

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 Koug, 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-ye-tung and the Po-sang-tung 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.