for the sake of greater perspicuity

that I separated them.

It is shown by the sworn testimony given before

the State Senate Commission, already quoted

that out of the entire Chinese population

resident here, more than one in twenty belongs to

the criminal classes, and that nearly all of the re-

mains are in the hands of the Chinese. Jas. R.

Rogers, a police officer of San Francisco, for five

years says, (page 40) "I believe there are few Chi-

nese but what are thieves. The whole of them may

be regarded as thieves." Samuel H. Colburn, long

a resident of Canton, China, (which sends nine-

tenths of our Chinese) says: "I saw enough to con-

vince me that the morals of the Chinese are worse

than those of any other people I ever met with."

David Loubserback, Police Judge of San Fran-

cisco says, (page 93) "The proportion of thieves,

gamblers, prostitutes and other habitual law-break-

hood, and perhaps assisting in the support of a fam-
ily, and turn him or her out and put a Chinaman
in the place, and what a state of affairs you would
have! But is it really the case here? Is it really
here; and can you blame us for it? We complain?

It may be said that there are not enough whites
to fill these places. Was that ever true in the
East? If not, then why should it be true here?
Another objection to them is found in the fact
that their prostitutes furnish a cheap means to grat-
ify the lust of boys, which but for their presence
there would not exist.

But perhaps as disgusting a practice as any they
have brought here is their habit of opium smoking.
It is found among many victims among us.
Our pamphlet says (page 152) "While this was
practised among the Chinese alone, no particu-
lar attention was paid to the subject, but very re-
cently not less than eight places have been started,
furnished with opium pipes, beds for sleeping off
the fumes, etc. These latter places were conducted
by Chinamen and patronized by both white men and
women, who visited these dens at all hours of the
day and night; the habit and its deadly results be-
coming so extensive as to call for action on the
part of the authorities; and an ordinance was
passed which had the effect of breaking up these
places, but the practice, deeply rooted, still contin-
ues. The department of police, in enforcing the
law, with regard to these places, has been very
women and Chinamen lying side by side, under the
effects of this drug—a humiliating sight to any one
who has anything of manhood left."

Think of that! But let us ask ourselves whether
we are Christianizing the Chinese, or their pa-
ganizing us? Is there not matter enough in this
to make us shudder? Of this there is no doubt,
to which one must have fallen to endure such a po-
sition!

O shame, whither hast thou fled, that thou dost
not see the effect of this evil! It is a curse, it is
enough that they deprive our youths of their birth-
right, but they must contaminate them with the
filth of a barbarous age and race. There are
many who pride loudly about their "high prin-
ciples." Is not self-protection a higher duty than
the observance of treaties?

When a vessel comes to our ports with contagious
diseases, what do we do? We put her in quaran-
tine, wash her, smoke her, and purify her, till the
last vestige of disease is gone, before we permit her
to come to our shores.

But the Chinese are coming here by the thou-
sands, polluted with all the foul diseases that flesh
is heir to, with crimes that make us blush for
humanity; with all the diseases of the body, and
physical, in their most subtle forms; and we are
asked not to object, because of "treaty obliga-

Do you say these evils are local, and limited to a
few cities and towns on the Pacific coast? Deceive
not yourselves with that idea. So long as they are
permitted to come, and there an appreciable ob-
stacle between us and China, they will pour a
continuous stream upon us from their over-
crowded provinces.

It is not only the fact that when a tide of emigra-
tion sets in a given direction, it continues to flow
that way till there is no longer any difference in
the condition of things, in the place they are leav-
ing, and that to which they are going, but that
the Chinese will be an exception to the rule?

Let the history of Chinese migrations
answer. But suppose they do not extend farther
than they are arrested. Suppose they are limited
to this coast, is it right that we should be
compelled to endure it, to gratify a mandarin sen-
timent, and thus become the golden link between
there are some unreliable people here who place
their fill?

How far these Mongols are responsible for the
unpleasantness of our people, we cannot say. It is
a vast importance. That they have directly caused
great numbers of our people to become tramps and
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There Gasparin stopped, and devoted almost the
whole of his two thick volumes to show there could
be no spirit intercourse since the apostolic days.
But his work, although done here how to ma-
terialize. I show them how to do it and help them.
I want all should have their part of the time.
They are just as anxious as you are on your side.
Some learn easily, and others not so easy. It is
very hard for many to learn, and seems almost im-
possible for some to do it, and a few never to learn.
They are disappointed. Now the reader can under-
stand, if he wants to, why there are so many false-
hoods and imperfect manifestations. There must be
co-operation and accord and cordial interest on
both sides to afford needed conditions, and with
the spirits, the knowledge and capability to use the
means.

The first attempts of the spirits to manifest
are usually weak and imperfect, and the visible
form is soon dissolved. By repeated efforts they
improve, become stronger and appear more natural.
But even after that, no one spirit can do equally
well every time. If the conditions are not right,
they cannot do as well. When this happens, or
when they are not used to materializing, they al-
most invariably take on more or less the appear-
ance of the medium. They are not a fact facille of
the medium, varying from a faint resemblance to a
strong one, and sometimes they are so strong that
who had frequently manifested, as she was sitting
in a chair beside me conversing, if she was satis-
fied with her make-up. No, not exactly; it is not ex-
actly that, but it is like to appear on the face of
time. I have some of the medium's looks, but I
cannot help it, and you will have to put up with
them. I am sorry, but I am sorry, but I am sorry.
Again, I observed with my friends that some-
times their countenances changed if they were
out long. Conversing with mother on this, she
said, "I have seen the spirits, and I have seen the
medium draws upon us so hard that it often
takes away our countenance, and we can't help it.
We do the best we can. At other times it does not
take away our countenance, and we can't help it.
You ought to be charitable." Our spirits develop
to maturity whether we want or not, but they do
not grow old like bodies. Hence those who have
been in the medium for many years, usually ap-
pear about as they would if they had continued
in earth-life during that time. And if they
have been in the medium for many years, usually ap-
pear in the prime or vigor of life, the same as those
who went out over that age. And when the
aged manifest themselves as aged, it is to be iden-
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been in the medium for many years, usually ap-
pear about as they would if they had continued
in earth-life during that time. And if they
have been in the medium for many years, usually ap-
pear in the prime or vigor of life, the same as those
who went out over that age. And when the
aged manifest themselves as aged, it is to be iden-
tified, and not to put themselves as they are in
reality. Said a grandparent to me: "There are no
old people here." I replied that I supposed that
they appeared so to be identified. "Yes," she re-
plied, "I have seen the spirits, and I have seen the
medium draws upon us so hard that it often
takes away our countenance, and we can't help it.
We do the best we can. At other times it does not
take away our countenance, and we can't help it.
You ought to be charitable." Our spirits develop
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