

APPENDIX A.

ABSTRACT OF EVIDENCE taken before a Joint Committee composed of a committee of the Senate and a committee of the House of Representatives of the United States, which commenced its sittings at San Francisco, October 18th, 1876.

On the 6th of July, 1876, the Senate of the United States appointed a committee of three to investigate the character, extent and effect of Chinese immigration to the United States.

On the 17th of the same month the House of Representatives appointed three of its members for the same purpose.

Subsequently the two special committees were authorized to act as a joint special committee.

This Joint Committee visited the Pacific coast in October, 1876, and examined one hundred and thirty witnesses. The plan adopted was first to examine persons "opposed to the unlimited introduction of Chinese;" then to hear those favorable to "such introduction," and then to "afford time for witnesses in rebuttal." 130 witnesses examined.

Hon. FRANK McCOPPIN, representing the Senate of the State of California, McCOPPIN. in the course of an argument against Chinese immigration, made the following statements:—

China, brought so near to America by steam, contained a population of 400,000,000 souls. If encouraged, the Chinese will become the most migratory on the face of the globe. They do not assimilate. They threaten to overrun the Pacific coast; but they are determined to return to China. They have no desire to acquire real property in America. The assessed value of all the real property in California was \$600,000,000; but the Chinese, though numerically one-sixth of the population, do not own to exceed \$1,500,000 of this amount, and therefore pay less than one four hundredth part of the revenue required to support the government of the state. Chinese population of California is 116,000, of which 30,000 is domiciled in San Francisco. Of these only five or six hundred are women, mostly occupants of forty or fifty houses of prostitution. These women are sold into this degrading slavery. Fifty or sixty gambling houses constantly open in the Chinese quarter. A pretty large proportion of the class called criminal found among these people. Inhabitants of Chinatown governed by the Six Companies rather than by the municipality. Frugal and requiring little the Chinaman can undersell the European laborer. A portion of a shelf fifteen to thirty inches wide serves him for a bed and a little rice suffices for his food. Chinese pay less than 1/400th part of the revenue required for the state government.
Prostitutes.
Large proportion of criminals.
Undersell the European laborer.

FRANK M. PIXLEY, representing the Municipality of San Francisco, in PIXLEY. an argument against Chinese immigration, stated:

The Chinese in the state number from 150,000 to 175,000. The Chinese when through with any work undertaken outside the city return to Chinatown, and in the winter not less than 75,000 Chinese residents in San Francisco; in the summer, 30,000. The Chinese are atheists and Mr Pixley contends that Chinese in the state number from 150,000 to 175,000.

Polygamy.
Prostitution.
Testimony
worthless.

All intend to go
back to China.

Dangerous to
white population
because they
labor so well.

Rate of wages.

Chinese laborer
without wife or
family.

Chinamen capable
of living in an
overcrowded
state.

If 60,000 white
laborers took the
place of 60,000 Chi-
nese, San Fran-
cisco would have
300,000 white
people to extend
its bounds and its
business.

Chinese prevent
immigration of
white laborers.

Sanitary con-
dition.

Small pox.

Number of women
in California and
in San Francisco.

Six Companies.

No Chinaman
until he is free on
the books of the
company to
which he belongs
can leave Cali-
fornia.

heathens. They believe in Confucius without following his moral precepts. Polygamy and prostitution prevail. Their testimony is worthless, and the Chinese prostitutes corrupt and infect the young white boys. The men come voluntarily to California but most of the women, i.e., the prostitutes are enslaved. All contemplate returning to China. They have no knowledge of American institutions. They are expert in all kinds of light labor. Many of them are most excellent laborers.

One of the things which make them dangerous to the white laboring population is that they labor so well. They learn trades and become manufacturers and drive the white man out of the trade he established. Skilled Chinese labor receives from 50c. to \$1 per day; railroad and tute laborers, from 60c. to \$1 a day; farm hands, \$1 a day; fruit-pickers, \$1.10; all boarding themselves. Chinese labor drives the white laborer to starvation. The white laborer requires meat and bread; the Chinaman only rice, tea, dried fish and desiccated vegetables. The food of the one can in San Francisco be purchased for ten cents a day; that of the other will cost several times that amount. The white laborer, as a rule, has a wife and family; the Chinaman is an adult male who has no wife, no family, no child. The white married laborer requires at the least two rooms, and if he has grown-up children another room at least for them, and if the children are of different sexes, each must have a separate room. Chinamen would throw a partition through a large room build bunks on the side, and lie down on the floor, and would cook in a brazier not bigger than a spittoon. One hundred of them would live in this room, while the poorest Christian family of five in the state would think themselves cramped in double the space. Sixty thousand people live in six or seven blocks of this city. If sixty thousand white laborers took their place, San Francisco, instead of 60,000 Chinamen, would have 300,000 white people to extend the city and stimulate business. The Chinese have no duties to the state. They do not act as jurymen; they cannot be called out to quell a riot; in case of war they would supply no soldiers; they buy but little property; pay but a small amount of taxes; and so live that they pay but little rent.

The Chinese prevent the immigration of white labor to the Pacific coast both from the eastern states and from Europe.

Independent testimony of the highest authority proved that in China and in California the Chinese are not a cleanly people. Their sanitary condition is bad; they introduced the small pox into San Francisco; and only for the climate it would drive the whites into the sea. Vaccination they do not believe in; but they inoculate; inoculation is compulsory in China.

They come mainly from Canton, the port of which is the English sailing port of Hong Kong.

He believed he could show there was not in the entire state a Chinese family as Americans understood the sacred relation.

About 4,000 Chinese women in the state and in San Francisco; from 1,200 to 2,000 made up of prostitutes, or concubines, or second wives. The prostitutes are held in bondage, and are of the most debased and abandoned kind.

The Six Companies are voluntary institutions without any recognition under American law. They keep immigrants, taking large interest for advances; they arbitrate and settle difficulties; they have secret tribunals exercising a criminal and civil jurisdiction. When a Chinaman is a creditor for money or obligation he cannot leave the state of California except by consent of the company to which he belongs, an arrangement

existing between the Six Companies and the Steam Navigation Company, that no Chinaman is to be passed without a certificate that he is free on the books of the companies.

Mr. Pixley having dwelt on the religious character of the Chinese stated that he would show the balance of trade as between China and America was against America.

He admitted that Chinese labor had contributed to the more speedy development of our material resources; their convenience as domestic servants; nor would he represent the Chinese as wanting in many of the essentials of good citizens.

Chinese labor had contributed to the more speedy development of California.

"The burden of our accusation against them is that they come in conflict with our labor interests; that they can never assimilate with us *** that their civilization is demoralizing and degrading to our people; that they degrade and dishonor labor" *** and are "an element both demoralizing and dangerous to the community within which it exists."

The indictment against Chinese.

Mr. CAMERON H. KING, addressed to the joint committee an argument on behalf of the anti-coolie clubs of San Francisco. He briefly went over the same grounds as the two previous speakers.

F. A. BEE, as attorney for the Six Companies, then put the other side of BEE. the question:

Legislation in the state and city had been one sided. The Chinamen who sold vegetables paid a tax of \$10, while the white man who drove his waggon only paid \$2. The China laundryman who carried the clothes to his patrons paid \$15 (unless he was right in supposing this had been declared illegal) while the white man who drove the laundry waggon only paid \$2.50.

One-sided legislation.

At the time the Burlingame Treaty was negotiated, England controlled ninety per cent. of the commerce of the Orient. The American merchant bought the bulk of his teas in the English market. But all this was being changed. The Pacific Railroad had been built; the Orient and the Occident had been brought nearer; and were they now going to close their ports to trade and commerce with the Orient?

Trade and commerce with the Orient.

The government of the United States had forced the present relations (1876) upon the Chinese Government. Under the treaty the Chinese immigrant came, and the riches of China were opened up to the American merchant marine. Were they willing to forego these advantages, because 150,000 honest toilers had come to California?

He had seen the Chinese immigrants stoned from the time they left their ships until they reached Chinatown. He had seen them leaning over the sides of the waggon with their scalps cut open. No police interfered. In portions of San Francisco no Chinaman dare be seen. The Chinese had no privileges.

Ill-treatment of Chinese.

First the capitation tax of \$20 existed for two years. Next the Chinese were each taxed \$5 a month for mining. The tax of \$5 a month levied on all foreign miners was, as a rule, collected only from the Chinese. They have been taxed for landing \$10 and taxed for shipping to their homes the bones of their dead.

Chinese unequally taxed.

Mr. Bee read an address of the Six Companies to the American public, dated April 5th, 1876.

Without the Chinese the crops could not be gathered in.

With Chinese cheap labor California can compete with the granaries of the world.

1,000,000 acres of tule lands reclaimed by Chinese.

Five Points in New-York were more than any Chinatown.

American trade with China.

Chinese labor paid as high as white labor in the East.

Up to 1860, \$10,000,000 a year sent east to buy goods.

Those who denounced them employ them.

Do not drink and are law-abiding.

Address of Six Companies to mayor respecting rumor that the Chinese quarter would be attacked by a mob.

Significance of the queue.

The queue ordinance.

The Chinese servant held the balance of power against Bridget and the trades-unions.

Cubic-air law.

A blessing to Chinamen to be sent away unless they were protected.

Chinese labor had added \$289,700,000 to the wealth of California.

Mr. Bee went on: Without the Chinese, sufficient labor could not be had to gather in the crops. It costs fifteen cents for white labor to sack a sack of potatoes. A Chinaman does this, sews them up and puts the sacks in a pile for ten cents. The poor man buys his potatoes five cents a sack cheaper in consequence. By Chinese cheap labor Californians can compete with the granaries of the world. A million acres and more of swamp and tule lands had been reclaimed by Chinamen standing up to their waists in soft tule-marsh, and this land produces seventy-five bushels of wheat to the acre. The white man could not be found to go into that ditch. The white boss has to veil his face for the mosquitos.

The Five Points in New York was more of a cess-pool of disease and filth than six Chinatowns like that in San Francisco. The frugality and thrift of the Chinamen were made points against him.

400,000 tons (American) engaged in Chinese trade. For the first nine months of 1876 there was sent to China from San Francisco other than treasure exports to the value of \$2,211,798.

The Chinese laborer insisted on as much as was paid in the western states to a laborer, good servants, ingenious, necessary to manufacturing enterprise in California. Ten years before 1876, \$40,000,000 was sent East to buy commodities; now (1876) owing to the development of manufactures by Chinese cheap labor only \$20,000,000 sent east. A large number of those who denounce Chinese labor employ Chinese in their houses. No Chinamen come under contract of servile labor. The Chinese are hardy, industrious laborers. They have but few vices and do not drink. They respect American usages and laws.

Mr. Bee then read an appeal from the Chinese published in April, 1876, asking for the protection of the police. In this appeal, as in the address to the American people referred to above, a willingness is expressed to see the treaty repealed or modified.

Mr. Bee also read an address, dated April 5th, 1876, from the Six Companies to the mayor of San Francisco, calling his attention to a report that the Chinese quarter would be attacked by a mob; asking for protection, and saying that failing this, should the attack take place, they had not the power, even if they had the disposition, to prevent their countrymen selling their lives as dearly as possible.

The queue designated a Chinaman as having certain religious and social claims, and to lose it was an eternal disgrace. Mr. Bee denounced the "queue ordinance," which brought a Chinaman arrested for the most trivial offence "under the scissors." The law, Mr. Bee admitted, was general - namely, that the hair be cut two inches from the head. But then the white man had no queue. The law was aimed at the Chinese.

The Chinese servant did the domestic drudgery of 75,000 of the population of San Francisco. He holds the balance of power against Bridget, as he does against trades-unions.

Under the cubic-air ordinance men were arrested, forty at a time, for being in a room which had less than 500 feet of cubic air, and put in goal where they had not 200 feet. In the letter of the 5th of April, 1876, the Chinese declared their willingness to see Chinese immigration stopped. It would be a blessing to have those here sent away, unless they received the protection of the laws. The strong feeling against the Chinese was confined to a small portion of the people.

Mr. Brooks (on the same side as Mr. Bee) addressed the Committee, and necessarily touched on some points already dealt with. Chinese labor, in building railroads and in reclaiming tule lands, had added

\$289,700,000 to the wealth of the state. The Chinese went all over the land and made it habitable; whereas an Irish Catholic servant girl would not go beyond the sound of the bells. They were indispensable to the farmers. The anti-Chinese sentiment was entirely confined to the Irish.

Domestic servants

Mr. BROOKS dwelt further on the need of the Chinaman to develop California, and replied to the charge that they supplied a considerable proportion of the criminal class. He denounced the cubic-air law as partially administered and oppressive. What was the use of making them pay \$10 a piece for sleeping in a place where they chose to sleep, a thing which hurt nobody?

Irish sentiment against Chinese.

Cubic-air law.

Mr. PIXLEY pointed out that the friends of the Chinese had widened the issue. He and his friends had not asked, nor had public opinion, to exclude the Chinese then in California from all the rights which they had under the treaty. Public opinion had not even gone so far as to exclude Chinese from coming. What they aimed at was that Chinese immigration should be regulated and restrained. The feeling against the Chinese so far from being confined to the Irish, was universal. To say that the Chinese had been stoned and bruised was a gross exaggeration.

Not desired to exclude Chinamen from the rights they had under the treaty.

Chinese immigration should be regulated and restricted.

Mr. BEE produced four books, known as the Four Books, the Chinese classics, and which stood in their schools as the first, second, third and fourth readers did in American schools.

WITNESSES.

SAN FRANCISCO, October 23rd, 1876.

FREDERICK F. LOW, formerly a member of Congress from California, Collector at San Francisco, subsequently Governor, and later Minister to China, where he resided for three years and a half, after which he returned to San Francisco in the autumn of 1873, sworn and examined

LOW.

Was of opinion that the immigration of any people who cannot assimilate, amalgamate and become part and parcel of the government and its people is a disadvantage. To prevent such immigration was only possible by special legislation and analogous to that by which the number of passengers in a vessel coming from Europe was limited. The immigrants come principally from the province of Kwang Tung of which Canton is the capital, embarking from the free port of Hong Kong ceded to Great Britain, which established a colony on the Island (namely, Victoria). The class of people who emigrate from this port are chiefly laborers: a few merchants being the exception. A "coolie" in China, is simply a "laborer" of the lowest grade, and as applied to immigration is a synonym for contract labor. The wages of this class in Kwang Tung ranges from \$3 to \$5 per month.

Non-assimilation of Chinese.

"Coolie" defined.

Respecting female immigrants he knows nothing, except from public report. There may be some wives of merchants who come, but from inference the larger portion, nine-tenths or nineteen twentieths, are prostitutes, brought over for the purpose of prostitution. Prostitution in China is regarded with more aversion and disgust by respectable Chinese than it is, if possible, by Americans or Europeans; but with the common class of laborers who emigrate there is a looser opinion regarding it. A graduate after passing his examination, and before he can fill any official position,

Prostitution.

has to prove that none of his family, for so many removes, has ever been guilty of being a public prostitute.

Marriage.

The custom of marriage in China is that parents betroth their children as advantageously as possible, the children taking no part in the matter. On arriving at a proper age they are married. After a man is married he is allowed to take other wives, perhaps through long custom, but it is more in the nature of purchase than betrothal. A married man who takes a fancy to a daughter of a poor man, who has several daughters, purchases her by giving so many taels, and she becomes the second, third or fourth wife, but subordinate to the first, on his simply announcing the fact, the children of all being legitimate. The taking of a second or third wife does not affect the standing of a man in society. Male children are more desired than female, it being considered an imperative duty, to have a son to perpetuate the name and raise a family. In thickly populated districts, that is around cities, and where the morals of a certain class are low, there is very little hesitation in destroying female children at early birth, it having a sort of semi-official sanction, although there is a law against it.

Filiality.

Religion.

The religion of the Chinese is the teachings of Confucius, which might be regarded as a code of morals. On this has been engrafted the Buddhist faith and the Tauist.

An industrious people.

The Chinese at home are a most industrious people, all kinds of labor being respectable, the only idle class being the officials. They emigrate for the purpose of making money, with no idea of remaining, there being but few isolated cases of any permanently settling in a foreign country. The government of China does not expatriate its idle or venal class, and on the subject of emigration is indifferent.

Government of China indifferent on subject of emigration.

If Chinese immigration was limited or cut off entirely the natural outcome would be that the Chinese Government would improve its opportunity to try and limit Americans in China to a similar degree.

In a way Americans in China have more rights than Chinese in America. They are not subject to the Chinese Criminal Code or laws, but to American. If an American commits a civil or criminal offence he is arrested by the Chinese authorities and handed over to the consul at the nearest port, who tries him and sentences him under American laws. This is one reason why China cannot be opened up to foreigners as this country is opened up to the Chinese.

Comparison between the position of Chinese in the United States and citizens of the republic in China.

In discussing the subject with the government, witness said: "Why do you not open up your country and let foreigners come here and go and trade and do what they choose? What is the use of keeping these lines of demarcation drawn? The Chinese and all other people come to our country; they go where they choose, and they trade and traffic and perform labor, and there is no harm comes of it; the government is just as well off; it does not affect us." The prince replied: "When the Chinese go to your country they put themselves under your laws, and if they offend against your laws, or your customs, you punish them. When you come here you bring your law book under your arms, and when you commit an offence against the Chinese you say: 'we do not know you.' We cannot touch you, we can only go to your consuls and ask redress. If your people will come here and put yourselves under our laws, you may come here and go where you choose, and do what you choose."

Travel in China.

Americans have no right to engage in permanent business anywhere except at treaty ports; but they have a right to travel for purposes of pleasure or business anywhere inland on obtaining a passport from their

consul or minister, and are safe in so doing, except in some of the extreme western provinces.

The exterritoriality clause of the treaty is a festering sore and must always continue to be.

No American could trust himself in the empire subject to Chinese laws, the punishments being most cruel and barbarous.

Chinese cannot become citizens of the United States under the present naturalization laws.

They do not assimilate with the people, being of a different civilization. Their costume is of a mongrel kind, consisting of civilian boots and pants, with soft hat and coat of their own. *Non-assimilation.*

A large proportion of their clothing is manufactured in the state; a few of the better class may import coats and shoes from China, but the laboring class soon drop into wearing part of our costume. They consume a good deal of rice. *Much of their clothing manufactured in the state.*

Unlimited immigration ought to be discouraged, although up to this time (1876) Chinese labor has been of material advantage to the state. In consequence of its insolation, the laboring classes of the eastern states and Europe have not been able to come, on account of inconvenience and expense; but with the completion of the railroad from this time forward there would probably be sufficient labor to replace the Chinese who return home. *Up to 1876 Chinese labor an advantage.*

The state would not suffer in its material interest if Chinese immigration should practically cease. *The state would not suffer in its material interest if Chinese immigration ceased.*

Unlimited importation of Chinese and settling them in colonies, as they do here, by raising competition with free labor does harm, but that harm has been much exaggerated. *Harm much exaggerated.*

The Chinese at present in the state are necessary. The crop this year could not be harvested were it not for their labor, but on economical, ethnological, and political grounds I am in favor of adopting some feasible and proper means for limiting the number. *Crops could not be harvested without Chinese.*

Chinese immigration fluctuated in different years, with the demand for labor, from 2,000 to 20,000, and in 1868 the emigration from here was a third of the amount of the arrivals, and in 1871 and 1872 more than half.

In 1852 there were 20,000 arrivals; 1853, 4,000; 1854, 16,000; 1855, 3,000; 1856, 4,000; 1857, 5,000; 1858, 5,000; 1859, 3,000; 1860, 7,000; 1861, 8,000; 1862, 8,000; 1863, 6,000; 1864, 2,000; 1865, 3,000; 1866, 2,000; 1867, 4,000; 1868, 11,000; 1869, 14,000; 1870, 10,000; 1871, 5,000; 1872, 9,000; 1873, 17,000; 1874, 16,000; 1875, 18,000. *Immigration from 1852 to 1875.*

Demands for labor in the State caused the increase. During 1873, 1874, and 1875 laborers were imported to work on different railroads. If the demand should diminish it would have the effect of diminishing Chinese immigration.

Chinese were imported during the Koopmanschap year to work in the south to supplant the negroes on the plantations, and some experiments tried with ill results. The Chinamen not being paid, left.

If 10,000 white laborers had been imported to work on the Central Pacific Railway, instead of the 10,000 Chinese that were introduced, a majority of them, with the profit of their labor would have remained, whereas the bulk of the Chinamen with the profit of their labor went back to China. Four-fifths of the grading on the Central Pacific Railway was performed by Chinese labor. In making levees and digging ditches, much *A percentage of the white laborers become settlers. Four-fifths of grading on Central Pacific done by Chinese labor.*

the larger proportion is performed by Chinese, because it is useful labor and can be commanded in any quantity. In reclaiming tule lands it is useful: first, the labor is cheaper; secondly, it is unhealthy work, and they are not affected by malaria as Anglo-Saxons are. If they had been shut up to white labor it would have taken a much longer time to build these works. They could not have got the labor, and it would have increased the expense very much.

White labor would have been slower and more expensive for these works.

White labor and Chinese labor.

Witness was one of the Commissioners when the Pacific Railway was in course of construction on this side of the Sierra, and had occasion to go upon the road to report. Was on the road when Chinese labor was introduced; started with white labor and came to a stand still. Objection was taken by the foreman, a sharp pushing Irishman, to Chinese labor. The foreman finally consented to put on enough Chinamen to fill dump carts, and a Chinaman to hold a drill, while white men drove the horses and struck the drills. Strobridge, the foreman, saw the progress made by the employment of Chinese, and in less than six months they had Chinese doing everything. They did 80 per cent. as much work as the whites, and were paid \$31 a month and boarded themselves. White labor was paid \$45 a month and board which was equal to \$2 a day.

Union Pacific constructed by white labor.

The Union Pacific Railway was constructed by white labor, no Chinese being employed. The labor market was inexhaustible, if inducement in the way of wages was offered. The employment of Chinese on the Central Pacific Railroad was a question of economy, and getting them in sufficient quantities, and steady. White labor could have been brought from the east by Panama, if sufficient inducement in the way of wages had been offered. Not twenty per cent. difference between Chinese labor and white labor by the day, after they had been at work four months. In many instances Chinese labor is worth more than white, but in hard, strong labor, which requires bone and sinew, white is better than Chinese. The whites are stronger men, but in many farming operations the Chinese can do as much because they are quick and agile. After they learn a thing they will do it over again with greater accuracy and precision than whites, being imitative but not inventive. Hop-picking, strawberry picking and work of that kind now done by Chinese might open an avenue for boys unemployed. There may be unemployed youthful labor, but it comes as much from the false teaching of our people as anything else. When parents raise a boy, they think he must be a lawyer, or a doctor, or some profession that does not require manual labor. The tendency of servile labor is to prevent white competition and render labor dishonorable. This is the tendency of Chinese labor. Boys will not work with Chinese; they consider it degrades them.

Whites stronger men, but Chinese quick and agile.

On being cross-examined, witness said: Chinese labor had not a tendency to degrade the dignity of labor. When a man employs Chinese labor here he employs it as free labor. No similarity between Chinese labor and slave labor.

The Chinese immigration must be assisted.

As to the manner by which the Chinese arrive here, from witness's knowledge of them, and of the poverty of the laboring class, he does not think it possible that they get here by their own means; they must come here by somebody advancing them the means to pay their passage, they working it out after they get here. They cannot return without the permission of the Six Companies, nor can they purchase a ticket from a steamship company unless they bring a certificate from the head of the Six Companies that they are free from debt.

The Six Companies.

The contract entered into by them is not a written one, but merely a verbal understanding; in other words, they say that it is proper

for a Chinaman to pay his debts before he leaves the country, and they want to see his debts paid. Chinamen get \$1 a day here and find themselves and their lodgings. No doubt it would be pretty hard work for a white man to sustain himself, and find himself, and board himself and family, in this city, on that amount. Where simple muscle is all that is required the Chinaman can beat the white man, considering the different standard of comfort, but where brains and muscles come in the white man beats the Chinaman. In 1867 the cigar industry was just being developed, and the manufacture of boots and shoes had commenced, and very likely this had something to do with bringing here, in 1868, 1870, 1874 and in 1875, 11,000, 10,000, 16,000, 18,000 Chinese, respectively. In a way the introduction of Chinese labor has the same effect upon the labor market as the introduction of machinery.

Where it is a question of mere muscle, the Chinaman beats the white laborer.

The laws of the United States against the importation of servile labor govern the importation of immigrants on board of American vessels, but they cannot operate in Hong-Kong. There, however, it would be impossible for a ship to take on board a cargo of coolies for California, such as are sent to Peru.

Chinese labor in this country is not cheap in comparison with the labor of the eastern states. No Chinese employed on public buildings, upon the streets, building sewers, or any municipal works of the city. Saw only one drunken Chinaman in his life, and that one was in China. A very large percentage read and write a little. In early days whites had come to the country under contract.

Chinese labor in California not cheap compared with white labor in the east.

Chinese do their banking business by draft or cheque, and export a great deal of merchandise; buy silver and ship it themselves; borrow money and keep accounts at the banks. But for them it is doubtful if any manufacturing industry would have been here; it certainly would have been small as compared with the present. The very fact of their being here and their labor held at a moderate rate, has induced the opening of manufactures, and perhaps now, or shortly, as they can get apprentices at work, Chinese labor can be dispensed with. This result is gradually coming about, quite a percentage of the manufactures working with white laborers. The Chinese are engaged in shoe-making, tailoring, making cigars, making cigar boxes, overalls, and miners' clothing, besides acting amongst the more moderate-living class, who cannot afford white labor, in different household capacities.

Very little manufactures but for the Chinese.

It is possible that their presence here has a tendency to prevent white immigration from the east.

Chinese possibly prevent white labor coming.

In the year 1800 the import of opium into China from India was 1,000 chests of 133 pounds each; in 1869, 85,000 chests were imported. This includes 32,000 chests smuggled from Hong-Kong into China, and 53,000 chests actually imported. In the year 1800 the domestic production of opium was nothing; in 1869 the estimated production was 75,000 chests, making a total consumption for 1869 of 160,000 chests, 21,000,000 lbs., or 10,500 tons. The value of the opium imported was \$68,000,000, equal to 75 per cent. of all the tea and silk exported.

Opium.

SAN FRANCISCO, October, 23rd, 1876.

THOMAS H. KING, merchant of San Francisco, ten years a resident of China active man in Consul's Office at Hong Kong, assisted and aided in placing Chinese on board, and a traveller through that portion of China from whence these immigrants come, sworn and examined:

The laws of the United States and the Consul's dealings with coolies.

Nearly all California emigrants appear to be under contract.

Contracts.

Mostly laborers of the lowest class.

Highbinders.

All Chinese coolies embark at Hong Kong. Have superintended the examination of immigrants to comply with the coolie laws of the United States Government, which law enables the Consul to exact large fees from every coolie, which the ships pay, and requires them to charge more charter money. The Consul also, having the option, can make obstacles and compel the Chinese to pay large fees to remove. The consuls also require many conditions from ships in the shape of large unofficial fees, or indirect revenue, which makes the coolie-trade to California a very remunerative one for consuls, consequently it is their interest to continue it; and especially is this true of the women. Nearly all, with the exception of a few boys, or those who had been to California before, appeared to be under contract, seldom knowing the purport more than that they were going for three or five years, for as many dollars per month, to labor as directed, often knowing that they were to be cared for if sick and sent back at the expiration of their contract, or their bodies if dead, but otherwise ignorant as to be easily scared if any one intimated they were being deceived. Sometimes they refused to go on board at Hong Kong, as was the case with a few cargoes a few years ago going to New Orleans, when they nearly all jumped overboard some drowning in the harbor. They often abscond from their contractors bringing them to Hong Kong. Have often seen their contracts, and had them translated. They often bear the seal of some petty Chinese official of the interior, and state that their relatives or friends pledge for their security, and that the contract will be kept by the coolie; contractor advancing money to be repaid out of small earnings with interest often as high as five per cent. per month, and that pay as due shall be given or remitted to China. Nearly all who come to California are from two districts near the city of Canton — Sinong and Sinwai. They are always at variance and often fight. There are few artisans among them, they being mostly ignorant agricultural or other laborers of the very lowest classes. Most of those who are brought here come to supply the coolie-broker or contractor who hires them out. They send their agents to China to pick them up, with credits to disburse their expenses and advance money on contracts. Others are largely those who, earning a few hundred or thousand dollars, return to China, and bring in proportion to their means bands of coolies under contracts, and these are often sub-let to Chinese as well as Americans here. " On their arrival they are packed like hogs to such companies; having his " contract viséd, and commences his fees to insure his care of sick, and " return, dead or alive, but not his pay from the contractor, but that he " shall fill his part, if able to compel him, the coolies to do it, or prevent " his return until he does. When breaking his contract the companies " spies hound him to prevent his return to China, by arranging with the " steamship company, or through Chinese in the steamship company's " employ, to prevent his getting a ticket, and if obtained by others for " him he will be forcibly stopped on the day of sailing by the large force " of the Six Companies' highbinders, who can always be seen guarding them. " Highbinders are men employed by these companies here to hound and " spy upon these Chinese, and pursue them if they do not comply with

"their contract, as they see fit to judge it." According to newspaper reports these men have been known to assassinate. There is no distinguishing mark upon them only they are rather better dressed than coolies. All sailing vessels to China have conditions in their charters to take no Chinese but those supplied by the companies. All coolies returning to China complain of the extortions, deception, and arbitrary conduct of the companies here. Of late the companies have made a reputation by modifying the contracts, so that a coolie when successful can earn higher wages, but this only stimulates him to greater dissipation, so that he is still kept in debt to the contractor or in his bondage. No force is used in bringing them to this country, but a part of them come very unwillingly, being inveigled here by these Chinese contractors, taking the objectionable employment of a voyage as a means to get rid of debt or to support their friends—to better their condition in China. Pamphlets containing all sorts of stories are circulated by contractors in the districts where the coolies are obtained, about golden times and chances offering, which are read to most of the coolies who cannot read. From observation and investigation during a number of years I am satisfied that it is a system of bondage labor, which is attested by the mortality among them by dissipation and misery. Although the condition of the coolies, generally speaking, is improved over that in their own country, it is nevertheless a competition which is fatal to the American or European laborer, and but few contractors and companies, and those only who supply them with necessaries and luxuries, derive any further benefit from them. Of the women but very few, rarely any, come of their own will, but they are bought in China, generally from brothels, to be sold here on arrival, or held by importers in brothels here. In a few rare instances there are some who send to China direct for mistresses, rather than rely on the limited market here. The coolie women, or bawds, make a business travelling to and from China conducting this trade, and notwithstanding the recent outcry against it, the stream continues from China nevertheless, *via* Portland, Oregon. The white prostitutes are brought here from the east under much the same circumstances, but they are more or less free; but these are so many chattels. Many are kept in slavish life and they often pass from one to the other, men or women, by purchase, kept in debt by advances, and when free often sell themselves for long periods. They are all inveterate gamblers. As passengers on board ship they are dirty in their habits; very few before embarking but have lice in both hair and clothes, and a large part of them have the itch. Frequently they offer to embark with the small-pox and venereal diseases. The practice on ship-board of sodomy and pollution is common. They seldom use alcoholic drinks, but all use tobacco; few use opium. Those who have been here before use opium and alcoholic drinks. Few come who have passed thirty years of age. Contracts and bonds are given on ship-board for their gambling debts, contracted on the way, to the contractors or to some man who will file his claim on arrival. Is convinced that no others come here except from the districts mentioned, their immediate vicinity, and the banks of the river Canton and the island at its mouth, as well as Hong Kong and Macao. This section ("Two Kwang") contains many millions, in fact greater than the population of the United States, the population of the city of Canton alone being greater than that of all the Pacific states. "The principal reason why other sections of China do not come here is the enmity and the cause of trouble arising between the two sections or

All sailing vessels have charter conditions to take no Chinese but those supplied by the companies.

Contractors circulate in China roseate accounts of times in California and elsewhere.

Chinese competition fatal to white labor.

Women.

Prostitution.

Dirty; lice; itch.

Small pox; venereal disease; sodomy.

Population of the Two Kwang.

Chinese dialects.

Effect of restriction on trade and commerce.

In order to escape punishment they agree to emigrate.

They come to make money and intend to return.

Employments in which the Chinese are engaged.

"adjoining counties, as now here, and the greater ignorance of this country, because those speak a different dialect from the other sections of China." The dialect differs almost every hundred miles apart in China. The written language is the same, but the words differ. The Commissioner to the Centennial from China, in passing through here, could only receive a deputation from the Six Companies through an interpreter. He could not talk with the other Chinese. They afterwards communicated with him in the written language. The official language in China is called by foreigners the mandarin dialect, court language. They communicate with the lower class only through interpreters. The European and American residents live in a separate section from the Chinese at Canton and Hong Kong, only a few of the Chinese merchants who deal with them being allowed to live there. As to the effect which the stoppage of the coolie-trade would have on our commerce there is but little or no knowledge outside of the districts they come from, and the American in China is only known for buying tea and silk, and selling cotton drilling and cloths, coal oil, and gin-seng, and being a "small fightee man." The Chinese say that the American in China oppresses them less, fight with them less, make less demonstration, have less men-of-war, less naval forces than any other nation. They say he is a good trader, but a very "small fightee man." Gin-seng is used for medicine. Chinese in one section are not tolerant of those in another. If the information respecting this country is disseminated further it will be of no consequence, as the immigration from other sections will not be increased. Those here cannot in justice to our own requirements be summarily disposed of to the detriment of their rights. Our teas and silks would come along as cheap as now, and China has no other market to obtain her flour and shells. A large portion of the traffic and trade which the Chinese have the credit of making here and paying duties is largely used by Americans, which is shipped into the interior. Diminishing or stopping coolie cargoes would be more than met by the increased freight before a year elapsed.

Only the Six Companies know how many Chinese are here. To avoid punishment at home they agree to come here. The time of year most active in contracting for them by coolie-brokers is during the winter months, when scarcity of agricultural labor weighs heaviest, and then during the months of February, March, April and May. They come in greater numbers during these four months than all the rest of the year. Both sailing ships and steamships constantly carry from twenty-five per cent. to thirty per cent. more than the law allows, the steamers carrying them on three decks when the law allows only two decks. Steamers limit their luggage but not sailing vessels, consequently the latter bring sometimes ten-fold the luggage, which is but cargo smuggled in free of duty for the coolie-brokers. Frequently opium, and silk, and cotton goods, and often native alcoholic drinks, are brought in in this way. It is a common occurrence with almost every vessel when searched to find the Chinese in possession of opium. They come to earn a certain sum of money and return. They never care to learn our customs or habits or follow them. They know the police and courts punish or protect them, and that the use of money by the employment of counsel enables them often to escape punishment and to commit crime with greater impunity. They have no respect for oaths; and the English courts in Hong Kong never rely on them. As domestics they plod along in drudgery; they are not so valuable as formerly. Before, many, including artisans' occupations offered, but of late they canvass the cities as tinkers, chair and crockery

menders, drive carts, and act as hostlers and gardeners, and large numbers are peddlers of fruit and vegetables and provisions imported by Chinese, such as rice and oil. They do the largest part of the work of the Pacific states, carry on fisheries of the inland waters, are largely employed in agricultural pursuits, often are proprietors of garden and fruit farms, and largely engaged in gold mining, generally working out poor or abandoned diggings or claims. In this city they find employment in factories, and in all work not requiring steam power. Learning the trades they soon set up for themselves in the craft, and by their cheap mode of living soon control such industries as shoe and cigar-making and other kinds. They are the only scavengers of the city. Of late they have entered into trades as masons, carpenters, painters, tinsmiths, etc., keep stores of their own and sell American commodities. It applies more to this city than to the interior. Their character as laborers is plodding, attentive to learn, stimulated by hope of getting a bonus or higher wages which is generally used in dissipation and vice. Without tasks they are slow, indolent and careless, requiring constant watching and urging. They will only imitate, having but little originality or judgment about their work, and will evade or slight work with or without a task. Trades they learn, and Chinese factory-work is hired from contractors who receive the money for them and govern all disputes, the contractors agreeing to furnish a given number of men or boys. Learning the trades at the expense of the Americans they soon go to work for Chinese or on co-operative plans, as seen by the many small factories in the city, where they huddle in the work rooms, eating and sleeping in the same space in which they work, under or above ground, in filth and disease. As domestics, they receive about ten per cent. less than Europeans; as hostlers and gardeners, from thirty to fifty per cent.; as agricultural laborers, twenty to thirty per cent.; as common laborers, fifty to sixty per cent.; as artisans, from fifty per cent. and upwards less; as laundrymen and peddlers they earn about half that which supports white labor here. The labor market here is not overstocked. They are fast closing upon all such pursuits, stopping white Europeans or Americans from coming here, as well as driving out those who have come and have been engaged for many years past. As a rule of those coming here out of every 800 some 740 show distinct marks of having had the small pox; on going back there is a greater proportion than that, showing that a great many of them must have had it here. They inoculate for small-pox in China. They frequently die of it here, and get a burial permit and are buried, without any one knowing anything about it. They are not attended by any physician. Cases are common in China where they have it two or three times. Their places of abode are filthy here as are their persons; they seldom bathe. A majority of them are afflicted with skin, venereal, and similar diseases; but their condition here is above their condition in their own country. They have no regard for sanitary rules, from the highest to the lowest. In the immediate vicinity of Canton there are a dozen outlying cities and villages, including the section that this people come from, besides Macao, Hong Kong, Swatow, Namoa, Amoy, Chinchew, Hacitan, Fuhchau, Tamsuie, and Keelung on the Island of Formosa, the only open ports there; Nanking, Cheichang, Ningpo, Cheepo, Yangchau, Shanghai, Suchau, Hangchau, Chefoo, Nuchang, Tien-tsin. The extremes of these places is 2,000 miles. All these places were visited by the witness who saw all classes from mandarins down, and penetrated many miles into the interior without

Do the largest part of the work of the Pacific coast.

Soon set up for themselves.

Labor well but spend viciously.

But without task are slow and indolent.

Imitative. Will evade or slight work.

Pay as domestics, hostlers, laborers, artisans.

Not only stop white immigration but drive away white labor. Small pox.

Filthy and diseased.

hindrance, and on the above excursions he bases his statement as to the sanitary condition of the Chinese. The Japanese are a far more cleanly people.

Family life;
women.

Nurseries for
prostitution a
business in China.

Common practice
in China to pur-
chase women.

Origin of the Six
Companies.

They act as agents
and go-betweens.

Not half a dozen legitimate families can be found in the Pacific states among the Chinese. Often women who have been bought bear children, who are cared for and treated as their children, care being bestowed to raise them, especially if males. The companies only know how many Chinese women are in this country and they never tell, fearing an outcry. Few come except from Chinese brothels or raised for prostitution in China, which is a business there. On arrival they are sold to live with some one man in the city or the interior or to live in some brothel in the city. As a rule they are young, often not more than thirteen years old, accompanied by less diseases on arrival than the men, but mentally they are very weak, acting like slaves, with but little or no education. The bawds often advance money to prostitutes in China, who are brought under contracts like men, all of which passes through companies here the same as men. Bought and sold as applied to women means for periods not for life, yet their contract is called a "Bill of Sale." It is a common practice in China for foreigners as well as Chinese to purchase them and get a bill of sale. Those coming here are for periods, it being more advantageous to the owners, urging them to greater efforts for gain for a few years, only to find at the end that it has induced dissipation and misery and deeper in debt and bondage than ever. The small-footed women are called aristocratic, but many of them are poor. These women are bought and sold by bawds, never by parents, as a matter of speculation. It is customary in China for the husband to pay a dowry with his first wife, the others being handmaids or concubines, all matters of purchase.

Originally the companies were the agents of Chinese firms of Hong Kong. The principals there were Wo Hang and Hing Wa, portrait painters at Hong Kong in 1850 and 1851, who conducted it many years afterward. They were the principals in opening the passenger trade and sending men here to be hired out. Afterwards some other Chinese merchants were added, and they requiring that some agents should be here to collect the advances on contracts, their agents banded together for mutual protection against the coolies evading their agreements and to keep others out of the business; also to ensure that the coolies should be returned, dead or alive, at the termination of his contract, and to give them confidence before starting from China that so important a part would be fulfilled and that they were here to carry it out. Having these Chinese to supply they became importers for them and all kindred commodities that they could sell to Americans; and their business growing with their wealth, they became a power to hire immigrants, and they would intimidate, overawe, and punish secretly the ignorant for any infraction of their contracts. They also wished to prevent any Chinese coming here except through them. They act as go-betweens and arbitrators and judges between the Chinese, and punish offences. They collect regular fees for purposes of registration and for conducting the business of attending to the coolie contracts and their enforcement, but they never guarantee the payment to the coolie by the contractor. They are supposed to defend those who pass through their respective companies if in trouble. They are the medium through which the coolies remit money to China, profiting greatly thereby; they also continue to largely supply coolies with goods which they import from China. The companies are firms not corporations. They are known as the Six Companies from simply having banded together to monopolize the

coolie traffic. Their source of profit is the registration fee, the contractor being the party paying it, the coolies knowing little or nothing about it. For this fee they agree to see the Chinaman returned to China at the end of his contract; if he dies to return his bones; to look after him if he is sick, and attend to his interests generally. All Chinese here can understand each other. The companies do not take them all to one place. If a man wants to hire 500 Chinamen he goes to the head of one of these companies and contracts for so many men. As to the responsibility of these companies and the American contractor to see the laborers paid, witness knew gentlemen who came from the east and hired fifty or sixty or one hundred men as laundrymen, and when they got east they refused to comply with their contract. The money due them in the east was supposed always to be paid to the contractor here, except a certain percentage which was remitted. When they refused to comply with their contract there was no means by which they could get their money. In some instances they did not get it, the American claiming a violation of the contract, and they did not know enough to sue for their services on their individual account for work which they had done. The companies do not guarantee the coolie that he shall get his pay. The companies become individual firms and contractors. As a mercantile firm they would make a contract and pass it through the company perhaps. Merchants advance them their provisions and the Chinese contractor collects the pay for their labor.

The Chinese know nothing of our institutions, except the prisons. They do not know or care about citizenship, only to evade the merest duties or burdens of it. They are nearly all agricultural or other laborers, rarely artisans. As a rule they are ignorant, slavish, submissive, and often brutish in their manners, living in hovels, poorly fed, worse clad, over-worked, profane and immoral in the extreme. Very few people that witness had met in China, except missionaries, understood the Chinese language. Those who do learn the language are more from the northern part of China, such as Shanghai. It is a very rare thing for a merchant living there his lifetime to learn the language. The Chinese have no conception or idea of free government, or the right of an individual man to be heard and be a part of same. They are a slavish people. As diplomats, they have evaded, whenever possible, all treaty obligations that they have undertaken. When they agreed to hold negotiations at Tien-tsin, and the English and others were going up for that purpose, they were all massacred without any warning. When W. H. Seward stated they were the shrewdest diplomats he ever met, witness thinks that he was rather too old and infirm to judge and properly understand the question. Respecting their profanity, not knowing the language, could not say whether they swear much; but there were commonly-known vulgar expressions and profane vulgarity which were the first things acquired, more especially in intercourse with them commercially. They swear in the English courts at Hong Kong. There are many professing Christianity, but not one in a thousand is sincere, missionaries themselves declaring that they do not believe them sincere. Does not know whether the Chinese residents of Hong Kong become British subjects under the naturalization law, but there are certain terms provided by British law which entitle them to protection. When they visit Canton and are arrested for some offence previously committed, or for some debt, the English Consul at Canton generally succeeds in getting them released if they are residents of Hong Kong. There is no legislative body at Hong Kong; it is a crown colony, and no municipal

Manner in which labor contracts are made and carried out.

Chinese know nothing of our institutions except prisons.

Ignorant, slavish, submissive, brutish, ill-fed, ill clad, profane, immoral.

Diplomacy.

Treachery.

Their Christianity

Status of Chinese residents of Hong Kong.

Value of human life in China. elective bodies. The value of human life in Chinese eyes is very low. They are cruel, selfish, and ungrateful; liars and dishonest in the extreme, the only exception being where it is against their interest. They hoard and bury money in fear of officials and persecutors among themselves and of thieves. Their mode of punishment is of a summary kind, cruel and barbarous. They have no long imprisonments, except to compel money payments. They treat their women badly, and place them in a very low scale. As to gamblers, his knowledge obtained by going through a Chinese city and seeing at almost every short distance open gambling houses; saw them going on with their gambling in Chinatown here much the same as in China, although it is said the police are very strict against it. In Hong Kong the authorities license gambling houses for Chinese alone, and do not allow foreigners to go into them; but in Chinese places, in the open market, gamblers' tables meet you at almost every turn. Respecting

Punishment cruel. prostitution, witness does not know of any street-walking here among Chinese prostitutes, nor did he ever observe them in China soliciting men on the streets; here they solicit them out of the windows—window-tapping. Along the water-front of the city of Canton they have large boats or vessels, a hundred or more feet long and half as broad. They are flat boats, upon which are built most gorgeously fitted-up houses of one or one and a half stories high, which are called "flower boats." They contain sometimes from ten to twenty prostitutes, and are places of resort. They are frequently taken by the better classes up and down the river upon trips of debauch, and are known as floating brothels; but there are also on shore numberless quantities of prostitutes. Sodomy is a habit. Sometimes thirty or forty boys leaving Hong Kong apparently in good health, before arriving here would be found to be afflicted about the anus with venereal diseases, and on questioning the Chinese doctors to disclose what it was, they admitted that it was a common practice among them.

Gambling. "Flower boats."

Prostitution. Sodomy.

Indifference to human life. With regard to their care for life, witness never heard that it was a merit for a Chinaman to save life, and never heard of it being practised. Has seen Chinese floating by in the water or clinging to the wreck and their own boats pass them and go to the wreck to get plunder. In 1859, went to the rescue of an American ship, the *Vancouver*, in the Shanghai River; found around vessels known to be plying for hire and carrying cargo as their vocation; had to open a battery on them to drive them off; they had driven the crew off and taken possession and were plundering her. In another case, the wreck of the *Lucky Star*, Captain Nelson, on the Island of Formosa, they not only plundered the vessel and robbed the crew, but they stripped the captain and his wife and marched them many miles naked. Does not think the Chinese imperial authorities have the power to protect foreigners who travel into the interior from assaults and indignities; nor does he think they have the power to enforce the treaties with the eastern powers in the outlying provinces. Very little is known at the court of the doings of foreigners. In China, as a rule, very few are educated beyond a few characters, and seldom without the aid of a scribe are they able to read, much less make out their contracts; when made they take every advantage and commit every wrong under it. To the credit of the Chinese here, as far as it goes, witness observes that the companies here have more credit in this respect and among this community than their principals have in China, for one of their largest principals at Hong Kong, Wo Hang, is not able to make a charter, and he is considered so wanting in faith that he would not be trusted. The contract made with the coolies that leave Macao for labor

Chinese imperial authorities cannot protect foreigners in the interior.

Commercial character.

in Cuba or Peru is of the same nature as the contract made with the coolies that leave Hong Kong for California, only made by a Peruvian or Cuban agent instead of with a Chinaman. There is a treaty between the Chinese Empire and Peru by which they carry on the coolie trade, also with the United States. A coolie can be brought here by stating at the American consulate at Hong Kong that he enters into his contract voluntarily. In the case of coolies going to Peru or to Cuba, their ships are fitted as prisons, with bars and grates, the same as slave-ships were fitted, and with much larger crews. There are never only a certain number allowed on deck, and they are treated with all the surveillance as if they were prisoners. It is a common thing for them, when opportunity offers, to take the ships and destroy them and escape from their bondage. The coolies say they go in these ships voluntarily. The shipment of coolies to Peru has since been stopped, as it was found out to be slave-labor, and when runners or pimps were caught in Canton inveighing them away they were decapitated by the Chinese authorities for engaging in the coolie traffic. There is no coolie traffic in this form carried on between this port and any ports in China. The coolie agrees to come here and work for a certain period for a certain rate of wages—\$3 to \$5 per month, very seldom more than that. Very few who come here have families. They come here to work to pay debts of a doubtful character contracted at home.

Coolie trade with Cuba and Peru.

SAN FRANCISCO, October 24th, 1876.

Respecting small footed women, as a rule small feet are a sign of their being of a higher class; yet a considerable number are seen in their brothels, and among them the very lowest classes of street laborers and beggars. [Witness here produced photographs taken in China showing that the small-footed women as well as the large footed ones are so engaged.] The people coming here are not as fair representatives of quiet and order as could be had from other sections of China. Every war with foreigners has arisen in the immediate vicinity where these people come from. Those sections have exhibited the most horrible means of warfare, such as attempting to poison the whole foreign communities of Hong Kong during the last war. From these districts come, with few exceptions, all the professional pirates of the China seas. They prey upon foreign and native crafts alike, and frequently plunder places along their own coast. The record shows that nearly all foreign vessels attacked or captured in China have been attacked by the people of these districts at the mouth of the Canton River. In fact the people of these districts furnish largely the brothels and the banditti to other ports on the China coast, the men being dreaded wherever they go. Some of these pirates come to this country. Here is one of the worst of their pirates [producing photograph] belonging to that class. He came here. Have known him for a long time as a pirate. Here are also photographs of that class of people among them. The riots at Tien tsin originated in Canton.

Women.

Class emigrating to Pacific coast.

Canton district grows the banditti and prostitutes for other places.

The principals of the Six Companies are at Hong Kong where messages were addressed to them at the time of the agitation to stop immigration. It is called a hospital. It is also known as a secret league of the Chinese in a British colony, composed largely of Chinese engaged in the coolie traffic, as well as of members of the Chinese commercial community there, for carrying secret measures of their own instead of through the lawful channels. They are there known as the defenders of those committing

crimes, but not caring for the helpless. Knowledge of Six Companies gained from long and patient investigation of hundreds of men who have been both connected with them here and at Hong Kong, during long voyages at sea, and reading accounts of them in the Hong Kong papers where they are under an English colony and an English government.

SAN FRANCISCO, November 18th, 1876.

Chinese in the
Straits Settlements.

On being recalled witness said: The Chinese go under contract with Chinese as coolies to the "Straits Settlements" the same as here, but in far larger numbers, and to such an extent have they swarmed over those countries that they not only monopolize the artisan as well as the agricultural pursuits there, but they also own, manage, and conduct nearly all trades and mercantile businesses, as well as most of the large fleets of European style, sailing and steam vessels, trading to many parts of the globe.

The continued immigration of Chinese to those places requires a large fleet of European sailing and steam vessels to convoy them yearly. Chinese junks also are largely employed in carrying coolies besides.

The Chinaman in
Siam.

In Siam, also, the Chinese coolie system has produced to the native population no less disastrous results. The commerce and trade of all kinds, with but little exception, has passed from the possession of the Siamese into the hands of Chinese, they also monopolizing the carrying trade to the exclusion of natives.

The above will largely apply to the other adjacent countries, as Java, Sumatra, Borneo, and Luzon.

Chinese contractors
for labor.

Europeans or Americans visiting China for the purpose of obtaining Chinese emigrants have never been able to obtain them, unless through Chinese contractors; and in every case where the coolie has not passed through the hands of the Six Companies he has violated his contract. Several years since the cotton growers of the south sent their deputies to Hong Kong, who after many months there endeavoring to make contracts with coolies direct failed to do so; and at last, through the coolie brokers, obtained a few ship-loads. After paying them, large numbers deserted the vessel, some drowning in the harbor in doing so, evidently never intending to keep their contract, or any contract, when not bound to do so by the fearful penalties to which they are said to be liable under their system both at home and abroad, where it is carried as far as among themselves. I have heard that for no other reason but that these coolies would not keep their labor contracts after arrival at New Orleans the experiment was not repeated. So absolute was their bondage that their labor contracts were pledged to the ship for their conveyance. I have known Mr. Koopmanschap state that all his engagements with the Chinese were much of that nature; he could not rely upon them; he could not engage them in China except through coolie contractors.

Experiment in the
southern states.

Contract system.

In investigating this contract system I have found that a large portion of them, nearly one-half, who come here are under contract to coolies gone back from here, who, taking the result of their labors, three, four, or five hundred dollars, are enabled to go to China and there hire ten or a dozen under this system; and the ignorant coolie remains in a state of semi-slavery for the years of his bondage and at low rates.

In Japan.

In Japan, although for many years after the opening to foreigners to live and trade there, the Chinese were not allowed except as servants of Europeans or Americans, yet they have succeeded in wresting

from foreigners, who surreptitiously got them a footing in the country, its foreign import and export trade to China as well as other countries, until now it is conceded the Chinese are the most affluent so engaged there, and the streets of their largest city of foreign trade, Yokohama, is ablaze with their business sign-boards at every turn.

Chinese have made themselves the most affluent merchants in Japan.

This state of things is not because the Chinese merchant has any superior mercantile ability than our own; but it is their ability to bring into force their cheap mode of living, whereby they can compete or afford to transact business at far less and make a profit. Their presence in the countries mentioned has not had the effect of elevating their lower classes, but the contrary effect on their better classes, as our manufacturers are finding out now to their cost.

Low standard of comfort.

Chinese competition is not only with the common laborer, but it is also with the American merchants. The Chinese who used formerly to import through American firms do that themselves, owing largely to competition.

SAN FRANCISCO, October 24th, 1876.

JOHN L. MEARES, physician and health officer of the city of San Francisco, MEARES.
since 1st of May, sworn and examined:

As to the physical condition of the Chinese they are not equal to the white man, not being capable of doing the same amount of heavy labor.

They live in large tenement houses many of which are unfit entirely for habitation, and ought to be declared so. They live crowded in small rooms without ventilation, and as they often have diseases of a contagious nature they are exposed to it, breathing vitiated air all the time.

Sanitary.

With regard to the epidemic (small-pox) which has been prevailing since the 24th of May, seventy-four deaths have been reported among the Chinese. When they die of small-pox they are removed to Cooper's alley, Bull Run alley, or some other place of deposit for their dead. It is impossible to ascertain where they die. On this account their houses cannot be disinfected, and they are a perpetual source of contagion.

Small-pox.

Occasionally a case is discovered in the basement, where there is a hall opening upon the street; one case in particular I found of a Chinaman who had been sick for fourteen days and was then dying. During all this time the poison was going through the hall to the street. I called a meeting of the heads of the Six Companies and told them they were concealing cases of small-pox, and that it was absolutely necessary to do something. They promised they would correct this, and reported three or four cases the next two or three days, but stopped from that time. The cause of the existing contagion of small-pox among the whites can be traced to the Chinese quarter. I do not think we should have had an epidemic here if it had not been for the concealment of these cases in Chinatown. It may be communicated by the atmosphere becoming infected, or through clothing taken to an infected house for washing, remaining there two or three days and absorbing the poison. Where small-pox becomes epidemic in cities where no Chinese reside, it is caused through the neglect of the local authorities. In the east the disease can be sporadic in the winter and only occasionally epidemic, and it is rarely epidemic in the summer time; but here it becomes epidemic without regard to the season of the year. It is entirely different from yellow fever, for if that were brought here it would die out.

Small-pox epidemic arose in Chinatown.

Small-pox.

In fumigating the Chinese quarter by order of the city government I found the condition to be inconceivably horrible. I found these people living in big tenement houses, and large numbers crowded in individual rooms and under ground, without proper ventilation, with bad drainage, and a great deal of filth, the odors from which were horrible. You go into a room which was originally higher than this room. They will have bunks all around; sometimes they will have a platform in one corner, extending over one-fourth of it, not more than three or four feet in depth, and numbers of them will sleep on that. I found cases of small-pox concealed in places like that. Found one case in a box, probably eight feet long, three feet wide, and four feet high, in a corner of the hall. I supposed it was a cupboard, a place to keep something to eat or clothing in. They will not tell you the truth about these things, and from my own observation, taking them as a class, you cannot believe them on oath when it is their interest to lie at all. Under ground they live in bunks, in great filth, and no ventilation at all.

Overcrowding
and filth in
Chinese quarter.

Opium-smoking.

I cannot tell the amount of opium-smoking or opium consumption, but if you go anywhere in the Chinese quarter you will find them smoking opium. In smoking opium they generally lie down with the paste and a pipe and a little light in the hand with which they touch it occasionally. Frequently half a dozen or more are lying about, and sometimes you will find twenty people smoking together.

Inhumanity.

I have never seen any class of people so indifferent to the sufferings of their fellow creatures. For instance, take the little hospitals in Aleck alley; you will find there small rooms horribly filthy, and Chinamen dying of consumption and other chronic diseases, lying in their filth, with no person to take care of them, and in a state of starvation. They will beg of you for five or ten cents to buy something to eat. They ask for bread and if you hand one a piece of stale bread he will devour it. They appear to be perishing of hunger and yet these are the places procured, and run, and sustained by these Six Companies, for benevolent purposes as they call it. You may go into one of these hospitals to-day and not find a sick man in it, but to-morrow morning there will be three dead Chinamen there, and no one will know where they came from. As for attendants I have never seen anybody acting as such. I suppose somebody goes there sometimes and does something for them, but it looks as if they were starved. If a person not accustomed to those things opens the door and goes in, it almost knocks him down, the odor is so terrible. It is a notorious fact that the Chinese are indifferent to the sufferings of their brethren. I have never seen any women in these hospitals.

Overcrowding.

Balconies, roofs, sheds and other buildings built about a house are generally utilized. They utilize every particle of room they can. Frequently I find bunks to sleep in in places of that sort. The cooking is generally done in a kitchen, principally in a large range, all using it in common. I have never seen any cooking in a sleeping room.

Venereal disease.

There is a large amount of venereal disease among them, especially among the females. The so-called leprosy they have here is simply the result of generations of syphilis, transmitted from one generation to another. Some months ago the authorities sent back to China thirteen leprous cases. I know of two other cases here. The condition of these leprous persons is horrible; some of them with their noses eaten off. Leper means "scaly." It first commences on the extremities, a little round, circular spot, red and shining, and then a scale forms on that, and it is a succession of scales forming and dropping off all the time, and after a while another adjoining that, and so on, until it

So-called leprosy
result of congenital
syphilis.

Leprosy.

will cover the whole body. I have seen men at the hospitals like that -- some of those we sent back. Their feet dropped off by dry gangrene, and their hands were wasted and attenuated, and their finger nails dropped off. It is a matter of opinion, but I doubt it very much, if a man had connection with a leprous woman that such connection would produce contagion or cause disease to the individual. As an evidence of this these leprous cases had been in hospital for years, and the employees in contact with it constantly. In the Sandwich Islands they are compelled to isolate cases of leprosy, because they do not want this disease transmitted from one generation to another; but in China or Honolulu you do not find white people afraid of taking this disease, and the best authorities say that it is not contagious.

Leprosy.

Leprosy not contagious.

Syphilis appears to be worse with the Chinamen because they are not treated for it, and it is handed down from one generation to another, until it assumes a tertiary form and presents a horrible appearance; but the primary syphilis which people contract I do not believe is any worse in Chinamen than in the white man or negro.

Syphilis.

Opium-smoking I should say was very general. I do not think it is any worse than excessive drinking, but excess in opium-smoking will degrade more rapidly than excess in drinking. I think opium-smoking in Chinatown is better for us than drinking alcohol, for if they drank liquor to excess I do not know what would become of us. When they smoke opium they are inoffensive, so far as we are concerned.

Opium smoking.

There have been 202 deaths among the whites from small-pox, and up to this time, since the 19th May, there have been 1,002 cases reported, three cases concealed. I think it was generally understood that there was an epidemic in Central America during last February, March, April and May. It prevails pretty much in all those South American countries. It prevailed here as an epidemic in 1868-69; I do not know whether it originated in the Chinese quarter. In Philadelphia, in 1872, there was an epidemic, but I have no personal knowledge respecting it. I cannot say that I know that it always exists in large cities.

Small pox.

A disinfectant is an antiseptic that will arrest the decay of animal or vegetable matter, or will destroy that germ which is the seat of contagion. I have often thought that one reason of the Chinamen being so largely exempt from some of our contagious diseases, as scarlet fever, diphtheria, and measles, perhaps, was that they live in an atmosphere of smoke. That, however, does not protect them from this specific poison small-pox; but I believe that this smoking of opium, and the inhalation of it constantly, and tobacco smoke, and foul air, are deleterious to their health. A great many of them die of consumption—lung disease. I look upon them as a class as thoroughly protected against small-pox as any other class of people living. Every person in China is inoculated. It is compulsory. I do not think the practice of inoculation is carried on here. They may do it in infancy. Vaccination is not practised here among them.

Why Chinamen exempt from scarlet fever, diphtheria, measles.

Many die of lung disease.

Respecting the cubic-air law, I look upon it as exceedingly defective. I do not think that a small space in this climate engenders disease to the extent it would in eastern climates in the summer. If we had the heat of the east, here we should have a plague almost every year in the Chinese quarter.

Cubic air law defective.

In the under ground places already mentioned they have passages which go from one street or alley to another, and wherever I have been I found people sleeping in these places. I found in small rooms large numbers

Overcrowding.

with their bunks built around. They seem to care less about ventilation than any other people I have ever known.

Opium and whiskey.

From personal knowledge, I cannot say whether smoking opium fills our prisons and gaols to the extent that whiskey does; nor do I think it makes them vicious and quarrelsome; nor does it increase our taxes in comparison with whiskey drinking.

Chinese immigration if unchecked bound to increase.

Considering the advantages the Chinese have here, and with such a population as China, I think they are bound to extend all over the country. Chinadom is extending in this city and cuts off the most desirable property—North Beach—from the business portion, and to reach that handsome portion of the city the street-cars have to pass through Chinadom, which makes it very objectionable to ladies and gentlemen going through.

In San Francisco cuts off from the business portion of city its handsomest part.

Sanitary machinery defective.

I do not regard our health ordinances as sufficient. We have four permanent inspectors, but during epidemics we appoint more. We have now thirteen or fourteen. There is no regular inspection of those quarters any more than any other portion of the city. Nuisances are reported at the health office, but so far as Chinatown is concerned nuisances are rarely reported. On that account for the last eight months we have had a special inspector for that quarter, but we could use profitably all the time three times as many as we have. The abatement of nuisances properly belongs to the health department, in connection with the police. If we had health laws here the same as in Boston, giving power to the Board of Health to declare any house unfit for habitation, it would be very beneficial to us. From the natural location of the Chinese quarter it ought to be healthy. With proper police and health regulations the evils might be largely abated; it would be the means of scattering them which would be a great deal better for us. I cannot tell accurately the death-rate, but it is less than the American, because more than one fourth of the deaths here are children under twelve months of age, and one-half under ten years of age. I do not think I have ever seen a Chinaman of seventy-five or eighty years of age. I have occasionally seen an old man, a very old man, among the immigrants.

With proper health laws great change for the better could be made.

How small-pox is disseminated.

The percentage of death among the whites has been twenty per cent. I have discovered cases of small-pox in Chinatown in a room where twenty or thirty Chinamen were at work making slippers, which were afterwards sent all over the state; and this is one way of transmitting the disease. I have never discovered a case in a Chinese laundry, although I have had a hundred cases reported to me, much to my annoyance. A large percentage of the white prostitutes live in Chinatown. If we are to have this population, it would be better for us if 10,000 Chinese women were here. I cannot tell what diseases prevail in Chinatown, not having been called there as a medical man. That could only be ascertained through Chinese physicians; but, from observation, I believe that most deaths are caused through chronic diseases, principally consumption. I consider the Chinese quarter engenders disease to a greater extent than any other thickly-settled portion of the city. There are other parts of the city very bad, but that is from defective sewage. Our white population, as a rule, live very respectably; but you will find in some of our low portions a dozen families crowded into tenement houses and a great deal of filth. The Chinese are not to be blamed for this lack of sewerage. I have seen dead Chinamen on the street, but no dead women. There was one case of a Chinaman dying on the street. A gentleman opening his store early in the morning, found him in a horrible condition; he must have been sick at least two weeks; it was a horrible sight; some Chinamen came along and carried him to Aleck alley; he

Chinese in San Francisco mostly die of consumption.

Case of a Chinaman dying on the street.

must have been carried to where he was found; he died within twenty-four hours of small-pox. There was no necessity for an inquest, the evidence of the cause of death being plain. It is a very difficult matter to get a coroner to make an inquest in a small-pox case, or to get a jury for those cases.

All Chinese women are looked upon as prostitutes; as a rule, they are. There are a few women here, but it would be a great blessing if there were a great many more for the use of the Chinamen. The use of the prostitution of Chinese women is confined to a very low class of white people. You may go into some portions of the Chinese quarters and you will find the lowest class of white people, and negroes, and Mexicans, and Indians, all mixed up together horribly. I do not regard Chinese women as the chief source of syphilis, there not being enough of them. I think more syphilis is propagated from the unprofessionals than there is from the professionals amongst the white prostitutes. I doubt very much if there are 4,000 Chinese prostitutes here; there are a large number of white. In the Chinese quarter prostitutes are a more degraded class than the white ones; but there are some among the whites as degraded as it is possible to be. I have never thought of the position of Chinamen as domestic servants coming in contact with our children, and the question whether these prostitutes to whom they have access are not a protection to families. I think it would be better if there were more of them.

Prostitution.

Chinese prostitutes not the chief source of syphilis.

ALFRED CLARKE, clerk in the Chief of Police's Department; filled the position eight or ten years, but has been a member of the Police Department in different positions for over twenty years, sworn and examined:

CLARKE.

The number of Chinese in the city is given by Langley in the directory as 30,000. From observation, the Chinese quarter whenever I went there was pretty dirty; I have not been there lately. There is a big number of Chinese prostitutes and gamblers. As to crime, it is not so easy to get convictions in cases where crimes are committed among themselves, for the reason that the witnesses who are cognizant of the facts are generally Chinese. The number of arrests in proportion to the population of the whites and Chinese does not vary much. We have ordinances here by which the police are authorized to break up the dens of prostitution and make arrests and to punish want of cleanliness. The laws in relation to prostitution and cleanliness bear upon all equally, but among the Chinese the officers have more to do. We have from time to time endeavored to use legal means to bring to justice the violators of this law, and the thing has been going on here for years. At one time we had eighty or ninety of them in a little gaol that was erected for the purpose, and during the time we pressed those prosecutions the practice diminished very much. In 1866 there were not more than forty or fifty prostitutes out of gaol. About this time a proposition was considered to locate them away outside of the city, but an Act was passed by the Legislature known as the "Chinese house of ill-fame Bill" which prohibited them anywhere. Keeping a house of prostitution is a crime here. It can only be abated by convicting the persons guilty of the offence and putting them in gaol, and if they pay the fine there is nothing except the fear of the law to prevent them doing the same thing over again. It is very hard to get another conviction because they are more careful. Respecting

A large number of prostitutes. Crime.

Chinese prostitutes forbidden to exist in any part of California.

Prostitutes held
in bondage.

Chinese women being held in a state of bondage for the purposes of prostitution, my line of duty has given me some knowledge of these things. [Two original contracts for the service of these women produced. See Rev. Mr. Gibson's evidence, p. 262.]

Ten per cent.
belong to the
criminal class.

On being recalled witness said: If one of these women escape after being bound by one of these contracts the owner usually tries to find her, and if found in the hands of another Chinaman he would be invited to give her up. [Here was read to the witness his answer to the Legislative Committee to the same question.] They do not quite as often get them arrested in our courts; they cannot get them arrested, because the sheriff would not now give them a warrant for stealing unless they brought corroborative proof of the theft; but some time ago they obtained some arrests and used the process of court. Assuming the population to be 25,000 or 30,000, about ten per cent. would belong to the criminal class. It is customary for the keepers of white houses of prostitution to send east for new women, and also for them to furnish money for their transportation, and generally an agreement as to how the money is to be repaid. Often the clothing of these white prostitutes is owned by the mistress of the house. There have been very few instances of arrest of these prostitutes on the ground of their running away and stealing the clothing they have with them. The main difference between the importation of the Chinese prostitute and the white is that among the former it is recognized as an established custom which ought to be obeyed and respected, but among our own people they know there is a law which gives them liberty. The Chinese women have generally submitted passively and helplessly to this imposition, degradation, and slavery, to be sold and bought and transported at the will of their masters. As to these bills of sale it is on record in our court where a certain person was charged with selling a woman, and tried, found guilty, and sentenced to six months in the county jail. As to the escape and recapture of these women, I have been informed of that by the women and others connected with them. Arresting these women for larceny is accomplished in this way: a Chinaman comes and says a certain woman stole a certain amount of money, say \$200 or \$300. He would get a warrant out, he would go with an officer and point her out, and when the woman was pointed out he would get other persons to come and file a bail-bond for her. When the bail-bond was filed, those who gave the bail-bond would accompany her as friends, and go away with her. Afterwards the Chinaman would come to court and represent that the charge was unfounded, that the property had been restored, and in that way get the case dismissed. The Chinawoman would then be left in his possession. This is not now continued in practice. Two or three years ago there was a case of kidnapping of a Chinese woman by white men employed by the Chinese. This woman had been consorting with a washerman in violation of her contract, and her masters thought they had a right to the assistance of the Chinese to have this contract sustained. The woman was captured in pursuance of that obligation, and was kept until the contract-principals met, and an agreement made that there should be no prosecution in the case, which agreement was faithfully carried out in spite of all the officers could do to bring evidence into court. Another young man was arrested a year or a year and a half ago for participating in a similar affair. These facts I gather from reports as told at the police office.

Chinese prosti-
tutes do not as a
rule know enough
to escape from
slavery.

Kidnapping a
Chinese woman.

Secret tribunals.

There is a secret tribunal called the Hip-ye-tung which demands from those who bring Chinese women in and marry them something in the

shape of purchase money, \$5 a head. On one occasion a certain Chinaman who had been guilty of marrying a Chinawoman was invited to appear before this tribunal, and there give an account of the purchase money, or otherwise conform to the custom of his countrymen. A complaint was lodged at the police office against this tribunal, and officers detailed to make enquiries, and watch the place. The result was that eight Chinamen were arrested in the rooms where they held their sessions, and were tried in the police court on a charge of conspiracy. The statement that Lap Sam Yung gave was to the effect that having married this woman he was called before the Hip-ye-tung and told he would have to pay the price for her. He also testified that he was threatened before that tribunal, and that weapons were drawn, and was told in substance that if he did not pay for the woman he would be killed. The result of the trial was that they were acquitted, the evidence not being sufficient to obtain a conviction. A safe was brought down from the rooms and with difficulty opened. Books were found, one of which contained a list of 150 women and some accounts, also some papers which it was understood related to the transactions of the Hip-ye-tung. The tribunal consisted of thirty or forty members or more. Only eight were captured. We had to rely solely on Chinese proof. The man threatened was the strongest witness, but others were called in corroboration.

Secret tribunals.

The Hip-ye-tung try to extort money from a man who had married a woman.

My observation leads me to think that there has been a union of effort among those interested in sustaining Chinese prostitution, because there is a good deal of money involved in the matter. If there are one thousand prostitutes here and all worth \$500 a piece, there is a good deal of money at stake, and if all run away it would leave their masters poorer.

United action on the part of those interested in Chinese prostitution, \$500,000 involved.

The Chinese have societies for regulating matters among themselves, but this Hip-ye-tung, I think, was limited to affairs connected with prostitution.

The police have occasionally been called to suppress riots and disorders which have occurred at assemblies of Chinamen; sometimes there would be half a dozen badly hurt and a number arrested. I have heard some of the Six Companies state that they had met among themselves and arranged the matter, but am not so clear as to their being a regular tribunal similar to our courts. I have heard and read of notices having been posted in the Chinese quarter offering rewards for assassination.

Rewards offered for assassination.

Respecting the regulation of the Chinese laundries here the washermen have a board of management; and it would not be allowable, under the customs of the Chinese, for a Chinese washerman to start a laundry unless he had the permission and consent of the board. The board is something like a trades-union among themselves. I think I have heard the sum of \$2 and \$5 spoken of as the license.

Laundries and trades-unions.

As to the evidence of the existence of a secret tribunal to regulate the business of Chinamen here, I have never been in one, and have no clearer knowledge than about the Hip-ye-tung, which I have described; but there is a case in court now where it is charged that a Chinaman was imprisoned by his fellow countrymen for not settling a claim, and there are persons under arrest for that. A great many Chinamen have been taken off and killed, and it has not been easy for the officers to find it out.

Secret tribunals.

Attempts have been made to suppress prostitution; there are arrests of white women every day; I think they number about 1,000 not 5,000.

Besides the contracts already referred to, I have seen some three or four others.

City officers aid prostitutes to escape from bondage.

The city officers generally aid these women to escape from their bonds. At one time the number of Chinese prostitutes was down to forty out of gaol. White men and white women are sent to prison for procuring girls for the purposes of prostitution.

I understand that the Six Companies have a board of arbitration.

The most numerous class of offences for which the Chinese are arrested is gambling, prostitution, and violation of the pure-air law, for the latter a fine of \$10 or five days imprisonment. If he goes to prison, his hair is cut.

Cubic-air law.

Chinamen are arrested in large numbers, thirty and forty of a night, for infringing the cubic-air ordinance.

The law excuses the cells in gaols and prisons from its application.

Sometimes the Chinese sue in our courts in civil matters, but most of their disputes are settled among themselves.

Trades-unions.

Washermen, cigar makers, etc., I understand, all have their trades unions, in which they meet and arbitrate their difficulties.

Secret tribunals.

No member of the Six Companies has ever said to me, in so many words, that there was a tribunal among the Chinese which settled matters, criminal and civil; but a man would say that the thing had been arranged — fixed up. This relates to criminal matters to a considerable extent.

Contact with our civilization improves them, but they have a tendency to draw us down.

SAN FRANCISCO, October 24th, 1876.

ELLIS.

HENRY H. ELLIS, connected with the Police Department for twenty years, upwards of fifteen years a detective, now Chief of Police, sworn and examined:

Number in city and state.

There are about 30,000 Chinese in the city, perhaps a few more. The number varies very much. During the rainy season there might be as many as 60,000 and from 120,000 to 160,000 in the state. Respecting their habits and crimes, I have a statement compiled from the books, and will read it as follows:—

Extent of Chinese crime.

"For the year ending June, 1876, the white arrests made were 17,001; Chinese 2,117; total, 20,108. July, August and September of the present year the arrests of whites was 5,047; Chinese, 878; total, 5,925.

"The Chinese population of the city and county of San Francisco is reported by Langley as 30,000; 2,117 criminals, being equal to 7.054 per cent. for the year ending June 30th, 1876.

"Chinese per cent. of the whole number of arrests, say 20,108, for the year ending June 30th, 1876, the number of arrests being 2,117, equals 10.2855, or 10.28 per cent. Chinese per cent. of the number arrested, say 878, for the three months ending September 30th, 1876, 2.924 per cent. of the Chinese population of 30,000.

"Chinese felons sent to state prison during the year ending February 17th, 1876, say 68, equal to 13.3163 or 13.4 per cent. of 504, the whole number of convictions during that time.

"We did not have the record down any later than last February."

These convictions were for felonies, that is for the state at large; the latter paper does not apply to the city alone:

"The white population, according to Langley, is reported to be 210,000; 15,000 criminals being equal to 7.14 per cent. for the year ending June 30th, 1876.

"White criminals for the three months ending September 30th, 1876, is 5,047, being 2.107-24 per cent. of the whole white population of 240,000." Percentage of Chinese crime

Here is a summary of the whole thing :

"2,117 Chinese arrested, 1875 and 1876, being 7.050 per cent. of their population.

"2,117 Chinese arrested, 1875 and 1876, being 10.5 per cent. of the whole number of arrests.

"878 Chinese arrested, for three months, ending September 30th, 1876, being 2.923 per cent. of their population.

"68 Chinese convicts sent to state prison during the year ending February 17th, 1876, being 13.63 per cent. of the whole number sent for the year.

"17,991 whites arrested, 1875 and 1876, being 7.496 per cent. of their whole population.

"5,047 whites arrested for three months ending September 30th, 1876, being 2.103 of their population.

"30,000 Chinese population, being 12.5 per cent. of the whole population of the city."

As a rule it is more difficult to arrest Chinese than whites. This statement embraces the crimes of Chinese against Chinese and Chinese against whites. It is very difficult where Chinese and Chinese are concerned to get a conviction, their testimony being unreliable, with a few notable exceptions. I know from rumor and hearsay that the Chinese have a court to settle among themselves civil and criminal matters. More difficult to arrest Chinese than whites.

One case came under my observation where an attempt was made to settle a criminal case in which I was concerned. The criminal was eventually found in an inner room adjoining the room where a large congregation of Chinamen were gathered. The man that took me there informed me that I would first have to wait to see what disposition was made by those people. I have heard of Chinamen being convicted of offences, and judgment being carried out amongst themselves. It has been understood by the police generally that such was the fact. Notices have been posted offering rewards for killing Chinese. I have seen notices purporting to be of that kind in the Chinese language and have had them interpreted to me verbally. There may be some copies preserved. I think their presence here has an injurious effect upon our civilization, their prostitution being more accessible to boys and youths. Their mode of solicitation is to stand at their windows and call people, asking them to come in. They use enough English to make known their desires and wants. It is universally believed by the police and people that these women prostitutes are held as slaves. I have no faith whatever in their conversion to Christianity, from the fact that I have seen some of them that professed Christianity come down and take a hand and an interest in cases in court totally at variance with their professions. Secret tribunals.

The condition of their quarter is very filthy as a rule. Without the police here they would be buried in their own filth in many places. They are compelled by the police to clean up once or twice a week. The nature of their filth is refuse of all kinds, thrown out indiscriminately, even worse than that. They have little places in some portions of Chinatown where they have vaults overflowing with filth. As soon as the Chinaman takes possession of a building, it seems to go to rack and ruin, and become filthy, dirty, and discolored. The condition of their stairways is very filthy. Assassination.

Chinadom is slowly extending. Some ten or a dozen blocks have been given up to the Chinese generally, situated in the heart of the old portion of the city, the northern part, beyond which there is a handsome quarter out towards North Beach. To get to that quarter, the people living there had one avenue; but the Chinamen got in there, and whenever they get in they maintain a foothold and crowd everybody else out. They did this on this street, and now it is quite a task to go up and down that street alone at some hours of the night; and to a lady it is very disagreeable. Chinese prostitution more accessible to boys.

The condition of their quarter is very filthy as a rule. Without the police here they would be buried in their own filth in many places. They are compelled by the police to clean up once or twice a week. The nature of their filth is refuse of all kinds, thrown out indiscriminately, even worse than that. They have little places in some portions of Chinatown where they have vaults overflowing with filth. As soon as the Chinaman takes possession of a building, it seems to go to rack and ruin, and become filthy, dirty, and discolored. The condition of their stairways is very filthy. Prostitutes held as slaves.

Chinadom is slowly extending. Some ten or a dozen blocks have been given up to the Chinese generally, situated in the heart of the old portion of the city, the northern part, beyond which there is a handsome quarter out towards North Beach. To get to that quarter, the people living there had one avenue; but the Chinamen got in there, and whenever they get in they maintain a foothold and crowd everybody else out. They did this on this street, and now it is quite a task to go up and down that street alone at some hours of the night; and to a lady it is very disagreeable. Christianity of Chinese a delusion.

The condition of their quarter is very filthy as a rule. Without the police here they would be buried in their own filth in many places. They are compelled by the police to clean up once or twice a week. The nature of their filth is refuse of all kinds, thrown out indiscriminately, even worse than that. They have little places in some portions of Chinatown where they have vaults overflowing with filth. As soon as the Chinaman takes possession of a building, it seems to go to rack and ruin, and become filthy, dirty, and discolored. The condition of their stairways is very filthy. Faith.

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The condition of their quarter is very filthy as a rule. Without the police here they would be buried in their own filth in many places. They are compelled by the police to clean up once or twice a week. The nature of their filth is refuse of all kinds, thrown out indiscriminately, even worse than that. They have little places in some portions of Chinatown where they have vaults overflowing with filth. As soon as the Chinaman takes possession of a building, it seems to go to rack and ruin, and become filthy, dirty, and discolored. The condition of their stairways is very filthy. Chinatown extending.

Chinadom is slowly extending. Some ten or a dozen blocks have been given up to the Chinese generally, situated in the heart of the old portion of the city, the northern part, beyond which there is a handsome quarter out towards North Beach. To get to that quarter, the people living there had one avenue; but the Chinamen got in there, and whenever they get in they maintain a foothold and crowd everybody else out. They did this on this street, and now it is quite a task to go up and down that street alone at some hours of the night; and to a lady it is very disagreeable.

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Chinese injure a street where they reside, but pay high rents.

Chinese pay higher rents, and white people do not like to live beside them. The effect of two Chinamen on each side of a man having a flourishing business, would be to injure his business and cause him to move away somewhere else.

The further extension of Chinadom would be disastrous to the whites, causing them to move away, and their places to be filled with Chinamen.

If the Palace Hotel were divided up to be a hive of Chinese, it would be profitable, and there is no law to prevent the owner from devoting it to such a purpose, and nothing to prevent the Chinese from taking possession. Public opinion might have some influence over the owners of property in some localities, as it has against them living in other parts of the city, the same having a tendency to drive them together. The Chinese quarter is more densely populated than any other part of the city.

Arrests.

The percentage of arrests, as compared with the whites, is about equal, the latter embracing women and children. It does not necessarily follow that they should be filthy, because they are crowded; they are filthy as a people. Chinese boys who have been any length of time in white families acquire cleanly habits, but as soon as they return to their quarters they lapse into their old ways.

Crowded and filthy.

Prostitution and the administration of the law.

Chinamen go bail: two persons being required to go on a bond. In a case of prostitution \$100 is required, the fine ranging from \$25 to \$50. Nearly all convicted go to the county gaol and serve their term out. Probably there were more Chinese prostitutes arrested last year than whites. We have an ordinance forbidding them to solicit prostitution. Keeping a disorderly house is another offence for which the fine is \$10. It is difficult to prove a case against either Chinese or whites. One act does not make prostitution in the eyes of the law.

More perjury among Chinese than among whites.

In the trial of white persons the testimony frequently fails to convict. Perjury is committed in all courts, every day on an average; but there is not one convicted of it in a year. Cases come up in the police court where twenty persons have sworn to an *alibi* that neither court nor officers believed - Chinese. Not such a great number among the whites.

The Barbary Coast here is replete with crime. A few Chinese are scattered through, as well as other persons, of all nations and all characters. In some localities they are a bad lot, in some pretty good. There is another district called the Tar Flat, made notorious by the hoodlums.

Lately we have been quite active in enforcing the ordinances against the Chinese, because of the epidemic, but heretofore these arrests have not been so largely in excess of other arrests.

Licenses imposed on Chinese laundrymen *ultra vires*. Testimony of better class of Chinamen reliable.

The Chinese laundrymen pay no license. There was a test case and the court decided it was not valid.

Among the better class of Chinese their testimony is usually reliable and in their private transactions and dealings I consider them men of probity, and honor and truthfulness.

Secret tribunals.

The case already referred to in which I was personally interested, was assault for murder, and the man was delivered over to me. This is the only case that I know of where they attempted to settle among themselves any serious crime. It is usual among benevolent associations of white people to settle among themselves small difficulties that might be the subject of police investigation. The police have always understood that the Chinese had tribunals to try, arbitrate and punish, but I have no evidence of such being the fact. In the case of the Hip-ye-tung there was no evidence to convict. One of the witnesses was considered a respectable man and at the time I had no doubt as to the reliability of his testimony, but

it was met by considerable evidence on the other side, and the judge decided in favor of the defendants.

Assassination is not confined to Chinamen, cases happening among the whites. During my twenty years' experience I should think there had been a dozen cases of assassination of Chinese by Chinese, and three or four cases where Chinamen have been assassinated by whites. I have read of hundreds of them being assassinated in the mines.

The police have had more trouble with hoodlums of late, of whom there are several thousands. Other boys besides these visit the Chinese prostitutes. The prostitutes are confined to six or eight blocks. It would not be possible with our police force of 150 men to exclude white boys, there being only seven or eight men detailed to look after that locality. We have special police for the Chinese, but these are the only regular officers to look after that people, nor is this number increased during the wet season, when as many as 60,000 Chinese are in the city. At the close of the harvest they begin to come in, and go out again from time to time as work opens up for them. They remain here two or three months. The 30,000 mentioned are the resident population, and the percentage of arrests is based upon that number. The voting population of the whites number about 30,000, and the arrests constitute grown-up men, females, youths, and boys. There are about 1,500 white prostitutes and about 1,000 Chinese in the city; other nationalities do not figure much, but they are not virtuous.

The centre of trade and residence has moved south, and the centre of Chinese population from the new city hall is about half a mile. The population and region inhabited by the Chinese has not extended as rapidly and as widely as the portion inhabited by the white, the former extending only a few blocks and the latter for miles. The section inhabited by the Chinese was a very lively place before they went there, the criminal element predominating. They have been remarkably exempt from fire considering their carelessness. They have wash-houses nearly all over the city, as well as cigar-houses and other institutions in the business part of the town, in many instances white people occupying the same building or part of a store partitioned off. Those who carry on wash-houses and cigar establishments eat and sleep there; they have their women there. There is a striking contrast as to cleanliness between the wash-house Chinamen and the people who congregate in the Chinese quarter, and there is an improvement in their condition when they become servants.

Chinamen have been very badly abused here. The hoodlums stone, beat, and abuse them in a shameful manner; and if he is found in a part of the city alone where the police are not in call, if he escapes with his life or without being maimed or badly treated he is very fortunate. Hoodlums here have the same standing as "roughs" or vagabonds in the east, the majority of them eventually becoming thieves and criminals. They follow no pursuit, live in blocks, and commit every crime known to the calendar. Several murders have been committed by them and several punished, but none has been hanged. Two hoodlums were arrested for stabbing a Chinaman to the heart, one was sentenced to the state's prison for a term of years, and the other was sent to the asylum from which he escaped immediately afterwards and has never been caught.

I am a housekeeper and have a wife and six children. My water rate is \$4.50 a month; \$2.50 is the lowest rate and it runs up to \$100 according to the quantity used. Water is a heavy tax on every citizen whether hoodlum or Chinaman.

Assassination.

Hoodlums and prostitutes.

60,000 Chinese in San Francisco during wet season.

1,500 white and 1,000 Chinese prostitutes.

Relative growth of Chinatown.

Chinese very badly treated by hoodlums.

Water rate.

I have known property to be destroyed by an incendiary, after sending threatening letters to persons employing Chinese.

Influx of Chinese bad for the white.

The influx of Chinese is very hurtful to the white population growing up here. The hoodlums are bad boys; in fact they are idle and cannot be anything else but bad. On account of the numerous Chinese in the state it is unfortunate for the youth growing up; I believe it is making hoodlums of them. They become simply bad because they cannot get work. I know as a fact that they cannot get work. There is no surplus work here for boys to learn trades. I have been trying to get a place at a mechanical trade for a boy of mine and cannot. The labor leagues of the leading trades have articles in their constitution limiting the number of apprentices, and these unions are not confined to San Francisco. Some of these hoodlums have a fair education, a majority read and write. [Rev. Mr. Gibson here gives the meaning of Hip-ye-tung as "Temple of united Justice." Hip is strength, Ye is righteousness, and Tung is a temple.] The regulation among the trades-unions limiting the number of apprentices to so many men employed is independent of the presence of the Chinese. The hoodlums number between 400 and 500. They not only stone Chinese, but they go in for a French or German baker, or anything they come across, and commit all crimes from petty larceny to murder.

White boys become bad because they cannot get work.

Hoodlums.

In the administration of my office, I have received assistance from the more respectable members of the Chinese companies, societies, and merchants, in apprehending criminals, and sometimes in giving evidence and in the recovery of property. There was a police officer shot lately in Chinatown, and I sent for three or four of the heads of the Chinese companies. When they came, I told them they must get the man; they said they would, and they did. They brought him down and delivered him up. It is not common to send for these men, but in cases of importance we do it. They promise fair, and I have no reason to doubt their good faith.

When a police officer was shot the companies found the man and delivered him up.

Chinese riot.

Respecting the riot in Dupont street, there were two factions of Chinamen engaged in some shoe factory. They got into a quarrel about a gang that had been discharged and another taken on, and used bars of iron and hatchets, and had a fierce and sanguinary fight for a time. The gang that was discharged went up to collect their wages, and insisted on a return of their deposit which the proprietor declined to give them.

VREELAND. EZEKIEL B. VREELAND, a resident of San Francisco for twenty-seven years, and Commissioner of Immigration from 1873 to 1876, sworn and examined:

Particulars as to the passengers which were reported by every ship arriving prior to the Restriction Act.

Witness produced an exhibit from the captain of the vessel, and the sworn statement of the passengers arriving by the ship *Alaska* on the 15th of February, 1875, said exhibit containing the names of all the passengers coming on that ship, their places of birth, age, occupation, sex and last place of residence.

Every ship that comes here makes a report in that way. Accompanying the statement is another one signed by the United States Consul at Hong Kong, stating that they are free and voluntary emigrants; also in connection with that is a certificate from the English emigration office at Hong Kong, that they are properly provisioned and have a certain number of feet allowed for each passenger. The list contains 801 names, all males. They all embark at Hong Kong, coming from different portions of

China. Their ages run from eight, and even smaller, up to forty-five and fifty years of age; their average will be from twenty to twenty-five. More young people than any other class. They are mostly classed as laborers, the same as all women passing the Consul are classed as seamstresses. There is sometimes an invoice of Chinamen who come under the patronage of the government, and in charge of some head Chinaman, and these are classed as students. They go east to some college in Massachusetts.

Immigrants.

Students.

In my opinion, the women that arrive are not all prostitutes. There is a company here importing Chinese women, the Hip-ye-tung, and six companies importing Chinamen. The importation of Chinese women has been stopped since the United States Supreme Court decided the case, and even before that. Eighty per cent. of the Chinamen imported are brought out under the auspices of the Six Companies, the remaining twenty per cent. being brought out through the agency of their particular friends or come personally. Those who come out under the auspices of the companies are generally attached to the companies on their arrival, and remain under their jurisdiction until the amount advanced them has been liquidated. In most cases they are assisted into employment through the agency of these companies. I think the companies are very good institutions so far as Chinamen are concerned; they act as guardians and protectors of their interests generally. After their dues are paid I do not think the companies pay much attention to them, although they are always "attached." The wages are collected by a party who accompanies a gang of 100 or 200 into the country to work on a railway, this party representing the society. I have never heard any complaints of their being robbed or treated unfairly.

80 per cent. of immigrants brought out by agency of the companies.

Companies act as guardians.

Wages collected by a boss Chinaman.

I never saw their contracts, but I am told it is nothing more nor less than a matter of honesty between them. The contract, as far as I got it from Chinamen themselves, is simply to refund the money advanced. I have known the companies to have contracts with the steamship companies that they shall take none back without evidence of their dues being paid -- debts due to the companies alone. The Pacific Mail and all ships are under obligations to these Six Companies from the fact that they furnish passengers. The contract is in the nature of a security that the company takes for the payment of the money, and that cannot be got back until it is paid.

Contract simply to refund the money.

The women are bought in China, as near as I could come at the facts of the case, and brought over here and sold at various prices, from \$200 to \$1,000, by the Hip-ye-tung Company. The commissioner stopped twenty-two of them and took them before the District Court here, and they were remanded back to the ship to be sent to China. The case was appealed to the Supreme Court of the state, which court affirmed the decision of the District Court. A writ of *habeas corpus* was then got out and taken before the United States circuit court. The judge discharged twenty-one of them and kept one, so that an appeal could be taken to the United States Supreme Court, which court affirmed the decision of the United States Circuit Court, that no state had a right to prohibit the landing of passengers of any character whatever.

Women bought.

The flow of Chinese immigration has its periods. At this season of the year (October) there are more returning than coming this way. I understand they go back to celebrate the new year. It is a fact that the Six Companies and leading mercantile firms sent despatches stopping the immigration. The period when more are coming out than returning is in May, June, July and August, as many as 5,000 coming in the month of

More come out than return in May, June, July and August.

June. A great many of them visit backward and forward; those who have been here a while and have made money; so that all who come back are not new immigrants.

Voyage.

During his term of office know of no case of small-pox imported.

Some agents had complained that too many were coming.

For the companies to hold a debtor the indebtedness must be to some member of the company or to the company itself.

Some bad.

Some good.

The British do not allow men not free or diseased to leave Hong Kong.

Six Companies a benefit to Chinamen.

Leprosy.

During the voyage over the steamship companies exercise a great deal of care in taking charge of them; they enforce habits of cleanliness among them. Nearly every day they are driven on deck and their quarters cleansed; they do not want small-pox on board, as quarantines are very expensive affairs. On their arrival, the Chinaman generally puts on his best clothes and goes ashore in the best kind of style. During the time I was in office I did not know of a case of small-pox among them on land, and no contagious disease. In China, before they go aboard, they are stripped to the waist and examined; and if a Chinaman is anywhere unhealthy, or in any way maimed, or liable to be an encumbrance upon the society, he is rejected. After being passed by the Consul, he is stamped with an india ink mark. If there is any demand for labor here they will hold out inducements in China for them to come. The companies make money out of them, otherwise they would not encourage them to come. Some of the agents on the wharf have complained to me that there were too many Chinese coming here, that they could not get work for them, but still they come in large numbers. They bring them without any previous engagement; the labor is engaged after the Chinaman arrives. The influx depends upon the labor demands here; but a Chinaman there will take his chances and come. It is their desire to better their condition, the companies making the advance to assist them. If a Chinaman owed me \$100 and wanted to leave the country, and I went to the party that represented him and stated the fact, I do not think they would care about my \$100, but let him go; but I think if a Chinaman belonging to the same company said the Chinaman who was going back was indebted to him \$100 it would be different. The indebtedness must be to the company or some member of it, and for their protection. All the Six Companies appear to act in unison. Some of them get demoralized after they get here, and become a portion of the criminal class; some of them are as industrious and honest as almost anybody—that is, they do not commit crime; but the larger portion think they cannot make money fast except by stealing. Contact with our people does not make them any worse; a large number of them must have been low in morals before they left China. Other people who come here have low morals.

The British are very stringent in the shipment of Chinese at Hong Kong; they do not allow any man to leave who is not free, nor one who is helpless by disease.

The Six Companies, according to my ideas of those things, are to a great extent a benefit to Chinamen. I think if a man is in debt to the company they would look out for him and try to get him well; but if he was not in debt to them I do not think they would care much about him. I have heard of cases of sick Chinamen being thrown upon the street to die. As a rule, probably, the Six Companies do take care of sick Chinamen. A good many of the sick poor are taken to the pest-house and small-pox hospital.

There have been some Chinese lepers out at the alms-house or pest-house which the companies did not take care of. Leprosy is a disease which affects the body, not the face. I am not familiar with the disease. I know by report that it prevails largely in the Sandwich Islands, and also that it prevails in China. There is no provision here to prevent its importation from the Sandwich Islands. I am told there is a place set apart for lepers there.

ANDREW J. BRYANT, a resident of California for twenty-six years, Mayor of San Francisco, sworn and examined :

During the fall and winter months last year there were from 60,000 to 70,000 Chinese residents, but going through the quarters now there do not appear to be more than half that number ; it varies from 30,000 to 60,000, according to the season and business in the country. If railroads are building in the country, they go there ; if none in progress, they come to the city. During the excitement of last April there was abundant precaution taken, and I had two or three interviews with the companies. They conversed with me respecting their protection ; they feared an outbreak. I assured them they would be protected, and then 200 extra policemen were put on the night of the mass meeting. That night was as quiet a night as we ever had in the city, and there has been no trouble since. Since I have been a resident of the city, I have not known anything like an organized riot or an attack against the Chinese.

In conversation with the Six Companies they told me there was a secret tribunal in the city, and had been for a long time, the jurisdiction of such being to settle their own difficulties, either by fine or punishment, among themselves, and they had been informed by city officials in years past, that it would be better for them to do it. They also told me about their regulations in regard to the laundries, that they allowed only so many on a block, each man having to get a license from the laundry society, and until he got that license he could not start a laundry. The leading feature of the organization is that they count the doors. I know one place where they paid a man \$300 for cutting an extra door in his building for two or three months, so that they could count one more door and get another wash-house for a certain length of time.

Chinatown is very dirty and has been so for years. Within the last few months it has been made cleaner, the police having been instructed to keep it as clean as possible on account of the city's health. It is very hard to keep the fire ordinance or any of the city ordinances in force in their quarters — in fact it is impossible. It is all but impossible to enforce the ordinance against gambling and prostitution. The bars on their doors are such that no one can get into their gambling houses. As to prostitution, I do not think it is as public now as it was years ago, but still it is carried on to a certain extent, as also is gambling. And as to convicting them, we find it difficult to get testimony. White people will inform one upon another, and by that means we find out where their places are, but these people do not seem to inform one against another.

I tried to get the Six Companies to take their sick, and told them I thought we would be able to furnish them ground in the outskirts to build a hospital upon if they would move them out of the heart of the city, but I could not get them to do it. I also endeavored to get them to send back their lepers ; but we got no assistance from them at all. We found in the pest-house some eleven or twelve. There were one or two women that the health officer advised me to take to the pest-house. They were retained with those who were there, and about two months ago we got the Mail Company to take them back to China. The Chinese authorities knew nothing of it until they were shipped.

The greater portion of the Chinese are working people, but there are a large class gathered in the city who are gamblers. I have never seen a Chinaman assimilate in any way to our form of government and habits. I think it would be impossible ; they are so totally different in every way in their habits.

Number of Chinese.

Secret tribunal.

Sanitary.

Gambling.

Prostitution.

Sick

Leprosy.

Labor and wages.

We have a large quantity of surplus labor here in the city, and the country is well supplied. Wages are about the same as in former years; men get \$2 and \$2.50 a day. Our labor is kept up. Farm hands get about \$30 to \$40 per month; that has been about the price for the last two or three years. If it was not for the Chinaman, we should have more. In travelling around this year, I noticed at the sulphur banks on Clear Lake, that they were working quite a profitable mine there with nearly all Chinamen. I was told they paid them a dollar a day and they found themselves. I also visited Mr. Hayward's works in Nevada county, where he had a large number of men, either Germans or Italians, and I think but two Chinamen, who were building a large dam. The foreman told me he had no difficulty in getting white labor. The whites will work in these sulphur mines, but they could not work for a dollar a day. There were probably 100 Chinamen employed. If there had been no Chinamen in the country, they would have employed white labor and paid them better wages, and larger labor would have been here that now stays away. Chinese labor has a tendency to keep laborers from the east and Europe from coming here; but some do come and some return, but not so many. The state is growing, but I do not think immigrants are coming as fast as they did a few years ago. During the last five years I think there has been a steady increase in the state, and I think the city has been steadily growing. Sacramento is about the distributing point for that class of immigrants and working people. I think most who have come within the last year are people who seek land for homes - farmers, Europeans, mostly Germans.

The wages of miners in Virginia city and the mountains range from \$2 up to \$4, not as high as \$4. The sulphur banks could be worked profitably with white labor. They have not been worked a long time, and the superintendent told me that the quicksilver was an entire profit to them, the sulphur paying the whole expense of working.

I have a great many complaints from quite a number of the immigrants arriving here; not so much from those who arrive but from people who have been here some time. They complain they cannot get work. There is not a day that I do not have a great many complaints, some of which are really cases of charity.

White immi- grants complain they cannot get work.

Manufacturing

We did very little manufacturing many years ago. The first woolen mill that was started was started with white labor and then it drifted into Chinese. That was about 1867-68. If we had capital, we could employ a great deal more white labor than we do. There are some sorts of manufactures that we cannot manufacture here as cheaply as can be done in the east; iron, for instance. To a considerable extent we carry on the iron industry because we must get it done, and in the manufacture of iron our machine shops are conducted wholly by white labor.

Agricultural im- plements.

I think for ten per cent. money could be obtained here for establishing manufactures. Six or seven per cent. used to be considered a good return for an investment in manufacturing in New England. I should like to see the manufacture of agricultural implements established on this coast, and it would be better if white labor was employed so that the institutions of the state could be built up permanently. We burn a great many candles, but how many I cannot answer. The bulk of them are shipped from the east; some are manufactured here but not as many as are shipped. I think the degradation the Chinese bring us is so great that it would be better never to have a candle manufactured than to have the Chinese turned loose upon us. It would be better that all the candles should be manufactured in the east.

Candles.

I believe the treaty relations with the present Emperor of China had better be abrogated than endure this system of immigration.

DAVID LOUDERBACK, a resident of the state since 1849, prosecuting attorney, and police court judge for twelve years, sworn and examined: LOUDERBACK.

Chinese do not get arrested for opium eating. We have a large number of white men arrested for drunkenness, about 650 a month, and other crimes connected with it, such as shouting and disturbing the peace. It is difficult where Chinamen commit crimes upon Chinamen to bring them to justice or get evidence to convict them. A great many crimes among themselves go unpunished. Their veracity is exceedingly bad. They hardly ever prosecute, except when animated by malice and some conspiracy to convict somebody. The form of administering an oath to them is this: the witness stands and holds up his hand, and the oath is administered the same as to white men. As a class they do not seem to realize that there is such a thing as sanctity about an oath. I do not think they show any disposition to become citizens nor do I think they ought to. Not much more than half the people arrested are convicted. There may be just as large a proportion of Chinese convicted as there are white people, where their crimes affect white people; but where it concerns themselves, such as murder, there will be such infernal lying that the jury cannot tell who is telling the truth, and will let them go. Among the lower class of white people there is an immense amount of perjury, but amidst this one can see that they have some respect for an oath. Perjury is committed daily; conflicting oaths are given constantly. There is plenty of crime and plenty of perjury among the white race. Conviction for perjury is a very rare thing. The jury will almost invariably disagree or acquit. There have been a great many arrests lately among the Chinese for violation of the cubic air ordinance, but they do not equal the arrests for drunkenness among the white people. It is a rare exception for a Chinaman to be arrested for drunkenness, nor do I remember any for disturbing the peace. Chinamen exceed the Americans in obscenity. I know of no crime peculiar to the whites except drunkenness; there are some forgeries and robberies, rolling on drunks, and confidence games among them, but we have convicted Chinamen for rolling on drunks and picking pockets. As a general thing these crimes are committed by white men, as well as garroting. I think the Chinese are arrested about the same as anybody else, except for violating the pure air law.

Hoodlumism has been existing in London under the name of Mohawks; and so in every other big city. I have sent small boys, fifteen or sixteen years of age, to industrial schools, that have been affected by diseases by contact with Chinese prostitutes. Either they encourage the boys or the boys have courage to go there when they would not have courage to approach a house where there are white prostitutes. I suppose that the exclusion of boys from employment by the Chinese cheap labor has been one great cause of producing hoodlumism.

Will not co-operate with the criminal law.

Evidence unreliable.

No disposition to become citizens. Not desirable.

A great deal of perjury among the whites.

Crimes in ordinance.

Chinamen convicted for drunkenness.

Hoodlumism.

Prostitution and boys.

Chinese cheap labor.

SAN FRANCISCO, October 25th, 1876.

MICHAEL A. SMITH, a resident of California for twenty-seven years, a police officer, sworn and examined:

At this time of the year the Chinese begin to come in and stay here through the winter. Between 50,000 and 60,000, perhaps more, were here last winter. Chinatown last winter was very filthy; it is still filthy, but not near as filthy as it has been. The basements and lodging houses where the poorer class of Chinese live have been very filthy, and their out houses very dirty.

They crowd together very thick. Under the cubic-air law as many as thirty have been arrested in a room which should only hold six. At the present time they do not get in so thick as they did before the law was passed. They have a great many gambling houses. Some of them will say they play dominoes, that they smoke opium, and such things. It is, in fact, a long table; and they have three doors. Each door is generally two inches thick, and when they wish to gamble or have a look out they can close those doors and have big bars on them. Last winter, before we began making raids upon them, they used to have a guard at the door; at the present time they hardly ever do it.

At the present time I do not think there are over 400 prostitutes in Chinatown. We have made raids against and have arrested them from time to time. At one time there might have been 1,500 before the raiding commenced. A great many have been sent away to the country.

There are two kinds of brothels in Chinatown; one where Chinamen go exclusively, generally on the second floor; the other, where white men go, located in alleys. The prostitutes have a little wicket about a foot square, and they get on the inside of it and keep it open. As a man passes they say: "Siss, siss." Most of them can speak English enough to let you know what their vocation is. In some of these houses there is an old woman, the boss, and two women, sometimes five or six. The size of the rooms is about four by six, sometimes five by eight feet. There may be a little bed there, or a bunk.

There are different places through the city where they have what they call hospitals. I found in a great many of those places that the sick seemed to want much and were not well taken care of. Aleck alley is a very filthy place. There is a little shed like, and the sick are generally in there. The room is about ten feet square and seven feet high. Six people is the most I have ever seen there. They lie on boards or racks. I have seen no physician or attendants there, and rice is the only food, sometimes cooked and sometimes not, that I have observed. I believe there is a leper in Aleck alley at the present time, and can be seen by almost everybody.

Respecting secret tribunals, I know that the washermen, the shoe makers and cigar makers have a society, and there is also a society called highbinders or hatchetmen. The latter is a class of men who go around and blackmail both the Chinese merchants and the prostitutes; sometimes they go into a house and demand money, and if they do not get it they will raise a fight. I suppose they are gamblers, blackmailers, and thieves of all kinds. They have rooms to meet in. A great many of them carry a hatchet about six inches long, with a handle and a hole cut in. They have the handle sawed off a little, leaving just enough to keep a good hold. Among the Chinamen they are called bad men, or hatchetmen. Chinamen in business and others come to me regularly and tell me where

they have a room. We find it out, and then, perhaps, they move to some other part of Chinatown. The room I speak of, on Washington street, is their headquarters. Very often I go up there with two or three officers and get inside the room and search each Chinaman as he comes in, and sometimes arrest quite a number for carrying concealed weapons, such as hatchets, knives and pistols. They are the terror of Chinatown.

Murderous weapons.

In the Chinese houses of prostitution for Chinamen, there is no such thing as getting a conviction in one of them. Last spring I went up and raided a Chinese house of prostitution and arrested fourteen or fifteen, and when they got into court it turned out they were all married women - they all had husbands. Regarding the regular houses of prostitution, with the wickets and window tapping, they are pretty much crowded out now. Last January there were from forty-five to fifty such houses.

Difficulty of convicting Chinese prostitutes arrested.

In regard to convicting those who buy and sell women, a case was reported of fourteen coming here on the *Colorado*. We hunted it up and finally arrested a woman who stated that she had been bought in China by a woman here, and brought here for prostitution. She said her mother had sold her for \$185 to this woman; besides paying her passage the woman bought her clothes, which made the total \$300, for which she was to serve her as a prostitute for five years. We kept the woman for five or six weeks in the county gaol, and when we came to trial she swore she had not seen before that night the procuress (who was also arrested, acknowledging at the time of arrest that she was her girl), nor did she know the man who kept the house in which she was arrested, more than to see him in the house; that she came here as a seamstress, and that her sister brought her. That is an illustration of the general result of Chinese testimony.

Buying prostitutes.

Chinese testimony.

There are from 1,200 to 2,000 white prostitutes here, where they have an exclusive quarter for plying their avocation.

The gambling the Chinese indulge in is lottery and tan. They have a square plate in the middle of the table with numbers like 1, 2, 3, 4. They have a large number of buttons on the table, and they have a little cup or bowl. They place the bowl over a number of buttons and put them out at the centre of the table, and there they make their bets on the different numbers. Ten per cent. of the winnings is in favor of the dealer. If you lose you lose it all. In these gambling houses they exclude everybody but Chinamen.

Gambling.

At the present time Chinese houses of prostitution for the whites is not a very profitable business; at one time it was. There are only one or two houses for the Chinese but what are up stairs. On and off they open up a place, and if we find them out we arrest them. Lately the houses have been broken up pretty well, and what they call Chinese families have moved into some of those the prostitutes had moved out of. Large numbers of them have been arrested in the last six months.

Prostitution.

A Chinaman's bed consists of a mat and a little square block for a pillow covered with flannel, sometimes with velvet, and quilts. In some of the merchants' houses they have very nice beds.

A Chinaman's bed.

The white prostitutes sit at their windows and by signs and looks testify to those passing what their business is. Sometimes they are brought down in large numbers from these houses, larger numbers than the Chinese because there are more of them. There has been no soliciting on the public streets for years. The records will show a great many more white prostitutes than Chinese arrested for soliciting. There have been times when these women were rescued from the bond women and men and placed in

White prostitutes.

Chinese prostitutes sometimes fly to city hall for protection.

the missions. Sometimes the woman will come to the city hall herself for protection. A few years ago they used to beat these women considerably in these houses; at the present time I do not think they use them near as badly as they did.

Respectable Chinese.

In Chinatown there are merchants, in my opinion, of respectability who have wives and children, and live as other families do. A great many of these women who have been prostitutes Chinamen will marry; sometimes they will have to buy them from their owners to liquidate their indebtedness. I have heard of men who made a practice of buying a woman, saying they were going to marry them, live with her a while, and then take her up the country and sell her and come back.

Trafficking in women.

On being recalled the witness identified photographs of several Chinese women, who came as respectable persons, now plying their vocation as prostitutes.

Cubic-air ordinance.

In enforcing the cubic air ordinance witness has often gone into houses at night and found in a room, fit probably for two men, sometimes six, sometimes twelve in it. The poorer class of Chinese are found very thick under the sidewalks and under basements, in mere holes, and the atmosphere would be stifling in such quarters.

In distinguishing prostitutes witness could not tell one class from another on the street.

GIBBS.

FREDERICK A. GIBBS, a resident of the city over twenty six years, one of the supervisors of the city and county of San Francisco and chairman of the hospital committee, sworn and examined:

Leprosy.

When I took office I found that there were a large number in the pest house represented as lepers, the place being set aside for small pox. There were forty three patients, more or less. Accompanied by the health officer and some physicians we examined them, and found a large number who were really not sick, and discharged them, retaining fourteen lepers. I afterwards found out that there were three prostitutes afflicted with leprosy, who had been plying their vocation for two or three years. It being a contagious disease, obtained by contact with the person, I gathered these women together and sent them to the pest house, where we had a great deal of trouble with them, several Chinamen claiming them as their wives. I called the Chinese companies together for consultation. We met, and after discussion, carried on through an interpreter, we could get no satisfaction. We were to meet again, but the representatives of the companies never came. After consultation with the board of supervisors, we agreed to send them away at the expense of the city rather than have a leprous population, for there was danger even in shaking hands and sleeping in the same room. The Chinamen themselves were very much afraid of the leprosy.

Leprosy a contagious disease.

Lepers sent away.

I had another meeting with these Chinamen, this time in the Chinese quarters, and laid the matter before the representatives of the companies; and they agreed to help me all they could. A vessel was then going to China with a return cargo of Chinamen. I told them the city would pay the expenses of these lepers if they would assist in getting them back. I waited on the agent, who told me that the Chinamen had been there and made representations that it would be impossible to get them on. I again met the companies and told them that we would take them on the next steamer, and that I wanted their assistance. I went to Mr. Goodwin, of the Oriental line of steamers, about the matter, and he told me that the companies were interfering with my arrangements; that I would be re-

Chinese companies circumventing attempts to get lepers off to China.

able to ship them; that he would not dare to take them; that they had threatened they would not ship passengers or freight by him. I dead locked it for a month, and gave out to the Chinese that I had determined to keep them. In the meantime I made arrangements with the Pacific Mail steamer to take them back to China. We got them on board just before the steamer sailed, but not without difficulty. There were fourteen in all including three women, two of the original number having left the pest house before the admission of the women. I have never heard anything of them since. They were shipped about six weeks ago. The officers of the Six Companies threw every obstacle in the way of shipping them.

Lepers shipped to China.

Officers of the Six Companies opposing.

After coming into the board I found our gaols very crowded; I also found that our ordinances were not effective, were not enforced. In explanation I was informed that it would be impossible to enforce them, that there would be 1,000 Chinamen in the gaols if they were enforced. I then drew up the queue ordinance, and made it apply to whites and Chinese alike. It had the desired effect. Then the cubic-air law was enforced; the laws against gambling were enforced, and a number were brought up and fined at the police court \$10 or \$20. The fine was generally \$10, and before they would pay it they would go to gaol and serve five days. The queue ordinance had the effect of making them pay their fines and relieve our gaols, and applied to all who refused to pay their fines and went to prison all persons. If a Chinaman was convicted and paid his fine he would not have his hair cut. I was informed that the first whose hair was cut was a white hoodlum, and it seems to affect them about as badly as Chinamen.

Drew up the queue ordinance.

Cubic air law.

Among other cases which I found in the hospital were a large number of Chinese suffering from paralysis resulting from Chinese syphilis. I found also in the almshouse the same state of things. Even in the industrial school were little boys, not old enough to understand the passions of the race, who had been enticed by these women into their dens for the mere purpose of inoculating them with the disease. Boys were pointed out to me who were ruined for life. When I came on the board I was rather in favor of the Chinese, but after what I have seen my prejudices are very strong against them, and I would do almost anything to rid them from our city. I think they are a perfect curse to our state.

Paralysis from Chinese syphilis.

Little boys inoculated.

Would do anything to get rid of them.

A perfect curse.

Leprosy.

I have enquired very thoroughly into the disease of leprosy. I am told it takes from three to five years to run its course to develop after inoculation. In conversation with gentlemen from the Sandwich Islands I was told that it originated there, some from Africans and some from Chinese. It is the same as the leprosy in the Sandwich Islands. It develops in different ways. They live for years. One of the cases we had was such a terrible case that two of the Irish expressmen, who were assisting in placing them on board, became blind and could not see. It comes out in large projections on their necks, on their cheeks, and on their noses. There seemed to be a white swelling there; and a good many of them had their nails tumble out. The body dries up, as it were. My impression is that it cannot be communicated otherwise than by flesh contact; but the Chinese seem to have taken it by sleeping in the same room. I think it goes from one generation to another. I was reading an account of its breaking out in Scotland, where a lady got together a number upon her place, and walled them in and kept them, and in that way killed the disease. I know in the Sandwich Islands they have set apart an island for it. I never saw leprosy till within a year. I have seen, I suppose, twenty persons from the Sandwich Islands, including a gentleman from China who had been there, and they all described the symptoms as being the same there as here. It is what we call leprosy. The

Its horrible effects.

Lepers.

skin is a sort of whitish. They did not seem to have pain. I think the women that had it were brought as lepers from China. I heard of a distinguished lawyer from the Sandwich Islands who died of it. I have no hesitation in saying, and I think the facts will be carried out in time, that we shall have a colony of lepers resulting from these Chinese. I have heard of cases of leprosy in North America and also in Canada. I do not think at the time of shipment of these lepers that the agent of the steamer understood the opposition at that time. I told him afterwards that I had more to ship, and he said "no more," that he could not take them under any consideration. I cannot account for these people being passed by the Consul at Hong Kong. A Chinaman cannot leave this coast on his own account at the commutation rate of \$12.50 which is what is paid by the companies. We paid full passages for these lepers: \$52.50 or \$53. They were corraled on the deck behind the capstan. There is no restraint on people coming from the Sandwich Islands. The travel between this coast and the Sandwich Islands is very small. At one time we used to get our sugar and potatoes from these islands, but I think not since 1853. We had a few Kanakas here—seamen. Seamen are in the habit of finding women in the ports where they enter, but there were very few women here at the time they were here, and those that were here I do not think were of the quality such as sailors would seek out. There was a very high character of prostitution here at that time; it cost so very high to get to the country.

The gaol and the cubic air ordinance.

In regard to the cubic air ordinance we had 400 and odd in the gaol. I cannot give the dimensions of the gaol exactly; our gaol is small. The cells are on two stories, and those occupied by the Chinese were in the upper. There is a cellar underneath, and they were crowded mostly there; they did not have 500 cubic feet of air, nor have the white men in the county gaol half that amount. There is a window in the rear of the cell with a large grating, so that they have a great deal of air. The lower prison is very well ventilated, but the upper one is a very bad one and a disgrace to the city. The centre of the city is moving south; but we shall have to use these buildings in addition to others. Those confined in the county gaol are criminals, convicted for offences against the common law, not for breaches of ordinance. The queue ordinance is enforced all through; in the county gaol upon those guilty of theft, and also in the city prison upon all convictions in the two courts. Where the fines are not paid the prisoners are liable to have their hair cut off. The hoodlums are imprisoned for breaking ordinances, general ordinances, such as the law in reference to rows and assaults, etc., general drunks, and all that class. The ordinances do not duplicate the state laws, they are merely municipal. At the present time there are about 340 in the hospital; not one Chinaman. The object of passing this ordinance was to free our prisons from criminals and as an extra punishment to the general class of people—Chinese and whites alike. There is a class confined who do not wish to go around with their short hair, and the cutting of the hair has made a difference among this class, and they let their hair grow out because short hair has become a mark of disgrace. The ordinance was more particularly directed to the Chinese, and to prevent them submitting to imprisonment. There has not been a hundred who have had their queues cut off. The same law exists in the penitentiary; they cut the hair of a Chinaman and of a white man in our state's prison here.

Queue.

Effect of queue ordinance.

Sanitary.

The city has paid large bills for cleaning up, disinfecting, and abating nuisances in Chinatown; we use the urgent necessity fund through the

board of health. We cannot tell the health of Chinatown compared with other parts of the city; we cannot tell when they are sick; if we could we would like very much to have them in our hospitals to be taken care of, but they have a dread of our hospitals and will not report when they are sick. They will die, as in cases of small-pox, and we find them. I think that the Chinamen are cleanly in their persons. The ordinary Chinaman takes a wash every day, and I think in that way they are comparatively healthy. The cases of death are very large, more I think, in proportion than among the whites. As far as cleanliness of person is concerned they compare favorably with the Americans, but in their crowding together they breathe foul air. The rooms in which they live are filthy, and there is a stench arising from them. If you go into any Chinese house, with the exception of those of the better class of Chinamen, or around them, you will find a perfect stench around them.

Chinamen cleanly.

Crowding.

In lower class of houses a perfect stench.

GEORGE W. DUFFIELD, connected with the Police Department for ten years, who does special duty in the Chinese quarter, sworn and examined:

DUFFIELD.

The lower class of Chinamen are a bad class of people, but there is a class in the Chinese quarter who are very clean—merchants, men who keep stores.

Crimes.

I have had occasion to arrest Chinamen for all classes of crimes—larceny, grand larceny, etc., fighting, cutting one another, and offences principally among themselves. I find a great deal of difficulty sometimes in tracing Chinese criminals from others trying to shield them. Sometimes I am able to procure convictions on Chinese testimony. Crimes of violence, as a general thing, if they can get out on bail, they will try and fix up among themselves, no matter what the offence, unless it is murder. As a general thing Chinamen give bail. The testimony of white men stands high as compared with that of the Chinese.

The Chinese quarter among the lower class, the poorer class, is very dirty—over two thirds of the whole.

The Globe Hotel, formerly used as a hotel, would, perhaps accommodate 150 guests. I should think there would be 100 or 110 rooms in it, some large and some small. Since the place has been occupied by the Chinese they have changed the character of the rooms. In a high room they will build a kind of platform and sleep on this platform, making a kind of two stories of it, occupying both floors. Sometimes there are as many as 300 or 400 in the hotel. The building is very dirty—the stairways, floors, etc.; the walls are black with dirt, accumulations of years, since they have been living in it. They employ men to sweep it, but they never wash it or clean it. The out-houses and privies are very dirty. They have regular pumps and patent water closets, where it runs into the open sewer in the street, where the stench is very bad, which arises, I suppose, from the filth and dirt that accumulates there and from opium.

Effect on houses.

A great deal of opium is smoked in Chinatown. Some Chinamen don't smoke it at all, but a great many do. I cannot tell the proportion. The smoke of opium is not a bad smell. I like the smell myself, but I never took a whiff in my life. The other stench is not so agreeable.

Opium.

Some of the women in Chinatown are prostitutes, and some are married to Chinamen. About two thirds are prostitutes. Some of them lately have been making button-holes and pantaloons—the slop made

Women.

Number of prostitutes reduced by one-half.

holds the Chinese make. They have closed up all their houses, principally since the mayor and the chief have been in office. There are not over one-half the prostitutes that there were when they came into office. They have gone to China and some to the country. I cannot tell how many. I was down to a Chinese steamer the night before last, and I saw some sixteen going on board. There are none arriving now. They live in very small places, some rooms being ten by ten, some twelve by twelve, and some smaller. In some houses there may be five or six, sometimes one or two, or two or three. I have known them to try and escape. If they succeed they are very seldom brought back. They go to Mr. Gibson's place, or come to the station house for protection.

Humanity.

Some of them, I believe, take very good care of their sick, and some do not. I have found sick on the street; I have taken them to the city hall sometimes. I do not know whether they got out themselves or whether anybody had taken them out; they were sitting on doorsteps, and the Chinamen around paying no attention to them. The Five Points in New York never was so bad as Chinatown.

Testimony unreliable.

I do not think they have much regard for oaths. They are sworn in court the same as any other witness. In 1852-53-54, they used to burn papers to swear them in court. Among themselves I believe they use animals.

Police paid by the Chinese.

I am connected with the city government the same as other police officers, only I am paid by the Chinese. I collect from the stores up there on the beat. I get from some a dollar, some half a dollar, and some two bits in a week. I cannot tell what it amounts to in the aggregate. I sometimes get more; I cannot tell the average. Sometimes it amounts to \$50. They pay me just what they think fit. I make no demand, and they are under no obligation to pay. It has been the custom for them to pay for the last twenty five years; ever since the Chinamen have been there. There are special policemen in other parts of the city, and the white people pay in the same way. There are 250 or 275 policemen in the city dependent upon the contributions of the people for their support, and who get no salary from the government. My duties are both day and night.

Chinatown.

The streets of Chinatown are just as clean as any other part of the city; but the alleys are dirtier than the alleys in other parts. I have never seen any other part of the city as bad and low. There are other quarters inhabited by a low order of white people.

Poll tax collected from Chinamen going to China.

I have seen officers stand at the gang plank and collect a poll tax on Chinamen leaving for China, but no collection from white passengers. When a cargo of 1,000 or 1,200 arrive each man goes to his company house and mixes with the others, or go to their stores. When women arrive they are sometimes taken into their stores or into their houses; there is no special house or regular depot for them.

Unsatisfactory police arrangements.

Besides myself there are some six or seven special policemen in Chinatown. They are more numerous there in proportion to the population than in any other part of the city, and they would not be there if the Chinese did not support them voluntarily. I render no statement to the department of the amount I receive; I have not received as high as \$500 in a month; I collect every week, but do not keep any account by months. It is a position capable of abuse and could be used as a means of oppression by a bad man. I was not appointed at the solicitation of the Chinamen, but by the police commissioners, and because another man resigned. I solicited the position. I did not purchase it. The regular pay of a city policeman is \$125 per month. I cannot tell

within \$400 or \$500 what my receipts are. I pay for cleaning the streets from what I get from the Chinese. It costs \$40 or \$50 a month. A white man goes around every morning with a cart. I agreed to perform this duty, and if the streets are unreasonably dirty the fault would fall on me. The alleys are swept every day and kept clean. I have nothing to do with the vaults, back-houses, or things of that kind. The Health Office looks after that. The rest of the city is cleaned by the superintendent of streets. I have seen a corporation cart on my beat but twice in five years. The city does not provide means for cleaning Chinatown, because the Chinese pay for it themselves. The alleys are dirty, but no garbage, or anything like that. I believe there are officers who are required to go around and see the condition of the streets and alleys. If the corporate authorities attended to this matter, I do not think they would pay me for it, and I see that the alleys are kept clean. As a general thing they are kept as clean as other alleys; but they will bring dirt out and deposit it on the alleys and I have it taken away. If receptacles in which to put their dirt were furnished them the city would not provide means for removing it. Since the present mayor has been in office, the practice has been to have a health officer visit there every day. The rest of Chinatown is under the supervision of other special policemen who perform the same duties as myself. My beat is one block. The city contract with a company to keep the streets clean.

How the streets are kept clean.

Sanitary

ARNO BAINBRIDGE, police officer for over seven years, sworn and examined:

BAINBRIDGE.

The interior of the buildings in Chinatown is generally filthy. The streets are kept as clean as they can be under the existing population. They are cleaned, under the system mentioned by the last witness, three mornings in the week, before daylight or just at daylight. The Chinamen bring their filth and dirt out in baskets, that has accumulated during the interim, and dump them in the streets for the carts to take away. They generally dump it between twelve and three in the morning, and the carts come along at half past three to four, according to the season of the year, and work until they have carried it off. I do not know that the amount of filth brought out lessens the amount inside. In their quarters they are very much crowded. They pay less rent individually, probably, than any other class of people, but they pay a greater rent for a building by 100 per cent, than our poorer classes of white people. I have seen as many as forty or fifty in a room like this—about twenty two feet square. They would have an upper deck, two stories in a room of this kind, the sleeping arrangements above. They generally cook in the same rooms, but in the more crowded places, where they could not stand the smoke, they take their cooking into the hallway. Their cooking appliances generally are composed of a coal oil can with a brick in the bottom. Rice is their staple article of food, but they eat dried fish and desiccated vegetables. Tea is a staple among the better classes, it being seldom used among the lower grade. The cost of supporting fifty Chinese, including their lodging, living as described, would probably be \$10 a day, providing one person had the purchasing and disbursement of the money—about twenty cents a day each. The class I refer to are workmen. Idlers, and vagrants, and thieves live in about the same style. They live like this when they start

Sanitary.

How Chinatown is cleaned.

Crowding.

As they prosper
live better.

to work in the factories, and as they improve and accumulate some of our silver coin they occasionally live at restaurants. There are a great many restaurants in the Chinese locality where a Chinaman can get a bowl of soup for five or ten cents, according to the grade of their custom.

Prostitution.

As to prostitution, I have often been called upon to suppress disturbances in places I should term houses of prostitution. I have found men in their *deshabille* and women in the same way. They are very low. They have no shame as to exposing their person or explaining or talking about the act that they were about to consummate or had consummated. They never seem to display any shame at all; it seemed to be a natural thing for them, as if they had been educated from the cradle and knew nothing but that style of life. They hire premises with about ten feet frontage and the depth of this room. They apportion a small space which the boss lady of the house will use as a kind of reception room, and the girls will congregate around her ready to attend to a customer. They then divide the balance of the space into three rooms, or, if it is wide enough, three on each side, probably six by eight feet in dimensions. The partition scarcely ever runs more than six or seven feet above the floor; it never goes to the ceiling except in extraordinary cases where they have these places upstairs.

Shamelessness of
Chinese prostitutes.

Opium smoking.

As to their smoking opium, since the ordinance came into effect I have not had much chance of observation on the outside; but, when I was on the outside, and before it came into operation, I saw a great deal of it. I never entered a Chinese domicile of any kind but what I saw the signs—that is, the platforms upon which they lie, and their pipes, and sundry other signs or symbols of the practice, and every watch that I was on I saw them under the influence of it. In showing visitors around I could invariably take them in and show them Chinamen under the influence of opium. If all the Chinamen who were drunk with opium were on the streets, we should have more Chinamen arrested for drunkenness under its influence than white people under the influence of whiskey; but they draw on it until they become insensible and then slumber it off.

Gambling.

The game of tan
explained.

In relation to their gambling, what is termed tan is their principal game. It is played with small cash pieces, a small brass Chinese coin with a square hole cut in the centre. They will have a large pile of them, probably 300 or 400. The dealer sits at the end of the table with an inverted bowl—a tin bowl usually. These pieces are all scrambled up together in a heap, and the dealer places a cup on the top. While the cup remains there they make their bets, and the moment he gives the word the bets are closed. He has a piece of whalebone stick, tapered, brought down to a little bow on the end. He rakes out the pieces by one, two, three. They are all counted except the last four. They make their bets as whether one will be left, or two, three, or four, or whether it is even or odd on the four last counted. He takes all those on the edge of the bowl first, and when he raises the bowl the betting is stopped, and he counts those under the bowl. If one remains, and a man has bet that one will remain, he gets four. If he bets that it is even and it comes two, he gets the amount—that is, two; or if he bets odd and it comes one, he wins. I have seen as many as sixty sit around a table at once. It is ostensibly a game of chance, but it can be made a game of skill by the dealer, who can make it odd or even by concealing a piece up his sleeve and letting it fall while he is handling them. The placing of the bowl upon the table is merely preliminary to the betting. Everything is counted finally. Fifty or sixty might win at a time if it came their way, if they all bet one way. The dealer is the banker, and if it is a large

As many as 60 sit
round a table.

game there is a kind of paying teller who sits behind the dealer and attends to the cash. I believe there is a certain percentage, but that I could never get at thoroughly. The betting is generally from ten cents to half a dollar; some better off in funds will bet \$5 to \$10. Gambling is a natural passion. There are more professional gamblers among them than of any other class of people in the world except Indians; but the Indians are not professional, they are general gamblers. More Chinamen seem to live off the receipts, or being connected with gambling, than any other class. It is very hard for a white man to get in under any circumstances. I have often attempted it. I believe I made the first arrest in the tan business, where I convicted the dealers, within the last ten years; that was five years ago. I struck a portly Chinaman, and I walked up briskly close to him, and got by the doorkeeper and was beside the dealer before any one saw me. Had I been seen the door would have been shut in my face and a bar placed across it in an instant. They now have doors three and four inches thick. Sometimes there is an outer door and an inner one. If they get the first door closed on you that is about all that is necessary to enable them to escape through a scuttle or window. If their places were forced by means of battering rams or grape and canister, I believe they would get upon the roof and have their games there. I do not think it could be stopped under any legal restrictions whatever.

They have lotteries as well, and they are carried on on the same principle as the policy business in the eastern states was carried on when I was a boy.

They hardly ever accumulate money. There may be a few in the washing business who may accumulate a little, but they have such an inveterate passion for gambling that it nearly all goes that way, eventually finding its way into the merchants hands, who are the only ones that can raise any considerable amounts in the city. Chinamen who work in the country occasionally bring down a few dollars, and if they get away to China quickly or are allowed to go they take it with them. Those who accumulate generally entrust their funds to the inspector or head men of his own company. They do not use our banks of deposit. The merchants as business men have to use our banks, but not the working classes.

I do not see how they retain health in the atmosphere they live in. I had occasion to visit a Chinaman who had been shot through the shoulder, the ball shattering his shoulder blade into small pieces. He was living in the basement. I went down probably eight or ten steps. The basement on either side was built up with small compartments about the size of a compartment in a sleeping car. The atmosphere in the passage way was so terrific that I almost lost my breath. I found the Chinaman lying there with his sore covered up with a large patch of some kind of medical stuff that the Chinese doctors cover over all wounds. It was suppurating and festering. I asked him: "How do you live here?" He said: "Very good." That is about a fair average of the places the common class reside in.

There are three or four places in the city that are called hospitals or asylums. The Kin Yung Company have one on Broadway. I have been there several times, and have seen them lying around on the floor, but I never saw anything that would denote that there was any medical attendance given them. I have seen the same in the old Se Yup buildings, where I had occasion to go at late hours. They have men who advertise and call themselves physicians; I do not know the kinds of medicine they give. I know that several of the doctors here claim to

Betting from ten cents to a \$1; sometimes \$5 and \$10.

Chinese the great est gamblers in the world

Does not think Chinese gambling could be stopped.

Gambling prevents them accumulating money.

Horrible atmosphere in which Chinamen live.

Chinese hospital

Chinese doctors claim to cure almost any disease with roots and herbs.

cure almost anything with herbs and roots, vegetable products of different kinds. I have heard talk of such things as snakes being imported for medicines. In a great many cases the Chinaman desires to be taken to his own hospitals or quarters when trouble has been among themselves. It is a matter of dollars and cents. If he is wounded or cut, or anything of that kind, and the other can approach his friends they will try and settle the matter up with money and get him away. The longer their residence here the better they understand our usages, and they learn to have more confidence in our physicians. I have a general idea that I have known some of our noted physicians here to have Chinese cases among the merchants and better classes of Chinese; it is not a common thing.

Home consult American physicians.

Markets in Chinatown.

The markets in Chinatown are very well supplied with vegetables used in making soup. They use a great quantity of pork; the better part being sent to the white butchers in the market for curing and sale, the Chinese retaining the offal and rough parts, the parts of which the white people make sausages. There are a great many smoked hams in the Chinese restaurants, which are generally well supplied with food. In some of them you can get anything you call for.

Gambling.

Ten per cent. of the money lost in gambling finds its way into the pockets of the Chinese gentlemen who back the game - the bank - and finally goes into merchandise. My general belief is that nearly every one of them is interested in more or less gambling, or more or less houses of prostitution. I do not think the laboring classes send much money out of the country.

Do not send much money out of the country.

Inhumanity.

A great many of the companies' sick are put out in the street and there found helpless, being left uncared for because they are no longer producers. They pay fees to the companies.

Chinese doctors.

One of the Chinese doctors, Li Po Ta, had a considerable practice among the white population. At one time there was quite a demand for him here. I think there are about a dozen of them practising. They advertise in the American papers. The Chinese generally call in their own physician. When they call in an American physician it is exceptional, generally for a surgical operation, as they seem averse to losing any portion of their frame if they can help it. The ordinary Chinamen lately imported have more confidence in their own physician; those who have been here a long time prefer others.

White prostitutes ought.

I cannot say that I have seen the better class of merchants, or scholars and students in the mission schools, gambling. I have seen men I have known to be connected with the missions, in the vicinity of gambling houses and around such places. I never saw a Mexican, high or low, but what was an inveterate gambler; but I class them with Indians.

The queues.

There are cases of buying for purposes of prostitution among whites. Witness reiterates that the Chinese butchers supply the white butchers with the best part of the animal. They buy from the killer and sell to the curer.

They have a great reverence for their queues, and consider it an indignity for one to touch it. I would not cut one off unless it was a thief's. I believe they cut off the hair of all prisoners incarcerated in the county gaol by conviction or sentence.

JAMES R. ROGERS, police officer for six years, sworn and examined :

As far as the Chinese women are concerned in this city, with very few exceptions, I look upon them as prostitutes, and not free women; sold as slaves for such and such an amount of money, to be worked out at prostitution. I think there were from 800 to 1,200 in the city last January. Evidence has been produced in the police court that they are held and bound for this service.

Chinese prostitutes slaves.

The Globe Hotel is not a fair sample of the mode in which the Chinese live in Chinatown. It was formerly a first class hotel, and there are a great many rooms there. Those rooms are now occupied by different parties of Chinamen, each one distinct and separate in itself. One Chinaman hires the whole building and then sub lets. There are not as many massed together in that hotel as in various other portions of Chinatown, the population of which I estimate at 30,000. The domestics around the city congregate there nightly, and go back home at two or three o'clock in the morning; some, perhaps, are not allowed to leave the families they belong to, but as a general thing Chinatown is headquarters for the Chinese.

Population 30,000.

Some two or three years ago we had an institution called the Hip Ye Tung, and we used every means to break it up. We tried to find out the bottom of it but failed. I think it has been broken up under that name, but I believe the same institution exists under another name, which I cannot recall. I remember seeing a Chinaman named Look Chung with a knife stuck in his back. He was in the drug business, and had a partner. His partner had to leave and go to China, or he would probably have met the same fate. He has since returned and is in the city. This was the result of a raid on the Globe Hotel, when we were enforcing the cubic-air law. They do not obey the municipal law, if they can avoid it.

A Chinese secret society.

I think the presence of the Chinese here has a very disastrous influence on our young men who visit the Chinese houses of prostitution. Besides the young men who visit them there are a great many old men, and a great many men in good standing in this town who go there.

Do not obey municipal law.

Chinese prostitutes exercise bad influences.

As witnesses they have no regard for our oaths. I have had Chinese cases in court, when one side would come and ask me how many witnesses the other side had, and when they found out that the other side had the most they would go out and gather in sufficient to counteract it in numbers.

Evidence untrustworthy.

There have been half a dozen hotels absorbed by the Chinese, and a Baptist church. Dr. Stone's church is shut up. A portion of the Baptist church is used for prostitutes, and the general use of Chinamen. They sleep there and live there. Whether there is any gambling I do not know. It is a large building, and formerly a very large congregation worshipped there. It was the First Baptist church of San Francisco.

Assaults upon Chinese in other parts of the city is not of common occurrence, although it may be frequent, and comes from a class of young men who are out of employment. I never saw any Chinamen molested riding in a street car. They walk our streets not only by day, but all hours of the night, without molestation, cases of assault being exceptional.

Chinese assaulted by young men out of employment.

A gang of boys, perhaps, get together, and if a Chinaman passes them, they may do something to him. I do not think they assault or beat them, but, perhaps, insult them occasionally. If those boys had employment, they would not be out at that hour of the night. The Chinese work in factories. The assaults upon them are exceptional, because I do not hear of them as frequently as I should if they were common. Arrests are

The assaults exceptional.

Fatal assaults on
Chinamen.

always made if it is possible to do so, and convictions upon those arrests. Stones are thrown at processions and still arrests do not follow. I have known of Chinamen being assassinated. There is a white man serving a sentence for life at this time for killing a Chinaman. There was another arrested for killing a Chinaman by splitting his head open with a piece of scantling, but whether there was a conviction I cannot say. I have heard of their being assaulted coming from the steamers. In the course of my official career, I have heard of white men having knives stuck in them by white men; and I know of one case of a Chinaman having a knife stuck into him, and any amount of them who have been injured or mutilated.

Hoodlums.

A large proportion of the hoodlums would go to work in factories and in other trades if they had the chance. The class I speak of are too idle to go to school. Our young men, outside of the hoodlum element, compare favorably with those of the same class in other cities.

Arrests made
under public-air
ordinance.

Some time ago I was engaged in arresting the Chinese under the public-air ordinance. I arrested fifty or sixty on the corner of Sacramento and Stockton streets. I took them down to the city prison. I think there was more air in the prison than in the building I took them from. They were placed in the corridor, not in cells, until next morning. I arrested some 1,100 altogether under this ordinance. I think all were convicted, with one exception, that is, with the exception of those taken from one room. Three quarters of them paid their fines, the other quarter going to gaol. Their queues were not cut off, because the ordinance was not in effect at that time, and it was afterwards declared unconstitutional, when we stopped cutting off their queues. I think another ordinance has recently been enacted. I do not know a case of arrest of a white man under that ordinance.

TOBIN.

JOHN T. TOBIN, six years a resident in China, sworn and examined:

I have resided in Hong Kong, Canton and Shanghai. In the latter place I resided three years and ten months. My occupation was that of detective for the police force under the municipal government, my duties lying outside of the city through the country. Shanghai is a city of Chinese inhabitants; several cantons. Outside of the city there are English, French, and American merchants.

Chinese a des-
picable race.

From observation I came to the conclusion that they were the most despicable race I ever came across, and I have travelled nearly the whole world through. In three cases out of every five the witness for the defendant would commit perjury.

In Shanghai live
in a very poor
way.

They live in a very poor way. The coolie inhabitants of the city there labor for from twenty to twenty-five cents a day, when they can get employment, and it costs them about fifteen cents a day to live. They generally live upon rice and a kind of greens—cabbage they call it in that country—which they salt down, and a little fish and salt pork. Chinese pork is fed on everything that is refused by every other animal or anything at all in the country. I have seen the pigs eat things that would be disgusting for me to mention to the Commission. There is a particular kind of breed of hogs there for the use of the Chinese. They have not the appearance of any other hog I have seen in any part of Europe or America. They eat every part of the animal; the poorer people take the offal, and the richer people take the meat.

The poor eat
offal.

My experience of them as to their children is that all the females who keep brothels and opium houses in every part of China go into the country and buy up small children from two to five years of age, bring them into cities and there keep them as servants for the older girls employed as prostitutes until they become of age to make them such. The poor people, the parents from whom they are bought, receive from \$5 to \$10 apiece for them, according to their appearance; and this buying and selling of females for this traffic is a matter of open notoriety where I have been in China. The morals of the people are very low. Among the middling and lower classes I never found two honest people out of ten in regard to truth or honesty. Larceny is a continual thing there from morning to evening. There is nothing but arrests being brought in for that crime. What they term the cangue in China is the most particular kind of punishment for these crimes. It is two boards, the shape of the neck, locked together around the neck of the prisoner, who is fed twice a day from rice water outside of the place where the crime has been committed, and the bill of the crime committed is the shape of the board. There are other punishments for crimes more serious. They put them in a cage in the city in a position for every passer-by to see them, and for piracy and burglary they behead them. They go through the regular process of law. It is a kind of mixed court. There are American, English and Chinese interpreters in every court there, and they try them by the mixed court. It is the municipal law of Shanghai. I have seen, when I have been in cities outside of Shanghai, prisoners taken for robbery or piracy executed in two days by beheading. I have been in Ningpo, a city of about 200,000 inhabitants where they have something equivalent to our trial by jury. They have something like a magistrate they call a tippoo, the under magistrate, and the governor of the city, and four other smaller mandarins constitute the court. That is the final decision. I have never seen any appellate court.

Children system
locally raised for
prostitution.

Character of
Chinamen in
China.

Crime and its
punishments in
China.

Their habits are filthy. Even in the streets of Shanghai, where there are English, French, and Americans, they are continually sitting on the sidewalks, and arrested every day for the most filthy habits.

Habits filthy.

Their houses of prostitution are conducted openly. The opium houses are houses of a different description from the regular houses of prostitution. They are houses where men go to smoke opium; and they each keep a certain number of girls for those men to go with when they feel like it, being open day and night on the public streets. In the other houses there is no opium smoking, but they keep from fifteen to twenty girls in some of the largest places. I know of no other mode of supplying them with girls as already stated, except on some occasions where girls from the age of fourteen to twenty are brought in also and disposed of to these houses. During my residence of four years I never witnessed more than ten weddings or marriages among the lower and middling classes of people. That was all done among the higher class—the merchants. They buy a bride first and then have a wedding with a priest, and it is an open public ceremony. The middling class of people generally go together. On some occasions you might find one out of ten where they go to a Joss-house and get the services of a priest. As a rule they form these liaisons on contracts among themselves. Never, that I know of, are they true to the marriage relation when they assume it. They would sell themselves, according to my experience. I have seen several from that part of Shanghai in the port of San Francisco, but not natives of Shanghai—natives of Canton, Hong Kong, and Whampoa.

Houses of prostitution and opium dens conducted openly.

Marriage.

I have seen criminals tortured in the city of Shanghai. Scrows applied

- Cruel punishment.** to the wrists, and a place between two boards. I have seen them where the boards were set together by screws. The executions take place in a public square in the Chinese city. No executions take place where there are Europeans and Americans living. I have seen as many as sixteen executed at one time. On one occasion, the last I had anything to do with, they tried to substitute a man stupefied by opium for the criminal. On this occasion I knew it was not the right man. The man who committed the murder was a Canton man and the one they brought out was a Shanghai man. They beheaded the right man eventually, after torturing him terribly, although I was not a witness to the torture. The Canton man was worth some money in his own country, and they were trying to get it from him. The gentleman who was murdered was Mr. Dore of the British Navy. English and American marines were at the execution to see it carried through. I have known prisoners committed for piracy and burglary escape through sums of money, and others substituted in their place. The mandarins mentioned as forming part of the court do not serve in each case. They choose them by the tribunal for that service. Witnesses are sworn in their own form of oath. In the mixed court in Shanghai they swear them by an oath on a piece of paper read to them, and then lighted from a light on the magistrate's table and burned, repeating the words that are on the paper until it is burned up, and then he breaks it in ashes. It does not cause them to tell the truth. In China where I have been there is, to a certain extent, a great deal of regard for human life, but there is no humanity to the sick. I have seen cripples and sick people turned out upon the streets to die there, and they have died. There is a certain number of sick that they take to the Joss-houses and leave them outside of the doors, and passers-by can give them any money they like to give them; others are left out on the side-walks not near any Joss house at all, and left to die. I suppose I have taken up over 300 dead Chinamen during my stay there.
- Execute substitutes.** I have never seen sodomy committed between man and man, but I have seen it with beasts, and detected them in the act—with hogs, dogs and ducks—but not in a great number of cases. They were committed by the municipal law. Every refreshment house is a gambling house; they license them. Prostitution is not looked upon as a degrading occupation; it is carried on openly. I know of rich persons in Shanghai who bought the wives they married. Have known people leaving their wives to people they are in debt to in lieu of such debt. They marry prostitutes out of the houses.
- Form of oath.** Shanghai is a walled city about three miles and a half around. Inside the wall is the city. Outside there are 50,000 northern Chinamen and 20,000 or 25,000 Cantonese. They are not of the lowest class. One third of them in proportion to population are superior to those in the city of Canton; but they were very bad indeed. As a general thing the people inside Shanghai are worse than those outside.
- Inhumanity.** No difficulty in proving perjury against them.
- Unnatural offences.** Never heard of intermarriage between Europeans and Chinese; they cohabit together and buy them. Have seen a few half-breed children, half of whom are German, a part English and the rest American.
- Population of Shanghai.** The lower class of people are generally idle and mostly live by stealing rice, padi, and other articles. In the shops they are not idle, they support themselves; but the coolies are idle and are thieves.
- No intermarriage.** Chinese sailors are employed on vessels belonging to the Pacific Steamship Company. They make pretty good sailors, but in case of fire or a
- Some class idle and thieves.**
- Chinese sailors.**

storm at sea they go to their quarters. They could not save a ship at sea in danger.

The authorities are not very prompt in administering justice for outrages committed on foreigners if the culprit is a wealthy man, but if a poor man it would be administered right away. Justice not impartial.

Mrs. SOPHRONIA SWIFT, a resident of San Francisco for twenty three years, sworn and examined: SWIFT.

I have long been interested in the many industries of this city, especially with reference to my own sex who have to support themselves. I often receive letters from my friends in the east in regard to coming here for employment. I answer that the avenues which were once open here to immigration from eastern places are all filled up. At one time there was a large number of young girls in the shoe factories. Many of them, under my supervision, went into places and learned to fit shoes. Immediately after that the Chinese came in, taking the labor from the women as well as from their fathers and brothers. The same thing occurred in regard to shirt making. About ten years ago they commenced manufacturing them here by women. Very soon the Chinese came in, making the shirts for forty cents which we had a dollar apiece for. Then the button-hole work, the finishing, was given to women, for which they got from twenty to thirty cents a dozen, and sometimes as high as sixty cents a dozen for finishing up. That was the first of the Chinese taking our work. From that they went to sewing machines, and now the fluting that is made to put on ladies' dresses, the hemming, the heavy work in dress making, is done in many instances by Chinamen. The same in regard to fluting that ladies wear around their necks; that is done by Chinamen. All the avenues that they can step in and fill they have filled. Where a man used to do the work, having a small family, the wife doing her own work, perhaps educating three or four children, the Chinaman does the work and the man is thrown out of employment. I have many times gone to different places for situations for children and have found Chinamen filling the places that children should occupy. The Chinese do the principal washing of San Francisco. The effort for the education of the Chinese to Christianity has taken the bread from our little girls and little boys, and from our husbands and fathers. The Protestant people have encouraged it.

Chinese have driven white girls out of light employment.

Chinese stepped into every available avenue.

They have taken the bread out of the mouths of little girls and boys.

Slave labor.

I think their bad moral condition is purely the result of slave labor. We are in a city where the lower industries are filled by slave labor, or coolie labor, which is the same. The lighter industries have been occupied by the Chinese. The elder children of the early immigrants have grown to manhood and womanhood, and they have three or four smaller ones. The children say: "I am not going into anybody's house and work with Chinamen." The women, the mothers, have attempted to step out into outside employments requiring brain work, and they have found it very hard to find employment outside when they could not find it at home. You can find them now in many places where you would not wish your sisters, or mothers, or wives to be, not because they are any worse than yours but circumstances have driven them there from want of employment. When immigrants do come here they find the crops harvested in haste by the Chinese. Even our native Indians cry aloud on account of this population of coolies. The Indians used to come into Sonoma and

Have taken the work of women who have been driven into questionable service.

Marin, and Napa, and those counties where large potato crops are harvested, and get work to do, and take wheat and barley and carry it back to the hills for the winter. They cannot have that work now.

Hoodlums.

I consider the existence of the hoodlums is owing to the Chinese being here.

Women's work done by Chinese.

The Chinese make overalls worn by men, make stockings, knit at factories, make undershirts and drawers at our factories; the looms which were occupied once by women are occupied now by Chinese. They make all the work that is done on sewing machines such as gentlemen's shirts. In early days the price for making a shirt was as high as two and a half and three dollars, ten years ago it was a dollar and a half, eight years ago you could contract by the 100 for a dollar apiece furnishing your own material.

The church in trying to save the Chinaman's soul injured the whites.

I do not wish to be misunderstood in regard to the religious question of Protestants assisting Chinese. I do not charge them with attempting to do us a wrong, but they stepped out to save these poor heathen souls, a thing these heathen do not appreciate, while at the same time they are taking bread from their own children. If the church had never taken a step to assist these Chinese, they would never have occupied the position in private residences that they do. The higher classes have encouraged it to the detriment of their own nation. A Chinese boy attends Sunday school to learn to read and write, and then a situation is found for him at a dollar a week. As soon as he has worked one week he will pick up the use of every utensil around the house. The next week they take him from that place and get him \$2.50; and with a class of poor people who cannot keep servants, the mother is compelled to teach these young Chinamen, so that they may go into another family and get better wages. Almost all our people employ Chinese servants.

The higher classes encouraged Chinese.

A large number of women out of employment.

A very large number of women are now out of employment. The most natural industry, her natural sphere, is making home what it should be. I would not call them house servants, for I do not consider there is any more service in a woman working in a house than a man working in a store. If labor is service then it comes under that name. Domestic servants get from \$15 to \$20; a cook from \$30 to \$40, according to the amount of work. Chinamen, as domestic servants, work for from \$1 up to \$50 or \$60. They do not like to work for poor people who have not jewelry, diamonds, and silver, and a great deal of provisions on hand that they can carry off. They are considered amongst some people good cooks. They attend to just one branch; not like our women who have to do sewing, all the house-work, take care of children, and do washing and ironing. As servants, the Chinese are not reliable. When a woman is classed as a servant and the Chinese are classed as servants, and she is put in the same catalogue, to eat in the same kitchen, at the same table, and sleep in the same cellar or in the same garret, she will not work in private families where Chinese are employed.

Women will not work in a house where Chinese are employed.

Chinese labor makes the rich richer and the poor poorer.

Shirts made by the Chinese are no cheaper. Their labor makes the rich richer and the poor poorer, and it is a matter of making money regardless of the humanitarian rights of our people.

The surplus of coolie-labor prevents our valleys from being occupied with the best of our American people.

It is dislike the great obstacle to white labor.

The great obstacle in the way of labor to the laboring class here, particularly to my own sex, is the aversion to labor with this inferior race. They look upon it as degrading. Where a second girl is wanted in a family where they keep two or three—a coachman, a cook, and a girl for the dining-room, if a Chinaman is in the kitchen, the girl will not go.

and vice versa. If they have a Chinaman in the garden and an errand boy the best woman cook will not go, because she will not mix with them. They might get employment if they would work with this inferior race.

ALEXANDER BADLAM, Assessor of the city of San Francisco, and a long resident, sworn and examined:

The result of enquiries through my department and information furnished by the deputies sent out by me the last few days to gather statistics, is as follows: I find Chinamen engaged in the following industries:—In the manufacture of cigars, about 2,800; cigar boxes, about 350; in clothing, including overalls, shirts, etc., about 3,250; vegetable peddlers and gardeners, about 2,500—it may reach a little over that; in laundries, about 1,200; merchants, about 1,000, engaged in various occupations. Those who engage almost exclusively in gambling amount to between 1,500 and 2,000. They are marked down as professional gamblers. The laboring men among the merchants, porters, etc., amount to 650; in the match factories, engaged in making matches, about 100 or 150; in boots and shoes, from 1,500 to 2,000—a little nearer 2,000; in woolen mills, from 500 to 700. There was a much larger number than this in the woolen mills, but their places have been filled by white labor, and they are being filled now. They are changing them. Engaged in making white shirts there are only a little over 100. There were several hundreds in that business, but they are changing to white labor, believing it to be more advantageous. In tanneries about 400; engaged exclusively in making slippers, a little over 1,000; restaurant keepers and those engaged in Chinese restaurants, from 700 to 800; in and about Joss houses, attendants, etc., very nearly 100; fishermen from 1,100 to 1,200. House servants we have estimated by taking five or six blocks in a locality, and we estimate the number at from 5,000 to 6,000 as house servants, cooks, etc. We have taken different wards and gone around the block, taking perhaps twenty blocks in the city as an average, and then taking the number of houses and residences. Dealers in old junks and chiffoniers, or rag pickers, from 500 to 1,000; that would include a class of persons who get around in the morning and take plank from sidewalks, and appropriate whatever they can pick up during the time the police are off duty, about six o'clock in the morning. Engaged in canning fruit, pickles, etc., 2,200; Chinese brokers, a little over 100. There are several other smaller establishments that they did not consider worth taking. The whole of the population is estimated at 30,000. These statistics add up 30,150. There are probably 200 or 300 loafers who do not do anything, and something like 100 engaged in driving express waggons, where they have their own. The women were not estimated. The Chinese occupy about nine blocks in Chinatown.

Industries in which Chinese are engaged.

The assessable worth of real estate in San Francisco in round numbers is \$190,000,000, and personal about \$79,000,000. The real estate assessed to Chinamen does not amount to anything, perhaps \$100,000 will cover it; their personal property was assessed this year in round figures at \$500,000. The poll-tax refers to all classes alike; it is \$2 until July, and \$3 after July and until January, and after January \$4.

\$100,000 about the value of the real estate for which Chinamen are assessed.

In the assessment of Chinamen we have a great deal of difficulty, the deputies reporting that they cannot believe any of them. When and wherever we find their property, we assess them in the same proportion of value as white people. As to their paying their taxes I cannot tell how

Great difficulty in assessing Chinamen.

far they are delinquent. With the poll-tax we have more difficulty with them than any other class, because they trade receipts with each other, and we are compelled to put a distinctive mark on them.

Chinese "blight" the value of real estate.

The presence of Chinese in any community has the effect of blighting the value of real estate.

The property in Chinatown is owned by people of all nationalities.

In proportion to the population, in the rough, the Chinese pay more poll-tax than the whites. We collect it from them when they are leaving for China, it being impossible to collect it where they live, Chinamen look so much alike.

A curse.

The country would have been much better off if no Chinamen had been here. I think they are a scourge in any country, and this opinion is held by ninety-nine one-hundredths of the whole community. Had they not come here the money that they have earned and carried to China would have been distributed among the poorer people, who would have benefited by it, and those that have become wealthy out of it would not have had so much.

Not useful on farms.

In Napa and Sonoma counties there are very few people who like Chinese labor after having tried it. For the wheat crop they are not of any use. They are skilled in some little industries, such as in woolen mills, factories, cigar-making, etc., but take the farming interest there are more white people engaged than Chinamen.

Public opinion.

Merchants putting up signs stating that they do not employ Chinamen in the production of their goods is one evidence of public opinion against them, but this does not amount to much. I think the industries would have been on a better basis if they had not the Chinese labor.

Whites made idlers by Chinese labor.

One per cent. per month is the interest required in investment of capital. A great many industries carried on by white labor pay more than that — foundries and machinery, for instance. The manufacture of wooden ware and brooms and brushes, etc., is carried on by Chinamen. This could be carried on successfully without them. Our idle population is made idle through cheap labor.

Poll-tax not collected from Chinese on their landing.

A surplus of labor here, thousands of men being out of employment. Never did believe much in the Christianizing of the heathen. I have observed a deterioration of morals among the whites. Chinatown is extending. They lease property the same as other people do.

Pay taxes on about \$500,000 worth of property: about \$11,000.

On being recalled the witness denied that the poll-tax was collected from the Chinese on their landing from the steamers. They are not residents until they have been here six months. No attention is paid to any one on arriving.

The assessed value of the property upon which the Chinese pay taxes is about \$500,000 — a little over. At \$2.12 they would pay into the treasury about \$11,000.

SAN FRANCISCO, October 26th, 1876.

KING.

CAMERON H. KING, sworn and examined:

Constitution of Anti Chinese Union.

The constitution of the Anti-Chinese Union provides for the formation of clubs throughout the state and no club can become a member of the organization without adopting a constitution which embodies articles to protect the Chinese. In this city there are 3,000 or 4,000 active members formed of all classes — including lawyers and other professional men — alto-

gether respectable people, mostly workingmen. These clubs have had an influence in preserving the peace and protecting Chinese residents. I think they have had a very beneficial effect.

The following is the constitution of the Union:—

“ CONSTITUTION OF THE ANTI-CHINESE UNION.

“ ARTICLE 1.

“ Name.”

“ SECTION 1.—This Association shall be called the “The Anti Chinese Union.

“ ARTICLE 2.

“ Objects.”

“ SECTION 1.—Its objects are to protect the people of the United States from the degrading influences of Chinese labor in any form; to discourage and stop any further Chinese immigration; to compel the Chinese living in the United States to withdraw from the country; and to unite, centralize, and direct the Anti-Chinese strength of our country to the end that good order and harmony may prevail, that no law may be violated, and the great objects herein enumerated may be fully accomplished by the use of lawful means.

Objects of the Anti Chinese Union.

“ ARTICLE 3.

“ SECTION 1.—This association shall be composed of the officers of, and five delegates from each anti-Chinese club in this State, which shall adopt a constitution in harmony with the constitution of this association.

Constitution.

“ SECTION 2.—Each anti-Chinese club in this State, desiring representation in this association hereafter, shall adopt a constitution which shall among other things contain the following provisions:

“ 1. That each member of that club shall pledge himself to abide by and obey the constitution and by laws of that club, and not to employ Chinese labor, not to purchase any goods from any person who employs Chinese labor, and not in any manner to sustain, foster, or encourage either the Chinese or those who employ them.

“ 2. That measures shall be taken by that club to ascertain and publish the names of persons and corporations employing Chinese, and when so officially announced by that club, or by any other regular anti-Chinese club belonging to this association, as a supporter of Chinese labor, no member shall thereafter purchase any article or commodities from such person or corporation, or bestow patronage upon such person or corporation in any form whatever. No member shall vote for any Chinese employer for any office whatever.

Persons employing Chinese to be boycotted.

“ 3. That any member of that club violating his pledge may be fined in an amount to be fixed by the club, or if the offence is a grave one, such member may, in the discretion of the club, be expelled. If a member be so expelled, the various clubs belonging to the association shall be notified thereof. No member of that club shall recognize or hold any intercourse, social or other wise, with any person so expelled from any club belonging to this organization.

Fine.

An expelled member to be sent to country.

“ 4. That only lawful means shall be used in the suppression of Chinese immigration and the expulsion of the Chinese from the United States. The club shall not arm its members, nor organize itself into a military company.

Only lawful means to be used.

“ 5. That the club, and each member thereof, shall refrain from molesting, abusing, or maltreating Chinamen and discourage and prevent, as far as possible, all unprovoked assaults upon Chinese restaurants.

Violence to be discountenanced.

“ SECTION 3.—The anti-Chinese Union will not hereafter recognize any anti-Chinese club, until such club shall have adopted a constitution in accordance herewith.

“ ARTICLE 4.

“ SECTION 1.—Any person aggrieved by the action of any club belonging to this association shall have the right to appeal from the decision of such club to this association; and the decision of this association shall be final, and each club belonging hereto shall respect and enforce such decision.

“ ARTICLE 5.

“ SECTION 1.—Questions of a political, partisan character, or incompatible with the true aim of this association, shall not be allowed for debate; nor shall politics ever be discussed in this association, or in the clubs which compose it.

Non-political.

except as it may be connected with the true objects and interest of this association and the principles which it espouses.

"ARTICLE 6.

"SECTION 1.—This constitution can only be amended by giving one week's notice of intention so to do to the secretary, at a regular meeting, stating the nature and form of the amendment.

"ARTICLE 7.

Officers.

"SECTION 1.—The officers of this association shall consist of one president, two vice-presidents, and such a number of honorary vice-presidents as the club shall elect, a recording secretary, a corresponding secretary and a treasurer, and an executive committee consisting of five (5) members elected by the club.

"SECTION 2.—The duties of the several officers shall be such as usually appertain to the office, and also such as this association may hereafter prescribe.

"SECTION 3.—The officers shall be elected immediately upon the adoption of this constitution, and every six months thereafter."

Twenty anti Chinese leagues in the county of San Francisco.

Chinese labor degrades labor.

Effect of boycotting provision to induce those who employed Chinese to discharge them.

White men cannot live on the wages for which the Chinese work.

Chinese labor and labor saving machines.

Advantages of high wages.

These anti-coolie clubs represent all nationalities and the membership is confined to no religion. [Extracts here read of the constitution of the anti-coolie club of the 11th ward respecting members of the club not employing Chinese.] There are over twenty leagues in the county of San Francisco, averaging considerably over 100 members each.

Chinese labor has a tendency to degrade the dignity of labor, the laboring man disliking to work beside a Chinaman feeling that he is not his social equal; it has, to a certain extent, the same tendency that slave labor had in the south formerly—being dishonorable labor because it was not free labor. [Reference was here made to another article of the constitution of the 11th ward club respecting the publishing of names of those who employed Chinese labor.] The effect of the article has been, in many cases, to induce those who employed Chinese to discharge them; the real object of the club being to rid the country of the Chinese by any legal means. Similar provisions are undoubtedly in the constitutions of the clubs in other parts of the state. I had applications from the interior for the names of parties employing Chinese—especially shoe manufacturers—so that they could stop trading with them. The list is not now published.

White men, as a rule, cannot live on the wages the Chinamen furnish labor for. One of the objections to their employment is the cheapness of their labor, that they can live so cheaply—ten cents a day—that it would force all the white labor out of the market. Cheap labor does not make the product any cheaper. Competition would eventually lower the price. There is considerable difference between Chinese labor and labor saving machinery. The Chinese are labor saving machines applied to all purposes. If a sewing machine is run by a Chinaman then there are two labor saving machines, doubling the difficulty of the laborer. The wife of a member of the anti coolie league will not buy from a Chinese pedler or any one whom she has good reason to suppose buys of Chinese, and I presume a large number of the members do the same.

There are many similarities between the free-trade question and the cheap labor question. Our prices of grain and other articles are governed by the supply and demand and not by the cost of production. It would be better for the individual if he could produce cheaply, because he would make a greater profit. All other things being equal, a laborer who receives \$2.50 a day is more likely to live well, and to lay by a margin of wages than where he receives twenty-five cents. The better labor is paid, the better for the laborer; but if it costs proportionately to live I do not know that there is any difference. It is not the money that is the value of labor, it is what it will buy.

The third article of the constitution is to discourage and stop any further Chinese immigration, and to urge the withdrawal of the Chinese from the country, and is a part of the constitution of all the clubs at the present moment. They would be willing to accept a modification in the shape of a limit to arrivals and an excess of departures creating a constant drain on the Chinese here - limiting the immigration so that the emigration will exceed it.

The anti-Chinese leagues would be willing to accept a regulative measure limiting the immigration.

Labor will go where it can be paid. Free labor is the right to follow whatever vocation one pleases, under all the terms one pleases. There are two parties to constitute free labor, the employer being free to employ upon such terms as he can, and that without punishment. In the case of prohibiting an employer from employing a certain class of labor under the pain of having his business cut off, I would simply say that free labor combines to protect itself against slave labor. It was absolutely necessary for the white men to take that step. I think white operatives are being taken in at the different factories to replace the Chinese.

Free labor.

The Chinese civilization and our own are very different; and Chinese are a very undesirable class of citizens. I do not think they can assimilate. It would be impossible for an American to live like a Chinaman and be received into the society of American people, and if any white people lived as the Chinamen do under ground and crowded they would become diseased and sickly and incapable of performing their labor.

Cannot assimilate.

The condition of our artisans and our mechanics is better in this city than any other city in the union probably.

MAURICE C. BLAKE, a long resident of the city, and judge of the municipal criminal court for eleven years, sworn and examined:

BLAKE.

Chinese witnesses pay less attention to our courts than white witnesses, those appearing as witnesses being generally friends of the criminals and not of the better class of Chinamen. I think Chinese immigration ought to be discouraged but not stopped. It would be better for the community to have white labor to do the work than the Chinese, because a white man will probably make a citizen and be good for something besides labor, but Chinamen never will. There are some faces of white men who make better laborers than other races, but I do not mean to say that I do not think, as far as mere labor is concerned, that the Chinese are not good laborers. I think they are very industrious.

Chinese immigration ought to be discouraged but not stopped.

Industrious.

The police have a great deal of difficulty in hunting up testimony, but I think Chinamen are easily convicted. He will deny everything, usually, and when put upon the stand will tell a story that will convict him. He has not, as a white man would have, any idea of telling a reasonable story in his own excuse. I think juries are a trifle swifter in convicting a Chinaman than a white man, as a general thing. I think that this sentiment that divides the community to some extent influences jurors. The defendant can testify for himself if he chooses. I have seen cases that depended on Chinese witnesses where the testimony seemed to be very fair, but I have noticed a good many cases where the witnesses seemed to have had a story that must have been the result of conference among themselves. The interpreter, if asked a question as to the character of a witness almost always answers that he is a good person. They

Testimony.

get into a formal way of interpreting. They say that it is often very difficult to give the proper shades of meaning and distinction in the Chinese language, and often happens that they will say this man speaks a particular dialect and it is difficult for him to understand it.

Perjury.

Perjury is committed daily in the court over which I preside, by all classes of witnesses—whites, Chinese, and blacks.

I know of one case of a Chinaman being pardoned, and very soon afterwards being sent over again.

GEORGE.

HENRY GEORGE, editor of the *Evening Post*, and Gas-Motors Inspector, sworn and examined:

Employment of
Chinese not
decreasing.

My observation leads me to a totally different conclusion from that stated by Col. Bee that the employment of Chinese is decreasing. I have observed that they are getting into new trades, for instance they are now going into deep mining. Lately they have been going into agriculture, besides the various trades. There is a Chinaman running a printing press in this city, and up about Marysville they are digging, as well as working as foundrymen and coppersmiths. They prevent immigration by lowering the rate of wages. If you go east on the Union Pacific, after a while you fail to find the Chinese domestic and are waited upon by white girls. If it were not for the presence of the Chinese in all these places we would have white girls, and they would in due course become married and make a permanent population. The essential thing about Chinese laborers is that they are cheap, and an injury, by reducing the rate of wages, and not lowering the price of the articles they produce. I do not think that the rate of wages enters into the cost of production.

Chinese laborers
cheap and there-
fore an injury.

Labor-saving ma-
chinery reduced
wages.

If two establishments were engaged in the manufacture of shoes, one employing Chinese labor twenty five per cent. cheaper than the other employing whites, the shoes of the former would not be twenty five per cent. cheaper; their labor would be, but so far as labor enters into the cost of manufacture it would be twenty five per cent. less, and they could sell at a lower rate and make the same profit as the one employing white labor. The higher the price of labor, the greater is its efficiency. In the case of the reduction of wages you would not increase the efficiency of labor, you would merely decrease the share in the product which the laborer got. The effect of a labor-saving machine and of cheap manual labor is the same on the cost of production, with this difference: it might be the same so far as the employer was concerned, but it is a very different thing to the community at large. In the one case you increase the efficiency of labor; in the other you merely decrease the laborer's share in the product and you may even lower the efficiency of labor. For instance, if the product were \$100,000 and a labor-saving machine increased that amount twenty-five per cent., you would have a product of \$125,000 to be divided among all concerned; but if you merely reduce the rate of wages you would simply have your product of \$100,000, the only difference being that the employer would get more and the employees less; in other words labor-saving machinery makes the whole community richer; it enables us to produce more with the same amount of labor; reduction of wages does no such thing.

Distinction
between cheap la-
bor and highly
paid.

In the matter of building ships, Adam Smith and Stuart Mill endorsed the belief that American labor, although higher paid, is really cheaper efficiency considered, than English labor. Mr. Brassey, who has worked men in almost all countries of the world, states as the result of his obser-

vation that the highest paid labor is always the cheapest, efficiency considered.

I do not know of any Chinese here learning the trade of setting type, but they are employed in English offices in the East as compositors, and they make excellent compositors - what I mean by the East is China and other countries there. Chinese as compositors.

The theory advanced by those who are in favor of Chinese immigration, that they are a great benefit to the state, will not hold water a minute.

The working and mechanical portion of this city is respectable, and as to the character of those who are opposed to Chinese immigration, instead of being confined to the idle and dissolute as was stated here, I think it is the thinking portion of the community who are opposed to Chinese immigration.

The influx of Chinese has tended to degrade the dignity of labor, and its ultimate effects are precisely the same upon the white race as slavery. There is a general distrust and perturbation among the mechanical portion in relation to Chinese labor. It is held in *terrorem* over them by their employers that if they do not submit to their exactions as to price of labor, they will employ Chinese, and that is one reason why some of the employers favor Chinese immigration. Degrades dignity of labor.

High wages encourages provident habits and discourages dissipation. Cheap labor means degradation of the working classes, and ultimately their reduction to the same standard as the Chinese. High wages encourages provident habits.

The object of trades unions is not so much in limiting the number of operatives as to prevent employers from taking in a lot of boys, teaching them but a portion of their trade, enough to make them useful for a time, and keeping them doing that kind of work, and to prevent too great competition in the labor. Object of trades unions.

Those who are not interested in making money out of the Chinese, of the intelligent class, are generally opposed to the continued immigration in large numbers of Chinese; but I think the wealthy though are generally in favor of it. The wealthy favor Chinese immigration.

There are about 30,000 Chinese here, the majority of them being at work. They are industrious people generally, but they have their idle class. I think they are very skilful laborers. 30,000 Chinese in San Francisco.

The Irish, German, or Italian immigrant who comes to this country, and are indolent at home, become workers here, seeing a chance to better his condition. The same state of things prevails in Canada and Australia.

As to abrogating all our treaty relations with China I do not think it is necessary, but I would take out the clause which permitted the immigration of Chinese to this country, and I do not think there would be any objection on the part of the Chinese government to that, or to abrogating the whole. The Chinese Government would have no objection to excluding the immigration clause from the treaty.

My chief objection to their admission to this country is that their standard of comfort is lower than that of our people. Another objection is their skill and the facility with which they take up new employments. It enables them to go one after another into all the trades and occupations, reducing wages, and ultimately the effect will be to drive out our laboring population entirely. Chief objection their standard of government lower than that of Americans. Rapidly take up new employments.

The more trade we have with China the better for us; the only mistake is in opening the doors to the Chinese population.

My opinion of the treaty is, that it amounts to nothing at all except as an excuse to tie our hands and prevent us from keeping out these Chinese, and that it may be a restriction to legislative action.

The effect of the Chinese competing in the industries - such as the

Italians, Germans, Irish, all make better citizens than Chinese.

fisheries and gardening, in which Italian immigrants are engaged; the cigar trade, in which Germans are engaged; and washing, in which our women in the east are engaged—is to take away that inducement which these people had to come here. The Italians assimilate with us and become a part and portion of our body politic; and so with the Irish and Germans; they become citizens and in time American. There is a difference in that respect between Chinese and other races.

Social and political.

Chinese immigration brings with it elements of destruction to our political and social fabric, and to the extent that it is encouraged to that extent the difficulty is increased; and to the extent that it is discouraged to that extent our own family is encouraged and protected.

Chinese cannot be incorporated in American civilization.

As a race they would not make fit citizens; it is totally foreign to their ideas; and it would be utterly destructive to our civilization to incorporate them with us. They never attempt to become citizens. At the commencement of the present Congress, I think they were declaring their intention of becoming citizens.

Character of Chinese. Intellect.

Compared with the white race I think they are deficient in intellect and incapable of understanding our institutions, our regard for personal liberty, dislike of arbitrary power, respect for law, and personal independence.

Chinese institutions and learning.

I have been told that Chinese students in our colleges are like the negroes. They learn very fast up to a certain point but beyond that point it is difficult for them to go, and they are incapable of attaining the state of civilization the Caucasian is capable of. I have the same objection to the introduction of the negro as to the importation of the Chinese. The number of negroes in the country is fixed, while the number of Chinese may be increased indefinitely.

Their institutions are the growth of their own people and their condition the result of thousands of years. Their learning consists of a knowledge of the books of Confucius, Mencius, and other philosophers. The man who knows the most moral and political maxims is the best educated man. They understand the simple rules of arithmetic, and I think they all read and write. There have been some Chinese graduates in our eastern colleges.

HAIGHT.

HENRY H. HAIGHT, an old resident and formerly Governor of the State, sworn and examined:

On political and moral grounds desirable to check Chinese immigration.

In my judgment, I think it is desirable to check the immigration of the Chinese. My reasons are of a political and moral character. The Chinese are unfit to exercise the franchise. They have no conception whatever of the responsibilities attending that exercise under a republican government, and their votes would be controlled by the use of money. These would be bought and paid for beyond all question. The same reason was urged when the Africans were imported as is now urged in favor of Chinese immigration. There was a material gain to the country for a period of years by the use of that labor in the south, but it would have been very much better for us to have been without it than to have experienced the evils which resulted from it afterwards. That is one reason. The vices of paganism which the Chinese have are very difficult to be managed under our institutions, and it is very difficult to get at these vices in the way of correction. When I was in office, the percentage of Chinese criminals was larger than that of any other class, larger in proportion to the population than the number of white convicts. It is difficult to arrive at the truth from Chinese witnesses.

Larger number of criminals among Chinese.

As to the moral results, there is a vicious element that comes over from Hong Kong, and they have certain vices which it is much more difficult to prevent and punish than among the whites. To my personal knowledge they have systematically imported prostitutes.

Vicious element imported.

The prospect of becoming citizens, of having a voice in the government and of enjoying liberty in that way, is an attraction to the better class of immigrants from Europe. If Chinese were allowed to become citizens it would not encourage the better class to emigrate with their families from China, as Europeans do.

If Chinese allowed to become citizens, the better classes would not be attracted.

There is no question whatever but that there is some blind prejudice in this community against color; but the intelligent, thinking, reflecting portion, apart from prejudice, is altogether adverse to the increase of this class, or clothing them with the elective franchise. The same prejudice existed several years ago in respect to the negro.

Strong feeling against giving Chinese the franchise.

They are morally and intellectually incapable of understanding and appreciating the privilege of enjoying equal political rights.

The negroes of California are very respectable, decent people, and there is no reason in the world why they should not vote, and they vote according to their convictions, and are not bought and sold *en masse*. The argument against negro suffrage a few years ago was based upon their extreme ignorance, upon their incapacity to judge intelligently of what they ought to vote for. The negro, who has lived for many generations in this country has a greater adaptability to our institutions than the Chinaman. They have been in the habit of hearing these things discussed, and the ideas have become engrafted in their minds.

Negroes of Calif. far more amenable than Chinese.

The Chinese have added to the wealth of the state. I do not think the transcontinental railway would have been built so soon but for them. Their education and habits of mind, the qualities of the race that have become fixed for generations, disqualify the present generation from becoming citizens. My impression is that they can generally read in their own language. With the exception of the vicious class they are industrious and law abiding. My impression is that the religious element is somewhat wanting in the Chinese. They take out to the graves in the cemetery provisions for the spirits of their departed ancestors, I believe, once a year. I always supposed that they had no intelligent conception of the Supreme Being. I think they believe in the immortality of the soul. They are much attached to China, but that I think is more superstition than patriotism. They call us barbarians because our ideas of virtue and vice do not agree with theirs. They lack the quality of truth as a people; they have very little conception of the difference between truth and falsehood. A Chinaman, when it is to his interest, would as soon state a thing one way as the other. That is the conclusion I have drawn from observation. There is a great lack of truthfulness among native Californians. There is generally a great deal of perjury and falsehood in our courts all the time.

Development of wealth.

Chinese character.

Until lately they were excluded from testifying in the courts, and I suppose it had the effect of increasing the number of offences against Chinese and their property.

I think I know of some who have been converted to Christianity.

Some Christians.

JOHN MELLON, farmer, sworn and examined:

White labor cheaper in the end.

Cannot be trusted unless a white man is there with them.

Character of Chinese labor.

A Chinaman not useful to plow is generally no man with a horse.

Prices of farm produce not affected by price of labor.

Dishonest.

The white man spends his money.

Effect on the girls of the community.

When the Chinaman has you in a corner he will squeeze you.

I prefer white labor. We pay less to the Chinese, but I think white labor is cheaper in the end. We get more work out of white men, and can put more reliance in them. I do not think there would be any difficulty in procuring white labor to harvest the crops. The way that harvesting is done here now it does not require one-half the labor that it did in early days. The Chinese do not understand farming in the broad sense of the term. I cannot trust them to do anything unless a white man is right there with them, you do not know when they are telling the truth. Our boys and girls are really as good as they are, if not better, in the way of picking fruit, berries, pease, etc., they being more intelligent, and can be obtained cheaper. I had a boy, from the city, about twelve or fourteen years old, and paid him twelve dollars a month during the summer. I would not give that boy for any Chinaman I ever saw, he being able to do many things that a Chinaman could not. In harvesting our crops there are more Chinese employed than whites, for the reason that white labor has been driven out of the country. Money earned by white boys and girls in picking berries, etc., stays right here and goes to the support of smaller brothers and sisters, and the support of their fathers and mothers, and I think they should have the preference. I can take one white man, and he will go into the field and bind more grain than any two Chinamen I have ever seen. It is the same with digging and picking potatoes. The Chinamen know that if they get you in a tight pinch they will squeeze you very tight, and as soon as they find an opportunity to get out of the contract they will quit. They are paid sometimes \$1.25, \$1.40 and as high as \$1.60 an acre for binding. White labor about the same. There are plenty of white men who are good men, but not good binders in the harvest field. In the plowing season they (the farmers) have to get all the white men they can to do the plowing. A Chinaman is no man with a horse; there is not one in a hundred that you can teach to handle a team. In six months I can get all the men that the state wants on a contract of \$25 a month and board. White men dislike to work alongside of Chinamen; they think it degrading their labor; they are not on an equal footing with the Chinese, and do not want to be classed with them.

Cheap labor has not any tendency to make our grain or potatoes cost less. The quantity or scarcity in the market rules the prices.

They are dishonest to their employers. No man will trust to a Chinaman to sack potatoes for market.

When white men cannot be got we do the next best thing and get the Mexicans. I would rather pay more to a white man. A white man earning \$30 a month will spend that money in town in clothes, etc., whereas, whatever money a Chinaman earns, all he would purchase would be a bag of rice for six and a half or seven cents a pound, and a pair of coarse brogans or boots, and daylight never sees the balance.

There are instances where poverty has stricken a family which was once affluent, where the girls - after seeking employment in a factory, or at a laundry, or dressmaking, or millinery, and been told "I don't want you, I have got Chinamen," - have become prostitutes and steal.

Chinamen underbid white labor on farms until they obtain employment and after the white labor has been forced away, and they have you in a tight place he will tell you: "me wolly sick; me lackes some money; wolly sick." He pretends that he cannot work. You must have your grain cured, and you have to hire somebody else, and the same Chinaman

will bring you more Chinamen at a bigger price. When a bargain is made with a white man he will keep it.

White boys and girls consider it a degradation to sleep and eat in the same apartments; and white laboring men consider the same, to be put on an equality with them.

Whites feel it a degradation to work or live with them.

If Chinese immigration continues for twenty years, as it has for the last two years, the Chinese will be telling us to get up and leave. This is 1876, in 1976, if the immigration continues, the Chinese will be celebrating the anniversary of their independence from the United States. History will tell. Twenty years from now there will not be a white man seen here if they continue to come at the rate they calculate to bring them - 5,000 or 6,000 a month.

Political.

WILLIAM VINTON, tailor, a resident of San José, sworn and examined:

VINTON.

San José is about fifty three miles from San Francisco, and has a population of about 16,000 or 17,000. In the city there are between 1,300 and 1,400 resident Chinese usually there. Chinatown occupies about a block almost in the centre of the town, its average population about 1,000. In this one block, from information from a missionary, there are twenty eight places of prostitution, the number of prostitutes being about 143. There are thirty eight gambling dens, besides a number of opium rooms. There are also two lottery drawings daily. At Chinatown there are about 400 who never do a day's work; they live by trading, stealing, and gambling, the two latter largely predominating. Every Saturday evening is their harvest, as at that time a large number come in from Alviso to spend Sunday. Alviso employs, according to the poll lists, some 250 to 300, and is adjacent to San José, where they spend their time and money, and Sunday, and get cleaned out. Among them there is a secret order of thieves, who have a Joss house specially devoted to them, and they verily deserve credit for one thing, and that is, they have got the cleanest Joss house, and the most elegantly ornamented I have ever seen.

San José.

1,400 Chinese.

143 prostitutes.

Character.

As to their habits of cleanliness, words fail to describe it. It has to be seen to be understood.

Their presence here prevents white immigration, and the effect of it on labor degrades labor to a fearful extent, closing all the avenues to the employment of our boys and girls and leaving our rising generation in a fearful condition, so fearful that we shrink in horror as to what must be the final result.

Effect moral and social.

As to crime in San José, and from a return of the police court for six months we find that there were 167 cases against the whites - half of the crimes so charged being committed by Spaniards - and thirty cases against the Chinese.

Crime.

Seven eighths of the people believe that a change in their immigration would be beneficial to general interests.

Lotteries are forbidden by our laws. There has been one conviction for selling tickets. The reason there have not been more is from the unreliability of the evidence taken - the Chinese contradicting themselves right along.

Lotteries.

There is a special police officer in the Chinese quarter, and paid by them. He is appointed by the sheriff.

Special policeman paid by the Chinese.

Efforts have been made, as I understand, to stop prostitution, but they have been unsuccessful to secure conviction.

Impossible to suppress gambling.

It is impossible to suppress gambling, I think, partly by collusion with the officers.

As far as drunkenness goes they are not a drunken, dissipated class. I have seen but one who could read and write the English language.

There may be 400 employed in Alviso, but the poll book only shows 250. They are employed on strawberry farms.

MUTHER

FRANK MUTHER, cigar maker, sworn and examined:

7,000 Chinese cigar makers.

There are between 6,500 and 7,000 Chinese cigar makers in San Francisco. This estimate is arrived at from the revenue report, which gives taxes paid on 9,300,000 cigars a month. They will not average 100 a day, which would take 3,000 Chinamen at constant employment to make these cigars, to roll them, besides over 500 packers and strippers. The Chinamen complain that one half are out of work - about 2,500. There are, perhaps 150 white journeymen workmen here, the union numbering pretty nearly 100. The Chinese have a protective cigar making union, one firm putting the membership down at 9,000. No one is admitted unless he has worked one year at the trade. Other reliable Chinamen say there are only between 5,000 and 6,000. The number on the coast is estimated by one as high as 20,000, by another at between 12,000 and 13,000. Out of the 100 white cigar makers there are between fifty and sixty employed, their wages averaging \$11 a week by piece work, the Chinese averaging about \$6, because they work by the piece and are slower workmen.

Protective Union.

Chinese slower workmen.

Cigar makers.

The manufacturing is controlled under a good deal worse system here than east. They make far inferior preparation for the workmen here, that it gives the men no chance. If they would furnish the same accommodation and not work the amount of men they do, it would be better. Where we consider in the east a shop fit for twenty men, they work here 100 and 150 Chinamen. As a rule, cigars are dearer here than in the east - that is, fair goods. Chinese cheap labor does not benefit the consumer; but there is one class of goods that affects the retailer - very cheap, inferior goods. Such tobacco as white men throw away the Chinamen pick up and work up, and they put it in the market. They pick up everything - cigar stumps, anything containing tobacco, whether it is mouldy, rotten, or anything else - that a white shop throws away.

Habits and cleanliness.

Their habits as to cleanliness in manufacturing cigars are far where white men control them, but where they work by themselves their habits are ridiculous. One thing they particularly do is to take a cigar in their mouth and spit on it to get it smooth, and then they will take it in their hands and roll it in order to get a shine on it - what is called a Chinese polish.

Peculiar characteristic of the Chinese cigar maker.

They were nearly all Germans who first manufactured here. In the eastern states ladies work at the business, and I have known young ladies working beside me, just after the war, throw out as much as \$80 a month to my \$100; and boys of fifteen years earn from \$8 to \$10 a week in the city of Chicago. The work is very easy and they do the work just as well as men. The using of spittle on cigars is peculiar to the Chinese, and not permitted in well regulated establishments. Another thing they do where they are crowded they take to sweating, and it was a common thing for me to see them, when compelled through poverty to work in the same room with them, take the cuttings and wipe their arms and their faces.

with them, and blow their noses into them. That is very common among them.

The Chinese offer bribes to obtain employment. They will first go to the boss who is working white men and offer him wages below what a Chinaman will work actually on in the long run. If necessary, they will screw those wages down to almost nothing in order to obtain the shop. When they cannot prevail on the boss they will turn around and try to bribe the foreman. They have offered \$10 for every Chinaman they will put on, or \$10 for every 1,000 cigars manufactured. I know one foreman who will swear that, in the last few weeks, he was offered \$1 for every 1,000 cigars manufactured in the shop by Chinamen or \$10 for every Chinaman he would put on. When they offer a man \$80 and \$100 a week it is hard to hold honest men under such inducements.

The cigar makers' union have no such law limiting the number of apprentices. We have ladies working at the business in the city who belong to the society, and we would accept a child two years of age, provided he could keep shop and make cigars. If a boy wanted to learn the trade in all its branches he would have to serve three years, and when the time is up he is paid little wages and has to go to another trade on account of the Chinese who have got the trade. They have got us, so to say, conquered. No conscientious man in this city will take an apprentice, as a general rule. If the Chinese cigar makers were excluded from the state there would not be sufficient white labor here now because they have all been driven away; but New York reports 3,000 cigar makers walking the streets doing nothing.

When I came out here first from Chicago I had as many as 100 men writing me who wanted to come out, one quarter of them with families. I then had a pretty good situation, but it has dwindled down so that I cannot make within \$8 a week of what I did two years ago. The nationality of the white cigar makers here is about one half American, the other half being Germans and Jews.

With respect to the Gilroy Company endeavoring to get white labor, and that they could only get two white hummers, that is a lie, because when that factory started they limited the room to twelve white tables. After repeated applications to the foreman for work, he overstepped the limit and put on four more white tables. The boys went to the foreman and offered to send east for white men, but he would not acknowledge that they would give them work if they came. On further persuasion he overstepped the limit and made the white tables eighteen, but that was only to enable the men to get a little money to leave the town. There were over 150 white men in the shop at the time, and the cigars manufactured by the Chinese were put on the market and sold as the production of white labor. This firm claimed to work 2,000 Chinese.

Hardly a day passes but white men come into shops here from the east, notwithstanding all the discouraging letters that are written and published, telling them not to come. They are driven away, not being able to find employment. The field is better east than here.

There is a shop composed of four parties. One of the firm has gone back to China. He had a couple of wives there, and he said he was going to bring a few more along; that he could buy them there for \$60, and sell them here for \$500. Another partner said, he had a shop to work exclusively apprentices, but could not say what he paid them. He gave them their board.

Chinamen, when pinched, will take contracts below the actual cost of the goods - that is, certain companies - from the wholesale tobacco houses.

Will pay to get employment.

Cigar makers union and apprentices.

No conscientious man will take a white apprentice to the cigar business. White labor driven away.

Cigar making no larger or good a trade as formerly.

Cigars made by Chinese; advertised as manufactured by whites.

White men come and cannot find employment.

Wives can be bought in China for \$200 and sold for \$500 in California.

How the wholesale houses work the cigar business.

Cigars manu-
factured by
contract.

The monopoly of this town is the wholesale business. They contract to furnish all the cigars, such brands and such brands. They have to give good quality; everything that is not good they have the right to refuse. The contract will absolutely say that they have to purchase the tobacco from the wholesale house, and in this way the tobacco houses have the monopoly. They have got the Chinamen, and they have got the public. They invariably beat the Chinamen on the tobacco, and get the goods they contract for; and all the poorer trash the little white shops have to work up. Tak, Lang & Co., take a very cheap contract; they have 400 boarders, besides apprentices. This firm say they can collect \$400 to \$480 a week from all their boarders, and that they do not care if they do not make anything on cigars. If they can get contracts they will take them rather than lose their boarders.

Power of Chinese
mobility.

I think there are trade organizations among them, because the Chinamen that I have worked with all tell the same story: that they are compelled to do as the Six Companies, or any company that they may be under, wants them to do. But when they do not come under that head, and do not obey the orders of the head of a company, they simply condemn them and consider them outcasts; and any Chinaman who will stone them, and kill them after that, will get credit from the Six Companies. If necessary, they will hire lawyers to defend him, and produce evidence to clear him.

The firms which put up signs "No Chinese labor employed here," embrace Jews, Americans, and Germans, and in those establishments, in variably, no Chinese labor is employed.

Cigar makers so
clever. The mem-
bers will work
only where white
labor employed.

The cigar makers society is an incorporated society and its members only work where white labor is employed, and where they work they have a certain stamp that they put on their cigar as white labor. We have legitimately a right to stick out this brand: "No Chinese labor employed here." There is a white man appointed in the shop to keep a book of every cigar manufactured, and if you want those stamps you can get the amount you are entitled to and no more. These are copyrighted, and we did that because so many men were swearing that they worked only white men when they were working Chinese. The advertising dodge is to call for twenty white men. If the white men go to the shop they will put them on. They will then advertise all through the country that they have been working white men, and are deserving of preference in the trade; but as soon as they get this thing established, by the next Saturday Chinamen are there. Donicko Brothers is the firm I have reference to.

Presence of em-
ploying whites.

The cigars made by the Chinese are eventually consumed by human beings, a great many being sent east - the common trash.

Fraudulent
labels.

The stamp is on the box and similar to a revenue stamp, only a little broader, and on the box it says: "The cigars contained in this box are made by white men."

There are two classes of stores that put out the sign: one true and the other not. Where it is a true store he has bad goods if he has Chinese goods, and if he has them he cannot present them as the result of white labor.

Cigars made in
Havana by
Chinese.

Cigars are made in Havana by Chinese; from what I have heard, about one-half.

ALBERT M. WINN, a resident of the state for twenty eight years, president of the Mechanics' State Council, sworn and examined:

Chinese immigration and cheap labor presents to our consideration a complicated question of political economy. It has two sides. Most of the rich want cheap labor to carry on their shops and farms to the best advantage for an increase of profit; the poor cannot afford to compete with labor so far below the American standard of industry, which creates a conflict of opinion between rich and poor. The question is no longer treated from an individual stand point; it is national in its character; the nation's representatives have treated it in that way. [The witness here read a lengthy document on the subject of Chinese immigration and its effects upon white labor.]

The rich want cheap labor; the poor cannot compete with it.

The effect of Chinese labor is to throw our white working classes out of employment; it degrades labor. If the Chinese were not here I think white labor would flock to this coast; their presence prevents immigration of the white laboring classes. When men in the east, interested in labor organizations, write me concerning the chance of getting employment here, I write to them to stay away; that the Chinese have filled all the places here that they would be likely to get. These communications are very common. When a man of family comes here he can only get Chinese wages, and he cannot support his family. A Chinaman has no family to support, and they can live upon a very small amount a day.

Chinese keep out white labor.

Men of family can only get Chinese wages.

Chinese labor here is not much more than half the same kind of labor is in the east—the wages of those Chinamen who come here green.

I do not think the Chinese are a benefit in any shape. I think that they are injurious to the country. They benefit a few wealthy men, men of large farms and large factories, but they injure the poor man who must necessarily support the government. The grain raised by the Chinese and the grain raised by the white men must both sell for the same price; the market governs the price, the same with vegetables.

They do not live like white men; they can live on ten cents a day, and they do not want more than two feet by six to lay down in. One hundred of them will occupy the room of a family of five or six. There is no comparison between the two as to their living.

Low standard of comfort

The substance of the petition sent to Congress, and signed by 26,000 people, was to request the abrogation of the treaty with China with a view to prevent the immigration of Chinese, and to ascertain the opinion of the people who were supposed to be interested in Chinese immigration. The signatures to the petition in the financial and commercial centre of the city averaged eighty per cent. The opposition to Chinese immigration is not confined to the low and dissolute classes. The payment of the money for the printing and sending men around with the petitions, was nearly all subscribed by business men, the laboring men paying about \$25 out of \$300.

Character of opposition to Chinese immigration.

I believe the ministers, generally, are in favor of bringing them here. I do not think there are any Chinese Christianized at all. The information I got is that Chinese attend Sunday schools, go to church, and learn the English language, and get the advantage of it in trade. Very few go compared with their whole number.

Chinese in Calif. forms not Christianized

ERNEST C. STOCK, police reporter for the *Morning Call* for ten years, and French and German interpreter for the courts, sworn and examined:

Inhumanity.

The Chinese have no regard for their sick or dead. [Here the witness cited the details of several cases of a horrible nature.]

Crowding and filth.

On several occasions I have taken parties around through Chinatown. On one occasion I took Mr. Hopworth Dixon, the lecturer and traveller. I showed him, as I thought, some of the filthiest places he had ever seen. He said he thought they were. Finally I took him into Coger alley. There I showed him a place, a second basement, a little room about eight feet square and about six feet high, with two men sleeping in it. He said: "Is it possible anybody lives here?" I told him, "Yes," and I went in and pulled up the curtain in front of the bunk and showed him the two men asleep. When we placed our feet on the floor the boards sunk down and slime oozed up through the cracks. He remarked at the time that he had been in the Seven Dials of London, the slums of the eastern cities, the sink holes of Calcutta, the Five Points of New York, and other places of that character, and in all his travels he had never seen anything so filthy as that place.

How Chinese kill their vermin.

It is a practice among a certain class of Chinese every morning and evening to go into the courtyard around their houses, or in the courtyard adjoining their houses, and build a fire of paper in little tin boxes, say two or three inches square. They take off their underclothes and turn them inside out, and then pass them over the flames for the purpose of killing the vermin. They burn them just as a housewife would singe a chicken.

Inhumanity.

Parties are turned out to die in Chinatown. Such things as that I have never known white people to do. I have never known white people in this city to take one of their own kind and put him out on the sidewalk because he was dying.

The law against exposure of dead bodies forced on Chinese.

There was one case of a man dying in squalidness. The man had been missing for twenty days. He was a man without friends, who kept to himself all the time - an old hermit. They burst open the door and found him lying on the floor.

The humanity that prompts the white race to look after their own is not characteristic of the Chinese. There is nothing like the heartlessness of this class of people. A law was passed by our Legislature prohibiting the exposure of dead bodies, and this was forced upon them by the action of the Chinese. I know instances where the coroner has been summoned to hold an inquest on a living woman; also of an instance of a Chinaman going for a coffin to put his child in, the child living sixteen hours after its arrival.

Hoodlums.

Chinatown is visited more and observed more by foreigners than any other part of the city; and whatever is bad is more apt to be seen there than any other part of the city. At times hoodlums pass through Chinatown and abuse the Chinese. It is not a common resort for them at night. Hoodlums would rather catch a Chinaman where he is all alone and where there are no officers around.

I have visited the Barbary Coast, Tar Flat, Ragtown, Appletown, and all those places.

Sanitary.

The authorities have instructed them as to sanitary measures, as, for instance, to report all small pox cases, and to report cases to the coroner. It is generally understood among them that when there are any sick people the authorities will take care of them. They gain this knowledge by instructing themselves upon the laws. The authorities publish the laws and let the people find out for themselves.

WILLIAM G. BUCHANAN, shoe maker, a resident of twenty years, sworn and examined:

There are between 2,000 and 2,500 Chinese shoe makers in the city and about 1,000 whites, one third women and boys.

The manufacturers started originally with white labor. The average wages of a shoe maker five years ago was about \$4 a day - \$25 a week; now the average is about \$16.50 to \$18. I do not find any difficulty in getting all the white labor I require. I have applications every day. The cost of making the labor part with Chinese is near about the same here as it is in the eastern states by whites, if any difference it is in favor of the whites. In Einstein's shop here, where they used to employ 300 Chinese and now employ white, the cost of making shoes with white labor now is about the same as it was with Chinese formerly. The shoes manufactured by white men go into the market at the same price as they did before they were made by Chinese.

Manufacture of shoes started originally with white labor.

Cost of making shoes about the same with white labor as with Chinese.

There is a white man's cooperative shoe makers' establishment here, paying interest on investment a good deal more than banking rates, last year paying twenty four per cent.

Chinese competition has kept back immigration considerably, and I know of any amount of cases where they had to leave the shops and their places were filled with Chinamen.

White immigration kept back.

The reason for employing white labor is that they turn out more work at the same rate than the Chinese. A Chinaman will make eighteen pairs of shoes in a day, for which he receives \$1; a white man will make forty-eight pairs in the same time, for which he gets \$2.88.

White labor turns out more than 24 what Chinese will.

White labor is being crowded out on account of Chinese starting factories for themselves, and competing with other firms at less profit. They will work longer hours and do more for themselves than they will for other manufacturers; and their threatening to manufacture for themselves has had the effect of forcing manufacturers to employ them.

The cause of the reduction of wages a few years ago was a surplus of help, both white and Chinese. The employers having Chinese to fall back upon for help, has a tendency to force the white men to accept the prices that they see fit to give them.

Effect on labor.

At present white men work in the same shop with Chinamen, but there was a time when you could not get a white man to go in with them. It is compulsion to get one to work on the same floor with them.

Chinese competition against employers has a tendency to reduce the profits of the manufacturers. There are three fourths of the Chinamen making shoes here, selling their own shoes, which supplies the market to a considerable extent and excludes so far the white employees.

Chinese labor injurious to white employees

There is no protective union or association among shoe makers here. If the Chinese did not come into competition, the whites could make their prices, but they would have to be moderate. I do not suppose that the employers would submit very gracefully to an advance of wages. The feeling among mechanics that the Chinese stand in their way arises more from men being out of work, and not in the way of the labor union dictating to bosses.

The cooperative union are both workmen and bosses; it is the sale that regulates the work not the number of workmen. If the market is overstocked there must be less employment for the white workmen.

Cooperative union

Customers from the interior districts go where they can buy the cheapest whether made by Chinese or not. The cost of living to a laboring man or mechanic, I should judge, would be in favor of the east rather than here.

Miss MAGGIE HAYES, assistant forewoman at Einstein's shoe factory, sworn and examined:

Labor of girls more valuable than that of Chinese.

There are twenty-three girls employed at present in the fitting department. The work is done by piece work. Chinamen are paid by the day; they get \$1; the girls on piece work make from \$1.50 to \$3 a day. The comparative value of the labor is in favor of the girls in the proportion of four dozen and a half to four dozen.

Chinese workmen not offensive to girls.

In the city there are about 250 girls employed at shoe fitting. There would be no difficulty in getting girls. We have to work for a living, and if we have to work alongside of a Chinaman, we might as well do it and say nothing. I have known of girls being driven out of employment by the Chinese. Chinese working in the same room never say anything to the girls. They work all the time. They do not behave badly, nor are they offensive in their manners. They talk to each other once in a while, and work very steadily. They work from seven o'clock till a quarter to six. The girls work from half past seven till half past five o'clock. In other parts of the establishment those working by the week work from seven till a quarter to six, those by piece can go at any time they like. The Chinamen work longer because they work by the week. The girls get from \$7 to \$10, and so on according to their worth, and the Chinamen get \$1 a day. The Chinamen do very good work but they are slow; some, of course, do bad, the same as girls, and some good. A new hand does not do as good work as an old hand. Girls work in other factories where Chinese are employed.

Chinamen slow.

Girls could be substituted for Chinese.

The establishment of Chinese shoe factories here for years past, has had a tendency to give employment to girls. There were a great many more girls employed in this department five years ago than there are now, and a girl could make good wages then to what she can now. Girls could be substituted in this department for the Chinese.

LANCASTER. CHARLES S. LANCASTER, engaged in the shoe business nineteen years, sworn and examined:

Shoe makers migrating eastward rather than westward.

I have been about six months in this city. The last place I was in was Ogden, Utah, where I worked one year, six months as foreman of a firm and six in business for myself. During that time we had not a single application for work coming from the west, and we had quite a number going east. Last winter there were half a dozen or more applied to me personally for work coming from this city, showing that the emigration of shoe makers was going east rather than coming west.

The following is a comparative statement of prices at the present time with those existing five years ago:

Prices now (1876) and in 1871.

The prices known as ladies' French kitt button boots, we are making now for \$9, for bottoming them, making the shoe per dozen; and formerly it was \$12. Women's kid balmorals are now \$8.50, and it was \$10.50. Gentlemen's Oxford ties, \$8.50, it was \$10.50. Neilson ties, \$8.50, it was \$10.50. Ladies' 3x cloth, fox kid buttoned boots, \$7.50, it was \$9. 1x quality, \$5.50, it was \$9. 1x balmorals, \$5.50, it was \$8. Imitation sewed, \$10, it was \$18. Misses' French kid, 3x, \$7.50, it was \$9. Misses' Neilson ties, \$7, it was \$9 five years ago. These are the prices that were paid and are now being paid at Buckingham & Hecht's. Porter's shop morocco, leg calf boot imitation stitch, \$14, it was \$28. French calf top

sole plain, leg boot, \$11, it was \$23. Second quality calf, \$7.10, it was about \$15.

There is no difficulty in getting all the help wanted at these prices. White labor can compete with Chinese at the same rate. If the Chinese formed combinations among themselves it would have a tendency to drive us out of employment and force the masters to employ them.

The Chinese have factories. I believe it is the general custom with them, when they are discharged, to club their means together and start in on a small scale for themselves, and by that means they can undersell the manufacturers here. They can sell for less profit.

Chinese when discharged start factories on the cooperative principle.

The wages of all kinds of mechanics have suffered a reduction all over the country during the last five years - the shoe makers at least twenty per cent.

Mrs. HENRY J. HUMPHREYS, widow, sworn and examined :

HUMPHREYS.

My occupation is anything that I can get to do - scrubbing, or washing, or anything. At present I sew for a living because I cannot get anything else very well, unless I go out and work. I have my boy to attend to and bring up, so I am obliged to do almost anything I can get to do at home. I manufacture ladies' underwear, which is affected by Chinese labor more so than any other branch of business here, mostly all being employed in manufacturing it. We get probably a dollar and a half on the dozen, a little more than the Chinamen, but we have to pay rent and take care of our families. They prefer white labor when they can get it at Chinamen's prices, but not at any more. Within the last six months they have started little manufacturing places of their own; they do not sell them any cheaper than the white stores, but still the people imagine they can get it a little better or a little cheaper from them. There is no difficulty in getting white women to do this sewing; by advertising you will get them by thousands. A firm on the corner of 18th street advertised for 200 sewing-machine operatives. I applied at a quarter past eight the morning it appeared. I was told by the man engaging that he had already hired the 200, and had more than that apply. My branch of business is the worst imposed on business in the city. Women are willing to earn their living if they can get work. I have a bundle of work here - twelve night gowns - which took me four days to make, from eight in the morning until ten at night, for which I am to receive \$3 for five days' work at ordinary working hours.

Competition of Chinese with women.

Fritz STEIN, of the reportorial staff of the *California Democrat* (German paper), sworn and examined :

They have no regard for human life, no heart at all. [The witness here related a story of a shipwreck, he being a passenger on board, illustrating the inhumanity of the Chinese to the survivors, robbing them of their clothes and everything, leaving them on an island naked, as well as robbing at least forty Chinamen who could not get off the boats, but stuck by the bowsprit which was out of water. They robbed them of their clothes and put them into the water alive to drown, when they might have saved them.] Inhumanity.

JOHN D. CONDON, cabinet-maker, sworn and examined:

Carpentering and cabinet-making.

The Chinese do not directly affect cabinet-making proper. The sash, door, and blind department is pretty nearly exclusively in their hands, they also doing nearly all the common varnishing. White labor can be used profitably in this industry. As a general thing there are a few white foremen in the shops where Chinese are employed. The best workmen could not make a living at the wages paid Chinamen, the latter's wages averaging \$1 or \$1.10 a day. As a general thing they work by the piece all the time.

Best workmen could not live on the wages of the Chinese.

There is a sufficiency of white labor to carry on this industry. As an instance, a firm advertised for two white boys in the painting work. There were over 100 applications for work within three days. I saw upwards of thirty boys there at a quarter to seven in the morning—a very good class of boys.

One white man does as much work as two Chinamen.

The present wages of the white mechanic is about \$15 a week, judging from myself. The whites are much ahead of the Chinese in speed, invariably doing as much as two of them.

Opium-smoking.

While in the state's prison acting as foreman for Cole & Co., over Chinese convicts, I have seen them lying under the bench for an hour, after opium smoking; and after they had recovered they would be so stupid they were not worth anything for an hour afterwards. There were three of us foremen there. A foreman having more or less Chinamen working for him, as a general thing does not treat them as he would a lot of white men. He becomes arbitrary. When they discharge the Chinamen and employ white boys, they carry out the same system of tyranny to the boys as to the Chinamen. The boys feel as though they were not treated as they should be, and consequently there is a rupture and they are discharged. Being foreman over Chinese has the same effect upon him as upon the white overseer that slavery had upon the slave driver.

Being foreman over Chinese makes a man arbitrary and unfit to boss whites.

There is no provision in the various constitutions of the trade societies in the city or state that prohibits boys from becoming apprentices. I have known instances where the number has been limited to so many journeymen. One of the objects of trades unions is to encourage and to defend their fellow craftsmen in trying to hold the prices of labor.

Chinese competition has created an immense overplus of labor.

The effect of Chinese competition on our trade has been to create an immense overplus of labor here. There are at present from 10,000 to 12,000 white men out of employment, representing nearly all branches of industry, which is attributed to a great extent to the presence of the Chinese. There are a great many men out of employment all through the east as well as all through Europe. There is a general depression.

There has been a considerable falling off in the immigration to this state from the east, those who can get means to take them back going back every day. Further on the witness said, if correctly reported, that there was an excess of immigrants over emigrants.

The Chinese do not use any furniture made by cabinet makers, with the exception of little stool benches. Probably the merchants use a little. A hundred Chinamen would not use as much cabinet furniture as a family of six American mechanics. In consequence of Chinese labor, sashes, doors and blinds which used to come from the east are now made in the state.

Chinese cheap labor does not lower the price to the consumer.

I do not think that Chinese cheap labor has any tendency to lower the scale of prices to the consumer. It would be better for eastern manufacturers to have the work than to have Chinamen here do it.

There are several thousands more mechanics here now than there were ten years ago. The development of industries here brought them.

LEVIN MARSHALL, tailor, a long resident of the state, sworn and examined:

I have followed my occupation here since 1862. There are at least 1,000 Chinese in the custom (ordering clothes by measurement) and manufacturing, and not quite a dozen white men. Before the Chinese came there were one hundred. The effect of the competition has been that they all had to give it up. Last year I had about twenty girls and five men working for me, and now I have nothing to do myself. I used to get \$9 a dozen for boys' pants, now I make them for \$5.50; for men's I used to get \$15, and now I get \$6.50 to \$7.50. Tailors used to make from \$15 to \$20 a week, after paying off all the hands and the rent. The Chinese make about \$7.50 a week. The clothes manufactured by them are not any cheaper to the public. The manufacturers are making the money; it is no saving to the public. Girls that used to get from \$8 to \$10 and \$12 a week work now for \$5. You cannot get any at that price; the Chinese have driven the girls out of the trade altogether. I used to get for boys' jackets \$12 a dozen; they are making them for five bits apiece - \$7.50 a dozen. For men's coats we used to get \$1.50 and \$2.50, and some \$3; now they pay \$1.25, and \$1.50 for double breasted coats by the dozen, the same by the piece. For pantaloons, boys', \$3.50; men's, \$5.50 to \$6.50 - Chinese labor. The whites make men's pants for \$9, when they used to get \$15 for them.

Now (1876) one dozen white men in custom and manufacturing trade; before the Chinese came 100.

Effect on white wages.

The public no gainers.

Manufacturing commenced here, in 1865, with white labor - all white. There are about five white firms here who manufacture clothing, employing altogether between thirty and forty tailors, the rest is all manufactured by Chinese - pants, coats, overcoats and blanket coats. There are but a few tailors in the city that manufacture fine clothing, such as the Chinese do not make, probably forty; all custom work. Each of them has a tailor, and they give out their custom work to whites. There are now about twenty women engaged in tailoring, there were plenty in 1865. Clothing is made with Chinese labor cheaper here than in the east. One man would make about three pairs of pants a day - the same as a white man. Nobody makes pants and vests now except the Chinese. Before we commenced manufacturing cloth here it was all imported.

Custom work given to whites.

The tailors have no trades union.

WESTINE.

ERRIC WESTINE, tailor, sworn and examined:

I have been tailoring in the city for over five years. There are not many Chinese in the custom trade, they are mostly engaged in manufacturing. At a rough estimate I should think there are between a dozen and fifteen Chinese merchant (D) tailors in the city.

Chinese competition shuts off the immigration of tailors and keeps a good many away, besides driving many away that we had here. In the custom trade, five years ago, the Chinese were employed more than they are now, because the employers are getting tired of them. They have tried them, and I do not think they can make good use of them in that branch of business. The manufacture of clothing can be carried on profitably by white labor on this coast. I do not think that the clothing manufactured by the Chinese costs any less than that manufactured by white labor. If there were no Chinese on this coast there would be plenty of labor to carry on the manufacture of clothing, etc.

Chinese do not give cheaper clothing to the public.

Manufacturing was established five years ago, but not to the extent that it is to-day. The city is growing and so is manufacturing, all the time. There are between 300 and 400 white tailors engaged on custom work in first-class tailoring establishments. Manufactured clothing came from the east before we commenced work here.

Tailors mostly work by the piece, and the wages average from \$15 to \$20 a week if they have work. The prices in New York are reduced about the same as here.

GILLESPIE.

ROBERT H. GILLESPIE, broom-maker, sworn and examined :

Between Chinese and white labor very little difference.

Price of brooms not any less.

Whites kept to keep Chinese from stealing, etc.

Effect on wages.

White workmen make one quarter more.

There are about forty-five engaged in the business in the city and about the same number outside of it. Between Chinese and white labor at the present time there is very little difference - not a quarter of a dollar on a hundred brooms. Before Chinese competition, white labor was paid for by the piece. A man could make from \$15 to \$25 and \$26 a week. Very few can make \$15 now. The Chinese made as high as \$14 some two years ago; when some of the factories first employed them by the piece. The price of brooms to the public with Chinese labor is not any less than it was with white labor. It is an occupation that furnishes employment to women and boys, and the employment of Chinese has a tendency to drive out these girls from the broom factories. The Chinese on the Pacific coast, as far as I can find out, use about seventy-five dozen brooms a year; and, as far as I figure it, there are one dozen brooms used by between fifteen and sixteen whites in one year on the coast - men, women and children. There are about 70,000 dozen brooms manufactured and sold on the coast.

In 1865, I think it was, the broom factory on Drumm street was the first one that employed Chinamen, and it has been going on ever since in every factory, with one exception - that is, the factory on Sacramento street, where they have got all whites. Most of those places that have got Chinese have only got whites enough to watch the Chinese and keep them from stealing and ever counting on their work, and that they expect them to do for nothing over what they pay them by the piece. In 1865 manufacturers were making more money then than what they are now, although broom corn was higher. At the present time brooms are at a pretty good figure, and broom corn is very cheap. The reason that I give for it are that the middlemen and the wholesale dealers are the parties who make the profit; and therefore compel the manufacturers to grind the labor down. Labor is cheaper, broom corn is cheaper, and brooms are higher now than in 1864-65. The supply and demand of brooms does not regulate the price, all the surplus stock being shipped to foreign ports. It has only been within the last six or seven years that we have been shipping any brooms. We used to consume all we made here.

Broom-corn is raised here. Before the manufacture was commenced we had to get our supply from the east. We ship about 12,000 dozen a year to the Australian ports, competing with the English colonies.

There are some Chinamen who make as high as \$10 a week now. Some kinds of broom they can make 600 a week, other kinds only 300. Of the kind that the Chinese make 300, a white man would make about 400; and of the others a white man would make about 800 to the Chinaman's 600. Six years ago the wages were higher east than here at that time.

Besides shipping to Australia we ship to Callao, the Sandwich Islands, New Zealand, and Chili—about 20,000 dozen being shipped from here to foreign ports every year, leaving 50,000 dozen to be consumed here.

Manufacturing would have been gone into if the Chinese had not been here just as largely as it is now, and more so. Not one of the firms that commenced with white labor failed; but one or two have failed with Chinese labor.

Manufacturing of brooms would have been gone into as largely if the Chinese not here.

EDWARD L. CORTAGE, workman in a broom factory :

CORTAGE.

Broom-making.

There are somewhere between ninety and one hundred Chinese employed on the coast in broom-making. The industry can be carried on without the use of Chinese labor, because, in 1869, it was carried on without them to the same extent as now. The broom-makers who were formerly here are scattered to the four winds of the world, some in Australia, some in South America, and some in eastern states. The prices paid in St. Louis are exactly the same paid here now; there might be a quarter of a cent on some kind of work more or a quarter of a cent on another kind less, but it is about the same thing. For New York and Chicago, I can say nothing. We have a foreign market, shipping about 20,000 dozen.

The lower wages of the Chinese operate to reduce my wages, and I cannot very well live upon the wages they receive. Ten dollars a week for a family, wife and four children, is hardly sufficient to live on. Rents for white men are seldom less than \$15 a month unless he moves in the fourth story of a tenement, and then it will cost \$12 a month, and all live together. We could not afford to live like Chinamen, because they are single and can live on nineteen cents a day, at the same rate that our prisoners live in jail. If I were single, I could live on \$4 or \$5 a week by putting it down to the lowest possible figure.

Cannot support a wife and family on Chinese wages.

Most of the sober, laboring, industrious mechanics here have homes of their own. It has been stated here that none but the vagrant and dirty class come to testify against the Chinese; on my part this is not true.

Intelligent mechanics, honest, sober, workingmen, are terribly opposed to anybody that causes them to struggle for a living.

I am a German and in conversation with my countrymen they all think Chinese immigration an evil, if not at present, in future.

Chinese immigration an evil.

The very man who engaged the Chinese first was so far reduced that he wanted to earn a little, and he was the first man to try to create a row by getting others to go in to raise the wages.

There was a Chinaman arrested for stealing at Mr. Cummings' establishment. A Chinaman had a row with him about some settlement, and in turning him out the Chinaman lost his balance, and he saw the top of a whisk-broom, tipped with velvet, under his coat, and Mr. Cummings pulled it out. He had him arrested for stealing, but whether he was convicted or not I do not know.

DENNIS McCARTHY, boot maker, sworn and examined :

McCARTHY.

The trade can be carried on profitably with white labor. There are between 2,000 and 3,000 Chinese in the city employed at the business. I am connected with the United Workingmen's Cooperative Association,

Boot making can be carried on profitably with white labor.

Of certain work the Chinese have complete control.

employing altogether white labor, and almost entirely confined to the manufacture of men's boots. That line the Chinese have not got into as yet, but in ladies' work, misses' work and children's work they have almost the entire control. The slipper business they have altogether. One year we employed fifteen Chinamen to make that class of work -- cheap shoes. After that year white men applied for that line of work saying they would make them as cheap as the Chinamen so as to get employment. We discharged the few Chinamen we had, and now employ white labor -- between sixty and seventy.

White men do about one quarter more work than Chinamen.

I think a white man will do about one-fourth more work than a China man; the latter will make about thirty pairs and the former about forty pairs of these misses' and children's shoes.

500 whites employed whereas but for Chinese 1,000.

Some five or six years ago there were no Chinamen employed at all in this business, there being in the neighborhood of 800 men here then; but the manufacturers considered that there was more money by employing Chinamen so they gradually introduced them, and I think to-day only about 400 to 500 white men are employed; whereas if the Chinese were not in that business we would have, I think, about 2,000 white men in that line of business here now. When I came here 100 men would cover the number of white men employed in factories, which were then in their infancy; there are between 400 and 500 now in the manufacturing. The custom trade is not affected by Chinese labor.

Chinese not engaged in manufacturing men's boots.

The return on the capital invested in the cooperative association would be on an average fifteen per cent. The reason for this large profit is that the Chinese are not yet engaged in the manufacture of men's boots. We could not manufacture the other class and pay cost at Chinese rates.

The wages of shoe makers east varies a great deal; it depends upon the season a good deal. In the hurried season their wages run up; at other seasons the wages are dull. Prices fluctuate there. I think the eastern prices are higher than here.

HAYES

MICHAEL HAYES, a resident of California for twenty five years, sworn and examined:

The Chinese working the placer mines.

I have visited the mines on many occasions, but I have never worked in them. I think permitting the Chinese to work the placer mines is a great injury to California and a great injury to the United States; it reduces the quantity that finds its way into the banks of the United States. The Chinese control nearly all the placer diggings. They have worked from year to year at those abandoned claims. They have taken the gold out; and it is the impression of most people that they carry it to China, or send it to China through the Six Companies.

Great loss to the country.

If they were permitted to become citizens it would have no effect on their desire to reside in the country, because a Chinaman will return to China.

PIXLEY

FRANK M. PIXLEY, sworn and examined:

Broom factories.

About ten or eleven years ago, my brother, a poor man and a mechanic, and a man of family, engaged in the manufacture of broom-handles, employing six white workmen, whose wages ranged from three dollars and fifty cents to four dollars a day, according to their skill in running

turning lathes. Shortly after he started some one else established a broom-factory, employing four or five Chinese to work it. In a very short time these Chinese became so expert in the manufacture that they established the trade themselves, with one white man as foreman. They were required to keep a horse and waggon to dispose of their wares. This horse was kept in a stable; the Chinese lived in the same stable with the horse, fed and cooked for themselves in an upper loft, and slept there, and so reduced the wages that much, thrusting, in this particular instance, my brother out of employment. This is a single incident, tending to show that no white person with a family can compete with Chinese.

Instance of lower standard of comfort of Chinese, thrusting whites out of employment.

If no Chinese had come to California it is my judgment that our trades and manufactures would have grown a little slower than they have; that some people would have made less money than they have. But they would have grown, and to the present extent, with white labor, and just as much money would have been made, which would have been distributed among the laboring or workingmen more than it is now. To remove all the Chinese workers from their various industries would create a temporary embarrassment, but we should soon fill their places with intelligent European and American laborers. I think it would be the wisest thing that could be done to send them all away. The Chinese problem would solve itself in process of time. I do not advocate the exclusion of the Chinese who are here. I think they are here under the guarantee of law and treaty, and I would give them the fullest protection.

If Chinese had not come to California trades and manufactures would have grown slower but would have grown. Money would have been more distributed. Wisest to send them all away.

I never saw women harnessed with dogs to carts in Europe; but I have seen women in Belgium and Germany attending dogs attached to small carts, and they will assist in pushing the cart over difficult points. I do not know of any part of Europe where a husband will not speak to his wife on the street, and where she is not allowed to mention his name and address. In Ireland they have their cabins of the poor, they have their pigs and their poultry, and they live very poorly in some places, but I would not have any objection to receiving them as immigrants because they have been compelled to live more meanly in that country than they can live here. The European immigrant, however poor he may be, immediately on his arrival here takes a position in society, so far as comforts and home are concerned, and educates his children, and clothes them up to the fullest possibility of his earnings; the second generation is an improvement, and the third generation is American. We are all immigrants for that matter, or our ancestors were.

Would not, however, exclude the Chinese here.

The outrages against the Chinese are grossly exaggerated. In reference to this question of the persecution of the Chinese I am only surprised that there is not more of it. I think our laboring people are a long suffering and forbearing people. Our city has been as near to a disgraceful and bloody riot as it could possibly be, but it was avoided by people who have not had the credit of saving the town from such a scandal. Mr. A. M. Winn was one of them. There were men, leading men, in this anti Chinese movement who could have stirred up a riot, who, by the lifting of their thumbs, could have cleaned the Chinese quarter out. The people who were going to create this riot were driven to starvation and poverty, with their wives and children, deprived of employment by the influx of Chinese immigration, men to whom this question comes to the breakfast and dinner table, to whom it is the question of bread.

Thinks the white laboring classes very forbearing.

White people deprived of bread.

The Chinese are patient, industrious, hard working slaves, respecting our laws through fear, and being compelled to labor for their own support. Socially they are inferior to any race God has ever made, in my opinion. I think it would be infinitely worse to have Chinese instead of negroes down south.

Chinese, patient, industrious, hard working slaves, socially.

Socially inferior to any race on earth.

Did not "discriminate" between classes of Chinamen.

I do not discriminate between these Chinamen. Their organic construction is the same from the highest mandarin to the lowest prostitute; they have the same religion and they have the same habits. If by some judicious tribunal we could bring the very best and better class of Chinese to this country under the treaty, men who come for business, who come for pleasure, who come for the higher pursuits of commerce, I would have the door open to them.

400,000,000.

Threatened with such a barbaric scourge as once visited Europe.

There are 400,000,000 or 500,000,000 Chinese. They are separated from our coast by a narrow and a very mild sea. They can come here for \$12 a piece. To throw open our continent and its broad area, all its mineral wealth, its agricultural resources, and its mechanical employments, to the importation of this people, is simply to invite upon us the barbaric scourge that once visited Europe.

Should be discouraged, not restricted.

The criminal perfection of 4,000 years. The civilization of a redundant population; filicide; prostitution.

There are Chinese merchants, but no bankers that I know of. I think it would be good policy on the part of the government to discourage them, not to restrict them.

Chinese civilization and learning.

There are parts of Africa where the standard of intelligence is lower than that of the Chinese, but the standard of morals is better; that is, they are honest. These people have got the perfection of the crimes of 4,000 years, of a civilization that has grown out of a redundant population. As, for instance, why do we treasure our girls, and why do they murder theirs? Because they have so many they cannot feed them. Why do our parents die for their children, while they sell them for whores? I think it is the necessity and poverty of the lower class that compels the woman to sell her child.

American civilization incapable of convincing China.

They have a civilization of a kind at home. They have arts, sciences and all that. They have a literature, the teachings of Confucius and Mencius.

Outrages.

The Chinese religion, if I understand it, is pure fatalism; the African religion is worse, fetish, if they have any at all.

I think the contact of 40,000,000 of our civilization with 400,000,000 of the Chinese civilization would improve them. I think it would reduce ours to their level and not elevate ours, but theirs, that is the danger. Our civilization has accomplished great results, but it cannot accomplish the Christianization or civilization of China, they having ingrained in them prejudices the growth of 4,000 years.

The introduction of 150,000 Chinese no effect on oriental trade.

Respecting the outrages committed upon them. In the great meeting of the 5th of April, if you could have heard the remarks of the speakers on that occasion, I think there was not one of them who did not call upon the people to maintain order, to be quiet and wait for a peaceful and legal solution of this difficulty. The second resolution which they passed declared that we are a lawful and law abiding people, that we recognize the obligation and binding force of the treaties by which the Chinese came here, and we propose to respect it, and continue to protect it. It is unjust to the large majority to hold them responsible for such outrages. If you saw a Chinaman assaulted in Montgomery or Merchant street, and there were three white people there, two of them would turn in and defend the Chinaman against the assailant. Yet the outrages do happen in certain portions of our town. We have got an element of wild young men here, and they dislike the Chinamen.

I do not think the introduction of the 150,000 Chinese we have now has any appreciable effect upon our oriental trade, nor has the introduction of their traders had any appreciable effect upon our trade.

I would desire to keep this coast and this country as the heritage of

home of an immigration that can become united with us, that can assimilate with us, and that can make a great state and a great people, highly civilized, and belonging to our race, and not to come in contact with any other civilization. I think the case of our state to-day is parallel with that of Virginia. One hundred and fifty to 300 years ago Virginia had a broad acreage, a splendid soil, an inviting climate, but few white people; labor was dear. They wanted cheap labor, and through the merchants of Boston and New England, then engaged in the slave trade, negroes were imported there, and the result, after 100 or 150 years, has been a war and a desolation that has injured our country more than all the other things united in the world. Now we have the parallel of it here. We have a broad empire, we have a splendid climate, rich land, and there are some people who indulge in the heresy of thinking we ought to have cheap labor. I do not think so. They went to China for it. We are planting the seeds of Mongolian slavery here, that will grow up to be just as formidable, and is growing more rapidly than it did on the eastern coast; for it took Virginia 100 years to get as many Africans as we get Chinese men in ten years.

Virginia 100 to 300 years ago compared with California to day.

Chinese labor, technically, is free; in fact, it is not.

They do not speak our language nor understand the philosophy of our law; we do not speak their language, and cannot communicate to them even their rights.

Contact with the Chinese tends to deteriorate us and retard our growth.

If they were enfranchised they would exercise that privilege freely of their own volition at once. They are a shrewd, subtle, keen, intelligent people; anybody who undertakes to underrate them as inferior, mistakes this whole problem. They are not the inferior race; tested by many things they are superior to us. When I spoke of their being inferior I referred to their vices. They could be bought and sold if trusted with the elective franchise. Politics with them would become merely merchandise. They would sell their votes, and place them where they would do the most good for themselves; and when they got a majority, where they could control the politics of the country, they would take it and elect their own people.

Chinese in some respects superior to us.

Vote Political.

In this way are they inferior: They attained the acme of civilization a long time ago, and they have stood still. We are a progressive nation. They invented type, and yet they have not carried it to the extent of a power press; they invented gunpowder, and yet they did not carry it to the extent of developing the machinery of war for its use; they invented the compass, and yet they never extended their commerce over the whole world guided by that compass -- they are an anomalous and curious people to us.

Limitations of the Chinese intellect.

HERMAN SILVERBERG, foreman at the Standard Shirt Factory, sworn and examined: SILVERBERG.

There are in the neighborhood of 100 Chinese engaged in the manufacture of white shirts; in the colored line, which includes clothing, overalls, etc, there are a great many more. At our factory we have in the neighborhood of seventy or eighty inside and perhaps double that number outside. The manufacture can be carried on by white labor, and is paid by the piece. An experienced hand either white or Chinese can earn from \$8 to \$10 per week.

Manufacture of white shirts - 100 Chinese employed.

At present not enough white labor to carry on the work.

Chinese competition not kept out white immigration.

300 to 600 females engaged in shirt-making.

Industrious and learn as readily as the whites.

If the Chinese were absent there would not be enough white labor, at present, to carry on the business. There might be eventually. Chinese labor was not skilled when first employed, but it was the class of labor that was here, and they were instructed in the business, for there were no others here to do it. The work is done almost exclusively by female help. There are several other smaller factories here. I do not think Chinese competition has the effect of preventing white immigration at present.

The manufacturing interests which I represent were started three years ago, and assumed their present proportion something over a year ago; previous to that we were supplied from Philadelphia and New York. There may be in the neighborhood of 500 or 600 females engaged in the business, directly and indirectly. Five years ago there were, perhaps, twenty-five or thirty.

The Chinese are industrious. It takes them from a year to eighteen months to become experienced hands in our trade. They learn as readily as the whites.

There are one or two girls who are working for us who say they get more wages here than they did at home. White help is employed in separate departments, not in the same class of work as the Chinese. The Chinese are paid by the piece, and receive their wages individually.

There are a few Chinamen who learn the business and teach the others. When more help is wanted, we tell some one of the workmen and they bring their friends along. In China they have no knowledge of making such shirts as we are accustomed to wear.

We advertised that we were willing to employ all the white labor that we could use, providing they would give time to learn the business. We have perhaps of fifty or sixty applicants about twelve remaining who have become fair workers; it took some of them two or three months to become such. They were paid by the dozen in the meantime. New hands are paid according to the grade of the shirt, from \$2 a dozen upward. They would make perhaps at least one dozen, one and a half, afterward two and three. We have some girls now who make four dozen after being there four or five months, and are enabled to earn from \$8 to \$10 a week. All the work is done in the factories except in one branch - hand needle work - which is done outside by white help, mostly by women who have families, or girls who have to help their mothers or parents at home. There are three different parts before the shirt is made, and for each particular part there is a different price. In making bosoms it depends upon the amount of labor required - from ten cents to \$2 a dozen is paid. For finishing from \$1.25 to \$2 is paid.

MAHONY.

CORNELIUS A. MAHONY, engaged in the smelting business in Peru, sworn and examined:

8,000 in Peru.

There are a number of Chinese in Peru. In 1872 and 1873 there were from 70,000 to 80,000. They all come under labor contracts, in point of fact they are simply slaves. Their contract binds them to serve for eight years. They get, generally, a bounty of \$20 - some small sum in Macao, where they are shipped. Macao is a small island at the mouth of the Canton River. Their contracts are generally made, as I understand, before the Portuguese authorities there and before the Peruvian Consul. They then are brought on board ship, and confined in a manner that would

recall the horrors of the middle passage, and brought to Peru. In 1872 the number of Chinese who came was 14,530, and of that number there was an average of about ten per cent. of death-rate on the passage. The Chinese there are just the same class as the Chinese here, and are charged with being river pirates, or of that class, in fact of the lowest order. The firm I was employed with were the largest coolie importers in Peru. I believe the traffic has now been stopped. I had under me from thirty to forty Chinese.

In 1873, I believe, a dispute arose between the Portuguese authorities and the Peruvian Government as to the treatment of the coolies on board ship, at the Chinchas and Guanape Islands, where they were employed in the guano trade. That was got over, and in 1874 the importation was very large. In the meantime a strong sentiment was growing in the country against the Chinese. The laboring people, the peons, considered that the Chinese were likely to reduce the price of labor just as the people here think now, and they did in fact; because a Chinaman's contract bound him to work for \$4 a month and two pounds of rice a day. Consequently it was very likely that a peon who wanted a little comfort, who wanted a little meat with his dinner, and wanted a comfortable habitation, naturally felt that he was suffering, and in Peru, as revolutions are easily got up, it brought a certain pressure on the Government. It was the Congress, I believe, of 1875, which passed the Act putting an end in future to all this importation of coolies into Peru. The firm I was connected with, I am told, has been no longer able to carry on because of this law.

Sentiment grow up in Peru against them.

Congress of 1875.

No Chinese women at all were imported; in fact I only saw one little Chinese girl. The result of this was that crimes of the most horrible and unmentionable kind were common among them which it was found impossible to prevent. They were in point of fact sodomites of the worst kind. They were treated very badly, in many cases, in Peru.

Sodomy.

In the Guanape Islands the unfortunate wretches have thrown themselves by the hundreds into the sea in distraction. They used to get a lot of negro overseers armed with whips, and they would beat them around and all that kind of thing.

There is a class here that does not exist in Peru. I allude to merchants and some respectable Chinese; otherwise their condition, intellectual qualifications and general moral and physical condition was the same as it is here.

The Portuguese Government has regulated the traffic. They published a law or regulations, all of which I have seen published in a paper in Callao - the *South Pacific Times*. They were not observed.

A Chinaman in the streets of Valparaiso is a very rare occurrence. I have been in all parts of Chili where there are large copper mines. If they could get Chinese cheap labor there they would get it, because the labor is necessarily cheaper where a man only gets \$4 a month and is to find his own clothes.

The feeling against them in Peru in 1873 and 1874, was stronger than it can possibly be here, for the reason that the people believed that it tended to lower not only the rate of wages but their social status, and feared an intermixture of population. At the end of his contract it is compulsory for him to go back, or sign another for a like period. If they were allowed to go free and compete with labor there, there would be an insurrection almost immediately. That they work in factories I have no doubt, but that they are fit to work along with white men in such work as smelting or any work of that kind is not the fact. A man cannot work on rice

Physical condition
fainted.

Chinamen learn
Spanish easier
than English.
His idea to go
back to China.

Enforced cleanli-
ness.
In a state of
slavery.

Inhumanity.

Solution of labor
problem.

GRAY:

Prostitutes.

and do hard manual labor. They are not capable of doing anything that requires physical strength. They appeared to come to us with a constitutional scrofulous taint about them. They were always weak in the joints or getting sores, or getting into a nasty and fearful condition. We used to send four or five in a month out of thirty to the hospital over at Callao, and there was no reason for that that I could see, except that they must have been originally of a very poor, degraded class in China.

They do not learn English fast, but they do Spanish. The Chinaman's idea all the time appears to be to get back to China.

The condition of the Chinese here is worse than their condition in Peru, where they are to a certain extent bondsmen. They are made, in a majority of cases, in that country to keep a certain amount of cleanliness, such as making them sweep out their quarters, and turn out their mats and shake them, clean the whole place, disinfect it, and all that kind of thing.

They seem to be quite careless, and have no care and no sympathy for one of their sick, and no respect for their dead.

I have seen three Chinese funerals during the two years and a half I have been here.

The condition of the native classes in Peru and Chili is good. They are industrious; they will do more work than a Chinaman. I allude to the peons and cholos. The cholos do most of the skilled labor. A peon is a term generally applied to a workingman; a cholo signifies a half breed between an Indian and one of the Spanish, or descendants of the Spanish, people who settle in the country. There is no such thing as a bondsman in Peru with the exception of the Chinese.

The coolies imported to the Spanish forts are taken all over the country -- over sugar plantations and works of that kind. There are no China towns there.

The form of government in Peru is republican and every Peruvian is entitled to vote. A peon is a free citizen not a bondsman.

I am an Irishman and have been in Ireland and in numbers of cabins of the peasantry. Every cabin has its pig's sty, but it is not attached by any means -- it is a mere traveller's story. I think the true labor problem is not the cheapening of labor, but its distribution; that its solution is to be found, not in the bringing here of a worthless class to overwhelm white labor, but in the taking of the men who have no employment in the east and bringing them here, giving all our own people meat and bread, and enabling every man to bring up his children as good citizens.

SAN FRANCISCO, November 9th, 1876

GILLES H. GRAY, Surveyor of the Port, sworn and examined :

The provisions of the Page Law, 1875, prohibits the immigration or landing of prostitutes and convicts from oriental countries, lepers and diseased persons and paupers not being mentioned. Previous to this Act there had arrived upon these steamers 200 to 400 women, frequently, the steamers arriving twice a month. During the quarter from 1st July to the 1st October, 1875, there did not arrive 161 females, and we had no information which would enable us to prohibit the landing of any of them; the next quarter, the last of the year, the number was reduced to forty-four. In the first quarter of the year 1876, it was reduced to fifteen; in the second quarter

thirty-two; and in the third quarter, twenty-four. The women which have been landed since we have commenced to enforce the Page Law I have every reason to believe are respectable women, and they are all accompanied by a photograph and a letter—a certificate like this: [witness produced letter and certificate which were read]. When a vessel arrives here no woman is allowed to go ashore until after the mail has arrived and she is compared with the picture. Sometimes it is twenty-four hours before they can go ashore.

Before coming to California she has to file a written application, which is referred to a committee of examiners appointed by the Consul. They take such testimony as they see proper, procure the photographs, compare them, and if the testimony is satisfactory, they then permit them to come, and forward to us a letter and the photographs. [The witness exhibits three photographs of women who were prohibited from coming.] These women did not arrive. I do not think there are any prostitutes arriving here at all now. I think the Page Law has effectually stopped that source of immigration. No complaints have been made at the custom-house in relation to Chinese women.

The authorities at Hong Kong are exercising diligence now in preventing prostitutes from coming.

Every Chinese passenger arriving is accompanied with a certificate from the Consul. The certificate shows that they are not included in these limitations, and I think it goes on to say they are not contract laborers or contract coolies, or criminals. It gives the names, and occupations, and where they come from. If the certificate authorizes the landing of 1,000 and there should be 1,200, we should keep the last 200 on board, we cannot tell which is which, whether they are the proper ones sent on board or not. I have seen it stated in the published reports of the proceedings of this Commission, that there are criminals arriving, not that they are all criminals, perhaps.

Referring again to the excess of passengers arriving and not on the certificate, we measure the vessel to see if there is an excess over and above what the vessel is allowed to carry; if a vessel has more aboard than she is allowed under the United States laws, we report the vessel for fine, and proceed against the vessel in every case, and get fines imposed. To that extent we have suppressed immigration in that manner.

My opinion is that excessive Chinese immigration should be stopped, or suppressed. There are Chinese merchants here who are, I believe, honest business men, and they are a benefit to the country; but there is a class of coolies which come here which might be prevented by the United States Consul, and which never should come, but ought to be prohibited. They are a sort of wild race of Tartars. The largest portion is this kind and ought to be prohibited. If Chinese immigration was restricted by proper regulations, I do not see any harm in it.

The proportion of industrious working people and idlers among them is about the same as among the whites.

The Chinese ought to be compelled by law to separate and to take space to live in the same as white people. The Japanese adopt our habits when they come here, and there is scarcely any prejudice against them, whereas the Chinese come here and bring their customs, and manners, and ways of living, and they do not make desirable citizens.

The Chinese merchants import, not the Chinaman individually. They also use imported goods.

We always had the sympathy of the Chinese merchants in stopping the immigration of prostitutes. They did all they could to help us. There

Precautions
against the immi-
gration of prosti-
tutes.

Excessive Chinese
immigration
should be stopped.

If properly
restricted, there is
no harm in it.

are some of those merchants whom I believe to be honest, and who would tell just what was the truth.

GIBSON.

REV. OTIS GIBSON, in charge of the missions of the Methodist Church here for eight years, formerly a resident in China for ten years, sworn and examined :

The translations of the two original contracts I recognize as my own work, and they are correct, as follows:—

Contracts binding prostitutes into slavery.

" An agreement to assist the woman Ah Ho, because coming from China to San Francisco she became indebted to her mistress for passage. Ah Ho herself asks Mr. Yee-Kwan to advance for her \$630, for which Ah Ho distinctly agrees to give her body to Mr. Yee for service as a prostitute for a term of four years.

" There shall be no interest on the money. Ah Ho shall receive no wages. At the expiration of four years, Ah Ho shall be her own master. Mr. Yee-Kwan shall not hinder or trouble her. If Ah Ho runs away before her time is out her mistress shall find her and return her, and whatever expense is incurred in finding and returning her, Ah Ho shall pay.

" On this day of the agreement, Ah Ho with her own hands, has received from Mr. Yee-Kwan \$630.

" If Ah Ho shall be sick at any time for more than ten days, she shall make up by an extra month of service for any ten days sickness.

" Now this agreement has proof. This paper received by Ah Ho is witness. " TUNG CHEE.

" Twelfth year, ninth month, fourteenth day."

That would be about October, 1873. The agreement is supposed to be made here. One of these cases mentioned in this agreement was arrested, and tried by me. I would not know them now. One was sent to the mission house. The following is the other contract:—

" An agreement to assist a young girl named Loi Yau. Because she became indebted to her mistress for passage, food &c., and has nothing to pay, she makes her body over to the woman Sep Sam, to serve as a prostitute to make out the sum of \$500.

" The money shall draw no interest, and Loi Yau shall receive no wages. Loi Yau shall serve four and a half years.

" On this day of agreement Loi Yau receives the sum of \$500, in her own hands. When the time is out Loi Yau may be her own master, and no man shall trouble her.

" If she runs away before the time is out and any expense is incurred in catching, then Loi Yau must pay that expense.

" If she is sick fifteen days or more, she shall make up one month for every fifteen days.

" If Sep Sam should go back to China, then Loi Yau shall serve another party till her time is out.

" If in such service she should be sick one hundred days or more, and cannot be cured, she may return to Sep Sam's place.

" For a proof of this agreement this paper. " LOI YAU.

" Dated second day, sixth month, of the present year."

These papers bear their signatures in the shape of a mark. Sometimes they do not use the agreement. The girl has a copy of this paper and is supposed to keep it. She sometimes loses it, and has no redress.

Fuh Chau is in the province of Fuh Kien about half-way between Hong Kong and Shanghai. I lived among the Chinese, studied their language, and became conversant with the common people and with the merchants. For six months I was interpreter for the American Consul, and did all the business of the consulate, so that I came in contact with many officials and all classes of society, being able to converse with them in the Fuh Kien dialect of Fuh Chau, the leading dialect of the whole province, embracing

Chinese dialects.

some 25,000,000 people. The dialect is not understood in Canton. The written language is the same through all the land. Since I came here I have been compelled to learn this dialect so far as able, called the Canton dialect. The people who come from the country, a few hundred miles from Canton, generally have a somewhat different dialect. We commonly speak of them as the Sam-yup and the Se-yup. The Sam-yup is the city dialect, the leading and controlling dialect, and three-fifths of the people here speak the Se-yup. The laboring people are largely of that class. They can understand each other, but not quite so readily as they can understand their own people. I have had constant intercourse with them here all the time for eight years.

I know something about the action taken in reference to sending back prostitutes. On one occasion I sent back ten. On the arrival of a steamer here the police authorities corraled a number of these women, and sent for me to come down and ask them certain questions. I went, and asked them where they came from, and why, who were their parents, and if they had any friends here, etc.; if they wished to remain or go back, what their business was, and many questions of that kind. The result was that out of the whole number there were ten who said they had been kidnapped or forced to come here, and wished to go back. They were sent up to the mission house. I sent a China boy down to the Chinese merchants to tell them that I had ten women who wished to go back, who said they had been brought here against their will. The merchants sent all the money necessary, and more, to send them back. They were not sent back because they were lewd women; it was simply a voluntary matter on their own part. A large part of the women who come here are brought for lewd purposes.

I am not in favor of a large and rapid influx of immigration from any foreign country whatever. At times it has been too rapid for the best interests of the country. I believe that a large portion of the European immigration so rapidly admitted to citizenship and the right of suffrage is more dangerous to the institutions and prosperity of this country than is the smaller and better regulated immigration from Asia.

It is well known here that the Chinese pay high rents and pay promptly. They pay more than \$1,000,000 annually in rents alone.

As to Chinese cheap labor, all testimony goes to show that in California we have no cheap labor as compared with the eastern states. The presence of the Chinese has reduced the exorbitant price of labor which prevailed in the early days of our history, and by this means they have opened industries, cheapened products, and made it possible for poor white men to come here with their families and live and thrive. It is an indisputable fact that at the present time in California, in spite of a peculiar cry about the evils of Chinese labor, labor for industrious white men is as abundant, if not more abundant, wages are as high, if not higher, and living as cheap, if not cheaper, and the general condition of the white laboring classes is as good, if not better, than in any other part of the United States, or of this world. Cheap labor makes cheap products, cheap living. Flour at \$50 per barrel, wages \$10 per day, five days' work will buy a barrel of flour; with flour at \$6 per barrel, wages \$2 per day, three days' work will buy the same barrel. I believe that all the industries of the state, all the capital of this state looking for investment in industrial pursuits, demand this competition of labor as an indispensable element of investment, of development, and of success as a question of political economy. I know an instance in this city of a gentleman who proposed to invest largely in a certain manufacturing enterprise. Before

Prostitutes.

Ten said they had been kidnapped and wished to go back.

Believes a large portion of the European immigration more dangerous than the Asiatic.

Pay more than \$1,000,000 annually in rents.

White labor in a satisfactory condition in California.

Cheap labor makes cheap products - cheap living.

Instance to prove necessity of Chinese labor for manufactories.

doing so he enquired the price of white labor, and the price of the product that he should manufacture, and found he could not invest his money. He then enquired how much Chinese labor would cost, and he found, if he would bring in a part of Chinese labor and a part of white labor, he could manufacture with some profit. He went into the business, but he would not have gone into it if the Chinese had not been here. I think the same thing is true generally. This competition here is limited to a few of the lighter and slower industries. The Chinamen make overalls, slippers, shoes, cigars, shirts, etc., but no overalls or slippers for the trade were made in this country until the Chinamen made them. They do no labor upon the public works of the city, nor upon any public buildings of the state. Generally speaking, there are no Chinese house carpenters, bricklayers, painters, plumbers, glaziers, blacksmiths, foundrymen; no Chinese printers, bookbinders, tailors, milliners, mantua-makers; no bankers, or insurance agents, no commission merchants of American or European goods. They offer no competition to our lawyer, nor to doctors, preachers, school teachers, nor to any profession whatever. Instead of driving any of these mentioned laborers or professions from the field, the presence and labor of the Chinese have opened up industries which have certainly stimulated the demand for such white laborers and professional men as I have mentioned. As to the charge that the Chinese have taken employment from our women and girls, there may be single instances of that kind, but as a general charge it is not true. House-servants, sewing women, and laundry work are as well paid in San Francisco as in New York, Philadelphia, or Chicago. My wife dismissed a Chinese boy whom she was paying \$16 a month, and took a girl into the house who came from the east, where she had been working on a dairy farm at \$2 a week, milking cows, summer and winter; we gave her the same wages as the boy, \$16 a month.

No overalls and slippers for the trade made until Chinamen came.

The Chinese not taken employment from women.

It is objected that the Chinese do not learn our language, and do not attend our schools. The fact is they are taxed to support our schools, but are peremptorily refused admission to their privileges on account of race prejudice. There are many young children in Chinatown, but neither the state nor the city is providing any schools for their education. Many of the Chinese are learning something of our language. There are about 750 average attendants upon the various evening mission schools and private classes in the state, involving a roll-call of 2,500. There are about 1,000 average attendants upon the various Sabbath schools, involving a roll-call of about 3,000. These are all studying the English language. Besides these there are thousands learning our language in families as family servants. It may be safely said that we have no other foreign immigration that, with so little encouragement, makes equal efforts to learn our language, laws and customs. A young man, a son of a Chinese merchant, who has attended our mission school for two and a half years, has just been admitted to Napa Collegiate Institute in this state, and is doing well. Of his own free choice, and with the full consent of his father, the young man cut off his queue and adopted the full American dress. There are hundreds of other young men anxious to do this same thing, but want of money prevents their doing so. If the rights of citizenship and the elective franchise depended solely upon a knowledge of our language, laws, and customs, and a good character as regards intelligence, industry and morals, quite a number of Chinese would soon ask for naturalization papers, and have a right to them. The fact that there are now in our eastern colleges and schools between 100 and 200 Chinese youths, supported and schooled by the Chinese Government, indicates a

Instance in which a young Chinaman cut off his queue and adopted American dress.

strong national desire to become acquainted with our language, customs, and principles of government.

As to the morals of the Chinese, the civilization of China is lower than the Christian civilization of our country. The standard and practice of morality by the Chinese people is not equal to the standard and practice of those who accept the Gospel of Christ as their rule of practice; but the standard of Chinese morals is higher and better than that of any other heathen nation in the world. They are very fond of their children. They have profound respect for age and experience. They are great traders, and have the reputation in all the world of being as honest and reliable in commercial and business transactions as are the peoples with whom they have traded. Even here they have the reputation of paying promptly their rents, taxes, and debts.

Chinese morals lower than Christian, but higher than those of any other heathen nation.

The charge of immorality brought against the Chinese here may be brought with almost if not quite equal force against most of the European immigration, whether the specific charge be drunkenness, profanity, fighting and quarrelling, gambling, or prostitution. The same labor that has lately been bestowed in ferreting out the vices of the 30,000 Chinese in this city, if bestowed in special efforts to ferret out the vices of 30,000 immigrants from Europe of the common laboring classes, would produce a chapter of crimes, vices, and misery quite equal to that presented against the Chinese.

The charge that Chinese prostitutes are demoralizing our boys, if true to any extent is a sad comment upon our boasted superiority. But there is one very important and material consideration in connection with this matter of demoralizing our boys that ought not to be overlooked—that is this: There are more liquor saloons and liquor groceries in this city and in this country than there are Chinese prostitutes. It is quite safe to say that all these boys who visit these prostitutes take their first lessons of demoralization in some one of the 3,000 whiskey saloons or liquor groceries licensed by this Christian municipality, kept mostly and patronized largely by immigrants from Europe. The same class of demoralized boys, and in quite as large a proportion, is found in all our eastern cities, where Chinese prostitution is not known.

Chinese prostitutes and the boys.

The statement has been made that the Chinese fill our prisons, gaols, hospitals, and asylums, but the facts as shown by official reports do not exactly sustain the charge. In the state's prison a larger per cent. of Chinese criminals is found than of the whites, but the comparison is made as between the Chinese on the one hand and all the whites, including American-born, on the other hand. It is well known that a larger per cent. of crime, vice, and misery is found among the immigrants from Europe than among native born Americans. It will only be fair to compare the statistics of crime, vice, and pauperism among the immigrants from some European country—Ireland, for instance. On this basis we find at the present time in our San Quentin prison, 1,158 prisoners, of whom 199 are Chinese, 160 are born in Ireland, 615 native Americans, and 184 from all other foreign countries. About 400 of the whole number are Roman Catholics. I do not think that there are more people in the state from Ireland than there are from China. The Irish population has more women and children, a class always producing less criminals; so that, bad as the case is against the Chinamen filling our prisons, the same charge stands with equal if not greater force against the Irishman. The official reports of the industrial school for the year ending July 1st, 1875, give the total number as 225; their nationalities being 194 native Americans, seven Irishmen, and four Chinese. The alms-house official

Average of crime.

report for the same time, gives the total number as 498 ; native born, 143 ; from Ireland, 197 ; Chinese, none. The hospital report for the same time, gives the total at 3,918 ; natives of the United States, 1,112 ; born in Ireland, 1,308 ; born in China, eleven. One hundred and eighteen Irishmen to one Chinaman is the way the Chinese are filling our hospitals. The pest-house report, which is the Chinese hospital, for the same time gives the total number at twenty-two ; Chinese none.

If we continue to make our comparisons between our Chinese and European immigrants, we shall find as large a proportion of the one selling liquor as of the other selling opium.

It is a fact that the Chinese are addicted to gambling and all kinds of chance games, but there can be no doubt but that more money is lost and won in this city every day by white gamblers than by all the other Chinese in America.

The remedy for this class of evils, as well as the remedy for dirty streets, alleys, tenements, etc., would seem to rest in the municipal government rather than in the abrogation of national treaties or special Acts of Congress.

Dishonest or ineffective character of municipal police.

Gambling and prostitution are not legalized and licensed by the laws of China. The laws and the higher mandarins generally prohibit these vices ; but, as in other countries, petty officials receive bribes to permit the unlawful traffic. The municipal authorities here lately demonstrated their ability to suppress Chinese gambling and prostitution houses to a large extent ; but nearly all the gambling-houses, and many of the houses of prostitution, are now open again.

The Chinese excite less riots, commit fewer assaults, and murders, etc., than almost any other foreign population among us. There is a class of bad Chinamen who do such things. Riots among themselves have been few, and they have never incited nor engaged in a riot against white men in this country. No riot among themselves in this country has ever begun to equal the outrages of the Alameda local option election in this state in which drunken Europeans insulted and assaulted respectable American women, and respectable American born citizens were driven by brute European force from the polls. Chinese immigration has never yet committed such an outrage upon American people nor upon American institutions.

They seldom commit assaults among themselves, almost none upon white people. Hardly a day passes that our newspapers do not record a case of unprovoked and frequently unpunished assault upon some inoffensive Chinaman.

Perjury.

There is no doubt but that they constantly perjure themselves in our courts, but the class of Chinese who get into our courts are generally the most depraved and unreliable. They are not the only ones who commit perjury. A late judge of the county court (Judge Stanly) remarked to me that perjury in our courts by white witnesses is as common as the smoking of cigars upon our streets.

In brain power and possibility of culture they are the equal of any other people.
Not slaves.

I do not hesitate to express my opinion that in simple brain-power and possibilities of culture, the Chinese race is equal to any other people in the world.

The Chinese who have embraced Christianity all assert, most positively, that the Chinese do not come here as slaves to any person nor to any company. The thousands of Chinese house-servants all receive their own wages and use the money as they please. If they were all slave their masters would not allow them to spend their earnings in gambling as many now do. There is no class of laborers in America to-day more free to do as they please than are the Chinamen.

They often borrow money to get here, and agree to pay high premiums or interest, but the agreement is in the amount of money rather than in the number of years of service. At the present time the most who come, if assisted at all, are assisted by their relatives, or friends, or townsmen who were here before them. They come for the express purpose of making money to better their condition. Many of them become attached to this country, and choose to come back, after their return to China, to live and die here. They are willing to do any kind of labor; and as laborers they are generally industrious, faithful, and satisfactory.

Immigrants.

Industrial character.

Instead of preventing white labor coming from Europe and from the eastern states, I believe that up to this time we have had a larger immigration of that class than we should have had if the Chinamen had not been here.

Stimulated instead of repressed white immigration.

As to health, we have no more healthy class among us than the Chinese. As to their cleanliness, they are not a clean people; but in this city and county I do not think they are more filthy than the same number of European common laborers would be.

Healthy.

Not more filthy than the same number of European common laborers.

The Chinese in America are nearly all from the province of Canton, in the south of China, and sail from Hong Kong, a British port.

Few Chinamen in this country, in proportion to their whole number have brought their families with them. It is not their custom when emigrating to any point in their own country to take their first wives and children with them. Their women are averse to coming. Many of these men become attached to the prostitutes whom they visit, purchase them, and live with them as husband and wife; and the children, if any are born, are considered legitimate. Lately many are marrying after our forms.

Few Chinamen have brought their families.

They sometimes marry the prostitutes they visit.

I suppose there are 5,000 or 6,000 Chinese women in this country, the most of whom are prostitutes. They are bought and sold like slaves at the will of their masters.

There are six Chinese companies, representing the principal places from which the Chinese have come. Besides these general companies there are several societies, or guilds, or unions representing different trades and pursuits, composed of men from all the different six companies.

Six companies and guilds.

The Hip-yotung and the Po-sungtung associations, whose principal business has been to stimulate and protect the gambling and the women traffic, are different from the Six Companies. There is also the Chinese Young Men's Christian Association, which has severed all connection with the Six Companies.

Two other associations for protection of gambling and prostitution.

The famous Six Companies are simply voluntary associations for mutual protection and benefit. It is the universal custom of the Chinese, when emigrating to any new country, to at once form themselves into a guild or association of this kind; and every Chinaman from the same region naturally seeks membership in this guild. They have their place of meeting, and elect annually their officers in a very democratic way. Differences that arise among members are referred to the officers and leading influential members for arbitration and settlement. Advice and aid are given to the new comer and to the sick. They are not mercantile firms in any sense; neither are they courts of justice, but voluntary associations for mutual aid and benefit. They do not claim, nor do they exercise, any judicial authority. All the restraining power which these companies hold or exercise over the people is through an arrangement with the various steamship companies, by which no Chinaman can purchase a passage to China without first procuring a permit of departure from these companies. They claim to do this in order to prevent dishonest

The Six Companies.

Chinamen from running away before their debts are paid. They claim that all Chinese in this country belong to one or another of these six companies, except the Young Men's Christian Association, which is supposed to have a membership of about 1,000; but they never claim, and they deny the charge, that they have ever imported any of these men who belong to their companies.

The masses of Chinese here are ignorant of, and take little interest in, our politics; but among the merchants, and especially among the young men attending the schools, are found very many who take an intelligent interest in the politics of this country.

The most of the Chinese now in America were common laborers, farmers, and such like in their own country, mostly poor, industrious people; their physical condition is as good, if not better, in this country than in China, and is constantly and gradually improving.

The population of China is from 350,000,000 to 400,000,000.

Chinese civilization.

The civilization of the Chinese Empire is the oldest known in history. The Government, which is Abrahamic or patriarchal in theory, is sufficiently powerful to hold in check and comparative order the immense mass of 400,000,000 of beings. As a people they are eminently conservative, the same school-books, the writings of Confucius and Mencius, have been used in their schools for hundreds of years. This has stamped a common character upon all the people. The written language, common in all parts of the empire, is not a spoken language in any part of the country. There are various dialects in different localities. These different dialects are almost as numerous as are the great cities of China, and differ almost as do the spoken languages of Europe. The Chinese of one locality have but little affinity for or sympathy with those of a different locality. As to scholarship, the average Chinese scholar knows little or nothing about geography, mathematics, natural philosophy, chemistry or astronomy. His knowledge of history is confined to an epitome of the history of his own country and people. He knows no language except his own, and yet he is no mere novice, his memory is truly wonderful; his knowledge of the relations and duties between man and man, between the people and the rulers, is remarkable; and in diplomacy the Chinese have no equals. Schools abound in China. Probably not one-fifth of the population have what might be termed a common school education. The masses know the written characters representing the common articles of food and clothing without being able to read a single page of literature. In the arts the Chinese have made no progress for centuries.

What the Chinese "scholar" knows.

Stagnation.

Religion, fatalism.

For many hundred years no new inventions have appeared in China. Their system of printing from the first has been the same as now. They cut it on boards, the size of the page, and it stands out in relief. In science, government, and religion, everything is stereotyped; everything runs in the same old rut. The religion of the educated may be formulated as blind fatality; the religion of the masses, a heartless, superstitious idolatry. The whole land is full of idols. The whole civilization of China has stood still for centuries, and to purify it, it needs to be moved and stirred from centre to circumference by contact and friction with the Christian civilization of America and Europe. They have always discouraged emigration from their shores, and have been constantly and bitterly opposed to every attempt by outside nations to settle among them. Living thus, the Chinese people seem generally to be filled with the strange conceit that they are superior to all other nations of the earth. For centuries the civilization of the Chinese has been in advance of the nations and peoples of Asia, with whom

Regard themselves as superior to all other nations of the earth.

alone they have had intercourse. They have schools and colleges; they understand political economy; they have an immense coast and inland commerce; they understand agricultural pursuits equal to any people in the world; they build houses, and temples and immense stone bridges; they have a great navigable canal system, reaching through almost the entire length of the country; they make silks, satins, and cotton cloth; they are elaborate carvers of ivory, wood, etc.; they make beautiful bronze castings, and exquisite chinaware; they are industrious and frugal to the last degree.

The marriage relation is recognized and honored in China. Polygamy is allowable, though not very generally practised. With them marriage is rather a civil contract than a religious rite or ceremony. No public register is kept; no certificate of marriage given. The parties pledge each other in small cups of wine, and perform together a whole ritual of prostrations before the open heavens and also before the family penates. There is a great deal of form and ceremony, according to the rank of the parties. In taking a secondary wife, or concubine, forms and ceremonies may be omitted, she taking her place in the family with as little ceremony as a hired servant would in America. Under certain circumstances divorces are allowable, but they are not frequent. If a man marries when poor and afterward becomes rich, he may, not for any cause, put away the wife who shared his years of poverty. It is not considered respectable for a widow to marry again, and if a young girl loses her betrothed before marriage it is considered highly inexcusable in her to remain unmarried all her life. Sometimes a young lady bereaved of her betrothed husband before the consummation of marriage publicly commits suicide, in order to make her widowhood perpetual and to remove herself beyond the temptation to marry another. An instance of this self-sacrifice occurred during my residence at Fuh Chau. There is no practice of personal courtship in China as with us here. Older heads make the selections of life partners for the young and inexperienced boys and girls, as well as arranging other details. Betrothals are often made while the children are quite young, and sometimes conditionally even before they are born. The married woman is subject to the will of her husband, and sometimes to the control of her husband's mother. The faithfulness of married women in China to their husband's will compares favorably with the practice of the same virtue by the women of Europe and America. Husbands are not generally so chaste as the wives. Female prostitution exists in all parts of the empire, and is especially prevalent in large cities and in all sea-port towns. This class of women is usually confined to some particular quarter of the city or to boat population. Poor people often sell their female infants to this class of panderers to human depravity, and the poor girls are brought up to perpetual bondage to the will of their villainous masters. Infanticide of female children is practised in all parts of the empire, in some sections to an alarming extent. Proclamations are sometimes issued warning the people against it, not only because it is a crime, but also because the girls are becoming so scarce and expensive that the common people cannot afford to marry, and public morals are endangered.

The people of China are noted for their industry and frugality. Every man has something to do. Few people walk the streets simply for the exercise, or to see the sights. There are no railroads, no horse-cars, no stage-coaches. All land transportation, especially in central and southern China, is done by the bone and muscle of human beings. Merchandise, house-furniture, and building material are all packed on men's shoulders. In his habits of living the ordinary Chinaman is exceedingly economical and

Marriage relation.

Marriages arranged by relatives of the parties.

Infanticide.

Industrious and frugal.

Low standard
of comfort.

frugal. Rice and vegetables, fish, pork and fowls compose the principal diet of the people. The average Chinaman can live nicely in most parts of the empire on from seven to fifteen cents per day. The price of labor corresponds to the cheapness of living. Fifteen to twenty cents per day is very good pay, for a common laborer. Literary men of good ability can afford to teach for salaries from \$6 to \$10 per month, and board themselves. House-servants receive from \$2 to \$4 per month and found. Serving in white families in China, in the open ports, Hong Kong, Canton, Amoy, Fuh Chau, Shanghai, etc., they receive from \$3 to \$10 per month; mechanics and stone-masons receive from twenty to forty cents per day. The currency used in all parts of the empire is a brass "cash," about the size of a twenty-cent piece, quite thin, with a square hole through the centre. A Mexican silver dollar is worth about 1,000 brass cash. The banks, in changing brass cash for silver dollars, always take the dollars by weight. In large mercantile transactions payments are made in sycee, i.e., in bars, lumps, or masses of silver by weight. They have a custom of squaring accounts at the close of each year, and the rule is that debts must all be paid at that time.

Chinese not clean
in their personal
habits.

It cannot be said that the Chinese, generally, in their houses and personal habits of living are a neat and clean people. They bathe their persons often in warm weather, it being common for them to take a sponge-bath from a little bucket of warm water at the close of each day's work. They do not believe in cold baths under any circumstances. Their clothing in warm weather is frequently washed and kept comparatively clean. On the other hand, the water-carrier might not think it out of place to wash his feet in the water-bucket, and after rinsing bring water in the same bucket for you to drink. I saw an instance of this while living in Fuh Chau. A Chinaman will often scrub his teeth and rinse his mouth in the same dish and same water in which he has just washed his face. The dish-washer might not think it amiss to wipe his face and your dinner plate with the same cloth. In the cold weather they do not bathe their persons so frequently, nor wash their clothing so often, and the consequence is that they become exceedingly filthy, and the clothing and persons of the common people often become alive with vermin. [At this point an extract was read by the witness from Mr. W. H. Seward's "Voyage Around the World," on the civilization of the Chinese.] The work of Christianizing the Chinese nation was at first slow, but is now progressing much faster than ever before. It was ten years before a single convert was baptized at Fuh Chau, but now that mission (Methodist Episcopal) numbers about 2,000 active church members and probationers scattered throughout the province, and about twice that number of attendants upon the regular Christian services. In this one mission there are some seventy native preachers, several of whom are ordained. These Chinese Christians are not often found in the service of the mercantile community nor in the employ of ship-captains. They are almost never seen by this class of Americans and Europeans. The missionary work in China is all done in the Chinese language. Few, if any, of the Chinese Christians can speak the English at all, and that excludes them generally from European and American service. The persons who testify that there are no Chinese Christians are persons who know nothing about the matter, have never visited the mission, and have never come in contact with Chinese Christians. There are now over 12,000 communicants of the Protestant Christian churches in China and a line of Christian chapels and communities all along the coast from Canton to Shanghai, a distance of 800 or 1,000 miles. You can

Progress of
Christianity
among the Chi-
nese.

travel all the way from Amoy to Fuh Chau and stop every night at a chapel.

In California there are about 300 Chinese who have been baptized and received into the different Protestant churches. If we include the Young Men's Christian Association and other associations for learning Christian doctrines, the number comes up to nearly 1,000. Most of these men make sacrifices and endure contempt for the sake of the truth. I know instances of such being the fact.

Something has been said about the cruelty and piratical character of the Chinese, their unwillingness to aid their fellow-men in suffering. In China they have public granaries from which the poor are fed at public expense in time of famine. They have lately imposed severe regulations requiring all vessels, sailors, soldiers, and officers—civil, and military, and naval—to aid and succor shipwrecked vessels, to save life and property, giving rewards to those who obey and punishing those who neglect. In the recent floods, the officers required all boats to assist the suffering and rescue the drowning. Those who refused were immediately punished. The dealers in rice formed a ring and raised the price so high as to distress the people. The mandarins immediately published a fixed rate for rice and food. Any violation of the rule was followed by confiscation of property.

Humanity in China.

The vicious element among them here are as easily controlled as the vicious among the foreign inhabitants from any country. They are more subject to law.

I think the Chinese have the capacity and brain power to understand our political institutions.

Chinese capacity and brain power.

In China the son of a poor man may rise to the highest office. The father of Confucius was a scholar but a poor man.

I was in Shanghai in 1862. It was the time of the rebellion in that northern part of China, and the imperial army and the army of the rebels had scoured the country all round about and devastated the fields, consumed the means of living, and tens of thousands had been driven into what we call the foreign city of Shanghai and its surroundings. There was great suffering, cholera prevailed, and thousands of people were dying for the want of food. These people were compelled to beg, or steal, or die. The character given to the Chinese by Mr. Tobin, that half of them were beggars and thieves is not correct. It might apply to this outside population driven in by the war, but not to the Chinese city of Shanghai. Nor is it true, as stated by him, that the common people do not marry. As a general thing they do not live together at all unless they are man and wife, except professional prostitutes. I think there are much fewer of what Chinese consider to be illegitimate children in China than in almost any other country, but it must be understood that there is a system of polygamy, concubinage, and the children of concubines are legitimate.

I believe the Chinese have a constitution. There are six boards regulating the whole division of government divided into six departments. Each of the six boards has its regular constitution. They have a regular judicial system of courts, with appeal from one to the other up to the Emperor.

Judicial system.

There are foundling asylums in the cities in China, where I have been, for castaway children. They are supported by contributions from rich men, aided by the government.

Foundling hospitals.

If a man cannot pay his debts in China, there is no way of compelling him; it is simply a disgrace.

The custom of their trade is to sell tea and such like by sample. With

Commercial character.

regard to this great transaction in tea, and all the great mercantile transactions, they must of necessity involve great confidence by our merchants in the compradors. A Chinese comprador is sent up into the country with \$250,000, \$300,000 or \$500,000 in bulk to buy tea, and there is no security except his honesty and integrity. That class of men in China have a good character among European and American men of business for reliability and honesty.

The position of women in China compare favorably, or better, than the position of those in the eastern part of Europe.

White servants in families here are paid from \$20 to \$30 per month.

There are, perhaps, 200 or 300 Chinese children in the city now.

Six companies.

The revenues of the Six Companies are made up by voluntary contributions and by permits granted to Chinamen when they want to depart. The officers are paid out of these revenues. They have also collections. If they are in need of money, they will issue their statement of a tax of so much, asking people to pay a certain sum. Some pay more and some less—half a dollar for a man, usually. It is all voluntary. Their ostensible business and practice is of a charitable nature.

Help each other.

Their friends take care of the poor. They are a great people to help each other. Large numbers of those who are here have come for the second time.

The vessels engaged in the coasting trade are usually engaged in a disreputable trade. Although the Chinese hate to punish their own people for assaults upon foreigners, so far as my experience goes they always did it, and did it quite efficiently when required to do so by our Consul. Many things that Mr. King said are true, but many things are not true.

Labor question.

I think there is a different standard of living required for American laborers from that the Chinese subsist upon. The American laborer's family cannot be supported on the pittance that a Chinaman can possibly bring himself down to, but an American family can be supported on the wages which Chinamen get. The Chinese, for the most common and unskilled labor, get \$1 and \$1.25 a day—\$30 and \$35 a month. For skilled labor they get \$60 a month. I think white labor in this state is as well paid as in any state in the Union. No man need work at a \$1 a day besides a Chinaman, if he does not want to do so, in this country. In regard to house-servants, of course if the people here fill up with Chinese, they do not want any whites, some employ Chinamen because they get them at low wages; some from choice, at the same price they would to whites. I think there are very few people here without work—those who want to work. If you employ a white girl to do the work of a family of a man and his wife and several children, you have got to put out your washing and get somebody to wash the windows and front steps besides, whereas a Chinaman will do the whole work. The difficulty of getting employment for women and girls is not general. The fact of there being 3,000 Chinese house-servants here does not have the tendency to exclude white girls; because the very presence of these Chinese servants in these families makes it possible for those families to be here with all their industries, and those families could not live here if they had not Chinese servants. So far, in my opinion, Chinamen have only multiplied labor here. I think a few thousand unskilled laborers in any city will certainly multiply the facilities for skilled labor and higher industries. When labor is exorbitant so that industries cannot be carried on, then the reduction of labor down to the prices that the industries can be carried on is a benefit. Decently paid labor is necessary to American civilization, and we have it here. The supply and demand of labor will have something to do

Difficulty of getting employment for women and girls not general.

Chinamen only multiplied labor.

in bringing down the price of labor generally below a decent price. I cannot educate my family, attend to my duties, give them decent clothes, and meat and other food, such as Americans live on, at a dollar a day. I do not want to ; I do not need to ; neither does any other man.

There may be some instances where Chinamen are employed as nurses. Children acquire a great deal of knowledge from their parents, but from their nurses, white or Chinese, I think they never ought to learn. If they have good, intelligent nurses, well-behaved American girls, they learn something. I think the house-servants in the east are largely foreigners, and I should have just the same objection to employing them as nurses as I have against Chinamen as nurses.

Children and Chinese and European nurses.

I do not know how to reconcile the fact of the Chinese fondness for children and the infanticide which prevails in some parts of China. Some of them sell their female children, which does not show a fondness for them in the persons who sell them. Sometimes they are sold knowing that they would be better off, sometimes for purposes of prostitution.

Sale of female children.

The Chinese, generally, are peaceful among themselves, but they have riots among themselves. I read about the bloody riots recently at Virginia City and at San José. Sometimes they arise over a woman ; sometimes about money. Feuds often occur in China between villages.

There is no slavery in China as to the male sex ; there are no slaves among them here. I have read somewhere that many of the Chinese get to this country by giving onerous obligations, which are secured by their certificates, and that where there is a failure to return the money the relatives themselves are sold in order to make good the contract. It is not the custom in China to sell a family.

Not slaves.

I do not think the Chinaman here would be professed Christians except from sincere sentiments.

Perhaps my avocation would be gone if there were no Chinese here. I am a lessee of property in Chinatown, occupied by Chinese, and I shall hold it as long as I can. It is not an opium den ; I know they smoke opium there, for I have seen them, the people rooming there being opium smokers. In some other rooms that I have rented I have seen people smoking tobacco, cigars, and drinking whiskey. The use of opium stupefies, puts them to sleep, makes them languid. It is more injurious than tobacco ; it debilitates the system. The effect of smoking opium is different from the effect of drinking whiskey, the latter stirs people up, makes them rampant, and fight sometimes ; Chinamen never fight when under the influence of opium. The building I rented was simply for the purpose of securing a chapel.

Opium smoking and whiskey drinking.

The Chinese sick are largely taken care of by their friends. There are but very few paupers who do not manage to get a little something one way or the other. They are a great people in their own country to live upon their friends.

The Chinese here are industrious, if you exclude the women who are prostitutes and the class who are gamblers. There are hardly any idle persons among them. There are fewer fights among them than among the lower whites.

Chinese industrious.

They are excluded from the public schools on account of race prejudice. In Sacramento there is a Chinese girl who attends school. I never heard of one here ; there may be others in some country school districts, but I do not know of it. I made application here once, and was refused by a formal written answer. If they were admitted the night schools would have a large number of them. The mission schools are quite full all the time. The different branches of Protestants have schools for the Chinese

Mission schools full.

here. There are 300 or 400 regular attendants nightly. Perhaps there are 1,200 or 1,500 who attend altogether. In my school they are expected to pay \$1 a month. We teach them reading, writing, geography, and grammar, the same as any other school, and employ teachers.

All Protestant denominations are represented in mission work in China. The Catholics are not there now.

Labor question.

In regard to the effect of Chinese labor upon white labor, hardly at any time has there been too much labor here, more than could receive adequate employment and payment. There may have been a few months once or twice when that may have been the case. At the present time the demand is equal to the supply. The presence of the Chinese here I do not think interferes with white labor on this coast at this time. I think it has stimulated labor and helped hundreds of white people to honorable employment. I believe the presence of the Chinese here has been an element in the prosperity of this country up to the present time.

The Chinese assimilate with our people, but do it more slowly than any other people who come here. That, I think, makes them a less desirable people as far as that one element is concerned.

Limited immigration.

I believe the matter of supply and demand will hold a good check upon Chinese immigration. I should like to see them limited to a couple of hundred on a ship.

Many would become good citizens.

If they were allowed to become naturalized, at first they would be slow to embrace it. I think only those who knew the language would care about it. Many already desire to become citizens, and would make very good citizens. It would be unhappy and unfortunate, exceedingly unfortunate, if the Chinamen should all at once have the right of suffrage; but I think they should be allowed to be naturalized on the same conditions as other people. If immigrants from Europe were not allowed to become citizens, but compelled to remain aliens, I doubt if they would come in such large numbers. It would tend to lessen immigration; it would segregate and degrade them, and make them an inferior class.

Admits two objections against them not applicable to other people: (1) non-assimilation or very slow; (2) a possibility of too large an influx of them.

There are only two objections that can be made, that reach my mind at all, against Chinese immigration, which do not prevail with equal force against other immigration from foreign lands. They assimilate more slowly. That is one point. The second objection is, that in case of intestine wars in China, and rebellions, and the devastation of great regions of their country, there is a simple possibility that there might come over a large influx of Chinamen to this country that could not be handled very well in the interests of the country. By limiting the number the rates of passage would be higher. It is now about \$55, and the condition of Chinamen is not so much better as to make them go through very much to come if they have to pay largely to get here. They like their own country the best of any country. The treaties that are made between our country and China are for our benefit, not for the benefit of the Chinamen. If I understand it, the Chinamen to-day have not a single right or advantage in this country that they would not have if there was no treaty at all with the nation. We have many rights in China which the general system of government in China would not give us without the treaties. For no crime under heaven can a Chinese authority touch an American in China.

The Chinese government do not desire their people to come here.

I do not think the Chinese Government desire their people to come here.

The masses that first arrive have little or no knowledge or idea of our institutions whatever, except that it is a free country, and that they have nothing to do but obey the laws and go on.

The religion of China is a lower religion and their standard of morals is lower than that of those who follow the teachings of Christ, but the standard of morals among the Chinese people is higher than among any other heathen people in the world. I think the Christianity of the Bible is superior to the teachings of the Chinese or any heathen religion; but the general tone of morals in the Chinese civilization is, I think, equal to the morality of the serfs in Russia, and that of the common people of Ireland, and very likely to that of the peasantry in France or Germany. The system prevailing in France among the peasantry, of having one wife who cares for her children, is superior to polygamy existing among the Chinese. The plurality of wives is lawful in China, but it is not usual, nor is it generally practised if a family has a son. If a man has no son, and is able, he will take another wife in order to get a son. This one point in their civilization is not so desirable as the system of monogamy, but as a general thing I think the morality of the Chinese may be compared favorably with the peasantry of Europe. There are other causes besides the teaching of religion which affect civilization. The Chinese are not without religion, and worship has its effect upon any people. The idolatry taught in China is not taught as a system. There is no teaching of idolatry as a system; it is simply the habits and customs of the people.

Religion and morals.

Their morality compares favorably with that of the peasantry of Europe.

The teachings of Confucius is a system of political economy as relates to the relative duties of man and man, the rulers and the people, the people and the rulers, the parent and the child, the child and the parent, the brother and the sister. These teachings are temporal in their character; but there is, however, reference to a future world. The doctrine of the golden rule is found in the writings of Confucius almost exactly as in the teachings of Jesus, except that Confucius puts it in the negative form.

No idolatry idea system.

Teachings of Confucius.

Their idols are supposed to receive divine honor. It is a system of demi-gods—heroic worship. It is within the province of the emperor to issue a proclamation and to establish the worship of a new god. Some person has been of great value to the community somewhere, a great statesman, a great benefactor; and after his death the people petition that he shall be enrolled among the class of persons who may receive divine honor.

They have what we call in Chinese a "sinchepur," a family tablet, a square piece of work, with an upright piece, which slides up. On the inside of this tablet are written the names of their ancestors, the father and grand father, and all the ancestors of the family, and it is kept in the family of the eldest son; it is the family record, and there are stated times when these tablets receive worship. They believe in the immortality of the soul.

Worship of tablets.

Believe in immortality of the soul.

They are not entirely unaccustomed to elections. They elect their elders of the villages who do the duty of magistrates, and settle all small troubles in the community. Their decrees are binding in custom, and are all over China.

The Chinese civilization is not progressive, the Christian civilization is. The Chinese civilization is better than the Darwinian system.

I think Chinese literature is better than the French in moral tone. Dr. Loomis is a good authority upon Chinese matters, as well as upon Chinese literature and the writings of Confucius. [An extract was here read by Senator Sargent from Dr. Loomis's work, under the head of "Life of Confucius," bearing upon the future state of man.]

Chinese literature better than French.