

the best human labor-machine in the country for certain classes of work. We employ white men, 200 or 300, all the time. Immigrants coming here will hire by the month and stay two or three months at the outside. They are not satisfied with \$30 or \$35 a month. They did not come to this country, they say, to work for that; they came to make money. They want to speculate.

Chinese labor puts more labor into the hands of the white people. If it were not for them we could not employ white men. In the state they are generally employed as farm hands, in vineyards, building railroads, draining tulle-lands, in certain classes of manufacturing, as house-servants, and in washing. White labor could not be got to reclaim these lands. In some cases we might have got them by paying decent wages, but as a general thing white men will not do that work. As a general proposition, when I buy a thing I buy it as cheap as I can. White men are more trustworthy in handling horses and machinery. We can explain things to them, and they are better than Chinamen in that respect. I am very much opposed to extending the franchise. I have no doubt the more intelligent of the Chinese would make good citizens. The objection to Chinamen voting would be that they would probably be controlled by men who employed them, because they do not understand the language, and are not familiar with the institutions of the country. I think, considering their subjection, that they are much better than slaves or negroes were. They are not politicians; they do not care about our parades or excitements. As to contract-labor, I think that is a mistake. I find my Chinamen entirely independent of the bosses. When the bosses do not pay them they come to me. Each man has his account, and he holds the boss responsible. The percentage the bosses make is simply the profit on selling rice. It is very seldom they make anything at all on the contract per acre. It is the storekeepers who do the contracting. The boss says: "I get twelve cents a yard; here is my contract; you go and work at twelve cents;" and they let it out in small contracts in that way. We do not pay the individual Chinaman; we pay all to one man, and he has to pay out to his own men. There have been two or three instances of dishonest bosses, who have made use of the money and defrauded the laborers. I do not think they are models as to honesty, but they are about as reliable as the common run of men who fill such positions.

Chinese labor puts more into hands of white men.

If Chinese had votes they would be controlled by those who employed them.

Chinamen individually independent.

Rev. DAVID DEAL, a representative of the preacher's meeting of the Methodist Ministerial Association, sworn and examined: DEAL.

Witness read a memorial from the association in which the "habits of industry and quietness of demeanor" of the Chinese was dwelt on; their freedom from alms-seeking; their eagerness to learn the English language, and interest in the Scriptures, as manifested in Sabbath schools. They had been personally acquainted with a number of genuine converts, and were impressed with a firm conviction that faithful Christian effort would lead the Chinese to appreciate "our Christian civilization." The Chinese native preachers in the face of persecution, display heroic devotion. The memorial concluded by asking "that the Christian sentiment of our land be not wholly ignored."

Chinese character.

He was not acquainted with the precise number of converts in the Chinese chapel.