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OUTSIDE THE LINES.

IT was not much of a church. A small, low building, decayed and weather-beaten, constructed almost entirely of wood, and shingled alike upon the sides and roof—that was all. Some of the shingles had fallen off, leaving ragged, ghastly openings, through which the blackened rafters could be counted; and more ghastly yet were the places where, within a few years, in some faint attempt at repair, thin slabs had been roughly nailed over the most obtrusive apertures, and still gleamed out nearly as white and unsightly as when first there fastened. In front, a single narrow door at the head of three wooden steps; upon either side, two small, round-topped windows; and at the end, a low, square chimney. Perhaps one would hardly have recognized it as a church at all, were it not that the unfenced area about it was dotted with a score or two of straggling tomb-stones, originally planted there with some intention of forming a graveyard, to be, in time, suitably embellished and beautified after the manner of other graveyards around other country churches. But these stones were now blackened and broken, and bending at all angles with the ground; monuments not only of the dead beneath, but also of the forgetfulness and neglect of the living above.

Nor, at first sight, did it seem a place where a church should ever have been built. There was not a house or cabin within sight. Behind and on every side stretched the pine-growth, not thickly clustered, but in widely scattered array, so that in every direction the eye could pierce the vista, and mark the utter lifelessness of the scene for many a rod beyond. In front was a thicker belt of woodland, of mingled pine and cypress—a tangled mass, where the palmetto here and there thrust up its serrated leaves, and wild vines leaped from limb to limb, and where the moist, soggy ground gave well-assured suspicion of dark, dismal, snake-infested pools to be found

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ate, and drank warm, nourishing coffee, repeated all my school-boy pieces and scraps of poetry, idealized myself into a prominent politician, made a speech to a crowd of imaginary constituents, passed in review my acquaintances, good, bad, and indifferent, and saw with anxious eye the sky cover with drifting clouds, the signs of another storm which, should it break ere the morning, might render it an impossibility for me ever to regain that grade a thousand feet above. Premonitory blasts swept through the trees. Then came lulls, and from the murmuring of the river far below me there seemed to straggle up hoarse, uncouth tongues and wild, weird cries, while the stiffened, frost-bound tree trunks around creaked and snapped, and hard frozen lumps of snow falling from their tops rushed with a crackling, rustling noise through the branches. The morning came at last, gray and gloomy, with straggling flakes of snow. I spent it in literally dragging myself up the slippery steep, and at times re-

coiling with dread from hollow-sounding surfaces, which, pierced by my pole, proved the deep, empty hollows of mountain ravines beneath.

Three days afterward the only animated relic of the Great Extension Prospecting Company appeared, with sundry frozen toes, in the settlements. He sought out no shareholders; he demanded no assessments. He was aware without being told that copper was quite dead. Even the Great Hope mine was abandoned. A monument to its memory stood out weekly in the county paper—a long column of delinquent assessments.

I have seen, from time to time, various members of the Great Extension Prospecting Company. Even when we do not speak, we smile on passing each other.

But I have still, carefully preserved, the yellowed, finger-worn and soiled company prospectus, constitution, and by-laws.

CHINESE WOMEN IN CALIFORNIA.

WERE a foreigner upon landing on our shores to confine his walks to certain streets of our cities, and witness female life only as it is exhibited amongst the abandoned women, he might form an opinion respecting our social condition altogether erroneous and unjust. In like manner the person who estimates the whole Chinese nation by a few specimens he may see in the streets of some of the California towns, will be greatly mistaken in his conclusions.

There are, it is true, in China, sad deflections from the path of virtue; cases of unfaithful wives, and of daughters who have been deceived; and the

cities and towns have their plague spots; but never in a Chinese city, so far as we have learned, is vice so unmasked and so shameless as it exhibits itself in many of the streets of San Francisco—and not merely where Chinese women congregate, but where those of a whiter skin are allowed to pursue their trade openly without the restrictions and regulations to which they are subjected in older and even more wicked cities.

Nearly all the Chinese women in California are a disgrace to their nation; and because of this disgrace, as well as because of the grievous crime committed upon most of these women who have been brought hither by compulsion,

and also because of the bad morals engendered amongst their youth, the six Companies have, from time to time, endeavored to contrive means to prevent their being landed here, or to send them home again after they have been landed.

Very few Chinamen have brought their wives to California. There are two reasons for this; and one is, that Chinese customs require that the female portion of a family shall remain at home, attending to domestic duties; and wherever the husband and brothers may go, the wives and mothers seldom accompany them. They may sometimes be seen going in company to the temples, and to the hills at the season of the worship at the tombs. The male and female members of a family may be found at the same funerals and weddings; but they usually take different times or separate roads to get to them. When Chinamen go abroad for trade, or on public business, the wives and children are left at home. Thus it is that Chinese females are by habit and education exceedingly domestic, having neither inclination nor courage to venture far from home—but especially do they dread the great sea, with its wild winds and tumultuous waves; while the thought of encountering the “fierce barbarian” on his own soil would of itself be sufficient to quench any desire for foreign travel that might have sprung up in the mind. The Chinawoman’s little feet also, as well as the tendencies of female education and national prejudices, are in the way of her becoming much of a “gadder,” even around in her own neighborhood; and much more perhaps will these impediments interfere with any plan which might be formed for the emigration of families to foreign lands. We have thus indicated one of the reasons why Chinamen do not bring their wives to California. The chief reason, however, is that no Chinaman comes to California as a permanent resident. Every man intends to return to his native land

again after having made sufficient to pay him for all his labor, risks, and hardships. Partly for this reason it is that scarcely any of them purchase real estate; and for this reason even the wealthiest content themselves in their narrow, uncomfortable quarters, never expending money very largely in fitting up and adorning a habitation in the style of the homes of their childhood, and to which they hope very soon to return.

As the six Companies were not organized with reference to the immigration of females to this country, there is nothing in their constitutions and by-laws making provision in any way for them; nor do they keep any register of their names, or of the arrivals and departures; consequently there is no means of ascertaining, with any satisfactory degree of accuracy, the number of Chinese women on this coast. We have several hundreds in San Francisco; and nearly every town of much size, in which there are Chinamen, has some women.

The questions may here arise: how came these women here; why are they here; and where are they from?

Why they are here has already been intimated with sufficient definiteness. Perhaps it would be more accurate to ask: for what purpose were they originally brought to this country? for they do not all remain in the condition in which they once were. Some of them have escaped from their former masters, and are living with men as their wives or concubines. But, “how came they here?” and “where are they from?” are questions which very many of our people would be unable to answer.

Those familiar with the early settlement of San Francisco know what a crowd of people congregated here from all parts of the world, and what practices were tolerated. Vice of every form reigned unchecked; and there were not wanting those who were ready

to traffic in anything which might bring gain to their pockets; and amongst such were a few shrewd, but unprincipled Chinamen, who having surveyed the ground, and taken notes of the situation, returned to China; but they soon came back, bringing with them the first of those women whose numbers have since increased from year to year, and whose presence is an offence to all respectable people, and a blot on the character of their own nation. Both men and women engaged in this business; sometimes, the women as "sole traders;" and sometimes, men and women in partnership.

But how are these victims obtained? In various ways. Sickness, misfortune, or a year of famine in that over-populated empire, reduces many families to extreme poverty; and being brought to the verge of starvation there are those who prefer to give away, or sell their children, rather than to see them die of hunger. And, as female children are less prized than males, more of the girls are thus disposed of than of the boys; and some of these poor girls, when cast adrift upon the world, are gathered up by that class of men and women of whom we have spoken, to act as servants while young, and when grown to be devoted to Venus.

It is said, also, that the practice of disposing of daughters for a money consideration—that they may become the secondary wives of those who desire and can support them—has been used as a means for filling the gaps made by disease in the ranks of those unfortunate victims of man's avarice and lust; the procurers pretending to desire the women as secondary wives for themselves or for others—and, when they have got them in their power, passing them over to the keeping of those from whose clutches few escape.

Again: the coast of China swarms with pirates who do not always restrict themselves with plundering on the high

seas; nor when they make inroads upon shore do they content themselves with gold and silver and merchandise merely—but they not unfrequently carry off men and women, if they have reason to hope that a large price will be paid for their redemption—and sometimes if the women are not redeemed by their relatives they are disposed of to those who would not hesitate to traffic in the blood and souls of their fellow-creatures, if there was a prospect of enriching themselves thereby. Also: during several years past there have been civil wars in certain portions of the south of China, in which many lives have been sacrificed, and some of the people have been led away as captives; and it is supposed that a portion of the captive men have been sent on board the Coolie ships bound for Chili and Peru; while the females, if not ransomed by their kindred, were sold into a slavery inconceivably worse than the West Indian and South American Coolie servitude.

From the sources above indicated there is every reason to believe the stews in the Chinese quarter of San Francisco and other California towns draw their supplies. Therefore, reader, that shame-faced girl you sometimes see upon the street might be able to tell a story of her wrongs and sufferings which would moisten the eyes of those who seldom weep; and all of them deserve our pity. There are those amongst them whose childhood was passed in comfortable homes, and who vainly sigh to be restored to them; who, in their dreams, may again be walking amid their native bamboo groves, or may be playing in the gardens amongst the birds, the flowers, the fish ponds, and the grottoes; or, in the "inner apartments," are engaged with their embroidery, or the guitar—but who awake only to shudder at the horrors in the scenes around them—only to hear the hoarse voice, or to feel the cruel blows

of the hag whose greed of gold daily forces these once innocent creatures on in their course of prostitution and to a wretched end.

To show that this is not romancing, we here insert the translation of a proclamation which, not long ago, was posted in the streets of San Francisco :

TRANSLATION.

"The man putting forth this proclamation is of the Shen Ling district, and of the village San ; his name is Chen Ha, and his father's name is Chen E Chung.

"Formerly, in the fifth year of Tung Chí, our district was visited by the terrible scourge of the Hak Ka banditti. In the ninth month our village people suffered defeat at their hands. Those who were slain were without number, but many of the wives and children of the slain were carried away as captives. I had a younger sister, named Ah Shau, who was seized and carried off.

"Subsequently, rewards were offered for her recovery, but already she had been taken to Macao and thence to Hongkong. In the search for her it was ascertained that she had fallen into the hands of a scoundrel who persistently *tried* to force her into the ways of the prostitute, but happily my younger sister resolutely resisted, nor ever yielded ; still the scoundrel refused to allow her to be redeemed.

"At length the steamer, which yesterday (January 20th) arrived, brought her to this city ; also following her was a letter from our father directing me to save my sister. The matter I have already examined and find *the statements* true, *and that* she is *now* lodged in a house of ill-fame, and is constantly subjected to distressing persecutions to compel her to yield to dishonor ; but firmly she resists, and continually suffers trials and scourging with anguish which cannot be described.

"Alas ! alas ! Who *thāt* has a sister

would endure *the thought* of her being taken to a brothel ? A thousand shames !

"I and my sister Ah Shau have the affection which appertains to those of one bone and one flesh, and this *which I have done* is what I ought to do. Therefore, all ye brethren of my native village, consult and deliberate, and immediately despatch an officer and escort her *on* her return to her native place, so that brother and sister may meet again, and *thus* you will rescue her from the torments inflicted by the keepers of the brothels, and will avert dishonor and shame from our native town.

"There was no alternative for me but to enter upon this business ; it would have been impossible for me not to do it, nor am I like those of inordinate lust, or *like* those seeking *opportunities* to make profit. Therefore, especially I publish this placard to set forth clearly these matters. All you gentlemen having a clear understanding of these facts will believe the statements, and will at once be able to judge and discriminate.

"Tung Chí, 7th year, 8th month, the last decade.

"Chen Ha's placard."

The statements here made were confirmed by the townsmen and neighbors of Chen Ha ; the case, we have heard, was brought into the Courts, but Chen Ha failed to procure the release of the young woman, and she was remanded to the custody of the person who had fixed her talons in the flesh of the victim. The Chinaman's comment on the issue of the case was that the defendant had more money than the plaintiff. As for ourselves we witnessed none of the judicial proceedings, and all the evidence we have in regard to this story is the document of which we have given a translation, together with the reports which Chen Ha's countrymen have brought to us ; but that there are wrongs inflicted and abuses practised in the procuring of these women and

bringing them to our shores must be evident to every one who has read the newspaper reports of the scenes enacted on the arrival of many of the China steamers, where rival parties are in waiting to seize and retain the custody of the female passengers. A portion of the six Companies have been laboring ostensibly to prevent the immigration of this class of females, and we have no reason to doubt the sincerity of their action, except that floating rumors have charged that presents in money may render some of the officers more easy to be convinced that the persons who claim the women have a right to them. There are rumors, also, that combinations have been formed to resist the action of the six Companies, and that the money to be made in the traffic is more than enough to pay the costs of litigation and the risk of getting a broken head. Out of such disgraceful business arose the disturbances and shooting in the Chinese quarter not long ago, which were reported in the papers. The persecutions to which the wretched inmates of those abodes of vice and crime are subjected, in order to force them to a course of life from which they shrink with horror, are subjects not now for the first time brought to light. Chinamen themselves commonly report these things with indignation and abhorrence.

If there is skill in the Courts adequate to the unravelling of these cases, and if there is power in the law to protect the innocent, to punish the guilty, and to wipe away a reproach which must rest on any city that winks at crime, it will be a thousand pities if they fail to do it; but in the mean time it is a question for the consideration of every philanthropist. What scheme can be devised for the relief of these wronged and wretched women? Can there not be some home or house of refuge founded, into which some of these poor creatures may be gathered,

where, free from fear, they may return to virtue and live in peace, and where they may be taught that which will prepare them to be happy and useful, whether they remain with us or are returned to the land from which they are now unwilling exiles? Here is a field for the exercise of benevolence; and this community, young as is this country, is not behind any Eastern city in its proportion of noble women, who only need to be told where there is want to be relieved, sorrow to be assuaged, or wrong to be redressed, and they are there with all a woman's sympathy and quick perception, contriving and executing means to meet the exigencies of the occasion.

Out of the class of women of whom we have been speaking some have been transferred to other relations. Some have been disposed of, as we have understood, to men with whom they live as mistresses, and others have been taken to act as servants to those mistresses; but a much larger class have escaped from those who held them in bondage, by what is commonly termed by them "a returning to virtue." There may, however, be ground to fear that, strong as might be their desire to complete the journey, the goal is farther off than many of them have been able to reach, so that they have stopped midway.

This process of "returning to virtue" is when an arrangement is made between a man and woman (usually by stealth) to live together as husband and wife, and they go before a magistrate, go through the form of marriage, pay the fee, and the woman follows home her *quasi* husband, feeling comparatively secure, as the law will now defend her in her new relations. A few of these, doubtless, are intended by the parties as *bona fide* marriages; more are only the process by which a man contrives to take to himself a secondary wife, or concubine, whom he will take home with him when he finally returns

to China, to be the servant of the primary wife; and the same will be the case whether he already has a wife at home or has only been betrothed, for in China a betrothal is considered very nearly, if not quite, as binding as the marriage. But the greater portion of these alliances, it is to be feared, are merely temporary; sometimes the woman forsakes the man to follow one whom she likes better, but oftener it is the man who abandons the woman, or, for aught we know, barter her away to another person.

The children (if any there should be) from these alliances are generally claimed by the man, and when he returns to China they are taken with him to be reared with the children born in legitimate wedlock; no questions need be asked respecting their maternity, nor will any taint adhere to them on account of it.

Notwithstanding all this looseness of life and wide defection from the manners of chaste women in their own land, there is still a struggle on the part of most of those who are attempting to live as families, to secure an observance of the external forms of modesty and propriety. On the doors, or along the passage-ways leading to the rooms which women occupy, are posted such notices as these: "Please discriminate between male and female apartments." "Strangers will refrain from entering." From the "Book of Rites" they teach their children that "at the age of seven boys and girls must not sit on the same mat, nor eat at the same table;" and that "girls, after they are ten years of age, must not leave their apartments." We very seldom find men and women eating together, however limited may be their accommodations. In most cases, also, there is an observance of the ancient usages which do not admit of the sexes going abroad together, or of their mingling in public assemblies. If by chance they encounter each other on

the highway they are expected to drop their eyes and take separate sides of the street.

The women who are to be seen in the gambling houses gaudily dressed, singing, and playing the guitar for the entertainment of the crowd, are of that class which, in Western parlance, would be termed "of no account;" so, likewise, are most of those of bold and forward deportment who are seen upon the streets and frequenting the shops and the theatres. The uniform effect of criminal practices in hardening the heart and in blunting the finer feelings of our nature, as well as the exhibition of the many forms of wickedness which are common in the portion of the city allotted to them, together with all the influences and associations in the midst of which they live, have quite destroyed those retiring and modest habits in which most Chinese girls are educated with the utmost care.

As has been already stated very few men bring their wives from China. A few have here met marriageable damsels, and have gone through with all the formalities of betrothal, exchange of presents, marriage feasts, and marriage ceremonies, and are still faithful to each other, and in this respect are an example to their countrymen, and exert a healthful influence upon the morals of this portion of the population.

One case of a wife coming all the way alone across the stormy sea to find and hereafter to live with her husband is deserving of a passing notice. Friends at home besought her not to do a thing so in conflict with Chinese custom; the husband and his relatives in this country, when they heard of her purpose, wrote entreating her not to expose herself to hardships and perils on the sea, and to the trials which would be liable to befall her here; but she answered that where the husband was there she had a right to be, and that, moreover, too little of his earnings found their way

across the waters to his family ; and as they were not now so young as they were once, it was time for them to begin to save something for the season of old age and decrepitude—therefore, she would come and help him in the care of the money he was earning.

This woman, with a young lad (her son), is now attempting to support herself by little jobs of sewing, and by making cigarettes ; while the husband is in the service of a mining company in the Kern River country, and sends up frequent remittances to the wife. Were there more such wives amongst the Chinamen in California, less of their earnings would be sacrificed at the gambling table, less time wasted in idleness, and less mental and physical vigor destroyed in opium smoking.

Chinese women seldom enjoy the advantages of education—therefore, how empty must be the minds of these poor creatures ! How heavily the time must hang upon the hands of those who have no books or newspapers to entertain and instruct them ! Chinese public opinion is a barrier to their attending a place of worship, where they would be intermingled in a congregation with the other sex ; but when in the preaching of the gospel, from house to house, women have ventured in to listen (as sometimes is the case), they are usually more attentive than the men, and apparently more anxious to know what the new doctrine is.

That Chinese women are religiously inclined may be evident from the greater proportion, according to their numbers, who frequent the temples, and from their donations for the support of these temples, and their offerings to the gods ; and it may be noticed that the hardest, wickedest characters among them are the most punctilious in the performance of the rites prescribed by their religious guides ; and for this they probably have two motives—one, being the desire to secure pardon for their

evil deeds, which they very well know are not few nor small ; the other, being to win the favor of their gods, so that their trade may prosper, and money may flow in upon them.

Chinese women die, as well as other people, when the appointed time arrives. Their money has often served them : it has helped them, as they believe, to win some cases in which without money it might not have been so easy in the Courts to cause the evidence in their favor to appear clear ; it has, also as they believe, contributed to appease the displeasure of their gods, and to make it more tolerable for them in the future state. But when the messenger from the King of Terrors comes knocking at their door, they find, perhaps for the first time in their experience, that there is one who will not take a bribe, and reluctantly they resign their breath—still, however, hoping that they have made arrangements to have their money, goods, and chattels, sent on after them into the land of spirits ; hence the expensive funerals of these women, the profuse display of cooked food for the feasting of the spirits, and the burning of paper imitations of furniture, clothing, and money ; and hence the provision for masses to be said for the deliverance of their souls from the place of torment.

Such expensive funerals, together with arrangements for the removal of the bones to China, are provided for those who have had means to meet the expense—that is, for the keepers of the houses of infamy ; but the bodies of the wretched ones, out of whose sufferings and by whose destruction the others have grown rich, are, when death takes them, disposed of in as cheap a manner and with as little trouble as possible.

The Buddhist doctrine of the transmigration of soul is almost universally believed by the Chinese. Chinese women also know that their lot in this life is harder, in very many respects,

than that of the men; and there is likewise a very general impression amongst the women, that the reason for their having been sent into the world, this time as females, is because of lives of wickedness, or for some peculiar crime in the previous existence: consequently, as they have no desire for another life-time of woman's duties, woman's disadvantages, and women's sufferings, they generally grow more zealous in the performance of their religious rites, as they have reason to fear that the period of their probation here is drawing to its close.

Lecturers and writers among the Chinese have sometimes availed themselves of the belief in these superstitions to exhort their countrywomen to greater circumspection in their conduct. We

find one writer, in a tract entitled "Harmony between Husband and Wife," discoursing to the women of his nation in the following strain:

"Moreover: that you have not in this life been born a male, is owing to your amount of wickedness, in a previous state of existence, having been deep and weighty. You would not then desire to adorn *virtue*, to heap up good actions, and learn to do well: so that now you have been hopelessly born a *poor* female; and if you do not this second time speedily amend your faults, this amount of wickedness *of yours* will be getting both deeper and heavier, so that it is to be feared, in the next stage of existence, even if you should wish for a male's body, yet it will be very difficult to obtain it."

AN EX-PIRATE.

SURROUNDED by rugged granite hills, which rise loftily on all sides, and partly embowered by a superb forest, which is perforated by many a charming glade, lies a small, cosey town, celebrated for its lovely, land-locked, and tranquil harbor, its pure, invigorating air, and almost perfect seclusion from the outside world. Two miles east from this rustic burgh is a neat, well-kept hotel, located on the western declivity of a bold promontory, against which the angry Atlantic dashes its brine and spends its mighty fury. This hotel is the favorite summer resort of some who are esteemed our wisest and best men. Although unknown to the butterflies of fashion, its hospitable doors open regularly every season to receive the leading ornaments of our pulpits; the nation's sages; men of literary culture and refinement; artists of fame, and women who honor their sex by the exercise of mani-

fold virtues. Riding through the stately woods, hunting amidst its leafy coverts, fishing from the granite wharf or graceful cutter, or engaged in some of the many pleasant entertainments always to be found, time passed delightfully and all too swiftly at that little nook, sheltered by the iron-bound front of Massachusetts.

I had just returned from the Mexican war, debilitated, worn down, and almost shattered by that harassing campaign to which so many fell victims long after hostilities had ceased. Being almost a stranger in Boston, and feeling the necessity of recuperating my weakened forces, I determined to pass the summer of 1848 at some retired and quiet watering-place, where I might be free from the conventional restraints and requirements of what is called "society." Balston, Saratoga, the White Sulphur Springs, Newport, Nahant, and a score of other places, suggested themselves, but were