

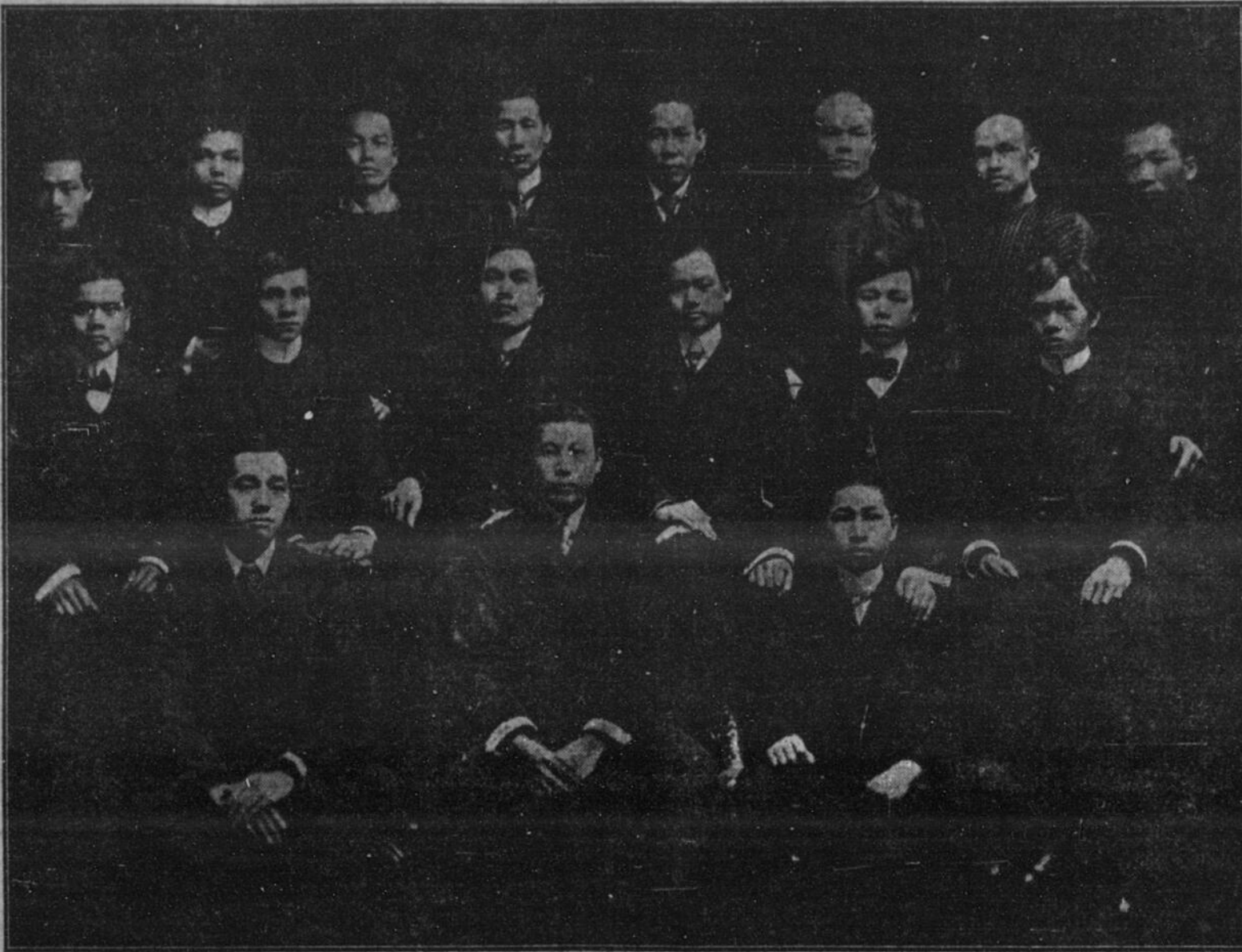
The Chinese Residents of Montreal.

NOWHERE in the city can you go without meeting a Chinaman, and a very mild and inoffensive-looking person that Chinaman is sure to be. He carries himself with an apologetic air, manifests but little curiosity in his surroundings, and, eschewing collision with his neighbours, makes way with amercy before the sturdy Canadian. But when he gets into La-gachetiere street, in the quarter between Bleury and the Main, he is a different creature. For this is Chinatown. Here something of the thoughts that beat against his yellow forehead show themselves in his outward mien, and he puts a cigar in his mouth (if he be that way inclined), throws back his shoulders, and walks with the air of a man of ambition and self-respect.

When you get used to the Oriental cast of countenance, you are bound to admit that there are some very fine-looking men among these Celestials. Some of them, indeed, have an imposing presence, and possess keen brains that will yet carry them far when they return to 'far Cathay,' as return they will.

Here, exiled from their womenfolk because of the prohibitive head tax, they work and save and bide their time. Meanwhile they are learning every day—learning the business methods of this western race, the methods of manufacture and the social and religious customs. And each of those who go back to their people will go back as a reformer—to stir their kindred to ambition, to establish manufactures, and to contribute their quota to great enterprises of progress and development.

Montreal's Chinatown is by no means



GROUP OF MEMBERS OF THE LOCAL CHINESE CHRISTIAN ENDEAVOR SOCIETY.



MODEL SCHOOL STUDENTS.

These fine boys were formerly students at the McGill Model School.

an imposing place. It is simply a portion of a long, straight street in one of the poorer portions of the city, and the houses are plain, even mean, of aspect. The only bit of ornamentation that is attempted is in the sign which juts out from nearly every house. This is a thin strip of wood, painted black, and inscribed with Chinese characters in gold. All notices of interest to Chinamen are posted in this quarter, and judging from the way in which one of the houses is plastered over with bits of paper covered with the brush-work hieroglyphics of the Chinese, there

are quite a lot of things going on in Montreal to interest these wanderers from the Celestial Empire.

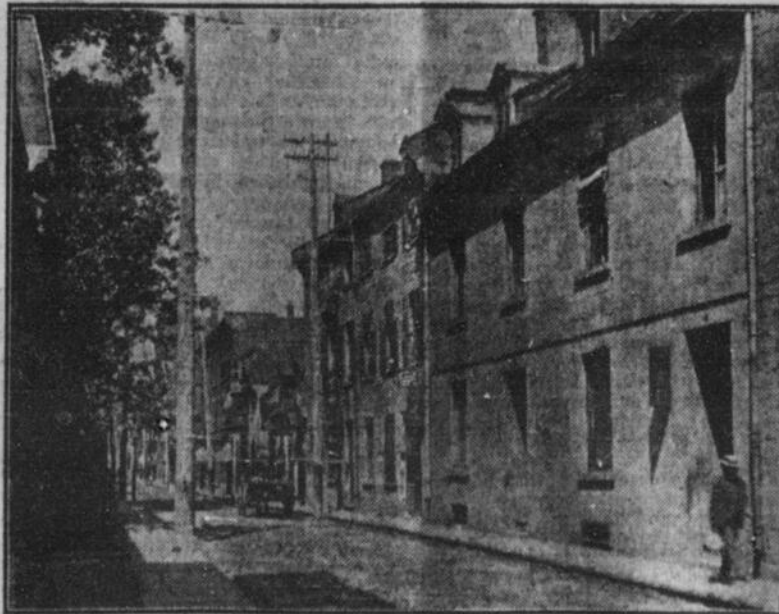
In all, the Chinese population of Montreal approaches 1,000 in number. They have upwards of 250 laundries throughout the city, eight stores, a dozen restaurants, and seven clan clubs and societies. Only eight among all these Chinamen have their wives with them, and the Chinese children of the city number seventeen. Since the head tax on Chinamen coming to this country was raised to \$500, their numbers have decreased, for those who die, or who go back to China, are very seldom replaced by new immigrants; indeed, in the past two and a half years there has not been a single instance in which the \$500 tax has been paid for a newcomer to Montreal.

The Chinese of Montreal are Cantonese without exception, and as is always the case with southern people, they are smaller in stature than the northerners of their own kindred. It is the Cantonese who are the business men of their Empire, and their enterprise is far beyond that of the Chinese in any other province. Most of those in Montreal are the sons of farmers and

tradesmen, and all have had a common school education, while some of them have been highly educated. The common school education consists largely of the teaching of the Confucian classics and reading and writing Chinese. Their religion, when they come here, is a union of Buddhism, which is the religion of the common people; Confucianism, which is a code of ethics that constitutes the

pire Reform Association, and the Free-masons, or members of the Secret Society of Yee Hengs. The first named is a peaceful organization, whose object is primarily to support the present Emperor, Kwong Sui, and the movement for reform on western lines. This association numbers millions of followers, is extending with great rapidity, and is doing much to establish China-Anglo

The industry of these people is marvellous. Long before most people are up they are at work, and far into the night they may be seen working away in their laundries untiringly. But on Sundays they never work. That they are quite responsive to better influences is attested by the large attendance of them at the various Sunday-schools held for them in all the Presbyterian churches of the city, and in the Emmanuel Congregational, the Tabernacle Baptist, and the Mount Royal Avenue Methodist churches. A popular organization with the younger Chinese is the Christian Endeavor Society, joined by 115 of them since its commencement in June, 1899, and though there have been many removals, the past quarter shows an average attendance of 66. Some 85 of them have been led into connection with Knox Church, the centre of such activities of the Montreal Chinese Mission. Through this avenue their contributions have been generous to Christian work in China, especially the Sacao Mission, which counts its four missionaries sent out from Montreal, four stations, three schools, some ten helpers in training, besides almost as many in active employ. In May last, as reported in the 'Witness' at that time, the society opened a Christian home, and the venture has proved so successful that they are now proposing an addition thereto. Recently the



A SUNNY MORNING IN CHINATOWN.

official religion; and Taoism, the religion of reason. At the same time the heart of their religion is none of these, but ancestral worship. Images of their supposed ancestors form the idols that they worship, but there is very little idolatry in Montreal, because they are here brought under Christian influences. The Chinese secret society here has a little joss in its room, and in the club room of the Lee Hing clan, at the corner of La-gachetiere and St. Urbain streets there is an image of what is supposed to be the ancestor of the clan. On the first day of the Chinese New Year there are certain ceremonies before these images, but that is about all.

Very clannish are the local Chinese, and it is because of this clannishness that the Canton Club started last winter with a flourish of trumpets under Tammany patronage, is not succeeding so well as Tammany had hoped. The idea was to unite all the clans in one club, and incidentally to capture the votes of the Chinese.

The clans are divided into two divisions—the members of the China Em-

schools, as they call them, for the teaching of the English system of education. The members of the Secret Society seek to do away with the Emperor because he is a Manchu. 'China for the Chinese' is their motto, and to that end they are striving to oust the reigning Tartar dynasty. One naturally associates gambling places and opium dens with Chinatown, but as a matter of fact, though there have been such places in the Chinese quarter, they have been abolished since the passing of the stringent by-law prohibiting them by the City Council in February last.

The occupations of the local Chinese are somewhat limited. That is a matter of necessity, not of choice. The Chinese would be only too glad to enter into all kinds of industries, but are prevented from doing so because of their stringent exclusion by the trades unions of the country. Thus the majority of them are engaged in laundry work, others keep restaurants, some are merchants, and some fifty or more are engaged in domestic service.

members, in conjunction with others in the city, sent some five hundred dollars to the San Francisco sufferers, and previously they sent a similar amount to our city hospitals.

The Chinese have their own burial lot in the Mount Royal Cemetery. This lot, together with the handsome monument which they have erected there, cost them thirteen hundred dollars. There is room for sixty interments, and sixteen of these dead strangers already lie there.

No one can talk long with the Chinese without finding out that they feel very keenly the disabilities under which they suffer in Canada, and the indignities to which they are subjected. Lord Elgin, in his Dominion Day speech in London, referred to the French-Canadians as an example of the freedom enjoyed by British subjects. The Chinaman enjoys no such freedom. Even if they are naturalized British subjects, or the children of British subjects born on British soil, they are not allowed in this country to enjoy rights and immunities as such, and if they pass through this country on their way to and from China they are kept in bondage unless they pay the \$500 head tax. 'China too weak'



CHINESE MONUMENT.

Erected by local Chinese on their burying lot in Mount Royal Cemetery.

they will say, when discussing this subject, but in the same breath they will tell you, 'China no more China now.' A change is coming over their land. They see a time coming, not so very far in the future, when they will be able to compel other countries to treat them with justice. Of the Mongol triad, they will tell you they are the great coming people. The Japanese may possess the dash and brilliancy of the French, but it is the Chinese who have the capacity for plodding, and the dogged pertinacity which has made the Anglo-Saxon race so powerful.



CHAN SENG, HIS WIFE AND CHILDREN.

This is the Chinese missionary, who, under the direction of the Rev. Dr. Thomson, carries on missionary work among the local Chinese. The new Mission House, on La-gachetiere street, is his headquarters.



THE FIRST CHINESE CHILDREN BORN IN MONTREAL.