

Moral character of Chinese is good. Steady.

Clean.

Most industrious people.

Chinese had been abused.

If they dressed in a different habit there would be less abuse.

Certain manufactures would never have succeeded without them.

the moral character of the Chinese is good. I have never seen a steadier, more cleanly set of men in my life than I have had to do with in my manufactory. As far as I know, speaking of my own factory, they surpass the white laboring class in cleanliness. As a class the Chinese are the most industrious men I ever knew in my life. I have never seen a Chinaman who I thought was under the influence of liquor.

The treatment of the Chinese has been anything but flattering to the conduct of the whites. I do not know what to attribute this abuse to, unless they imagine that their labor comes in conflict with the labor performed by the Chinese. The origin is prejudice which probably emanates from that cause. I have met Chinamen dressed in American fashion, who were generally treated better. I think if they were to dress in a different habit, there would be less of that abuse.

I have employed them as domestics, and have found them, as a general thing, very good; and put the same trust and confidence in them as in other servants. As far as my experience goes, I find them very truthful. The introduction of the Chinese has had a very good effect upon the prosperity of the state. Light manufactures would never have succeeded here without the aid of Chinese labor. I should like to see Chinese immigration limited.

OLMSTED

WILLIAM N. OLMSTED, merchant, a resident in China from 1862 until 1870, now of San Francisco, sworn and examined:

The house I was with in China was largely engaged in the purchase and sale of merchandise. We were brought closely in contact with various Chinese merchants.

The Chinese shipped to Cuba and Peru bought and sold.

Mercantile and laboring class emigrate to Pacific coast.

Security of relatives in China for passage money.

The immigration to Pacific coast could not be forced.

Alcoholic drinks; gambling.

The word coolie applies to laborers in general. It was used as a term of reproach during the period of emigration to Peru and Cuba, and at a later period when they were shipped they were known among the Chinese themselves, and by foreigners in referring to them, as pigs—those men who were bought and sold like so many cattle—the lowest of the laboring classes. The classes which emigrate to this country are the mercantile and laboring classes. A great many of them are poor and have not the means to pay their passage, etc., but there are always to be found men in China willing to provide funds. The men who ship the coolies generally buy passage-tickets in large quantities, upon which they obtain a discount—their first profit. The advances which they make are afterwards repaid to them, or agreed to be repaid to them, at a high rate of interest. The security they give in those contracts is very often the personal security given by relatives and friends in China, and if there is default those relatives can be proceeded against in China to the extent of fine and imprisonment. They are generally averse to subjecting their friends to fine and imprisonment on their own account. In that way they are more loyal than almost any other people I have ever met.

Their being inveigled here I would consider an impossibility. The emigration laws in Hong Kong, our own consular laws, and our own laws ought certainly to put a stop to any forced immigration. I have heard of force being used in the Portuguese colony of Macao in shipping coolies to Peru and Cuba.

The use of alcoholic drinks in China is very small. Gambling is as common there as it is elsewhere. In Canton I have known the Chinese authorities attempt to suppress it, also in other open ports.