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THE KING

the Overland Route



THE KING
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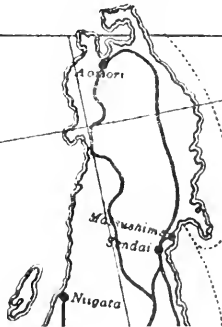
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HONGKONG

PEKING

MANILA

YOKOHAMA



**COOK'S Skeleton Map of
RAILWAY AND STEAMSHIP
CONNECTIONS
NORTHCHINA-CHOSEN-JAPAN**

FAR EASTERN OFFICES

SHANGHAI

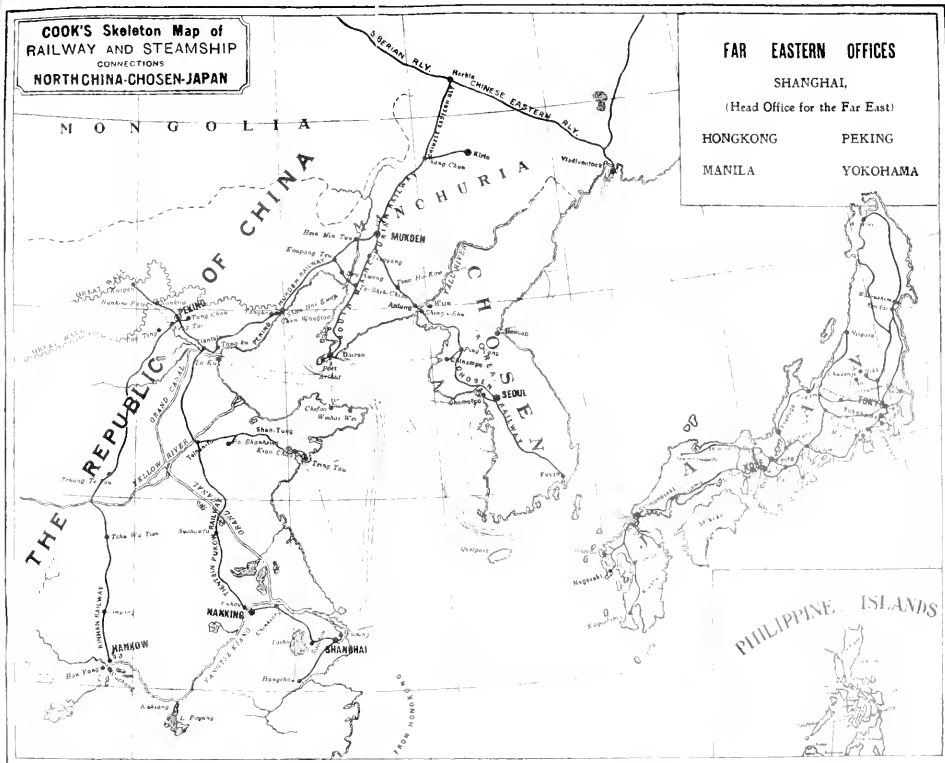
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HONGKONG

PEKING

MANILA

YOKOHAMA



PEKING

and the Overland Route.

With Maps, Plans, and Illustrations.

Third Edition

Published by

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Offices and Agencies throughout the World

1917

Introduction

THE rapid development of railway travel in this part of the world during the last few years has opened the eyes of the tourist to the possibilities of finding something different, something new—yet ancient, an unique change from the “modern civilisation series” of Europe and the Far West, where, whatever traces of nature remain are generally adorned to the utmost, every subject preconceived and pre-arranged to meet the anticipated tastes of a season’s demand—fashion or weakness—whichever the sightseer may be likely to call for.

Fortunately, beyond a mere fringe of the coast-line of this great “grandsire of empires,” no such efforts or changes have as yet taken place, and to-day the Chinese people are as simple and primitive in their habits and customs as they have been for ages past.

Industrial methods, food, habitations, monasteries, temples, religions, veneration for family ties (ancestral worship) remain exactly the same as when Europe was in a state of semi-barbarism and the great continents of the Western Hemisphere were unknown.

That increasing interest should to-day centre in this part of the world is not at all surprising, and, by the publication of this little handbook, we are but providing for an ever-increasing want by English speaking tourists. With every season’s change, facilities for extending travel are improving, and it will be always our first care to keep pace with these developments to secure the latest information as well as the comfort and convenience of our world-wide clientele.

THOS. COOK & SON.

Shanghai, 1917.

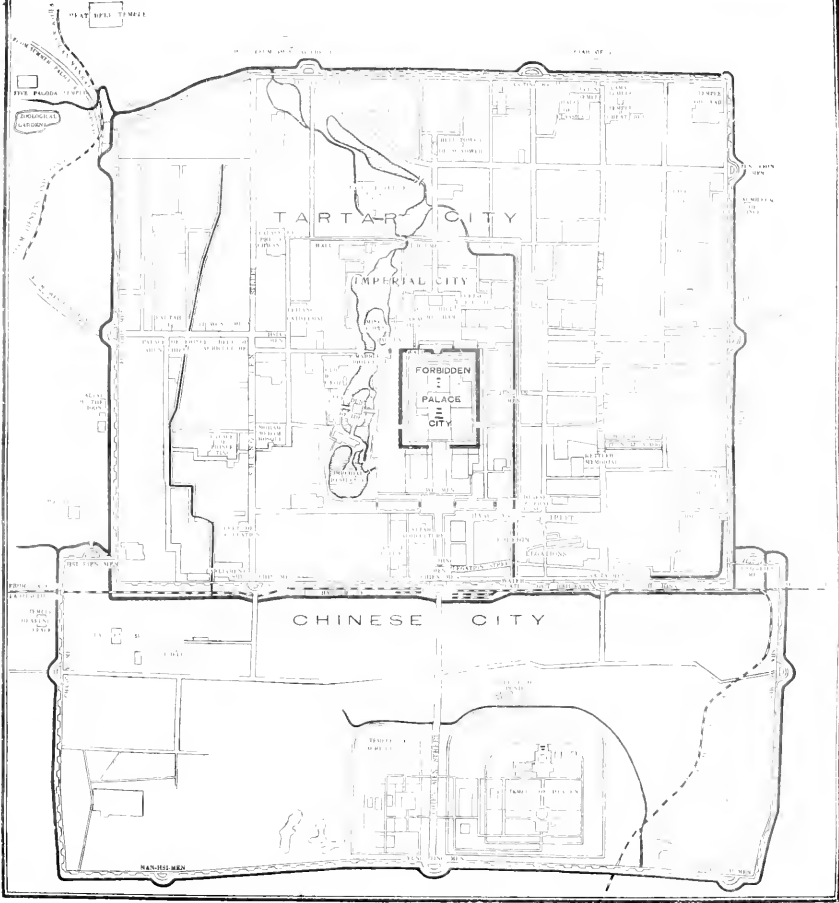
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S SKELETON

COOK'S SKELETON
MAP OF PEKING.



PEKING

PEKING is the one city in China where the traveller sees native life untouched and uninfluenced by foreign discipline and regulation, and at the same time lives and moves in comfort, in good hotels, good streets, and first-class conveyances. Every phase of Chinese existence in the interior that is worthy of study is presented in Peking among surroundings where cleanliness is attainable, and the trying hardships of the primitive hinterland are unknown. Everything that is richest, most wholesome, most splendid, and most interesting to the scholarly, in Chinese life, workmanship, and art, reachest its highest level of excellence in Peking. It is the metropolis and all that has been best in the last seven centuries has gravitated to it. Here one sees Imperial splendour undecayed. The best of the Chinese army is here. The most efficient native police force is here, the best and largest universities, the finest art collections, the richest temples, the most magnificent palaces; the most vigorous people physically, the most elegant colloquial dialect is spoken here, and the city enjoys the healthiest climate in the lowlands of China. Peking is all that is characteristically Chinese in the superlative degree, and it goes along with its life in its own high tenor, oblivious to the little foreign colony in the Legation Quarter, and indifferent to the thoughts and ways of the Occidentals who come and go.

Changes have come in recent years, changes which have modernized and improved the city in many ways, but which have not altered the character of the place in any degree. They have simply covered the sore spots and the cesspools. In the Boxer year foreigners found Peking a network of filthy streets, ankle deep in mud, rut-worn, and impassable to anything but the native chair-cart. This contrasted strongly with the magnificence of the marble ways and granite courts, but it did not add to the beauty of the city as a whole. It was then a city of smells. Now there is certainly no city in China, under purely Chinese administration with better streets and a more wholesome atmosphere. The visitor who doubts this has only to pay a visit to any interior city of his choice to be convinced.

The city now has a population of about 700,000, more than half of whom live in the congested districts of the Southern or Chinese City. While the majority of these are of course northern Chinese of mixed blood, there are southerners and westerners from every province, Mongols, Manchus, Tibetans, people of Turkish descent, and quite a number in the north-east corner of the city of mixed Russian and Chinese blood. The merchants and craftsmen of 17 provinces are represented by more than 300 guild halls, and in almost any street in the city one can hear spoken all the principle languages and dialects of the 18 provinces.

AN HISTORICAL SKETCH.

Although the city of Peking first became the capital of a united China with the rise of the Mongols and the coming of Kublai Khan about seven centuries ago, there have been built upon its present site or in its immediate vicinity six cities of sufficient importance to make a place for themselves in the records of all epochs, from the very earliest of which the Chinese have knowledge, down to the immediate present; and countless villages have grown up and been wiped away by time and warfare on the sites of

what are now busy quarters, but which were at various times placid agricultural districts outside the walls of the various towns bearing diverse names which preceded the present capital of the new Republic.

Although Peking cannot boast of ancient memories like those which cling about Ch'ang An in Shensi, and Kaifeng and Lo Yang in Honan, which were capitals of the warlike Chinese race when Egypt was at the height of her power and Rome was still unbuilt, it has a long and a proud record, mostly Tartar, but none the less glorious.

At the beginning of the Chou dynasty, eleven centuries before the Christian era, there existed in the present Chihli a Kingdom called Chi, and the Emperor Ch'ien Lung of the Manchu dynasty, interested himself in tracing the location of the capital of this ancient realm, and finally, after much research, defined it, to his own satisfaction, as a plot of ground north of the present city outside the Teh Sheng Men. Of this there are no other traces than a monument erected by Ch'ien Lung himself.

Next it became the capital of the kingdom of Yen, concerning which little was recorded for some centuries, except that it was a country wooded and wild, beautiful with streams and lakes, teeming with game of all kinds, and weak in a military way except for its numerous and excellent cavalry. As the Chinese, by their own confession, did not use horses in warfare until a much later date, it is possible that this early state was more Tartar than Chinese. Just before the rise of the state of Ch'in under Shih Huang Ti, builder of the Great Wall, the state of Yen surprised its neighbors by putting into the field an efficient army and taking 67 cities from its neighbors. The capital was probably an important city then, but it did not maintain its position long, for when Ch'in Shih Huang united China under his strong rule he reduced the place to the status of a hsien—a mere county-seat, and called it Chi-Hsien.

During the Ch'in, Han, and later Han dynasties, Yen rose and fell from the state of a prefecture to a kingdom and back again to a prefecture; and under the Wei, the dynasty of the Toba Tartars, in the 6th century, Peking became the center of the district of Yu Chow, and

the town at that time was a small walled city supposed to have lain to the west of the present Chinese city near the Hsi Pien Men. The Tang dynasty retained the name, and after the period of distress and turbulence known as Five Dynasties, the Liao Tartars came down upon Chihli from Manchuria, cut out a good-sized kingdom for themselves in North China in 907, and a little later established a southern capital at Peking, which is known in history as Yenching. This city was also to the southwest of the present Tartar City, and a few ruins of the walls, some inside and some outside the Chinese city, still mark the outlines of the old capital. Still another influx of Tartars, the Chin, destroyed the Liao kingdom two centuries later, and built a capital to the east of their city with a palace on the present sites of the Temple of Heaven and the Temple of Agriculture. Their city was called Chung Tu. The Chins were in turn overwhelmed by the Mongols and in the latter part of the 13th century Kublai Khan moved down from Mongolia and built a pretentious capital at Peking. It was this city which Marco Polo visited and described in what were once believed to be extravagant and exaggerated terms. The east and west walls of the Mongol city coincided with the east and west walls of the present Tartar city, the north wall was five li (nearly two miles) north of the present north wall, and the south wall ran across the site of the Tartar city from the Observatory on the east wall, past the entrance to the Forbidden City.

The Mongol dynasty, characterized by exceptional brilliance and military power, declined so rapidly that within a century the native Chinese were able, under the leadership of an ex-priest, to drive their alien rulers back to the northern steppes and establish the Ming dynasty, the first native line in control of a united China in four centuries. The Mings, fearful of further Mongol incursions, did not at first see fit to establish their capital in Peking, but in the early part of the 15th century the Emperor Yung Lo, who proved to be a most energetic builder in later years, moved his capital to the north again, settled in the old Mongol capital and reshaped it to his own tastes. After more than two hundred years the

Mings were replaced in 1628 by the Manchus, who came in from their growing empire in the north-east to assist General Wu San Kuei in the punishment of the rebel Li Tse Ch'eng, who had sacked Peking and brought about the death of the last Ming emperor Ch'ung Chen. The Manchu leader Durgun, finding the Chinese throne vacant and no one strong enough to lay claim to it, placed the young king of his own stock, afterwards Shun Chih for whom he was acting as regent, upon the throne and used all the strength of his nation to keep him there. The Chinese were too sadly divided among themselves to make a consistent resistance to this usurpation, so Peking for the fifth time in the Christian era came under a Tartar dynasty and China perforce acknowledged the sovereignty of the Manchu or Ta Ch'ing family, after carrying on desultory warfare for 18 years.

The overthrow of the Manchus and the establishment of the Republic are matters of such recent occurrence that they require no prolonged recital. The Manchus were never welcome to their seats on the Dragon Throne. The early rulers conciliated the people by interesting themselves in Chinese customs, art, and literature, and by righting the wrongs of the decadent Mings. But with the decline of their power and the marked weakening of their grip upon the country, the Chinese began to talk and plan revolt. So they talked and planned for a hundred years. Secret societies too numerous to mention undermined the influence of the Tartars in the provinces. Giant revolutions, ill-organized and fanatical rather than efficient, were harder and harder to suppress. There was the revolt of 1813 which was not put down until the rebel leaders had made their way into the Forbidden City. Half a century later the T'ai P'ing rebels in the south and the Moslem rebels in the west divided more than half of the Chinese empire between them. In 1900 the Boxer movement was originally as much anti-Manchu as anti-foreign, but was diverted by the Empress Dowager and directed at the foreigners for the salvation of the dynasty. Two years before this rising, thoughtful scholars at home and Chinese students abroad began to murmur of evils in the Manchu administration and to talk surrep-

tionsly of reform on the one hand and revolution on the other. It was in 1898 that Kang Yu Wei gained the ear of the Emperor Kuang Hsu and prompted him to the enunciation of radical measures of reform which brought about a palace feud, in which the Empress Dowager was the victor and Kuang Hsu, thereafter a prisoner, the loser. During the latter years of Kuang Hsu's nominal reign and the boyhood of Hsuan Tung, the revolutionaries in south China and their colleagues in Japan and other foreign countries perfected an organization for the overthrow of the dynasty, which by the circulation of literature and secret personal propaganda, prepared the whole youth of the nation for the outbreak which came in 1911. The accidental bursting of a bomb in the Russian concession at Hankow precipitated a revolt at Wuchang in Hupeh, and leadership was forced upon Major Li Yuan Hung, subsequently Vice President, and then President of the Chinese Republic.



A Group of Manchus

After no little fighting in the Yang Tsze valley the Manchus were brought to realize that there was no hope for their eventual success and were persuaded to abdicate, leaving their affairs in the hands of Yuan Shi Kai, who

agreed, after some opposition, to the establishment of a Republic and became its first President, with Li Yuan Hung as his Vice President. Under his rather autocratic administration, the liberal form of government instituted by the revolutionists in their conferences at Nanking in 1911 and 1912 was gradually replaced by monarchical institutions, until, in the late autumn of 1915, Yuan Shih Kai determined to revert to the monarchical system and caused himself to be named as the prospective emperor. The revolution which wrecked these plans began in Yunnan and spread throughout the South. Yuan relinquished his imperial ambitions, but the pressure upon him did not cease and he died rather unexpectedly, largely as the result of his trials and worries, in June, 1916. President Li Yuan Hung then took office with the pledged support of all parties, and the original institutions of the Republic, as they had been established in 1911, were reinstated.



Mongols and a Native Hut

ABSTRACT OF THE CHINESE DYNASTIES.

Condensed from Syllabic Dictionary of the Chinese Language, by S. Wells Williams, LL.D.

	Began	Ended	Duration
Period of the Five Rulers	B.C. 2852	2255	597
(Mythical)			

Name of Dynasty	Number of Sovereigns	Began	Ended	Duration
1. Hsia	17	B.C. 2205	1766	439
2. Shang	28	1766	1122	644
3. Chou	34	1122	255	867
4. Ch'in	2	255	206	49
5. Han	14	206	A.D. 25	231
6. Eastern Han	12	A.D. 25	221	196
7. Later Han	2	221	264	43
8. Chin	4	265	322	57
9. Eastern Chin	11	322	409	187
10. Liu Sung	8	420	478	58
11. Chi	5	479	502	23
12. Liang	4	502	556	54
13. Chen	5	557	589	32
14. Sui	3	589	619	30
15. T'ang	20	620	907	287
16. Later Liang	2	907	923	16
17. Later T'ang	4	923	936	13
18. Later Chin	2	936	946	10
19. Later Han	2	947	951	4
20. Later Chou	3	951	960	9
21. Sung	9	960	1127	167
22. Southern Sung	9	1127	1280	153
23. Yuan (Mongol)	9	1280	1368	88
24. Ming	16	1368	1644	276
25. Ching (Manchu)	9	1644	1911	267

NOTE.—*The above includes only those Dynasties recognized by the Chinese as legitimate. Omitted are the Wei (Toba) 386–585 A.D.; the Liao, 916–1125; and the Chin (Juchen) 1115–1234, all Tartar Dynasties.*

THE PEOPLE OF PEKING.



Mongolian Princess

The permanent population of Peking, excluding about eight hundred Europeans and Americans, who may be regarded as only semi-permanent, and Asiatics of various nationalities, on a similar footing, include the Chinese, who form the vast majority, the Manchus the Mongols, few in number, the so-called Chinese Moslems, of Turkish origin but mixed descent, the small Moslem colony whose members were brought as hostages from Kashgar and Ili and who claim descent from the Prophet

Mohammed, and the Russo Chinese whose ancestors were soldiers captured on the Amur and brought to Peking, and who intermarried with the Chinese. Other minor strains are traceable but unimportant.

The Chinese of the North, are by no means of the pure stock of the race of Han. Whole nations of Tartars have been lost among them, absorbed and Chinacized, and that at a time when the Chinese were not so numerous and the Tartars were innumerable. Just as the Southern Chinese are so much aboriginee that no one of them can say to what extent he is Chinese, so the northerners are so much Tartar that the Chinese in them is little more than a leaven. There was a time when it was the practice of the early Chinese Emperors to bring in whole armies of



Mongolian Officer

the early Chinese Emperors to bring in whole armies of

captured Huns, Turks, and others and use them to plant colonies, together with the native Chinese, on the northern marches of the empire. Then the Toba, the Kitan, the Ju-chen, the Mongols, and the Manchus, each in their turn moved bodily into China and became for the most part Chinese. The present rapid absorption of the Manchus is an object lesson in the race-building of the past in the north.

The Manchus, or at least those who still have the distinctive physical characteristics of their race, are distinguishable to a close and familiar observer, but to the casual visitor they are as much Chinese as any other blue-gowned celestial he chances to meet. The women, however, still wear a garb and a head-dress which are distinctive, and may be recognized at any time. Unlike the Chinese women they wear long gowns, like the Chinese men. They dress their hair in a high knot at the back upon which is mounted a satin-covered board which stands up cross-wise and ends in prominent wings—an odd and evidently uncomfortable ornament. They are moreover fond of wearing flowers in their hair; they never bind their feet as the Chinese women do, and when they go abroad for any purpose they paint and powder profusely. The establishment of the Republic has left the Manchus in an unhappy plight. Under the old regime all the males were, theoretically at least, soldiers at the disposal of the Emperor and were granted pensions whether upon active service or not. These allowances have now been greatly reduced and as very few know anything of commerce or agriculture, and still fewer are craftsmen, they have no means of earning a living in a country where competition is keen. In the latter generations they have seldom excelled in scholarship and have even neglected their favorite pursuit of arms, their archery and fencing, hunting and hawking, riding and athletics, which once made them a vigorous race and for some generations sustained their vigour.

The Mongols in Peking are not numerous. About seven hundred of the lamas resident at the Lama Temple are Mongols, the others, numbering less than a score being Tibetans. Among the Tartar regiments, which for-

merly made up the Imperial Body Guard, there are still several detachments of Mongol cavalry, scarcely distinguishable from the Chinese soldiery in appearance, and in the suite of Mongol princes resident in Peking there are perhaps several hundred men from the northern plains.

The Moslems are much more numerous. It is said that there are about 15,000 resident in Peking and that they support about 40 Mosques, great and small. The first ancestors of these people to come to China were Turkish soldiery for the most part, mingled with Arabs and Persians, who came into China to assist in Chinese wars against the Tibetans. Their presence attracted others, converts were made among the Chinese and by intermarriage their numbers have vastly increased. The Mongols as well as the Tang Emperors found them useful as soldiers and as factors in conquering armies they spread over China and are now found in small colonies throughout China and in great numbers in the western provinces, where they originally settled. Shensi, Kansu and Sinkiang are strongly Moslem and certain districts north of Peking are thickly settled by these "Hui-Hui," as the Chinese call them.

Opposite the President's Offices on the West Ch'ang An Street there is a colony settled about a little mosque in a quarter known as the Hui Hui Ying, which claims descent from Mohammed himself and where one certainly recognizes facial types that are not Chinese. These people are the descendants of the Khoja of Kashgar and Ili, who were brought to Peking as hostages about 1760 after one of Ch'ien Lung's campaigns in the far west. The Khoja were the spiritual and temporal chiefs of the Turki about Kashgar and claimed that their ancestors, the immediate descendants of the Prophet, had been driven out of Arabia into Persia in the Third Caliphate during a period of religious dispute which grew out of a revision of the Koran. This family, which grew into a clan, moved ahead of the Arab conquests in Central Asia, through Persia, into what is now Russian Turkestan and finally into Chinese Turkestan where they found a home and acquired vast areas of land and great prestige among the native Turkish tribes.

There is another class of Moslems in Peking, which claimed under the Manchu regime Manchu privileges, and which is still lightly endowed by the Imperial Family. Under the four Chinese family names of Huang-Ma-Chin-Teng they are grouped and distinguished by the Pekingese, and it is said that they are the progeny of mixed marriages between Chinese Emperors and Princes and Kashgarian ladies of high degree who were imported at the time of the return of the Khoja hostages.

The principal Moslem mosque (Li Pai Ssu 禮拜寺) is under the west wall of the Imperial City and may be visited and entered upon the payment of a small tip. A large colony of Mohammedans will be found in the Chinese city south-east of the Chang I Men in the Niu Chieh (Cow Street), another outside the Hattamen, and a scattered population around the old government granary in the east of the Tartar City.

The Russian descendants, who like the Moslems and Mongols of long residence and mixed parentage are scarcely distinguishable from the native Chinese, are the members of a colony founded by about a hundred Cossacks who were brought from Albazin on the Amur in 1685 after a battle between the Manchus and the garrison of a little Russian outpost. They were kindly treated upon their arrival in Peking and were later permitted to erect a church in the north-east quarter of the Tartar city and to import priests, ikons, and sacred paintings from Moscow. After a time and when intermarriage had somewhat altered the stock, they were incorporated into the Imperial Guard in which they formed a company of their own. They are not recognized as Russians by the Legation in Peking, although an attempt was made many years ago to send a certain number to Russia to be educated each year and to use them in the Legation as interpreters and the like. For some reason this policy was dropped and the visitor who is interested in the record of these people will find difficulty in locating them without the assistance of the local missionaries of the Greek Orthodox Church.

THE SIEGE OF THE LEGATIONS.

The Legation Quarter, that part of Peking set apart for the residence of foreign diplomats, their staffs and their guards, is of perennial interest to the foreign visitor on account of its association with the siege of the Legations by the Boxers and the Imperial forces in 1900, an event which stirred the world and which has been exhaustively treated by a multitude of writers in English and other tongues.

The Boxers as they were termed in English were the members of a secret society known first as the I Ho Ch'uan, Public Spirited and Harmonious Fists, and later under Imperial sanction, as the I Ho Tuan, Public Spirited and Harmonious Volunteer Bands. The society was an old one organized with the explicit purpose of ridding China of the Manchus, an alien dynasty. Foreign aggressions in China in the last years of the 19th century caused the Boxers to include the Occidentals and Japanese in the catalogue of their enemies, and as the society grew and the Manchus had cause to fear it, the court played upon this newly cultivated hatred of foreigners to divert the movement from itself to the foreigners in the hope of saving the Manchus and of ridding the country of the intruding Europeans and others.

The movement first manifested itself in Shantung province under the patronage of the Governor Yu Hsien, and the first foreigner killed was a Church of England missionary named Brooks who was murdered on the last day of the old century, December 31st, 1899. Strong foreign representations caused the Peking government to remove Yu Hsien to Shansi, and Yuan Shih Kai, who took his place in Shantung, soon suppressed the Boxers and drove those who survived into Chihli and Shansi. About this time the Emperor Kuang Hsu was deprived of all power, the Empress Dowager named the son of Prince Tuan the heir apparent, and Prince Tuan, who was already negotiating with the Boxers, was given almost absolute control over all departments of the government. Imperial proclamations began to show evidences of Court

sympathy with the Boxers, who grew bolder and committed many outrages in the northern provinces. In the latter part of May, 1900, the foreign Ministers in Peking realized the seriousness of the trend of affairs and called upon the warships lying off Taku for support. In response to this 425 marines—British, American, French, Italian, Japanese, Russian, German and Austrian—were sent from Tientsin by rail and almost immediately after their arrival communications with the Coast became difficult and the Boxers commenced their activities in the city of Peking. Tung Fu Hsiang, a great favorite with the Empress Dowager, came down from Kansu with a horde of mixed Moslem and Chinese cavalry, who at once fraternized with the Boxers.

The second call for help from Peking brought the Seymour column up the railway from Tientsin. This force, 2,000 strong, met with resistance west of Yang Ts'un, found the going too difficult and attempted to return. When they got back as far as Yang Ts'un they found the railway destroyed and were forced to march back to Tientsin surrounded by gathering armies of Boxers. A relief force picked them up 3 miles from Tientsin after they had lost 67 men and had 238 wounded.

In the meanwhile the gunboats at Taku attacked and took the forts there, landed a force and advanced upon Tientsin, which was taken in turn after a stout resistance. The Legations were completely out of touch with all these matters, and the foreigners in Peking found it necessary to fortify the British Legation and the Su Wang Fu (now the Italian Legation), and to abandon the practice of diplomacy for the practice of arms. From the 20th of July to the 14th of August, they were subjected to a violent and incessant bombardment, and to the frequent rushes of whole armies of Chinese soldiery and Boxer detachments.

When subterfuge was abandoned for open hostility by the Empress Dowager, an edict was published instructing Chinese officials throughout the Empire to slaughter all foreigners resident on Chinese soil. This order was however anticipated by the Manchu General Jung Lu, a privileged favorite of the Empress Dowager's for nearly

half a century, and the southern viceroys Chang Chih Tung and Liu K'un I were secretly instructed to ignore the Imperial edict and protect foreigners. Yu Hsien, governor of Shansi, original patron of the Boxers in Shantung, was the only governor who conducted an organized massacre and for this he afterwards paid with his head.

While a foreign army gathered at Tientsin the Boxers burned and looted every foreign property in Peking and the outlying country, destroyed railways, telegraphs, shops that sold foreign goods, and everything remotely associated with foreigners, massacred native Christians and concentrated their forces along the road from Tientsin to Peking. When the relief expedition set out from Tientsin it met resistance from the first, but the Boxers, who boasted invulnerability were quickly scattered and the Imperial armies, though they fought stubbornly at places, were driven from their entrenched positions at Peitang, Yang Ts'un, and Tungehow, and finally scattered. The news of the flight of the court in the direction of Tai-yuan-fu disheartened the would-be defenders of Peking, and when the relief force made its way into the capital the Boxers were busy discarding their regalia, and the few residents who remained hastened to fly foreign flags from their houses to demonstrate their sympathy with the victors. After the city had been looted and punitive expeditions had terrorized the Chinese to the north and west, negotiations were opened with the court through Li Hung Chang and Prince Ch'ing, who subsequently agreed to the onerous peace conditions that were imposed upon China.

The Chinese agreed to the payment of an indemnity of 450 million taels, to erect a stone arch to the memory of Baron von Kettler, the German Minister who was murdered on the Hatamen street while on his way to the Foreign Office, to execute 11 Princes and ministers of state and banish others, to send missions to Germany and Japan, and in other ways atone for the outrages perpetrated.

THE FOUR CITIES OF PEKING.

The Tartar City (Nei Cheng), may be considered as the former royal city, and therefore of much greater importance than the adjoining Chinese City common to every province of the Empire.

In the year 1409, when the Emperor Yung Loh, third of the Ming Dynasty, who reigned successfully for twenty-two years, found his position on the throne secure, he transferred the Seat of Government from Nanking in the South to Peking. Among the many improvements which belong to his reign are the designing and building of the Great Tartar City Wall, begun in 1409. Measurements: Height 40 feet, width at base 62 feet; length 13 English miles.

The Imperial City (Hwang Cheng), in the centre of the Tartar City, occupies a space area of nearly two square miles, surrounded by a wall twenty feet high. There are four spacious entrances, each with three gateways, the middle one, the royal entrance, was formerly opened only for the Emperor.

The Forbidden City (Tse Chin Cheng), with its massive pink-washed walls, 30 feet high by thirty feet thick at their base, is again in the centre of the Imperial City. Laid out on a grand symmetrical scale and surrounded by a moat 120 feet wide, the actual space covered is about half a square mile. Within are many royal palaces, apartments for visitors, Government offices, and the necessary appointments for an enormous retinue of domestics of various grades, the grounds being fantastically laid out in marble terraces, protected by balustrades, with ornamental waters and gardens in miniature landscape style. In the corners of this strikingly picturesque enclosure are four octagon pavillions with double roofs in the usual Imperial yellow glazed tiles. There are four gateways, the one on the South, the Wu-Men, forming the principal entrance leading to the Tai-Ho-Men, which opens into the grand marble-paved quadrangle containing the Grand Palace (Tai-Ho-Tien) or Hall of Highest Peace. Here also is the Grand Reception Hall and Throne, where two centuries ago the Emperor Chien Lung received



In the Forbidden City, 4th. Gate

foreign potentates. This is the Palace where royal functions were celebrated annually when the princes and nobles of the Empire made their obeisance to the Emperor, offering seasonable congratulations and good wishes for the incoming New Year. On October the tenth, 1914, a certain portion of the Forbidden City was thrown open to visitors and a magnificent State Museum opened for the public within its walls. This museum contains a wonderful and priceless collection of porcelains, cloisonne ware, bronzes, etc. from the Imperial households of past Dynasties and should on no account be omitted by the visitor.

The Chinese City (Nan Cheng), little worthy of special mention, is situated to the south of the Tartar City, the northern wall of that city forming its northern boundary. The east, west and south walls were built by the Emperor Chiaehing XII, Emperor of the Ming Dynasty, and the original intention was to continue these walls round the Tartar City with a total length of forty miles, but this scheme fell through on account of the ruinous cost. The Chinese City is about two thirds of a mile broader than the Tartar City, and there is a gateway in

each of its northern corners. The Great Chienmen Street, the principal thoroughfare, leading direct to the Yung Ting Men (South Gate) is very wide, running in a southerly direction from the Imperial Gateway is the Tartar City wall. Towards the end of this street will be seen park-like enclosures of the Temple of Heaven on the left and of the Hall of Agriculture on the right.

THE LEGATION QUARTER.

Legation Street, running from East to West, divides the Legation Quarter, and from out of this branch Canal Street and Thomann Street to the North. In Legation Street to the East are the Spanish, Japanese, French, Austrian, Belgian and German Legations and to the West are the Legations of Russia, the Netherlands and the United States. The British Legation faces the Japanese Barracks in Canal Street, the Italian Legation being in Thomann Street. In Legation Street and Thomann Street are found the principal shops and the foreign banks, the Church of St. Michel (R.C.) and the French Hospital of the same name.

The upkeep of the Legation Quarter and of the Wall between the Hatanen and Chienmen Gates is capably controlled by an Administrative Commission, and the well-kept streets form a striking feature which the visitor will undoubtedly appreciate.

PEKING.

Population. Approximately 850,000.

Hotels.—Grand Hotel des Wagons Lits. Hotel de Peking.

Cook's Office.—Chinese Eastern Railway Compound (behind Russian Legation.)

Legations. Austria-Hungary, Belgium, France, Germany, Great Britain, Italy, Japan, the Netherlands, Portugal, Russia, Spain and the United States of America.

Telegraph Offices.—Eastern Extension Australia and China Telegraph Co., Great Northern Telegraph Co., and the Chinese Government Telegraphs.

Stations.—**CHENGYANGMEN.** For Tientsin, Mukden Shanghai, Korea and Japan.
CHIENMEN. For Hankow and the Yangtze.
HSICHIMEN. For Nankow, the MingTombs, the Great Wall, and Kalgan.

Customs.—Personal effects of bona-fide travellers are admitted free of duty but the Customs authorities reserve the right of detaining and examining all nailed-down packages for dutiable articles.

Coinage. This, for all small matters, is the Mexican dollar—current throughout China, twenty and ten cent silver pieces and copper one and two cent pieces. Hongkong Shanghai and Hankow notes and notes of other provinces are usually at a discount of about one half to one per cent. Visitors should call at Cook's office upon arrival where a supply of local currency can be obtained.

Post Offices. **CHINESE POST OFFICE.** Austrian Glacier, Chienmen Station, and numerous sub-offices.

FRENCH POST OFFICE. Legation Street, East.

JAPANESE POST OFFICE. Legation Street, East.

RUSSIAN POST OFFICE. Legation Street, West.

GERMAN POST OFFICE. Canal Street.

Postal Rates. *Union.* Letters not exceeding 20 grms. 10 cents. Each additional 20 grms. 6 cents. Post-cards 4 cents. Express letter fee 12 cents. Registration fee 10 cents.

Japan and Chosen. Letters not exceeding 15 grms. or fraction thereof 3 cents. Postcards 3 cents. Newspapers $\frac{1}{2}$ cent. Registration 7 cents. Express fee 12 cents.

Hongkong, Wei-hai-zei and Kiachio. Letters not exceeding 15 grms. 4 cents. Registration 10 cents.

Domestic. Letters within City Wall 1 cent. Other provinces 3 cents.

Telegrams and Cables.—Local telegrams by land lines 9 cents. Other provinces 18 cents. Europe \$2.10 (deferred \$1.05). United States \$2.00 to \$4.20. India, Burma and Ceylon \$1.10 to \$1.80. Japan and Korea 55 cents. Philippines 85 cents. Australia and New Zealand \$1.90.

Rickshas.—25 cents per hour.

Half Day \$1.00, Whole Day \$1.50.

	LANDAUS.	VICTORIAS.
Carriages. —Whole Day	\$10.00	\$ 5.00
Morning	4.50	2.50
Afternoon	6.50	3.50

To the Summer Palace and back.

Landau \$ 10.00, Victoria \$ 5.50

	FIVE PASSENGERS	SEVEN PASSENGERS
Automobiles. First hour	\$ 5.00	\$ 7.00
Second	4.00	5.50
Third or after	3.00	4.00
Whole Day	25.00	35.00
Half Day	15.00	20.00
Summer Palace	15.00	20.00

Climate. As in the case with the whole of Northern China, the climate of Peking is subject to extremes. The best months for visitors are September, October, April and May. During the Winter months a very low temperature is reached but as the air is very dry this is not felt to the same extent as in South China.

Churches.—Protestant : British Legation Chapel.
 Methodist, Inside Chungwenmen Gate.
 London Missionary Society, Chungwenmen.
 Presbyterian, Chungwenmen.
 Roman Catholic : Peitang Cathedral, Hsi-an-men.
 Eglise St. Michel, Legation Street.

Hospitals.—Hospital St. Michel (French).
 Rockefeller Institute.

Shopping.—Embroideries, Silks and Furs :
 Tien Sin Yung.
 Yu Shun Kung.
 Te Yuan Hsiang.
 Jade and Jewellery :
 Wen Sheng Chia.
 Wan Yu Chai.
 Lanterns : Hua Mei Chai.
 Cloisome ware : Yang Tien Li.

Chinese Theatres.—Ti-i-wu-tai (Hsi-chu-shih, Chien-men).
 Luang-te-lou (Ta-ch-lan), San-ching-yuean (Ta-ch-lan) and many others.

SHOPPING.

Porcelain.—On either side of the Great Chien Men Street in the Chinese City will be found shops where modern porcelain in great variety is exposed for sale.

The porcelain of the present period is not nearly so fine as that produced during the Ming and earlier dynasties ; still, there are many interesting souvenirs procurable at a moderate outlay.

The showrooms of some of these shops extend back for a considerable distance, and it is therefore best not to be in any hurry as to selection until you have inspected the whole stock.

Furs are to be seen in the Pan-pi-chieg Street, off the Great Chien Men Street. Peking being a very cold place to reside in during the winter, the use of furs is general by all who can afford to purchase them. The buyers are mostly natives, and the make up is to meet their particular wants. Where special garments are desired, they would have to be made to order, but the best plan is to select the "plates," a trade term (the size of a Chinese coat), fancied, and having seen them properly packed, send to a furrier at home. Variety:—Sable, minx, chinchilla, otter, squirrel ermine, arctic fox, mongolian dog, astrachan, seals, and an assortment of mixed varieties of lesser value. Also larger skins, such as wolf, bear and deer.

Embroideries.—(Note: Be sure that the piece selected is not too much soiled). Old embroideries are mostly collected from the numerous wardrobes which annually find their way into the pawnshops, and may be classed as an article upon which the purchaser is alone able to put a value according to the special circumstances of his appreciation. Care should be taken to see that the materials are not rotten through damp, also that one gets *bona fide* embroidery and not imitation, as a lot of fancy ribbons made in Europe are now used on garments in place of the real thing. In many cases the work has been cut from old garments and tacked or glued on to newer materials.

Modern embroideries are becoming a drug on the market—the over production is piling up so rapidly. To make a fortunate selection a fairly good light is necessary, otherwise it will be difficult to properly discern the arrangement and blending of colours. The designs are produced on silk, satin, and grass cloth—the latter very effective. This wonderful handicraft is a home industry distributed over the whole country, each district having its special character of design and colouring.

Curios are essentially *all* that the name implies, and are in all sorts of fantastic shapes and colourings, varying in size from a nut to a ten-foot trio of dragon bronzes valued at \$5,000.

Curiosities of one sort or another are to be found in every Chinese city, and in many instances, where space admits, laid out on the ground; their vendor, some wizen-faced aged patriarch, taking his chance with the passers-by. There are, besides, a number of smaller articles which to the visitor will prove very interesting as souvenirs, such as:—

Sets of chopsticks,	Brass padlocks,
Box of dominoes,	Packs of playing cards,
Coolie purses,	Genteel purses,
Coolie water pipe,	White metal pipe,
Genteel water pipe,	Enamelled water pipe,
Embroidered spectacle cases,	Embroidered sachets,
Ladies' shoes, ordinary,	Shoes, small footed,
Abacus counting board,	Enamelled buttons, in sets,
Peking snuff bottles	Painted fish bowls,
	Sets of mandarin buttons.

Added to the above there are hosts of other articles in ivory, bone, sandalwood, lacquer, feathers, grasswork, etc., too numerous to mention. Taylor's "Olde Curiosity Shop" is also well worth a visit.

Lu-li-chang, (琉璃廠) the Great Curio District is the best quarter to visit for all these small purchases.

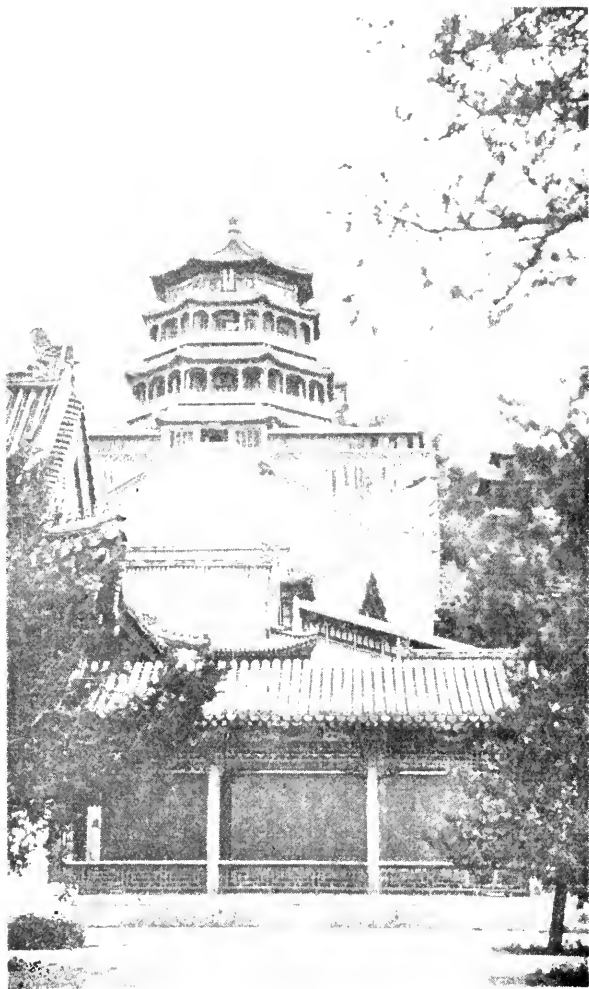
Jadestone, also to be found in this neighbourhood, is a hard, compact and very tough stone, varying in colour from a creamy white to a rich dark green, slightly oily, and therefore not capable of retaining the brightest polish for any length of time. In selecting, one should choose that with most life or transparency in colour, and should specially guard against soapstone, which sometimes closely resembles in appearance real jade. Soapstone can be at once detected by its softness, the thumbnail will chip most specimens. Many devices, such as filling and polishing with wax and other compositions, are resorted to by the natives to make an imperfect specimen of jadestone pass muster.

THE CARPET INDUSTRY.

AS THE Peking carpet industry has grown from a native craft to the proportions of an industry in the past few years, and as thousands of Peking and Tientsin carpets have been shipped to America and Europe to replace the Turkish product, travellers will be interested in visiting the little shops where they are made and in studying the rug in its growth. The majority of the factories are in the narrow streets outside the Hatamen, and one needs a guide to find them, as few of them display signs and as the work-rooms are usually part of the rugmaker's residence.

The carpets are made of wool in many grades, dyed with native herbs, bark and wood, and are built up upon stationary looms, by a tying process which cannot be described as weaving. The warp of cotton is stretched upon a frame and small boys, apprentices, are set to work tying the strands of the warp together with woollen yarn and cutting the ends to form the pile of the carpet. A single workman weaves about a square foot a day and receives little more than his food for his pains. The designers receive good salaries and since a foreign demand has grown up for these carpets, the manufacturers make liberal profits.

Old rugs, described as Kang Hsi and Ch'ien Lung carpets, bring high prices and may be distinguished by the sheen of the wool, the mellowing of the colors, and by the color of the cotton strands, which turn a yellowish brown with age, a shade that cannot be duplicated by dyeing.



Main Summer Palace

OFFICIAL BUILDINGS.

The official buildings of the Government, which may be passed on sightseeing excursions, are :

President's Office, Tsung T'ung

Fu *West Chang An Street, Hsiu Hua Men, Hsi Yuan.*

Cabinet Offices, Kuo Wu Yuan. *Chi Ling Yu.*

Ministry of Foreign Affairs . . . *Tung T'ung Tse Hutung, East City.*

Ministry of Interior, Nei Wu

Pu *Nei Wu Chieh, East City.*

Ministry of Finance, Tsai Cheng

Pu *Chang An Street.*

Ministry of Communications,

Chiao T'ung Pu *West Chang An Street.*

Ministry of Navy, Hai Chun Pu. *Tieh Shih Tse Hutung, North City.*

Ministry of War, Lu Chun Pu. *Tieh Shih Tse Hutung, North City.*

Ministry of Justice, Ssu Fa Pu. *Hsiao Ssu Yen Ching, N-W of Ch'ien Men.*

Ministry of Education, Chiao

Yu Pu *Ting Tieh Chang Hutung, Hsi Tan Pailou.*

Ministry of Commerce and Agri-

culture, Nung Shang Pu. . . . *Fen Tse Hutung, Kan Shih Ch'iao.*

Model Prison and Engraving

Bureau *Extreme South-West Chinese City.*

Post Office, Yu Cheng Chu. . . . *Chang An Street.*

Telegraph Office, Tien Pao Chu. *Chang An Street.*

Houses of Parliament *Tsun-I-Yuan, west of Hsun Chih men.*

PROGRAMME OF SIGHTSEEING IN PEKING.

(The numbers correspond with those shown against the descriptive paragraphs, pages 30 to 115)

FIRST DAY.

Morning :—(1) Temple and Altar of Heaven, Hall of Abstinence, (2) Altar of Agriculture, and (3) Bridge of Heaven.

Afternoon :—(4) The Forbidden City, (5) State Museum, and (6) Central Park.

SECOND DAY.

Morning :—(7) The Winter Palace, North Lake and Grounds, and (8) Coal Hill.

Afternoon :—(9) The Yellow Temple, (10) Altar of Earth, (11) Bell and Drum Towers.

THIRD DAY.

Morning :—(12) Hsi Chih Men, (13) The Great Bell Temple, (14) The Five Pagoda Temple, (15) Ten Thousand Buddha Temple, (16) Ti Wang Miao, and (17) Pai T'a Ssu. Return by way of (18) Imperial City, (19) Marble Bridge.

Afternoon :—(20) The Lama Temple, (21) Temple of Confucius, and (22) Hall of Classics.

FOURTH DAY

Morning :—(23) Astronomical Observatory, (24) Examination Hall, and (25) Temple of the Universe.

Afternoon :—(26) Industrial Museum, Chang I Men, T'ien Ming Ssu, Po Yun Kuan, Golf Club, and Race Course.

FIFTH DAY.

Whole Day :—(27) The Summer Palace, (28) Yuen Ming Yuen, (29) Botanical and Zoological Gardens.

SIXTH DAY.

Whole Day :—(30) The Jade Fountain, Ching Yi Yuan, Ming Grave, (31) Sleeping Buddha Temple, (32) Pi Yun Ssu, (33) Pa Ta Ch'u, (34) Shih Tse Wo, and (35) Huang Ling.

SEVENTH AND EIGHTH DAYS.

(36) Ming Tombs, and The Great Wall.

NINTH DAY.

(37) The Western Tombs.



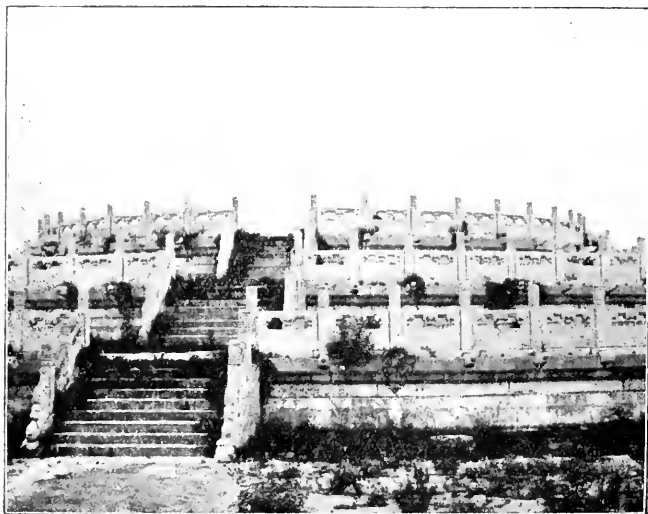
At the Worshipful Altar, Hsi Ling Tombs

DESCRIPTION OF PLACES IN PEKING.

*IN THE ORDER ENUMERATED IN THE
PROGRAMME OF SIGHTSEEING.*

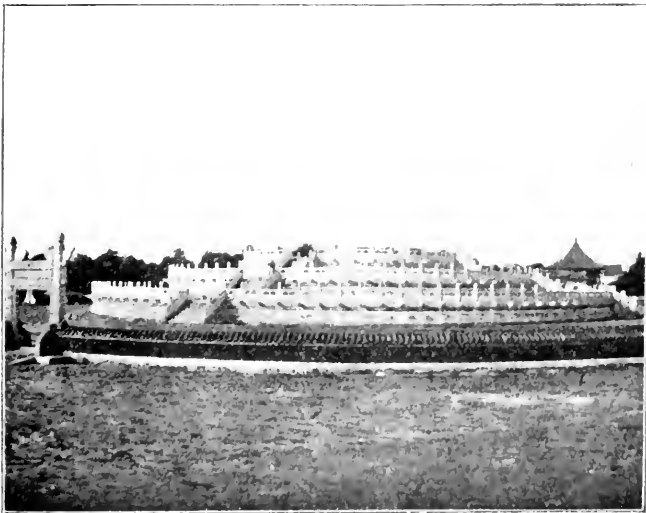
FIRST DAY, MORNING.

(1) **The Temple and Altar of Heaven** (T'ien T'an 天壇) are the most important monuments in China to the pre-historic monotheistic faith, which is generally believed by scholars to have preceded Buddhism, Taoism, Confucianism and the numerous other cults which have from time to time gained a hold upon the Chinese people. Apart from being one of the few surviving temples to a simple and pure faith, founded upon the patriarchal relations of the primitive ancestors of the Chinese the



The Altar of Heaven, Peking

Temple of Heaven is the most beautiful and the most pretentious building or group of buildings in Peking, and being surrounded by an extensive walled park, part of which is now given over to the experimental work of the Forestry Bureau, it is free from the turmoil and other sordid distractions which characterize so many Oriental temples. It has always been distinctly an Imperial shrine, the place appointed for the Emperor's intercession with the one great ruler and grandfather of all the countless gods, demons, and ghosts that have a place in the Chinese pantheon, on behalf of his children, the Chinese people, and as such it is the epitome of all that is best and most beautiful in Chinese architecture.



The Altar of Heaven, Peking

The first glimpse which the traveller gets of any of the buildings in the temple enclosure is usually had from the South Tartar Wall which bounds the Legation Quarter on the south and which may be reached by the ramp near the Water Gate at the foot of Canal Street. From

this section of the wall one sees, in addition to the Coal Hill and the Imperial Palaces to the north, the high round roofs of the Ch'i Nien Tien, the "Happy Year Hall," which stands in the north of the Temple of Heaven grounds, and is the highest and most conspicuous building in the capital.

This great shrine was first erected in the year 1420 A.D., in the latter part of the reign of the third Ming Emperor Yung Loh (Eternal Merriment), the builder of the walls of the Tartar City. It was renovated and restored by Ch'ien Lung, and underwent extensive repairs in 1889 when the Ch'i Nien Tien was struck by lightning.

The only gate out of five to the enclosure now open to visitors is in the north of the Western wall and has to be approached by the Ch'ien Men Gate, west of the Legation Quarter, and by the Ch'ien Men Street, which runs directly south from it. It is considerably more than a mile from the Ch'ien Men to the entrance, but after passing the T'ien Ch'iao (Bridge of Heaven) with its market of second-hand goods and its mat-shed theatres, one comes in sight of the Temple of Heaven enclosure on the left and the Temple of Agriculture enclosure on the right. Entrance to the Temple of Heaven is to be had without charge upon presentation of passes obtained by visitors from their various Legations.

The temple grounds occupy a space twice as large as the Legation Quarter and are surrounded by a wall more than three miles and a half in length. In an inner enclosure are the five temples which constitute the group known as the Temple of Heaven. The park lies between the inner and outer walls. The first building which one sees upon entering the temple enclosure is the Ch'ai Kung the Palace of Abstinence. It is a comparatively modern building surrounded by a moat, but is worth visiting for the beautifully carved wooden screen which it contains, and the Imperial Throne. On the occasion of the three Imperial services which were held annually in the days of the Empire, the Palace of Abstinence afforded the Emperor a shelter during his vigil of a night preceding the sacrifices. His attendants camped in tents in the surrounding grounds.



The Temple of Heaven, Peking

Some distance beyond to the left, is the circular triple-roofed building which is known to the Chinese as the Ch'i Nien Tien (Happy Year Hall) and to Occidentals as the Temple of Heaven. The structure stands in the center of a triple platform of white marble with marble balustrades. Its roofs are supported by red columns and tiled in blue, while the whole is surmounted by a gilded ball. In this building the Emperors formerly offered their annual prayers for a happy or prosperous year in the first Chinese Moon (January-February). The ceremony was performed at 3 o'clock in the morning, and was accompanied by music, ceremonial dances, and the sacrifice of animals and other offerings which were kept in the pavilion to the east. The prayer, which the Chinese regarded as an intercession for a good harvest, was read by an official delegated by the Board of Rites.

This building, imposing as it is, had not the ritualistic importance in Imperial times that the broad marble platform south of it had, for this latter, correctly known as the Altar of Heaven, gives its Chinese name to the whole temple group and was the scene of the most elaborate and impressive service of the year. It is an altar built in three terraces of marble, the lowest of which is 210 feet wide, the second 150 feet wide, and the third 90 feet wide. The number of balustrades on the first is 180, on the second 108, and on the third 72, totaling 360, the number of days in the Chinese lunar year, and the number of degrees in the celestial circle. The whole structure is laid out with geometrical precision and other features have a numerical significance, being the combined work of astronomers and doctors of magic. For instance the upper terrace is reached by three flights of nine steps each. The Chinese divide the heavens into nine sections, there are nine points to the compass known as the Nine Mansions, there are nine divisions of the science of mathematics, nine degrees of official rank, and nine degrees of family relationship. In the centre of the topmost platform is a broad marble slab and about it are nine lesser ones, outside these nine more and so forth to the total number of 81, in itself considered a lucky number to conjure with.

For the purpose of worshipping upon this altar the Emperor visited the temple annually at the season of the winter solstice, which is a festival almost coincidental with the Occidental Christmas. On this occasion it was his duty to give an account of himself and his dealings with his subjects during the year past, and in the event of famines, floods, devastating wars, or other sweeping catastrophes, to assume responsibility for his subjects and implore Heaven's forgiveness. The day before the ceremony he inspected the offerings in the Forbidden City and then repaired to the Temple of Heaven, through guarded and silent streets, where he took up his residence in the Palace of Abstinence. Between 9 and 11 o'clock he went to the space behind the circular altar and burned incense to Heaven and the spirits of his fathers. Then he inspected once more the sacrifices and the altar, and went to the Palace of Abstinence where he spent a night

in meditation, this being also his second night of fasting. Meanwhile the astronomers were busy and at an appointed hour before sunrise the Emperor was summoned to the ceremony. After preliminary invocations the Emperor was led before the seat of the Lord of Heaven, where he knelt and burned incense. This was followed by a similar offering to the five ancestors of the Manchudynasty, and then by offerings of silk and jade to Heaven. After numerous meat offerings made by the Emperor and deputies, libations, and genuflections, punctuated by hymns and ceremonial dancing, and a reading or prayers, a kind of communion service was held, symbolical of the acceptance of Heaven's blessing. A visit to the altar of burnt offerings completed the ritual, after which the Emperor entered his chair at the inner gate and returned to the Imperial City, followed by the vast retinue of his court.

The altar, the scene of all this pomp and solemnity, was designed to represent the dome of heaven and one of the features of it was that when the Emperor knelt in the center nothing was visible to him of the earth or the things of the earth. He was alone in communion with the skies. The sacrificial ceremonies preserved by the Manchus and practiced by Yuan Shih Kai in the fifth year of his presidency, are much the same as those described in the Confucian classics, while the Heaven to whom the Emperors prayed was the all-powerful Deity of whom the Chinese of Confucius' period conceived, and the same who is still supreme in the minds of the common people, who recognize above all their countless petty gods a being familiarly but respectfully referred to as "Old Grandfather Heaven."

In the enclosure are two other buildings, the Huang Chiung Yu, a round building, covered with black tiles and approached by three flights of 14 steps, and the Huang Chien Tien, both of which were used as storehouses for the sacred vessels and vases. In the latter there are also furnaces for sacrifices.

(2) **The Altar of Agriculture**, also known as the Temple of Agriculture, and called by the Chinese the Hsien Nung T'an (先農壇) or Altar of the First Farmer, is in a smaller enclosure directly opposite the Temple of Heaven on the west of the Ch'ien Men Street. As the Chinese name implies, it is dedicated to a mythical father of husbandry, a prehistoric Emperor named Shen Nung, who is supposed to have succeeded the great Fu Hsi in the year 2737 B.C., and who instructed the pastoral forefathers of the Chinese in the elements of land cultivation. It is said that he invented the plough, discovered the medicinal properties of plants, and organized the first public markets. As the Chinese are an agricultural people and as the Chinese farmer's social status is second only to that of the scholar, the temple to Shen Nung has received special Imperial consideration since its erection, and under the Imperial regime it was annually the scene of an Imperial pantomime more interesting even than that which took place in the Temple of Heaven. The Emperor, as the first farmer in the land, went out from his palace to this temple on the first day of the second period of Spring each year, and with the assistance of his princes and dukes made a hallowed beginning of the season's ploughing by turning three double furrows with his own hand.

The enclosure to this temple is a little over two miles in circumference, and like the Temple of Heaven it has an inner wall and parks between the two walls. It was built in the Chia Ching reign of the Ming dynasty, in the first half of the 16th century and, like the Temple of Heaven, was later repaired by Ch'ien Lung. The principle structure is the altar dedicated to Shen Nung, the first farmer, and is a marble platform, 47 feet in diameter and five feet high. A stairway leads up to the spot where the Emperors worshipped Shen Nung's tablet. The field which the Emperor ploughed, and which measures a little more than a fifth of an acre, lies to the south, and to the south-east is his resting place, a building called the Kuan Keng T'ai, where he watched his followers ploughing when he had finished. In the same enclosure are the Shen Ch'i T'an, dedicated to the spirits of Heaven and Earth, the Pei Tien, to which the Emperor proceeded upon his

arrival at the temple and, in the north, the T'ai Sui Tien, the temple dedicated to the planet Jupiter. Behind the Shen Ch'i Tien are five granite sacrificial stones upon which sacrifices were formerly made to the mountains and rivers of China in their various categories.

The Imperial ceremony of the Spring Ploughing was conducted by the Emperor himself, by three princes of the Imperial family, and by nine high officials of the court. After sacrifices to the tablet of Shen Nung, the Emperor and his assistants went to the little field which was to be ploughed and where a yellow plough and ox awaited him. While the Emperor ploughed the three double furrows, the Minister of Finance walked on his right flourishing the whip and the Viceroy of Chihli Province followed with the seed, which he and his helpers sowed. The Emperor's task finished, each prince had a turn and then the nine dignitaries finished the field between them. This ceremony has been discontinued since the establishment of the Republic.

(3) **The Bridge of Heaven** (T'ien Ch'iao 天橋) is a marble structure on the Ch'ien Men Street, which the visitor to the Temples of Heaven and of Agriculture, must cross when leaving or returning to the closely-built commercial section of the long street. It spans a canal which is anything but fragrant and clear, and is associated in the Chinese mind with thievery, beggary, and moral corruption. To tell a Chinese to go to the Bridge of Heaven is the quintessence of abuse. However, it is the scene of much gaiety and merriment during the season of the New Year festivals and is daily enlivened by an open air market which stretches away from it to the East, where every conceivable second-hand article is exposed for sale, and where many trinkets of real value can be picked up at bargain rates. Within a radius of a few hundred yards are many curio shops and a number of Chinese theatres and tea-houses constructed of straw mats.

FIRST DAY, AFTERNOON.

(4) **The Forbidden City**, or more exactly the Purple Forbidden City (紫禁城) lies within the Imperial City, and contains the Imperial Palaces, the National Museum, and the present quarters of the boy Emperor and his family. It is surrounded by two miles of pink-washed walls and is now approachable by two gates, the Hsi Hua Men and the Tung Hua Men.

The "Purple" of the Chinese name implies that this quarter of the city of Peking is the centre of the Universe. The Chinese associate color with directions and directions with stars. It is therefore explained that purple is the color of the North, the color of the North Star, and therefore the color associated with the pivot of the cosmos.

The city and palaces, which were erected by the Ming Emperor Yung Loh in the 15th century, are upon approximately the same site as those erected by the great Mongol Emperor Kublai Khan in the year 1267 A.D. and probably present much the same appearance as the palaces which made such a profound impression upon Marco Polo and the Oriental writers who visited the Mongol court.

The main approach to the carefully guarded palaces of the Sons of Heaven, was directly north of the Chien Men, by way of the Ta Ch'ing Men (Great Pure Gate), the long stone-paved avenue, the T'ien An Me (Gate of Celestial Peace), main entrance to the Imperial City, the Tuan Men and Wu Men, and finally the T'ai Ho Men, the Gate of Greatest Harmony. There are also three other entrances, north, west and east and the two latter are open to visitors who pay a small fee. All the entrances to the Imperial enclosure have three gates, the centre one being reserved for the passage of the Emperor.

The interior of the Purple City is intricately but symmetrically laid out, with a profuse display of white marble paving and balustrades, Imperial yellow tiles, and beautiful little patches of miniature landscape gardening. The east, west and north are taken up with the buildings and gardens which were once the residences of the huge Imperial family, including Princes and other relatives of

the Emperor, concubines, eunuchs, and an army of personal and familiar retainers. The central spaces are given over to what might be termed the office buildings of the court, reception halls and throne rooms, banquet halls, pavillions devoted to various annual ceremonies, and the like.

Immediately inside the T'ai Ho Men (south) stand three great throne rooms. In the first, which is 110 feet high, the Emperor formerly held court on his birthday, on New Year's day, and at the mid-winter festival. In the second were kept the ceremonial tablets and implements used in various annual festivals and religious rites, and in the third graduate scholars and vassal potentates were received when occasion demanded. Beyond the gate north of these buildings are the Imperial apartments where the dethroned Emperor still lives. North-east of the throne-rooms is a banquet hall where the early Manchu sovereigns gave feasts to more than a thousand princes and nobles at a time and beyond it is the Ch'iao T'ai Tien where weddings were celebrated and where the seals were kept. The wall surrounding these palaces on the east and west separates them from the apartments of the retainers and lesser members of the Manchu court.

(5) Inside and north of the western entrance to the Palace enclosure (Hsi Hua Men) is the state museum, which now contains a part of the huge collection of Chinese antiques brought to Peking through many generations by the Manchus and a great store of similar articles purchased in Mukden by Yuan Shih Kai for the Chinese Government. Although the collection is marked and catalogued in Chinese it is well worth a visit. A charge of 30 cents is made for admission at the Hsi Hua Men of the Forbidden City, and an additional charge of one dollar for admission to the Museum. The collection, upon which a minimum valuation of \$ 30,000,000 has been placed, is housed in three buildings. The central hall and the low building on the right of the entrance contain porcelains, antique pottery, silk scrolls, ivory carvings, carved jade, seals cut from precious stones, damascene and cloissone work, lacquer, wood carvings, inlaid wood work, beaten silver and gold, and ancient weapons and armament. The

low building to the left is given over to antique bronzes, urns, libation cups, incense bowls and the like, nearly all of the Chow and early Han dynasties, varying in age from two thousand to three thousand years. The collections are so crowded in all three buildings that a superficial survey can be made in an hour or more, but a careful study of any one feature of the collections, say porcelains or bronzes, would require several days.

(6) **The Central Park** (Kung Yuan 中央公園) is an extensive garden in the Imperial City, south and south-west of the Forbidden City, which has been set apart by the Government as a public recreation ground. The main entrance is in the south wall of the Imperial City, a few hundred yards west of the T'ien An Men, the great gate directly north of the Ch'ien Men. A charge of ten cents is made at the gate. A hundred yards north of the entrance the pathway, which is bordered by flowers in summer, divides and the visitor may wander either east or west and then north again through broad avenue of old trees, lined with old stone benches and flower gardens and now enlivened by numerous refreshment pavilions, photographers' shops, restaurants and similar attractions. The path to the right of the entrance leads to a restaurant where public meetings are frequently held and where refreshments, adapted to foreign tastes, may be procured. The road to the left passes a little floral exhibit, where many native flowers are displayed to advantage and are arranged in rockeries with good taste. Turning to the north the road is bounded by numerous tea-houses and in summer by a multitude of tea tables. It passes an artificial hill crowned by a pavilion, and leads one out of the gardens at the north-west corner, at the Hsi Hua Men of the Forbidden City, the entrance to the National Museum.

The gates connecting the Central Park with the main entrance to the Forbidden City are closed at night but in the daytime they are opened and it is possible to visit from the Park two interesting buildings which stand between the Tuan Men and the Wu Men. On the west side of the broad approach to the Forbidden City is the She Chi T'an, the Altar of Harvests. It is a platform

built in three tiers of white marble, and on the terrace are five different-colored earths, brought from various parts of the Empire. They are yellow, black, red, white, and blue, which, as will be noted, correspond to the colors in the Republican flag.

On the east is the *T'ai Miao*, where the Emperors formerly sacrificed before the tablets of their ancestors.

New attractions in the park are promised—notably a lake and small boats—and the government is preparing to open the grounds about the North Lake (*Pei Hai*) to the public as an additional recreation ground. Visitors who have no interest in the various features of the Central Park will find that the crowds which patronize it in summer are extremely well dressed, decorous, and intelligent, and are interesting as representatives of the best classes of residents in the capital.

SECOND DAY, MORNING.

(7) **The Winter Palace** is the name commonly given to the parks, groves, and clusters of buildings, which frame the three lakes west of the Forbidden City and the Coal Hill, which are generally known to the Chinese as the *San Hai*, Three Oceans, and sometimes as the *Hsi Yuan*, the Western Gardens. The lakes, about which all the palaces and temples are built, were marshes prior to the coming of the Mongols, and Chinese scholars believe that Kublai Khan drained them and built the great audience halls of his palace on their banks. The present buildings date, however, from the Ming and Manchu dynasties and many are quite modern. As all the palaces and pavilions about the Southern and Central Lakes have been converted into residences, offices, and reception halls for the Presidents of the Chinese Republic and their families, the grounds of the North Lake only are open to visitors, and travellers should procure passes from their respective Legations before applying for admission. It is planned, however, to throw these gardens open to the public and charge a small fee at the gate in the very near future, after which Legation passes will not be required.

The three lakes with their grounds have a wall running all about them and have no direct connection with the Forbidden City, although they were planned for the delectation of the Emperors. The Nanhai was a particularly popular resort for the court, and the Empress Dowager, who was very fond of it, built herself a palace on an island and there kept the unhappy Kuang Hsu a prisoner, she occupying the upper story while he had the lower apartments. One enters the grounds by the Hsin Hua Men and finds on his right a reception hall, known as the Nan Hua Yuan. Across the lake, near the northern shore is the Empress Dowager's palace on an island connected with the mainland by a bridge. On the west shore is a long covered walk through groves and rockeries upon which much art and labor have been expended.

After the arrival of the relief forces in 1900, Field Marshal Count von Waldersee, commanding certain of the allied forces took up his residence in the Nanhai palace and erected an asbestos house as a protection against fire. A most destructive fire did later break out, the asbestos house was burned, and the General barely escaped with his life. Major-General von Schwarzhoff, Chief of Staff, who had been a prominent figure at the first Hague convention, lost his life, after bringing out many valuable documents, in an effort to save a dog.

The Central lake has in its centre an island, the Ying T'ai, upon which is now built the Tsung T'ung Fu, the Presidential Palace. On the east is a palace known as the Wan Sheng T'ien, in which Imperial receptions were formerly held, and near by are preserved a number of huge bronze bells of the Chou dynasty which were recovered in Kiangsi Province and brought to the capital as curios.

On the west of the lake, in a part of the palace assigned to the Empress Dowager, is the Tse Kuang Ko, a palace associated with the period of early Manchu expansion under brilliant generals, and therefore of very sacred memories. It was originally built to receive tributary envoys from the Mongols and the petty states to the south of China, but in 1760 Ch'ien Lung received there Generals Chao Hui, Akuei, Chuheteh, Futa, and

nearly a hundred of their colleagues, who had returned from Central Asia after many wars with the Turki and Mongols of Turkestan, and had their portraits painted upon the walls, together with battle scenes illustrative of their careers. In 1776 an equal number of portraits were painted after a similar reception to Akuci, when he returned from his conquests among the Miao Tse. This last banquet was held in a building at the back which is still known as the Wu Ch'eng Tien, the Hall of Victory.

The North Lake, or Pei Hai (北海), which can be visited, is approached by a gate near the eastern end of the marble bridge. The first conspicuous building in these grounds is the white marble pagoda known as the Pai T'a. This was erected by the first Manchu Emperor Shun Chih, but the island and the hillock, which have been built up from time to time with silt from the lake bottoms, have been the nucleus of pleasure parks for many centuries and were prominent features in the landscape at the time of the Juchen, the Chin Tartars, who came into China about the time of the Norman Conquest of England. The pagoda itself is modelled after the Buddhist *chortens*, or reliquaries, which are common throughout Mongolia and Tibet, and symbolise by their five sections, base, body, spire, crescent, and ball, the five elements—earth, water, fire, air, and ether.

Before one ascends the slope he will find a temple called the Yung An Ssu, dedicated to Manjusri, whose copper image the building shelters. There is a group of stone and bronze figures near the entrance, made up of four prostrate figures, representing the demon leaders of heretical sects, which are held down, by order of Buddha, by geese, symbolical of tameness and timidity, while above are seven other animals bringing their weight upon the enemies of the faith. The god which presides over this scene has 15 hands on each side, ten heads, a number of faces in unexpected places and a serpent for a girdle. A grotto runs into the hill on the west side and emerges on the north, where a number of pavilions were erected in Imperial days for the accommodation of the rulers and their retainers. From the pagoda terrace an excellent view is to be had over the Pei Hai grounds and the neighboring

quarters of the city. The padoga was originally built to shelter a particularly handsome Buddha and also, according to the principles of the mystic science of Feng Shui, to cast a favourable influence over the surrounding palaces and parks. The Chinese have a superstition that the structure throws no shadow to the west. All about the island there is a promenade, with a handsome marble rail, and two graceful bridges connect with the mainland.

Following the east shore of the lake northwards one comes to the boat-house where the Imperial barges were formerly kept, and beyond, in the north-east quarter of the grounds, the Altar of the First Silk Worm Breeded, or Hs'ien Ts'an Tan, and near it is a mulberry grove where silkworms were once reared and given annual attention by the Empress and the ladies of the Imperial household. Just as it was the Emperor's duty to lead his subjects in ploughing, so was it his consort's duty to set an example to the women of the nation in the cultivation of silk. The temple is dedicated to the Empress Hsi Ling Shih, otherwise known as Lui Tsu, who is supposed to have lived about 4500 years ago and to have introduced the culture of silk worms and the spinning of silk among the Chinese people. Her tablet was formerly worshipped by the Empress on the occasions of the annual visit to the mulberry grove in the early Spring. While silk culture and spinning are unknown in many parts of North China, these activities are traditionally the most important in a Chinese woman's daily life. In the Fourth Book for Girls, they are told that their duty is to :—

Run the reel and loom with easy gentle motion,
 Boil cocoons and watch the silk-worms, morn and
 even, with devotion ;
 Gather mulberry and oak leaves,
 Both from wind and rain protect them,
 Keep them warm in cold, damp weather, and from
 odors disinfect them,
 Always at the proper season,
 Feed with leaves both fresh and green, when, silk
 for warp and woof,
 Will both in changs and webs be seen.

On the north west side of the lake are five small pavilions along the shore, and beyond them a group of buildings, for the most part in ruins, which are under the care of the lamas attached to the nearby Ch'an T'an Ssu. The most easterly is the Hsiao Hsi T'ien, the Little Western Heaven, and next to it is the Wan Fo Lou, which formerly contained a huge statue of Buddha which attracted the Mongols, who were periodically admitted before foreigners could gain access the grounds. In front of this building is a famous stone screen with a nine dragon device upon it, which is frequently reproduced in Chinese works upon art and architecture. Still further to the west is the Ta Hsi T'ien, the Great Western Heaven. These Western Heavens, contain broken images and models of mountains and gardens, all of which are supposed to represent the Taoist home of the Immortals, about which a tremendous wealth of fable has grown up. Those who have attained immortality through assiduous pursuit of the Way, live in a fairy realm far to the west, in the Kuen Lun Mountains the Chinese say, among orchards and groves and gorgeous palaces, ride upon cranes, and revel in perpetual youth.

In the summer, when the lotus lilies are in bloom flat boats are poled about the Pei Hai and much exertion may be saved by taking a boat from the White Pagoda to the points at the north of the lake.

(8) **The Coal Hill**, known to the Chinese as the Mei Shan (煤山), and also as Ching Shan (景山), which means "Prospect Hill," is a high artificial mound, visible from nearly all parts of the city, which was erected by the early Mongol Emperors for reasons which are still disputed. It stands north of the north gate of the Forbidden City in an enclosure of its own, with its own temples and parks, now unfortunately closed to the public, and from the five kiosks on its five summits it commands a view of all the walls and a particularly good prospect over the Imperial City. It is because such an excellent view of the Imperial gardens is afforded that its grounds

have not been made public, since the family and attendants of the Boy Emperor Hsuan Tung still occupy the palaces under the north wall.



Coal Hill from the North

It is said that the mound, which is more than 200 feet high, derives its name from the coal which was stored in it by the Mongols as a provision against siege. Others say that there is no coal in the hill, but that it was built up with the silt taken from the three lakes to the west when the original marshes were drained to make dry ground for palaces and lakes for the pleasure parks of Kublai Khan. It is thought by many that whatever the material, the original purpose of the builder was to erect a watch-tower, a central look-out for soldiers over the palace and the city about it. It is probable that all of these theories are true. The example of storing coal in a mound behind the Imperial palaces was set by the Emperors of the Tang Dynasty at Hsianfu in Shensi, many centuries before the Mongols came and there may have been even earlier coal hills at other capitals. Some of the silt from the lake went into the building of the mound upon which the bottle-shaped pagoda stands, and it is probable that more of it was used to cover the coal deposit, while the height of the mound would serve the double purpose of a watch-tower and a pleasure park.

Immediately before the Coal Hill is a beautiful little temple with elaborate roofs, which stands at the north end of the bridge leading into the Forbidden City. The kiosks upon the five summits of the Coal Hill, which are plainly visible from any angle, were built, together with most of the temples and other structures in the enclosure by Chia Ch'ing (1522-67) and many of the trees were planted during the latter generations of the Ch'ing Dynasty.

The Coal Hill is intimately associated in Chinese minds with the tragic death of the last Ming sovereign, Ch'ung Cheng, who ended his troubled career, together with that of his dynasty, by hanging himself to an acacia tree on the east slope of the Coal Hill. The tree still stands as a memento of the fate of the last native Chinese who ruled the Chinese Empire.

Ch'ung Cheng came to the throne in 1628 and ruled China for 17 years. At the time of his accession the degeneracy of his predecessors had reduced the prestige of the family, impoverished the country, corrupted every class of officials, military and civil, and established precedents in the palace which were plainly destined to end the dynasty. Eunuchs, favorites of the seraglio, and treacherous sycophants ruled the country and controlled



Coal Hill from the East

the persons of the Emperors to their own ends. Ch'ung Cheng was an ardent reformer throughout his reign and struggled manfully up to the very moment when he saw his city in flames. to reshape officialdom and put the central government upon a substantial foundation. He began by drastic measures, and at one time executed more than 200 high court officials in a palace cleansing movement. Good men were hard to find however, and though he changed prime ministers 47 times he was reduced to palace eunuchs for advisers at the last and lost his capital through the treachery of the generals to whom he had entrusted his greatest fortifications.

While the Manchus were building an Empire in Manchuria with the capital at Mukden, a revolution started in Shensi about 1630 under the leadership of a man named Li Tze Ch'eng, who gathered under his standard the hordes of starving and desperate countrymen who had turned bandits as a last means of earning a living. After a succession of victories and defeats, Li took advantage of a war which the Chinese were waging with the Manchus on the east and made a rapid advance upon Peking. He met with a stubborn resistance at one or two points and had nearly resolved to return to Shensi when the voluntary submission of the generals of three of the principle fortifications in his path came to him. He then hastened on and was under the walls of the capital before anyone in Peking was aware of it and when it was too late to send to the forces in the east for help. The Emperor Ch'ung Cheng directed the defence himself, but his garrisons were small and inefficient, and on the night of the first day's assault a eunuch opened the gates to the enemy and the Emperor saw from the Coal Hill the burning of the city. That night the Empress hanged herself, and Ch'ung Cheng killed the other women of his household. The next morning he went to the Coal Hill with the only eunuch who was faithful to him, Wang Ch'eng En, and the two men hanged themselves.

The Emperor left a note, written in his own blood, in which he implored the rebels not to make the people suffer, but to execute vengeance for whatever wrongs they cherished by mutilating his body. When the

Manchus arrived with the avenging general, Wu San Kuei, before whom the rebels scattered and fled, the Emperor and Empress were given burial with full Imperial honors.

There is a legend to the effect that before his death Ch'ung Cheng consulted the San Kuan Miao oracle. He was given a bamboo cylinder containing three sticks of different lengths. This he was to shake until one fell out. If the longest came out, he was to go out and meet the rebels in open battle, if the medium-sized stick emerged, he was to wait and give battle, while if the shortest was thrown he was to commit suicide. He rattled the cylinder and shook out the shortest, whereupon he repaired to the Coal Hill and ended his life. The well-known historical circumstances of the fall of Peking and the death of the monarch discount this story but as a tradition it is wide-spread and implicitly believed by the people. At the north end of the enclosure is a hall in which the bodies of deceased monarchs were placed immediately after their death, before their removal to the Huang Ling at Pa Ta Ch'ü and their eventual burial in either the Tung Ling or the Hsi Ling.

The Mei Shan enclosure was the military headquarters of the French contingent of the allied relief force which took Peking in the Boxer year. Part of it is now used as a Chinese garrison and drill-ground.

SECOND DAY, AFTERNOON.

(9) **The Yellow Temple** (Huang Ssu 黃寺, or Huang Kung 黃宮), is the favorite rendezvous of all the Mongols from the northern plains who have occasion to visit Peking. It has been for centuries one of the busiest idol founderies in China, and it is the headquarters for all the Mongol princes, tribal chiefs, clerical dignitaries and living Buddhas, who have official business with the Central Government. The temple or palace is situated about half a mile outside the Anting Men, which is the eastern gate of the north wall, almost in line with Morrison Street.

The temple in the east enclosure is dedicated to Sakyamuni Buddha, and was erected by the Emperor Shun Chih about 1651 as an occasional residence of the Dalai Lama, temporal head of the Tibetan hierarchy, and of the superior of Tashilumbo, spiritual head of the church, both of whom are functionaries whose existence is supposed to be extended to an infinite period by re-incarnation. The earlier Manchus took particular pains



Pagoda, Yellow Temple, Peking

to conciliate the heads and followers of the Yellow Church, as the lama-cult founded by Tsong Kaba is called, because in their time the Mongols were already fanatical supporters of lamaism, and the Manchus needed their allegiance and feared their enmity. K'ang Hsi, who had the misfortune, while travelling, to kill a living Buddha at Kuei Hua Ch'eng, had to take particular pains to ingratiate his nomad neighbors, and the west temple which was built in 1722 is a monument to this striving after friendship.

The Emperor Ch'ien Lung had the eastern section of the temple renovated and enlarged to house the

Mongol princes and dignitaries who were much more frequent visitors to his court than the holy heads of the Tibetan church, and he also erected a marble monument in the west quarter in 1780 in memory of the Superior of Tashilumpo, who died of small pox the previous year while on a visit to Peking. This *chorten* bears an inscription eulogizing the deceased and telling of his life history, his marvelous birth, his many adventures, miracles, and good deeds, and finally something of his death. The carvings, which were once very beautiful, were seriously mutilated by the soldiery quartered there after the relief of Peking in 1900.

The two temples are called the Tung Huang Ssu (east) and the Hsi Huang Ssu, and of the former the Ta Shen Pao Tien is the most important building. They have been occupied by two Dalai Lamas. The first was received in great state and housed there in 1653; while the second, who arrived in the capital after his flight from Lhasa, his residence at Kumbum, and his visit to Urga, in 1908, was given a very cold reception by the Empress Dowager. In the East Temple the Ta Shen Pao Tien is the largest and best preserved hall and the statue of Sakyamuni, still attracts hundreds of Mongol pilgrims who prostrate themselves piously and deposit their *khata*—scarfs of blessing—on the idol. The whole district beyond the temple is a favorite resort for the nomads who visit Peking, and at times one even finds their felt tents pitched in the open places in the Wai Kuan.

Services and festivals, of which there are many, are carried on by the Mongol lama, in much the same fashion as at the Yung Ho Kung inside the city. On the 13th of the First Moon the devil dance is held for the purpose of excluding the demons who bring heresy into the sanctuary. The lamas execute a dance disguised as members of Sakyamuni's army of animals, take an effigy of an evil spirit to the gate and burn it there. On the 15th, the statue of the Buddha is carried around the buildings and on the 19th there are fireworks and festivities.

Similar functions take place at the Black Temple (Hei Ssu 黑寺), so called from the color of its tiles, which

attract large crowds and all the owners of fast horses. Exhibition riding and races amuse the crowd which lounges in temporary booths busying itself with tea and melon seeds.

These temples, like the Yung Ho Kung, suffer seriously from lack of patronage and the Imperial grants, and are rapidly falling into decay. While many of the lamas busy themselves with the manufacture of bronze images, urns, incense-burners and vases in the Huang Ssu there is not the same demand for these articles as there was a century or so ago, and many of the pieces which one sees being turned out are not destined for temples, but for the Cloisssonne workers of the city who do the wiring and enameling and pay the lamas rather poorly for their labour upon the bronze vessels. At one time this foundry vied with Dolon Nor in the manufacture of gods for the peoples of the wilderness, and it is said that not many years ago an 80 feet Buddha was cast in sections and shipped by camel to a monastery in Inner Tibet, but these days are past and the end of the idol-casting, together with the passing of lamaism in Peking is imminent.

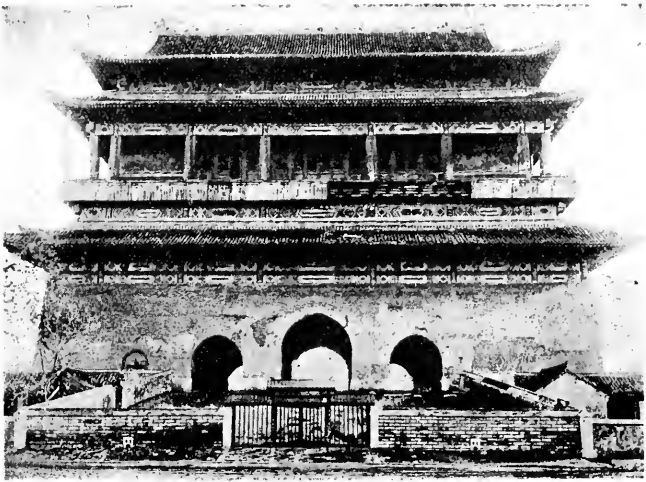
(10) Returning from the Yellow Temple the visitor passes on his left, not far outside the Anting Men, the **Altar of Earth** (Ti T'an 地壇), which complements, according to Chinese metaphysics, the Temple of Heaven, the south of the Chinese City. The placing of these two altars, together with those of the Sun on the east of the city and the Moon on the West, has its significance, and a Chinese scholar, consulted upon the matter would enter into a lengthy dissertation upon the two governing principles of nature, the *yaag* and *yin*, and their relations to directions, colors, seasons, and every other manifestation of nature, a discussion too abstruse for these pages. Suffice it to say that the *yang* is the male principle, associated with heaven, light, day, the sun, the south and east, and the material world as compared with the realm of ghosts, while the *yin*, the feminine principle, has to do with earth, darkness, night, the moon, the north and west, and the mysterious world of spirits. The Altar of Earth,

like the other three altars, was erected by Imperial decree, and has been reserved for Imperial worship since the time of the Mongols. It was rebuilt by Chia Ch'ing (1522-1567) and has been frequently renovated during more recent reigns.

The plan of the buildings differs somewhat from that of the temple of heaven, but it is much the same in the essentials, though not nearly so attractive. Visitors enter from the street through a massive pa'ilou, pass through the first court, and in the second come upon the square marble altar, surrounded by a moat. The building containing the tablet of the God of Earth is to the north and the Hail of Abstinence is to the east. The various utensils used in the annual sacrifices are still preserved there and are usually shown to visitors.

(11) **The Bell and Drum Towers** (Ch'ung Lou 鐘樓 and Ku Lou 鼓樓) stand at the northern end of the broad highway which runs from the Coal Hill through the Hou Men. These massive towers, both of which were first erected under the Yuan Dynasty, stood almost exactly in the centre of the Mongol capital of Kublai Khan, and served the double purpose of look-out posts over the city and the surrounding country, and of clock-towers from which the various hours of the night and the noon hour were announced.

The massive brick structure to the south is the Drum Tower, built in the latter part of the 13th century. Through its base there are passages, north and south, and east and west, like the vaults of a city gate, and the brickwork rises in a great cube to the drum platform. The whole structure is 99 feet high. A flight of 72 steps lead to the platform, where there are still several large drums and an ancient water-clock for the guidance of the watch. This latter is composed of four vases out of which water trickled slowly, the level indicating the hour. By a mechanical device a figure above the vases sounded the hours. In more modern times incense sticks and torches of sawdust have served the same purpose, and these have now given place to watches.



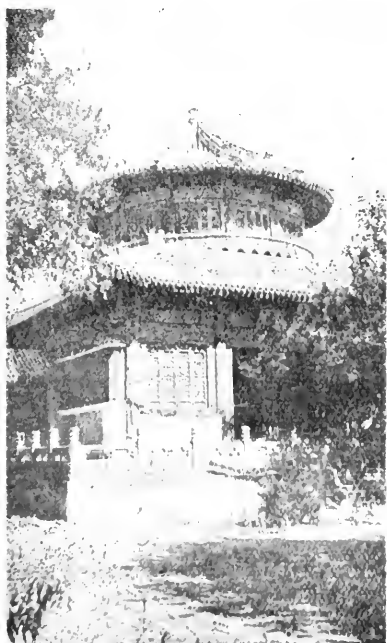
Drum Tower

It has always been the practice in China to sound five watches in the streets, on the walls, and in the towers of walled cities, between the closing and the opening of the gates. Time was kept in the drum-tower, street watchmen heard the drum and passed on the hour by elieking together slabs of bamboo, or by sounding gongs, and the signal was taken up by the guards on the walls. Practice differs, but in the provinces, where old customs are carefully preserved, the first watch commences at sunset and is announced by the firing of a cannon. The second watch, two short raps, is struck at 9 o'clock, the next at 11, the next at 1 a.m., the next at 3; and at 5 in the morning the gates are opened with the firing of a cannon. In Peking the 9 o'clock watch is marked by a great rolling of drums which is said to be a survival of a practice instituted when China had a strict curfew law.

The Chung Lou, a hundred yards to the north, is a more graceful though less imposing structure. The first Bell Tower was also built by the Mongols, exactly in the center of their city. Its present site is not definitely

known. A latter tower was built by the Ming Emperor Yung Loh, and in it was placed a bell, a mate to that in the Great Bell Temple, which still does service in sounding the watches, and about which tradition has wreathed a sad story, made familiar to Europeans by Lafcadio Hearn's account of "The Casting of the Bell." The present structure was built by Ch'ien Lung and is 90 feet high.

The legend, still familiar to all classes of Peknese, has it that Yung Loh's master-founder, Kuan Yu, an official at Court, failed twice in the casting of the monster bell, which is 18 feet in height and more than 30 feet in circumference. The Emperor, who had built the tower and was impatient to see the bell hung in it, threatened the



The Big Bell Tower

unhappy official with disgrace and severe punishment if he did not succeed at a third casting, so most careful preparations were made for the event. Kuan Yu's daughter, who had all the traditional Chinese charms and had mastered all the household arts, was much worried by her father's predicament and consulted a court astrologer about the matter. He told her, to her horror, that the blood of a maiden would have to be mixed with the molten metal to make it a success. After much thought and no little depression the girl came to a resolution and assuming a cheerful mien encouraged her father in his work, assuring him that there could be no third failure.

When the day came for the third and last casting, a huge crowd assembled. Kuan Yu supervised the work, and his daughter stood by watching. Just as the molten metal was allowed to run from the furnace into the huge mould the girl threw herself headlong into the white-hot mass and disappeared. A witness made a frantic clutch at her as she went down and tore away a shoe in his effort to save her. Her father had to be restrained from following her and left the scene of his labours a madman. But the bell, when hung, had a marvelously beautiful tone, with a thin, weird after-tone, rising to a wail, and in this sound the people hear the word "hsieh"—the Chinese for shoe, and say it is Kuan Yu's daughter calling for her shoe.

THIRD DAY, MORNING.

(12) **The Hsi Chih Men** is the most northerly gate in the western wall of the Tartar City, and through it the visitor should pass on his way to the Great Bell Temple, the Botanical and Zoological Gardens, and the Summer Palace, and on his return from these places. After a visit to the temples outside, the sightseer re-enters this gate and may then visit the Imperial City, approaching it either by the west gate (Hsi An Men 西安門), or by the north gate (Hou Men 後門).

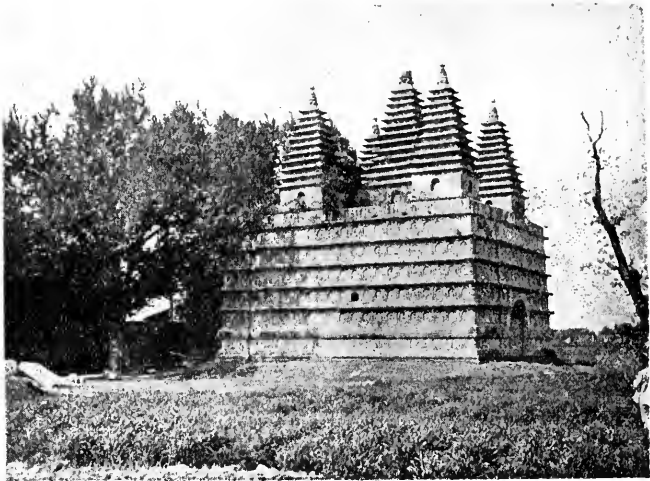
(13) **The Great Bell Temple** (Ta Chung Ssu 大鐘寺) is a Buddhist temple about a mile north of the North West Gate of the Tartar City (Hsi Chih Men) and just west of the Mongol wall which once bounded the northern part of Kublai Khan's capital. It was built in the first half of the 18th century to accommodate one of the five huge bells cast by the Ming Emperor Yung Loh, one of which hangs in the Bell Tower.

The temple is on the Kalgan Road and may be reached by ricksha or carriage from the Legation Quarter in about three-quarters of an hour. The chief attraction is the bell itself which is 17 feet in height, 34 feet in its greatest circumference and eight inches thick. Its weight is variously estimated to be from 13,000 to 87,000 pounds, and the whole mass is beautifully worked, and inscribed on the inside with the text of the Buddhist *Hua Yen Ching*. It was cast by Yung Loh as a present to the priest Yao Kuang Hsiao.

No attempt has been made to hang this massive work of art, and it is not equipped with a tongue, but is struck with a pine beam, as it rests on beams over a hole, so that the volume of its sound when struck is disappointing. The Chinese visitors to the temple find some satisfaction in ascending a stairway on the east from which they can throw coins through a hole in the top and strike a smaller bell which is suspended inside. It is popularly believed that coins thrown through this "Gold Cash Eye" turn to gold when they strike the inner bell.

(14) **The Five Pagoda Temple** (Wu Ta Ssu 五塔寺), officially known as Ta Chen Chiao Ssu, is a unique block of masonry about a mile north-west of the Hsi Chin Men, not far from the road to the Summer Palace, which in appearance is less a temple than a monument. The building was erected by the Ming Dynasty Emperor Yung Loh in the early part of the 15th century to house and do honor to five gilded images of Buddha and a model throne brought from southern Bengal by a wealthy and pious Indian named Bandida, who presented the statuary to the Emperor. It is also said that the donor

took up his residence and passed the remainder of his days in the temple or its neighborhood.



Five Storiéd Pagoda

The building consists of a massive outer wall, which, so far as is known, is solid masonry, with a single, vault-like entrance. On the four corners of this wall rise the four outer pagodas. The central pagoda rest on an inner block of masonry around which there is a tunnel-like passage with well-constructed intersecting arches at the corners. In front of the central pagoda is a little shrine dedicated to the five Buddhas, which originally contained the diamond throne, while the five little towers had each a niche for one of the five Buddhas. The ascent to the upper terrace is made by way of passages leading out of the entrance vault, now eight or nine feet above the floor with no stairway to assist one up. An active man, who is willing to climb the smooth stone wall, can get on the terrace and inspect it and its pagodas at short range, but others must be content to study them from below. The outer walls of the temple are niched in six

tiers and each niche contains a bas-relief figure of Buddha. The whole structure was erected as a matter of courtesy for the benefit of the Indian who had travelled so far to present his images, and the architecture is as close an approximation of the Indian as Chinese builders could make it. The Boxers in 1900 did no little damage to the building and among other things contrived to remove the bronze spire from the central pagoda. There are now no attendant priests and few Chinese patrons so the place is rapidly going to decay.

(15) **The Ten Thousand Buddha Temple** (Wan Shou Ssu 萬壽寺), which is more properly the Ten Thousand Ages, or Ten Thousand Aged Ones Temple, is a Buddhist structure nearly three miles from the Hsi Chih Men on the road that leads to the Summer Palace. It is a temple which until very recently has been kept in exceptionally good repair, and which is favoured with exceedingly pretty gardens, because the Imperial corteges, going to and from the Summer Palace invariably stopped there to rest and take refreshment. The temple was erected by the Emperor Wan Li of the Ming Dynasty about 1577, and the principle deity worshipped is Sakyamuni, whose clay statue, traced with gold, is still in good preservation. On the stone monument at the entrance is an inscription composed by Imperial decree.

In the main Ping Tse Men Street, which is in the west of the Tartar City, a little north of the western entrance to the Imperial City, there are two temples which are worthy of a visit.

(16) **The Ti Wang Miao**, Temple of Emperors and Princes, is dedicated to the illustrious rulers and nobles of the dynasties which preceded the Manchus. The building was erected in the Ming Dynasty, and in it are placed the tablets of a great number of famous Chinese rulers, and great figures in history. It was formerly the custom for the Emperor to delegate a prince of the first rank to worship annually at this shrine in the Emperor's name.

(17) Further west is the **Pai Ta Ssu**, a bottle-shaped pagoda, which stands in the most northerly court of a temple called the Miao Ying Ssu. The temple is in charge of lamas who will direct visitors to the pagoda terrace, from which an excellent view is to be had over the west city.

(18) **The Imperial City** (Huang Ch'eng 皇城), built for the accommodation of court officials, servants attached to the court and the palace guards, surrounds the Forbidden City and is encompassed by a wall nearly five miles in length with four principal gates, north, south, east, and west, and several minor entrances on the south. It was built by the Ming Emperor Yung Lo on much the same lines as a similar city built by the Mongol Khans, and has now been invaded by all classes of Chinese, though the Manchus are probably still in the majority. It contains, in addition to the Forbidden City, the Public Park, the Winter Palace, the Catholic Cathedral, known as the Peit'ang, three lakes, with the Imperial Parks and temples about them, the Coal Hill, the residence of the President, the white Pagoda, and many other beautiful and interesting buildings. The commanding officers and many of the men of the various relief contingents were quartered in the Imperial City in 1900 after the siege of the Legations had been raised, and the first audiences to foreign diplomats were given in a pavilion near the west gate in 1873 by the Emperor T'ung Chih. Until recently access was to be had by the west gate only, but now all are open to the public.

Entering the Imperial City from the west, one approaches the *Marble Bridge* and has the Peit'ang, the Cathedral of the Holy Saviour, the residence of an apostolic vicarage, and a large Taoist temple, the Kuang Ming Tien, on the left. The Peit'ang, which was built in 1887-8, on land given in exchange for a site overlooking the Forbidden City, is especially interesting to those who have made a study of the places and events connected with the siege of the Legations in the Boxer year. Within the stout walls of the cathedral, 42 Europeans and nearly 3000 native converts were crowded together and violently

besieged for two months, being cut off from all communication with the Legations. A brave defence was made and the place was held until relief came, with a loss of 14 Europeans and 400 Chinese. A commemorative chapel has been erected alongside the clock tower which contains two old Dutch cannon taken from the Boxers.

On the right of the road near the Marble Bridge is the old Peit'ang, part of an old palace in the grounds of which stands the Tse Kuang Ko, where the European envoys had their first morning audience with the Emperor in 1873 and where several famous Chinese generals have had exceptional honours conferred upon them. It was also the reception hall in which audiences were given to tributary envoys.

(19) **The Marble Bridge**, (Chin Ao Yu Tung Ch'iao 金鑾玉鍊橋), which spans a narrow neck of water between the North and Central Lakes, is a magnificent structure of seven arches from which a delightful view may be had of the North Lake (Pei Hai 北海), a broad expanse of clear water, and of all the artificial hillocks, towers, temples, parks and pavillions which fringe it and were once part of the Imperial playground. The view has been somewhat spoiled by a wall on the south side of the bridge which cuts off the view of the Central and South Lakes, and which was erected for greater privacy when Yuan Shih Kai took up his residence in the Tsung Tung Fu. The view to the north is, however, one of the finest in Peking and gives an impression of Oriental landscape work at its best.

THIRD DAY, AFTERNOON.

(20) **The Lama Temple** (Yung Ho Kung 雍和宮) is a large temple in the extreme north of the city on a continuation of the Hatamen Street, which is in effect the metropolitan embassy of the Tibetan Buddhist Hierarchy, which has its seat in Lhassa and wields enormous influence throughout Tibet, Mongolia and a great part of northern Manchuria. It is the residence of a Living Buddha, an incarnate

god, and of some hundreds of lamas, or priests, of whom there are about 1500 on the register, resident and non-resident. Apart from the fact that it is the most permanent representation of the Mongol and Tibetan nomads in the capital, it is interesting in its reproduction of Tibetan and Mongol monastic life, and religious ritual. In its ecclesiastic affiliations it belongs to the Yellow or Orthodox Sect, as contrasted with the Red Sect which among the Tartars is now little more than a survival of primitive Shamanism.

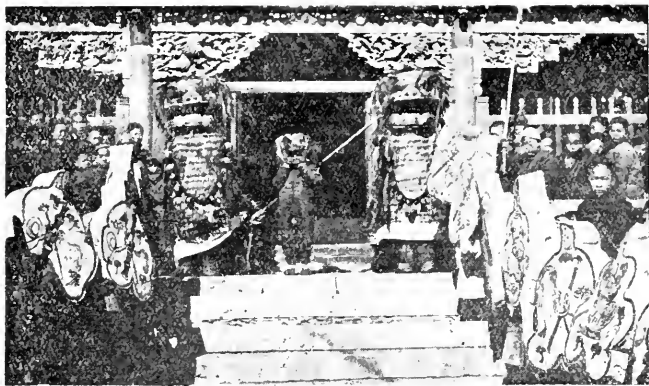


Lama Temple

The temple was, from the time of the Emperor Kang Hsi, for several generations the Palace of the heirs apparent to the Dragon Throne, and was finally presented to the Lamas by the Emperor Ch'ien Lung, who was at one time much under the influence of lamaism. It is one of the few places in China proper where these fanatical Buddhists have established a permanent base. The Chinese people have never taken kindly to their austere rule and have never been willing to submit to the Lama fraternity as have the Mongols and Tibetans, and from the time of the first Mongol Khans they have met with alternating favour and persecution at the hands of various Emperors. The Manchus have, however, favoured them since their first accession to the throne, because they

found them useful intermediaries in their dealings with remote Mongol and Tibetan tribes whose allegiance and loyalty were at times invaluable. Their influence in matters of state has, however, been decidedly on the wane since the Dalai Lama visited Peking in 1908 and was received with scant courtesy, and the establishment in this era of Republicanism now feels keenly the loss of Imperial favour and more especially of periodical Imperial grants.

There are six divisions of the grounds, and from south to north six principle buildings, the T'ien Wang Tien, Yung Ho Kung, Yung You Tien, Fa Lun Tien, Wang Fu Ko, and the Sui Cheng Tien. At the entrance are two very fine bronze specimens of conventional Chinese lions, which figure largely in Buddhist symbolism and which are used before many public buildings and large residences as guards against straying demons. The prayer hall where the lamas assemble for their services contains a statue of Buddha Gautama as the central figure, and a great array of lesser idols, inscribed banners, altar lights, and the paraphernalia of the lamaistic ritual. Visitors will be shown a revolving library which is a reproduction of one at Wu T'ai Shan, a favorite Mongol shrine in Shansi, and large prayer wheels which are spun in the hope of mechanically acquiring merit in the next life. The most notable feature of the temple is the giant Buddha which stands in a building 70 feet high in the northern courtyard. The figure which is 60 feet high is a representation in wood of the Budhisattva Maitreya, and is said to have been carved from a single tree trunk. By paying a small fee visitors may ascend a winding stairway and look down upon the huge idol. In the minor shrines surrounding this figure are many grotesque statues before which are placed some excellent specimens of bronze and cloisonne. In front of the prayer hall is a bronze tripod seven feet high which is said to be a copy of those formerly placed at Loyang (Honanfu), an ancient capital of China, and behind it is a stone memorial tablet upon which is inscribed in four languages, Chinese, Tibetan, Mongol, and Manchu, an outline of the history of lamaism.



Devil Dance, Lama Temple

If the visitor has an opportunity to witness any of the prayers or ceremonies, he will note much that is interesting. Many writers upon Tibet have found occasion to note the similarity that exists between many of the Lamaistic rites, ceremonial robes, temple paraphernalia and monastic rules, and those of the Roman Catholic Church. The Abbe Hue, a missionary who reached Lhasa more than seventy years ago, made an effort to trace these similarities to the influence of a traditional white teacher of Tsong Kapa, founder of the Yellow Sect, and would have his readers infer that the white teacher was a European missionary. To quote a French traveler, "the lama have the crozier, mitre, dalmatic, cope or pluvial, service with two choirs, exorcisms, censer, benediction given by extending the hand over the head of the faithful, the chaplet and processions. I have seen absolution given to pilgrims: after having purified himself by prayer and meditation in the court of the temple, the penitent was admitted to the altar, and there the lama marked his breast with a great square seal bearing Sanscrit characters."

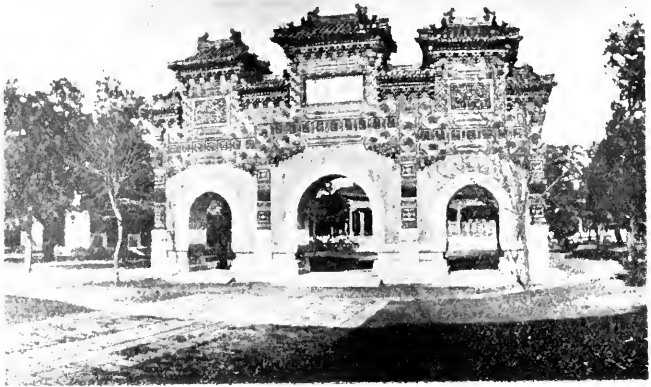
The most interesting ceremony which the traveller can see in the Yung Ho Kung is the annual Devil Dance which is held on the 30th of the 1st Chinese Moon, on

which occasion a company of lamas, dressed like the medicine men of savage tribes, and especially trained in their weird dance, proceed to rid the premises of all evil spirits. At the ordinary morning services the lamas (4th degree monks) together with their students and acolytes assemble in semi-circles and read from the Tibetan classics in a responsive chant. The visitor will be impressed by their remarkably deep voices and by the din which is made with bells, drums, and other noise-making devices at the end of each paragraph. A more spirited performance is that of expounding the classics, when the lesser monks assemble and catachise each other with much hand clapping and grotesque posing, upon the works which they are studying.

The great majority of the lamas in the Yung Ho Kung are Mongols, but there are also some Tibetans and some Chinese. The Tibetans may be distinguished by their dark skins and more equiline features. Many are temporary residents, lamas from remote parts of Mongolia and Tibet, who have set out to see the world and who spend a few years in Peking to absorb worldly wisdom. The little acolytes usually enter the the monastery when about seven years of age, are assigned to a lama as pupil and servant, and proceed to acquire knowledge by a singsong reading of Tibetan, which will take them through the four grades of monkhood and make them eventually lamas.

(21) **The Temple of Confucius** (Wen Miao or Ta Ch'eng Miao 文廟即大成廟), which is directly east of the Lama Temple, is dedicated to the memory of the Chinese philosopher, official, and reformer K'ung, whose ethical doctrines have been the guiding principles of public and private life throughout China for more than 2000 years. The temple enclosure, free from the idols and the plebian crowds which characterize most large temples, is a quiet, park-like place, shaded by cypress trees and visited by few except students and the officials who take part in periodical memorial services. Although the Confucian teachings permeate the thought and guide the lives of all classes of Chinese, Confucianism has never embraced in

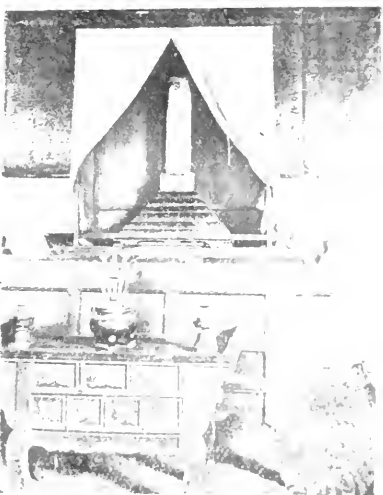
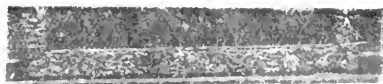
its congregation any but the scholars and officials. It is the ethical cult of the learned and the aristocratic, and its ceremonies are scarcely more than tributes to the memory of K'ung Fu Tse and other great teachers who were associated with him in his lifetime or who assisted in the propagation of his doctrines. Foreign and Chinese scholars are almost equally divided upon the question as to whether Confucianism is a religion or simply an educational system, and whether the Confucian rites are worship or mere sentimental tribute, and this has proved a vexing question to Chinese legislators since the establishment of the Republic and one to which no answer can be found that will satisfy all parties.



Confucius P'ailou

The original temple was built during the Mongol dynasty, probably near the end of the 13th century, but it has been remodeled and rebuilt many times under succeeding dynasties. Near the entrance are the records in stone of the names of all who have taken the Third Degree at the Triennial Examinations during the past 6 or 7 centuries. Under a covered gateway inside the small entrance to the main quadrangle are ten black stone drums, which have always been of the most profound interest to archaeologists. Their well-nigh indecipher-

able inscriptions in the primitive "seal character," have been preserved in a few old rubbings, and many scholars are convinced that they are the oldest relics of the Chinese written language extant. They are vaguely attributed



Confucius' Tablet

to the Chou dynasty, which after nearly a thousand years of supremacy gave way to the Ch'in in 255 B.C., so the exact age is by no means certain. Beyond this the visitor finds himself surrounded wherever he turns with learned inscriptions and monuments to the memory of famous scholars, which would keep a singologue busy many weeks translating and expounding. The handsomest bit of architecture is a marble portico with three doors before the main temple, which latter in itself is not a great work

of art. Before the temple seven tributary boards, presented by as many Emperors, are suspended from the eaves and testify to the high esteem in which the great teacher has been held. Over the main altar of the temple is an inscription in Chinese which is translated "The Master and Model of Ten Thousand Generations." In an open niche, upon a wooden stand is the tablet which is the visible personification of the spirit of the master and to which the respects of the highest officials and of the Imperial delegates were formerly offered. It bears the inscription in Manchu and Chinese:—"The tablet of the soul of the most holy ancestral teacher Confucius."

On either side are two tablets, in which repose the spiritual essence of the great teacher's four associates, Meng Tse, Tseng Tse, Yen Tse, and Tse Ssu. Six minor scholars of national fame occupy a lower place. In closed receptacles are 16 tablets upon which are written the essential Confucian precepts, believed by the Chinese to be the practical essence of the philosopher's whole works. They have been interpreted as follows:—

Esteem most highly filial piety and brotherly submission, in order to give due prominence to the social relations.

Behave with generosity to the branches of your kindred, in order to illustrate harmony and benignity.

Cultivate peace and concord in your neighborhood in order to prevent quarrels and litigations.

Recognize the importance of husbandry and the mulberry tree, in order to ensure a sufficiency of food and clothing.

Show that you prize moderation and economy in order to prevent the lavish waste of your means.

Make much of the colleges and seminaries, in order to make correct the practice of the scholars.

Discountenance and banish strange doctrines, in order to exalt the correct doctrine.

Describe and explain the laws, in order to warn the ignorant and obstinate.

Exhibit clearly propriety and yielding courtesy, in order to make manners and customs good,

Labour diligently at your proper callings in order to give settlement to the aims of the people.

Instruct sons and younger brothers, in order to prevent them from doing what is wrong.

Put a stop to false accusations, in order to protect the honest and the good.

Warn against sheltering deserters, in order to avoid being involved in their punishments.

Promptly and fully pay your taxes, in order to avoid the urgent requisition of your quota.

Combine in hundreds and tithings, in order to put an end to thefts and robbery.

Study to remove resentments and angry feelings, in order to show the importance due to the person and life.

In the second month of Spring and again in the second month of Autumn, on days determined by the recurrence of the sign *ting*, which is especially associated with the philosopher, it has been customary for ages to hold an elaborate tributary service and sacrifice to Confucius. The local scholars and the representatives of the Emperor on these occasions prepared an offering of fish, fowl, meat, fruit, and wine, which were placed before the tablet, burned incense, and prostrated themselves with all solemnity. On these same days a similar service was held by the officials in every city large enough to boast a civil magistrate and in the schools throughout the land. Lesser ceremonies take place on the 1st and 15th of each Chinese Moon.

Confucius lived in what is now Ch'ü Fou Hsien, in Shan-tung Province, was born about 550 B.C., and was a descendent of the Imperial family of Shang. He made valuable collections of ancient verse, history, and tradition, exercised much influence as an advisory official to several feudal princes, and elaborated a practical system of ethics which has made him famous. An attempt was made by Ch'in Shih Huang, builder of the Great Wall, to destroy his works, but they were later pieced together by devoted scholars. His descendants hold one of the few Chinese hereditary titles, having the perpetual rank of Duke.

(22) The Hall of Classics (Kuo Tse Chien 國子監), which was originally built as a school for princes and nobles attached to the court, was commenced in the Mongol and finished in the Ming dynasties. It stands just behind the Confucian Temple and is still a substantial building, surrounded by a moat. The main building is rectangular, with a double roof of Imperial yellow tiles, with a gold sphere on the pinnacle. The courtyard is paved with marble and adorned with the marble balustrade which characterize so many Imperial structures. In the gardens are a number of ancient cypresses, planted by a master in the school more than six hundred years ago.



Confucius Hall of Classics

In the main hall is a throne, behind which is a pictorial screen of the Five Sacred Mountains, and in the quadrangle to the south is one of the handsomest memorial arches in Peking, in which yellow and green tiles, set off with white marble, have been used to much effect.

In the rooms on either side of the main enclosure are stored several hundred stone tablets bearing the complete text of the Four Books and the Five Classics. This is an insurance against the loss of these all important memoirs of sacred antiquity, and against the whims of a second Ch'in Shih Huang. The man who built the

Great Wall and delighted in styling himself the First Emperor, attempted in 213 B.C. to wipe out all previous historical records and to kill off the scholars, so that history might begin with his reign and so that he might carry on his wars and his vast construction projects without the meddlesome criticism of the *literati*. Much was lost but a great deal was saved, and the preservation of the stone tablets in the Hall of Classics is a precaution against a repetition of such vandalism.

In the north of the enclosure is an accurate sundial from which official mean time was formerly taken.

Special services in commemoration of the birth of Confucius are held in the main hall on the 27th of the 8th Chinese Moon by a deputy of the Minister of Education. Oxen, sheep, and pigs are sacrificed with much pomp and ceremony.

FOURTH DAY, MORNING.

(23) **The Astronomical Observatory** (Kuang Hsiang Tai 觀象台) is an ancient pavilion on the east wall of the Tartar City, almost directly east from the northern end of the polo field on the Hatamen Street. It has been much modernized by repairs, by the replacing of old instruments and the introduction of modern mechanisms, but it stands in the same position as the observatory erected by the Mongols more than six centuries ago and has always played an important part in the regulation of the life and industry of the entire Chinese nation. Like most eastern peoples the Chinese have been interested in astronomy and astrology from the earliest times. Court astronomers have been men of the highest standing and prestige, and the Imperial Almanac, thanks to the regularity of Chinese seasons, was a publication followed, trusted, and revered as a sacred scripture. A knowledge of the stars, gained through official observations, influenced every important act in the most distant and humble sub-

ject's life. Marriages, festivals, sites for houses, plans for cities, funerals, selection of sites for burial places, and much else have always depended upon the practice of geomancy, which is intricably tangled with astrology in China.

The observatory may be reached by ricksha from the Legation Quarter in ten or fifteen minutes. If the visitor wishes to walk, it is best to follow the wall from the Hatamen east, and then north, which will take from 20 minutes to half an hour. The entrance to the tower is at the base of a sloping roadway which leads to the top of the wall, in a delapidated courtyard. Two bronze astro-labes still adorn this court.

The observatory erected here about 1279 by Kublai Khan, stood on the South-East corner of the Mongol City. When the Ming Emperor Yung Lo, tore away the south Mongol wall in 1409 and extended the city south to the present line of the Hatamen and Ch'ien Men, the observatory was rebuilt and slightly remodeled. Native astrologers served bronze instruments of rather crude design, until the Arabs came in charge of it in the latter part of the 16th century. They made all the observations for the official calendar, retaining the appointment in one family, until at the beginning of the 17th century, the mathematical talents of the now famous Father Verbiest, a Jesuit missionary, were discovered to the court, when he was given the appointment. He became president of the Mathematical Faculty, controlled the astronomical observatory until 1688, had many instruments cast and set up, and others brought from Europe, and introduced Occidental science in mathematical circles in place of a semi-superstitious study of the four quadrants and the 28 constellations of native science. For his services he was granted a title of nobility and presented with a tablet, now preserved in the French Legation. King Louis XIV of France presented some of the instruments, while others were cast under the supervision of the Jesuits in Peking. They included an azimuthal horizon, an equinoctial sphere, a quarter circle, a sextant, a celestial globe, and an armillary zodiac. The octagonal tower of Mongol and Ming building, was replaced about 1800 by a wooden

building, which has since given place to the substantial brick terrace.

In the looting of Peking, which followed the suppression of the Boxer rising in 1900 the German contingent carried away some of the older bronze instruments as trophies and had them set up in the Orangery at Potsdam.

(24) The ruins of the old **Examination Hall** may be surveyed from the walls a few hundred yards north of the Observatory. This structure, known to the Chinese as the Kung Yuan, was built by the Ming Emperor, Yung Loh, who moved the national capital from Nanking to Peking early in the 14th century. It fell to ruins partly through neglect and largely through the depredations of the European soldiery after the Boxer trouble in 1900. Examinations were formerly held in this enclosure for the degrees of Chu-Jen and Chin-Shih, the candidates being men from the provincial capitals who had taken their preliminary examinations and who wished to attain the scholarly status which entitled them to hold office under the old system of the Mandarinate. It is said that when the building was in good repair it could accommodate ten thousand competitors. Examinations were conducted under the strictest surveillance and, for the most part, fairly and honestly. Apart from a few porticos and pavilions for the reading of announcements and the posting of notices the whole enclosure was made up of little cells. In each a student was confined during the period of the examination, his door was sealed and he had no communication with his fellow students or with the attendants until the order was given for the unsealing of the doors and the collection of the papers. The rooms were cramped, cold, ill-lighted, unsanitary and stuffy, and deaths under confinement were frequent. The subjects upon which the aspirant for civil office was examined were strictly literary, and along classical lines. Literary culture, and not practical knowledge, was the requirement, and while China can lay claim to the world's oldest civil service system, all Chinese are now ready to admit that in latter years it was founded upon the most impracticable system of training that the world has ever known.

All of the Legations, after the Boxer trouble, were in serious need of repairs and bricks were at a premium, so the examination hall was torn apart and a vast quantity of its bricks and other building materials were used in rebuilding the various legations. Nothing remains but a labyrinth of low walls and a few stone foundations of pavilions.

In one quarter of the grounds may be seen the extensive foundations of the new parliament buildings, upon the construction of which no progress has been made for several years owing to a shortage of funds.

(25) **The Temple of the Universe** (Tung Yuch Miao 東嶽廟 and Chiu T'ien Kung 九天宮) is a cluster of rich Taoist sanctuaries about half-a-mile outside the Ch'i Hua Men, the east gate of the Tartar City, which date from the Mongol dynasty and were built upon the sites of earlier structures. The larger temple, the Tung Yuch Miao, is dedicated to the spirit of Mount T'ai Shan in Shantung, a deity who ranks in the Taoist pantheon almost on a level with the creator. In the 3rd month of every year a great festival is held in the honor of this spirit from the 15th to the 28th, when the pious come to confess their sins and recite their virtues, presenting paper the while so that the recording spirits can write down their records and store them up against the future judgment. In the main hall south of the entrance there is a large painted terra cotta statue of the T'ai Shan deity, while all about the court are minor shrines for the most part dedicated to women's gods—the deities who govern childbirth, those who give children to the childless, those who cure sore eyes and the like. These are well patronized on the 1st and 15th of each Chinese month. On the west side of the temple is the shrine of the Yuch Chia Lao Erh, the spirit which confers husbands upon lonely girls and his shrine is one of the most popular in the enclosure. The supplicant burns incense, and pledges more incense and a present in the event of her prayer being answered. The Yuch Chia Lao Erh, is the Old Man in the Moon, who ties the feet of predestined

couples together with invisible red thread at their birth, the Cupid of the Chinese.

On the north of the road, a little further east is a badly-kept temple, the Chiu T'ien Kung, which has given the group its name--Temple of the Universe. In it thunder and lightning, the stars, the sun and moon, earth, the rivers, and the mountains, are represented either by clay or wooden figures of their genii or by models and paintings. A wooden dragon is brought out on festive days and mysterious ceremonies are celebrated. Crude as the conception is, the place with its emblems of the elements serves to strike awe to the heart of the attendant populace, and it is a shrine that is always described in effective whispers.

The Tung Yuch Miao, among other attractions, has an unusually complete gallery of statuary in 68 groups, portraying the tortures to which the evil are subjected in the numerous Taoist underworlds.

FOURTH DAY, AFTERNOON.

(26) **The Government Industrial Museum**, with its factory, in the Chang I Men Street, in the Chinese City should be visited by everyone interested in native crafts. Glass, rattan, and lacquer-ware, hardware, woollen and silk fabrics and embroidery are made and sold there, and the factory also does printing and artesian well boring. There are usually about 500 apprentices employed.

Outside the Chang I Men, which is in the western wall of the Chinese City, there stands a conspicuous 13 storied pagoda which is one of the oldest structures in or about Peking. The ruined temple enclosure in which it stands is the T'ien Ming Ssu. The pagoda was built about the year 600 A.D., just prior to the founding of the T'ang dynasty, and the image of Buddha which it contains is said to date from the 4th century A.D.

Half a mile north west of the pagoda is the Po Yun Ssu, the **White Cloud Temple**, which is the largest and

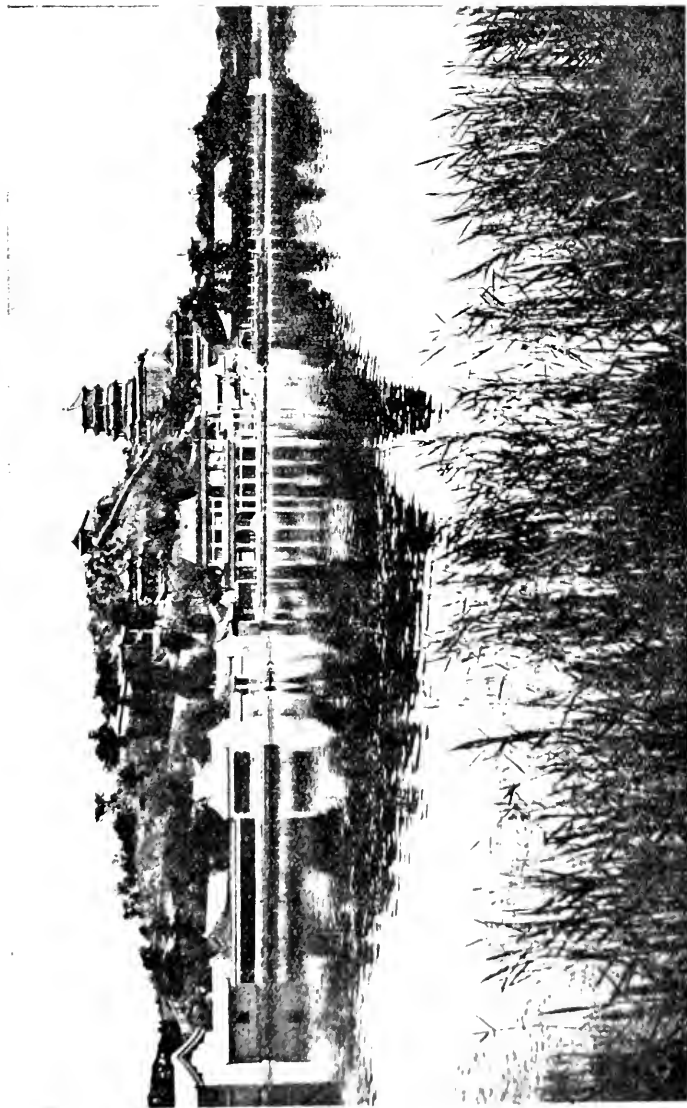
richest Taoist temple in the neighborhood of Peking, and which contains the remains of a most interesting prelate, entitled Ch'ang Ch'un. The building was erected during the Chin Tartar dynasty, before the advent of the Mongols. The priest Ch'ang Ch'un was summoned to the Mongol Court at Karakorum by the great conqueror Chinghiz Khan, who wished to satisfy his curiosity about the various Chinese religions. The learned Taoist made such an impression upon the soldier that he arbitrarily appointed him ruler over all the religious folk of east Asia with authority to give orders to the Buddhists, the Moslems and the countless other religionists established in China and Mongolia. A temple dedicated to his memory marks his tomb, which is on the west side of an inner court. At the back of the building, there is an almshouse where helpless old men are supported and there is also a well kept sty in which privileged pigs are permitted to die of old age. The high priests of this temple have for centuries been rated among the Court functionaries and have exercised no little influence in politics.

Immediately north of the temple is a fragment of the wall of the old Liao dynasty capital, built in the 8th century.

A mile west of the Po Yun Ssu there is a golf club with well kept links, which numbers about 50 members, and half an hour's walk beyond is the Peking race course where a good sized community of summer cottages is growing up.

FIFTH DAY, MORNING.

(27) **The Summer Palace**, (Wan Shou Shan 萬壽山), known to the Chinese as the Mountain of Ten Thousand Ancients, was for the last fifty years of the lately deposed Ch'ing dynasty, the only summer resort available to the Imperial household, and was occupied up to 1909 for nearly six months out of the year by the Imperial family and the majority of its retainers. The palace, which is still scattered over a vast area, is only a fragment of a royal resort laid out by K'ang Hsi and improved upon by



SUMMER PALACE, PEKING

his various successors in the 17th and 18th centuries, and even to the time of the Emperor T'ung Chih's death in 1860 was only one of several resorts to which the court could repair when the heat became oppressive in mid-summer. Other residences, equally elaborate, were maintained at the Yuan Ming Yuan, and at Jehol, and lodges at T'angshan, Nanyuan, and other attractive spots were frequently visited. Domestic politics and trying foreign relations, however, limited the scope of the Imperial family's movements, and the result was that particular pains and much wealth were lavished upon the present Summer Palace, so that it was the most beautiful residence, and is now the most delightful pleasure ground in China.

The palace, or rather succession of palaces, stretches along the border of the lotus-grown lake K'un Ming, at the foot of a detached hill near the Western Hills, a little less than seven miles north-east of Peking. By motor car it is about three quarters of an hour from the Legation Quarter. An excellent macadam road leads from the Hsi Chih Men, through the village of Hai Tien, from which a branch road runs to the Yuen Ming Yuen. This road was built to accommodate the traffic of transports, messengers, soldiers, and high officials with their big retinues, who kept the highway to Peking thronged in the seasons when Court was held at the Wan Shou Shan. It is shaded throughout its length, and the country on either side has the clean, rich, and well cultivated aspect of a landscape meant for Imperial inspection.

The traveller who arrives at the Wan Shou Shan is driven into a lodge where tea and numerous varieties of soft drinks are served. There he is besieged by a throng of Chinese boys of all ages, who offer in indifferent English to show him the palaces or to sell him maps of the grounds. He is then conducted to the entrance where he purchases an admission ticket and is permitted to pass through a narrow gate into a large court adorned with a massive and chaste pavillion before which stand two fine bronze deer and several huge copper bowls, upon which are painted the conventionalized character for "longevity." The initial admission charge is now \$1.20 for adults and 60 cents for children. This charge was fixed to free visitors from

the annoyance caused by over zealous attendants in pursuit of gratuities when no charge was made, so further bestowels are not necessary, though they are always welcomed. A charge of fifty cents is made for admission to the tower which caps the central hill, and there are various fees for boating on the lake.

The individual buildings bear close inspection, for the carving and painting upon them is of the best and has been worked out in amazing detail, but no single building is so beautiful as the ensemble in its well-chosen natural setting and the best view of it is to be obtained from the little artificial island in the center of the lake, which is connected with the mainland by a white bridge of seventeen arches. Against a dark background of green forest and shrubbery and grey rock, the imperial artists have splashed all the colors of the painter's pallet framed in yellow tiles and white marble paving. The Wan Shou Shan might be garish in any other part of the world but it is a fairyland in China. One sees from the island the striking architectural contrasts which are scarcely perceptible when one is wandering through the long galleries and ample courtyards. One sees how the massive tower on the face of the dominating hill rises above and frowns upon the fragile pavilions, porticoes, and kiosks of the residences and pleasure grounds. Throughout the Spring, Summer, and Autumn months an endless variety of flowers gives the dark groves and rugged hill slopes colour and warmth.

After passing through the first court the visitor is led through a grove rugged with artificial rockeries, past the Imperial theatre, along a stone parapet, from which the Chinese delight to study the lotus lilies, to the two buildings in which Kuang Hsu, predecessor of the deposed Emperor Hsuan Tung, and the Empress Dowager Tzu Hsi, lived. The courts are open to visitors, and in them are displayed some handsome bronzes and a few gnarled shrubs and trees trained and cut into grotesque figures. From these buildings a long gallery, elaborately and beautifully painted, leads to the central palace, surmounted by a massive buttress and tower. The visitor is taken up many flights of steps, past monuments erected

by the various Manchu Emperors and the bronze pavilion, to the tower, from which a magnificent view is to be had. His return journey to the courts below is through a most ingenious stone labyrinth, partly natural and partly artificial, through caves and tunnels, out into the open air and back into the hillside again, until he finds himself suddenly at the upper end of the court through which he gained admittance.

Several hundred yards beyond this central palace, which is the Wan Shou Shan proper, is the famous marble boat, which has received more attention perhaps than it deserves. It was elaborately fitted by the Empress Dowager, but as the upper fittings are of wood and are badly painted, and as the decorations are a poor compromise with what was conceived to be Occidental designing, it is scarcely in keeping with the older buildings. On board the marble boat and in an adjacent pavillion refreshments and tea are served.

(28) The Yuen Ming Yuen (圓明園), popularly known as the **Old Summer Palace**, once included the present Summer Palace, and the vast gardens, now dotted with ruins, which were planned by the early Manchu Emperors, improved upon by their successors, and adorned with buildings in European style erected under the direction of the Catholic Fathers of the period.

The palace, now marked by ruins, was destroyed by the British and French in 1860 as a demonstration against the procrastinating diplomacy of the Chinese and as a punishment for the imprisonment and torture of emissaries at Tung Chou during the advance upon Peking. Little is left of the pavilions but a survey of the grounds gives some idea of their former beauty and is well worth making.

From the Summer Palace to the Yuen Ming Yuen (literally "The Garden of Circular Brightness") is a short drive. The destruction wrought by the Anglo-French troops in 1860, has been completed by the countrymen of the district who have pilfered everything portable for building materials and metals. The place was completely abandoned by the Imperial Family after its sack, and two generations of wreckers have contrived to rob the

gardens of whatever beauty the Occidentals left untouched. The destruction wrought by the soldiers of Lord Elgin and Baron Gros followed upon a surprise attack which drove the Emperor and his court from their summer resort in the most indecorous haste and sent them scurrying north to Jehol. The forces, under General Sir Hope Grant and General Montauban, came upon the palace at night on October 6th, 1860 and, by order of Lord Elgin, set about pillaging at once. The best art works were first removed to be sent to England and France, the soldiery then looted the premises of everything they thought worth taking, and the looting was followed by indiscriminate destruction. The visitor now can do little more than read old descriptions and go over the site excreising his imagination.

K'ang Hsi planned the parks and Ch'ien Lang made the perfection of them the work of his 60-year reign (1736-1796). He requisitioned the assistance of the best Chinese artists, bronze founders, builders and gardeners, and called upon the Jesuit missionaries, Frere Castiglione, Pere Benoist and Frere Atteret. A description written by Pere Benoist in 1767, who was the senior craftsman in the construction of the European buildings, gives the following details :

“Six miles from the capital the Emperor has a country residence where he spends a lot of his time working continually to further embellish the place.”

“To form any idea of its beauty, one must drift into the regional of fairyland, as it is described by certain imaginative writers. Artificial mountains, with miniature canals passing over rocks and forming rapids and lakes dotted with islands of proportionate size. Intricate pathways, winding in and out among the mountains, miniature lakes and canals, leading up to palaces that contain the best that the world produces of luxury and art. Cleverly contrived summer houses, like fairy palaces, filling secluded nooks in the hills and valleys and on the shores of the lake. Fountains also were to have been added to this magnificent miniature spectacle, but for this no provision has been made.....all this for the sole use of the Emperor and his Court.”

Frere Attiret, a painter to the Emperor, wrote a more detailed description in 1743, which reads as follows :—

“Hilloeks from 20 to 60 feet high have been thrown up, forming an endless number of little valleys. Canals of clear water, coming from the high mountains which dominate the country, water these valleys and, after dividing, reunite in several places to form fountains, lakes and seas.

“The slopes of the hills and mounds are covered with the flowering tree, so common in China. The canals have no alignment: the rustic stone-work which borders them is arranged with so much art that one might take it for Nature’s own handiwork. Here the canal broadens, there it narrows, beyond it winds: its banks are bright with flowers, growing in the rocks, and each season brings new varieties and its own peculiar charm.

“From one of the valleys the buildings can be seen. The whole facade seems to be nothing but windows and columns; the wood-work is gilded, painted and varnished, the roofs covered with red, yellow, blue and violet tiles, which, by their arrangement, blend agreeably. None of the buildings are two storied. Each valley has its pleasure house, small in comparison with the whole, but large enough to lodge one of our European grandees with his whole suite. Some of these palaces are built with cedar brought from a distance of 500 leagues. There are more than 200 palaces, excluding the quarters for eunuchs. The real treasure is an island of a wild and natural design, which rises in the middle of a lake, upon which is built a miniature palace, which however, contains a hundred rooms.”

(29) **The Botanical and Zoological Gardens** (Nung Shih Shih Yen Ch’ang 農事試驗場) is an afternoon resort for the aristocracy of the North City, which was founded by an official named Cheng Chang of the Department of Agriculture. It is almost directly south of the Hsi Chih Men and is not far from the Five Pagoda Temple. As a summer resort in the lotus season it is delightful, but as in most pleasure resorts in Peking, the people will be found far more interesting and worthy of study than either the



In the Forbidden City, looking north-east from the Fourth Gate

flowers or the Zoological Exhibits. There are several hothouses where many varieties of flowers are cultivated, there are a few cages of animals which are of tremendous interest to the Chinese, for whom this sort of display is an innovation, but which will not hold the interest of the European for any great length of time, and in the south-western corner of the park there is a museum, where certain experiments are carried out and where the visitor may see all the processes of silk-worm culture, and silk preparation and spinning. There are three classes of boats on the lake which may be hired at a moderate charge and there are excellent restaurants, Chinese, Japanese, and European, where refreshments of all sorts may be had.

The traveller who wishes to see Peking society at its best and brightest should visit these gardens, as well as the Public Park in the Imperial City, between 5 and 7 o'clock on a summer evening. An early start from the Legation Quarter will give the visitor time to see the Summer Palace, the Yuan Ming Yuan, and return to the Botanical Gardens in time for a late luncheon, after which the afternoon may be spent in visiting neighboring temples, or in the enjoyment of such amusements as the Gardens afford and a later participation in the promenade of the Chinese sightseers. Numerous but small charges are made for admission to the various gardens, to the museum, and for boating. Prices in the restaurants are moderate.

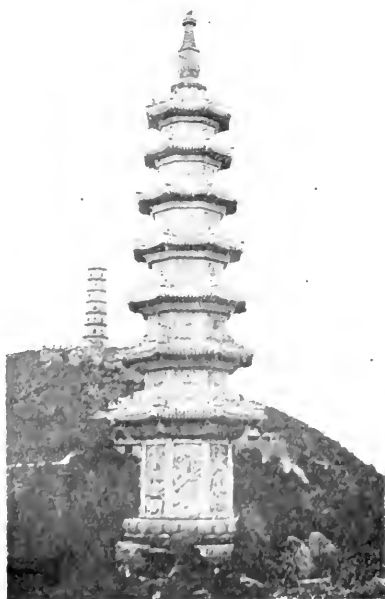
SIXTH DAY, WHOLE DAY.

The Jade Fountain and the Western Hills.

The Western Hills, easily visible from many quarters of Peking, afford in their almost countless temples, groves, and watered valleys, a picnic ground for travellers who want to see something of Chinese rural life and something of Chinese temples in a rustic setting. The first line of hills runs from north-east to south-west, and may be reached by the Men T'ou K'ou or the Hankow railway lines, by motor car or other conveyance by way of the

Summer Palace and the Jade Fountain, or by horse or cart from any of the western city gates. No matter in what direction one chooses to adventure he will find pleasant country and temples, splendid views and, in summer, fresh air. For longer excursions and more thrilling adventures the ranges behind the hills visible from Peking afford unlimited scope, for they rise in higher and higher tiers until they run into the great mountains of Shansi. For a day's excursion, however, it is best to keep along the outer fringe of the range and visit a few of the many places of interest which are associated directly with Peking's majestic past.

(30) The first objective of the excursionist should be the **Jade Fountain**, the location of which is well marked by



Jade Pagoda

the pagoda on a hillock seen three miles to the west of the Summer Palace. This little park, with its famous spring, its three pagodas, and its Imperial Temples, has been a pleasure-ground of the rulers of the north for eight hundred years and perhaps more. The original grounds and buildings were planned by the Chin Tartar ruler Ming Ch'ang, who thrived from 1193 to 1208. The Mongols who succeeded his dynasty kept it up, the Ming's improved upon it, and the great Manchu Emperor K'ang Hsi built temples, pagodas and a rest house there. The Emperor Ch'ien Lung had the inscription "The First Spring Under Heaven" carved over the fountain, and moderns have added gates, arches, and a hotel where European comforts are purveyed.

The park is about nine miles from the Hsi Chih Men and may be reached by motor car, carriage or ricksha. The pedestrians of the capital make a practice of walking from the Hsi Chih Men in the cool of the afternoon, lodging for the night at the Jade Fountain inn, and making a day's excursion in the hills the following day, returning to the city from Pa Ta Ch'u by the Men T'ou K'ou railway. This is a programme which can be recommended to those who are vigorous enough to undertake the initial walk of nine miles. In any event there is always the alternative of a choice of conveyances, and an early morning start from the city by motor or carriage will take one to the fountain and the surrounding points of interest in ample time to exhaust a modest schedule of sight-seeing and return to the city for dinner.

The Jade Fountain park, known to the Chin Tartars as Fu Ren Tien and named Ch'ing Ming Yuan by K'ang Hsi, has as its center of attraction a strong spring of clear cold water, which gushes out of the rock, forms a good sized brooklet, and feeds the lakes and canals of the Summer Palace and its environs, finding its way eventually to the city moat and the Grand Canal. There are three pagodas, one of stone, the Yü Feng T'a, one of ordinary brick and one of glazed brick. The temples were for the most part designed by K'ang Hsi. With that broad indulgence which has characterized most Chinese monarchs, he built a Buddhist temple, a Taoist temple, still inhabited

by priests, and a shrine for the spirit of the mountain. The first is known as the Cheng Yen Ssu, the second as the Yü Cheng Pao Tien, and the third as the Jen Yü Kung. The inn is near by, and travellers who do not lodge there will do well to arrange their tours in the adjacent hills so that they can take luncheon there.

To the north of the Jade Fountain is the grave of the Ming Emperor Ching T'ai (1450-1457) at Ching Shan Kou. Because this ruler acted in the stead of the rightful heir to the throne, who was for a period of seven years a prisoner among the Tartars, his successor did not see fit to have him buried among the Emperors and he was interred in the out-of-the-way plot, where he still lies.

In the neighborhood of the Jade Fountain may be traced the walls of an old Imperial hunting park formerly known as the Ching Yi Yuan, now popularly known as the Hsiang Shan (香山). A few stags, survivors of a large herd, are said to graze over this district.

The road running south west from the Jade Fountain leads to Pa Ta Ch'u on the Men T'ou K'ou railway, and passes close enough to the Temple of the sleeping Buddha and the Pi Yun Ssu for visits by the way.

(31) **The Temple of the Sleeping Buddha** (Wo F'o Ssu 臥佛寺) is one of the oldest Buddhist shrines in the neighborhood of Peking. It was built in the Tang dynasty, probably in the 8th century, and was then called the Tou Shui Miao. The first temple contained a wooden reclining figure representing the passing of Buddha into the blissful state of eternal nothingness. This was a favorite subject among all Buddhist peoples in the 7th, 8th and 9th centuries and numerous giant figures of Sleeping Buddhas, erected by Tartar converts for the most part, survive in various parts of the country. The Mongols replaced the wooden figure with a bronze replica which survives. Under the Ming the place was repaired and given the name of Yung An Ssu.

The approach to the temple is through a fine avenue of trees and the entrance is marked by a glazed tile pavilion. The lily ponds in mid-summer are finely kept and



Top of Pi Yun Ssu

well worth a visit. Chinese pilgrims to this temple deposit shoes at the feet of the reclining Buddha as an act of piety.

(32) **The Pi Yun Ssu (碧雲寺)**, the Temple of the Green Jade Clouds, south-east of the Wo Fo Ssu, is also a Buddhist shrine which has been famous for generations for the vast number of deities which its numerous halls have sheltered. Part of the structure is in imitation of Indian models, but as it has grown through three dynasties the styles of architecture are varied and heterogeneous. The early structures were founded by high court officials under the Mongols. The greater part of the buildings and the statues were erected by the Mings, while certain additions were made by the Manchus.



Marble Sentinel, Pi Yun Ssu

The entrance is approached by a bridge which leads to a palatial lodge known as the T'ien Wang Tien. Beyond this is a marble portico which opens upon the temple enclosure proper, and the first large pavilions contain the statues of the principle Buddhist gods to which the whole group is dedicated, namely those known to the Chinese as Omit'o and Anyang-taoshang. One hall has a collection of 500 statues representing the 500 disciples of Buddha and in all the buildings will be found minor Buddhist gods and personages too numerous to catalogue. Most of the decorations were made in the Ch'ien Lung period. The most conspicuous part of the temple is the marble building, built on Indian lines, which stands upon a mound at the back. This is known as the Chin Kang Shuang T'a and is approached by a handsome staircase. A narrow double stair leads to an upper terrace from which rise six towers, two large ones and four small ones. From this point the visitor has an excellent view of the Summer Palaces, the city of Peking, and the whole countryside.

(33) The highway running south from the Jade Fountain leads eventually to the Pa T'a Ch'ü, which is a group of temples marked by a white pagoda near the Hsi Ping T'ai station on the Men T'ou K'ou railway. This site has few historic associations but is considered one of the most beautiful and one of the healthiest spots in the Western Hills. Brooks and woods abound and temples of all sizes and degrees dot the mountain sides. Prior to the Boxer rising in 1900 this district was a popular resort for the staffs of the foreign legations in Peking and nearly all the minor temples have been occupied at one time or another by foreign residents. In recent years the seaside resorts have become more popular and while Pa T'a Ch'ü still has a small summer colony, its patronage is not growing. The eight temples of the group are the Pa Ch'ü Tung, San Chieh Ssu, Lung Wan T'ang, Ta Pei Ssu San Shan An, Ling Kuang Ssu, Cheng En Ssu, and Pi Mo Yeu. The Boxer raids upon this community, which had a strong foreign taint in 1900, left marks upon many of the buildings which have not been eradicated.

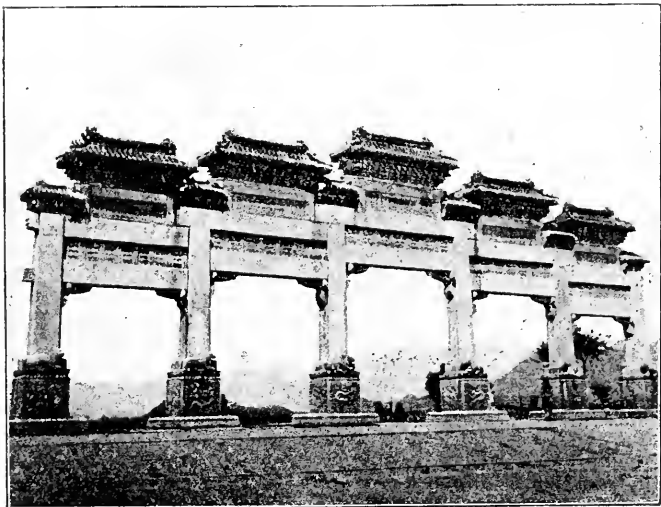
(34) A pleasant excursion from this point may be made into the hills to a very beautiful temple formerly kept up by the palace eunuchs as their summer resort, and known as the **Shih Tze Wo** (獅子窩), which means the Lion's Nest. A terrace which has been cut in the rock above the buildings of this group, and which zigzags along the brow of a hill, commands a fine view of the surrounding country. The temples themselves contain many works of art which are worthy of inspection, not least among which are the mural paintings.

(35) Near Pa T'a Ch'u is the **Huang Ling** (皇陵) an enclosure, carefully kept and carefully guarded, in which the coffined bodies of the Manchu Emperors were always placed while the elaborate ceremonial of the funeral was being prepared. All preparations made, the body was taken to either the Tung Ling or the Hsi Ling and interred.

A special excursion in the western hills which requires no little time, a full travelling equipment, and the patience to struggle with a hard road, is the pilgrimage to the **Miao Feng Shan**, where a monastery is perched upon the crest of a sacred mountain from which the traveller has a view of all the surrounding country including the Pai Hua Shan, the mountains about Nankow, the country about Peking, and the entire panorama of the Summer Palace. The shrine called Ling Kan Kung which attracts armies of pilgrims in the 4th and 7th Moons is 25 miles north-west from Peking in rough country. The journey can be made by one of five different routes, all well known to the mulemen who travel in that direction, and the selection of a route is best left to their discretion. The temple, which has no great artistic merits, houses the shrines of three Taoist female deities, one of whom cures diseases of the eye, while another confers children upon the childless. The pilgrims who visit the shrine either go for a cure or to offer up thanks and a votive present for some cure effected on a previous visit. Plaster dolls and eyes strung upon the goddesses testify to the number of their miraculous cures and benefits. A thorough-going pilgrimage entails an ascent of the Miao Feng Shan.

SEVENTH AND EIGHTH DAYS.

(36) **Ming Tombs and Great Wall.** The excursion to the Great Wall and the Ming Tombs, which lie 25 miles north west of Peking, is one of the few trips in North China, outside the immediate zone of foreign residence, which can be made comfortably and conveniently, and as it takes one to some of the most interesting and imposing monuments in the whole of China, it is one which few travellers can afford to forego. In the days when the Ming Emperors carried their dead into the hills or went on pilgrimages to conduct the periodic services at the graves of their canonized ancestors, the journey was a hard and tedious plod across ill-kept and dusty roads, but the Peking-Kalgan railway has greatly simplified the journey and the establishment of hotels at Nankow, 25 miles by rail from the Hsi Chih Men, makes it possible for foreign visitors to spend as much time as they see fit to devote to an exploration of the wild and picturesque country above Nankow without suffering any of the



The Ming Tombs. The Grand P'ailou Approach

hardships and inconveniences incidental to travel under purely Chinese conditions.

To see anything of the Great Wall and the Tombs it is necessary to devote at least two days to the journey and to spend a night at Nankow. The prospective visitor should arrange through the Peking Office of Messrs. Thos. Cook & Son for accommodation at either the Railway Hotel or the Ching Er Hotel at Nankow the day before his departure and order sedan chairs, donkeys, or horses, according to his taste, for the journey overland to the Ming Tombs. It is much better to leave all such arrangements to Thos. Cook & Son than to trust to servants or guides to arrange for transport after arrival in Nankow. By taking the Kalgan train from the Hsi Chih Men at 8.46 a.m. on Tuesdays or Saturdays, and the 8.30 train on other days, one arrives in Nankow before noon, finds the hotel attendants ready to relieve him of his baggage and provide him with an early luncheon, and is promptly started off on the seven-mile trail to the Ming Tombs.

The road is a bad one and donkey-riding on native saddles is not a luxurious mode of travel, but for those who prefer more ease and comfort sedan chairs with four bearers each are provided and the discomfort is minimized. The road to the tombs is nothing more than a donkey trail, hemmed in by hills and shadowed on the north by the



Guardian Avenue, Ming Tombs

high range which is cut by the Nankow pass. The old Imperial thoroughfare to the tombs leaves the line of the railway before it comes to Nankow and runs through the city of Ch'ang P'ing Chow and joins the trail from Nankow near the ruined bridges before the entrance to the tombs. The whole line of this highway, from the Teh Sheng Men to the tombs is bordered with the ruins of guard-houses, resting booths, memorial slabs and shrines which marked the path of the funeral processions of the Mings.

The site of the 13 tombs of the last purely Chinese dynasty was chosen by the Emperor Yung Lo, who removed the capital of the Empire from Nanking to Peking and refused to have his body taken back to the former city to be buried with his ancestor, the Emperor Hung Wu. The general plan upon which such graves are laid out has persisted in Imperial practice for several thousand years, and while there is great diversity among the mounds, mausolea, and vaults, of the Chinese common people in various localities, the Imperial practice has

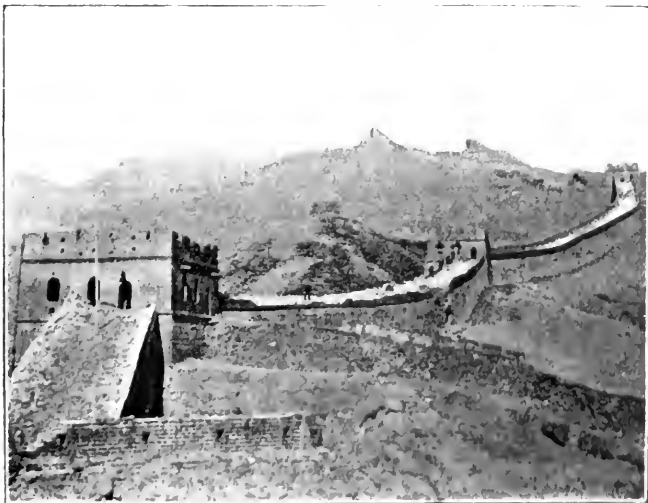


The Ming Tombs, Camel

followed one model since the abandonment of the primitive earth pyramid, such as marks the burial grounds of the Chow and Han sovereigns. The Tangs, the Sungs, the Mings and the Manchus have all their triumphal approaches with attendant figures, their tablet-temples, where their shades are worshipped, their evergreen groves, and finally their tower-sheltered vaults cut into the slopes of wooded hills. In the choice of burial sites the common people have resort to their necromancers, their doctors of Feng Shui, as the science is called, but after the first selection of an Imperial burial plot there is little scope for the exercise of the art of the wizard and astrologer. The Chinese, who are content to live their lives in bleak and ugly surroundings, exercise their taste for landscape arrangement and natural beauty in the choice and adornment of a burial site, if they can afford it. To be buried in a sheltered spot on a hill slope, where there is an abundance of "mountain and water," and evergreen shade to protect the graves, is the ardent desire of every Chinese, and the Emperors, having much to choose from, have in all instances realized the epitome of these desires. The next requirement to being well buried is being well worshipped, the peace of the soul depending upon it, and ample provision is made at all Imperial tombs for the rites of ancestral worship. The spirit moreover thrives upon the material things of this world sent through the medium of burial or fire, and sacrifices of money, clothes, food and, in ancient times, of beasts and servants, are rites attendant upon the worship of forefathers. The poor are content with the burning of paper effigies and models of all these luxuries now and the long avenues of stone beasts and attendants before Imperial tombs is evidence that even Emperors have for many centuries had to dispense with human sacrifices and accept make-believe guards and attendants, but it was not always so. Prior to the Tang dynasty, slaves and wives were frequently killed at the graves of the wealthy, or buried with them in their spacious vaults, and although the suicide of a wife upon the grave of her husband is officially frowned upon in this generation, the tradition persists among the common people and such a sacrifice is considered an irrefut-

able testimony of love and fidelity. Guards for the entrance of the grave were in ancient times buried alive in an outer vault of the sepulchre of a dignitary, together with horses, hounds, hawks, dogs and whatever else the deceased used in this world and was likely to want in the next. The practice of lining the avenue to Imperial tombs with monsters, domestic animals, and mandarins is doubtless a persistence of this practice in a harmless and attractive form.

The first monument which one sees in approaching the Ming Tombs, which are now known to the Chinese as the Shih San Ling (十三陵), is a magnificent marble p'ailou, or commemorative arch, with five entrances and six giant pillars supporting the heavy super-structure and the yellow-tiled roofs. The p'ailou is a monument which is only erected by Imperial decree to perpetuate the memory of some great or virtuous person or event, and seldom runs to more than three arches. This five-arch structure, with its wealth of carving, is certainly the



The Great Wall of China

finest in the Empire and is worthy of more than passing notice.

Two li beyond the p'ailou, after crossing a stone bridge, the traveller comes to the Ta Hung Men, the **Great Red Gate**, a structure which figures at the entrance of all China's Imperial necropoli. This was formerly the point at which the mounted men in the funeral corteges dismounted and left their horses in charge of attendants. This and the structures leading up to the tombs were for the most part completed by the year 1426, though the stone paving was not laid until 1537. Beyond the Great Red Gate is a pavilion in which there stands a monolith, resting upon the largest stone tortoise which the traveller will see in North China. It is said to have been erected by the Emperor Jen Tsung in 1425 in memory of Yung Loh, and it is also said that Ch'ien Lung had a poem of his own composition inscribed upon it. Four beautifully carved pillars and massive walls support the double roof of this pavilion. Beyond one comes to the Triumphal Way, which is two thirds of a mile long, is paved throughout its length, and is guarded by eighteen pairs of statues of men and animals hewn from solid blocks of stone. Far ahead in the natural amphitheatre of the hills, the great tomb of Yung Loh is visible and all about it, on projecting knolls, the twelve other tombs of the city of the dead.

In the Triumphal Way one passes in succession two columns upon which clouds have been cut in relief, two lions kneeling, two standing, two rams kneeling, two standing, two camels kneeling, two standing, two elephants kneeling, two standing, two monsters (ch'i lin) kneeling, two standing, two horses kneeling, two standing, four military officials, four civil officials, and four "patriotic officials," bearing tablets. The statues of the men are about 9 feet high, those of the elephants are 13 feet high, and others are in proportion. Beyond are ruined bridges which cross several mountain torrents, dry for the better part of the year, and beyond these the Dragon and Phoenix gate, the fourth portico on the way.

The dominating building, the tomb of Yung Loh, builder of modern Peking, who died in 1424, is known as

the Ch'ang Ling. There are three porticoes before the entrance to the tomb enclosure and all the buildings are in line with these arches, there being no side buildings for sacrificial preparations as in some other Imperial mausolea. The first courtyard contains nothing. Beyond a massive triple gate opens upon a second court in which stands the usual commemorative stela, and beyond this is the great temple or hall of the tablet in which the rites of ancestral worship have been performed by the deceased ruler's successors and descendants for five centuries. The massive and substantial scale upon which this building was erected is worthy of study. The hall is 180 feet long and about 80 feet wide. Forty pillars, more than a yard in diameter, shaped from tree trunks and lacquered red, support the roof. The longer ones, in the centre of the hall are fifty feet high. The frame of the roof is an elaborate stack of massive beams, carved in infinite detail, and sound throughout after 500 years of service. In the centre of the hall is the wooden table for offerings, the wooden bowls and cups for the sacrifices, and the little tablet, bearing the posthumous title of the Emperor, which is worshipped at prescribed times by his descendants. Two incense burners complete the furnishings of this vast apartment, the magnificence of which is enhanced by its simplicity.

Passing around a screen which closes the back door of this hall one comes out into the court beyond, which is planted with the silver-barked pines commonly associated with graves in North China. A porcelain incense burner stands in this court and beyond it is a massive sacrificial table made of two slabs of stone, upon which are stone sacrificial implements, a perfume burner, two vases, and two candlesticks. Beyond is a two-storied tower, which is built half way into the mound which has been arched over the burial vault. One enters the tower by a sloping roadway, which leads into a blank wall in a barrel vault. Stairs from the sides take one up to the mound at the head of the retaining wall, where there is a wall enclosing a little park. Throughout this structure tremendous pains have been expended upon the low relief stone carvings, which are worthy of much

closer study than is usually expended upon them. The vault under the mound is said to be a simple arch, covering a large apartment in which there is a replica of all the outer buildings in miniature, with an upper tower and vault in which the lacquered coffin of the monarch and the treasures, buried with him for the future delectation of his spirit, are deposited.

The other tombs of the group, of which there are eleven, are constructed on much the same lines, but with architectural variations and no little variety of building material. These tombs are :—

Chien Ling, in which Jen Tsung (1425) is buried.

Ching Ling, in which Hsuan Tsung (1426–1435) is buried.

Yü Ling, in which Ying Tsung (1436–1449) is buried.

Mao Ling, in which Hsien Tsung (1465–1487) is buried.

T'ai Ling, in which Hsiao Tsung (1488–1505) is buried.

Ch'ang Ling, in which Wu Tsung (1506–1521) is buried.

Yung Ling, in which Shih Tsung (1522–1566) is buried.

Chao Ling, in which Mu Tsung (1567–1572) is buried.

Ting Ling, in which Shen Tsung (1573–1620) is buried.

Ch'ing Ling, in which Kuang Tsung (1620) is buried.

Teh Ling, in which Hsi Tsung (1621–1627) is buried.

Ssu Ling, in which Chuang Lich Ti (1628–1644) is buried.

The last-named sovereign is the one who hanged himself at the Coal Hill upon the approach of the rebels who brought about the fall of the dynasty and were indirectly responsible for the coming of the Manchus. The names of the Emperors given above are their Miao Hiao or dynastic titles. It has been customary, since the fall of the dynasty for the Manchus to appoint delegates to pay their respects at these tombs and several of the early Emperors visited them in person. As the re-

representative of the Chinese nation, "the race of Han," a remote descendent of the Mings is also delegated to perform sacrifices at the tombs on special occasions.



Railway Hotel, Nankow

If the traveller finds it impossible to complete the round of such buildings as interest him before evening, it is advisable to return to Nankow before sunset, as the difficulties of the trail are multiplied by darkness. After dinner one should retire early and prepare to get up before daylight for the excursion to the Great Wall, which is 11 miles up the Nankow Pass.

The journey up the pass by donkey takes about four hours and the return journey 3 hours or more. The gradient is steep and the road not of the best, so it is considered a saving in energy to travel up in the break-van of one of the freight trains, which is readily accomplished by paying the guard 65 cents for a ticket. There is usually a train at 5.30 in the morning and others later, but upon these points it is best to consult the hotel manager and servants. At all events those who make the trip by donkey and who wish to return to Peking the same night must arrange to be back in Nankow to take either the 2.04 or the 3.41 train for Peking, and those who go up by train should take either the 12.39 or

the 2.18 train from Ching Lung Ch'iao, the head of the pass. It will be found that by making an early start from Nankow there will be ample time to see as much of the wall as the average traveller finds interesting and to return leisurely to either Ching Lung Ch'iao or Nankow before train time.

The Nankow Pass is wild and rugged, water and wind worn, and marked with the traces of many battles between the Chinese and the various Tartar hordes, but it is beautiful at all seasons and well worth careful study to those who have time to survey it. The fantastic outline of the wall, climbing impossible slopes, standing out against the sky on the highest peaks, and squirming painfully over the roughest ridges, frames the upper end of the gorge in loops of massive and historic masonry, and, far from softening the wildness of the scene, it serves to associate with so much natural ruggedness memories of the savage days when the Pass was the jealously guarded gate through which the ancestors of the Turks, the Huns, the Toba, the Khitan, the Juchen, the Mongols and other nameless Tartars had to fight their way into the coveted plains of North China.

The wall is visible at so many points and appears, especially from the train, to do so much winding and twisting, that one is fully persuaded until he has traced out its course that he sees a dozen walls in the course of his eleven miles journey up the pass instead of one. Besides the wall there are so many watch-towers on the hills and so many subsidiary fortifications, the whole Pass seems one labyrinth of bulwarks and barricades, natural and artificial.

For more than two thousand years this pass has been familiar to the Chinese under the name of Chü Yang Kuan and during all these centuries and more it has been the chief highway for intercourse with the nomad Tartars of the north, with whom the Chinese have had commercial as well as martial relations from the earliest times. As far back as the history of the highway goes the means of travel, the conveyances, the animals, and their trappings,

were substantially the same as they are to-day. The only innovations are the railway, and some alteration in the dress of the Chinese people. There are the same long strings of camels, the same mule and ox teams, the same mule trains, the same beavies of heavily-laden donkeys, and the same equestrian travellers, sitting short-stirruped on the high accumulation of their baggage, piled upon their already high saddles. One only needs the old garrisons of armoured bowmen and a few watchmen patrolling the wall and the beacon-towers to have a perfect picture of the life of the Pass as it was five hundred or a thousand years ago. When the capital was moved north by the Ming Emperors the great bulk of traffic with Turkestan and Tibet, which had followed southern routes, was diverted to this highway and the opening of trade with the Russian outposts in Siberia in the 17th century added tremendously to the camel traffic up and down the Chu Yang Kuan. The railway from Kalgan has taken much of this: furs come south and tea goes north and west by other routes, but still there is a never-ending tide of trade and travel in the narrow defile—enough at all events to afford material for the visitor's impressions.

The town of Nankow itself has never been endowed with any importance. Being south of the Pass it had no military importance and as it was well off the Imperial highway from Peking to the Ming tomb, the Emperors never saw fit to glorify it. It is simply a stage on the old caravan route, which has grown in importance with the coming of the railway and its shops and round-houses.

A short distance above the town, however, the hills gather in and one comes to the gorge with four watch-towers guarding its southern entrance. The Chinese, when necessity made them a military nation, had an excellent system of beacons by which messages could be transmitted from tower to tower for thousands of miles, and these towers are built to keep in touch with the fortifications at Chu Yang Kuan, six miles further up, which in turn was in touch with the endless chain of beacons and watchmen on the wall. By means of this system an attack on the wall at some remote point, or the approach of emissaries from the outer peoples could be

flashed to Peking or any other administrative centre in a night and all the resources of the nation could be summoned to meet the emergency.

Chu Yang Kuan, the fortified city, 6 miles from Nankow, which takes its name from the Pass, was a military outpost and not a trade centre, so that with the removal of the old garrisons it has little life and no trade. As a second line of defence, however, it should be studied. The fortifications in the valley are ponderous monuments to the military genius of the ancients and the flanking barriers which run up the mountain sides are as substantially built as the great wall and a better defense against an invading army as experience taught the Chinese. They turned the Chin Tartars in their time and twice the garrison of Chu Yang Kuan turned back the Mongols, once when they were led by Chinghiz Khan in person. Neglect in other quarters, however, cost the people within the wall an empire, for the great Mongol leader simply chose another pass, carelessly guarded and weakly defended, and galloped out upon the plain of Chihli while the army at Chu Yang Kuan was still waiting for a second assault.

A marble gate at Chu Yang Kuan, which was formerly crowned by a pagoda or *chorten*, is a monument of lasting interest to both Chinese and Occidental archaeologists and has been the root of much speculation and discussion. It was erected in 1345, during the Mongol *regime*, as a Buddhist monument, and is beautifully carved and remarkably well preserved. The figures over the entrance to the 50 feet passage-way are characters from Hindoo mythology, worked in bas relief, almost life size, and the carvings in the octagonal passage are of Indian deities. The beauty of this work, in clean marble slabs, attracts much attention and admiration, but the six inscriptions in six different script have made the place the end of many scholarly pilgrimages. Five of the writings have been identified, and translated where they were not defaced, and they prove to be Buddhist invocations in highly abstruse language. The five languages identified are Chinese, Mongol (old script), Sanskrit, Tibetan, and Ougur, a form of Turkish in a character of Syriac deriva-

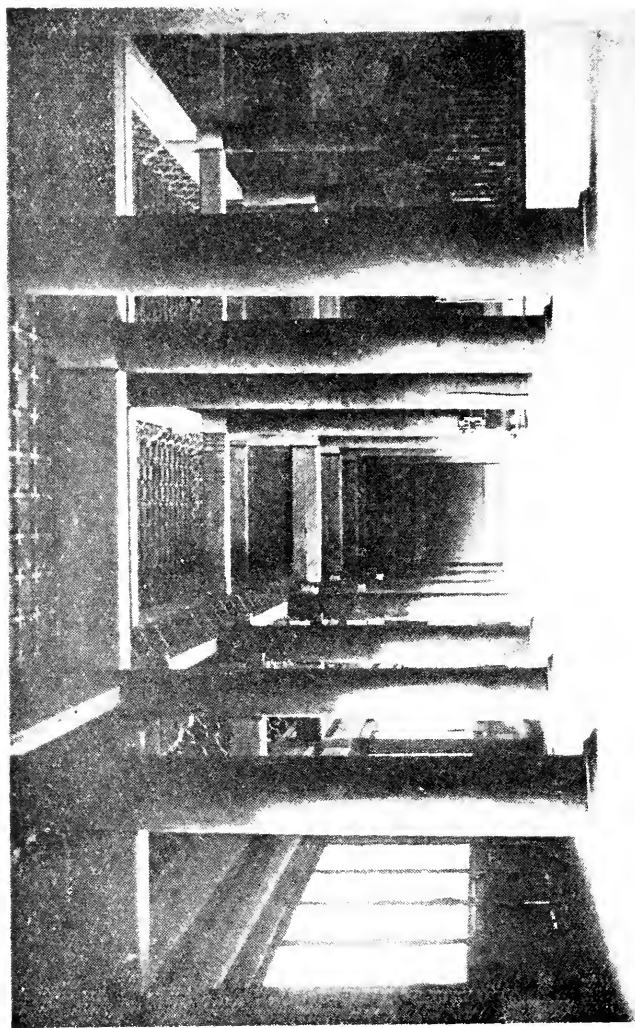
tion. The sixth script, which has been classed as Juchen and also as Tangut, is not accurately known and has not been translated, although the Chinese have struggled with it for many generations and foreign savants have brought much erudition to bear upon it.

A little of the translation of the Tibetan inscription, made by Sylvian Levi, will suffice to show the nature of the message which is conveyed to the public through this maze of difficult languages and still more difficult scripts:

" Ah! Of colour, of shape, . . . to the beginning, to the end, to the middle triply inconceivable, possessing perpetual bliss and many qualities besides, . . . having the nature of the thirty seven religious characters of the Bodhi without exception, to the Dharmakaya of him who is called Buddha and also to the three jewels, adoration!"

After passing through an upper fortification, of which there is little left, and making a sharp turn through the T'an Ch'in Hsia, the " Playing Harp Gorge," where the water is supposed to make perpetual music, the traveller comes in view of the wall above Ch'ing Lung Ch'iao running over the bleak heights.

The Chinese passion for wall building, which is manifest to anyone who has been in the country a few days, finds its apotheosis in the Great Wall, the Wan Li Ch'ang Ch'eng, said to have been built by the brutal genius Ch'in Shih Huang, who united China under his rule 2 centuries before the Christian era. Research into Chinese records has done much to rob Ch'in Shih Huang of the credit for original conception and execution of this giant scheme for keeping the Tartars in their place, but it is certain that he did build much of it and that he connected up several fragmentary barriers and made them into one great barrier for the defense of his realm. For three centuries before and for three centuries after Ch'in Shih Huang's time, various princes and feudal lords built great walls in the north to keep back their enemies, and while many of these are outer or inner barriers, many others are now incorporated in the continuous embankment which runs from Shan Hai Kuan on the east to Chia Yu Kuan in the north west of Kansu, and which once ran on through the deserts and salt wastes of



Ancestral Hall, Ming Tombs

Turkestan to the city of Karashar, 7 or 8 hundred miles beyond the present terminus. Some of it is stone, some of brick work, and most of it, especially in the far west, is only an earth embankment, now reduced to a water-rounded mound, scarcely distinguishable in places. The wall at Nankow is the innermost of five great loops, of which two are still wholly traceable, the other being the wall which passes through Kalgan. The three outer walls, of which history says little, are now reduced to hummocks. Nowhere does the traveller have an opportunity to see the fortification in such excellent preservation as at Nankow.

According to the records, the whole structure was 1400 miles long in China proper, 20 feet high and 20 feet thick. At important places the towers were about 100 yards apart, while in remote districts, free from the chronic raids of the nomads, they were never more than a mile apart. All the towers were manned with small garrisons, a signal system was maintained by which messages could be sent from one end to the other in remarkably short time, and whole armies kept pace with the movements of reconnoitering barbarians moving along the outside looking for an opening for an attack. In spite of these precautions it must be confessed that the wall never served as an efficient barrier against a determined national movement among the outer nomads. As a rampart against petty raids it was efficient because the Tartars would never cross unless they could bring their horses with them, and small parties did not dare to assault the well-guarded gates. But during the two thousand years of the huge racial movements of the Tartars, which devastated Asia and even troubled Europe from time to time, North China was overwhelmed again and again in spite of the wall, and there have been no less than a score of Tartar kingdoms and empires on Chinese soil in the last 20 centuries. As a matter of fact the Great Wall seems to have done more until very recent times to keep the Chinese within bounds than to keep the Tartars out, for while the whole population of north China has a strong infusion of Tartar blood and while the Tartars have had a tremendous influence on northern Chinese life cus-

toms, traditions, and history, the land beyond the wall is for the most part the land of the nomads, who live, herd, and think much as their fathers did three thousand years ago. Chinese agricultural effort usually ends with the line of the outermost wall and it takes a deal of encouragement to make it pass the boundary. The Chinese themselves groan at the very thought of making a long journey outside the barrier, and if they can afford it invariably provide that their bodies are to be brought back and buried inside if they die "beyond the pale," or "outside the mouth" as they say.

If one arrives at Ch'ing Lung Ch'iao (Green Dragon Bridge) by train the station master will cheerfully direct one to the outer gate which is about twenty-minutes walk from the station. Travelling by donkey or on foot, the high-way leads directly to it. It will be noted that the screen of the gate, or *demi-lune*, is on the inside of the wall instead of the outside, as in most Chinese cities. This is a peculiarity of nearly all the great gates of the wall, and while in this instance the contour of the ground would scarcely permit of an outer screen, there are many gates where it would be possible but where it is not used.

The top of the pass at the gate is said to be 2,060 feet above sea-level. By following the wall to the left up the hillside to the highest tower, a climb that requires half an hour, one can inspect the masonry and brickwork en route, and finally gain a magnificent view over all the surrounding hills, upon which the course of the wall can be readily traced and photographed. The placing of the granite blocks, weighing about a quarter of a ton each, upon the precipitous slopes and high ridges which the wall follows, seems a superhuman task when one considers the primitive methods at the disposal of the Chinese. In Ch'in Shih Huang's time moreover the men employed upon such construction work were not skilled laborers, but merchants and criminals, the former class being held in great contempt at that time, and neither could have been skilled or inured to such labor. These building feats were therefore accomplished rather by masses than by skill. It is said that at one time the First Emperor, as he called himself, employed 700,000 criminals, prisoners

of war, despised merchants, and other such rabble, in his work. There is also a record of a latter monarch who built a long section of wall in ten days by the employment of no less than a million men, 60 per cent of whom died as an effect of over-work.

Having completed an inspection of the Pass, the visitor can return from either Ch'ing Lung Ch'iao or Nankow to Peking and the Legation Quarter in ample time for dinner.

NINTH DAY, WHOLE DAY.

(37) **The Western Tombs** (Hsi Ling 西陵), the Imperial mausoleums of four Manchu Emperors, are 100 kilometers south-west of Peking on the branch railway which connects with the Peking-Hankow line at the station of Kao Pei Tien, 84 kilometers from the city of Peking. These tombs are little visited, and no accommodation for European travellers has been made, so those who wish to avoid the hardship of putting up in native inns should arrange to make the tour in a day and to carry a luncheon with them. To do this it is necessary to take the Hankow train from the west Ch'ien Men station at 7.40 a.m. This train connects with a local train at Kao Pei Tien at 10.30 a.m., and the traveller arrives in Liang Kon Chuang a few minutes past 12 o'clock. From the station the visitors must take donkeys, horses, or carts to the tombs, which are in a secluded spot in the mountains, an hour's ride from the railway head. As the last available train for Peking leaves Liang Kon Chuang at 3.35 p.m., the traveller who is bent upon making the journey in a day cannot spend more than an hour and a half at the mausolea, which scarcely repays one for the long journey. Those who can reconcile themselves to a night abroad will find good Chinese accommodation and food in the native inns at Liang Kon Chuang, and if they provide themselves with bedding and toilet necessities, they will find no difficulty in making themselves comfortable. An English speaking servant under such conditions will be found an

indispensable comfort. Hotel servants can usually recruit any number of such retainers for an emergency at a very moderate cost. The first-class fare to Liang Kou Chuang and return is \$7.80. The excursion to the tombs by donkey or cart costs from \$1.00 to \$2.00 per person, according to changing local conditions, while the cost of Chinese food and lodging for a night is not likely to exceed \$1.50.

The Peking-Hankow railway runs through the west city wall south of the Hsi Pien N'en, past the Golf Club and Race Course and then south west to the Hun River. The river is crossed at Lu Kao Ch'iao, 18 miles from Peking, and from the carriage window the traveller has an excellent view of the famous Marco Polo Bridge, which is a marble structure of many arches more than a thousand feet long. The bridge has acquired its name through the description of it given by the Venetian Marco Polo who visited the court of Kublai Khan in the latter part of the 13th century.

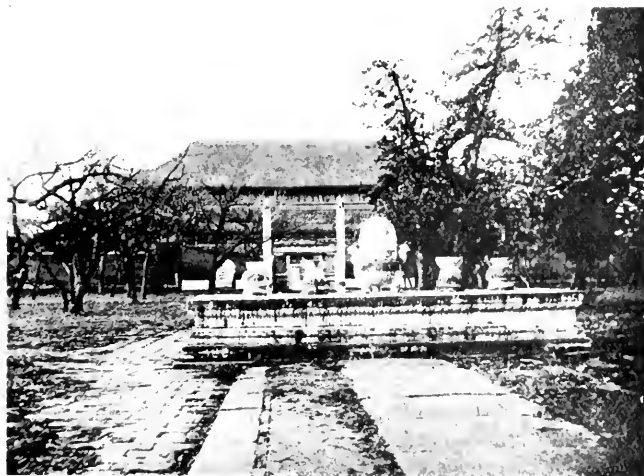
The bridge was built to replace a flimsy wooden structure by the Chin Tartars in the 12th century. It was repaired by Kang Hsi but not rebuilt, so that the present structure is nearly 800 years old.

Near Lu Kao Chao are extensive stone quarries from which Peking and Tientsin have been supplied for many centuries. On a high terrace a few miles further on is a beautiful old Buddhist monastery, the **Chieh Tai Sun** (戒台寺), said to be one of the oldest in China, which in summer is surrounded by a veritable forest of trees and vegetation, and which affords a picnic ground for hundreds of summer excursionists.

A few miles further is Liang Hsiang Hsien (良鄉縣), an ancient city from which a few visitors make excursions to the ruined tombs of the Emperors of the Chin Tartar dynasty who ruled North China during the decadent period of the Sungs in the south and who were finally exterminated by the Mongols.

Eleven miles from Liang Hsiang Hsien a short railway branches off from Liu Li Ho to the coal mines of Chow Kou Tien. From Liu Li Ho it is a day's ride to the well-known grottoes of Yuan Shui Tung beyond Shang Fang

Shan. The caves are difficult of access and visitors who have reason to visit them should provide themselves with the usual paraphernalia for a trip in the interior—horses, servants, bedding, cooking utensils, dishes, cutlery, toilet necessities, lamps and candles, and several day's provisions. There are several large caverns with a great variety of stalactites and stalagmites.



Worship Altar and Hall, Ming Tombs

Forty miles from the city of Peking one passes Chochow and three miles further a village, adorned with large stone monuments, where Liu Pei, Emperor at Chengtu during the romantic period of the Three Kingdoms, and Chang Fei, one of his sworn brothers, are said to have been born. For the Chinese these names have endless and most colourful associations. Their greatest historical novel, countless volumes of history, and whole libraries of apocryphal literature have been written about them, and it is well-nigh impossible to attend a theatrical performance at which some incident connected with their adventures will not be acted. The third "sworn brother"

of the trio was Kuan Ti, worshipped as the God of War, whose temples occupy prominent sites in nearly all the walled cities of the Empire.

Fifty five miles from Peking connection is made with the line built to convey Imperial funerals and mourning pilgrims to the Western Tombs. The visitor leaves the railway at Liang Ko Chuang and chooses what ever native mode of transport he finds most convenient. The road to the tombs passes through the East gate (Tung K'ou Men), follows the course of the Yi Shui River for five miles, and finally leads to a gate in the boundary wall of the Imperial enclosure, which is at the foot of the Yung Ming Mountain. The whole route, lined with lodges and barracks, gives evidence of the official interest in the locality, and when one has passed the gate, it is at once apparent that unlimited care and great wealth have been expended upon the surroundings. The official building inside the gate is the *Yamen* of the Manchu general, formerly an official of the 2nd rank, who was in charge of the guards and caretakers. Under the Ch'ing dynasty this official received and housed all visitors provided with special permits who called upon him.

There is nothing sepulchral about the magnificent park in which the traveller finds himself when he has passed the official buildings. A well-placed grave, according to Chinese standards is one which is a primitive natural setting, preferably on a hill-slope in the shade of a grove of evergreens. The old Emperors had every facility for gratifying their tastes in burial sites and in the case of the Western Tombs labor and art have not been spared in adding to the beauties of a naturally beautiful setting. There are tall trees everywhere in clumps, groves, and forests. There are parts where paved walks, marble bridges and walled canals create little secluded parks out of the artificial wilderness, and near the tombs, woods of firs give the conventional setting for the pretentious graves.

There are here the tombs of four Emperors, three Empresses, and many imperial concubines. If one has time to visit all the tombs, a route should be carefully mapped out—for they are by no means in one group—

and carefully followed. If the excursion is to be made in a day, however, the visitor should first see the mausoleum of the Emperor Yung Cheng, known as the T'ai Ling (大陵) or Great Tomb, and then devote the remainder of his time to the mausolea near by.

The T'ai Ling is one of the main thoroughfare leading from the yamen guarded entrance. It contains the tomb of the Emperor Shih Tsung, of the reign Lung Cheng (1723-1735.)

Prior to the reign of Yung Cheng the Manchus carried their dead back to Mukden for burial or buried them in the Tung Ling and the monarch who now rests in the T'ai Ling and who had many original ideas and inaugurated many reforms, altered the custom and made his own choice of the burial ground, walling in the present enclosure with a battlemented barrier twenty miles long, and prescribing the site of his grave as dogmatically as he dictated the name of his heir and successor. He was a son of the great K'ang Hsi, whose name is associated with an era of exceptional expansion and prosperity, and learning for China. Although Yung Cheng's reign was short, it was vigorous. He came to the throne when he was 45 years of age, and at once found himself hampered and endangered by the conspiracies and jealousies of his numerous brothers. He dealt with them with a heavy hand. He sent two missions to Russia, authorized the signing of the treaty of Kiahta, received an embassy from Pope Benedict, abolished many forms of slavery, admitted numerous tribes and dependent peoples to citizenship, crushed several Mongol and Tibetan revolts, and finally expelled the Christian missionaries from the Empire.

The approach to the tomb is flanked by the stone monsters, domestic beasts, and attendant officials which guard all similar graves in China. The outer enclosure is entered through the Gate of the Dragon and Phoenix (Lung Feng Men 龍鳳門). Having passed this entrance, a triple bridge and a broad stone walk lead to a double roofed pavilion which shelters a commemorative monument. To the right, well out of the line with the gates and buildings is a red structure called the Sheng Ting which

was devoted to the preparation of animal sacrifices. In line with the bridge and stela the paved way leads to a triple gate which opens upon the inner court. On either side are ranged copper pots, ovens, and other paraphernalia of the sacrifices. Beyond is the temple erected to the spirit of Yung Cheng, which is elevated upon a terrace and which displays six fine castings, two incense burners, two deer, and two cranes. This temple shelters the tablet of the Emperor in which his spirit—or rather one of his spirits—resides, and to which the sacrificial attentions are paid on the 1st and 15th of each month and on the four festivals of the four seasons. The tablet stands in the central niche behind the three red lacquer thrones. Another triple door leads to the fir-planted court before the mausoleum and the tower that conceals its entrance. The Emperor does not lie above ground but in an arched vault under the tomb, which is carefully sealed after the burial. The entrance is closed with a porcelain door, upon which the conventional royal symbols are displayed in yellow and green.

The two tombs in the same group as the T'ai Ling, lying to the north-east, are the resting places of the Imperial consort, Hsiao Sheng, and of twenty of his lesser wives. The empress' tomb is known as the T'ai Tung Ling, and that of the lesser score, of whom Huang Kuei Fei was the chief, is known as the T'ai Fei Ling. The tombs of Yung Cheng's uncrowned progeny, as well as that of the Emperor Kuang Hsu, lie outside the wall of the enclosure to the east and are almost directly north of Liang Kou Chuang.

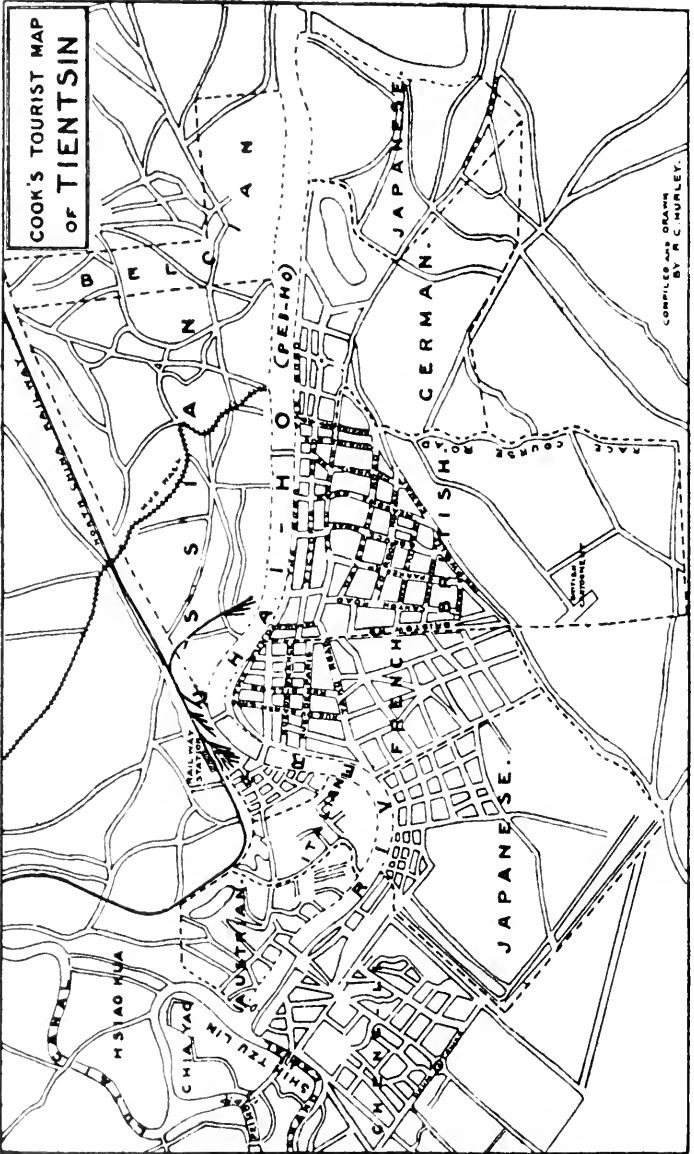
Second in importance to the Tai Ling is the Ch'ang Ling, the tomb of the Emperor Chia Ching (1796-1820) with whose reign the decadence of the Manchu dynasty and of China's national prestige commenced. It is a short distance west of the T'ai Ling, and associated with it is the tomb of Chia Ch'ing's fourteen lesser wives, and the Ch'ang Hsi Ling, in which is buried the Imperial consort, mother of the Emperor Tao Kuang.

The tomb of Tao Kuang is more than a mile south west of the Ch'ang Ling and is approached through a grove by a well kept avenue, which terminates in five

arches and the usual Dragon and Phoenix Gate. Here also are the tombs of this monarch's consorts and of his seventeen minor wives.

In addition to the above, the visitor who can spare the time will come upon the mausolea of various princes and princesses of the blood, both inside and outside the enclosing wall. The tomb of Kuang Hsu, the unhappy Emperor who attempted to institute certain reforms in 1898, and who was thereafter a prisoner at court under the vigilant surveillance of the Empress Dowager until his death in 1908, is one of the most distant and most difficult to visit and presents no unique features.

The Tung Ling (東陵) or Eastern Tombs, which are about 70 miles east of Peking near the Luan River, are the resting places of all the Manchu rulers, except those buried in the Hsi Ling, and the early founders of the dynasty who are buried at Mukden. Each ruler chose for himself, or had selected with the aid of geologists and necromancers, his burial site, and the choice lay between the eastern and western Ling. The Eastern Tombs are not easily reached, the journey to and from them requiring at least a week, and necessitating four days' travel by primitive Chinese means of transport. The enclosure, which is much like that at the Hsi Ling, contains the graves of more than fifty emperors, empresses, princes and princesses. The Emperors interred there are Shun Chih, K'ang Hsi, Ch'ien Lung, Hsien Feng, and Tung Chih.



TIENTSIN.

(87 miles from Peking).

Railway Stations.—There are two stations: Tientsin East and Central Station. Tientsin East, also known as the East Station, is near the foreign settlement and European hotels. Central Station for Chinese City and Railway Administration Headquarters.

Hotels.—Astor House; Imperial Hotel; Hotel de la Paix.

Population.—Approximately 800,000 (Foreigners about 6,000).

Consulates.—Austria - Hungary; Belgium; Denmark; France; Germany; Great Britain; Italy; Japan; Netherlands; Portugal; Russia; Sweden; United States of America.

Post Offices.—British; German; Russian; Japanese; Chinese.

Carriages.—\$6.00 per day, \$3.00 half day; \$2.00 first hour, \$1.00 second hour.

Jinrikishas.—\$1.40 per day. Per hour: 25 cents first hour, 20 cents second hour.

THE city of Tientsin is the most flourishing treaty port of North China, corresponding in importance to Shanghai in the South. The origin of the city may be traced back to 1368 A.D., in the Ming Period, when a frontier garrison was established here called the Tientsin Wai-cheng. In 1404 a wall was built around the city. In 1858 a Commercial Treaty was signed here between China on the one side and Great Britain and France on the other. But the Chinese Government refused to ratify that treaty in Peking within one year, as stipulated, and in 1850 Tientsin was bombarded by the allied forces of Great Britain and France, who finally marched into Peking. Tientsin was now opened to foreign trade by the Treaty which restored peace between China and the Allied Powers.

For many years during the closing quarter of the last century Tientsin was the centre of considerable political activity, the official residence of Li Hung Chang, China's greatest statesman and the Viceroy of Chihli, of which province it is the capital. From the Viceroy's Yamen the foreign policy of the Empire was chiefly directed, and with respect, the able diplomacy of the "Grand Old Man" was fully recognised. Under his auspices education on western lines became popular, military and naval schools were established and the first seeds of the reformation of the Empire sown.

At that time intercourse with foreigners was somewhat restricted, there being only three concessions comprising the Foreign Settlement—British, German and French, all occupying positions on the left bank of the river where the steamers usually berth and at a considerable distance below the native city. There were no railways and the enormous volume of trade which passed through the port had nearly all to be conveyed into the interior by wheelbarrow, mule-cart, camel-packs, or by water transport.

In 1900 on the outbreak of the Boxer trouble, Tientsin was occupied by the armies of Great Britain, France, Russia, Japan, the United States of America, Germany, etc., Many of these countries still keep garrisons here.

Exclusive settlements are assigned to different powers—Great Britain, France, Japan, Russia, Italy, Belgium, Austria-Hungary and Germany.

The city of Tientsin covers about 4100 acres and consists of the different foreign settlements and the native city, the larger part of which was surrounded by walls till 1900, when they were destroyed during the bombardment. The district then came under an International Administration, the remains of the ruined walls and gateways were used for making roads and furnishing ballast for railway construction, the open spaces where the walls stood were turned into public thoroughfares, planted with trees, lighted by electricity and an electric tram system inaugurated.

Trade.—Next to Shanghai and Hankow, Tientsin is the largest and the most important treaty port in China, being the gateway for the commerce not only of the metropolitan province of Chih-li, but also of the larger part of Shan-si, Shen-si, Kansu, Honan, Shantung and Mongolia. Among imports, cotton goods constitute nearly 40% of the total value, followed by kerosene oil, sugar, flour, cigarettes, timber and railway materials. Among exports, raw cotton and wool are first on the list, followed by linseed, groundnuts, goat skins and pig bristles. Tientsin formerly depended mainly on river navigation for its commerce with the interior, but the railways now take up a large part of the merchandise hitherto carried by boats. Commercially Tientsin is busiest in Spring and Autumn. The brisk trade of Spring begins with the melting of the ice and that of Autumn is due to the approach of the frozen months, Tientsin being ice-bound during the Winter.

Salt Industry.—The left bank of the River Hai-ho between Tientsin and Tongku is almost entirely devoted to the manufacture of salt. The "Chang-lu Sals" is the name given from ancient times to the salt produced throughout the coast of Chihli Province. In the sixth century this district was known as Changlu

Hsien. Under the Ming Dynasty a Salt-Administration Superintendent was stationed here and under the Manchu Dynasty many improvements were introduced into the process of manufacture.

Visitors will notice the many salt mounds, as well as numerous windmills used for pumping saline waters into the salt-fields, signs of the flourishing condition of the industry. The salt product of this region amounts annually to about 750,000 bags (one bag contains from 450 to 540 lbs.) weighing altogether 18,750 tons.

PLACES OF INTEREST.

The Native City, amongst other places of interest comes first with its fine wide thoroughfares, and can be best seen by taking a carriage for a "tour of the city," when native life, in all its phases, will be presented en route.

The Gordon Hall, named after General "Chinese" Gordon of Taiping Rebellion fame, who also drew up the plans for the original British Settlement at the close of that "reign of terror," is a noble monumental structure, and contains the Municipal Offices, Public Library, and Entertainment Hall, the latter being used for social functions and occasionally by touring theatrical companies.

The Sea View Buddhist Temple, is where the British Treaty of 1858, known as the Tientsin Treaty, was signed by Lord Elgin, and where also the great bell presented by Krupp, of Essen, to the late Viceroy Li Hung Chang was originally placed. Since 1900 this bell has been removed to a site in the Victoria Park, and is to be used henceforth as the city's fire alarm.

The Drum Tower, a fine old specimen of that ancient Chinese institution, occupies a position about the centre of the principal native quarter known as Cheng-li. In the upper storey, from which a good view over the whole neighbourhood can be obtained, will be found a very popular shrine; a police station occupies the floor below with a public telephone affording communication with all parts of the foreign settlements.

The Memorial Temple of Li Hung Chang is, perhaps, the largest, most beautiful and most important, as its commemoration of the country's greatest statesman would imply. In the grounds, which are extensive, is a miniature ornamental lake decorated with small pavilions, artistic causeways, pagoda and bridges which produce a very picturesque effect. This temple is situated at the back of the Viceroy's Yamen, and during the warm season will be found a very pleasant resort.

The Two Iron Bridges, which cross both the Peiho and the Grand Canal, owing to the manner of their construction, the banks on which their foundations are built being so low, are quite interesting and should be inspected during the second drive, described below.



Peking-Mukden Railway Administration Building

The Industrial School and Institute organised by Viceroy Yuan Shih Kai, where can be seen the manufacture of porcelain, cloth, silk, carpets, furniture, and embroideries in a variety of materials, is well worth a visit. There is a showroom where a display of the finished articles is offered for sale at reasonable prices.

The Victoria Park, adjoining the Gordon Hall, is the evening resort of the elite of Tientsin. Here the regimental band plays at stated hours, usually between 6 and 8 o'clock, if the weather is fine.

The Race Course.—A pleasant drive out can be made in the afternoon when refreshments, if desired, may be obtained at the Grand Stand, a magnificent structure, the property of the Race-Club.

A Second Drive, along the Bunds of the French and Japanese Concessions, past the Austrian Bridge which faces the police headquarters, as also a ferry at the juncture of the Hai-ho with the Grand Canal, then across an iron bridge and the old Tu-tung Yamen will be seen in front of one. This is a typical official residence and well worth a visit. During the occupation in 1900 the Offices of the Tientsin International Administration (Provisional Government) were located in this Yamen. Proceeding over a second iron bridge, the official residence Yamen of the Tutuh of Chili will come into view, discernable by the military guards in front. This is where, on the Emperor's birthday, the entertainment of the whole of Tientsin was of late years carried out on a very grand scale, and at other times occasional brilliant receptions held.

PEI-TAI-HO.

About twenty miles down the coast from Shan-hai-kwan is the summer resort and watering place of Pei-tai-ho.

An impromptu conception for a seaside settlement, it had its origin in Tientsin, where first the American Missionary element and then the local merchants gave practical form to their desire to annex a suitable place wherein to spend a few weeks, or months, during the baking heat of the summer.

The railway station, Pei-tai-ho next to the market town of Tangho, on the Peking-Mukden Line is about five miles from the residential quarter by the sea. The distance can be covered, either on donkey-back, by Peking cart, primitive sedan chairs, or on foot, the road being too difficult for carriages. The beach is extensive, stretching away for many miles, and during the six months from May to October the bathing is good. The country round about, together with the homely-looking residences with their neatly kept gardens close to the shore, is dis-

tinety pleasing. During the six months from November to April the weather is cold and dry, and the air very clear and bracing. There are many delightful walks in the neighbourhood beyond the pretty wooded Lotus Hills, a miniature range attaining an altitude of about 400 feet. Game is also plentiful in the district, which is largely under grain cultivation.

CHINWANGTAO.

Nine miles north of Pei-tai-ho is the port of Chinwang-tao, which was opened to foreign trade in 1898, and having the only ice free harbour in the province of Chili, the Taku and Tientsin steamers make it a port of call from November to March.

A branch railway, 5 miles in length, belonging to the Kailan Mining Administration, connects with the Chinese Government Railway at Tangho.

TONGKU.

Tongku. (27 miles by rail and 34 miles by boat from Tientsin), is an important place on account of its being a port of landing for passengers and cargo from steamers at the Taku anchorage. Connection is made between Tongku and steamers stopping at the Taku anchorage, by means of steam-launches, the passage between the port and the anchorage taking about 2 hours. All the trains on the Peking-Mukden Line stop at Tongku.

TAKU.

(37 miles from Tientsin).

Taku, a town of 7,000 inhabitants, is situated at the mouth of the river Pei-ho, on its right hand. The place became famous from the Taku Fort, which offered a brave resistance to invading foreign forces on several occasions. The Fortress was destroyed and razed in accordance with the terms of the treaty of 1902.

Salt mounds and windmills in the neighbourhood give indications of the flourishing salt industry.

The Taku Anchorage, where nearly all large ocean steamers stop, is 8 miles from Taku.

SHAN-HAI-KWAN.

(262 miles from Peking).

Hotels.—Railway Hotel. (Near the Station).

Conveyances.—Jimrikishas and palanquins, 30 cents per mile. \$1.00 to \$1.50 per day. Donkeys half the above rates.

Population.—About 30,000 : foreign residents 100, exclusive of troops.

Shan-hai-kwan, midway between Peking and Mukden, contains the famous Castle at the Eastern extremity of the Great Wall. Where the mountain ranges from the three directions of West, North and East meet together, ending in a bluff edge, and descend in a low slope to the coast, this barrier castle was constructed, called the Shan-hai-kwan Castle, occupying a most important strategical position for defence against the inroads of Manchurian and Mongolian invaders.

The city is surrounded by a wall 40 feet high, 20 feet thick and 3 miles in circumference. The wall is pierced by four two-storied gates, facing the four chief points of the compass. On the upper storey of the East Gate hangs a famous tablet, on which is inscribed in Chinese characters "The first Gate in the Realm." The view from the upper storey of the East Gate is very fine, taking in the regions inside and outside the Great Wall. The Great Wall runs parallel to the East side of the wall of the city, with an opening opposite the East Gate.

In 1900, during the Boxer trouble, Shan-haikwan was the scene of great naval and military activity—the landing place of the Allied forces. Two narrow gauge tram-cars were laid down from the right of the railway line, where the Railway Hotel stands, to the seashore, a distance of three miles. On the shore close to where the Great Wall enters the sea are the improvised barracks for the different garrisons, and used as their Summer quarters.

There is a fine bathing beach here, and Shan-hai-kwan is one of the Summer holiday resorts of North China residents.

To the West of the railway, about two miles away, the foot hills of a mountain range rise from the plain. Here the Great Wall can be seen to advantage, crossing the open plain, mounting the rise to an elevation of a thousand feet, continuing along ridges and across almost inaccessible gullies and ravines, until it gradually vanishes from sight among the mountains, while at measured distances will be noticed the square watch towers. The Great Wall was built some 2,000 years ago by order of the Emperor Shih-huang of the Chin Dynasty as a defence against the invasions of the fierce barbarians of the North, the ancestors of the people later known in Europe as the Huns.

MANCHURIA.

MANCHURIA constitutes the North-east corner of China, outside China proper. Its frontiers come in contact on the North and East with Siberia and Chosen (Korea,) on the South-west with Mongolia, while its Southern extremity, a peninsula projects itself into the waters of the Yellow Sea and of the Gulf of Pechili. Its total area amounts to 355,600 sq. miles.

It was only in the beginning of the 10th century, that is at the end of the Tang Dynasty and the beginning of the Five Dynasty Period, that events in Manchuria came to have an historical bearing. Before that time the country was given up to the rivalries of savage tribes—the Tungeses and Mongols—which had little connection with the events taking place in China proper.

Between the 10th and 13th centuries, Manchuria was the theatre of active military operations between the rival dynasties of Liao and Kin, in which the latter were finally victorious.

When the Mongols rose to power (1260) the Kin State, including Manchuria, was absorbed, and afterwards formed a part of the Chinese Empire under the successors of the Yuan Dynasty till 1368. During the first three centuries of the Ming era (1368–1644) Middle and South Manchuria constituted the Empire's frontier province; but with the beginning of the 17th century Manchuria became the theatre of a very interesting movement, for about this time the ancestors of the recent Manchu Dynasty began their activities in founding an Empire.

In 1895 the Shimonoseki Treaty was concluded between Japan and China. By the Pavloff Treaty of 1898 Russia secured concessions to extend the Siberian Railway through Manchuria, as well as the lease of Chinchow (including Lushun and Dairen) peninsula.

The Portsmouth Treaty (Sept. 5th, 1905) transferred to Japan the lease of Chinchow peninsula and that part of the Chinese Eastern Railway, South of Changehun, together with all the rights, concessions and properties appertaining thereto.

SOUTH MANCHURIA RAILWAY.

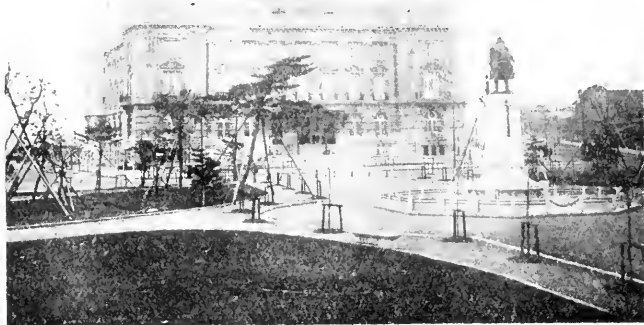
On June 7th, 1906 an Imperial Ordinance was issued concerning the establishment of the South Manchuria Railway Company, which was finally sanctioned by the Minister of Communications on November 1st of that year. On April 1st, 1907, the Field Railway Department of the Japanese Army formally transferred the railway and all its appurtenances to the Company. Within one year the narrow gauge of the main line was re-widened into the standard gauge of 4ft. 8½ in. and the line opened to the service of new rolling stock. The reconstruction of the Mukden-Antung line into standard gauge was then commenced, and despite the almost insuperable obstacles and difficulties that such a work presented, owing to the physical peculiarities of the country, the task was completed by the end of October, 1911, and the new line thrown open for traffic on November 1st of that year.

The total extent of the lines operated by the South Manchuria Railway Company is 684.2 miles.

The express train carriages, including dining and sleeping-cars, are of the newest type manufactured by the Pullman Car Co., lighted by electricity and with the best arrangements for ventilation and heating.

In August, 1908, a regular steamship service was established between Dairen and Shanghai, thus completing the shortest and quickest route between Europe and Shanghai. The service is performed by the steamers "Sakaki Maru" and "Kobe Maru" the steamers leaving twice a week in each direction. The "Sakaki Maru" is a turbine steamer, 3,876 tons, speed 19 knots, and is fitted with every up-to-date appliance for comfort, safety and convenience.

The South Manchuria Railway Company also has a system of Hotels: the Yamato Hotels at Dairen, Port Arthur, Hoshigaura, Mukden and Changchun. Their outfit and cuisine are excellent, the Yamato Hotel at Dairen being particularly luxurious and considered one of the finest hotels in the Far East.



Yamato Hotel, Dairen

CLIMATE.

The climate of South Manchuria is dry and bracing and the country may be visited at all seasons of the year. Spring and Autumn are particularly delightful, the Winter is cold, the thermometer often falling below zero (warm rugs should be taken to protect travellers when driving against the dry, cold, north winds.) Heavy rains are sometimes experienced during July and August.

INDUSTRIES AND PRODUCTS.

Agriculture is the principal industry of the country, the principal products being soya beans, wheat, millet and kaoliang—these four being generally cultivated in rotation throughout Manchuria; about 90% of cultivated land is taken up by these four crops,

Tussur Silk is chiefly produced in South Manchuria ; the output of tussur cocoons probably amounts to 500,000 piculs a year, worth about ten million yen.

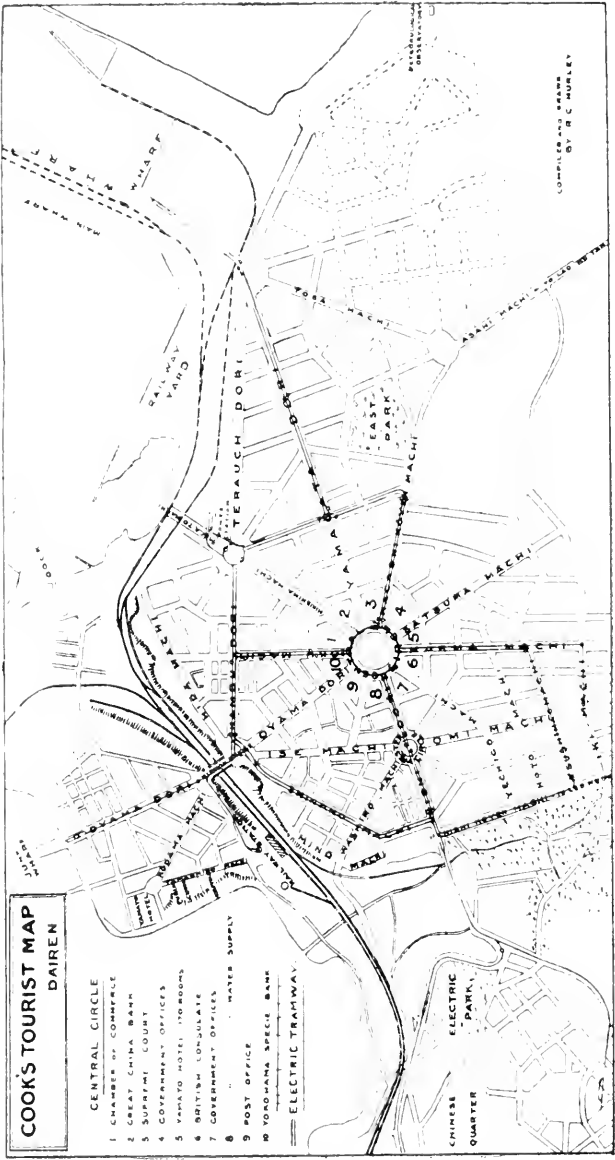
Honey-Bees are raised in regions along the River Amur, the upper course of the Sungari, and in the forest lands along the South Ussuri. It is roughly estimated that about 3,600,000 lbs. of honey are annually produced in the Amur regions alone.

Stock-Farming is a universal occupation in Manchuria there being scarcely a peasant who does not keep horses, cows, sheep or pigs.

Mining. Gold is found in great abundance almost everywhere in North Manchuria, while in South Manchuria there is an immense amount of coal. The best known among the coal mines is the Fushun mine. It has been estimated that the coal reserves of Fushun alone amount to 950,000,000 tons, while there are many other important mining centres in the country.

Industries. Manchuria is essentially an agricultural country ; at the same time there is now a greatly-increased export not only of raw materials, but also of semi-manufactured articles. The chief industries are Yu-fang or bean oil and bean cake manufactures ; Mo-fang or flour-milling. Yu-fang, or oil industry, is carried on very extensively throughout Manchuria. About half the people engaged in this trade make it their sole business, the rest are grain merchants who engage in oil-manufacture as a side industry. The total output of oil amounts to 64,00 tons and that of bean cakes to 670,000 tons.

The Manchurian industries are very rapidly developing. Horses and mules as a motive force are slowly giving way to steam power ; house industries are being consolidated into a factory system, and Manchuria, with its immense coal deposits, is rapidly becoming the great industrial country of Asia.



COOK'S TOURIST MAP
DAIREN

- CENTRAL CIRCLE
- 1 CHAMBER OF COMMERCE
- 2 GREAT CHINA BANK
- 3 SUPREME COURT
- 4 GOVERNMENT OFFICES
- 5 YAMATO HOTEL, 10 ROOMS
- 6 BRITISH CONSULATE
- 7 GOVERNMENT OFFICES
- 8 WATER SUPPLY
- 9 POST OFFICE
- 10 YOROIHANA SPECIE BANK
- ELECTRIC TRAMWAY

COMPILED AND DRAWN
BY R. C. MURLEY

DAIREN.

Railway Station.—Dairen Station, the terminus of the South Manchuria Railway, is situated near the centre of the city.

Hotel.—The Yamato Hotel, under the management of the South Manchuria Railway Company, is one of the finest hotels in the Far East. Entirely fire-proof. Heated by hot water, steam and hot air throughout the building. 115 rooms; single, double or en suite, with private bath and lavatory. Telephones in rooms. Otis electric lifts. Electric clocks. Hot and cold running water in all rooms. The roof garden commands a splendid view of Dairen and vicinity. Excellent cuisine. Luxurious Public Rooms, including Reading Room, Lounge, Billiard Room with English and American Tables, Banquetting Hall, Theatre, and Private Dining Rooms. Uniformed Porters meet all incoming trains and steamers.

Population.—38,568 Japanese, 12,886 Chinese, 119 Foreigners (January 1916 Census).

Consulates.—Great Britain Central Circle
 United States Echigo-cho
 Russia Suma-cho

Jinrikishas.—Half day, 50 sen.

Carriages.—Yamato Hotel carriages.

	One hour	Half day	One day
	Yen	Yen	Yen
1 horse Victoria	1,50	4,00	6,00
2 " "	2,50	6,00	8,00
Coupe	3,00	7,00	10,00
Landau	4,00	9,00	12,00

The above charges are for one person. The extra charge for each additional person varies from 30 sen to 60 sen per hour, according to the type of vehicle.

Motors Cars	Yen	2.00	per half hour.
	..	3.50	first hour and Yen 3.00 each additional hour.
	..	15.00	half day.
	..	25.00	whole day.

Electric Cars.—There is a good system of electric cars.

Dairen.—The place where the city of Dairen now stands was until a few years ago the insignificant village of Ching-ni-wa. In 1896 the Russians secured a concession to build a railway through Manchuria; and in the following year they obtained the lease of Port Arthur and the Bay of Talien, together with the whole peninsula of Kuantung. Regardless of expenditure they commenced



Nippon Bridge, Dairen

building operations on a large scale so that the year 1898 saw the completion of all the foundation works needed to make Dalny one of the foremost ports in the East. Before the city was completed the Russo-Japanese War broke out (1904). After the battle of Nanshan the Russians abandoned the new city of Dalny, retreating to Port Arthur. For a time robbers had a free hand in Dalny, and the place suffered a great deal of damage, until occupied by Japanese troops. In May, 1904, the city was placed under the Japanese military administration, and in February of the next year its name was changed to Dairen (the Japanese rendering of the Chinese Ta-lien). In June following, the military government was replaced by the civil administration of Kwantung, and the city became the actual administrative centre of the peninsula. Being the southern terminus of the South Manchuria Railway Dairen has rapidly become a great *entrepot* of merchandise and from its connection by railway with Europe and by steamship with Shanghai, is destined to occupy a position of great importance as a trade centre of the Far East.

The South Manchuria Railway Company—whose chief offices, railway works, engineering shops and southern terminus are at Dairen—is directly responsible, in a large measure, for the extraordinary development of South Manchuria. Miles of good macadamized roads with wide pavements, have been laid out, a perfect drainage system installed, public gardens, tramways electric light, telephones—local and long distance—a hospital close to the railway station,—all owe their inception to the Directors of the South Manchuria Railway Company.

Health and Holiday Resort.—Built on the southern shore of Talien-wan (Dairen Bay) from 50 ft to 80 ft. above sea-level, Dairen is an extraordinarily healthy city. The greater part of the year the climate is a temperate one, and although there is a short winter season the cold is dry and invigorating.

PLACES OF INTEREST.

Denki-Yuen.—Denki-yuen, known as the Electric Park, is a recreation ground on the western height of the city, commanding a splendid view of the city and surrounding country. The Park contains a cinematograph hall, shooting galleries, bowling alleys, merry-go-round, roller-skating rink, conservatory, reading room, etc. An excellent band plays in the park every Sunday afternoon.

Nishi-Koen (West Park). This is the best park in Dairen, and the favourite resort of the citizens. It is a natural park of large dimensions, embracing hill and lowland, streams, and an abundance of fine trees. A band-stand was built here in November, 1915 in commemoration of the Imperial Coronation Ceremony. A band plays here during Summer evenings. There is a Japanese restaurant called Saientai, where excellent Japanese meals are obtained.

Rokotan.—A pleasant outing can be enjoyed by taking a carriage to Rokotan, a small but quiet and picturesque fishing hamlet, about 3 miles to the South of Dairen; a tiger-like rock rising in this inlet, gives rise to the name of Rokotan, meaning "Old-Tiger-Rapid." The place is surrounded, except sea-ward, by hills wooded with fine pine trees. The sea water here is very clear, and for a small fee a sampan can be engaged with a native diver who will take his boat a short distance from the shore and dive for shellfish among the rocks.

Shahokon Railway Workshops. En route and midway to Hoshigaura, the central workshops of the South Manchuria Railway have been placed, which, together with the well-laid-out dwelling houses of the 2,300 employees, form a new town by itself. The workshops are the largest and most up-to-date in the Far East; it is interesting to watch the locomotives and cars being built, and admission can be arranged through the Yamato Hotel.

HOSHIGAURA.

Hoshigaura (Star Beach) lies on a small bay in the seashore about 5 miles to the South-west of Dairen, and is one of the finest seaside resorts in North China. The Yamato Hotel is picturesquely situated in cliff gardens, overlooking the sea, a modern luxurious hotel under the direct management of the South Manchuria Railway Company. Excellent tennis courts and good golf links are provided by the hotel. The beaches are long and clean, providing excellent swimming grounds. Pleasure boats can be hired. In addition to the hotel there are a number of bungalows and villas, which can be hired at moderate rents.

The climate is bracing and during the height of the Summer months there is invariably a cool breeze from the sea.

Hoshigaura is reached by a tram-car from Dairen the journey occupying about 45 minutes. A motor road between Dairen and Hoshigaura is now under construction.



Birds-eye view of Hoshigaura (Star Beach)

PORT ARTHUR. { *Japanese* —Ryojun. }
 { *Chinese* —Lushun. }
 (37 miles from Dairen.)

Hotel.—Yamato Hotel, under direct management of the South Manchuria Railway Company.

A quiet and comfortable hotel with excellent cuisine and efficient attendance.

Carriages.—Hotel Carriage service :

One day	Yen 6.00	Single horse.
.. ..	Yen 10.00	Two horses.

Port Arthur, for ever famous for its memorable siege, is divided into two parts by a mole-like formation rising abruptly to the east of the railway line, and now known as Monument Hill. About half a mile to the left as you leave the station is the Old Town, and to the right at some considerable distance, what is called the New Town with its groups of residential buildings, a modern town built by the Russians. The streets of the new town were first laid out in 1901, with the aim of making it a quarter for Government buildings, banks, large business firms and official residences. On what a large scale the first plans were made may be judged from the splendid buildings put up for Government Offices, such as the one now occupied by the Kuantung Government. When the building up of the city was fast approaching completion the war broke out (1904) which put a stop to all Russian activities. On January 1st 1905, Port Arthur fell into Japanese hands, but as a fortified place Japan is not making so much use of Port Arthur as her predecessors, and of late some of the prohibited forts and part of the Fortified Zone have been thrown open to the public. Nobody can fail to be struck with the excellent roads, which despite the hilly nature of the place are found in all directions. Especially to be admired is a road skirting the Old Town as the latter extends by the side of the undulating hills, between Haku-gyoku-zan, and Ogonyzan. These roads, a legacy of the Russians, extending to different forts and batteries, afford excellent drives.

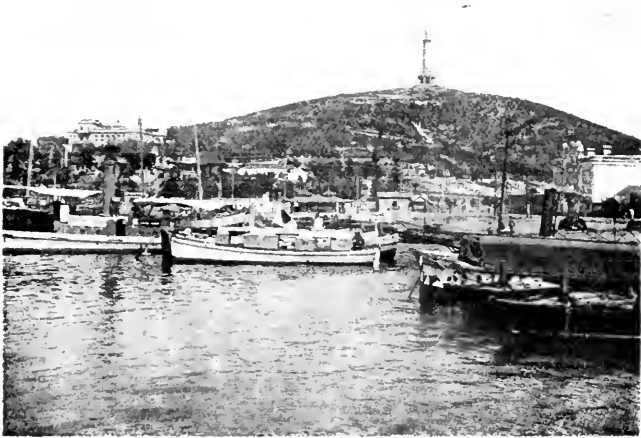
Port Arthur is coming to be known as a health resort and it has every prospect of being successfully developed as such. Surrounded by hills on three sides, and facing the sea on the South, it is peculiarly favoured with a mild temperature both in summer and in winter. With a complete system of drainage and water-works, it is the healthiest town in Manchuria. Good bathing and boating, capital shooting and fishing, walks and drives around the battlefields, and trips to the beautiful little bays along the shore offer irresistible inducements to holiday makers while the bracing sea air affords convalescents the finest chance of recuperating health.

PROGRAMME FOR TWO DAYS.

- | | | |
|----------|------------|--|
| 1st day. | Morning. | Arrive by first train.
Drive round New Town, Government
Offices, etc.
Early lunch at the hotel. |
| | Afternoon. | Monument Hill,
The War Museum and the Old Town. |
| 2nd day. | Morning. | Tung-chi-kuan-shan, North Fort,
Bodai, Er-lung-shan, Sung-shu-
shan.
Lunch at hotel. |
| | Afternoon. | 203 Metre Hill.
Leave by the evening train. |

PLACES OF INTEREST.

Monument Hill rises close to the railway station, and from the summit, which is 442 feet above sea-level, can be obtained a fine panoramic view of the forts and town. On the top of the Hill there is a charnel shrine containing the cremated remains of 22,183 Japanese soldiers who gave up their lives around the fortress town. This shrine was dedicated on March 30th 1908. Adjoining this stands the Grand Memorial Tower, built under the joint auspices of General Nogi and Admiral Togo, with the



Monument Hill, Port Arthur

voluntary subscription of 260,000 yen. From the foundation to the top of the tower is 218 feet (the shell-formed top itself being 29 feet). A winding iron staircase of 243 steps ascends the tower to a platform on the top, from which a magnificent view is obtained over the surrounding sea and country.

The War Museum. Open 8 a.m.—5 p.m. every day except Mondays and National Holidays. Entrance fee 10 sen; children, 5 sen.

The War Museum is situated to the east of the Old Town; it contains a splendid collection of mementoes of the War. In the approach to the Museum will be seen models of trenches, trous-de-loup, wire-entanglements, machine guns, heavy artillery, &c. Among them is a muzzle-loading gun left by the Russians, said to have been manufactured by the order of Napoleon I, and is such a rare specimen that one cannot be found even in French Museums. It is presumed that the gun was formerly in China, and passed into Russian hands at the time of the North China trouble in 1900.

The Museum has seven exhibition rooms. The fourth and fifth rooms exhibit very interesting models of North Fort of Chikuanshan, and Fort Er-lung-shan respectively. The Museum building was used as the officers' club in the Russian time. Visitors' attention is directed to the holes through which bombs made their way, one in the entrance and another in the hall. To every exhibit is attached a card with a brief explanation written in both Japanese and English.



Japanese War Memorial, Monument Hill,
Port Arthur

The Forts of Port Arthur. The defence works may be divided into several groups, coast and inland. The first coast section is Golden Hill, which occupies the

eastern shore of the harbour entrance and commands the bay, having many detached batteries on the sea-slope. This hill is surmounted by a Mareoni mast, which forms a prominent landmark.

From this position towards the east and then to the north, describing a semicircle, the continuous line of earth-works and permanent fortifications defending and supporting each other extend for about three miles.

The first or east section is the Silver Hill group followed by the Kai-kwan-shan group: beyond this comes the second or north line, which, with a direction inclining to the westward, ends up at the Sung-shu-shan group above the railway cutting, some five miles distant.

In the rear of the main East Fort, Tung-chi-kwan-shan, as also of the Great North Fort, there are two strong permanent works and to the south on a low hill is the famous Ko-bu-yama. The conical hill mounted with two guns is Bo-dai, with three lower batteries, Iché-no-he, East Pang-lung-shan, and West Pang-lung-shan, all in line.



Ruins of North Fort, East Chikwanshan,
Port Arthur

Then follow two extensive permanent works, Ni-ryu-zan and Sung-shu-shan. Some two miles eastward from Chi-kwan-shan are two detached positions, Taku-shan and Shoku-shan. Directly north of Ni-ryu-zan, also two miles distant, there is the "Kuropatkin" redout, named after the great Russian General on the occasion of a visit of inspection, when, for the protection of the water supply, this fort was decided on as necessary.

Itsu-shan and Dai-ansu-san are sister forts belonging to the central inland section, erected to the east of the railway in support of Ni-ryu-zan to protect its western flank. These are both very strong permanent works. To the south of the village of Shu-shih-ying on the lower slopes, are the "Stoessel" Forts, forming the vanguard of the Itsu-shan group.

From this group, all along the ridge, trench and other minor defence works extend right up to the 203 Metre Hill section. The double peak with saddle between is 203 Metre Hill, and this insignificant mound before the war, has now a world-wide fame. To the north of this position is a foot-hill, Akasaka-yama, which is simply covered with destroyed trenches, and beyond, Namak-yama, a low hill, by its suspicious contour suggesting a "trapan" (snare). These with 203 Metre Hill complete the western inland section of the fortifications.

Daichoshizan is a battery on the south-west of 203 Metre Hill, and the grey, graceful-looking hill in the direction of the shore is Ro-tetsu-zan, the sea to the west being Pigeon Bay.

There are two groups of fortifications to the south between Ro-tetsu-zan and Itsu-shan, the most northern Ro-yoko forts, and to the south, Okoshi group. Both of these were erected after hostilities commenced for defending the western approach against an enemy landing in Pigeon Bay.

The Tiger's Tail peninsula also comprises a special group of forts corresponding in strength with those of Golden Hill across the entrance to the harbour. This is a very brief description of the fortifications of Port Arthur.

Note.—Before starting for 203 Metre Hill, it would be well to ascertain whether artillery practice is to take

place on the day of intended visit, as, should such be the case, the visit must be postponed.

MUKDEN. (Fengtien).

Railway Stations.—Fengtien Station of the South Manchuria Railway Company.

Shenyang Station of the Chinese Government Railways.

The Shenyang Station is about one mile to the North of the Fengtien Station. All passenger trains of the Chinese Government Railways start from, and arrive at, the S.M.R. Fengtien Station. The S.M.R. Station was completed in 1911 and is one of the finest buildings in Mukden.

Hotel.—Yamato Hotel, under the direct management of the South Manchuria Railway Company. The Yamato Hotel occupies the upper floor of the station. Excellent cuisine and service.

Buffet.—A buffet is also in the station where excellent meals and refreshments are served.

Population.—6,437 Japanese. 195,337 Chinese. 167 Foreigners (1914 Census).

Consulates.—France, Great Britain, Germany, Japan, Russia, United States of America.

Carriages.—Yamato Hotel Carriages.

	Two Horses.	One Horse.
One day.	Yen 7.00	Yen 5.00
Half day.	Yen 4.00	Yen 3.00

Jinrikishas, about Yen 1.40 per day.

Mukden (Fengtien) is situated in the centre of Sheng-ching (or Shing-king) Province and nearly half way on the main line of the South Manchuria Railway which traverses Manchuria from Dairen to Changchun,

connecting in the South with Shanghai by the direct mail steamers, and maintaining, in the North, direct communication with Europe through the Trans-Siberian Railway. Mukden is the terminus of the Peking-Mukden Line of the Chinese Government Railways; also here the Mukden Antung Line branches off to the East from the main S.M.R. Line.

Notwithstanding the splendid railway facilities at Mukden, travellers who are not particularly pressed for time, are well advised to break their journey and see what this huge old town is like.

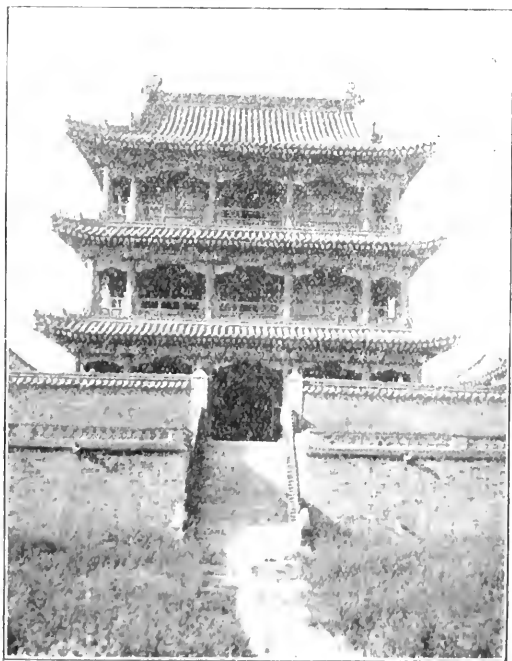
Mukden is one of the oldest towns of Manchuria. It was known as Shen-yang-lu under the Yuan Dynasty (1260-1368) and Shen-uang-wei under the Ming Dynasty (1368-1616); and in 1625 assumed a position of great importance when the newly risen Tsing or Manchu Dynasty created it the capital city by establishing its seat of government here and changing its name to Sheng-ching. In 1644 the capital was transferred to Peking and from thence this old Manchurian capital until 1658, when



A Street in Mukden

Fengtien-fu or the provincial government of Fengtien was established—the city becoming known by its new name of Fengtien (Mukden).

The city proper is surrounded by a lofty brick wall about 30 feet high, 16 feet wide at the top and about 26 feet thick near the base. The wall is about 4 miles in circumference and has altogether 8 towered gateways. The Imperial Palaces, Governor General's Offices and many other important buildings stand within the wall. There is also an outer wall made of mud, which encloses an area of about ten square miles.



Phoenix Tower, the Imperial Precincts, Mukden

Along the railway lines and towards the city proper lies the South Manchuria Railway area, oblong in shape covering about 1,490 acres. This is commonly known as the New Town, in contradistinction to which the native town is designated the Old Town. The new town with its macadamised roads, squares and parks, good water supply and drainage, and other modern public facilities, is decidedly a clean and healthy town. The management of the town and other public enterprises in connection with education, hygiene, etc. are all carried out by the South Manchuria Railway Company.

PROGRAMME OF SIGHTSEEING.

1st day: Morning.—Call at Consulate for permits (previous application desirable), drive to Pei-ling (North Mausoleum), inspect Russian War Memorial and West Pagoda on the return journey.

Afternoon.—Visit Imperial Palaces, Hsiao-ho-yen (Lotus Pond) Chinese Museum and Japanese War Memorial.

2nd day Day. Trip to Tung-ling (East Mausoleum).

3rd day Day. Trip to Fushun Coal Mine.

PLACES OF INTEREST.

Pei-ling (North Mausoleum).—The Pei-ling tombs are situated on a beautifully-wooded eminence, about 4 miles to the north of the city, and can be reached after a very pleasant drive. In August, 1644, the Emperor Ta-Tsung, the second ruler of the late dynasty, was buried here. The Imperial tomb is enclosed by a wall 1800 yards in circumference, entered by a single wide gateway which contains three arched portals, the avenue or approach being spanned by lofty pailows, monumental archways elaborately sculptured and of extraordinary design. This Mausoleum with its superbly grown yew trees casting their deep shadows in every direction, is of great historical interest and should certainly claim attention.

Imperial Palaces.—The Palaces stand in the centre of the city proper. The state edifices are called *Chin-lan-tien* and were completed in 1637. Upon entering the palace precincts the two principal buildings *Fei-lung-ko* and *Hsiang-feng-ko* are found one on each side. These buildings were used in former days as the waiting halls of the state officials received in audience. They were subsequently used as the repositories of the treasures of the Manchu Dynasty, but since the latter's abdication these have all been removed to Peking.

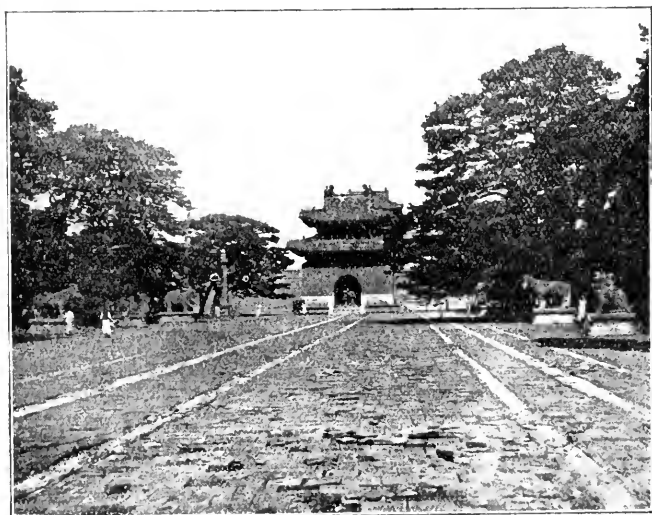


Manchu Palace, Mukden

The palace standing straight in front in *Chung-cheng-tien*, is a most important building, formerly used as the Emperor's council hall. The Imperial throne is still retained here. At the back of this palace stands *Feng-Huang-lou*, the tallest building in the grounds—the top floor commands a very fine view of the town and suburbs. Behind *Feng-Huang-lou* is *Chin-ning-kung Palace*; this palace was the Emperor's bed-chamber and the Emperor *Ta-tsung* is said to have breathed his last here.



North Mausoleum, Mukden



North Mausoleum, Mukden

On both sides of the last-named three main edifices stand many buildings once occupied by princes and princesses and other members of the Imperial family.

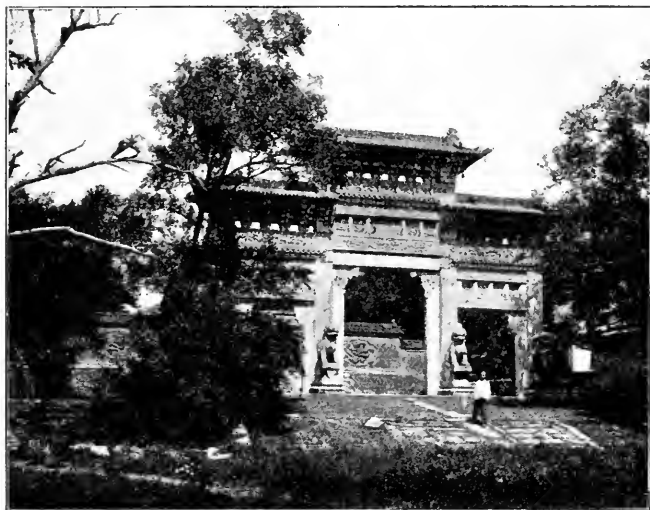
To the West of the palaces is *Wen-so-ko*, with libraries containing altogether 6,732 cases of old manuscripts.

Tung-ling. (East Mausoleum). Tung-ling, also known as Fu-ling, stands on a hill covered with beautiful wild woods, about ten miles to the North-east of the city. It is the tomb of the Emperor Ta-tsu, the founder of the Manchu Dynasty, who was buried here in February 1629. In October, 1634, a mound was raised here, a mortuary chamber built, pine trees planted, and lions, tigers, camels and horses of granite placed in rows after the style of mortuary shrines. In the courtyard stands a monument with an epitaph written by the Emperor Kang-hsi.



East Mausoleum, Mukden

Fushun Colliery. Fushun Colliery can be visited in one day from Mukden, by rail via Fuan, 33 miles, and 36 miles via Suchiatun. Tickets are available by either route and travellers should select the most convenient according to the time table.



The entrance gate to North Mausoleum, Mukden

The coal field runs for 12 miles parallel with the river Hun. The thickness of the seam is from 80 to 175 feet and it contains about 950,000,000 tons. There are now seven pits in operation and the daily output is 7,000 tons. Chien-chin-chai is the name of the new colliery town, built for accommodating the colliery officials and workmen. The site of this flourishing new town was formerly a piece of waste land. Fushun Club, which also serves as a hotel, provides good accommodation, European style, and the usual hotel conveniences can be enjoyed there by visitors.



Lama Tower 1,600 years old, Liaoyang

CHOSŒN.

CHOSŒN, a peninsula lying between lat. $33^{\circ} 12'$ and $43^{\circ} 2'$ N. and the long. $124^{\circ} 18'$ and $130^{\circ} 54'$ E., stretching out almost due south from the S.E. side of Manchuria, is more widely known as Korea, a name probably derived from the ancient kingdom of Ko-li; but there have been long periods in its history when the land was known by the name of Chosen, which was again adopted on the annexation (1910) of the peninsula by Japan.



Lungchuanwan (Dragon Fountain Temple), Chienshan

The early history of the country is shrouded in the mists of antiquity. As far as can be ascertained from ancient records, the nation was founded as far back as B.C. 1122. In the middle of the third century B.C. the peninsula was divided into the Three States of Shinkan, Benkan and Bakan, known as the three Kans, but after many changes they were replaced by the Three Kingdoms



Korean Dancing Girl

of Shiragi, Kudara and Kokoli, which flourished between 100 B.C. and 700 A.D. During the seventh century the internecine struggles between these three kingdoms reached a climax, so that if one party tried to get the support of China, the other sought the aid of Japan, each trying to gain the mastery of the whole peninsula. The King of Shiragi, with the powerful aid of China then under the Tang Dynasty, finally succeeded in subjugating both Kudara and Kokoli (668 A.D.). During the succeeding

two centuries the Kingdom of Shiragi was weakened by various tribes within its dominions, asserting independence until in 818 A.D. the Kingdom of Korea (Ko-li) was founded at Keijyo. This dynasty lasted for five centuries, during which period the people enjoyed the blessings of internal peace and civilization, while Buddhism made a considerable advance. But the diplomacy of the Kingdom of Korea at this time was very difficult, for in the regions of the present Manchuria and North China the Dynasties of Sung, Liao, King and Yuan successively arose, and it was with great skill that Korea strove to keep herself attached to the winning side. At the close of the fourteenth century the reigning King of Korea vacillated in loyalty between the declining Yuan Dynasty and the rising Mings; Li-sei-kei, his most powerful general, believing that the King by intriguing with Yuan against the Mings, was bringing disaster on the country, overthrew the now decrepit Koli Dynasty in 1392 A.D., founding a new dynasty of his own (Li Dynasty) at Kanyo, the present Keijyo (Seoul), Chosen, the once famous name was again restored. The new King paid tribute to the Ming Dynasty and adopted the learning and laws of China. The following hundred years was known as the Golden Age of the Li Dynasty: colleges were established throughout the country, also a foundry for making type for printing Chinese books; a public hall was built where the classics were expounded; Ummun, the Korean Phonetic Letters, were invented; the mechanical arts were introduced; taxes adjusted. After the reign of Enzen-kun 1495-1506, however, rebellion and party strife caused great political corruption. Seventy years later, the country was invaded by the armies of Toyotomi Hideyoshi, Generalissimo of Japan, which overran nearly the whole country. The King fled to Gishu and barely saved the Kingdom by the aid of the Mings, the war lasting for several years. When the Manchus rose to power, Korea submitted to their invading forces, transferring to the new masters her old allegiance to the Mings. In 1876 the Kingdom was granted independence, with full liberty to conclude treaties with foreign powers, but the political intrigues and strifes of rival families continued

unabated. The Russo-Japanese War broke out in 1904 and by the Portsmouth Treaty Japanese supremacy was recognised and the late Prince Ito was appointed the first Resident General. The country slowly began to show improvement and in 1911, with the voluntary acquiescence of the Korean authorities, was incorporated with the Empire of Japan, and became known, for the third time in its history, by the name of Chosen.

The Railway System. The first railway in Chosen was undertaken in 1896 by an American, James R. Morse, who secured a concession from the Government to build a line between Keijyo (Seoul) and Jinsen (Chemulpo). The concession with all its privileges was purchased, before the work was completed, by the Japanese Keijyo-Jinsen Railway Company, organised by Baron Shibusawa. The line was completed and opened to traffic in 1899. In 1901 a Japanese company was organised to build a railway between Keijyo and Fusan and this line was opened to traffic in January, 1905. Meantime as a Military Measure work had already commenced on the line Keijyo-Antung, and Fusan-Masampo, and the lines were completed in 1906. On the passing of the Railway Nationalization Bill in 1906, the Chosen Lines were purchased by the Government, and together with the other lines belonging to the War Office, were all placed under the management of the Railway Bureau of the Residency General, and are now (1917) under the control of the South Manchuria Railway.

There are over 1,000 miles of railway lines in Chosen. The trunk line starts from Fusan, and passing through Taikyu, Taiden, Rynzan, Keijyo (Seoul) Kaijyo, etc., terminates at Antung on the further side of the Yalu River, where connection is made with the Antung-Mukden Line of the South Manchuria Railway Company, which joins at Mukden the Dairen-Changchun Line of the same Railway, as well as the Peking-Mukden line of the Chinese Government Railways. In the South, powerful and luxuriously fitted ferry steamers belonging to the Imperial Government Railways of Japan, ply twice a day between Fusan and Shimonoseki, connecting with express trains at both places.

Two express trains, composed of Pullman day cars and dining car are run daily between Fusan and Antung, and sleeping cars are provided on the Fusan-Keijyo section. The Chosen-Manchuria Express, an especially fast through train, at present runs once a week between Fusan and Changehun (Fusan-Antung, Chosen Railways, and Antung via Mukden to Changehun on the S.M.R.), and consists of 1st class sleeping cars, dining car and luggage van. This train connects with the Russian Express Train at Changehun. A special conductor wearing a red band on his left arm is on duty on every express train on the Fusan-Antung Line for the convenience of passengers: train boys are also in attendance in 1st and 2nd class cars on all express trains.

Customs Examination. The luggage of through passengers to or from China takes place on board the trains, or on the station platform at Antung. Luggage to or from Japan is examined on board the Fusan-Shimonoseki ferry steamers.

Climate. The best time for visiting Chosen is the Spring and Autumn, although no special inconvenience will be experienced in travelling during the Winter and Summer. The dry months are March, April, May and September, October, November and December. The rainy season commences in the middle of June, generally lasting till the end of July.

Industries. Chosen is almost exclusively an agricultural country, the cultivation being carried on in a primitive fashion. The Government is assiduous in encouraging farming as well as forestry, mining and fishery, and later on good results may be expected. The chief products of Chosen are rice and other grains, gold-dust, cattle, hides. Fans, mattings made of rushes, and blinds made of bamboo, are works of some skill, and deserve mention.



Chosen Railway Bridge over the Yalu River,
between Antung and Shinjishu



Shingishu Railway Station and Hotel

SHINGISHU AND NEIGHBOURHOOD.

Hotel.—Shingishu Station Hotel. The hotel occupies the second and third floors of the Station building and overlooks the greater part of Shingishu, Antung and the Yalu River. Steam-heat, electric light and other modern conveniences installed.

Shingishu (582 miles from Fusan), the northern terminus of the trunk line of the Chosen Railways is situated on the left bank of the Yalu River, and is reached in a few minutes from Antung, on the opposite side by crossing the famous Yalu Bridge. The bridge is 3,090 feet long and 32 feet wide. Of its width, 8 ft. on each side is taken up by a footway and 16 ft. by the railway track in the middle. The central section of the bridge is made to swing on a pivot to allow large vessels to pass up and down the stream. The bridge was opened to traffic in 1911.

The Yalu has its source in Mt. Hakuto, on the boundary between Manchuria and Chosen. The river flows along the frontier for over 500 miles, emptying itself into the Yellow Sea. It is navigable for about 80 miles.

Shingishu is a convenient point for breaking the journey between Mukden and Keijyo, and affords an opportunity to visit the battlefields along the Yalu River, the excursion taking one day :—

From Shingishu to Wiju, automobile, 40 minutes, call at Tong-gun-jing (Army Headquarters' Pavilion) from whence a bird's-eye view of the battlefield is obtained ; walk to Ku-nong-po where a Chinese boat (sledge in winter) is taken to Chung-chang-tai where the Russian troops were encamped. From here horse is taken to Monument Hill, where another view of the battlefield is obtained, continuing via 192 Metre Hill to Ha-ma-tang, where a train leaves at 4.40 p.m. for Shingishu. Visitors not wishing to visit the battlefield near Ha-ma-tang can return to Shingishu by boat (sledge in winter) from Chung-chang-tai after a general observation has been made from Monument Hill.

HEIJYO (P'ing-yang.)

Heijyo (135 miles from Fusan) is the most important station between Shingishu and Keijyo. From here diverge two Branch Lines, one leading to the port of Chinnampo and the other to the coal mine of Jido.

Hotels. No European hotel. Japanese inns: Yanagiya, Mineya, Sakuraya.

Population. 43,000.

Heijyo, or Pingyang, the oldest city and for centuries the capital of the Korean Kingdom, is situated on the edge of a great plain on the banks of the River Daido. It is surrounded by walls, pierced by five gates. This part of North Chosen, with Heijyo as its centre, was earliest opened to the influences of civilization, and both in Heijyo and the neighbouring towns there are still found many sites having interesting historical associations. According to tradition as early as the 12th century before the Christian era, the place was made the seat of a kingdom under the Ku-cho (Ki-tze), royal refugees from China. After the rise of the Li Dynasty, though deprived of its pre-eminence as a capital, Heijyo continued to be of great importance on account of its defensive strength.

A day can be pleasantly spent in the city and on a short excursion to the old battlefields from which splendid views of the surrounding country can be obtained. The best plan is to go by jinrikisha through the main street of the city to Otsumitsudai, walk along the ramparts of the old fortification to Botandai, overlooking the river, thence by passenger sampan to "Daidomon" the old city gate, and return to the hotel, which is not far distant.

KEIJYO (Seoul).

Railway Stations. Keijyo has two stations: Nan-Daimon and Sei-Daimon. Express trains only stop at Nan-Daimon, 274.3 miles from Fusan.

Hotel.—The Chosen Hotel, is beautifully situated in the centre of the city, five minutes ride by the hotel motor-bus from Nandaimon Station. The ground in which it stands originally formed part of the Old South Palace precincts. The Temple of Heaven, still standing, gives an artistic touch to the hotel surroundings as, though of comparatively recent construction, its main features belong to old Korean architecture. The ground floor comprises a Reception Parlour, a beautiful Drawing Room in Louis XVI style, Public and Private Dining Rooms, Reading Room, Concert Hall, and a large Ball and Banqueting Room. The Bar and Billiard Room is provided with English and American tables.



Chosen Hotel, Keijyo

The hotel contains eighty bed-rooms, mostly with bath attached; they are steam-heated, with hot and cold water laid on, electric light, fans, etc. The Chosen Hotel claims to be the first hotel in the Far East.

Population.—300,000

Consulates. —American Consulate		Kwokwabo Teido.
Belgian	..	Asahi-machi.
British	..	Kwokwabo Teido.
Chinese	..	Hon-machi Itelhome.
French	..	Seibu Banshobo Kodo
German	..	Sei-Daimon-gwai Banshobo.
Russian	..	Kwokwabo Teido.

Banks.—Chosen Ginko, or Bank of Chosen, Dai-ichi Ginko.

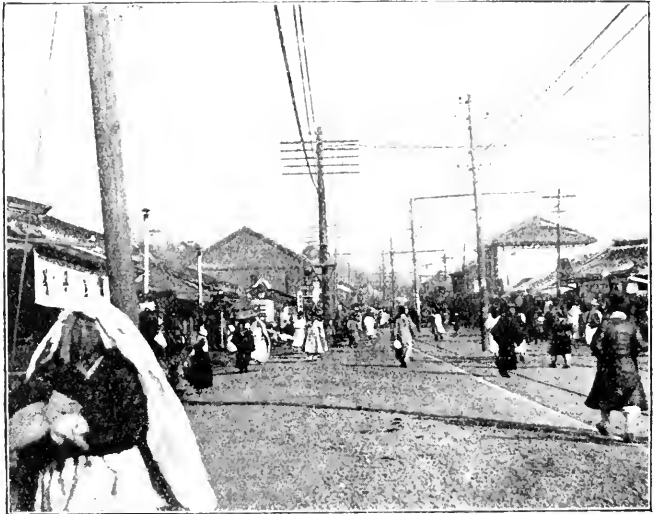
Jinrikishas.—One coolie, Yen 1.80 per day; two coolies Yen 2.50 per day.

Motor Cars.—Yen 5.00 per first hour, for additional hour or fraction thereafter Yen 4.00.

Electric Tramway.—The electric tramway runs through the city in two directions— one line between the East Gate or To-Daimon and the West Gate or Sei-Daimon, and another connecting this line at Shoro with the South Gate or Nan-Daimon; there are several suburban sections. The system of tramways is divided into 8 sections, the charge for each section being 5 sen.

Keijyo (Seoul), the capital of the late Korean Kingdom, and now the seat of the Government of Chosen. This city became the capital of the Kingdom in 1394 on the rise of the Li Dynasty, Li-Sei-Kei the first king of this dynasty moving his residence to this city from Kaijyo, the capital during the Kofai Dynasty, on the completion of the Keifuku Palace. In 1395 the king commenced building the walls of the new capital, requisitioning the services of 200,000 workmen from all over the Kingdom, and the work was finished in the Autumn of 1396. The wall is 14 miles in circumference, 6 ft. wide and varies from 10 to 20 ft. in height, with battlements along its entire length. The walls are pierced by four large and four small gates—a pair of large and small gates facing approximately North, South, East and West.

The dynasty of Li lasted for 516 years under 28 successive kings, till the Peninsula was incorporated with the Empire of Japan. The Li family remain in Keijyo, retaining their princely state, having been liberally pensioned by the Japanese Government.

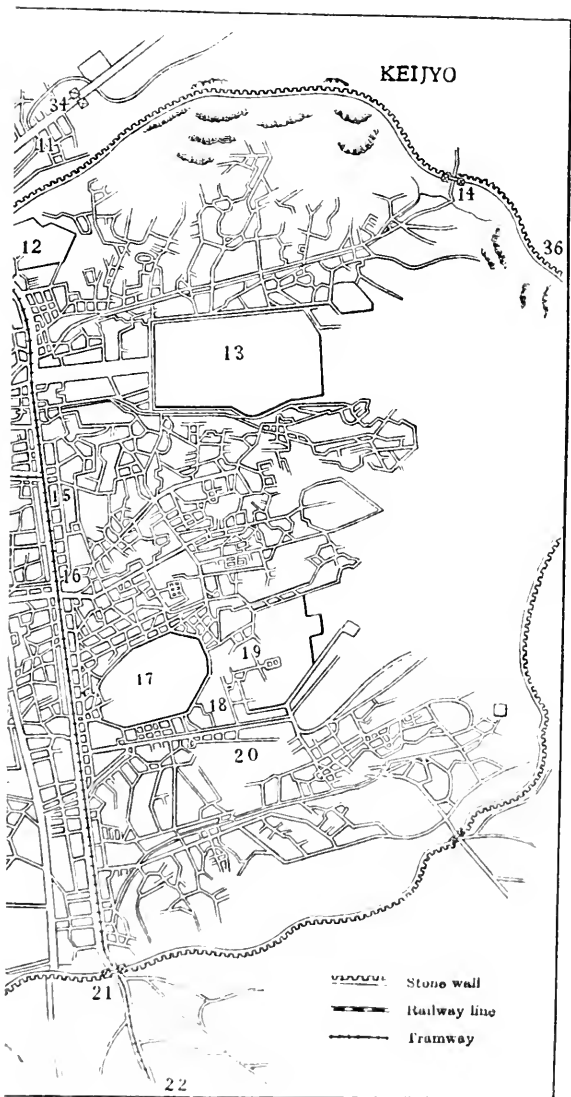


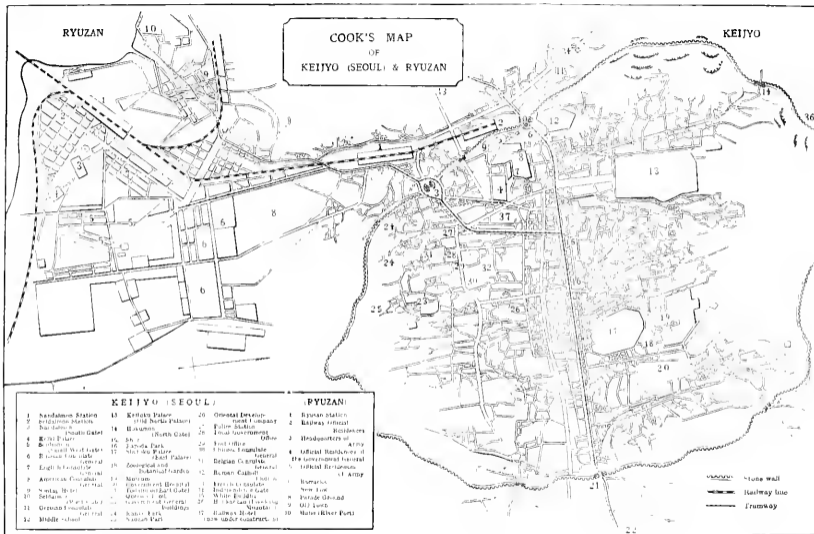
A street in Keijyo (Seoul)

There are three large streets with Sho-so as the centre: one leading to the Great East Gate, a second to the Great West Gate and the third to the Great South Gate. These are splendid modern roads. Besides these there are other good streets. Some fine buildings have been erected, and with the widespread use of gas, electricity, telephones and water-works system, Keijyo is being transformed into a modern city.

The city is particularly rich in historical associations; in addition its elevation, purity of atmosphere, delightful climate and surrounding picturesque hills and valleys, combine to make it especially attractive to tourists.

KEIJO





RYUZAN

COOK'S MAP
OF
KEIJO (SEOUL) & RYUZAN

KEIJO

KEIJO (SEOUL)		(RYUZAN)	
1. Sandalwood Station	43. Keiijo Palace	20. Oriental Development Company	1. Ryuzan station
2. Sandalwood Station	44. Old North Palace	21. Puller Station	2. Railway official
3. Sandalwood Station (South Gate)	18. Hwajung	22. Local Government	3. Residents
4. Small Palace	15. S. H. Park	23. Post Office	4. Headquarters of Army
5. Small West Gate	16. Jangja Park	24. British Consulate	5. Official Residence of the Government
6. Chinese Embassy	17. Mt. Mye Palace	25. British Consulate	6. Official Residence of the Government
7. English Embassy	19. Zoological and Botanical Garden	26. Belgian Consulate	7. Official Residence of Army
8. American Consulate	20. Marine Hospital	27. Russian Consulate	8. Bombers
9. Nongju Hotel	21. Keiijo Hospital	28. French Consulate	9. New Line
10. Bellman's	22. Keiijo East Gate	29. White Building	10. Parade Ground
11. German Consulate	23. Keiijo West Gate	30. H. H. Park (under construction)	11. Old Lines
12. Middle School	24. Keiijo Park	31. Railway Hotel	12. Water (River Park)
	25. Namsan Park		

Stone wall
Railway line
Tramway

PROGRAMME FOR A WEEK AT KEIJYO (Seoul).

- 1st day A.M. " Keifuku-Kyu " or Old North Palace.
 P.M. Big Bell, Pagoda Park, " Shoro " or Bell Street and Shopping.
- 2nd day A.M. Horticultural Station at Tokuson, Todaimon (East Gate) God of War and Seiryori (Queen's Tomb).
 P.M. Japanese Quarters, Rojin-tei and Shochu-dan.
- 3rd day A.M. Nanzan Park, " Wajodai " or Japanese Castle Hill, Government-General Building, Keijyo Temple, Buddhist Temple, Konyo Park, and Stone Wall.
 P.M. Koichi-mon and Senken-tei (Historical Pavilion), White Buddha, Independence Arch.
- 4th day A.M. " Shotoku-Kyu " or East Palace (Permit required), Museum, Botanical Garden and Zoological Garden.
 P.M. Commercial Museum and Shopping.
- 5th day A.M. Start early. A trip to " Hokkanzan " or Pukhan Mt. (Lunch basket from Hotel).
- 6th day Excursion to Jinsen (Chemulpo).
- 7th day Excursion to Suigen :
 Hattatsuzan (Hill) Kwayoro (Pavilion) Shichi-Kensui (Water Gate) Seiren-an (Pavilions) Kwazan (Mausoleums) and Model Farm Station.

SHORT DESCRIPTION OF PLACES OF INTEREST.

Keifuku-Kyu or Old North Palace. The original palace was destroyed by fire in 1592, and the buildings now standing are parts of the Palace erected in 1850 by the despotic Regent Tai-inkun. The palace is entered by the Main Gate (Kokwa-mon) after passing through another gate visitors come to the Kinsei-den (Hall of Administration). Behind this stands the Shisci-den (Hall of



South Gate, Keijyo (Seoul)

Reflection) in which the kings transacted the daily affairs of state. Passing through a gateway behind the Shiseiden brings into view a banqueting hall called the Keigwairo (Hall of Congratulation) which is 90 ft. by 114 ft. and supported by 48 granite columns. It is surrounded by a lotus pond which presents a very fine scene, particularly attractive in summer.

Big Bell. 10 ft. high, 20 ft. in circumference, in the Fushin-Kaku, the belfry at the intersection of Nandarmin Street and Shoro Street. Cast in 1468 by the founder of the Li Dynasty. It used to be rung as a signal for opening and closing the gates of the city.

Pagoda Road on the north side of Shoro Street. In it there stands a marble pagoda. Originally it was a thirteen-storied pagoda but the three top stories it is said were taken off by the Japanese on the occasion of the invasion of the country by Hideyoshodi at the end of the 16th century, and placed on the ground almost intact. Dr. Sekino, Professor of Architecture in Tokio University, says :—

" The Pagoda stood originally within the enclosure of
 " Wun-gak Temple. It is precisely the same in shape as
 " the Pagoda that stood on Poo-so Mountain in front of
 " Kyung-chun Temple, Poong-tuk county which dates
 " from the close of the Koryo Dynasty. Its design may
 " be said to be the most perfect attainment of the beauti-
 " ful. Not a defect is there to be found in it. As we
 " examine the details more carefully, we find that the
 " originality displayed is very great, and that the execu-
 " tion of the work has been done with the highest degree
 " of skill. It is a monument of the past well worth the
 " seeing. This Pagoda may be said to be by far the most
 " wonderful monument in Korea. Scarcely anything in
 " China itself can be said to compare with it. The date
 " of its erection and its age make no difference to the
 " value and excellence of it."



The Government General of Chosen, Keijo (Seoul)

The Pagoda was built by King Sejo in 1464-1466 A.D. and contains the Wun-gak Sūtra, the book that awakened in the King the desire for the Buddhist faith.

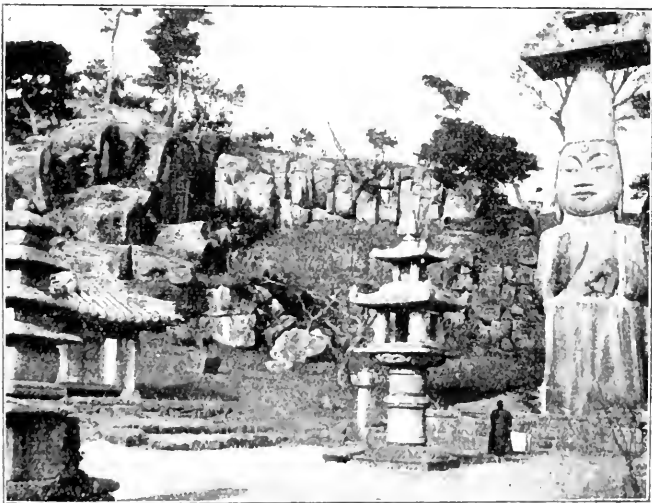
Nearby is another antiquity, a decorated and inscribed tablet standing on the back of a gigantic turtle a memorial of the old monastery that once stood on this site.



Pagoda Park, Keijyo, (Seoul)

To-Byo or God of War, a shrine dedicated to Kwan-u, a brave Chinese warrior, stands outside Todaimon (Great East Gate). It was built in imitation of the Nam-Byo (South Shrine) erected by a Chinese General who had been despatched to assist the Koreans against the Japanese invaders in 1592. The temple contains an interesting collection of ancient Korean weapons.

Queen's Tomb at Seiryori. About 2 miles north east of Todaimon (East Gate), a well-known suburb reached by tramcar, and the sacred enclosure is about ten minutes walk from the terminus. The tomb of the unfortunate Queen Bin, the consort of Prince Li Senior, stands in the terraced slope of a hill, surrounded by a low wall on the three sides, whilst in front stands a broadstone table and a stone lantern.



Large Buddha near Rouzan

Rojin-tei, a pretty villa, nestling in a forest at the N. foot of Nanzan. It originally belonged to the Bin Family in the days of their power. **Rojin-tei** became famous on account of several private consultations held there in 1894 (prior to the outbreak of the Sino-Japanese War) between the Japanese Minister, Baron Otori and Korean Ministers.

Nanzan Park. Nanzan or the South Hill is covered with pines and other trees and the Government has made it a public park. It commands splendid views of the city. A monument to the War of 1904-5 stands in the park and nearby is Daijingu, a shrine in connection with that of Ise in Japan.

Wajo-daí (Japanese Castle Hill) is on a spur of Nanzan, where now stand the offices of the Chosen Government. The name is commemorative of the Japanese Expedition of 1592 being the site of the camp of Masuda Nagamori, a General of Toyotomi Hideyoshi's. Near here is a reservoir whence drinking water is distributed the city.

Kanyo Park. A fine natural park to the east of Nanzan Park and covering a large area. It contains beautiful hills and lowlands as well as an abundance of fine trees—a favourite rambling resort of the people of Keijyo. A tableland at the east end of the park commands a charming view taking in the city and the town of Ryuzan on the one side and the tranquil stream of the Kan River and distant mountain ranges on the other.



Audience Hall in the Shotoku Palace, Keijyo

Kochi-mon and Senkentei. Kochi-mon is a picturesque opening made in the wall in order to let the water of a stream pass through it. At the right hand side upon a rocky eminence, stands a hexagonal arbour known as Senken-tei. Here in 1622 a plot to overthrow a despotic and cruel King of the time was hatched and successfully carried out by Prince Ryoyo and his friends; the prince became the new King. Senken-tei means the "Sword-Cleaning Arbour."

White Buddha. An idol sculptured in granite and painted white. The quiet and picturesque surroundings, with a shallow stream running merrily along the foot of the lofty hills rising behind make a delightful impression on visitors.

East Palace or Shotoko-Kyu, where H.H. Prince Li lives. The Palace and grounds are not open to the general public, but a special permit may be obtained upon application to the Governor-General's Office, or through the courtesy of visitors' respective consuls. The present building dates back to 1609, the original Palace



Great Buddhist Image at Onshin

erected by the founder of the Li Dynasty having been destroyed by fire. After passing through the main entrance, the building on the right is the office of the Prince's Household, while that on the left, a little further on, is the Jinsci-den (Hall of Benevolent Administration). After passing through a long hall visitors come to a vast and lofty throne room, 60 ft. high, painted in rich Indian red and gorgeously decorated. Adjoining the throne room is the smaller audience room containing costly screens and elaborate furniture. The grounds of the palace are extensive in area, with fine trees and contain some beautiful pavilions.

There is a Public Museum maintained by the Prince's Household in the palace grounds. A large number of valuable old wares, paintings, writings, etc. are exhibited, giving visitors an excellent opportunity for studying the ancient arts of the country. The Greenhouse is only shown to those who have obtained special permission to enter the palace. The Zoological Garden is thrown open to the public except on Mondays and Thursdays.

Mount Pukhan or Hokkan-zan, a high mountain on the north side of the city. The summit is divided into three peaks, together forming a rough triangle. The view from the top takes in a grand panorama, including the city and Nanzan, the hills of the neighbouring provinces and the islands of Kokwa and Yeiso off the harbour of Jinsen. The mountain itself was once a fortress with a wall surrounding the upper part of it. Traces of a palace of the Li Dynasty and of Jukoji (a Buddhist temple) as well as the ruins of various buildings, are found in the enclosure.

JINSEN (Chemulpo). 25 miles from Keijyo. An important open port in Chosen, and a gateway to Keijyo. A very fine view of the town and harbour is obtained from International Hill standing in the rear of the town.

SUIGEN. A walled town built during the Korai Dynasty. In the latter part of the 18th century the place so captivated the reigning king of the Li Dynasty that he seriously thought of removing the capital from Keijyo to this city. It was about this time that the wall was constructed. About one mile from the station a Model

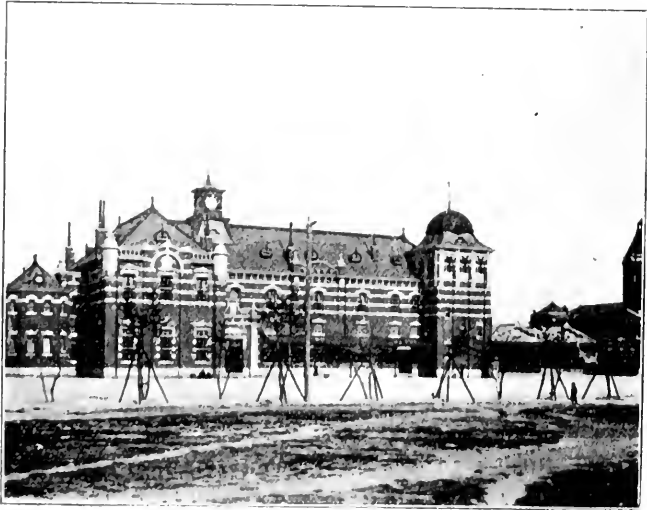
Farm is maintained by the Government for the purpose of afforestation and irrigation. The better seeds or seedlings of grains vegetable or industrial plants, and better specimens of live stock are raised here and distributed amongst Korean farmers at large for the advancement of agriculture in this country.

FUSAN.

Fusan is the southern terminus of the trunk line of the Chosen Railways.

Fusan Station Hotel occupies the second floor of the Fusan Station Building. From the roof garden a picturesque view of the town and harbour is obtained.

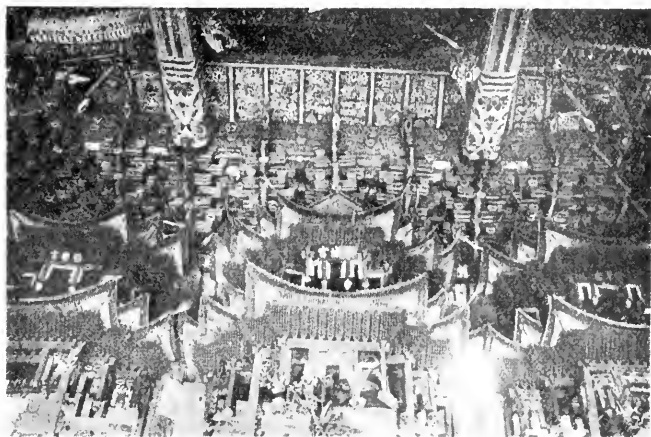
Ferry steamers belonging to the Imperial Government Railways of Japan, ply twice a day between Fusan and Shimonoseki.



Fusan Railway Station

THE KONGO-SAN (DIAMOND MOUNTAIN).

One hundred miles North-east of Keijyo is Kongo-san or Diamond Mountain. Although not yet widely known to tourists, it is famous among the Korean and Chinese peoples as the sacred centre of Buddhism. When this religion was at the height of its prosperity, there stood on the mountain one hundred and eight monasteries altogether all of which were built in the most gorgeous style of the time. As Buddhism declined in Chosen most of these temples fell into decay and many were destroyed by fire and never rebuilt. There still remain between forty and fifty monasteries and most of them, although showing signs of age, are in a well-preserved condition, telling of the by-gone days of glory. These are inhabited by monks and nuns who lead the life of hermits, spending their days in meditation and worship, and excluding themselves from the outside world.



Ceiling of Choanji Temple

In no part of Eastern Asia can finer mountain scenery be found. Within a radius of thirty miles it forms a gallery of landscape pictures without equal; its grotesque masses of wooded gorges, wonderful conformation of jagged peaks, and its picturesque ravines can neither be described nor painted.

With its exhilarating air, pure atmosphere and bracing climate it is an ideal summer resort.

Onseiri, a small village situated amidst magnificent scenery at the base of the Diamond Mountain. The village contains, besides a post office and a gendarmerie detachment station, four Japanese and ten Korean inns, and a few small shops. Onseiri is the starting point for the various places of interest in the Kongo-san.

Hotel. Kongo-san Hotel (open from June 1st to October 31st). The hotel is situated amidst the grandest scenery, and is provided with every modern convenience.



Temples in Yutenji Monastery, Outer Kongo

THE JOURNEY TO THE DIAMOND MOUNTAIN.

Route 1. Keijyo to Gensan by rail, jinrikisha to Onseiri (66 miles); the road, 24 feet in width, passes for the most part along the sea-shore. By jinrikisha the distance may be covered in two days.

Route 2. Keijyo to Gensan by rail, thence by steamer to Chozen, and jinrikisha (5 miles) to Onseiri. Between June 1st and October 31st steamers ply every other day between Gensan and Chozen.

Return journey from Onseiri. Take horse or chair to Choan-ji (22 miles) via Makkiri, thence to Heiko Station (86 miles) via Shin-an, Kinjyo and Kinkwa. Rail : Heiko-Keijyo, 77 miles.



Shishimine (Lion Peak) on Kongo San

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Chinese Government Railways

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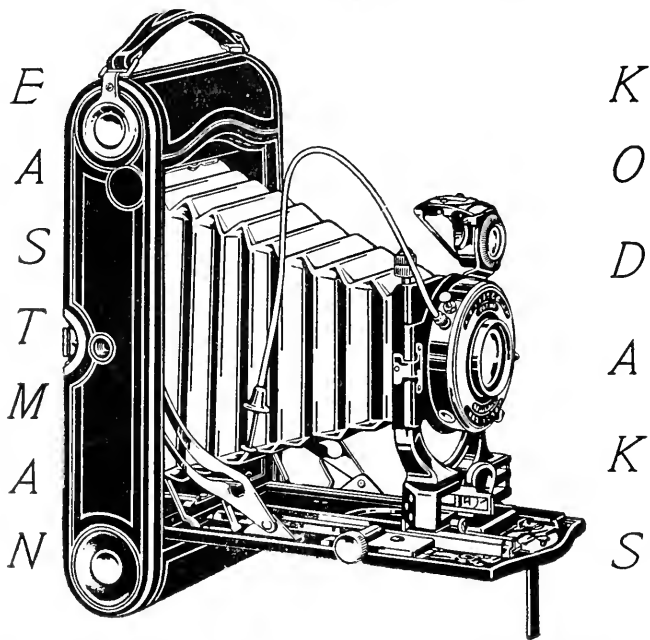
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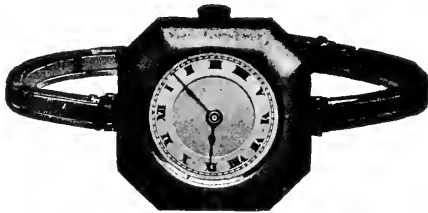
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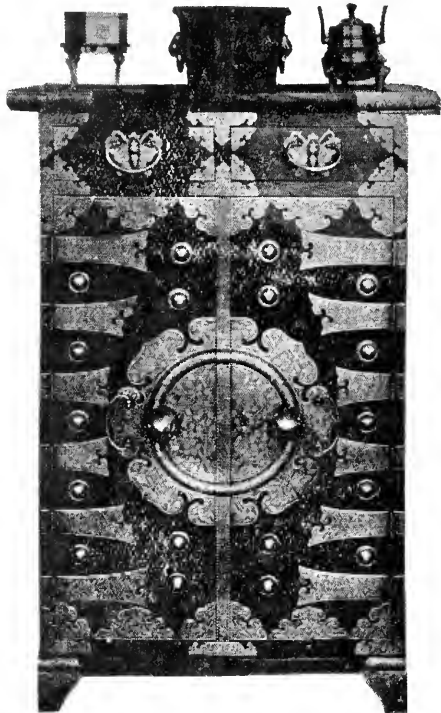
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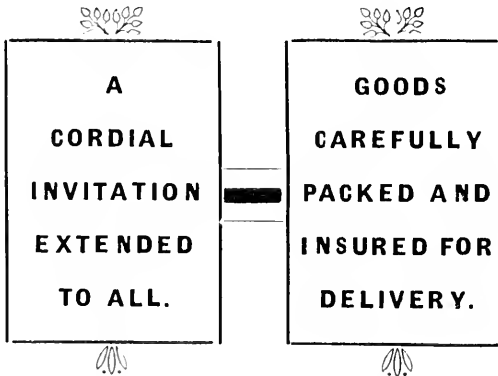
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