

Rev. AUGUSTUS W. LOOMIS, a missionary in China from 1844 to 1850, sworn and examined :

How money got to emigrate.

On the Pacific coast since September, 1859. Over seventeen years witness was engaged in Chinese missionary work. Four or five different dialects spoken in Canton, the province from which the Chinese come. Largest portion of Chinese immigrants are from the rural districts. Some pay their own passage; some are assisted by relatives; some mortgage their portion of the paternal estate, a corner of the house, a room, or a share of a small farm. Many borrow the money giving heavy interest. In early times some had wages and outfit advanced with an agreement that the capitalists should share equally in profits and losses of their mining adventures for a specified number of years. Of late years, many have come here under labor contracts. All Chinese male immigrants are free, but women have been decoyed, or kidnapped, or bought, and then brought here for the vilest purposes where their price is much advanced. Many have been purchased as secondary wives. Of late the Chinese are bringing their first wives here, and many spoke of going home for their families.

Women.

All intend to return home, but of late some talk of abandoning their purpose of returning.

The Six Companies commercial guilds; they also partake of the character of benefit societies.

A Chinaman who is insolvent or suspected of a desire to defraud his creditors will not be allowed to return to China.

Each of the Six Companies have large rooms to which the immigrants are allowed to go until they find employment. These buildings are like the caravansaries of the East. The initiation fee is from \$5 to \$8, and bone-money from \$2 to \$8. Special assessments are made, as for instance, for the purpose of employing lawyers.

On the farm, in the house, in the factory, the Chinese immigrant finds employment. Very many of those who arrive, come to take the places of brothers, cousins, or friends who will return to China as soon as they have taught the new comer his business as servant, laborer, or factory hand. Thus the Chinese population is not to be judged by the arrivals, because the number returning is very great.

Morals.

As to the morals of the Chinese immigrants, they come mostly from the rural farming districts, a large proportion being vigorous and enterprising young men, and very many mere boys, who are all taught to be honest, industrious, obedient to parents, superiors and magistrates; to be kind to the sick and poor; to fear the gods; but like other races their practice sometimes falls beneath their knowledge. Of all heathen nations the Chinese are outwardly the most correct and thrifty, and as a body in California they are in the main a quiet, inoffensive, docile people. There are gamblers, opium-smokers, pimps, idlers and thieves among them. It had been reported that gambling houses and brothels had brought immunity by regular payments to certain officials.

Without Chinese labor many manufacturing enterprises would not have been started.

Railroads, wagon roads, dykes, all more advanced, and there are more houses and more white people than there would have been had there been no Chinese labor. Without it the crops could not be saved in season. The Chinese importations stimulated commerce; they paid a large proportion of customs duties; supported insurance, gas and water companies, and paid city, county, state and poll-taxes, internal revenue and licenses.

The Chinese had improved portions of California, which but for them would still be unimproved.