

anti-Chinese sentiment. I have heard farmers and fruit-raisers, manufacturers and mechanics, express the opinion that Chinese immigration was an advantage. It has not the same tendency to degrade free white labor as that of negro slavery in the south—because it is not servile labor. You cannot control a Chinaman except you pay him for it. You cannot make any contract with him, or his friend, or supposed master, and get his labor unless you pay for it. I made a contract with a merchant here, for Chinamen, Koopmanschap, who brought me 500; I never made any contract with the Six Companies. We have always procured our Chinamen through the house of Sisson, Wallace & Co. here—Americans. They gathered them one at a time, two, three, four of them in a place, and got them together to make what is called a gang. Each gang is numbered and has a bookkeeper to keep the account among themselves. We have a foreman, and he keeps the account with the gang and credits them. When pay-day comes the head man of the gang is paid for all their labor, and then they divide it among themselves.

Chinese labor  
servile labor.

The Chinamen who are here are not as of much advantage to the state, as the same number of immigrants from the state of New York and New England would be; but their presence here does not prevent the New Englander from coming, nor has it done so. On the contrary, if a New Englander comes here, he can use the Chinaman very much in opening a farm, and cultivating it after he gets it open. I do not believe there is a slave among them; nor do I believe that the Spanish system of peonage prevails among the Chinese here. I also believe that white population is better for the country than Chinese. Chinese labor is not better than white labor, but it is a mighty good substitute. The poor white man was degraded by negro slavery, because it was servile labor; but now that the negro is free and can earn his money, the next generation or two will not feel ashamed to labor alongside of him. I have given some money to the missionaries here. I am a common carrier, and would rather have white men than Chinamen for travellers. If there were no Chinese going between here and Hong Kong our steamship line could be run with profit.

Prefers white  
labor but Chinese  
a good substitute.

I do not think it would be a good idea to admit Chinamen to citizenship, nor is the presence of a large non-voting male class desirable. I believe in an educational standard for voting. If a Chinaman has lived in our country long enough to become educated in our language and to understand our institutions, he will make just as good a voter as myself; and I would let him vote. But I do not believe they are going to remain here long enough to become good citizens, and I would not admit them to citizenship. They have no particular care about our political institutions. They are harmless and indifferent; and they would not affect our politics, nor affect our morals, nor affect our status in any way.

Should not vote.

A white laborer can afford to labor alongside of a Chinaman when they are both paid for their labor. There is an objection with them to do so, but I think the feeling of prejudice is fast wearing out. I should not like to see an even number of Chinamen with the whites here.

We paid the Chinamen \$35 a month, boarding themselves; their purchases at the store would average \$9 a month. A white man can support himself on the same wages. At the present price of provisions, clothing, etc., a white laboring man with a family would have to live very plain and simple on a dollar a day. The actual wants of a man are very few, and a dollar a day will buy a good deal of common and ordinary provisions—good meat and good flour. I believe that the white man is better than a Chinaman. I believe that when the brain of the white man

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