

which the recent Opium Convention has worked from the beginning: the orders from Peking have been literally obeyed throughout each of the eighteen provinces, notwithstanding the large numbers of opium *Likin* officials whose bread depended upon the innumerable transit dues to which the drug had previously been subjected. There, however, the gain to the Central Government by the change was more obvious than in the present instance and, no doubt, as long as the official and popular objections to the scientific development of the inexhaustible mineral resources of the west are allowed to prevail, the benefits of steam communication can be only partially felt. Szechuen seems, from recent accounts, to be overpopulated and the fear that steamers will diminish the demand for manual labour in one quarter (while no openings are afforded for it in another), is one of the chief causes of the persistent opposition to the *Kuling's* advance.

Vested interests are all-powerful in this conservative country and, with no counter interests to appeal to, the *vis inertiae* to be overcome in starting any new project is almost insuperable. Unless a powerful impetus is given from without, the Chinese will do nothing of themselves which may tend to give farther access to enterprises inaugurated by foreigners; and, in the present instance, unless Sir John Walsham "puts his foot down" there will be no steamer in Chungking this year. Sir John should do now what he might well have done a year ago, and give notice to the *Tsungli Yamèn* that if by a certain fixed day the promised permit for the *Kuling* is not granted, he will authorise her to proceed simply under existing regulations for steam navigation on the Lower River, regulations which have been found amply sufficient to protect the junkmen hitherto, and under which no case of collision has occurred, that we can remember, where the steamer, whether right or wrong, has not had to pay, and pay liberally, for the damage resulting.

### THE CHINESE IN AMERICA.

During the past decade the well-known Chinese quarter or "Chinatown" of San Francisco has changed considerably for the better. It is the fashion to describe it as a loathsome region, a hot-bed of vice, and so on. No doubt this part of the city, which occupies an elevated region between Dupont, California, and Kearny Streets, is very much inferior to the more fashionable shopping promenades frequented by the whites, but it is certainly quite as respectable and well kept as any of the great Chinese thoroughfares of Hongkong; and as for the vice, which of course must be present in a population largely consisting of males, many of whom smoke opium, it is not by any means so glaring as that which obtrudes itself upon any one who takes a leisurely walk along Dupont Street, and studies the names of the house occupants by the light of their flaring windows. The Chinese Consulate-General is a fine and dignified red brick building just on the skirts of Chinatown, bearing the superscription *Ta Ts'ing Kwoh Tsung-li-shi Kwan Shu* or "Consulate-General of the Great Pure Empire," and "Consul Bee" seems quite an institution in San Francisco, where his face must be familiar to all the inquisitive reporters. The various proclamations and notices posted up in the streets belie all suspicion of political intrigue on the part of the Chinese officials or headmen. They exhort the traders to observe moderation and justice in their relations with the unfriendly barbarians; warn bad characters that they will forfeit all sympathy if they indulge in lawless behaviour; offer facilitated passages homewards to those in distress or difficulty; and, generally, point to a desire on the part of all the better disposed Chinese to live peaceably and industriously according to

the laws of the land they are in. Within recent years large numbers of Californian Chinese have adopted a sort of mixed dress, better suited to the temperate climate, and contrasting less conspicuously than their own with that of the white populations amongst whom they mix. The favourite costume seems to be a short coat or *ma-kwa* somewhat longer than the coolie jacket of China, but not so long as the gentleman's robe, and made out of blue Russian cloth or broadcloth. Underneath this is a mass of ordinary Chinese clothing in layers suitable to the perpetually varying temperature. The trousers are of the same material, but loose at the ankle, and differing little from the European cut. The "pig-tail" is usually worn hanging, and the head-dress is generally a Chinese pork-pie felt hat or an American soft "billy-cock." Native Chinese shoes are worn. Complete European attire is rarely seen, and the majority of the working men dress as in China. A few "swells" may be seen strutting about in fashionable Chinese costume, but out of doors the well-to-do seem to find the mixed dress most convenient. Few if any drinking saloons are to be seen in the Chinese quarter, at least for themselves; those that exist are for the lower class whites, who seem to find congenial company in this region, which is fringed by a doubtful colony of Italians and other nationalities of non-Anglo-Saxon type. There is very little rowdiness, much less squabbling than in China, no public exhibition of vice, and very tolerable cleanliness. As in China, and in fact wherever Chinese are to be found, industry is everywhere apparent; and, whilst the white population is taking its pleasure after the business of the day, the laborious Chinaman is still ironing cuffs and collars, making up his books, and working steadily almost into the small hours of the morning. A great many Chinese are now employed in cigar-making. This appears to be from first to last a purely Chinese enterprise, and many factors have as many as twenty or thirty "boys" (*i.e.* coolies) working for them. The cigars are of very fine quality, quite equal to the ordinary five-cent American cigar. Many foreign saloon-keepers pander to the anti-Chinese movement by advertising that they undertake not to sell any Chinese-made cigars. The chief industry is washing; but even here the Chinese who fairly established themselves in this business long before any white men ever attempted to undertake it for a living, are being encroached upon by the "white laundries," or steam-laundries, which latter can do the work just as cheaply as the Chinese. The usual charge for collars and cuffs is two cents a piece (not a pair) which is about the same as in China. Owing to the prevalence of celluloid cuffs and collars, it is possible to do with very little washing, and as shirts, drawers, etc., cost from 10 to 25 cents to wash, it is probable that the outer garments of many a good San Franciscan conceal a multitude of sins. Bathing is not carried to such an excess in the United States as to have become a vice, nor has the morning tub yet become a peculiarly national institution, from all which it may be inferred that the special advertisements referring to cuffs and collars would indicate that shirts and "vests" are objects for occasional and special attention in the washing line. It is a remarkable thing that not a single Chinese shoe-black is to be found, either here or in any of the dozen or so of large American towns visited by the writer. This is significant, as five cents, the usual charge for five minutes' labour, would exactly suit the Chinese idea. It must be inferred that the celestial who should attempt the innovation would get his head broken by the Bill Nyes who now monopolise this industry, or that the general feeling against Chinese is so strong that no one would be publicly seen encouraging a Chinese shoe-black. Most shoe-blackening is done in the public streets, ten cents being

the charge on Sundays and holidays, and there are quite as many white as negro shoe-blacks, even in some of the negro States; hence it cannot be argued that such labour is derogatory to white dignity. In most American towns the hotel landlord warns his guests that he will not be responsible for boots left outside the bed-room doors. The result of so leaving them is successful in the coast towns, where innocent foreigners congregate, to this extent, that the proud white porter condescends to clean them, but charges ten cents a day instead of five in the streets. There are no Chinese barbers employed on white men's heads and chins, in fact washing, cigar-making, railroad navvying, coal-portering, steam-boiler stoking, cobbling, tinkering, tailoring, cooking, and huckstering seem to be the chief Chinese industries. According to some of the Chinese an exodus from California homewards is now taking place or at least contemplated, and new arrivals are not encouraged by their compatriots. There are said to be 25,000 Chinese in San Francisco, and there are a good many in the occupation of factories, shops, and stores in the white quarters. The whole Chinese population of California for 1880 was 75,200, and some authorities estimate it at 123,000 for 1888; but the exact number cannot be known before the next census return. "Idiots, Indians, convicts and Chinese are excluded from voting." In New Hampshire, Vermont, North and South Carolina, East and West Virginia, Alaska, Alabama, Arkansas, Dakota, Delaware, Florida, Georgia, Illinois, Indian Territory, Maryland, Massachusetts, Michigan, and Minnesota, there were no Chinese according to the census of 1880. In Kentucky (10), Tennessee (25), Arizona (1,630), Connecticut (123), Colorado (612), Indiana (29), Iowa (33), Kansas (19), Louisiana (489), Maine (8), there were, according to the same census, small numbers ranging from 8 to 1,630. But as there are now very considerable numbers of Chinese washermen in Boston (Massachusetts), it is probable that very many have also migrated westward since 1880 to other large centres such as Chicago. It is certain that there are very few in Mexico, except a dozen or 30 at El Paso del Norte on the north frontier, which is connected with El Paso (Texas) by a foot-bridge. In 1880 there were 51 in Mississippi; in Missouri 91; in Montana 1,765; in Nebraska 18; in Nevada 5,416; in New Jersey 170; in New York 907; in Ohio 109; in Oregon 9,510; and in Oregon "idiots, insane, Chinese, convicts and the United States army" are excluded from voting. In Pennsylvania there were 464; in Texas 136; in Utah 501; in Washington Territory 3,186; in Wisconsin 16; in Wyoming 914; in New Mexico, Rhode Island, and the District of Columbia, none. It is extremely probable, however, that there is scarcely a large Chinese town in the States without at least one Chinese washerman. In Arizona marriages between whites and Chinese are prohibited by law. The total number of Chinese in the United States in 1880 was 105,613, being an increase of about 42,500 since 1870, so that it is not likely now to be much below 150,000.

### PEKING.

THE CITY OF DIRT AND DISAPPOINTMENT.

Peking, 20th November, 1888.

As soon as you are safely on Chinese soil at Tientsin you begin to ask how far it is to Peking and how you can get there. You are told eighty miles by road and twenty by river, and there are three methods of travel open to you, cart, horseback and boat. I chose the second, hired a couple of ponies and a *mafow* (groom), and thankfully left the noisy, narrow and nasty streets of the native city of Tientsin behind me at seven o'clock one bright Sunday morning. Then forty miles of jog-trot and