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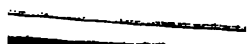
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Handbook for China



THE TRAVELERS'
Handbook for China

BY CARL CROW

With 8 Maps and Plans and 32 Illustrations

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"ONE SEEING IS WORTH
A HUNDRED TELLINGS"

SAN FRANCISCO NEWS Co.,

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BY THE AUTHOR

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This little volume is intended to be nothing more than its title indicates, a travelers' hand book, and if it enables the growing number of visitors to China to visit the country with a more intelligent appreciation of its many interesting places and a greater understanding of the Chinese people, the book will have fulfilled its purpose.

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TIGER HILL PAGODA, SOOCHOW.

THE
TRAVELERS' HANDBOOK
FOR
CHINA

PRACTICAL INFORMATION



North Gate, Peking

CHINA and Tourists.—It is only a few years since tourists began to turn their attention to China which hitherto had been almost entirely neglected by that class of travelers. No doubt a great many well informed people today think of China as a place which can only be visited by one who is willing to forego the comforts to which he is accustomed, and accomodate himself to Chinese customs and primitive facilities for travel. That is true of a great part of the country, but the points of interest which the average traveler would care to visit, may be reached as comfortably as in any other country. The foreign population of China is small, but is growing larger each year, with corresponding increases in hotels and in opportunities for reaching new points. Each year a growing number of travelers visit this ancient and interesting country and are pleasantly surprised at the ease with which they can travel over the greater part of its vast area.

China has more than 5000 miles of railway, the Yangtsze river is navigable by ocean steamers for a distance of 600 miles from its mouth and several lines of coast and river steamers run between Shanghai,

Hankow, Nanking, Canton, Hongkong, Tientsin, and other principal cities. The railway lines from Peking to Hankow, Shanghai to Nanking, Tientsin to Pukow, and the northern lines, connecting the principal cities, make possible many attractive circular tours. At all principal points, ample hotel accommodations will be found to meet almost every demand, most of them under foreign control and management. A great many new hotels have been established in the last few years, and the traveling public notes a constant improvement in all of them. Both servants and provisions are cheap in China, and hotel rates are reasonable.

The traveler who is willing to leave the railways, steamship lines and hotels, travel on wheelbarrows, donkeys, sedan chairs and junks, and subsist on native food, can visit any part of the country at a minimum cost, and without physical danger. In every place Chinese inns are to be found and, although they were not designed for the use of foreigners, they are at least habitable and very cheap. The Chinese people are most hospitable and many foreigners have traveled through the interior of China for years without ever encountering an act of rudeness or hearing an unkind word. For such a trip a number of servants are necessary, but, in China, that does not imply a large expense.

The foreigner who knows only English will have no difficulty in finding his way about, for "pidgin" or "business" English is spoken in nearly all parts of the country and one will pick up a knowledge of this hybrid language within the first few days of his stay. Except for the missionaries, very few foreign residents ever learn the Chinese language, which is different in every province and in almost every community. The Chinese traveler, when he leaves his own home, has but little advantage over the foreign traveler, for he will probably be compelled to use pidgin English instead of his own provincial dialect.

China cannot offer the architectural wonders of Europe for most of the triumphs of the builders art of past generations have disappeared, and construction has not flourished under Manchu rule. But the monumental walls of Nanking and Peking are well worth a visit as examples of ancient construction.

Above all, the people of China, their local customs and habits, are intensely interesting, representing as they do, a civilization which has but little in common with our own. It is this which makes a visit to China so interesting to a foreigner, and no matter how long he remains in the country, he will always find something new to engage his attention.

Chinese cities are famous for their dirt, filth and disease, but these conditions are seldom so bad as painted. A great change has been made within the past year. With the advent of the republic, the people have been released from the oppressions of Manchu rule, and local officials are showing an unprecedented desire to clean up the cities and keep them clean.

Routes and Fares.—From America the principal routes to China are by way of San Francisco, Seattle and Vancouver. Canadian Pacific* steamers sail from the latter place fortnightly and offer the quickest trip across the Pacific, the time from Vancouver to Shanghai being about 14 days. The steamers follow a northern course.

From San Francisco, the Pacific Mail* and the Toyo Kisen Kaisha* offer sailings of approximately once a week. Both lines call at Honolulu, and at the principal ports in Japan. From Seattle, the Great Northern Str. *Minnesota* sails once each three months, and the Nippon Yusen Kaisha steamers sail fortnightly. All these steamers call at Japanese ports.

The first class steamer fare on the Canadian Pacific, Pacific Mail, Toyo Kisen Kaisha and the

* See advertisement.

Great Northern lines to Shanghai is £45, or \$225 (U. S. currency). The Nippon Yusen Kaisha first class fare is £28, or \$140 (U. S. currency), which includes the option of free transportation over the Japanese government railways from Yokohama to Nagasaki, where the steamer is rejoined. All lines maintain an intermediate service, which is very popular. The intermediate steamers are somewhat slower than the others, but in other respects entirely satisfactory. They make longer stops at all ports and sail less frequently. The intermediate fare to Shanghai is £25 or \$125. Special railway rates are offered in connection with steamship tickets, equalizing the fares from practically all inland points in America to any sailing point. Holders of first class steamship tickets are allowed 350 pounds of baggage on American railway lines and on Pacific steamers.

From London, the quickest route is by way of the Trans-Siberian railway, which covers the distance from London to Shanghai in 16 days, or from London to Peking in 11 days. The fare to Shanghai, including meals and berths all the way is £66.00, to Peking £45.00. These rates apply on the through express train and may be greatly reduced by taking mail trains. A number of steamship lines connect Chinese ports with principal points in Europe, including Peninsular and Oriental, fortnightly sailings from Tilbury Docks, London; Norddeutscher Lloyd, fortnightly from Southampton, Bremen and Hamburg; Messageries Maritimes, fortnightly from Marseilles; Austrian Lloyd, fortnightly from Trieste and Venice; Nippon Yusen Kaisha, fortnightly from Royal Albert Docks, London. First class fares on all these lines, except the Nippon Yusen Kaisha, from London to Hongkong or Shanghai are £71.10, with proportionate reductions from other ports. Intermediate service is offered at £60. The Nippon Yusen Kaisha fare from London to Shanghai is £60, with intermediate fare at £54. Quite a variety of routes are available by these lines through

India. The time on the mail steamers from London to Hongkong is about 34 days, but by traveling overland to Marseilles, this time may be reduced six days. The intermediate steamers time is seven weeks. The trip from London to Shanghai, by way of Atlantic and Pacific steamers and by rail across America occupies 25 days by the Vancouver route and 36 days by way of San Francisco. It is made at a cost, first class, of £71.10. Lower rates are possible by taking second class accomodation on the Atlantic and intermediate steamers on the Pacific.

In addition to these lines of mail steamers, there are a number of freight lines which ply regularly between New York, London, Marseilles, Antwerp and ports in China. Most of these freighters carry accomodations for a few passengers, at very cheap rates. The amount of comfort passengers would enjoy is determined by the class of cargo carried and the season in which the voyage is made.

Climate and Clothing.—If the territory of China was superimposed on that of the United States, it would reach from Seattle to Halifax and from Winnipeg to the Isthmus of Tehuantepec. Climatic conditions might well be expected to be very different in such a vast extent of territory, but the great plateau of Mongolia tends to establish rather uniform conditions. The ascending air from the heated sandy deserts in summer causes a current of air from the Pacific ocean and the opposite takes place in the winter when the prevailing winds are from the cold, dry plateau. There are great ranges of temperature in North China, the thermometer at Peking going as low as 5 below zero in winter and as high as 105 in summer. At Shanghai and other Yangtze river points, the range is not so great. Hongkong and Canton lie in the tropics and a prolonged stay there in the summer is not advisable. The summers are very moist, the humidity at Shanghai usually being about 100. Unless clothing, bags and shoes are aired in the sun at every opportunity, mould will form.

Cooler weather sets in in October and during that and the following month is the best time for visits to the northern part of the country. Any of the winter months will be found pleasant in the south.

In such a climate, clothing that is easily washed is essential for the summer months, when everyone is clad in white. The traveler need not equip himself with an outfit before leaving home, for on his arrival in China he will find numberless Chinese tailors ready to make up any garments he wants at about half the price he would pay in America, and at somewhat less than English prices. Ladies will find it difficult to secure satisfactory lingerie dresses in China. The local laundrymen will wash a suit of drill, duck or flannel for 7 to 10 cents.* The usual charge is 4 cents for each piece, whether it be a handkerchief or a dress shirt.

A sun helmet will be found almost indispensable in summer. The old resident's advice for the heated season is "never walk when you can ride, and keep out of the sun." With rickshas at every corner, ready to carry you wherever you want to go, this advice is easily followed.

In the treaty port hotels, dinner dress is customary, but not necessary. For the summer months, the ordinary dress coat or dinner jacket is replaced by a garment, known as a "mess jacket."

Customs.—The traveler will seldom come in contact with the customs authorities of China. The maritime customs are under foreign supervision, a uniform export and import duty of five per cent being charged. Personal baggage is rarely examined, but nailed cases must be passed through the customs house. Personal effects of bona fide travelers are admitted free of duty.

Shopping.—Silks, porcelains, brasses, bronzes, cloisonne, embroideries, carved jade and ivory are only a few of the many beautiful things which can be purchased in Chinese shops, and, for the shopper who

**All prices in this book are expressed in Mexican currency.*

is willing to haggle, the prices will be satisfactorily cheap. It must be remembered that the dealer seldom has a fixed price for anything in stock. He expects to sell for as high a price as possible, while the shopper expects to pay as little. All Chinese love to bargain, and among themselves a purchase out of the ordinary is seldom concluded at the first visit. The prospective purchaser then offers what he declares to be the highest price he will pay and the shopkeeper proposes his lowest. At subsequent visits, the gap between the two is narrowed and finally the bargain is concluded. Visitors who do not wish to pay many times the proper price for curios, etc. would do well to adopt similar tactics. If a purchase is made through a professional guide one may be sure that the guide is adding to the shopkeeper's price a commission for himself, which he will return later to collect. Even the most trusted house boys and personal servants are seldom able to resist this temptation to pick up a little extra money, while the go-between who often steps out of the crowd to suggest a compromise price, does so with the tacit understanding, between himself and the shopkeeper, that this price includes his commission.

To these remarks there are several notable exceptions in the principal treaty ports, where enterprising Chinese have established stores catering especially to the foreign trade. At these places there is a fixed price and the goods are of dependable quality. This applies especially to jewelry, silk, and fur stores. In all cases, careful inquiry should be made of local foreign residents before making purchases.

Hunting.—Wild game abounds in all parts of China, and this the most thickly populated of countries, offers many opportunities for the sportsman. Doubtless this is due to the fact that the Chinese are not able to purchase guns and the only game they secure is by means of primitive traps. A shooting expedition can best be arranged in connection with a houseboat trip. The section reached by houseboat

or by the Shaughai-Nanking railway from Shanghai, is a favorite one for hunters. The pheasant is the most common game in China and is to be found in nearly all parts of the country, particularly along the Yangtze river. Bamboo partridge, sand grouse, duck and snipe are to be found in large number and add variety to the day's game bag. Writing of a trip through Shensi in the winter months, a correspondent of the London Times says: "Nine deer, two wolves and scores of pheasants were shot from the roadside. Pheasants were so plentiful that the muleteers were often seen flicking them off the road with their whips. Ninety were once counted on a small patch of ground a stone's throw distant." Tigers and panthers have been killed in ten miles of Foochow and many wild pigs are to be found in Chekiang. Strict regulations forbid the importation of fire arms into China, but do not apply to sportsmen, who will experience no difficulty on this score.

Reference for further reading: "Shooting in China," by T. R. Jernigan; "With Boat and Gun in the Yangtze Valley," by H. T. Wade.

Money.—Several volumes might be written on the vagaries of Chinese currency without exhausting the subject. The unit of value is the tael, which at present is worth about 70 cents gold, or 2s 11d. The tael is divided as follows:

One tael.....10 mace.

One mace.....10 candareens.

The candareen is equal to 10 of the famous Chinese cash, small copper coins with square holes in the center. With the exception of the cash, worth one twentieth of one cent U. S. currency, or about one fortieth of the English penny, the other coins will not be seen for they do not exist. The tael is merely an ounce of silver, and its fluctuating value is determined by the market value of that amount of silver. The national currency of China consists of lumps of silver, known as "sycee," and every native bank is equipped with scales on which the shoe of silver is weighed to determine its value in taels. It



ABORIGINAL TRIBE, FUKIEN PROVINCE.

is then exchanged for copper cash, put up in strings of 1000 each, with which all of the small purchases of the country are made.

Happily for the traveler, he need not concern himself with this currency unless he intends going far into the interior. When the foreigners began to settle in the treaty ports, they objected to a currency system which required them to carry about five or ten pound lumps of silver for spending money. To avoid this, they introduced the Mexican and Spanish dollar, and the former remains the standard currency of the ports. Its value, like that of the tael, is determined by the market price of silver, but usually it is exchangeable at a rate of two for the United States or Canadian dollar and ten for the British pound. Local foreign banks issue paper notes payable in Mexican dollars. Prices at hotels and stores are quoted in dollars, while all large business transactions, professional fees, etc. are in taels. Usually the two are exchangeable at a rate of four dollars for three taels.

While the Mexican dollar is standard at Shanghai and in Canton, the Spanish dollar, and a number of dollars of provincial coinage are standard at other places, and in some cities several kinds of dollars will be found in circulation, all of them at different values. Careful inquiry should be made as to the currency in circulation at each place, and the traveler should buy only enough local currency to supply his needs. The bank notes issued locally by the various banks will not be cashed in other cities except at a heavy discount.

In addition to this dollar currency, smaller silver coins of a nominal value of ten and twenty cents and copper coins representing ten cash are in circulation. But it must always be remembered that a coin in China represents nothing more than the actual market value of the metal it contains. Thus a few years ago you could purchase with a Mexican dollar less than 100 of the large Chinese coppers. At the time this is written, with the price of copper lower, the dollar is

exchangeable for about 140 coppers, and you will receive 11 coppers for each silver ten cent piece. For a dollar at the money changers you will receive five 20 cent pieces, one 10 cent piece and six coppers.

These small coins are accepted, usually, on all purchases less than fifty cents, but the shopkeeper may always be expected to take advantage of exchange. For instance, if you make a ten cent purchase in Shanghai and tender a Mexican dollar in payment, you will receive only 90 cents in change. But if you first have your dollar changed into small money, you will be able to make the purchase and have 105 cents remaining.

It is this disparity between the dollar value and cent value in China which serves to perpetuate the chit system. At all hotels, the traveler will be asked to sign chits for drinks, cigars, etc. If he paid cash for these articles as he consumed them, he would pay for them in small money. But when he settles his bill at the end of the stay, the amount is reckoned in large money, and he pays 10 to 20 per cent more than if he had made cash purchases.

When you offer your dollar to the money changer or the shopkeeper, he will bang it violently on the counter, and, if not satisfied with the result, subject it to further tests. In the banks, expert Chinese shroffs juggle Mexican dollars so rapidly that the eye can scarcely follow their movements, and throw out a spurious coin each time there is a discord in the silver harmony. The traveler would do well to learn the difference between the sound of silver, brass and lead, for there are many spurious dollars in circulation. If the coin gives forth a brassy sound, place it in a shallow basin covered with spirits. Touch a match to the spirits and when the flame has died down you will find your dollar has been melted into three pieces. The face of the coin had been removed and a hollow scooped out of the center and filled with brass to give it the proper weight. Then the face was soldered back, the coin presenting a surface of pure

silver and the correct weight. This is the famous "three piece dollar," and its existence offers a striking commentary on the cheapness of the labor of the skilled Chinese artisan who finds it worth while to undertake such tedious work for the sake of the few cents worth of silver he is able to filch from the bowels of the coin.

When the money changer gives you silver dollars in exchange for bank notes, he will carefully stamp each dollar with his own chop. If in Shanghai, the chop will be applied with a rubber stamp. If in Canton, it will be applied with a steel die, the constant use of which will, in time, deface the original marks of the coin and give it a cup shape. This chop is the money changers' guarantee that the coin is genuine. If it proves otherwise, return it to him and he will make good the guarantee his chop implies.

Pidgin English.—When the first British and American traders visited the coast of China they found the greatest barrier to intercourse with the natives existed in the ignorance of each other's language. A long period of study is required of a foreigner to gain even a working knowledge of one Chinese dialect. This difficulty was overcome through the use of pidgin or business English. This language consists of several hundred English words, adapted to Chinese pronunciation and used without regard to English grammar, as they would be in a Chinese phrase. In fact the language originated through attempts of the Chinese to make word for word translations from Chinese into English, expressing the sounds of English words by means of Chinese characters. Early trading at Canton was carried on largely by representatives of the East India Company, who, coming to China from India, brought a few Hindu words with them and these were included in the pidgin English glossary, adding picturesqueness to the language. Many attacks have been made on this language, especially by cultured Chinese, but its use appears to be growing greater each year. Except

for the small class of foreigners who speak Chinese and Chinese who have English educations, pidgin English is the only means of communication between Chinese and foreigners. It is often used between Chinese themselves, for when two from different provinces meet, each is unable to understand the local dialect spoken by the other, and they find their means of communication in pidgin English. It was used to a great extent in the recent revolution by officers of the Republican army, who, brought together from all parts of the South, communicated with each other through this language.

There are some remote parts of China where pidgin English is unknown, but the traveler will find that a knowledge of the jargon, which is picked up in a few days, will suffice for all his needs.

In pidgin English, one word usually does the work of several. For instance *my* is used for I, me, my, mine, our, ours, and we. *He* expresses he, she, it or they. *Catchee* is a modification of the English word catch, signifying ownership or acquisition. "*He have catchee one piecie wife*" means "He has married." *Belongee* is the English word belong, as pronounced by the Chinese, and has a variety of meanings. "*What side you belong?*" means "Where do you live?" "*He belongee too muchee boilum tea*" means "He has boiled the tea too long." *Can do* is used for yes, or as a form of interrogation. The Chinese servant will seldom use the word yes, and when he does use it, he often means no. *Maskee* is a very useful word which means all right, correct, never mind, however, but, anyhow, and nevertheless. *Chop chop* is equivalent to hurry—seldom done in China. *Chop*, when used alone, means trade mark, brand, or name. "*Number one chop*" means "first class quality." *Walkee* is used for all forms of travel. Not only men and horses, but boats, trains and wagons *walkee*. *Chit* is a letter, but more often it is the memorandum of indebtedness which you sign at the hotel or club. *Cumshaw* is a tip or present. It

need not be large, but is always expected. If you eat a meal in a Chinese restaurant, ten per cent will be added to your bill as a *cumshaw* for the waiter. *Face*: character, self esteem. To *lose face* is the worst punishment a Chinese can endure. *Finish* is complete, or exhausted. When your boy tells you "*ice have finish*," he means there is no more ice. A *griffin* is the pidgin counterpart of the tenderfoot. *How fashion?* is a familiar form of interrogation meaning why? or what is the matter? When the boy tells you "*ice have finish*," you should ask "*how fashion?*" to which he will almost invariably reply "*my no savvy*." *Joss* is from the Portuguese *dios* and means idol, god or luck. A *joss-pidgin-man* is, literally, a God-business-man, or a clergyman. *Larn-pidgin* is the apprentice, who will do most of the work around your house and be blamed by the regular servants for everything that goes wrong. *Look-see-pidgin* is the general term applied to everything done for show or effect and is used for all forms of hypocrisy. *Plopa* is the Chinese pronunciation of proper and is used for right, correct, or nice.

As an example of the uses to which pidgin English may be put, the following story of the Garden of Eden is appended, from the National Review, Shanghai:

"First time have got two piecee, one piecee belong he one piecee belong she. Two piecee stop garden inside. Topside joss man talkee two piecee: 'This side plenty thing can chow chow. Have got one piecee no can chow chow, suppose makee chow chow chop chop pay you makee die.' Two piecee velly happy. No have got pidgin, whole time can makee play play; any time have got chow chow. By by no likee, by by wantchee chow chow all same fruit topside jossman have talkee no can chow chow.

"By by one piecee snake, he belong velly big, he velly bad all same debblo; he come talkee: 'How fashion you no makee chow chow? Topside jossman he talkee no can, topside jossman he no savey noth-

ing. You makee chow chow by by can see.' The one piecee chow chow ; she pay she husband ; he all same chow chow. By by topside jossman he have look see he savey, he number one angly, he call he number one boy, talkee he chop chop go bottom side. Number one boy he catchee one piecee big stick he go bottom side he talkee: 'Master just now number one angly, he talkee you no can stop this side ; chop chop must go other side.' Two piecee belong velly solly."

The most complete pidgin English vocabulary contains but a few hundred words, and the traveler will be surprised to see how far these few hundred words will go.

For further reading—"Pidgin English Sing Song" by Charles G. Leland.

Servants.—Chinese servants are justly famous all over the world. They are patient and industrious and soon learn to anticipate the wants of their employers. Furthermore, they are very cheap. A good house boy can be employed at a maximum wage of \$16 monthly, and an excellent cook for \$14. Coolies are content with \$10, and amahs, who do the work of maids or nurses, \$8 to \$16. The hotels furnish servants for all their guests, but when a prolonged stay is intended, visitors often employ additional servants. An intelligent boy, who will find his own food, lodging and clothing on a monthly wage of \$16, will add a great deal to the pleasure of a visit. All steamship and railway lines offer special cheap rates for servants, who may accompany the traveler to all parts of the country at slight additional cost.

Admirable as the Chinese servant is in every other way, he has one fault. He thinks it is his special privilege to "squeeze" his master on all purchases made. He will collect commissions from the tailor, the laundryman, and all others with whom his master has any dealings. This system of commissions and petty grafting is so ingrained in Chinese

customs, that no foreigner need attempt to combat it. A little sternness now and then will keep it within bounds.

Hotel servants expect tips, which are known as "cumshaws," but they need not be very large. A dollar a month to room boy, and dining room boy, and half that sum for the coolie and hall boy will keep them all in good humor. Most travelers make the mistake of too great liberality in the matter of tips.

Transportation.—In the treaty ports, the ricksha is the most popular means of getting about. The first class rickshas in the principal cities are equipped with rubber tires, and are very comfortable. The charges vary in each place, but amount to about 40 cents an hour, 80 cents a half day, or \$1.50 for a whole day. Treaty port residents use them for short trips about town, paying about 15 cents a mile, and five and ten cents for shorter trips. Never make the mistake of asking the coolie what the fare should be. He will immediately know that you are a stranger and demand five times the legal fare. If you over-pay him your reputation for prodigality will soon spread, and you will be bothered during your entire stay by excessive demands. The cheerful ricksha coolie is crafty, and one of his favorite tricks is to quickly replace the coin you have given him with a counterfeit, which he will insist you have paid him. If you argue with him, he will enjoy nothing better, as it gives him an opportunity to show off his gift of repartee to the crowd which always assembles, and you are at a disadvantage in not knowing Chinese billingsgate. Pay him what you think is right and then walk away.

Carriages of various degrees of comfort are to be found in the principal ports, at a uniform charge of \$1 an hour, \$3 for a half day, or \$5 for a whole day. These rates apply to carriages with Mongolian ponies. At a higher price, horse carriages may be obtained. The *mafoo*, or driver, will always expect a tip, though he never deserves it. It should be very small.

In the Chinese cities, the streets are too narrow for rickshas and sedan chairs are generally used. Travel in them is not very comfortable, but offers a novel experience. Rates vary, but a rate based on \$1 a day for each coolie employed will be especially liberal. Donkeys are greatly used in Nanking, Soochow and other cities. The rate should be settled with the donkey driver before starting out. It will prevent a stormy scene at the end of the journey. Cross country trips can be made in a wheelbarrow, at about \$1.50 to \$2 a day. If the wind is favorable, the wheelbarrow coolie may fit a sail to his vehicle, which will greatly increase its speed.

In the remote past China was probably equipped with an excellent system of roads for remains exist to-day of great highways which are still known as government courier roads. But these have been left to take care of themselves, and though formerly some of them were paved and were 20 to 25 feet wide, the paving blocks are now tilted on edge, sunk in the mud or have been stolen for use elsewhere. In the center and South of China, there is no wheeled traffic, everything being borne on the shoulders of coolies or transported on wheelbarrows. In the northern part there are heavy carts which have played such havoc with roads as to make them impossible for motor or bicycle. Around the treaty ports, roads have been constructed by foreigners, and there is a constantly growing demand for automobiles. But the paths which mark the boundaries of the small farms of China are too narrow even for the ricksha, and anything like a cross country automobile tour is impossible. A bicyclist might make a trip of this kind, and he who does will deserve fame as a pioneer. There is one notable exception to the general statement that China has no roads. A road 1500 miles long runs from Peking to Chengtu, paved with large blocks of stone, some of which are four or five feet square. This road was built 1500 years ago and but little has been done during that time to keep it in repair.



Passports and Laws.—Passports are not required in China, but are well worth the trouble it takes to secure them. All foreigners in China are exempt from the application of Chinese laws, and are subject only to the laws of their own country, and to trial by their own consul. For this reason, a passport is of special value in addition to being a convenient means of establishing ones identity.

Telegrams.—The only inland telegraph system in China is the Chinese Telegraph Administration, owned by the Chinese government, and under Chinese management. Telegrams in English are transmitted at rates but slightly higher than those charged for Chinese messages. In sending Chinese telegrams, a code book is used, in which all Chinese characters are numbered. The numbers are telegraphed, according to the Morse system, and the receiver fills in the Chinese characters from a similar code book. China has more than 25,000 miles of telegraph lines connecting all principal points.

Chinese Names.—The lack of uniformity in the spelling of Chinese names is often a source of confusion. When foreigners first came to China they either expressed Chinese sounds with their own alphabets or gave their own names to places. Arbitrary systems of spelling sprang up, and though attempts are now being made to adopt a uniform system, there remain in common usage many methods of spelling the same names. For instance, Soochow is variously spelled, Suchow, Suchou, and Sou-tcheou, while Shanghai will often be found spelled Changhai, Schanghae etc. Chinese experience equal difficulty in finding the phonetical equivalent of foreign names. The Eames family (Miss Emma Eames was born in Shanghai) is known as *Ae-mih*. Jardine is expressed by *Cha-teen*, and Lane, Crawford, by *Lane*, *Ka-la-fat*. The Chinese place the family name first.

HISTORICAL SKETCH



*President
Yuan Shih K'ai*

AND ED down from generation to generation in the form of legends, or written by chroniclers who had more desire to produce literary works of merit, than to make true records of past events, there is much that is obscure in the early history of China, and a great part of that which the Chinese historians have apparently made clear is disputed by more critical foreign students. Certainly a great deal of it is so entwined with the mythical and fantastic legends of a primitive people, that it is difficult to distinguish the true from the fanciful. For the purposes of this sketch, we need not concern ourselves with the disputed facts but will briefly consider the main points of the long story, as taught and believed by the Chinese themselves.

The Chinese are not the original inhabitants of the country which they now occupy, but migrated from Western Asia about 2700 B. C., and settled near the present city of Sian-fu, on the Yellow river in Shensi. As the newcomers grew in number, their settlements extended, following the courses of the rivers into the present provinces of Szechuan, and Kiangsi. The original inhabitants were displaced by the Chinese and formed new settlements in various parts of the country, apart from the newcomers. These aboriginal tribes still exist in the Lolos, Shans and Miaotzes, living in Szechuan, Kweichow, Yunnan, Kwantung, and Kwangsi and on the islands of Formosa and Hainan. In the more than 4000 years

they have been associated with the Chinese, they have lived apart, have resented all intrusions by the Chinese and there has been no mixture of blood.

The historical period of the Chinese begins with the reign of the three emperors, who in a remarkably short space of time brought the immigrant clans from a state of barbarity to a comparatively high stage of civilization. The first of these semi-mythical rulers was Fu Hsi, who resided near Kaifeng, Honan. The state of society before that time has been indicated by a Chinese historian who wrote "No man knew who his father might be, and knew only his mother." Fu Hsi instituted marriage, making the husband the head of the family. He taught the people to fish with nets, domesticated the wild animals for their use, invented the flute and lyre and replaced former methods of communication (by means of knots tied in strings) with a kind of picture language which has developed into the present Chinese ideographs.

The following Emperor, Shen Nung, carried the advance of the people still farther. He taught agriculture and the use of herbs as medicine. Foreign historians look on him merely as a personification of the agricultural age of the Chinese, while the latter regard him, and the others of the three emperors as supernatural beings.

The third Emperor, Hwang-ti, extended the boundaries of the Empire, probably by driving out the original tribes from territory coveted by the rapidly increasing Chinese. He also formed the calendar, established cities, introduced the use of carts and boats, while his wife taught the rearing of silk worms.

A little later, (B. C. 2356,) the great ruler Yao succeeded to the throne and it is during his reign that we find the Chinese equivalent to the story of the deluge. China was harassed by a great flood, probably a rising of the Yellow river similar to floods of the present time, and Emperor Yao was greatly distressed by the fact that a large part of his territory was under water and his people reduced to extreme

misery. Yu was finally recommended to him as a man who would be able to save the country and he was commissioned to undertake it. He built great canals and dug tunnels through mountains, and at length the flood subsided, after having devastated the country for nine years. He is credited with engineering feats which would compare creditably with the building of the Panama Canal.

Yao finally handed over the government to his colleague, Shun, and he in turn handed it to Yu. Yao and Shun are two of the greatest figures in Chinese history and historians have vied with each other in ascribing to them every possible virtue and holding them up as examples to be followed by all other rulers. In the recent revolution, when the monarchy was exhorted to hand over the government to the Republicans, the examples of Yao and Shun in voluntarily surrendering the throne were cited.

Foreign historians generally consider the first three Emperors as purely mythological characters and look on the rule of Yao and Shun as marking the first departure from the patriarchial system which preceded them. In the time of Yao, the empire was made up of one to two million people, consisting of widely separated settlements of colonists.

Yu, the canal builder, founded the first of China's long succession of dynasties by originating the system of handing the throne from father to son. This dynasty lasted from 2250 B. C. to 1766 B. C. There were frequent revolutions in its history, as was true of all succeeding dynasties, but the Chinese people continued to advance in the arts of civilization. The dynasty, starting with the able and resourceful Yu, fell on evil days and the eighteenth Emperor Kie, was a cruel tyrant, justly hated by all of his subjects.

Tang, the Prince of Shan, led a revolt against this unpopular ruler, overthrew him, and established the Shang or Yin dynasty, which lasted from 1766 B. C. to 1122 B. C. Tang, the founder of the dynasty

is accounted one of the great Emperors of China and many writers have exhausted vocabularies in their praise for him. During his reign the country suffered a great drouth, which threatened to do as much damage as the floods in the previous reign of Yao. Emperor Tang prayed that his life might be taken as recompense for the ills heaven had suffered which were then being avenged by the drouth. According to tradition, as he was praying for his life to be taken, the drouth was broken and rains fell, preparing the way for a bountiful harvest. Tang held the love and veneration of his subjects, but the dynasty he had founded fell just as the other dynasties of China fell. The supreme power of the Emperor and the veneration in which he was held bred tyranny and in Chou-Sin, the last Emperor of the dynasty, is found another vicious tyrant.

Won Wong, the Duke of Chow, led the revolt against Chou-Sin, overthrew him, and handed the government to his son, Wu Wang, who set up the Chow dynasty. The first Emperor rewarded those who had helped him and his father in the overthrow by granting them titles and certain portions of the kingdom, establishing a feudal system not unlike that of mediaeval Europe. He also fortified his position as Emperor by the introduction of elaborate court ceremonial, and introduced distinctive court and ceremonial dress. The dynasty was the longest in the history of China, extending from 1122 B. C. to 255 B. C., a period of almost 900 years.

It is chiefly notable for the fact that during its rule the three great philosophers, Confucius, Mencius and Laotze were born. Of these three, whose teachings were destined to play such an important part in the future history of China, Laotze was the first, having been born in 604 B. C. in the eastern part of Honan. According to tradition he was an old man at birth with grey hair and a wrinkled face. Taoism, now one of the semi-philosophical religions of China claims him as its founder.

Confucius was born 55 years later in the feudal state of Lu, which occupied the southern part of what is now Shantung. He was the founder of the school of ethics which is generally called Confucianism. His teachings consisted of philosophy and the Confucianists of the present day are merely those people who believe in the Confucian system of ethics. Confucius himself was once asked about his belief in God and made the agnostic answer that as he had not been able to solve all the mysteries of earth, he could not be expected to solve those of heaven. The great veneration in which his followers hold him, and the zeal with which they adhere to his doctrines has led to the classification of Confucianism as a religion, whereas it contains little more antagonistic to Christianity or any other religion than is to be found in the teachings of Darwin, Huxley or Spencer. In addition to his philosophical teaching, Confucius was the historian of China and much of the knowledge of the early history which we have to-day is because of the care with which he collected and edited the records of previous chroniclers. Several centuries after his death, at the age of 72, he became recognized as the great sage of China.

About this time Mencius, who was born 372 B. C. in the same state as Confucius, began spreading the doctrines of Confucius, whom he called master. Mencius gained an independent reputation for himself, however, because of his economic beliefs. Present day socialists and single taxers find in his teachings a great deal to support their ideas, and he was often quoted by those who set up the recently established Republic of China.

The feudal system which had been established by the founder of the dynasty resulted in great growth for the various estates, but did not strengthen the central government. The border states conquered new territory and increased in power, until finally the military and financial resources of the Emperor became smaller than those of the vassal states. The

Duke of Tsin became powerful enough to overthrow the thirty fifth and last emperor of the dynasty and in 221 B. C. established the Tsin or Chiu dynasty.

Shih-hwang-ti the Duke of Tsin who assumed the title of Emperor realized the weaknesses of the former dynasty which had enabled him to gain supreme power, and abolished the feudal system. In its place he divided the country into a number of provinces, over each of which he appointed a governor-general. He removed his capital to Hienyang, now known as Sigan-fu and there built a magnificent palace, which far surpassed any previous architectural attempts in China. His reign was one of great internal development, for he constructed many roads and canals. But a part of the people refused to accept his reign without protest and the scholars continued to tell of the glories of the old feudal system and insist that it be restored. As a reprimand to them and as an indication that his dynasty began anew with the people and would not be bound by any traditions or precedents of the past, he ordered all the books and manuscripts of the empire burned, including the vast libraries which previous monarchs had collected. The only exceptions to this order were books on astrology, divination, medicine and husbandry. As a means of silencing the literati, he ordered several hundred of them buried alive. These orders have caused his name to be execrated by all Chinese scholars since that time.

The empire of China had by this time extended from the original seat near Sian-fu until it comprized what is now China proper, north of the Yangtze river. The extension of the northern boundaries had brought the Chinese into contact with the Tartar tribes of the north, who invaded Chinese territory. Shih-hwang-ti raised an army of 200,000 men, marched against these invaders and drove them into Mongolia. Returning, he found the country in rebellion, which he put down. While at this task, another tribe of Tartars sought to attack the country,

and he led his army against them. On the frontier he saw forts which they had erected and it suggested to him the idea of building a great wall around the confines of his kingdom to protect it from Tartar attacks. Work on this great undertaking was begun in 214 B. C. What is now Chinese Turkestan became a Chinese colony and caravans passed through establishing trade with Persia and Rome. This dynasty, the shortest of all in the history of China and one which receives but little praise by the Chinese historians was the one which gave to China its name. The word *Tsin* or *Chin* became corrupted into China.

Rulers of the other feudal states were naturally jealous of the success of the Duke of Tsin and one of the feudal rulers, the Prince of Han, led a successful revolt against him in the fifteenth year of his reign.

The Han dynasty which he established continued from 206 B. C. to 25 A. D. and marked the establishment of the unity of the Chinese people, and the Chinese with the exception of the Cantonese still call themselves "the sons of Han." He began his reign by repealing the decree regarding the destruction of books and aided in the restoration of the burned libraries. He also offered sacrifice at the tomb of Confucius and the dynasty originated the literary examinations on which China's great civil service system was formed. The struggles with the northern tribes began during this reign, the most troublesome being with the Hsiung Nui tribes of Mongolia, ancestors of the Huns with which Attila, 600 years later, scourged Europe. However, the territory of the country was enlarged, taking in a large section south of the Yangtze and the present province of Kansu. The Chinese Emperors purchased immunity from the northern tribes by promises of large annual presents of silver and silk.

The power of the Han dynasty declined after nearly two centuries of rule, one of the causes being *an outbreak of pestilence which continued for eleven*



THE SOUTHERN SENTINEL, AMOY.

years. A Taoist priest claimed to have discovered a magical cure for the pestilence and on the strength of this claim secured enough followers to take possession of some of the northern provinces and seriously threaten the throne. Wang Mang, Tung Cho and Tsao Tsao, who have since been known to history as "The Three Traitors," took advantage of this period of disorder to seize the throne and divide the empire into three parts, each of them appropriating one of the kingdoms. That South of the Yangtze was known as Wu; the central and northern provinces was Wei while the present province of Szechuan comprised the territory of the Kingdom of Shu.

Although they had divided the country amicably, the three kingdoms did not remain at peace and the 45 years which this period of the three kingdoms endured were marked by continual warfare between them. This was China's period of chivalry and a great many of the most popular poems and dramas are founded on the stirring events and deeds of daring which occurred during the time. In the end the Kingdom of Wei triumphed and assumed rule over the other kingdoms. The northern Tartars took advantage of the civil warfare of the country to make an attack, and the new dynasty was of very short duration. As a climax of the Tartar victories, they captured the Emperor and carried him away in captivity.

From 420 to 589, the Yangtze formed the dividing line between two countries, all to the north being ruled by the Tartars and all south being under the Southern Sung dynasty. There was a constant warfare for the mastery of the country and several short lived Chinese dynasties succeeded the Sung, these being Tsi (479 to 502), Liang (502 to 557), Chen (557 to 589), and Sui (589 to 619).

Tai-tsong at length conquered the country, establishing the Tang dynasty, which existed from 618 to 902. Tai-tsong remodeled his army, making

it a very effective fighting machine and established his capital at Changan in Shensi. Here he built up a library of 200,000 volumes, in which were gathered most of the works which had been ordered destroyed by the founder of the 'Tsing dynasty. It developed that a great many of the books had been hidden by scholars, while others had been memorized word for word and perpetuated in that way from generation to generation. During this dynasty the Turks were at the zenith of their power in Asia and Tai-tsong purchased their alliance. But the Turks were soon weakened by divisions among themselves and Tai-tsong's successor abandoned the alliance and marched against them. The frontier of China was extended to eastern Persia and the Caspian Sea. The country was recognized as powerful by its neighbors and ambassadors came from Persia and Constantinople.

During this dynasty lived Empress Wu Hou, one of the wives of Kao-tsong, who seized supreme power and ruled the country for some time. Her accession to authority established the precedent which enabled the late Empress Dowager, Yehonola, to rule China during the latter part of last century. The peace of the country was disturbed several times by Tartar attacks and by internal rebellions, all of which, however, were put down. Korea was conquered and made a vassel state in the hope that it would serve as a buffer against the Tartar attacks. During the early part of the dynasty the Nestorian missionaries arrived from Persia and were given an opportunity to preach Christianity.

The Emperor Wu-tsung who began a rule of six years in 841 abolished all nunneries and monasteries and ordered Christian, Buddhist and Magi missionaries sent out of the country. Buddhism, however, soon revived and was given a semblance of state sanction a few years later when an Emperor claimed to possess one of the bones of Buddha. The history of the *latter part of the dynasty* is chiefly a record of a feeble



NORTHERN FARM LABORER.

government and it was overthrown. There followed five brief dynasties under which the country was ruled from 907 to 960. These dynasties were nothing more than military despotisms, set up by successive victorious generals.

The next substantial dynasty was the Sung (960 to 1280.) This dynasty was not allowed to rule undisturbed and during the early part of the 13th century Tung Kwang, the mountain pass on the frontier of Hunan and Shensi was the scene of numerous dynastic battles, it being the only gateway between north eastern and north western China. The Tartars continued to grow in strength and in 1125 successfully renewed their attacks, taking possession of the capital at Kaifeng, Honan, and forcing the Emperor to pay tribute. Probably the tribute remittances were not sent promptly for the Tartars came again and, just as they had done 700 years before, conquered all of the northern part of the country, the Chinese retaining possession of the southern part. The Emperor removed his capital, first to Nanking, and then to Hangchow. The Kin Tartars, as this tribe was known, were not able to conquer all the country but held on stubbornly to what they had, defeating attempts of the Chinese to recover sovereignty. The Kin rulers made Chung-tu, the site of the modern city of Peking, their usual residence.

A few years later, the Mongols made their appearance and under Ghengis Khan began the conquest of the country. They found their hardest foes would be the Tartar occupants of the north, so a treaty was entered into with the Sung Emperor, wherein it was agreed that he should join forces with the Mongols to drive out the Tartars, and should, as his share of the spoils, occupy Honan undisturbed. Ghengis Khan also formed a confederacy of the Mongol states, and then overran the north of China, defeating the Tartar tribes. The Sung rulers moved into Honan, in accordance with the terms of the treaty, but were ordered to evacuate.

The work of conquest so ably begun by Ghengis Khan was carried out by his son Ogotai, who conducted expeditions over-running Poland, Hungary and Russia. Kublai Khan, grandson of Ghengis, followed as the Mongol ruler and completed the work of conquest. His armies were sent against the Chinese and the last vestige of the Sung dynasty was wiped out. The last emperor was compelled to flee and escaped to the island of Yaishan, south of Canton. The place was surrounded by a Mongol fleet, and the Emperor, to escape capture, threw himself into the sea and was drowned.

The conquest of China which had occupied the attention of the Mongols for more than 100 years was completed in 1260, when the Yuan dynasty was set up, a dynasty which was destined to remain a shorter period than that occupied by the conquest.

Kublai Khan, the first emperor to rule over all of China, made successful attempts to pacify the people and then began fresh attempts at conquest. An attack on Japan failed, but Annam was added to the list of tributary states and remained so until it became a dependency of France in 1864. The Burmese were also forced to pay tribute. Kublai Khan was as energetic in public works at home as he was in conquests abroad and is credited with adding many improvements to the Grand Canal, which was widened and lengthened to take care of the increased trade which the country enjoyed during his rule. It was during his reign that Marco Polo, the Venetian traveler, visited the country and gave to Europe its first authentic and detailed knowledge of the country of the Great Khan.

The idea of foreign rule was hateful to the Chinese and secret hostility existed despite the attempts of the Mongol Emperors to pacify and gain the affections of the people. Many secret societies sprang into existence having for their purpose the overthrow of the Mongol rule. The dislike of the rulers was intensified by the existence of a large

quantity of irredeemable paper currency, which had been issued by the Mongols.

At length the long threatened revolt broke out, headed by Chu Yuan Chang, a Buddhist priest. The Mongols had lost their prowess as fighting men and the priest met with little resistance. As rapidly as he captured one section of the country he established law and order and left the people of that district to live in peace while he went on with his victorious army. In 1355 he captured Nanking and was proclaimed the Duke of Wu, being careful not to adopt any of the insignia of royalty. Thirteen years later he was master of the entire empire, but even then he professed to dislike the idea of an imperial title. He was persuaded to proclaim himself emperor and the Ming dynasty was established in 1358.

The first part of the dynasty was largely given over to meeting attacks of the Mongols who were naturally anxious to regain the territory of which they had been deprived, but the armies of the Ming Emperor were universally successful. He drove the Mongols out completely and established his dynasty without an enemy in the empire or a neighboring foe strong enough to threaten its peace.

It was during the Ming dynasty that China began to come more and more in contact with European nations, and the early experiences the country suffered from visits of foreign adventurers did a great deal to convince them of the correctness of their belief that all who lived outside of China were barbarians. Their dealings had been, chiefly, with the Mongols, Tartars and Turks, and from their limited knowledge of other countries, they supposed all to be kin. In 1511 Portuguese traders arrived at Canton and received a friendly reception. Six years later Fernando Peres de Andrade entered Canton and was allowed to proceed to Peking, to which the capital of the Mings had been removed.

A short time later, his brother Simon, arrived on the Southern coast, and not being satisfied with

the reception he received, committed depredations on the coast from Foochow to Ningpo. The Chinese retaliated by massacreing many of the Portuguese and Andrade was put to death. In the latter part of that century, the Spanish appeared in the East and occupied a part of the Philippine Islands. A great many Chinese emigrated from the southern part of China and the Spaniards, fearing their ascendancy in the affairs of the islands, massacred 20,000 of them.

In 1622 the Dutch appeared; were driven off by the Chinese and retired to the Island of Formosa, where they established trading posts, protected by forts. About this time, the great Jesuit Missionary, St. Francis Xavier attempted to gain an entrance into China to preach Christianity, which had been unrepresented since the driving out of the Nestorians. His successors, Michael Roger and Matteo Ricci, were allowed to settle in Kwantung province. The knowledge of mathematics and astronomy which the Jesuits were able to bring, was appreciated by the Chinese and they became a very influential body.

In the meantime, the Ming dynasty had failed to retain the affections of the people and after ruling nearly three hundred years, fell before the Manchus, a tribe of Tartars living near the present city of Mukden. One of the last Ming Emperors, Wanli, neglected the administration of affairs at home to meddle in the affairs of the border tribes and in doing this earned the resentment of the Manchus. Nurhachu, the Manchu chieftain, led an attack against the Chinese and in 1618 invaded the Liaotung Peninsula. The invaders put to rout the Chinese who opposed them and on capturing a city compelled the Chinese to shave the front part of their heads and braid their hair into a queue, as a sign of their subjection to the invaders. This was the origin of the queue which *became such a distinguishing characteristic of the Chinese during the rule of the Manchus and has, since their overthrow, been rapidly disappearing.*

The Chinese brought cannon from Macao with which to defend themselves against the invaders and succeeded in holding them in check. In the meantime two rebels, Li Tze Ching and Chang Hsien Chung, starting from Shansi and Shensi, met with great success and overran a large part of the Empire. The rebel Li assumed the title of Emperor and advanced on Peking. Chwang Liehti, the last Ming Emperor, committed suicide when a treacherous eunuch opened the city gates for the rebels.

General Wu Sen Kwei, who was holding back the invaders at the border, determined to avenge the death of his Emperor, and like the Sung several hundred years before, entered into an agreement with the Manchus to aid him in driving out the rebels. The allies marched on Peking, routed the rebels, and General Wu pursued them to the South. Returning to Peking he found that the Manchu Regent had placed his nephew on the throne with the title of Emperor and inaugurated the T'hsing dynasty. The Chinese in the South struggled for fifteen years against this usurpation of power, but in the end were compelled to acquiesce in the Manchu rule.

In the reign of Kanghsi, the second Manchu Emperor, two embassies came to China, one from Russia and one from Holland. A treaty was entered into providing for trade between China and Russia, but when a caravan arrived in Peking from Russia a short time afterwards, the Russians were told to confine their operations to the frontier.

This exclusiveness and intolerance of any intercourse with foreigners distinguished the foreign relations of the country during the remainder of the Manchu reign. The policy has been explained by the Chinese, who say that the Manchus wanted in this way to keep the Chinese in ignorance, so that they might be governed more easily. This was probably one of the many reasons. As has been seen, the early relations with foreigners had not been pleasant, and the refusal of foreigners to show what was considered

proper obeisance to the Emperor contributed to the bad feeling. It must be remembered that even at the present day the manners of foreigners, are, according to the Chinese standards, uncouth and rude.

In 1635 a charter had been granted to English merchants to trade in China and as a result Captain Weddell sailed for the East with a small fleet of vessels. Passing Bogue forts on his way to Canton, his fleet was fired on. He retaliated and silenced the forts. The Chinese authorities then granted him the right to trade at Canton, subject to heavy restrictions.

The value and importance of Chinese trade became better known and in 1793, England sent Lord MacCartney to negotiate a treaty with China providing for freer relations between the two countries. Lord MacCartney refused to kowtow to the Emperor, and the point was waived, two interviews being held. Little, however, was accomplished. About 20 years later Lord Amherst headed another embassy from England to China. He reached Peking after a tiresome journey from Canton and on arrival was told that the Emperor awaited him. He pleaded fatigue and the non-arrival of his baggage as a reason for postponing the interview. This was considered an affront, and the Emperor refused to see him, ordering him to return to Canton at once.

During this period, all English trade with China had been in the hands of the East India Company but the monopoly came to an end in 1834. On the Chinese side, all foreign trade had been in the hands of a monopoly similar to that of the East India Company, the famous Co-hong of Canton. In fact all foreign relations had been delegated to this guild composed of a number of Canton merchants, with which the foreigners could deal and which had the authority to place many restrictions on them. Although England ended her monopoly, the Chinese saw no reason for similar action. Lord Napier who *was appointed commercial representative of Great Britain in China* met with no success. The Co-hong



TEMPLE ON A BRIDGE.



TYPE OF SOUTH CHINA BRIDGE.

was unwilling to relinquish its rights and the foreigners had no means of dealing directly with the government. Strained relations between foreigners and Chinese resulted. The Manchu government at Peking all along took the attitude that commerce was beneath the dignity of the Son of Heaven and did not deign to notice it.

After the death of Lord Napier, Capt. Charles Elliot resumed negotiations and met with similar failure. At that time the foreign traders were limited to a small section of Canton, where they could reside. They could sell their goods only to members of the Co-hong and make purchases from them alone. No one was allowed to teach them the language and they could not leave the confines of their residence area without a Chinese guard, nor were they allowed to go into the city of Canton. Despite these annoying restrictions, it must be pointed out that the foreign traders enjoyed profits greater than those of the present day, who are practically unrestricted.

A short time after the arrival of Captain Elliot in 1836, the Chinese government did deign to notice foreign trade, for it became very much alarmed over the outflow of silver, a great part of this being charged up to the sale of opium which was smuggled in in increasing quantities. In 1839 it was decided to make a determined effort to abolish the opium traffic, which had been introduced to China from India. A commissioner appointed to carry out the plans of the government arrived in Canton and demanded that all the opium in the foreign warehouses be given to him. This order was complied with, at the direction of Captain Elliot, and 20,291 chests were destroyed.

Further demands were made on the foreign merchants and a year later war broke out between Great Britain and China. China was worsted on every side, but the conflict dragged on until the arrival of Sir Henry Pottinger, who had been appointed to succeed Captain Elliot. The war was then carried to the North, Sir Henry being instructed to make ter-

of peace with no authority less than that of the Imperial government. The fleet sailed up the coast taking, in rapid succession, Amoy, Ningpo, Woosung and Shanghai. The fleet then proceeded up the Yangtsze and bombarded Chinkiang. By the time Nanking was reached, two imperial commissioners were there waiting to arrange for peace.

The treaty of Nanking was concluded on August 29, 1842. It provided that Canton, Shanghai, Amoy, Foochow, and Ningpo be opened as treaty ports where foreigners could reside and carry on their trade. The island of Hongkong was to be ceded to Great Britain and an indemnity of 21 million dollars was to be paid, 6 million of which was for the opium destroyed. Fair tariff rates were to be maintained at the treaty ports and communication to be carried on on terms of equality between the two nations. Similar treaties were then concluded with the United States and with France.

Under the provisions of this treaty, foreign firms were established at the five ports and the foreign residents of China greatly increased in number. A few missionaries had been sent to the country before this time, but with the opening up of the ports, many denominations began more active work.

In 1851 Emperor Hien Feng ascended the throne and about the same time the Taiping Rebellion broke out under the leadership of Hung Hsio-chuen. The teaching of a Protestant missionary in Canton was the innocent cause of this rebellion, for Hung, with half formed ideas of Christianity, became a fanatic. For a time he organized a religious society near Canton, the object of which was to destroy idols. As the society grew in membership it became political and anti-dynastic. Hung announced himself as the "Heavenly King" and led his forces against government troops with the purpose of overthrowing the Manchus. The rebels marched through Hunan to the *Siang river*, and followed its course northward, *sacking cities and devastating the country through which they passed.* They seized Hanyang, Wuchang,

Hankow, Anking, Kiukiang and Nanking, the latter city being selected as the capital. In 1853 an expedition was sent from there against Peking, but was repulsed at Tientsin. Li Hung Chang, who was then a young officer in Anhui, first came into prominence as a result of this rebellion. He employed two Americans, Ward and Burgevine and raised an army which had greater success against the rebels than attended the efforts of the regular Imperial forces.

While this rebellion was progressing northward, the friendly relations which had been established between Great Britain and China again became strained. The Chinese complained that opium was being smuggled into the mainland of China from Hongkong by means of vessels flying the British flag. The British asserted that they were still harassed by useless and malicious trade restrictions. The Chinese authorities seized and threw into jail the native crew of the Arrow, a small vessel flying the British flag and the negotiations which followed led to serious difference of opinion, both sides preparing for war.

The first contingent of British troops was sent out in 1857 under Lord Elgin, who had been appointed Lord High Commissioner for Great Britain, but the force of 5000 men with which he started, was diverted to India to put down the Sepoy Mutiny. Meanwhile a French missionary had been murdered by the Chinese and the French government took this as a deciding reason for joining with the British.

The two forces sailed up the coast and easily took the Taku forts, when peace terms were discussed. It was agreed that Newchwang, Formosa, Swatow and Kiungchow be opened as additional treaty ports and the British be given the privilege of trading on the Yangtze river. An indemnity of 2 million taels was to be paid, and the tariff revised. A treaty was agreed to providing for the same amount of indemnity for France.

The following year had been set for ratification of the treaties, but the Chinese refused to agree on any place for exchange of ratifications. The two fleets

proceeded to Tientsin and found the harbor blocked with piling and heavy chains, while they were fired on by the Taku forts. Another force of 20,000 men was sent out and captured the forts. The Chinese sued for peace, but British emissaries sent to meet the officials coming from Peking were captured and thrown into prison. The forces advanced on the capital and a new treaty was signed October 22, 1860, the original indemnity being increased to 8 million taels. Kowloon, on the mainland near the island of Hongkong, was ceded to Great Britain and Tientsin was opened as a treaty port.

While the Imperial forces were engaged with their foreign adversaries, the Taipings had taken advantage of the opportunity to extend their operations and resumed possession of a large section south of the Yangtze river. When the rebellion started it was believed by foreigners to be inspired by purely Christian motives. Foreigners had long since grown tired of the evasions and deceptions of the Manchu government and readily gave their sympathy to the Taipings and misinformed missionary societies in England and America held prayer meetings for the success of the rebellion. But the quasi-religious motives in which the rebellion originated soon disappeared and when missionaries called on the "Heavenly King" at Nanking they found him an arrogant fanatic living a dissolute life which gave the lie to his religious pretensions.

The British Commander, Admiral Hope, after concluding the treaty at Peking, visited the Taiping leader at Nanking and came to an understanding with him that Shanghai would not be attacked if foreigners would remain neutral during the conflict. A little later it became apparent that the Taipings would not carry out their agreement, and foreigners took an active part in the rebellion, on the side of the Imperialists. General Ward was killed while leading *an attack against the rebels*. The British and French troops cleared the country near Shanghai of rebels and the British government finally loaned to the

Imperial government Captain C. E. Gordon of the British army to take the place of General Ward. Captain Gordon reorganised the Imperial forces, placed them under foreign officers and continued the successes of his predecessor. He finally secured the surrender of the rebel stronghold of Soochow, making an agreement that the lives of the leaders should be spared. Li Hung Chang broke faith with the rebels and had the leaders beheaded, whereupon Captain Gordon refused an offer of 10,000 taels to remain with the army.

However, his work was completed, for the rebellion was broken. Nanking fell before the Imperial army, which had kept it in a state of siege for eleven years. The rebellion ended in 1864. Some of the leaders committed suicide and the others who escaped execution quickly dispersed. The rebellion ceased to be and the rebels returned to their farms and shops as quickly as they had taken up arms. But the country had suffered devastation which is still attested to by ruined cities which have not been rebuilt. Over twenty million lives had been lost and half the country plunged into extreme poverty.

The Manchu line, like the other dynasties of China had been decreasing in ability, and increasing in tyranny and corruptness, but the people hoped for an improvement under the new emperor Hien-Feng who had ascended the throne about the time the Taiping rebellion broke out. On the contrary it was found that he was even more selfish, and tyrannical than his father, Tao Kwang, and in addition gave himself up to sensual pleasures. It was largely on account of the dissatisfaction of the Chinese people with his reign that the Taiping rebellion met with such great success.

Hien Feng died in 1861, leaving as the heir to the throne his son, T'ung-chi, a child of five years. What proved more important in the future history of China was the fact that he was survived by Tsze Hsi, the *little Emperor's* mother, who, owing to the birth of *the child*, had been raised from the position of favorite

concubine to that of Imperial consort. With the legitimate Empress, who was childless, Tsze Hsi became joint regent. For fourteen years, the two empresses ruled, the mother of the Emperor, by virtue of her superior abilities slowly gaining the ascendancy. But in his nineteenth year the young Emperor became seriously ill. He had inherited the feeble constitution and the vices of his father and these brought on the disease which resulted in his death. This event was not unwelcome to the plotters around the throne who hoped thereby to be able to seize power for themselves. It is generally believed that the course of the disease was encouraged rather than checked.

He was an only son and dying without issue, the direct line of descent was broken for the first time in the Manchu reign. It must be pointed out in this connection, that the accession to the throne of China was seldom to the eldest son. It descended from father to son, but the ruling monarch always selected from his sons the one he thought most fit to hold the office. The death of T'ung Chi made this regular succession impossible and each set of intriguers around the throne hoped and plotted for the selection of a successor which would be to their personal interest.

In this conflict the Empress Dowager, Tsze Hsi, outwitted them all, and secured the selection of the infant son of her sister who had married a brother of Hien-Feng. This coup, in which she was ably assisted by Li Hung Chang, gave the Empress renewed power and prolonged the regency in which she had, by this time, become dominant. The wife of the Emperor T'ung Chi survived him and was expected to give birth to a child, but she soon died of an illness as brief and as ominous as that of her royal spouse. It was officially announced that she died of grief.

The infant Emperor was given the name of Kwang Hsu and ascended the throne in 1875. The selection had been prompted by the boundless ambition of the Empress Tsze Hsi, and in it she had violated one of the most sacred traditions of the Chinese. The conditions of ancestor worship demanded that each

successor to the throne be of a generation just succeeding that of his predecessor. Kwang Hsu did not fulfil that condition, for he was a first cousin of the unfortunate Emperor whom he followed. There were many criticisms of this act in China, and the prestige of the Manchu court was weakened in the eyes of the Chinese.

While the infant Emperor ruled in name, all the affairs of the government were in the hands of the two empresses and of these, Tsze Hsi continued to be the dominating figure. She proved herself to be an adroit politician, a keen judge of men and affairs, and by her knowledge of the Chinese classics was able to regain a great part of the prestige she had lost by reason of her selection of Kwang Hsu as the successor to the throne. There were frequent clashes with foreign authorities, the first one being with Great Britain, which had annexed Burma. The government of India wanted to open up a trade route through Yunnan, and Mr. A. R. Margary of the British Consular service was commissioned to travel through China and meet at Bhamo an expedition sent out by the Indian government. He was to act as interpreter and guide through Central China to Hankow. The old trade between Yunnan and Burma had been interrupted by a rebellion in the former place. The plans for the expedition were submitted to the government of China, which assented and issued passports to the party.

After the expedition had proceeded a short distance, Mr. Margary was treacherously murdered and at the same time an attack was made on the expedition by soldiers who wore Chinese uniforms. More than a year after this event the Chefoo convention was signed (1876) which provided for the opening of four new treaty ports, Ichang, Wuhu, Wenchow and Pakhoi, as places where foreigners might reside.

The troubles in Korea attracted the attention of the government at about the same time. This had long been a vassal state and foreigners naturally looked to China to redress any wrongs they might

suffer there. In 1866 some missionaries were murdered in Korea. Soon thereafter an American vessel was burned and members of the crew killed. The missionaries were French and both France and America demanded satisfaction. China replied that she was not accustomed to interfere in the affairs of her vassal states and paid no attention to the reprisals made by both France and America. Three centuries before, Japan had established a settlement at Fusan, Korea, and shortly after the collision with France and America, Japan found it necessary to retaliate for attacks which had been made on a Japanese gunboat. The Korean government was compelled to pay an indemnity and to open up the country for intercourse with Japan. In order to neutralize the predominant Japanese influence established by this arrangement, the Chinese government threw Korea open to the whole world.

Contact with the foreign world resulted in the awakening of a new spirit in Korea, which demanded a more progressive government. In hopes of maintaining order, China appointed a resident, who was established in the capital at Seoul as the representative of the Chinese government. The quarrels between the reformers and the conservatives continued and as a result of one of them, the Japanese legation was burned and the members of the staff compelled to flee. For a time war was threatened between the two countries but Li Hung Chang representing China and Prince Ito on the part of Japan, were able to avert it, leaving Japan with increased power in the country.

France, in 1864, had annexed Cochin-China, under the pretext that France was the protector of the Roman Catholic missions. Twenty years later France manifested desires for Tonkin, north of Annam, as a country which would enable it to tap *Yunnan*. Tonkin appealed to China for protection. *Negotiations followed and China agreed to cede a small territory to France. When French troops came*



to take possession of these places, they were fired on by the local garrison, owing to the fact that no date had been set for the actual transfer and the Chinese garrison was not advised of the arrangement.

Although the two countries were actually at war, following this occurrence, the fiction was kept up that each was engaging in reprisals. Under this fiction, the French fleet quietly entered the bay at Foochow and, once inside, opened fire on the Chinese fleet which was lying at anchor. The Chinese were taken by surprise and the forts unable to answer the attack. After sinking some of the vessels, the French fleet attacked the forts from the rear. As they were unable to defend themselves from this quarter, the forts sustained heavy losses. Strongholds in Formosa and the Pescadores Islands were taken in the same way. In the meantime the Chinese troops gained such successes over the French on land that the latter were content to forget their early demands for a heavy indemnity and the final terms of peace, concluded June 9, 1885, cast no discredit on China. She gave up her claims to Tonkin while France agreed to respect China's Southern frontier. The conflict ended with a gain in prestige for China for she had been able to hold her own with a first-class power.

Another break with Japan over Korea came in 1894. By the treaty previously concluded, each country had agreed not to land troops in Korea without giving formal notice to the other. China ignored this treaty when serious disturbances broke out in Korea and sent 10,000 troops. Japan protested and China agreed to withdraw the forces. But while this arrangement was being made a steamer arrived with more Chinese troops. Japanese cruisers demanded the surrender of the steamer, to which the commanders agreed, but they were unable to carry it out, owing to a mutiny on board. The cruisers opened fire and sank the transport.

War was declared at once on both sides. China's reasons were set forth in the claim that Korea was a

vassal state and therefore she had a right to interfere in her affairs. Japan expressed resentment at the supercilious manner in which the Chinese had always regarded them. The true motive of the war is found in the fact that Japan wanted Korea, which China was equally anxious to retain.

If the war with France had given the Chinese an exaggerated idea of their fighting abilities, the conflict with Japan soon created a different impression for it was immediately apparent that she was no match for her small but aggressive neighbor. The cause which probably contributed most to the defeat of the Chinese was found in their own official corruption. The funds which had been raised several years before for the building of a modern navy had been diverted by the Empress Dowager and used for the construction of a Summer Palace. The old vessels of the fleet were compelled to do all the fighting, handicapped by the fact that they were improperly supplied with ammunition, owing to other acts of official dishonesty. The vessels were either sunk or put to flight and the Japanese then made a successful attack on Port Arthur, which the Chinese deemed impregnable.

The Treaty of Shimonoseki was signed as a result of this war and China suffered heavily. The independence of Korea was recognized; Formosa and the Pescadore Islands were ceded to Japan; an indemnity of 200 million taels was agreed to, to be paid in seven years; Shasi, Chungking, Soochow, and Hangchow were to be opened as treaty ports. The war had conclusively proven the weakness of China and in the first few years following she suffered many acts of foreign aggression which can be explained only by the fact that China was too weak to offer any resistance.

During the drawing up of the Shimonoseki treaty, Russia interfered, apparently on behalf of China, to prevent the lease of Port Arthur to Japan. Shortly after the treaty was signed, however, Russia forced China to lease this important fortress to her, thereby



CHINESE CLAN RESIDENCE.

giving her one of the strongest naval bases in the world. The murder of two German missionaries was the pretext by which Germany seized Kiachow, on the south of the Shantung Peninsula. It is here that they have built up the important commercial centre of Tsingtau. Great Britain leased Weihaiwei, in return for assistance in paying the indemnity to Japan. France secured Kwangchowman, in Kwantung, declaring this was necessary in order "to restore the balance of power in the Far East."

The defeat by Japan had awakened China to the value of railways and created a more liberal policy of development. Foreign capitalists were quick to take advantage of this and in a very short time a great number of concessions for the building of railways had been granted. The Chinese public which favored such construction believed that the building should be kept in the hands of the Chinese, and an anti-foreign feeling developed.

In 1898, Kwang Hsu, who had previously left all governmental affairs to his aunt, the Empress Dowager, came of age and took over affairs of government himself. Those who had expected from him a supine adherence to the court routine and the old policies were greatly surprised, for he immediately branched out on a series of reforms as ambitious as they were visionary. He gathered about him some of the most radical reformers in the country and for 100 days issued edict after edict which threw down established institutions and set up new ones. The Manchu nobles were to be sent abroad that travel might broaden their minds. Temples were to be replaced by schools in which Western learning was taught, and the publication of newspapers which hitherto had been studiously suppressed, was to be encouraged and promoted.

Finally the reactionary forces set in. The Manchu nobles appealed to the old Empress Dowager to assert her rights as an "ancestor" and again take over the control of the government. In September

1898 this was done. The Emperor was seized by a band of palace guards and eunuchs and hurried away to a pavilion in the centre of the lake in the Forbidden City. Thereafter he remained a virtual prisoner and was completely under the domination of his aunt. In a very short space of time all the reform edicts had been nullified and China was again in the hands of the reactionaries, many of the reformers being executed.

A similar reaction took place in the provinces. The chagrin at the defeat of China by Japan had led to an increased interest in and demand for Western learning, and many societies had been formed for the translation of Western books into Chinese. The change came with the acts of aggression by the foreign powers and the granting of the railway concessions. This anti-foreign feeling was most intense in Shantung, where it resulted in the formation of the Boxers, a fanatical secret society having for its purpose the driving out of all foreigners from China and the complete elimination of foreign influence. The leaders declared themselves immune from harm by foreign bullets and gave each member a talisman which would insure similar protection for him. The movement rapidly grew in strength.

In May and June, 1900, the long threatened trouble broke out and not until then did any foreigners appreciate the gravity of the situation. A number of villages occupied by Christian converts were destroyed and the converts massacred and several missionaries killed. The whole Northern country was overrun by Boxers who robbed, looted, massacred and tore up railway tracks. In a short time they had reached the capital itself, and the city was thrown into a turmoil of excitement. A small mixed body of marines was hurriedly brought to Peking to guard the Legations. Foreign residents hastily gathered in the Legation compounds and a state of siege began in the early part of June. The Chancellor of the Japanese Legation and Baron von Kettler, the German Minister, were murdered. From June 14, Peking was entirely cut off from communication with the rest of

the world and little was known of the fate of the Legations until almost two months later.

A mixed force of about 2000 men consisting of British, French, German, Russian, Austrian, American, Japanese and Italian troops left Tientsin early in June to repair the railway to Peking. It was set upon by large bands of Boxers and retreated with a great deal of difficulty, the loss of life being heavy. The foreign settlements in Tientsin were attacked and, fearing that an attempt would be made to cut off communication with the sea, the allied admirals captured the Taku forts. Reinforcements of foreign troops arrived and Tientsin was cleared of Boxers, but with a loss to the allies of over 700 killed and wounded.

The dilatory measures taken against the Boxers by high Chinese officials led to the belief that the movement was really fostered by the government. Certainly the Empress Dowager and many members of the Manchu Clan hoped for the success of the Boxers and believed that only in that way would it be possible to rid China of foreign influence. After the taking of the Taku forts, China rashly declared war on the rest of the world and there was no longer any doubt as to the issues. Regular Chinese soldiers joined the Boxer forces and all of the resources of the government were pitted against the allied troops.

Many additional forces were sent to Tientsin to join in the relief of the Legations, but international jealousies and misunderstandings contributed to delays almost inexcusable under the circumstances. On July 6, the Japanese government decided to embark two divisions which had been mobilized. British troops from India began to arrive in the early part of August and at the same time American troops from Manila. A relief column of 20,000 men set out for Peking on August 4 and after meeting with many difficulties and some loss of life arrived at Peking on August 13. The Boxers during all this time *had kept the Legations constantly under fire and the had been heavy loss of life. What was even m*

serious was the fact that the food supplies were running short. The attackers were determined to burn the British Legation and in order to accomplish this set fire to the famous Haulin Academy, the storehouse of Chinese literature.

The allied forces entered Peking on the afternoon of August 14, and the siege was raised. For a few days before, the attack on the Legations had been less vigorous. News of the successes of the allied troops at Tientsin and on the marches to Peking shook the faith of the Boxer sympathizers in the efficacy of their magic charms, and officials who had openly approved of the Boxer movement were now anxious to disassociate themselves from it. The Empress Dowager and the Emperor fled from Peking to Siaufu on the entrance of the troops. The band of marines, blue jackets, soldiers and civilians who made up the guard for the Legations had never numbered more than 500 and at the time the siege was raised, 90 had been killed and 131 wounded.

Peking had suffered terribly from the Boxer activities. In their efforts to destroy all foreign property, fires had been set which spread over a large part of the city, destroying the business section. Foreign and Chinese houses alike had been looted, and a great part of the city was in ruins. The arrival of the allied forces added to the devastation for the soldiers looted uninterruptedly for several days. Order was finally restored and then began a long series of negotiations, hampered as the relief had been, by the jealousies of the foreigners.

Each nation had a long list of indemnities demanded for property and lives lost and as a punishment to China. At length it was decided that China should pay an indemnity of £67,500,000, in annual instalments reaching over a period of 40 years. The Taku forts were to be demolished so as to give access from the sea to the Legations in case of another attack and permanent garrisons were to be established by the foreign powers both at the Legations in Peking and on the way to the sea. In

addition a number of the leaders of the Boxer movement were executed, others allowed to commit suicide, and apologies conveyed to Germany for the murder of her Minister.

The Empress Dowager returned from her flight to Sianfu with a chastened spirit, realizing, probably for the first time, the futility of fighting against Western civilization. Before leaving the temporary capital, she prepared the way for a resumption of friendly relations with the foreigners and issued a number of reform edicts, to which but little attention was paid by the officials whose duty it was to carry them out. There were a few further outbreaks of Boxer activities in 1901 and 1902, but the Boxers no longer had the sympathy of the government, and most effective measures were taken to suppress any activity against foreigners. The country gradually settled down to peace and missionaries returned to their stations.

China took no part in the war between Russia and Japan, but was vitally interested in the conflict. Russia long had designs to secure complete control of Manchuria and had forced the Chinese government to lease Port Arthur and grant special privileges to Russian subjects. Too weak, herself, to oppose the Russian demands, China was entirely ignored by Japan which sought to check Russian aggressions. The whole of the Russo-Japanese war was fought out on Chinese soil and to determine questions which had arisen only through the weakness of China. The demands of Russia amounted virtually to annexation of Manchuria and Viceroy Yuan Shih K'ai urged on China the necessity of warlike preparations against Russia. But in the meantime Japan grew tired of the vacillating policy of China and took action herself, dealing directly with St. Petersburg.

The result of these negotiations was war, in which Japan succeeded, and took over from Russia the special privileges which had been granted to that country in the Southern part of Manchuria, including the lease of Port Arthur.

The war had a profound effect on China. The cause of reform in the country had been hampered by its arrogance and conceit, expressed in earlier times by the term "barbarian" as applied to all foreigners. Some of the conceit had been lost as a result of the war with Japan. The power of foreigners was shown in the failure of the Boxer movement. Further humiliation had been added by the Russo-Japanese war, while the result of that conflict showed to the Chinese that the despised Japanese, having adopted Western civilization, were able to hold their own. The lesson which had been begun by the war with Japan was completed and China was ready to reform.

One of the legacies of the Taiping rebellion was a spirit of unrest in Canton, where many anti-dynastic societies were formed to keep alive the spirit of resentment against the Manchus. Another legacy was an increase in official corruption. Under one of the older emperors it has been noted that competitive examinations were held in order to supply all official positions. Under Chinese rule, this civil service idea was more or less rigorously adhered to, and every official received his position by reason of his learning. But when the Manchus displaced the Ming dynasty, it was necessary, for their program, to fill a large part of the offices from members of their own clan, few of whom knew anything of the Chinese classics on which the official examinations were based. However, the examinations were continued for the benefit of Chinese literati who were ambitious to hold office under the Manchu rule, and, in order to comply with the system, Manchu appointees were given honorary degrees, similar to those granted to Chinese.

With the Taiping rebellion and the unsuccessful conclusion of the war with Great Britain, China faced serious financial difficulties and the practice of selling offices received semi-official recognition. The higher *offices* were never put up to the highest bidder and the *Manchu authorities* exercised a certain amount of *discretion* in awarding the offices, but every recipient *was compelled* to pay a large sum for his appointment.



CHINESE WHEEL BARROW AND

In return, he had the privilege of selling the lower offices and all officials shared in the emoluments of official life. Litigants bribed the magistrates for decisions; tax collectors remitted only a small portion of the actual amount of taxes collected, and each official through whose hands the remittances passed retained a portion of the amount as his share; all received commissions on supplies bought, or goods sold to the government at advanced prices.

Through all the turmoil of the war with Japan, the Boxer trouble, and other events of the history of China, the movement against the dynasty became more powerful. After the Russo-Japanese war, the reform movement was so great that the throne itself began preparations for the adoption of a form of constitutional monarchy. Edicts were issued in 1906 promising this great change at some indefinite date. A few years later a more definite step was taken in the issuance of a decree fixing the convocation of a parliament in 1917. The Emperor Kwang Hsu was still nominally on the throne, although these edicts were issued by the Empress Dowager who had played such a large part in the affairs of China for half a century. The reformers were jubilant for they believed a genuine desire for change was felt in Peking.

Two months after the issuance of this decree, Emperor Kwang Hsu died, the death of the Dowager Empress occurring at about the same time. One of the last acts of the old Empress was to secure to the accession of the throne Pu Yi, the infant son of Kwang Hsu's brother, Prince Chung. Immediately on his accession to the throne in the latter part of 1908, Prince Chung became Regent.

The reformers detected a change in policy at once. The Prince Regent dismissed from the service of the government Yuan Shih K'ai, who had been looked on as the leader of the conservative reform movement in official circles. He also dismissed Tuan Fang, one of the most progressive of the Manchus, and nothing more was done on the program for reform.

The anti-dynastic movement received great impetus. Fifteen years before, Sun Yat Sen, the son of a poor farmer living near Canton, had begun the organization of secret societies whose purpose was the overthrow of the Manchus and the establishment of a Republic of China. The Triad Society, commonly known among foreigners as "The Chinese Free Masons" was very strong in Canton having originated several hundred years before for the purpose of overthrowing the Manchus and restoring the Mings. As the years passed, the Ming descendants became mixed with the common people and the project grew more visionary as it became increasingly difficult to find a Ming descendant who could be called an heir of the throne and who had, at the same time, any abilities. The Society outlived its original purpose and became a fraternal order, the old aims being perpetuated in a symbolic ritual.

Sun Yat Sen, while a medical student in Hong-kong, came in touch with this organization and soon turned it into one on which he could count for aid in his Republican program. As early as 1896 he had taken part in a revolt at Canton, and thereafter he precipitated numerous anti-dynastic attacks in the Southern part of the country.

One of the reform movements put under way by the Manchu government consisted in sending students abroad to study military tactics. These students, on their return to China were put in charge of the modern army which the Manchus were building up. Dr. Sun's organization of revolutionists soon took advantage of this condition and every group of Chinese students abroad became a center of revolutionary activity. As the students returned and took charge of the army, an ever increasing portion of the armed forces came under the control of the Republicans. It was their plan to turn the country into a Republic with an entirely bloodless revolution. They expected to gain complete control of the army and then, at a pre-arranged time, Manchu banners would be hauled *down* and Republican banners run up in their stead.

Dr. Sun was not the originator of the rebellion, but he was the organizer and leader, who kept all the various societies working in harmony. In the early part of 1911 the movement had gained so much ground that the leaders were unable longer to hold it in check. The plans of the national government to nationalize all the railways of China led to serious riots in Szechuan, where the people objected to the government taking over a property they had promoted. There were other local complications which tended to accentuate the grievances of the people and Szechuan was in a state of open rebellion in September.

In October, the activities of the revolutionaries in the three cities of Hankow, Wuchang and Hanyang had become so noticeable that Viceroy Jui Cheng took active measures to suppress them. He had thrown a number of them in jail and beheaded others when the accidental explosion of a bomb in the Russian concession of Hankow revealed the location of the revolutionary headquarters. The Viceroy was informed of the discovery and at once a thorough search of Wuchang began, several rebels being captured and beheaded. The vigorous measures taken by the Viceroy to suppress the movement compelled the revolutionists to take action at once. A small number of soldiers mutinied, were joined by others and within twenty four hours the Viceroy and other officials had been compelled to flee while the rebels under the leadership of Li Yuan Hung took complete possession of the three cities of Hanyang, Hankow and Wuchang.

Imperial troops from the North were sent against the rebels, but the anti-dynastic movement spread over all the country with startling rapidity. The royal troops were able to make some headway against the rebels at Hankow, but the rebel army grew rapidly, and city after city in the South drove out the Manchu officials, declaring allegiance to the provisional Republican government. At a few places the bitter race feeling caused bloody massacres of the Manchus, neither women nor children escaping.

Within a month after the outbreak of the fighting in Hankow, fourteen of the eighteen provinces of China had thrown off Manchu authority and sent representatives to the provisional Republican government. The Manchus made frantic efforts to stem the rising tide of Republicanism and regain the affection of the people, which had been forfeited by so many years of misrule. Yuan Shih K'ai, who had been so humiliatingly dismissed by the Prince Regent, was recalled to the service of the throne and rapidly advanced in power. Imperial Edicts were issued containing abject apologies for the poor government and injustices of the past and promising even more than the reformers had demanded in the way of improvements for the future.

Dr. Sun Yat Sen arrived in China during the latter part of December and was at once elected first president of the provisional Republican government, the capital being established in Nanking. In the meantime two commissioners had been appointed to decide on the future form of government, Dr. Wu Ting-fang representing the Republicans and Tang Shao Yi the Imperialists. These negotiations ended on February 10, when an Imperial Edict announced the abdication of the infant Emperor and appointed Yuan Shih K'ai to carry out the formation of the Republican form of government. The edict made provision for an annual allowance of 4 million taels for the support of the Imperial Clan.

Shortly after the publication of this edict, the Republican Assembly in session at Nanking accepted the resignation of Sun Yat Sen and elected Yuan Shih K'ai as president. The coalition Republican government was then established in Peking.

THE CHINESE PEOPLE



A Native Priest

THE peculiar location of the country served to isolate the Chinese people from the rest of the world during their long history and resulted in the growth of a civilization which has but little in common with that of other countries. The elevated table-lands on the North and West are pierced by but few passes. High mountain ranges, sandy deserts and deep valleys cut off China from the remainder of the continent of Asia, and even to-day, the chief means of reaching the country is by sea. This condition kept the Chinese in complete separation from the remainder of the world and allowed the development of their civilization uninfluenced by that of any other people.

The few wandering tribes who came into Eastern Asia 2500 to 3000 years before Christ slowly but surely replaced the original inhabitants and have peopled the entire country, with but little mixture of races. The Chinese themselves place the population of the country at 400 million, and though some authorities insist on a smaller number, the Chinese estimate is generally accepted. Of this number, practically all are Chinese. The Manchu population is about 4 million. The Tibetans, Mongolians, and aboriginal tribes make up small and isolated parts of the entire population.

The predominant feature of Chinese life is the clan system, with which is connected what is known to foreigners as ancestor worship. The

Western idea of individualism is unknown to the Chinese, where each person is, first a member of a family, and second a member of the clan to which the family belongs. His interests are always subservient to those of the family or clan. If a debtor runs away, members of his family may be imprisoned for the debt. If a criminal is not caught, his immediate relatives, or fellow clan members may be punished for the crime. The various clans assume most of the functions of the state, and rarely does legal authority have to step in and mete out punishment, unless the trouble be between members of different clans. An offence committed within a clan will be punished by the clan authorities, who would bitterly resent any intrusion by government officials. Instances of Chinese being put to death by order of the clan because of some disgrace the offender had brought on it, are not uncommon.

At the time this is written, the whole social fabric of China is undergoing a change and Western ideas are gaining ground rapidly, so what is written about the customs of the people can only be historical. The changes began with the defeat of China by the Japanese, were accelerated by the defeat of the Boxer movement, the Russo-Japanese war, and the Chinese Revolution. Following the close of the Revolution, great changes have taken place, and it is impossible at the present time to gauge the result. Costume and customs have been modified in the Treaty Ports to meet Western ideas, but it is probable that in the country as a whole the old Chinese customs will not be seriously affected. They are entirely unlike those of the West, but have been followed for many centuries, and have a great deal to commend them. Another difficulty encountered in writing about Chinese customs is found in the great differences which obtain in different parts of the country. Each province, each district, and each village in the country is settled by people whose ancestors have lived there for generations before them, and the natural result has been the development of distinct types. To the

foreigner who has never lived in China, probably all Chinese look very much alike. On the contrary, the differences in appearance, in language and customs are as great or greater than the differences to be found in any other race sprung from the same stock. Hangchow and Soochow are less than 200 miles apart, yet their language, customs, dress and even their physical characteristics are quite as different as the Spanish and French.

In ancestor worship, Christian missionaries have found their most serious obstacle. The Chinese belief is that parents must be revered, no matter what their faults may be, and they find repugnant a religion which teaches them that, if need be, they must despise a father or mother. Filial piety is the outstanding cult of all the Chinese sages. The parents, and especially the father, must be obeyed implicitly during lifetime, and after death, obeisance must be made to his memorial tablet. Each home includes a temple, in which these memorial tablets are enshrined, serving to perpetuate the clan system and keep families intact for many generations. It is this which makes it necessary for every Chinese to be returned to his home village for burial.

Sons are necessary for the perpetuation of ancestor worship, and if a Chinese is without a son, he will adopt one, who thereafter has all of the rights and privileges of a natural son. If he dies suddenly without a son his relatives will adopt one for him, posthumously, so that the sacred duty of ancestor worship can be carried out. Most of the small villages of China are made up of members of one family, with wives recruited from neighboring villages. So great is the horror of intermarriage among the Chinese, that persons of the same surname cannot marry, though not related in any way.

The supremacy of the parents, and the family, and the insignificance of the individual are well exemplified in the marriage arrangements. When a boy becomes of marriageable age, the parents

consult one of the many marriage brokers, or go-betweens, who are to be found in every community. The broker has a wide acquaintance, and is supposed to know the financial and social standing of everyone in the community. He suggests the names of eligible girls, and one is selected by the father and elder brother of the boy. The go-between is then sent to find out the exact hour and minute of the birth of the girl, so that a horoscope can be cast. If the horoscope proves favorable, the go-between is then sent with a formal proposal for marriage, which is presented to the parents of the girl, and accepted or rejected in writing. Presents are sent to the bride's parents, and the go-between selects a lucky day for the marriage.

During the period of betrothal and all the preliminary arrangements, the prospective bride and bridegroom have nothing to say as to the arrangement, nor are they often consulted. The bride brings no dowry, but, on the other hand, the father of the bridegroom is supposed to present the father of the bride with a sum of money which will recompense him for the expense of raising the girl. The terms of these arrangements are made by the go-between, often not without a good deal of haggling. Some time before the day set for the marriage, this money must be paid, otherwise the betrothal will be broken.

On the day of the marriage, the bride is dressed in her best and placed in a huge gilt and red sedan chair, for transportation to the bridegroom's house. The door of the chair is locked and the key sent to the bridegroom. The marriage procession is completed with long lines of coolies, bearing red boxes which contain the bride's clothing and food for the feast which is to follow. There is naturally a desire to make as good a showing as possible before the neighbors with the red boxes, and the hypocrisy of empty boxes rented for the occasion is not unknown.

The ceremony itself is not religious, but is symbolical of the bride joining her husband's clan. When the procession arrives, it is met by the *bridegroom and the wedding guests*. The door of the chair



A FAMILY TOMB.

is unlocked, and the bride, with the bridegroom make obeisance before the latter's ancestral tablets. The two knock their heads on the floor before the father and mother of the bridegroom, and the ceremony is complete. Then, often for the first time, the two see each other's faces. It is most unlikely that they will have had an opportunity to exchange a word before meeting in this way as husband and wife.

China should be the home of the mother-in-law joke, for it is here that the oppressions of the mother-in-law are the most tyrannical. The bride is but little more than a slave to her husband's mother. She has no voice in the management of the home, or in the regulation of her or her husband's affairs. All is decided by the despotic mother-in-law, who may beat her sons' wives, or mistreat them in any way she chooses. The only hope for the young wife is to pray for sons, so she may in time lead the luxurious life of a mother-in-law.

If a man can afford it, he is allowed by custom, to take secondary wives or concubines, who have no legal or social standing. This custom was never very prevalent, and is dying out now under the opposition of enlightened public opinion.

Woman's position in China is socially inferior. It is not considered polite to enquire about a man's wife, and she is kept out of sight when callers are in the house. Daughters are not mentioned when one talks of his children, and in very poor families, the unwelcome girl babies are often killed, or given to one of the orphanages maintained by Sisters of Charity. However, low as the social position of the Chinese woman may be, there is no reason to believe that her influence is any less powerful in China than elsewhere. What she is denied by social usage, she gains by her woman's wits, and the real rulers of millions of families in China are the supposedly down trodden wives.

The circumstances of ancestor worship naturally surround death with the trappings of an elaborate ceremonial. As death approaches, the nostrils and

ears are carefully covered, to prevent the entrance of evil spirits who are ever ready to take advantage of just such an opportunity. A piece of silver is placed in the mouth as a bit of celestial spending money, and a hole made in the roof of the house for the escape of one of the three souls which inhabit the body. At death, one of these souls remains with the body, one goes to heaven, and the third hovers round the ancestral tablet, which is immediately set up. Taoist priests are called in at this time, to drive away the devils by their incantations. All the relatives are summoned, incense is burned, and offerings of food set before the ancestral tablet, while paper imitations of money are burned to propitiate any evil spirits that may be near. The Chinese at this time are likely to take advantage of any religious teachings of which they have heard, and it is not uncommon for a Christian missionary to be summoned to conduct the funeral of a convert, or a member of a convert's family, and find there Buddhist and Taoist priests. The Chinese idea is to take no chances on religion, and if there is any doubt about which belief is the best, remove it by accepting them all.

The size and elaborateness of the coffin will be determined by the wealth of the family. If the death has been that of the head of the family, it is probable that the coffin has been waiting this event for a number of years, for one of the most acceptable presents a son can give a father is his coffin. Once bought and delivered, the coffin is placed in a position of honor in the house, as visible evidence that the sons realize their duties and will, when death comes, carry out the requirements of ancestor worship. All coffins are made of heavy boards, and the more pretentious ones are elaborately lacquered and decorated. The body is placed in the coffin, with a written prayer in one hand and a fan in the other, dressed in the most expensive garments the family can buy. On the *bottom* is a thick layer of lime, and the heavy lid is *closely cemented*. The geomancers are then consulted *to select a lucky day* for the burial, and a propitious

place for the location of the grave. If the family be wealthy, the geomancers will have a great deal of trouble doing this and the expense will be large. The grave must be located where no water will reach it, and there are many other things to be considered, for the location of the grave will largely determine the fortunes of posterity. In the meantime, the Taoist priests are taking advantage of their infrequent opportunities to make money. New incantations are suggested, and the family readily pays the expense. The geomancers and the priests delay the funeral as long as there is any opportunity to get more money from the bereaved relatives. One day, the latter suggest that another geomancer, or another set of priests might be able to secure better results, and then the date of the funeral and the location of the grave are speedily determined on.

The funeral is an elaborate display, headed by priests, who scare away the evil spirits with an unearthly din on cymbals, horns and drums. The procession, which is as long as can be afforded, is made up of paid mourners, priests, native orchestras, huge ornamented sedan chairs containing fruit and food, bearers of paper money, etc. The imitation paper money, known as "joss paper," is burned and scattered all along the route. If the family is one of great wealth, the procession will be arranged to pass by a number of restaurants, and at each place will pause, while the spirit has an opportunity to refresh itself at the banquets served. Many paper imitations of clothing, furniture, etc. are burned, in order to supply the deceased with the necessities of life in the future world. The period of mourning which follows is marked by the slovenly dress of the immediate relatives, who do not shave or change their clothing, seeking to create the impression that all the material affairs of life have been forgotten in their great grief. The memorial tablet is enshrined in the Ancestral Temple, and as these accumulate, the diverging branches of the family clan are held together by the duty of common worship.

An implicit belief in *feng shui* has a profound effect on the life of all but the most educated Chinese. *Feng shui* embraces a mystic geomancy, in which all material objects are supposed to cast an influence, either good or bad, over man. The world is supposed to be full of spirits, most of them evil, who seize on every opportunity to do harm to man. It is the function of the geomancers to discover and sell charms for these evil spirits, locate their haunts and guard against their attacks by the building of walls, the tearing down of buildings or even the deflection of the courses of streams. Needless to say, no foreigner in the remotest way understands the rules of *feng shui*, but many of them who live in China have seen examples of its influence.

An electric light plant was located in one of the principal Chinese cities several years ago, the smoke stack towering up some distance from the *yamen*, or office, of the chief official. The official suffered a period of illness and other misfortunes which convinced him that the *feng shui* was not right, so he called in a geomancer. That worthy made a careful examination of the neighborhood and decided that the evil spirits flew into the *yamen* from the vantage ground of the smoke stack. A request for the removal of the smoke stack was refused by the unimaginative foreigner who owned it, so the old door of the *yamen* was carefully blocked up and a new one cut on the other side of the building. After that the spirits did no more harm.

Just inside temple doors will be seen a screen equal in size to the door opening, which it is necessary to walk around before entering the temple. This is placed there because evil spirits can fly only in a straight line and have not the power to go around the screen. For the same reason, the bridges which lead across artificial lakes to the tea house in the center follow a zigzag course, and blank walls are often built in front of doors which otherwise would be exposed to the direct attacks of the spirits. This kind

of superstition is to be found in everything. When a Chinese is ill, he will send to the Taoist priests for a charm, which consists of a piece of paper with mystic characters. The paper is burned, he swallows the ashes, and is better at once. When a baby is born, a piece of raw ginger is hung outside the house as a polite means of warning strangers not to come inside, as the presence of a stranger near an infant is supposed to have a very bad influence. For every important event of life, whether it be a marriage, or the establishment of a new business venture, a lucky day is selected by the geomancers. When a new building is started, sprigs of green are tied at the tops of the stakes set in the ground, so the spirits which inhabit the earth will be deceived into thinking the stakes are trees and not attempt to wreak vengeance on the builders for disturbing them.

The daily intercourse of the Chinese is tempered by a uniform courtesy and many polite fictions. A Chinese would not think of asking one for the payment of money which was loaned him, but would ask for a "return loan." A Chinese servant will not quit his master's employ, but will ask for leave to visit the tomb of his father, and not return. Perhaps in no other country is one's standing and reputation valued so highly. The Chinese expression, "*to lose face*," signifies the worst punishment that can happen to a Chinese. If he fails to pay his debts on the settlement time at New Years, he has *lost face*, and thereafter, he is a ruined man. Failure to do anything one attempts to do involves a loss of face, which is one of the reasons why Chinese with initiative and powers of decision are so rare. They are inspired by extreme caution in everything and, whether in business or literature, prefer to stick to the old and well tried methods, in which there is the least risk. It is partly because of the system of clan and family responsibility, and largely to *save face* for the family, that the relatives of an absconding debtor will pay up all his obligations, even if it reduces them to poverty. This is one of the reasons why the credit of Chinese merch-

ants stands so high with foreign traders. His account is tacitly guaranteed by all to whom he is related.

Some of the forms of politeness may appear rather grotesque to the foreigner. Chinese do not shake hands with each other, but with themselves. When a late guest arrives, all who are in the room rise and shake their own hands, while the late arrival bows to each, shaking his two hands together. After the foreigner gets over the novelty of the sight, he will realize the advantage of this form over the Western, for who has not experienced the embarrassment of shaking hands all around in a crowded room? The hat is kept on the head at a banquet or at a call as a sign of respect, and if removed for a moment, it is with an apology.

Silk, cotton and linen are the only fabrics used for Chinese clothing, the use of woolsens being confined almost exclusively to clothing of foreign style. In cold weather, these thin materials are either lined with fur, or padded with cotton. As the thermometer goes down, more coats are added, and a very cold day will be referred to as a "seven coat day." Both men and women wear long gowns which reach from the neck to the ankles, though there are great differences in the style of cut and material. To the foreigner all look alike, but fashion is fickle in China as elsewhere, and the Chinese maiden who wants to be in the height of style often has to cut down the high collars of last season for the lower one of this, or change the method of fastening the garment.

Beneath this thin gown, trousers are worn. The man neatly tucks his trousers inside his short stockings, which are secured by a band of silk. If he wishes to conform to the strict conventions which govern the dress of a gentleman, he will wear silk leggings outside the trousers. The women's trousers come to the ankle. The skirt which is worn over them is transparent in summer weather and in winter *is open at the sides*, being the original slit or sheath *skirt*. The sleeves are always long enough to cover *the hands, taking the place of gloves during the*

winter weather. Chinese shoes are flimsily constructed of felt with thick soles and require constant repairing. Foreign style shoes are coming more and more into common usage.

The Chinese methods of preparing food are as different from the Western methods as are their customs or dress. The first principle of Chinese cookery is that everything must be thoroughly cooked, a wise precaution in a country where the fields take the place of sewers. The foreign method of serving large pieces of meat at the table is very repulsive to the Chinese, who say that foreigners "make the table their butcher shop." All food is cut into small pieces in the kitchen and when served can be handled with chop sticks. The Chinese are really most excellent cooks, and the first dislike for Chinese food is soon forgotten by the foreigner. Many missionaries abandon foreign food entirely for the Chinese, which they soon grow to prefer. Rice is the staple article of diet, but the list of dishes offered at a Chinese restaurant is a very long one, including everything foreigners eat, and a great deal more beside. An ordinary Chinese dinner will consist of 60 to 70 courses, and will end with soup. Among the strangest dishes, to a foreigner, will be birds nest soup, sharks fins, and eggs which have been pickled in lime until they are black with age. China has many native fruits with which the foreigner has been glad to become acquainted.

References for further reading: "Chinese Characteristics," by Arthur H. Smith, "Things Chinese" by J. Dyer Ball, "The Chinese" by J. S. Thomson.

ARTS AND INDUSTRIES



*Vase of Kang Hsi
Period, valued at
\$50,000*

PORCELAIN.—Always ready to add to the glories of their ancient history, Chinese writers ascribe the beginning of their pottery to a very remote time. There is no reason, however, to believe that the art is any older in China than elsewhere, though the Chinese are the world's greatest potters and have produced the most beautiful and valuable porcelain known. Like other great nations of antiquity, the Chinese claim the invention of the potters wheel, though there is nothing to show that it made its appearance in China earlier than elsewhere. The potters of China went through the same process of evolution as in other countries. The first rude bricks, baked in an open oven,

were succeeded by moulded and scooped out pieces, made in imitation of the forms of their bronze, which had been developed several centuries earlier. But during the Chow dynasty, 1122 to 249 B.C. the potters wheel was known and books of that period clearly describe the difference between moulded pottery and that made on the potters wheel.

From the very first knowledge we have of it, Chinese pottery was different from that of any other country, largely owing to the higher temperature at which it was fired, resulting in a hard, vitrified ware. To the same reason must be ascribed types of glaze



CARRYING BABIES TO THE MISSION HOSPITAL.

unknown elsewhere, and so different were the results obtained by the Chinese that for several centuries after the introduction of the ware to Europe, it remained a mystery to the European potters, who thought it entirely different from the ware they were producing.

Somewhere about the time of Christ, glaze was discovered, the first mention of it being in the Han Dynasty (206 B. C.—A. D. 220). This glaze was a dark greenish, the ware being vitrified, and so hard that it could not be scratched with a knife. The Chinese were the first to discover that at a high temperature pottery could be glazed with powdered felspathic rock, mixed with limestone or marble. Out of this discovery, and the constant use of a very high temperature, with great care in the selection and preparation of the clays used, the Chinese developed the porcelains which mark the highest development of the art. But the development was slow, for the next thousand years after the discovery of glaze is included in the primitive period, the first of five periods into which the chronology of Chinese porcelain is divided.

The primitive period ended with the Yuan dynasty (1368), and before its close great advancement had been made from the early brown pots, unglazed, and daubed with various colored clays. During the Tang dynasty, in the seventh century, the industry began to flourish and successfully compete with the much older bronzes for the attention of art connoisseurs. In the following Sung dynasty (960 to 1280), the industry was firmly established under Imperial patronage, a royal manufactory being established at Ching-teh-chen, this district remaining ever since as the center of the industry. Contemporary writings describe the porcelain of that period as being "blue as the sky, fragile as paper, bright as a mirror, and sonorous as a plaque of jade stone."

Crackle is supposed to have been known during the latter part of this period. Its discovery was probably accidental, but the Chinese developed it to a high state of perfection. To produce this effect, the piece,

while being fired, was exposed to a sudden drop of the temperature, which caused the glaze to contract more rapidly than the body of the piece, and break into innumerable crackles. So well did the Chinese potters understand this process that they were able to produce, at will, any size of crackle desired.

The second period of Chinese porcelain coincides with the Ming dynasty (1368-1644), which is considered by the Chinese to have produced the most glorious products. The industry made much more rapid progress than in the preceding period. During the 14th century, the Chinese came in contact with Persian painted wares and at once began manufacturing them. But the only colors in the Persian paint pot which could withstand the fierce heat of the Chinese kilns were cobalt blue and copper. Floral designs came into existence at the same time. The early decorations were massive, the designs being strongly silhouetted by raised outlines. The famous green porcelain known as celadon was produced about this time, probably being made in imitation of the highly prized jade stone. The Chinese place the highest value on the blue and white wares made during the reigns of Yung Lo, Suen Te, and Cheng Hwa (1403-1487). This 15th century blue and white is the finest, excelling anything of later date. The magnificent sang de boeuf was invented at the same time. Another ware of this period was the egg shell porcelain, on some pieces elaborate designs being engraved before firing. Some of the designs are so delicate that they cannot be seen until held to the light. The yellow pieces of Hung Chi (1488-1505) and Cheng-te (1506-1521) are most prized.

Toward the end of the 16th century, China began to produce porcelain with colors fixed over the glaze. Previously the potters had been confined to cobalt and copper, the latter being very uncertain. In the new process, the pieces were refired after fixing the decoration. *The first colors used were green, purple, and yellow, red over an underglaze of blue being added later. During this time, the production was enormous,*

and shipments to Europe began, by way of Portuguese trading vessels. This led to certain changes in design, to comply with what was thought to be European taste.

The most famous porcelain of the Ming dynasty was produced during the short reign of Suen-te (1426-1436), the favorite design being pale blue flowers. The product of Ching Hwa (1465-1488) is most frequently copied. The system of marking china by means of characters which show the reign under which the piece was made, originated during the Ming dynasty, but only one piece of a set was marked. Decorations of this period are usually in five colors; green was the predominating color and hence such pieces are classed as famille vert. Other colors used are: blue under the glaze, red, yellow and deep purple over it. The blue and white made in the Ming period are remarkable for the purity of color.

The third period of porcelain was introduced with the Manchu dynasty, 1644, and extended to the end of the reign of Kang Hsi, 1723. The Imperial pottery works were destroyed more than once in the 17th century as a result of rebellions and the Manchu invasion, but the early Manchu Emperors gave the industry their protection and their reigns saw the height of artistic production reached. Kang Hsi, the second of the Manchu Emperors, was the only ruler of China who remained on the throne for a complete cycle of sixty years, and during this time some of the most notable pieces were produced. Attempts were made to reproduce the green and blood-red glazes of former times, but the results were different, and the sang de boeuf reached perfection. The blue and white pieces of the Ming dynasty were perfected not only with greater decorative skill but the cobalt blue was more brilliant and the purity and quality of the white glaze superior. The hawthorn ginger jars were produced. Many specimens of this period have no date marks at all, for a rather curious reason. In 1677 the *superintendent* of the factory gave orders that the *name of the Emperor* should no longer be used as a

mark, because with his name on it, the accidental breaking of a piece of porcelain would amount to an act of disrespect to the Emperor. Pieces marked with empty rings may be ascribed to the few years following 1677, during which the order was enforced. The three most famous monochrome glazes of the reign were: apple green, sang de boeuf and peach bloom. During the Kang Hsi period the famille vert, or fine colored porcelain with a brilliant green usually predominating, were first made and are much sought after and highly prized by connoisseurs and to even a greater degree does this apply to what is termed "three color Kang Hsi." Some of the specimens of the latter have sold at enormous prices, especially the black glazed background. The marks of the period vary but the most common are double circles and the fungus leaf.

Following this came the short Yung Ching period, which lasted thirteen years, from 1723 to 1736. Short as it was, the period marked many advances, largely because of the personal interest taken in the art by the Emperor. The drawing is better than that of any preceding period, and the designs were assigned to smaller space on the pieces, so that the porcelain itself could be admired. Owing to an inferior supply of cobalt, the blue was not so good as before, but to balance this defect, the rose color, from gold, was discovered, giving birth to the great rose family. The fine stipple work of Yung Ching distinguishes it from the broad, bold washes of color of the preceding period.

The Kien Lung reign (1736-1795) will always stand out as a distinctive period. It represents the highest technical skill and the perfection of not only quality but details and finesse. The beautiful famille rose was perfected and reached its highest stage of development. With the perfection of details, however, a certain amount of the forceful character and strength which characterized the Kang Hsi period was *lost*. During the first part of the period of Kien Lung *there were but few changes from the ware of the preceding reign*. Then a new director of the Imperial

works was appointed and further experiments in the rose color carried out. The pink, ruby and rose egg shell plates and dessert services which were so popular abroad were produced during this reign. As this period was so much longer than that of Yung Ching, the production was larger and for that reason the period is of more importance from the stand-point of the collector. However, there is little difference in the class of production, and it is difficult even for the expert to tell to which reign many pieces belong, unless the distinguishing marks are present.

The modern period of porcelain making in China extends from the close of the reign of Kien Lung to the present time and has been distinguished by no remarkable developments. The industry has suffered a great deal through rebellions and misrule, the works at Ching-teh-chen being destroyed by the Taipings. A few new types have been produced, but the potters have chiefly confined themselves to the reproduction of older masterpieces, to copying Wedgwood and Sevres and making pottery in semi-European style to meet the demands of the treaty port Chinese. A poor quality of blue and white was made in large quantities to meet the demand from Europe.

It is most difficult for any but the expert to determine the period to which specimens of porcelain belong, for the potters have always copied the best works of the preceding periods. As the mark has been copied also, it seldom means anything but an indication of the period to which the particular type of porcelain belongs. The collector will find nothing earlier than the Ming dynasty in the shops, of which there are dozens in every city of China. If there are any specimens of the Sung dynasty extant, they are in the great collections of the royal family, and former Manchu officials. The pieces offered in the shops to-day belong to a much later date, few of them being more than 100 years old.

Reference for further reading: "Chinese Porcelain" by W. C. Gulland; "Chats on Oriental China," by J. F. Blocker.

Painting.—China can boast of a succession of great painters for the past twelve centuries, with some worthy of note who lived and worked much earlier. Chinese writing being, in its earlier form, merely a kind of pictorial representation of ideas, writing and painting developed together, the excellent penman usually being a painter, also. By the end of the 3rd century B.C., painting was a developed art as distinct from writing and since that time several schools have flourished and given place to later developments.

It is unnecessary to go into a history of the art, which followed about the same periods of prosperity and decline as porcelain making. Developed without any outside influence, Chinese painting is entirely different from European, and foreigners, until they adapt themselves to the Chinese point of view, find in it much to be desired. Chinese painting is an art of lines, rather than of color, and one in which imagination and poetry are more important than technical details. The symbolic figures of Buddhism and Taoism and famous figures of Chinese history make up the principal subjects of paintings. The painter always strives for harmony of composition and subtlety of conception. If a beautiful female character is to be portrayed, she must be surrounded by graceful animals, billowy clouds and swaying reeds. If it is a stern warrior, who makes up the principal figure in the picture, the artist will probably paint in massive mountain peaks in the background. The first thing the foreigner notices in Chinese paintings is the lack of perspective. The Chinese say it is unreal and therefore inartistic to represent space and distance on a flat surface where it cannot exist.

The paintings of the old masters are carefully hoarded in private collections and the shops offer many clever imitations. Good prints of the best paintings are now on the market and can be secured at cheap prices.

Reference for further reading: "History of Chinese Pictorial Art" by H. A. Giles.

Bronzes.—Bronze work represents the oldest form of art in China, and the history of the development of bronze can be traced rather clearly for 3000 years. The earliest specimens in the collections of today date back to the Chang and Chow dynasties, (1766-255 B. C.) These bronze vessels are chiefly of a ceremonial type and the forms have been repeated in both bronze and brass to the present day with but slight changes. The older pieces display a savagery of design in contrast to the delicacy and refinements of later Chinese art. Very early in the history of the art, conventional designs of real or fabulous animals were used as decorations. The early pieces are covered with red, green and brown patina, and later pieces show excellent counterfeits of these evidences of age.

In pieces dating about 500 B. C. the highest development of the art is found, when specimens were magnificently decorated with gold and silver and the earlier crudities of technique had disappeared. The later pieces are more elaborate and less austere in design. More refinement of form was shown after the 2nd century A. D., owing to the influence of Buddhism, which had been introduced into the country. The art suffered a decline in the Tang dynasty, was revived in the Sung and later by the Mings, the highest excellence of the renaissance being reached under the reign of Kang Hsi, the great Manchu Emperor. Chinese dealers often seek to delude the traveler by offering him clever imitations of old bronze pieces, made of brass. The difference can easily be detected by the ring.

Architecture.—China has but little to offer in the way of architecture, most of the buildings being small and of the conventional Chinese design. Bricks and wood are used almost exclusively and no building is known to exist which dates earlier than the 11th century. However, the present buildings are of the same type as those of the 4th and 5th century B. C. With the exception of the pagodas and the buildings *in the treaty ports*, there are few structures in China

more than two stories high. The crowded cities are almost entirely made up of buildings of that size, and the narrow dark streets give no encouragement to architectural ambitions. The effect of the few fine facades is lost for the same reason.

The roof is the predominant feature of the Chinese house, with its elaborately curved corners, projecting eaves and graceful sweeping lines. The construction of Chinese houses is singularly similar to that of American steel buildings, as the walls are not retaining walls. The structure is built up on pillars, which are later filled in with bricks and mortar. Often the roof is curiously ornamented with sharp barbs and points which stick out in all directions, the object being to impale any evil spirits which may be flying about. For a similar superstitious reason, all important buildings must face the South. Official buildings and pretentious residences are made up of a number of small buildings constructed around a series of courtyards and connected by passages.

The pagoda is the most familiar type of Chinese building. There are several thousand of these structures in China, usually crowning the summit of a hill or the highest ground swell in a flat country, and it is a poor city indeed which does not boast of at least one. The construction of pagodas was probably prompted by superstition rather than religion. Many of them were put up by public subscription in order to propitiate the evil spirits and bring good luck to the town. Most of them are of seven or nine stories, while some are thirteen stories, the number of stories being always odd, and therefore lucky. Buddhist temples are usually found in the proximity of the pagodas, the priests profiting by the stream of visitors.

Silk.—It is chiefly by means of silk that China maintains the balance of foreign trade, the annual exports of this article amounting to more than £13,000,000, while the Chinese estimate that twice that amount is used at home. Chinese history credits the

invention of silk to the wife of the Third Emperor, who, for that reason, has been deified with the name of Yuen-fi. It is certain that silk worms were reared about her time (B. C. 2600) and for many centuries the secret was jealously guarded by the Chinese. The methods of production were learned from China by Japan and the latter country now produces, for foreign sale, a larger amount of silk than China. China's annual production is increasing, but not so fast as the world's demand.

Great care is taken in the cultivation of the mulberry tree, which forms the chief food for the silk worms. These trees are planted in rows five or six feet apart and are carefully pruned down, never being allowed to grow to a height of more than six feet. They live about fifty years. The coarser kinds of silk, including pongee, are produced from worms which feed on oak leaves. The wild mulberry, which attains a height of forty feet, is also used, but all of the fine silk is produced from the small domestic trees.

The eggs of the silk worm, carefully preserved during the winter, are hatched out artificially about the time the mulberry leaves are ready to supply their food. In some places hatching trays not unlike poultry incubators are used, but the greater part of the silk of China is produced by peasants, who hatch the worms by the heat of their bodies, or between blankets placed beneath the bed. The newly hatched worms are no larger than a hair, and about one tenth of an inch long, one ounce of eggs producing about 30,000 worms. With their voracious appetites, the worms consume huge quantities of mulberry leaves, often moulting or casting their skins to make room for their rapid growth. The worms produced from one ounce of eggs will, in their short lifetime, consume a ton of leaves. During this time, the worms are carefully tended, the Chinese observing many superstitious precautions regarding them. They believe that any noise is very harmful, and *when a visitor is taken into a feeding shed, he is*

cautioned not to make any sound, while the worms are informed of his arrival, so that any breach of etiquette he may make will not startle them. From the time they are hatched, the worms are supplied plentifully with leaves, only good specimens being offered them. The men usually wash their hands before gathering the leaves. The worms are particularly hungry after each moulting period, and will then eat twenty times their weight in leaves. At maturity, after a life of about one month, the worm is two inches long.

It then climbs to the top of loose bundles of straw which have been provided for the occasion, and begins to spin the cocoon. The keepers watch them carefully at this time to prevent crowding, which would result in double cocoons. A few threads are attached to the straw by the worm, which immediately begins spinning, moving its head round and round and building the silken sheath, in which it encloses itself. The spinning is completed in three to four days, and if left undisturbed, the moth will break through the sheath in another ten days. Instead, the cocoons are gathered, and the chrysalis killed, within a few days after the spinning is complete. This can be done either by steaming the cocoons, or packing them with leaves and salt in a jar which is buried in the ground.

The cocoons are sold to the filatures, a few uninjured ones being allowed to produce moths in order to supply eggs for the following crop. The cycle of the ordinary silk worm extends over the year, but some produce two crops of cocoons annually. The worms which feed on oak leaves are not fed by their keepers, but are placed on the trees, being removed to new trees as fast as they exhaust the leaves. They also spin their cocoons on the trees, from which they are later gathered.

Of recent years large steam filatures have been established with foreign machinery in Shanghai, Canton, Hangchow, Hankow, Soochow and other

places, and these, to a great extent, have replaced the more primitive methods of silk manufacture. However, the hand reels and looms still produce enormous quantities of silk. More than 300 varieties are made by these primitive methods. Each silk producing city is famous for the manufacture of one or more kinds of silk, the finest white cloth coming from Wusieh and the richest brocades being made at Soochow. Probably the best stocks in the country are to be found in the Chinese shops of Shanghai. The finest crepes in hundreds of shades can be bought at \$1.50 * a yard, or about \$22 for a bolt of 17 yards. Rich brocades in plain colors or flecked with gold are offered at \$2.35 to \$6, taffetas at 75 cents and lining silks at 30 cents.

Carving.—The patience and industry of the Chinese make them excellent carvers, though their work is distinguished by the tedious care with which it is produced rather than by its artistic qualities. Ivory is one of their favorite materials, and few are able to believe that the carved ivory balls, one inside another, sometimes to the number of twenty, can be produced without recourse to some trick. But this is the kind of work in which the Chinese carver delights. The outside ball is carved and through holes in the surface, tools are introduced and the inside ball detached from its shell. This process is repeated until the small central ball is reached, all being covered with minute designs. Elaborately carved and gilded wood pieces are used to decorate the fronts of shops and sometimes in private residences. Small images are carved from ivory, jade soap stone, or seeds. A favorite material is gnarled roots, which are carved into fantastic shapes of genii, polished and varnished. Under the training of foreigners, the Chinese produce some magnificent wood pieces. At Siccawei, near Shanghai, the Jesuits maintain a furniture factory where Chinese

**All prices in this book are quoted in Mexican currency.*

boys are employed. Some of the productions of this place have been used in decorating the palaces of Europe, and many travelers carry home one of their carved camphor wood boxes as the richest trophy of a trip to the Orient. Many carved jade ornaments are offered for sale, and the visitor should be wary of a greenish white soapstone, which is often offered as jade. Real jade is very hard and cannot be easily scratched with a knife.

Lace.—Lacemaking was unknown to the Chinese before the coming of the missionaries, but is now quite important among the minor industries. As lace making has been taught by missionaries coming from all parts of the world, the visitor will find almost every variety of lace produced by the Chinese and at prices which cannot be duplicated elsewhere. But care should be observed by the purchaser, for with labor so cheap, there is a tendency to use cheap materials even in the most elaborate pieces. Those desiring it may have exact copies of laces made while in China, and at very small cost. Lace is similarly made in Japan, but many travelers testify to the fact that the prices in China are much cheaper. A collar and cuff set of Irish crochet may be purchased at \$5 to \$10, or of Flemish, Rose Point or other laces at \$7 to \$20. Beadings, edgings, etc. in Cluny may be obtained under the local name of "Chefoo" laces.*

Embroidery.—The same qualities of patience and industry which have made the Chinese such excellent wood carvers have made them equally good at embroidery. This is an art which they share with other nations of the East, but the earlier development of the silk industry in China gives Chinese embroidery a longer history than any other.

Developed locally, there are many different styles of embroidery, varying both as to the stitch and the colors employed. One of the most famous of these is the Peking stitch, made by twisting the

*See Advertisement.

thread around the needle, the result being similar to the French knot, but much finer. The high esteem in which the Chinese hold all ancient products is more justified in embroidery than in many other things, for with the recent introduction of aniline dyes, and attempts to copy foreign patterns, the harmony and beauty of the older pieces has almost entirely disappeared.

The richest examples of modern embroidery are to be seen in theatrical costumes, for no producer of America or Europe ever lavished on his theatrical costumes one half of the expense that is borne by the actors themselves in China. One costume worn by an actor will have required the labor of ten or twelve women for five years, and during the performance he will appear in many different garments. Naturally, fashions in these expensive gowns do not change rapidly.

A great deal of embroidery is produced now for foreign sale by the women and girls in mission schools and the traveler will be able to secure fine pieces at but a fraction of the cost at home. A large quantity of embroidered mandarin robes and other purely Chinese products are offered for sale at the Chinese pawnshops and curio shops, often at prices which barely cover the original cost of the material. With the establishment of the Republic, these elaborate ceremonial costumes have been abolished for plainer dress, and there is no longer any native demand for them.

Lacquer Ware.—The Chinese very early learned the uses of products of the varnish tree and from it made, centuries ago, wonderful pieces of lacquer ware which are not excelled by the present products of Japan. The sap of the varnish tree is drawn when the tree reaches an age of seven years, being collected in mid- and late summer for the use of the lacquer makers. The wood to be lacquered is carefully polished and covered with thin paper or fine silk. Over this is placed a layer of varnish, covered

with a mixture, often of emery powder, red sandstone and vermillion, though other mixtures are made up of different materials. The piece is then dried and the whole process repeated, from three to eighteen times. When pieces are to bear a design, it is drawn on heavy paper and then marked with fine pin pricks. The design is transferred to the piece by powdered chalk, and drawn with a needle. Carved lacquer is very expensive and is seldom produced now. In its manufacture, a dark paste, in which powdered egg shells have been mixed, is applied to the wood and allowed to dry. The piece is then carved and several coats of red varnish applied.

The whole process of lacquer making is tedious and requires a long time. Foreigners have been unwilling to give the Chinese workmen enough time to complete pieces ordered and as a result, inferior methods of manufacture have become prevalent. The work is done in dust proof rooms, and not without a good deal of physical suffering, as the raw varnish is very irritating to the skin, and will cause small boils. The oldest specimens of lacquer ware in the shops belong to the Ming dynasty. The finest present day products come from Ningpo and Foochow.

Principal Products.—More than 100 kinds of Chinese goods pass through the Maritime Customs for export, the principal one being silk, valued annually at £13,400,000. Other principal products for export are: beans and products, £4,945,000; tea, £4,842,500; cotton, £3,821,000; skins and furs, £2,686,000; sesamum seed, £1,937,650; vegetable oils, £1,781,700; medicines and allied products, £1,050,000; strawbraid, £1,035,755; wool, £700,000; tobacco £408,590. The mineral resources of China are comparatively undeveloped, and the present large products of iron and coal are consumed locally.

THE GOVERNMENT OF CHINA



*General
Li Yuan Hung
Vice President*

BY an Imperial Edict, following a successful Republican revolution, the Manchus abdicated from the throne of China and acquiesced in the establishment of a Republican form of government. The Abdication Edict was dated February 12, 1912, and at the time this is written it is too early to discuss the Republican government beyond saying that there is every reason to believe that it will succeed. The system of government which it replaced had existed unchanged for several thousand years, for although the Chinese have often rebelled against tyrannical rule, they were quite content, until recently, with the form of government to which they were accustomed.

It is too much to expect that the Republican authorities will make immediate changes in forms so old, and much of the old system will survive, tempered by a constitution, elected legislative bodies, and a new sense of individual political rights. Therefore anything written at the present time about the government of China must be a description of the old system which is passing, rather than of the new which has not been fully developed.

Theoretically the government of China was an absolute monarchy, strengthened by the fiction that the Emperor was the "Son of Heaven," who made obeisance direct to the divine powers, leaving his subjects to follow Buddhism, Taoism or Christianity just as they liked. This fiction had behind

it many centuries of Chinese customs and tradition. The usurping Manchus did not fail to take advantage of this and although they had seized the country by the sword, they insisted on the moral right to rule. The Manchu Emperors faithfully observed the elaborate ceremonial of their Chinese predecessors and secured for themselves an appearance of the reverence which was accorded to the old Chinese Emperors, as "the mother and the father" of his people.

In theory, the Emperor was supreme, held the power of life and death over his subjects, could regulate their lives down to the humblest detail, was not amenable to any earthly authority and from his decisions there was no appeal. Though surrounded by boards of councillors and advisors, it was not necessary for him to follow their advice, or even to pretend to do so. His rule was by divine right and he was subject only to the displeasure of heaven, manifested by floods and famine when his rule had been unwise, or by rebellions when it had been tyrannical.

The ancient Chinese system of government adopted by the Manchus was a curious growth from clan rule. The unit of government was the village, which usually consisted of a single hamlet with its surrounding farm land, although in the larger cities, several villages might be included within the walls. The chief officer of the village was the Tipao or village head-man, who, in theory, was elected by the villagers and then received official recognition. He was the representative of his fellow villagers in all official capacities and in ordinary times was the only official with whom they came in contact.

This democratic form of selecting officials ended, however, with the Tipao and all others in the Empire received their appointment and their power direct from Peking. Leaving out of consideration the *numerous boards and councils* which surrounded the *Emperor*, the chief administrative official under him *was the Viceroy*, appointed as over-governor over one

or more provinces, each of which may or may not have had its own Governor. There were eight Viceroys for the eighteen provinces. Three of the provinces were under a Governor with no Viceroy, and seven were under a Viceroy with no Governor, the later tendency being to abolish the post of Governor in those provinces in which the Viceroy resided. Among Chinese the Governor was known as Inspector, a name which survived his former status, when he made periodic visits to the provinces to see that the provincial officials were properly attending to their duties. Later he became a permanent resident and enjoyed authority supreme in his own province, but subject to the check of the Viceroy and the Tartar General, the latter person, usually a Manchu, having command of the Manchu garrisons in the various provinces. Other provincial officials were the Treasurer, Judge, and Commissioner of Education, the latter being a recent addition to the list.

Within the province, the unit of governmental administration was the district, made up of several villages. A few districts formed a prefecture, while two or more prefectures formed a circuit, under the jurisdiction of a Taotai. The Taotai was an assistant to the Governor, having charge of military operations within his own circuit. The Prefect was a means of communication between the lower officials and his superiors, rarely exercising any executive powers, but acting as a court of appeal from the District Magistrates, when the resources of the litigants enable them to enjoy the luxury of an appeal. The District Magistrate was the lowest in rank of all of those appointed by Peking and the representative of the throne who came in closest contact with the people.

It would be very difficult to find, in any other government, officials whose duties corresponded to those of any Chinese official of the old order. *In theory* he was able to undertake any task, no matter *how technical*. If troops were to be provided, tribute

paid, dikes to be built, and, in later days, railways projected, the Viceroys and Governors were ordered to perform the various tasks, the government at Peking rarely going any farther in its commands than to demand that certain results be accomplished, leaving the manner of accomplishment entirely at the discretion of the official who received the Imperial Edict. In practice, each official shifted the task always to his immediate inferior and in this constant shifting of work, most of it finally reached the District Magistrate, who was last on the list and had to satisfy his superiors that the work had been done. The source of power, the gradations of rank and the shifting of tasks, were usually indicated in the proclamations of the District Magistrate, a typical one beginning:

"The Magistrate has had the honor to receive instructions from the Prefect, who cites the directions of the Taotai, moved by the Treasurer and the Judge, recipients of the commands of their excellencies the Viceroy and the Governor, acting at the instance of the Foreign Board, who have been honored with His Majesty's commands." Then follows the command and the signature of the Magistrate who indicates again the sources of the command which in theory came from the Emperor, although it might concern nothing more important than the abolishment of a tax collecting office.

Within his own district the Magistrate or Mayor was the supreme official. He tried all cases, was judge, jury and executioner, jailor, coroner, famine commissioner, tax collector, road and bridge superintendent, treasurer, commissioner of education, chief of police, and assumed all the duties usually attended to by the officials found in a county or town of another country. The annual salary of this busy official amounted to £12 to £36 with an allowance of a larger sum granted "*for the encouragement of integrity among officials.*" But the salary was no *indication of the emoluments of the office which*

might be and often were a thousand times the amount. He was equipped with a large number of subordinates, yamen runners, messengers, jailors, clerks, and tax collectors, for all of whom he must provide and all of whom must, to the extent of the opportunities offered by their delegated powers, provide for him.

In theory separated from him but in practice under the orders of the Magistrate was the Tipao, or village headman, who has been mentioned as being in theory elected by his fellow villagers. Sometimes the village consisted of only one family clan in which event the Tipao was the head of the family, or clan, or by local custom the office succeeded from father to son. In other places, the theory of election was but seldom carried out. The Tipao was a man of considerable authority, having charge of title registers and acting as a kind of constable for the administration of criminal law, but the office, under an adverse City Magistrate could be made a very unpleasant one. The Tipao was responsible for the good behavior of all his fellow villagers; if one of them committed a crime and was not caught and handed over to justice, the Magistrate might satisfy the letter of the law by inflicting punishment on the Tipao. By taking advantage of every opportunity to do this, the Magistrate had it in his power to dictate the naming of the Tipao, and when the two worked together in a friendly way, the emoluments of their offices were greatly increased and the life of the Tipao became endurable. Thus the election was seldom resorted to, but the villagers gave their tacit consent to the appointment or otherwise the Magistrate experienced a period of turbulence in his district which ended only with the selection of a satisfactory Tipao.

Although possessor of supreme authority in his territory, the Magistrate was as careful, in all of his official functions as in the selection of the Tipao, not to *offend public opinion* or to *presume too much on his power*. His one aim was to serve his three years

term of office with no disturbances in his district which would attract the attention of his superiors. The people always knew very effective methods of embarrassing a too-officious Magistrate. When the tax collectors, who, along with the taxes, must collect their own salaries and emoluments for all of the superior officers, made unusually heavy demands, the people in the country rioted and set fire to the official yamen. In the cities the guilds declared a cessation of trade, which is a strike, lockout and boycott combined, thereby effectively cutting off all the incidental revenue of the officials and soon attracting attention from the superiors of the Magistrate. In extreme cases they seized the Magistrate, bound him and carried him to the Governor's or the Taotai's yamen with the announcement that they would have no more to do with him. These small rebellions against misused authority have been going on constantly in China for centuries and formed a very effective means of counterbalancing the despotic power of Peking, no matter what the dynasty.

In the old days official advancement was obtained by literary ability only, and the Prefect with his other duties, was charged with conducting the examinations in his prefecture. Success at these examinations carried with it only the privilege of taking part in the Provincial examinations. These examinations were usually attended by from 10,000 to 12,000 students, out of whom only a few hundred would pass. The successful ones, again, were entitled to compete in the great Metropolitan Examination at Peking. Out of 6,000 competitors at this examination, probably 300 would be successful and the names of these were placed on a list from which all official appointments were made, except those awarded to sons of old and faithful public servants and to students who had failed to pass the examinations but had made frequent attempts. Chinese literature is full of stories of *students who grew old and grey in their studies to pass the examinations, finally succeeded, and died enjoying the dignity and wealth of official life.*

Within the last century of Manchu rule this ancient civil service fell into disuse and in its place was substituted a rather open system of selling official positions. Under the later years of the Manchus this system was highly developed and practically every official, before receiving his appointment, was squeezed of enormous sums, only a small part of which ever found its way into the government treasury. Secret as these transactions naturally were, residents of China generally knew the sums paid for various offices. For instance, a cabinet position was supposed to cost about 200,000 taels, and the lucrative post of Taotai of Shanghai was worth 100,000 taels for each year the incumbent held office. In addition to these lump sums, the prospective official was compelled to oil his way to those in power by liberal gifts to all the hangers on of the big yamens, and to the eunuchs in the Forbidden City.

This purchase price of the office was an investment which the office holder soon regained by similar deals for the official positions included in his patronage, and it was customary for the relatives and friends of an aspiring young man to finance him for the purchase of an office, confident that he would soon be able to repay the amount invested. Occasionally during the last years of Manchu rule an appointment was made for literary ability only, but it was seldom to a lucrative post.

With this outright sale of offices, the Manchus exercised a great deal of discretion in their distribution and planned always to prevent the ascendancy of any one person to an extent that would endanger their own supremacy. With the exception of Manchuria, which was governed by the Manchus, no official was appointed to serve in the province in which he was born, so that all officials in China were aliens to the people with whom they lived, just as the Manchus were aliens to the country as a whole. Often an official could not speak the dialect of the province in which he served and carried on all his

official relations through interpreters. When officials received appointments, they took with them their retinues of servants and attendants, and in the case of the higher officials, such as a Governor or a Viceroy, they were accompanied into the strange province by picked guards from their native place who remained to protect their masters from the wrath of the people.

In addition to this ancient precaution to prevent the formation of a personal following by an official, the Manchus were always careful, in their appointments, to alternate men from different parties and when the president of a board was, let us say, a member of the Canton party, the vice president would certainly be a member of a party directly opposed to the Canton party, and he probably would come from a province very remote from Canton. Until the recent reform movement in China united all the educated men in one party, this device was very effective in preventing any widely organized movement against the Manchus. Fellow officials might mutually desire the overthrow of the Manchus but their own dislike and distrust for each other as natives of different provinces or members of different parties would prevent them combining against their common oppressor.

With the offices purchased outright, the incumbent named for only three years, and with practically no supervision from Peking, it was natural that bribery and extortion should develop in all official dealings. The Viceroys and the Governors bought their offices at high prices from the Manchus and high Chinese officials and they naturally expected to regain the price paid, and a good profit during their term of office, and also recoup themselves for the frequent presents necessary to give the authorities in Peking in order to make their official lives endurable. The same system extended throughout the official *line to the District Magistrate who was always careful to employ good tax collectors, but paid little attention to the repair of roads or bridges in a*

district which would be his home for only a short time, and under circumstances which made everything spent on repairs reduce his private income.

The method by which the tax burden was distributed in China affords a striking illustration of the timorous but grasping rule of the Manchus. "Chihli, the Metropolitan Province, has nearly half its area outside the wall, under the Mongolian system, and nearly half the area within the wall was granted in military tenure to Manchu princes and nobles, exempt from land tax; and yet this province is third in the amount of land tax returned, collected from less than a third of its area. The three provinces (Shansi, Shantung and Honan) immediately adjoining Chihli, and within the more direct reach of the Peking garrison, are respectively first, second and fourth on the list; Shansi, rated above all other provinces, is poor and exposed to climatic vicissitudes, but is attackable from Peking and from Mongolia as well. Of the remoter provinces it is sufficient to mention Kwangtung, one of the richest provinces of the Empire rated tenth among the eighteen provinces; and Hupeh, with great agricultural wealth rated thirteenth." *

This basis of taxation was established by an Imperial decree of 1713 which provided that the land taxes as collected for that year should be fixed and immutable for all time, no increase or changes being allowed under any circumstances. The method by which it was distributed showed the Manchu theory of taxation, to squeeze as much as possible from the nearby provinces which would be easily reached by troops from Peking, in case of a revolt, and to levy very light taxes on those remote provinces which might be able to create a great deal of trouble.

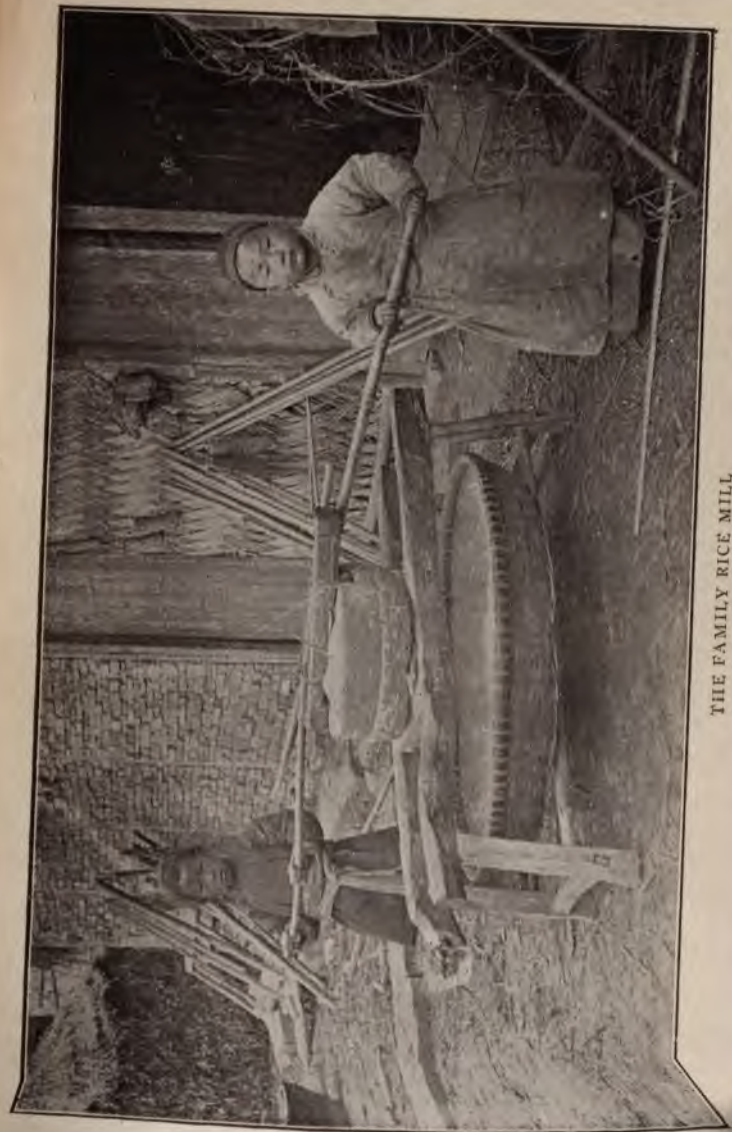
It must not be supposed, however, that the wisdom of this theory of taxation was appreciated by

* "*Trade and Administration of the Chinese Empire*"
by H. B. Morse.

the modern tax collectors, nor did they allow the immutable assessments of 1713 to remain unchanged in the two centuries which followed. During that time the taxes were increased by artificial additions and accretions until they were from two to ten times the assessed amount. Every change in the fluctuating currency was made an excuse for this, and in the annual rounds of the tax collector, he always tried to collect as much as possible and the people tried to pay as little as possible. Included in the amount collected was always a variable item known as "cost of collection," out of which the collector was supposed to derive the emoluments of his office, as well as the support of his superiors, a part of the revenue derived from this source finally reaching the Imperial Clan, not in the form of tax remittances, but as personal gifts from minor officials. Just what part of the increased taxes ever reached the government sources, it is impossible to say, but various authorities have estimated the amount of taxes actually collected as being from five to twenty times the amount returned as collected.

Beginning with the purchase of his office from the Imperial Clan, every condition of which tended to encourage bribery and corruption on the part of the Chinese officials. His term of office, secured at a high price and after troublesome intrigue, was served in a strange province among people with whom he had no sympathy, and to whom he was often antagonistic because of provincial prejudices. His appointment was for three years, at the end of which time he was expected, either to make way for another appointee, or come to another understanding with his superiors, involving a second contribution. Obviously it was necessary for him to improve each official hour in order to retire with the fortune one is accustomed to expect every retired Chinese official to possess.

Behind all of the elaborate pretense of being urged to accept an office, declining it several times on the grounds of incompetency and finally accepting it



THE FAMILY RICE MILL

after repeated offers (this formula being invariable) the actual conditions under which the Manchus awarded office were as follows: after the payment of an agreed sum to those having the appointment in charge, and liberally rewarding all the hangers on of the court, the Chinese official took over the office with the tacit understanding that he would be allowed to make as much money as possible out of it. His official instructions were full of high sounding phrases, exhorting him to patriotism, honesty and attention to duties, but in practice they were entirely different. Usually his understanding of his official instructions amounted to this: "You have now paid a good sum for the office to which you have been appointed for three years, and you are entitled to make as much out of the office as possible during that time. As you prosper we will expect you to show an unselfish spirit by occasional gifts to ourselves. As to the government of the province, (or prefect, or district) do the best you can. We will not interfere, and all we ask is that you do not make the taxes so heavy that the people will rebel." To use a popular American phrase, the instructions might be summed up: "We don't expect you to be good, but do be careful."

In Chinese official life each office, with its diminutive salary, came to be very accurately rated and those in power knew the possibilities of each of the 2000 appointments controlled in Peking. Each official expected, as a matter of course, to receive all of the petty grafts of his predecessor and to add as many new ones as his ingenuity could devise. Naturally they grew with each succession and some of the most lucrative ones represented the gradual accretion of years.

The transportation of tribute rice offered a good example of this. This tribute rice coming from the southern and Yangtze Valley provinces, was formerly shipped by the Grand Canal, each provincial governor through whose territory the shipments passed

securing certain sums for the expense of transportation. In addition to this, each governor was charged with the maintenance of the canal and for this was given a specified allowance. Finally, with the partial filling up of the canal and the establishment of coast steamship lines, it became much cheaper to transport the rice in the steamships than in the canal barges. Practically all of the shipments were made in this way in recent years, but in theory the rice was still hauled over the Grand Canal and for this purpose a fleet of imaginary barges was maintained at great official expense. At frequent intervals this fleet was destroyed by a storm and was theoretically rebuilt, all of which added to the income of a large body of enterprising and poorly paid officials. This is only one of thousands of examples which might be given of the manner in which the Chinese official regained the price paid for his office.

The deterioration of official life in China extended to all classes during the latter part of the Manchu rule. The sale of an appointment to one high official soon spread the corruption through all the lower ranks of officialdom, through his efforts to recoup himself, and at the beginning of the present century the term "Chinese official" was a synonym for inefficiency, corruption and tyranny. The respect accorded the average official was measured chiefly by the fear he inspired and when one, by his tolerance, public spirit and comparative honesty, gained the good will of those over whom he ruled, his name was linked with the names of the local heroes.

While this deterioration, under Manchu rule, was going on, the Manchu line lost the virility which had made its successful invasion of China possible. From the time of the Taiping Rebellion, China had no mature Emperors and was under the rule of regents. The late Empress Dowager, Tsze Hsi, the only strong Manchu ruler of the nineteenth century, was not of *the royal line*, but was the daughter of an obscure *Manchu*, given to the Emperor as a concubine. The

Manchu soldiery, through a few centuries of easy existence on the tribute rice, lost their fighting edge, just as the imperial princes, hidden away in the Forbidden City with eunuchs for playmates became weaker with each generation.

To the coarsening influence of the eunuchs was added the deterioration of blood through the taking of slave girls and prostitutes as concubines. Though intermarriage of Manchus and Chinese was prohibited by Imperial Edict, this did not prevent the imperial princes from adding attractive Chinese girls to their harems with the result that there was a considerable admixture of the commonest of Chinese blood. The little Emperor whose abdication ended the rule of the Manchus was more than half Chinese. His maternal grand-mother was a slave girl bought at Yangchow. His father was half Chinese and his mother three quarters Chinese, but the Chinese blood was of the worst in the Empire.

With the retirement of the Manchus, there are many indications of improvement in official life. In the appointment of officers, returned students from America and Europe have been given the preference, one of the cabinets which marked the transition period containing a majority of graduates of Yale. The despotic power of the former officials has been limited by a constitution, with provincial and national assemblies, elected by the people, possessing all legislative power. Under the new system, China promises to come into her own as one of the great powers.

References for further reading: "China in Law and Commerce" by T. R. Jernigan; "Trade and Administration of the Chinese Empire" by H. B. Morse.

SHANGHAI

(and the Yangtsze Valley)



*Loongicha Pagoda,
Shanghai*

GENERAL Information.—Distance from London by sea, 11,000 miles; from San Francisco, 5000 miles, from Hongkong, 850 miles. Local time 8 hours in advance of Greenwich. Population: foreigners, about 15,000; Chinese, about 800,000.

Arrival: Ocean steamers anchor at Woosung, from which place passengers are conveyed to the landing jetty on the Bund by steam tender. There is no landing charge. Representatives of all hotels meet the steamer and take charge of baggage. Principal hotels are in a short distance of the jetty and may be reached by ricksha.

Hotels: Astor House,* rates, single room \$5 upwards, double room \$12.00 upwards; Palace,* rates single room \$5 upwards; Kalee, rates single room \$5 upwards; Burlington, Hotel des Colonies, Bickerton's. All hotels are on the American plan. Restaurant: Carlton.*

Consulates: Austria-Hungary, Belgium, Brazil, Cuba, Denmark, France, Germany, Great Britain, Italy, Japan, Netherlands, Norway, Portugal, Russia, Spain, Sweden, United States.

Post Offices: In addition to the Chinese post-office, six others are located in Shanghai for the benefit of their respective nationals, the rates of postage through the various offices to the countries they represent being about the usual domestic rate. The post-offices are located as follows: American, 17 Whangpoo Road; British, 7 Peking Road; French, 61 Rue Montauban; German,

*See advertisement.

HONG K

; Foochow Road; Japanese, 42 Whangpoo Road; Russian, 12 Boone Road; Chinese, 9 Peking Road.

Telegrams and Cables: Offices of foreign cable companies are located in the block between Canton and Foochow Roads, on the Bund, the office of the Chinese Telegraphs being just in the rear. The German post-office has a cable to Tsingtau, where connection is made with a European line. Cable rates are as follows, per word: Hongkong, 18 cts.; India \$1.20; Europe, all countries via Suez \$2.50; United States and Canada, \$2.20 to \$2.55; Australia \$1.25; New Zealand, \$1.40; Philippines, 65 cts. to \$1.05; Tonkin \$1.10; Peking 18 cts.; Tientsin 18 cts.; Dalny 38 cts.

Cook's Office: 2 Foochow Road.

Railways: Shanghai-Nanking Railway, from Shanghai to Nanking, 193 miles, connecting by steam launch across the Yangtze with the Tientsin-Pukow line; Shanghai-Hangchow Railway, from Shanghai to Hangchow, 125 miles.

Foreign Churches: Holy Trinity Cathedral, Union Church, St. Andrews, Free Christian Church, Church of the Sacred Heart of Jesus, St. Joseph's, Deutsche Evangelische Kirche, Mohamedan Church, Synagogue Beth El, Japanese Union Church, Church of the Immaculate Conception.

Transportation: Carriage hire, per hour \$1.00; half day, \$3.00; full day \$5. Rickshas, half hour, 20 cts.; hour, 40 cts.; half day, 80 cts.; whole day, \$1.40. Motor cars, \$6 per hour. Tramways, average fare 6 cts. per mile.

Newspapers: Daily English: North China Daily News, China Press, Mercury, Times, Republican; French: L'Echo de Chine; German: weekly, Der Ostasiatische Lloyd. About 20 daily Chinese papers are published in Shanghai, in addition to many weekly and monthly publications in several languages, devoted to special subjects. Shanghai is the largest publishing center in the Far East.

Shanghai, the commercial metropolis of the Far East, is one of the most interesting and cosmopolitan places in the world. It is a peculiar mixture of East and West, the dominating business elements being western, while the greater part of the population is Oriental. The street scenes are particularly full of color, for one can see here almost every nation's

costume. Chinese, of course, make up the great bulk of the population, but the Chinese inhabitants themselves are greatly mixed, coming from nearly every province in the country. Japanese contribute a large part of the alien population and bring with them their distinctive dress. In the Hongkew section are to be found extensive Japanese settlements, with many shops which deal in nothing but Japanese goods. Alongside them will be found shops which deal exclusively in Indian goods, besides German, Russian, British, French and American stores which cater to their particular nationalities.

Every nation in Europe is represented here; in fact there is scarcely a nation in the world which has not helped to make up the cosmopolitan community. Black-bearded Sikhs, swarthy Lascars, and effeminate looking Annamites add to the motley collection.

The native city which gives its name to the now important port of Shanghai, is not one of very great importance, either commercially or historically. It was a small rival of the greater cities of Soochow and Hangchow, but foreigners saw an opportunity to make of it one of the great ports of China. Accordingly when the Treaty of Nanking was signed between China and Great Britain, Shanghai was included as the most northern of the five ports to be made open to foreign residence and trade. It is no longer considered to be a part of north China but the earlier geographical division is perpetuated in the name of the oldest Shanghai daily, the *North China Daily News*. Until opened to foreign trade it had been nothing more than a port of call for seagoing junks. The city was formally opened on November 17, 1843, but grew very slowly. At the end of the first year as an open port, Shanghai had but 23 foreign residences, one consular flag, 11 business firms and two Protestant missionaries.

The site which had been selected for a British Settlement was little more than a reed-covered marsh, intersected by many small canals, and one of the first

tasks of foreign residents was to make this habitable. How well that work has been accomplished only the visitor to Shanghai can appreciate. Six years after the British Settlement was marked out, the Chinese government gave territory to France for a settlement between the Chinese City and the British concession. In the late 50s, Americans leased ground on the north of the British Settlement and in 1863 the British and American Settlements were combined as the International Settlement, while the French remains distinct. Thus there are three separate municipalities in Shanghai: the Chinese City, surrounded by a wall, the French Settlement, and the International Settlement.

Of these the most important is the International Settlement, which is governed by a Municipal Council. The Council is elected by the European and American tax payers of the settlement, and serves without pay. Under its long and honorable administration, streets have been improved, the town made healthful, parks and gardens acquired, until Shanghai has come to be known as "The Model Settlement." Its modern buildings, clean, paved streets, and air of business activity always cause much surprise on the part of visitors. The city is built on the banks of the Whangpoo, a river which flows into the Yangtze near the sea. All the surrounding country is a level plain, which because of its fertility is the garden spot of China. The great productiveness of the surrounding country as well as the commanding position of Shanghai in the trade of the Yangtze Valley have combined to make it one of the most important business centers of the Far East.

The visitor coming up the Whangpoo on a steam tender sees but little that suggests the Orient to him. The river is crowded with shipping, the waters dotted with large and small steamers, tugs, lighters and sampans. On the shore there are huge ship building plants, warehouses, oil tanks, docks and a busy line

of railway, the branch of the Shanghai-Nanking line from Shanghai to Woosung. The smokestacks of many factories stand out in a skyline which would look familiar in any part of Europe or America.

The traveler is landed on the Bund, the principal street, which marks the waterfront of the city. It is shaded and inviting and behind the trees are the proud buildings of the city's principal banks and business houses. The strange mixture which makes up Shanghai is well illustrated by the medley of vehicles which crowd the Bund at all times. They include tramcars, automobiles, carriages drawn by Mongolian ponies, rickshas, sedan chairs and wheelbarrows, all contending for the right of way. The wharves are covered with boxes and shouting coolies, who use no vehicle to carry freight, transferring it all on their sturdy shoulders.

The public garden on the Bund at the junction of Soochow creek and the Whangpoo is largely made ground. A small vessel was wrecked near the present band stand and mud collected around it. The muddy marsh was ceded by the British foreign office to the settlement and the present handsome garden built. In the garden and on the Bund lawn are a number of monuments. Just inside the southwest gate of the garden is a monument to the officers of the "Ever Victorious Army" who fell in the Taiping rebellion. Just outside is the handsome Iltis monument in memory of the crew of the German gunboat of that name which was wrecked off Shantung peninsula in 1896. At the termination of Nanking road is a monument to Sir Henry Parkes, British Minister to China 1882-5. Near the Yang-King-Pang is the building of the Shanghai Club, the oldest and largest club in the settlement.

While Nanking road, with its foreign and Chinese shops, and the Bund with its shore frontage, trees and handsome buildings may stand highest in the estimation of the foreigners, Foochow Road is, to the Chinese, *probably the greatest thoroughfare in the country.*



NAN KING ROAD, SHANGHAI.

Each side of the street for many blocks is lined with gorgeous Chinese restaurants, whose proprietors vie with each other in making the gaudiest showing possible with gilt, mirrors, paint and lacquer. At 8 o'clock at night the street is lit up with a brilliancy that has given it the name of "The Great White Way of China," and from that hour until midnight, the restaurants will be thronged with Chinese at dinner parties, which often extend over 60 or 70 courses and cost \$5 to \$10 a plate. A visit in the evening is full of interest. The street is crowded with good humored, jostling Chinese and from the gay restaurants come sounds of Chinese music, or the equally shrill voice of the professional story teller who relates narratives of China's more glorious ages, punctuating the dramatic points with a gong.

One of the interesting places of Shanghai is the International Institute, 290 Avenue Paul Brunat, a common meeting place for all nationalities and for persons of all religions. In connection with the institute is a museum with fine exhibits from all parts of China.

Several times a year Chinese horse dealers arrive in Shanghai with cargoes of shaggy Mongolian ponies which they bought for a few dollars each in Mongolia and sell for many times that price to members of the Race Club. Each spring and autumn a race meet is held, marking the opening and the close of the local social season. Race week is the most important social period of Shanghai and present day hostesses maintain the old reputation of the settlement for hospitality. Lotteries on the races are held at the principal clubs, and some of the hotels.

The Chinese city has remained unchanged by the proximity of the foreign settlement and is still surrounded by walls which were first put up in the 14th century and have been repaired and replaced many times since then. With the establishment of the Republic, the Chinese officials have shown more energy in cleaning up the streets, which are now much less *offensive to foreigners* than formerly. The city is

typical of China, being filled with small shops where all kinds of curios and Chinese goods can be purchased. Near the center of the city, in a small artificial lake, and, reached by the typical zigzag bridges of the Chinese, is the famous Willow Pattern tea house. It is the real life counterpart of the tea house which has marked Willow Pattern china for centuries, but whether this is a copy of the pattern or the pattern a copy of this, local history does not reveal. There is nothing of interest to be seen in the building, but from the top an excellent view of the tiled roofs is to be obtained. The city contains several temples and gardens, and other places worth visiting. One of the most interesting points is the section given over to bird dealers, well patronized by the Chinese. Near this section is a newly constructed tea house, where the patrons bring their feathered pets and listen to their songs while they drink tea. Guides, not more than usually avaricious or untruthful, are always to be found at the principal gate, or may be secured from the hotel or Cook's. The stranger will certainly be lost, as in other Chinese cities, if he ventures into the city alone.

The finest native shops are to be found in the International Settlement. The best Chinese jewelry is to be found on Nanking road, though the smaller places on side streets demand much lower prices. Those in search of silks and furs should go to Honan road, where they will find the largest shops and the best variety. At these places usually only one price is asked. Curio shops are to be found all over the city. One of the most interesting curio centers is in the center of the native city, near the Willow Pattern tea house. Here the small dealers spread their wares on the tables of a tea house and await customers, meanwhile trading between themselves. On the second floor of 575 Canton road, is a tea house, almost unknown to foreigners, where curio dealers *meet each afternoon to exchange articles. The foreigner who knows how can secure some excellent bargains there.* At 3 Newchwang Road, a side street



PLOUGHING IN THE RICE DISTRICT

seldom visited, is one of the finest displays of Chinese art the tourist will be able to visit in China. It is a shop which caters only to collectors and dealers. The goods are the finest and high prices are asked and obtained.

Unlike many other places in China, all the points of interest around Shanghai can be reached by carriage or automobile, this being made possible through the construction of roads leading in all directions from the foreign settlement. Of these roads, Bubbling Well is the most popular and most famous. Leading out of Nanking Road, Bubbling Well Road follows a rambling route for $2\frac{1}{2}$ miles, through the most fashionable residential part of the city. It is crowded each afternoon "with smart turnouts, typical of the social gaiety of the Model Settlement."

Sicawei Road leads to the settlement of that name established by the French Jesuits in 1847. The settlement consists of a large number of interesting buildings, in which useful missionary work is carried on. One of the principal group of buildings is given over to a convent, where Chinese girls are taught embroidery and lace making, many of them being given to the convent by parents too poor to care for them. The inmates number several thousand. A quarter of a mile away is the furniture factory maintained in a similar style for Chinese boys. The most popular production of the shop is beautiful carved teakwood furniture. One of the most complete meteorological observatories in the world is maintained here by the Jesuits. Its service covers all of the coast of Japan, China and the Philippines, weather predictions being sent out twice daily and typhoon warnings sent to all the ports. This service, as complete as the government weather service in other countries, saves many lives and thousands of dollars worth of shipping annually, and is maintained entirely at the expense of the Jesuits.

Loongwha Pagoda is about $1\frac{1}{2}$ miles from the Chinese City and is easily reached by carriage, the

drive going through the French concession, alongside the native city and past the Kiangnan Arsenal, the principal establishment of its kind in China. Visitors usually have no trouble gaining admission to the arsenal. The pagoda, the only one in the vicinity of Shanghai, is seven stories high, and is cared for by priests located in a temple nearby.

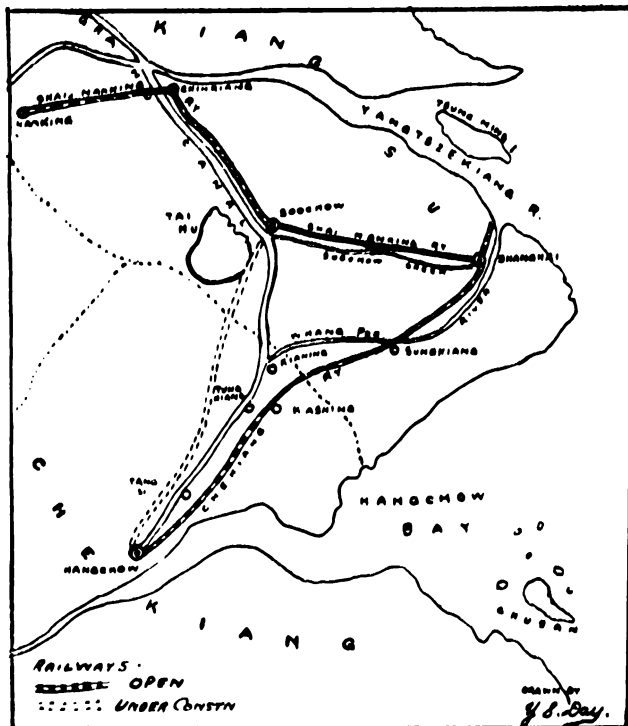
Theatres.—The traveler will find in Shanghai his best opportunity to visit a Chinese theatre. The drama in China, until a few years ago, occupied about the same position as the Mediæval drama of Europe. The plays were mostly of a religious or historical character and were performed on appropriate anniversaries by strolling bands of players in temples or in the courtyards of large residences. Usually the players were paid for the performance by a guild, by a private individual, or by public subscription.

With the growth of the big Chinese population in the foreign settlement of Shanghai, western ideas made great changes in the drama of China, and there are now in Shanghai a number of pretentious Chinese theatres conducted on western lines. Indeed, the finest theatre building in the Far East (at the corner of Chekiang and Nanking Roads) is a purely Chinese enterprise, devoted to Chinese plays.

Within the last few years, there have been a number of foreign plays translated into Chinese, and others written about foreign characters. Of these, Napoleon is the favorite, and no traveler should miss an opportunity to see Napoleon and Josephine as portrayed by Chinese actors. The native producer of today is quite as up-to-date as his foreign contemporary, and before the end of the recent revolution in China, the theatres of Shanghai were producing plays which portrayed the stirring battles of the revolution. Formerly actors were placed at the bottom of the social scale, along with barbers and beggars. But the *late* Empress Dowager did a great deal to put an end to this, for she was very much interested in theatricals and received many famous actors at the palace. Both

Cantonese and Pekinese actors appear in Shanghai. Fifty cents will usually purchase the best seats in the theatres.

Houseboat Trips—There are many Chinese and foreign houseboats available for the traveler in Shanghai, and he will find this not only the most pleasant, but a very cheap method of seeing many of



MAP SHOWING HOUSEBOAT ROUTES FROM SHANGHAI.
the surrounding points of interest. But the trip should not be attempted during the mosquito season, which extends over the greater part of the summer. Several companies operate steam launches which make daily trips between Shanghai, Soochow and Hang-

chow, towing long strings of house or cargo boats. Usually one launch leaves each evening with nothing but houseboats, and arrangements should be made to avoid the cargo trains. The towing charge is small. The launch trains leave the landings on Soochow creek each afternoon about 5 o'clock, reaching Soochow early the following morning or Hangchow during the following afternoon. The trip from Hangchow to Soochow occupies about 18 hours. If the traveler is in no hurry, he can take a leisurely trip, the boat being yulohed* or sailed, stopping at any point he likes.

Houseboats may be rented for \$8 to \$12 a day, servants and provisions being extra. The hotels are usually able to make all arrangements for house boat trips, or they can be made through Cook's. Some of the most popular short trips are as follows:

Week End Trip to the Hills.—Leave Shanghai Friday, sail or yuloh by way of Jessfield reaching the hills at Feng-wan-shan Saturday night. Spend Sunday on the hills, leaving Sunday night and reaching Shanghai Monday morning.

Three Day's Trip.—On the first day, go through Naziang to Kading, a fine city which was ruined, like so many others in this part of China, by the Taiping Rebels. The ruins are very interesting, including a fine Confucian temple, extensive walls, wharves, temples, residences, etc. Return on the third day.

Triangular Trip.—The trip from Shanghai to Hangchow, thence to Soochow and return to Shanghai may be made in six days. Leaving Shanghai in tow at 5 o'clock in the afternoon, one will arrive in Hangchow about twenty hours later, giving time to make arrangements that afternoon for the trip through the West Lake in a local boat on the following day, taking luncheon along and returning to the houseboat in the afternoon. Spend the fourth day in visiting Hangchow city, leave that afternoon for Soochow, reaching there early the following morning. Soochow should

*The yuloh is a long single oar worked in the rear of the boat.

be visited in two ways, through the streets and through the canals, for each trip will give an entirely different impression of the city. Leaving Soochow in tow of a steam launch at 4 o'clock in the afternoon, one will arrive in Shanghai early the following morning.

By adding one day to the trip, one may visit the beautiful lake Ta Hu. There are many opportunities to extend a houseboat trip by traversing the Grand Canal, visiting Chingkiang, Wusieh and other smaller places.

Hangchow.—On the Shanghai-Ningpo railway and the Chien Tang river, 106 miles southwest of Shanghai. Can also be reached by houseboat. Towing charge \$10 to \$15. No local hotels for foreigners who will find it advisable to come by houseboat on which they can live during their stay. Population, 350,000.

Among the renowned cities of China, Hangchow, capital of Chekiang Province, holds foremost place. Few other cities have played such an important part in the dramatic history of the country and few others are at the present time so picturesque, although most of its ancient glories have disappeared and the city is only a fraction of the size it was in its prime. A small village of fishermen and salt boilers existed on the site of the present city of Hangchow until the year 591, when Yang Su built a wall around the place, 12 miles long. The existence of a strong wall was the surest way to attract settlers to a city in that day of clan fights, and the walls of Hangchow must have been exceptionally strong for the city grew rapidly and the walls were extended several times, although now they embrace about the original area.

It was then that Hangchow became the center of foreign trade in China. "Here the Parsee could be seen worshipping the rising sun, or bowing at his fire altar, or carrying a corpse to the Tower of Silence; here the Jew intoned his law, and rested on the Sabbath; here the Christian, who had come overland from Persia and had been known in the land many

century, read his Syriac Bible or saw his converts translating and printing in Chinese; here, too, the Moslem built his Mosque, whence the muezzin chanted five times daily the sonorous Arab call to prayer."

Troubles finally broke out between the Chinese and foreign population, which must have grown to a very large size, for when the Chinese attack was made, 20,000 foreigners were killed. Foreign trade then went to the more friendly Cantonese.

When the Mongols invaded China, the fleeing Sung Emperor came to Hangchow, reaching there in 1130. He soon decided to make it his permanent capital and a few years later the walls, which had previously been rebuilt in 891, were extensively repaired. As the capital of the Empire, the city was known as Linan. It was then that Hangchow reached its greatest size. The population was about 2 million and the walls 24 miles long.

"It was during this period that Hangchow reached the zenith of its splendor. In art, in literature and in commerce it was 'The Queen City of the Orient.' And necessarily it was the centre of Oriental fashions and gaiety. Hither came merchants, travelers, missionaries and adventurers to view the Flowery Kingdom's capital and to enjoy its material delights. And the accounts given by some of those early travelers, as well as the records given us by Chinese historians, read almost like the stories told of ancient Rome in regard to the sensual indulgences of its people."*

Friar Odoric, who visited the city in the early part of the 14th century, wrote enthusiastically of it, declaring it to be "the greatest city of the whole world, so great indeed that I should scarcely venture to tell of it, but that I have met at Venice people in plenty who have been there."

*"Hangchow, the City of Heaven," by Frederick D. Cloud.



GREAT PAGODA, SOOCHOW.

The overthrow of the Sung dynasty by the Mongols, brought great injury to Hangchow. Walls and public buildings were torn down, and the great libraries for which the city was famed, were burned. The city began a decline, which was arrested a few years later, 1357, by the restoration of the wall. It was 13 miles long 30 feet high and 49 feet wide. According to local records this work, which was accomplished in three months, required the services of 540,000 stone masons, 50,000 carpenters, 360,000 plasterers, 6,575 metal workers and 4,500,000 coolies. With the establishment of the T'sing Dynasty, a Manchu garrison was placed at Hangchow as the capital of Chekiang Province, the Manchu quarter occupying the side of the city next to the lake.

The Taiping rebels in their northward march came to Hangchow and left it in ruins, for they burned more than nine tenths of the city, including all the principal shops, guild houses and temples, and massacred more than three fourths of the population. Since the time of the Taipings the city has been slowly rebuilding, but there are still many large spaces, covered with blackened and weed grown ruins.

The canals which traverse the city are spanned by many bridges. "Strange superstitions cluster round them, no woman being allowed to cross when a boat is beneath, and no one being allowed to speak when passing under certain Dumb Bridges." The old Examination Hall has been pulled down to make way for more modern buildings, for Hangchow is taking an active part in the new education of China.

A variety of industries are carried on in Hangchow most of them by natives of other provinces, for the Hangchow man is usually a scholar and does not deign to enter business. On Great Street is the largest fan making establishment in the country, and nearby one of the largest drug shops. Attached to the shop is a deer pen, for the most popular Chinese medicines are made from the horns and bones of deer.

An interesting place on Great Street is the 'Spirit Money Factory' where tinsel imitations of Mexican dollars are made, to be burned in the same manner as the older joss paper. The product is very popular and is replacing the joss paper made in imitation of lumps of silver.

Hangchow was formerly a place of a great deal of commercial importance. In 1869 the silk factories alone gave employment to 60,000. It was opened to foreign residence and trade in 1896, but the foreign residents are confined to a few missionaries and Japanese. Hangchow people are noted for the brilliant coloring of their garments and for their obstinacy. The Chinese of other provinces call them "iron headed." They are smaller and browner than the Chinese of the northern provinces.

One of the most famous lakes of China is West Lake, which Hangchow overlooks. Poets of many centuries have sung its praises and many Emperors of China have visited it and added to its natural beauties by bridges, pavilions and villas. During the Sung dynasty the shores were covered with tea houses, while on its clear waters floated hundreds of barges gaudily decorated for the equally gaudy sing-song girls. It became such a Mecca for the pleasure loving, and opportunities for spending money were so great that the lake acquired the name of "The Melting Pot for Money." In summer its surface is covered with thousands of water lilies.

But the lake is surrounded by sordid memories as well, for when the Taipings visited Hangchow in 1862, several hundred thousand of the inhabitants committed suicide in order to escape more horrible deaths at the hands of the invaders, and according to local chronicles, the lake was so full of bodies that it was possible to walk over them for a distance of half a li. Hangchow is especially rich in places of interest, and a few of them are indicated below.

The Six Harmonies Pagoda, about four miles southeast of the south gate of the city, was first

built in 971, by a Buddhist monk. It was destroyed during a rebellion in 1122 and as a result destructive tides and floods followed. It was rebuilt in 1143, partially destroyed by Taiping rebels and restored in 1894, the present design being much the same as the original. It is one of the few pagodas of 13 stories, is 334 feet high and each face of the hexagonal base measures 48 feet.

Thunder Peak Pagoda, on the lake shore was built by the wife of Prince Chien Shu in 976, and is rapidly falling into ruin. Only four of the original five stories remain. Before the pagoda was built, two water demons, the white snake and the green fish, caused a great deal of trouble, and kept the inhabitants in a state of terror, but since the structure was completed, little has been heard of them, and it is believed they are buried beneath its foundations.

Prince Shu's Protecting Pagoda is just west of the American Consulate. It is believed that the hill on which it is built was the site of a pagoda as early as the first century, but the one of which this is the successor was completed in 968. It has since been destroyed several times and rebuilt by priests. Nearby is a large boulder, which came down straight from heaven and contains within it a large precious stone. As the precious stone is in the center of the boulder, the visitor cannot see it, nor can he prove that it is not there.

On the west shore of the lake is Holy Succession Monastery, which was visited by Emperor Kang Hsi, who wrote many scrolls for the temple. The Monastery of Manifest Congratulations is just outside the Chien Tang gate and was built in 968, and has since been rebuilt and repaired many times. Here many priests receive their "vows certificate," after a residence of a month in the monastery and the taking of an oath to abstain from wine, women and meat. At the conclusion of the ceremony, the abbot burns on the top of the priests shaven head one pastille for each vow, which accounts for their scarred appear-

ance. If the priest is without evil desires, the burning of these pastiles will not hurt him, but if he desires the things from which he has sworn to abstain, he will suffer great pain. Most of them suffer.

Soul's Retreat is a picturesque natural park, with many temples, grottoes and carved figures, $4\frac{1}{2}$ miles northwest of Chien Tang gate. A monastery was founded here in 326 by an Indian monk whose attention was drawn to the spot by the antics of a pet monkey when he was passing through the place. The monk saw that the monkey had recognized the great resemblance of the place to its native land, and concluded that the hills, rocks and all, had been transferred from India. Emperor Kang Hsi gave the place his patronage, and presented idols, scrolls and money to the abbot. One of the most interesting points is the "Hall of 500 Disciples."

In the old Fan Tai's yamen is the "Pool of One Hundred Lions," containing the famous bald headed turtles. The patriarch of the family is accredited with an age of 800 years and is undoubtedly the hero of an interesting incident of the Sung dynasty. A pair of enterprising thieves managed to dig a subterranean passage from the moat to the government treasury and stole quantities of silver. Their dead bodies were found floating on the surface of the moat one morning, and it developed that the turtles, angered by the thefts from the treasury, had bitten them to death. The turtles are fed and cared for now, and live a life of great ease and comfort because of the virtues of their ancestors.

In the northwest corner of the city is the Nestorian church noted by Marco Polo, who spoke of its elaborately carved gates. About 30 miles to the north of Hangchow is Mokoshan, a summer resort, frequented by foreigners. The resort is situated on a hill 2000 feet high, covered by a bamboo forest which provides many pleasant shaded roads. The houses are mostly owned by foreign residents of

Shanghai. Mokoshan can be reached from Shanghai in ten hours by rail and motor boat.

Reference for further reading: "Hangchow the City Heaven", by Frederick D. Cloud.

The Grand Canal.—Like the Great Wall of China, the Grand Canal remains as evidence of the advanced state of China at a time when Europe was peopled with barbarous tribes. This great engineering work extends from Hangchow, in Chekiang province, to Tientsin, on the Gulf of Chihli. The section between the Yangtsze and the Hwaiho is thought to have been built about 480 B. C. about two hundred years before work on the Great Wall was begun. It was not until more than a thousand years later that the section south of the Yangtsze was built, while the work was completed, with the northern section, in the thirteenth century.

Hangchow and Haining Bores.—The estuary which forms the mouth of Chien 'Taug river is a little more than 60 miles wide and gradually narrows down to one eighth of that distance at a point 85 miles inland. At this point the tides meet the currents of the river and the incoming volume of water piles up in a high wave extending from one side of the channel to the other, and rushing on with a deafening roar at a rate of twelve to fifteen miles an hour. The sight of this white crested wall of water sometimes fifteen feet high, will never be forgotten. The bore is to be seen twice a day, but is better at the full and new moon and is seen at its best at the equinoctial period, near the end of September and March.

The bore is well worth seeing at Hangchow, but is seen at best advantage at Haining, about 43 miles from Hangchow. Here the channel of the river narrows to about $2\frac{1}{2}$ miles in width, and the sea wall is high and is well constructed. The place affords a number of vantage points from which the bore may be viewed, probably the best one being the pagoda. The bore at that point is especially large.

boisterous, the wall of water being 12 to 14 feet high. Immediately after the bore passes, the water in the river rises to a height of 20 to 25 feet. The stone embankments and the steps which have been built for the refuge of the junks while the bore is passing are very interesting.

Haining may be reached by taking the launch train from Shanghai for Hangchow, and casting off at Sa-mun on the Grand Canal. The distance to Haining can be made in eight to ten hours.

Soochow.—Sixty miles from Shanghai, on the Shanghai-Nanking Railway. Fare \$2.60. Can also be reached by houseboat. A treaty port opened 1896. Population 500,000. Several comfortable hotels for foreigners are maintained here under Chinese management.

The many canals which intersect the rich and beautiful city of Soochow have given it the name of "The Venice of the Far East," while the very high standing which its scholars have always enjoyed has made it the Athens of China. It is one of the most famous and oldest cities of China and the admiration of the Chinese for the place is expressed in the familiar quotation "Heaven above and below Hangchow and Soochow." The history of the city covers more than 2000 years. In 525 B. C., Prince Ho Lu, of the Kingdom of Wu, ordered his prime minister to build a city for him to serve as his capital. The instructions were to build "a large and influential city where his subjects could dwell in time of danger and where his government stores could be protected from the enemies that constantly menaced his kingdom." The official decided on ambitious plans. The city was to have eight water gates, like heaven, and be square like the earth. The total length of the outer walls aggregated 15 miles. Inside were two inner enclosures the largest one enclosing the Forbidden City, for the palaces and yamens, and the *smaller enclosure* for the personal use of the prime minister.

The city became the capital of the kingdom and grew in importance, but in 591 A. D. a new city was built for the reason that the old one was full of thieves, whose organization was so strong that it was impossible to drive them out. The walls of the new city were of wood, and the people lived within these insecure enclosures only a short time, moving back to the old city during the first years of the Tang reign. In 876, a band of robbers captured the city and again a new enclosure was built for the protection of the people. The new city took a rough wedge shape. Within the walls were many canals and 300 streets. The walls thus constructed were allowed to fall into disrepair and restored several times.

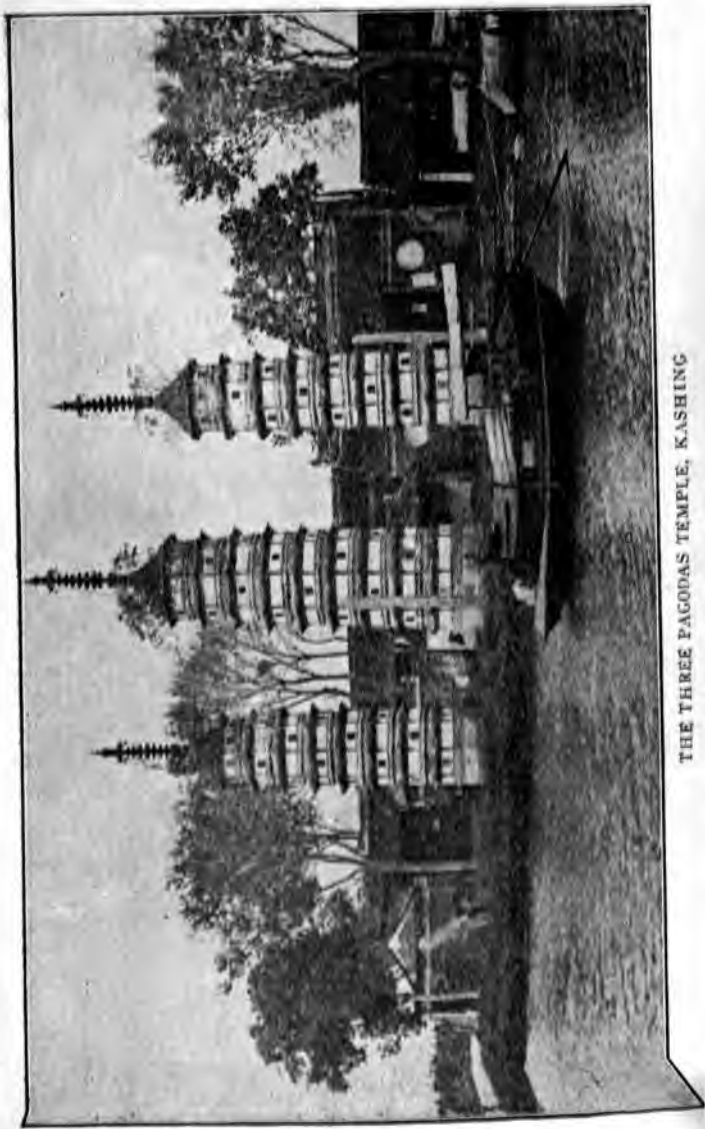
In the 14th century, following the fall of the Mongol Dynasty and while the Mings were struggling to subdue the whole country, Chang Shih Cheng attempted to reestablish the Kingdom of Wu, with himself as Emperor and Soochow as the capital. The imperial troops made short work of the city walls and the ambitious rebel was captured and executed, along with his troops. The most recent restoration of the city walls was in 1662, under the renowned Manchu Emperor, Kang Hsi. A Manchu garrison was quartered here and the town refortified. Battlements were added, rising to a height of 6 feet above the wall, which is 15 miles in length, 28 feet in height and 18 feet thick. The walls as they stand today have been frequently repaired but are much the same as in 1662. The walled city is about 4 miles long from north to south and 3 miles broad. A walk along the broad well paved top of the wall is delightful, far away from the noise and crowds below and yet giving an excellent view of the whole city. A moat 50 to 100 yards wide surrounds the city and is used as a canal, connecting with narrower intersecting canals of the city.

"At the water gate toll is collected by a bag at the end of a long pole, such as cathedrals use. *There is of course some delay here, and it gives opportu-*

to observe the cormorant fishing boats. The birds are equipped by nature with a large pouch to deposit their catch in, and by art with a ring round the neck to prevent its slipping—accidentally—any further. They sit in double rows round the boat till the manager pushes them into the water with a bamboo; when one finds a fish, he pecks out the eye and pouches the creature; if it be too large, he invites other cormorants and they together will lift out any fish not exceeding eleven pounds. If this be too much to swallow, remember it is a fish story.”*

Approaching Soochow from any direction, tall pagodas first come into view. There are five of them inside the city and three crown the nearby hills. The South Gate pagoda is one of the many for which claims of the greatest antiquity are made, the date of its construction being 248 A. D. The Great Pagoda, seen near the city wall from the railway station is one of the most famous in China. Fortunately, the Taipings, who did not harm the pagoda, destroyed the temple which formerly stood in front of it, so that it is possible now to get a complete view of the famous structure. It consists of nine stories, 250 feet high and is a marvel of proportion. Sixty feet in diameter at the base, it is 45 feet at the top, each story being proportionately shorter, each balcony narrower, each door and window smaller. The whole is of massive construction and carries its seven hundred years well. From the upper stories an excellent view of the beautiful surrounding country can be obtained. In the vicinity are many small hills and lakes, the latter connected with each other by innumerable small canals. To the east is a level plain broken only by a number of groves planted about small villages. To the west lies the Great Lake or Ta Hu, celebrated by many Chinese poets for the beauty of its surroundings. It is 40 by 50 miles in extent, dotted by many small islands which contain interesting temples and monasteries. From

*“*The Eighteen Capitals of China*” by H. A. Giles.



THE THREE PAGODAS TEMPLE, KASHING

few other places can one view the habitations of so many of his fellow men. Five million people live within the radius covered by the eye from the top balconies of the pagoda. The old priest who opens the entrance to the pagoda for visitors expects a small tip, and the boy who carries a light through the one dark passage does so in the hope of receiving a few coppers.

The Tiger Hill Pagoda, the "leaning tower" of Soochow is 1300 years old. The Twin Pagodas, known also as the Two Pen Pagodas, stand near the Examination Halls, and to their good influence is attributed much of the fame which has come to Soochow through her scholars. "A scholar built the Two Pen pagodas to attract the good luck required to insure good scholarship to the town; but as most of the candidates kept on failing afterwards, he consulted the geomancers, and they showed how absurd it was to provide two pens but no ink. The omission rectified, the candidates passed." Soochow University is now located between the Two Pen and the Ink Pagoda. Soochow, through many centuries, has sent more honor men to the great Metropolitan Examinations at Peking than can be claimed by any other city and it rivals Hangchow in the space it occupies in the literature of China. The History of Soochow, written 1000 years ago by one of the city's most famous men, has grown to 150 volumes, through the contributions of generations of scholars.

The City Temple is one of the show place of Soochow though much infested by beggars, who annoy the foreign visitor. Within its enclosure are fourteen separate temples, containing more than two hundred principal images. Within the city walls there are several hundred temples, numerics, and monasteries.

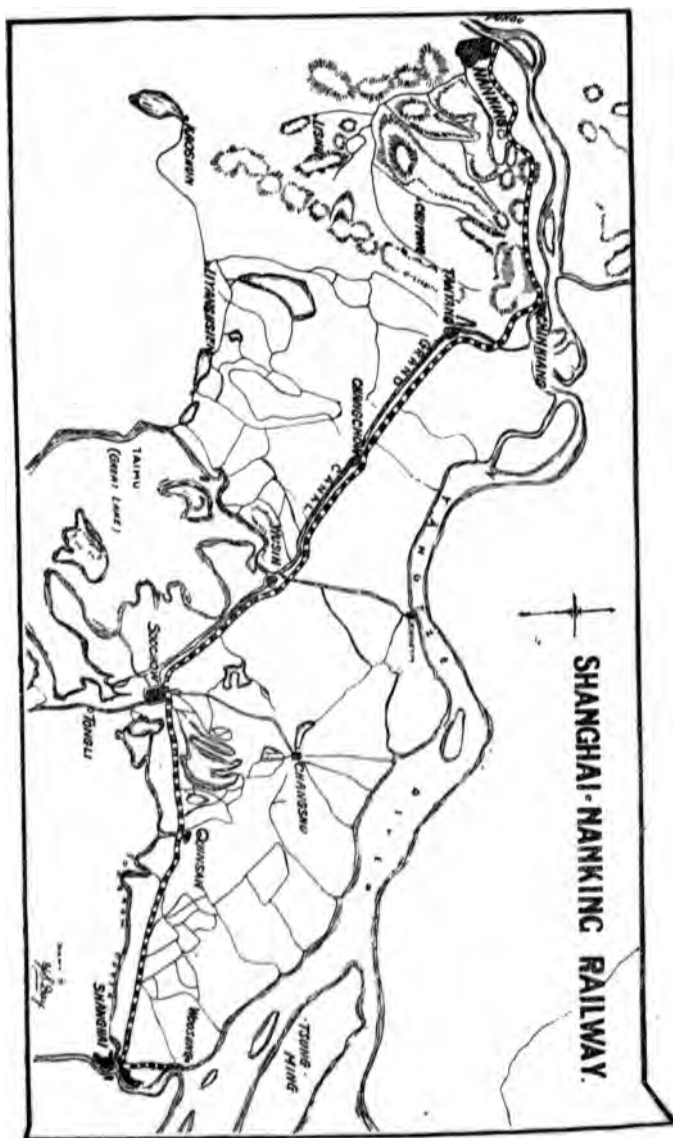
Soochow has regained much of what it lost because of the Taiping rebellion and is again the rich and cultured city of old, with a very large class of *idle rich*. In addition to its fame as the birth place

of many scholars, Soochow is also widely known in China as the birthplace of the most famous sing-song girls. Soochow women are noted for their beauty and the pleasing softness of their dialect. The place has not held its own, commercially, with other cities of the neighborhood, but remains an important center for the silk industry, maintaining 7000 looms for the production of brocades.

"The silken goods which form the staple export are the glory of the place, and the Imperial household gets its chief supplies hence. It is strange to see the primitive surroundings, a little hut with an earthen floor in which they are produced, with their exquisite designs and perfect workmanship. In these uncleanly surrounding a basin of water stands for the weaver to keep his hands unsoiled. He can make four or five feet daily, a yard wide, thus earning 300 or 375 cash and producing material worth nearly two shillings a foot. It is the best paid occupation in the city."

The foreign settlement of Soochow has been built up outside the city walls, near the railway station where the streets are wide, paved, and well cared for. Carriages and rickshas are to be had at the station, but neither can be used in the native city because of the narrow streets and the many arched bridges. Donkeys are offered at 20 cents an hour, but their use is not advisable when sightseeing. The distances are not great and can easily be covered on foot. Outside the city is a famous garden, formerly owned by a high Manchu official, who, for his sins, is an exile in Japan. The property was seized by the Republican government and may be visited for a small fee.

To the west lies the Great Lake, one of the most beautiful places in China. It has been the scene of outings by residents of Soochow for the past 2000 years and should be included in any house boat trip. It can be made a part of the itinerary from Shanghai by houseboat, or local houseboats may be hired in Soochow.



Shanghai-Nanking Railway.—This road runs through one of the most thickly populated sections of China, connecting Shanghai and Nanking, with an extension from Shanghai to Woosung. The total length of the line is 205 miles. At Nanking it connects, by means of a river ferry, with the southern terminus of the Tientsin-Pukow line, making possible a rail trip from Shanghai to Peking. The road makes it possible for the visitor with only a short time in Shanghai, to see some of the most interesting places in China at small cost and with no discomfort. The trip to Nanking may be made in seven hours by express. Excellent meals are served on board the trains.

Soochow is the first town on the road from Shanghai, worth a visit, but before that place is reached the train passes through Quinsan, notable because of the fact that it was the sea port of this part of China several thousand years ago. The delta has been filled in by silt from the Yangtsze and other rivers. Other places on the line worthy a visit are Wusieh, Chingkiang and Nanking. The Shanghai station may be reached by tramcars marked "Circular."

Wusieh.—To the northwest of Soochow on the Shanghai-Nanking Railway is Wusieh, (fare from Shanghai \$3.40) a walled city with a population of about 200,000. Formerly a city of small importance, Wusieh is growing rapidly now, both as a market and as a center for the rearing of silk worms. It has supplanted Soochow as a transfer point for goods destined for Shanghai.

Though the building of the railway has made great changes in the transportation of goods, Wusieh remains a very important boat town and most of the boatmen between Shanghai and Nanking call it their home. It is also the birthplace of a large number of the treaty port cooks, the cooks of Wusieh being famous through the surrounding country. The city is intersected by many canals, which are wide and

filled with clear water, in contrast to the muddy streams seen elsewhere.

An hour distant by boat is the Weidzee spring, with a hill nearby on which is located a temple and monastery. Both are in good repair, clean and surrounded by fine gardens and courts. From this place there is a good view of Great Lake. The approach to the spring is through a canal lined by fine trees. On the left is to be seen a regular mound 60 to 70 feet high, surmounted by a ruined, ivy covered pagoda. Wusieh is a center for the manufacture and sale of images, but its principal industry is the rearing of silk worms. All about the city are plantations of mulberry trees.

Chingkiang. Located 112 miles from Shanghai, Chingkiang is at the intersection of the Yangtze and the Grand Canal, and is also one of the most important stations on the Shanghai-Nanking railway. (Fare from Shanghai \$6.00). The town is about 2000 years old and has borne its present name for 1000 years. It is a favorite resort of hunters who come from Shanghai by the railway. The population is 182,000. The port was opened to foreign trade in 1861. "Chingkiang is undoubtedly the prettiest place on the river below Hankow. The Silver Island Pass with its narrow and difficult channel, its great rush of waters, its overhanging cliffs and bristling forts is justly called the 'Gate of the Yangtze.' Silver Island itself, with its ancient temples, its fine trees and magnificent view is one of the most attractive spots in China. From the summit of the hill a good idea of the neighborhood can be gained. On the north a low-lying plain interspersed with trees stretches to the horizon, and on a clear day the pagoda of Yangchow (a city associated with the name of Marco Polo) may be discerned. To the eastward lies a labyrinth of islands and waterways, all of which appertain to the Yangtze, the main stream of which bends to the southeast, passing the entrance to the southern portion of the Grand Canal at 'Tau'

On the right bank classical Kaolishan, with its newly restored temple and the remains of its famous iron pagoda, juts sharply up. The native city and foreign settlement, overshadowed by hills, line the water's edge, and Golden Island with its temples and pagodas forms a weird background to the harbor and shipping.'*'

The British fleet anchored off Chingkiang in 1842 after silencing the forts, but since that time the channel of the river has changed so much that the spot on which the fleet anchored is now covered with villages.

Ningpo is 150 miles south of Shanghai, connected with that port by daily steamer service. Fare \$10. Population about 260,000. Opened as a treaty port 1841, but has no extensive foreign settlement.

With the history of Ningpo is associated the earliest attempts of foreigners to establish themselves in China, for the Portuguese traders settled there in 1522 and soon established a prosperous colony, which numbered 1200 souls twenty years later. At that time trouble arose between the Portuguese and the Chinese, the settlers refusing to obey the laws of China, and they were ordered expelled. The colony was attacked by Chinese troops and 800 Portuguese massacred. In the latter part of the 17th century, the East India Company established a post near Ningpo on the island of Chusan, but trade conditions were not good and the place was abandoned. Ningpo was one of the first five ports thrown open to foreigners and though the center of a large foreign trade at one time, has since declined in importance.

Ningpo was a city of great antiquity at the time these European adventurers came. The present city, 1200 years old, was built near the site of a much older city which was mentioned in the time of Yu (B. C. 2205). The great Emperor Shun, the Cincin-

*O. G. Ready in "With Boat and Gun in the Yangtze Valley."



THUNDER PEAK PAGODA, NINGPO.

natus of China, tilled his fields near Yuyao, a small city about 30 miles above Ningpo. His tomb is near Shaohing.

The town is situated 15 miles from the sea on the Yung river whose branches water the fertile Ningpo plain. A good view of Ningpo's magnificent surroundings can be secured from the top of the Heaven Invested Pagoda, built in 696, and one of the oldest in China. The hills which form the easternmost portion of the Himalayas in a grand sweep of more than 100 miles enclose the plain in a great natural amphitheatre. The walls of the city are five miles in circumference, 25 feet high and partly enclosed by a moat. Several of the main streets are spanned by magnificent arches, erected in memory of the many Ningpo men who have played important parts in China's history.

An interesting legend concerning the river is told by Archdeacon Moule, who has written so interestingly of Ningpo. In ancient times a dragon used periodically to emerge from the river and unless appeased by the yearly offering of a boy and girl would ravage the community. In the year 618 a mandarin was on his way to Ningpo to assume office, coming at a time when the annual sacrifice was made. As he traveled across the plain he saw two country people, man and wife, with a little boy and girl, being taken for the sacrifice. The magistrate's heart was stirred at hearing their pitiful story and on arriving at the spot where the dragon was due to appear, he mounted a white horse and armed with a sword made of rushes, plunged into the water. In a short time there was a great commotion in the river and soon the surface was dyed with the blood of the dragon and champion. Neither was seen again. At the same moment a pool welled up in the city, over which a temple has been built in memory of the mandarin and each May every house in Ningpo has a *cross of reeds* over its door in commemoration of the anniversary.

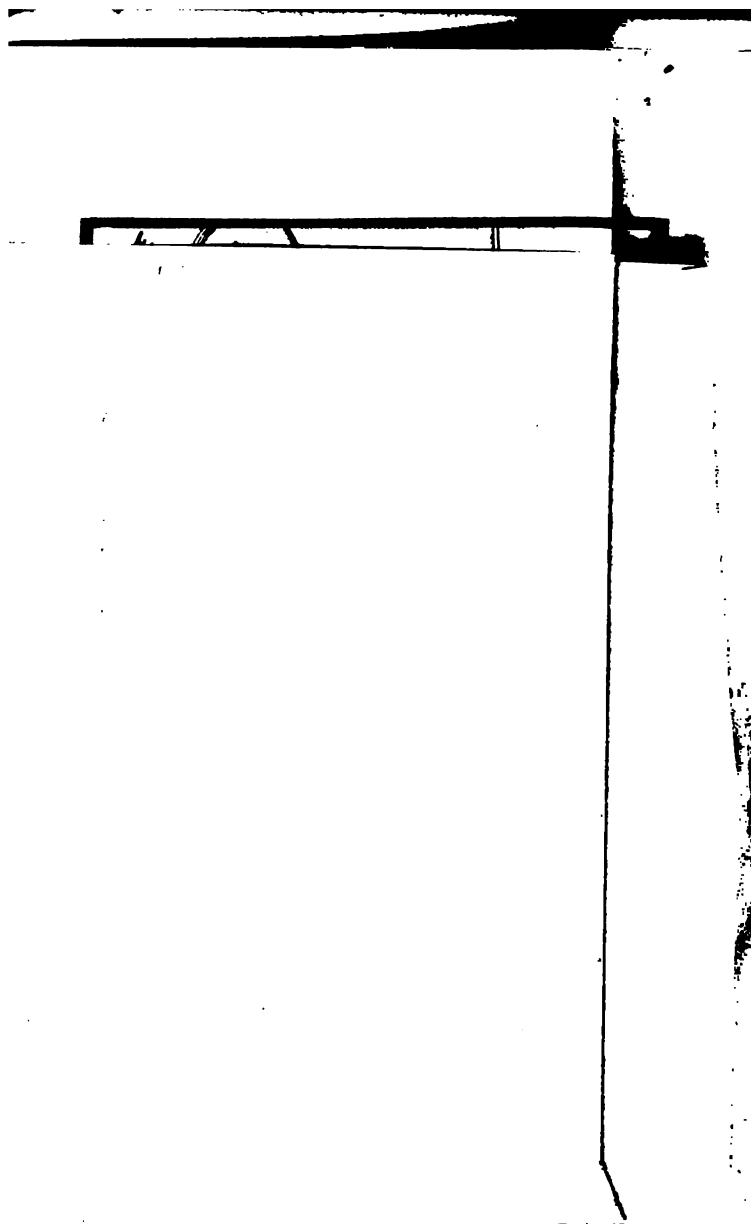
Ningpo is the commercial metropolis of Chekiang province and although the foreign trade is not now what it was forty years ago, owing to the opening of other ports, the Chinese trade shows a steady increase. A great deal of household furniture is made there, and it is a center for the manufacture of "joss-paper."

Ningpo is second only to Foochow in the production of lacquer, and holds a pre-eminent fame for carved work in white wood.

Shallow draft steamers are able to navigate the mouth of the river and anchor at Ningpo, maintaining a daily service with Shanghai. Steam launches ply farther up the river, enabling the visitor who cares to, to visit the interior.

The Yangtsze River.—No trip to China would be complete without a voyage on the Yangtsze, one of the largest rivers in the world. Rising on the high plateaus of Thibet, the Yangtsze flows into the ocean near Shanghai, 3000 miles from its source. It is navigable for ocean steamers for 600 miles and many lines maintain regular sailings from Hankow to ports all over the world. This part of the river is broad and the fall is so slight that tides are strong enough to swing vessels at Wuhu, 200 miles from the ocean. The river drains an area of 650,000 square miles, but of this, more than four fifths is above Hankow, so that the 600 miles between Hankow and the sea is very like a great canal. At a comparatively recent geological period, practically all of the present Yangtsze Valley was under the sea, and the land has been built up by the sediment carried by that great river. At the present time this amounts to 6428 million cubic feet a year—enough to deposit a layer a foot thick over an area of 230 square miles. The country around the mouth of the river is recently formed, as indicated by the fact that the name of Shanghai, now 25 miles inland, means "On the Sea."

The rather dreary flat country near the mouth of the Yangtsze soon gives way to wooded hills, which



at Kiukiang, rise to mountain heights. The land is the most fertile in China, and the river is bordered with small farms and villages and several important cities. A large number of vessels, very similar in design to the old Mississippi river steamboats, ply between Shanghai and Hankow, offering sailings every night.

Nanking on the south bank of the Yangtze River, 205 miles from Shanghai. May be reached by train on the Shanghai-Nanking Railway, or by river steamer. Railway fare: \$8.00. Steamer fare \$15. **Hotel:** Bridge,* near railway station and steamer landings. Rates \$6 up. Population, about 400,000.

Nanking (Southern capital) owes its name to the fact that it has served several times as the capital of the country. The last Emperors of China to reside in Nanking were the early Mings, but the third Ming Emperor, Yung-lo, deserted it for Peking, as a means of keeping more secure control over the north, threatened as it was by the Tartar and Mongol tribes. Previously Nanking had been the seat of a kingdom seven times. It was the residence of the king of Wu and later, for 120 years, the capital of Eastern China. For 800 years before the Ming dynasty, it was a city of great political importance, though not the capital of the country. As Nanking, the city dates only from the beginning of the Ming Dynasty, but the city which was built as the capital of this dynasty occupied the site of other cities which have figured in the history of China for more than two thousand years, under different names. The ancient city was known as Kin-ling but several centuries before Christ the name was changed to Tan-yang, and later to Kiang-nan and Sheng Chow.

It has been a walled city since the 5th or 6th century, the present walls being built about 500 years ago. Surrounded by hills and facing the Yangtze river Nanking is very advantageously situated for

*See advertisement.

defense and has been the vantage point striven for by many of the leaders of China's numerous rebellions. The Taipings captured the place and held it against a siege for eleven years, while more recently the Republicans captured it and made it the capital of their provisional government. It was here that Dr. Sun Yat Sen took his oath of office as President of the Republic of China, on January 1, 1912, and remained here until he resigned in favor of Yuan Shih K'ai.

The present walls of Nanking are among the finest in China, being 40 to 90 feet high, 22 miles long, and 20 to 40 feet in thickness. They enclose a vast area, a large part of which is now in vacant land, grown up in bamboo groves or utilized by farmers. A number of stone bridges crossing streams in the middle of fields, and unused for hundreds of years, indicate the location of streets which existed at a time when Nanking was many times its present size. During the occupation of the Taipings, practically all of the monumental works of an older period were destroyed, but enough remain to indicate the glories of Nanking at its prime. The most serious charge the artistic world can bring against the Taipings is that they destroyed the world famous porcelain pagoda, the most beautiful building of its kind in China. This wonderful structure, built in the early part of the fifteenth century by the Emperor Yung-lo to commemorate the virtues of his mother, was encased in the finest white glazed brick while the overhanging eaves were covered with green tiles and more than 100 bells hung from the ornamented cornices. A few of the tiles from this pagoda are treasured by the Metropolitan Museum of Art in New York.

The celebrated mausoleum of Hung Wu, the humble founder of the great Ming Dynasty, is to be seen just outside the city walls. It is surrounded by huge carved figures and other tombs and monuments, *all known as the Ming Tombs. The huge stone images which guard the tombs have been enclosed in*

tough wooden cages to prevent mutilation by visitors. Dr. Sun Yat Sen visited these tombs on the establishment of the Republic of China and in a solemn ceremony informed the spirit of the first Ming Emperor of the overthrow of the Manchus. Many other interesting ruins in or near the city include what remains of Hung Wu's palace which was occupied by the Mings for fifty years. It is inside the city walls and can be reached by the road leading east from the old Viceroys' Yamen. The large Drum Tower in the central part of the city is one of the most interesting sights. It was built by one of the Ming Emperors in order to watch the attempts of rebels to storm the city walls, while he beat a large drum to give courage to the imperial troops.

The Examination Hall, containing cells for 20,000 students, was built during the Ming dynasty and enlarged later. It is now unused. Nearby is an ancient Confucian temple. Outside the South Gate is the precious stone tea house, built on a small hill. According to an ancient legend, a pebble in the reign of Wudi, of the Liang dynasty, emitted the sutras of Buddha and showers of flowers came down from heaven and turned into colored stones. The pebbles are dug out of the ground and sold at the tea house. From the top of the hill a good view may be obtained.

Although a city of great commercial importance in ancient times, Nanking has been outstripped by its rivals but is now entering on a new period of development. Among a very large number of Chinese, there is at this writing a strong movement to move capital from Peking to Nanking, which occupies the a Peking and position, being just midway between more central Canton.

Nanking was made an open port for foreign trade by the French treaty of 1858, but it was not formally opened until 1899. Ten years later the Shanghai Nanking Railway was completed, while the *Tientsin Pukow* Railway was opened in 1912. *Pukow* is on the opposite bank of the river from Nanking.

passengers for Tientsin being ferried across. The railway station and steamer landings are in Hsaikwan a suburb of Nanking, north of the city walls. During the late years of the Manchu regime, Tuan Fang, a progressive viceroy, made many improvements in Nanking, including the building of good roads, so that it is possible to reach almost any point in a carriage, a rare privilege in a Chinese city. Tuan Fang was also responsible for the Nanyang Exposition, and the handsome buildings remain a memento to Chinese enterprise. A city railway runs from Hsiakwan to the southern end of the walled city, making connections with the Shanghai-Nanking trains.

With few exceptions the only foreign residents of Nanking are missionaries and foreign employees of the Chinese government. But the fact that it is a junction point for railway and steamship lines, and is growing more popular with tourists, enables it to support a first class hotel under foreign management.

Nanking is a favorite place with hunters, who find fox, wolf, rabbit, pheasant, pigeons, wild duck and wild pig in the vicinity.

Tientsin-Pukow Railway.*—This line, one of the government railways of China, was opened for through traffic in 1912 and affords the quickest service between North China and the Yangtsze Valley. The trip from Pukow to Tientsin occupies about twenty seven hours making it possible to go from Shanghai to Peking in less than two days. The greater part of the road runs through prairie country, which in Shantung province gives way to mountains. A ferry across the river from Nanking is provided.

Wuhu.—On the south bank of the Yangtsze, about 50 miles from Nanking, is Wuhu, a treaty port opened in 1877. It has a population of 129,000. There are no local points worth a visit by the *sightseer*.

*See advertisement.

About midway between Wuhu and Anking, 25 miles to the south, the passenger on a Yangtze river boat can see the Nine Lotus Flower Mountain, made up of a number of sharp and rugged peaks. This mountain is one of the most famous places in this part of China and on it are located many temples of more than usual fame, as well as the burial places of some of the greatest saints, both real and imaginary, of past ages. Each autumn, the mountain is visited by thousands of pilgrims who come for hundreds of miles to pay their devotions.

Anking.*—On the Yangtze River, 150 miles from Nanking and 360 miles from Shanghai is Anking, the capital of Anhui province. It has a population of only 70,000 being one of the smallest and least important of China's provincial capitals. The Great Pagoda, outside the Eastern gate is the finest on the Yangtze river. It is seven stories high and on each tier are hung many small bells which tinkle in the wind. It is reputed to be elastic and will sway in the wind, according to local tradition. Anking is a center for the manufacture of India ink. Oil lamps are lighted in closed rooms and the soot which collects on walls and ceiling is removed and compressed into cakes of ink. The city formerly enjoyed more political importance than at present, as it was once the capital of the ancient kingdom of Wan. Anhui† province is the center of the famine district of China though Anking has usually been spared. The thousands of dollars sent from America and Europe for the relief of famine sufferers have been chiefly expended in districts to the north of Anking.

Kiukiang.—On the Yangtze, near the outlet of Poyang lake, 142 miles from Hankow and 458 miles from Shanghai. Steamer fare from Shanghai \$35. Population, about 50,000. River steamers usually stop long enough at Kiukiang to allow a trip through the Chinese City.

*Often spelled Nganking.

†Often spelled Nganhui.

Kiukiang has great fame as having been one of the most fruitful fields for the propagation of Buddhism when that religion was introduced from India. The beautiful Lushan mountains (4000 feet high) surrounding the place are covered with famous temples and are visited by thousands of pilgrims every autumn. Kiukiang was occupied by the Taipings in 1853 and when again recovered by the Imperials had been almost completely destroyed. Since the opening of the place to foreign trade, it has slowly built up, but the present city has not regained its old time importance.

On one of the hills near Kiukiang and overlooking Poyang lake is the summer resort of Kuling, much frequented by missionaries and other residents of the Yangtze Valley. It is distant a five hours' journey, visitors traveling in chairs.

Opposite the campus of the Woman's Foreign Missionary Society in Kiukiang is the Monastery of Benevolence, a sacred place which was once famous as far away as Thibet. More than a thousand years ago, an abbot at Kiukiang had a dream in which Budha told him that on a certain day a divinity would come down the Yangtze from Thibet. At the appointed time, the abbot and many others were on the bank of the river watching, when a stone boat arrived, occupied by a majestic being, which was immediately escorted with great pomp to the shrine appointed for him and Buddhists came from far and near to offer their devotions. A life size image of the divinity was made of iron, in order to perpetuate his good influence, and the temple remained the Mecca of thousands for several centuries.

After the Taiping rebellion, the old abbot's successor returned to Kiukiang to find his famous temple destroyed and no vestige of the iron god, which had brought it so much fame and prosperity. Discouraged and despondent he was walking across *the fields one day*, when he stumbled over an object *which protruded from the ground*. This proved to

be the iron god, minus an arm, and suffering from other mutilation at the hands of the sacrilegious Taipings. These defects were soon remedied and the idol restored, with a fresh coat of gilding. It may now be seen in the monastery, while the stone boat in which the deity arrived is in the courtyard. The idol is in a glass case in the rear of the grounds. In the temple is a bell which is continuously tolled, every stroke sending a flash of light into the Buddhist hades. The pagoda near by was constructed by the literatti of Kiukiang, who had for several years failed to pass the official examinations. The spirits were so propitiated by the erection of this pagoda that thereafter the local scholars were uniformly successful.

Kuling is at an altitude of 3500 feet, the summer temperature being many degrees lower than in Kiukiang. It has been greatly improved by the foreign residents and the hill is covered with summer cottages. Tennis courts and a swimming pool have been provided, and a hotel built for the accomodation of transients. Protestant missionaries from all parts of Central China congregate here during the summer and many meetings of educational and religious associations are held.

Kuling is admirably situated for a summer resort and is surrounded by many points of interest, which can be reached by short excursions. The White Deer Grotto, one of the most famous of these, is probably the oldest university in the world. During the ninth century Li Pu, an illustrious poet, made this place his study, living in the artificial grotto which he built. He was always accompanied by a tame white deer and in the 14th century, an image of the deer was carved by one of his followers and placed in the grotto. Owing to the fame of Li Pu, the grotto became a favorite resort for scholars, especially during the troubled period following the end of the Tang dynasty, when there were many contenders for the throne. A school was opened here at that time and buildings erected. In 960, the school was rais

to the rank of a university and the attendance greatly increased. The university was enlarged during the Sung dynasty but of late years the buildings have fallen into decay. It is still frequented by students, who congregate there in great numbers during the summer.

Reference for further reading: "Sacred Places in China" by Curl F. Kupfer.

Ching-teh-chen.—A visit to the famous porcelain center of Ching-teh-chen from Kiukiang may be added to a Yangtze River trip without a great deal of difficulty. The town stands on the northern branch of the Jaochou river, which flows into Poyang Lake. The most convenient trip is across this lake from Kiukiang, in a junk, or, possibly, with a steam launch. Chairs may be engaged at Jaochou for the fifty mile trip. The route follows close to the river bank, passing through a hilly, wooded and well cultivated country. It is also possible to make the trip in a shallow draft river boat, which arrangement would add to the pleasures of the journey. The town itself is almost entirely devoted to porcelain making, in which 100,000 to 200,000 persons are employed at the 160 furnaces. Its works are not now so important as they were in the days of Marco Polo, but the processes are the same, and the visitor will have every opportunity to see how the world famous porcelains are produced.

Nanchang.—To the South of Poyang lake, on the Kan river, is Nanchang, capital of Kiangsi province. The city was built on the shores of the lake, which has since receded 30 miles to the north. It is so full of shallows that the Chinese have a proverb: "Cross Poyang Lake? Then take 180 pounds of rice," the inference being that that amount will be necessary to prevent starvation. The city has a population of 300,000.

Shang Shing Kung.—Fifty miles southeast of Jaochou, which is on the east of Poyang lake is the sacred mountain Lung Lu Shan sheltering the town

of Shang Shing Kung, the residence of the Taoist pope. This place has been the center of the Taoist religion for many centuries and the pope is believed to have many supernatural powers. In his establishment are hundreds of sealed jars in which he has imprisoned evil spirits, and he receives many gifts to encourage him to keep the spirits in the jars.

The Wu-Han Cities.—At the junction of the Han and Yangtze Rivers, 600 miles from the sea, are located the three cities of Hankow, Wu-chang and Hanyang, commonly grouped under the name of "The Wuhan Cities." Fare from Shanghai \$40. Of the three cities Hankow is the most important, though Wu-chang is capital of the province of Hupeh, and in Hanyang are located great steel works and a government arsenal and mint.

The Chinese city of Hankow and the British, German, French, Russian and Japanese foreign settlements occupy the north bank of the Yangtze, east of the Han. West of the Han is Hanyang, and south of the Yangtze which is 1300 yards wide at this point is Wu-chang. Hankow is connected with Peking (768 miles away) by the Hankow-Peking railway and ocean steamers sail regularly from this port for principal European ports. Hankow has long been the center of the black tea industry chiefly conducted by Russians, while at Hanyang are the famous steel works, which have been able to deliver pig iron in New York in competition with the mills at Pittsburg. When China's railway system is complete, Wu-chang will be connected with Canton by rail and the three cities will then be at the junction of the biggest railway artery in the country, (the Peking-Canton railway) and the Yangtze and Han rivers. It has already assumed great commercial importance and is Shanghai's most serious competitor for the trade of the Yangtze valley.

Wu-chang is a walled Chinese city, chiefly famous as the starting point for the recent revolution, though the most bloody battles were fought out

back of the foreign concessions of Hankow. The Chinese City of Hankow, with its rich shops and fine guild houses, was almost completely destroyed by fires during the revolution. Plans are now under consideration to rebuild the city along modern lines, the most popular building plan being modeled after that of Washington, D. C.

Hankow was formerly regarded as only a suburb of the ancient city of Hanyang, but has outstripped that city, its growth being especially rapid since the establishment of the Foreign concessions. The handsome Bund, which was begun by the British, has been extended by other nationalities until it is now more than two miles in length. Except servants, Chinese are not allowed to live in the foreign settlements which are consequently less crowded than is usual in China.

A visit to the great steel works in Hanyang should be made, it being advisable to secure permission for the visit from the head office in Shanghai. The plan for the steel works originated with Chang Chih-tung who, as viceroy of Canton, memorialized the throne on the need of railways, built with Chinese capital and material. Accordingly he was sent to Hankow where 5 million dollars were spent on the works, without much success. The plant represents a strange mixture of Chinese progressiveness and superstition, for while it contains the latest and best machinery, it was located on the directions of geomancers, with the result that expensive and unnecessary trans-shipments of coal and ore add to the expenses of operation.

A number of hotels are to be found in Hankow, but travelers usually make arrangements to remain on board river steamers which anchor alongside the Bund.

Wuchang is surrounded by a wall 7 miles in length and cut in two almost equal parts by *Serpent Hill*. "A new road was blasted across the ridge for *wheeled traffic*; but when the Viceroy took up his *residence*, he suffered from an obstinate carbuncle on

his neck. The Chinese doctors declared it was because this carriage road had cut down into the serpent's neck and was hurting his backbone. The Viceroy hastily enlisted all available men and had the new cut filled in at a cost of 600 taels; then the serpent let his neck heal."* The principal street of the city, lined by 700 shops runs north of the hill.

Wuchang, before 300 B. C. was capital of the Kingdom of Chu and from 25 to 589 A. D. was capital of Wu. It is now a kind of southern capital for China, as the residence of Vice-President Li Yuan Hung, and is strongly urged by many Chinese as the permanent location of the capital.

It was around the three Wu-Han cities that the principal battles of the recent Chinese Revolution were fought. On October 9, 1911, the accidental explosion of a bomb at 14 Pao-hsing Li, a street in the Russian concession, revealed the headquarters of the local revolutionists. Viceory Jui Cheng, in Wuchang, was notified at once and during that night and the following day instituted a vigorous search for rebels in Wu-chang, a number being captured and beheaded.

On the evening of October 10, the city of Wu-chang was filled with excited crowds, and a small section of the troops mutinied. Others joined them and before dawn, they had driven the Viceroy, the imperial commanders and other officials out of the city. The fighting began about a week later, the interim being occupied by preparations on both sides. The rebels quickly grew in number, thousands coming from near Wu-chang to enlist under the leadership of General Li Yuan Hung. Peking quickly realized the gravity of the situation and hurried troops to Hankow.

By the latter part of the month, the rebels had moved a large part of their forces across the river to Kilometer Ten, near Hankow, where they met the

*"Eighteen Capitals of China," by William Edgar Gell.

imperial forces recently arrived from Peking. The actual engagements between organized forces on each side began on October 27, when 500 imperial troops opened fire on a village near Kilometer Ten, where a number of revolutionists were encamped. With short lulls, the fighting continued for a month, the imperials slowly driving the revolutionists along the rear of the foreign concessions to the Chinese city of Hankow. Failing to dislodge them from the streets of the city, it was fired by the imperial commanders and practically all burned. Many of the population of half a million either died in the flames or were killed by the troops.

The revolutionists crossed the river and made ineffectual attempts to drive out the imperials, while they were successful in preventing an attack on Wu-chang. Early in the engagement it developed that practically all of the crew and officers of the Chinese fleet sympathized with the revolutionists and later the guns of the vessels were turned on the imperialists.

The local fighting ended on November 27, when the imperialists, after a battle of five days, crossed the Han river and took Hanyang, the victory being attributed by many to the fact that members of the revolutionary troops had been bribed by the imperialists. Immediately thereafter, Nanking was taken by the Republicans, and an armistice brought an end to the fighting.

Changsha.—One of the last cities in China to hold out against the demands of the foreign missionaries for entrance was Changsha, the capital of Hunan province, 100 miles south of Hankow on the Siang. Steamer fare from Hankow \$27. Until the Boxer movement in 1900, less than a score of foreigners had ever been able to get inside the city walls, and most of these were promptly expelled as soon as their presence became known to the authorities. But *in 1903 the place was opened as a treaty port and since then foreigners have been allowed to visit the city freely.*

Changsha, like the mountainous province of which it is the capital, is more famous for the men it has produced than for any of its manufactured or natural products. Many Hunanese families are able to boast of having in the family tree the names of viceroys, governors, and famous generals. The city has a population of about 230,000, and is enclosed by a wall. According to local tradition the first wall about the city was built by Prince Wu Nei, about 202 B. C. The city was captured by rebels in 1637 and ten years later the walls were entirely rebuilt by the Manchus. The city is on the eastern bank of the Siang, the largest of the three rivers which flow into Tungting Lake. Opposite in the river, extending the whole length of the city, is a narrow island. On the eastern bank is Yuloh Hill (said by geomancers to be under the Literary Star) the location of a university which has been in continuous existence for 700 years. On the hill is a stone monument, recording the mastery of the floods by Yu, supposed to have been placed there at his order in 2205 B. C. The inscription, in imitation of ancient Chinese characters, is believed to be a forgery.

The streets of Changsha are cleaner and wider than in most other Chinese cities and it has many fine buildings and well laid out gardens. A distinctive local industry is the weaving of silk in plain black and white. Many fire crackers are manufactured here and in neighboring towns, most of those used in the United States coming from this mountainous province. Changsha was one of the few places which successfully withstood attacks of the Taipings, though the city was besieged for 80 days.

The Yangtze Gorges.—At Ichang, the famous Yangtze gorges begin and a trip through them is well worth the time and expense. Ichang, 1000 miles from the sea is only 130 feet above sea level, but Chungking, 400 miles farther inland, is 630 feet above. This drop of 500 feet in a distance of 400 miles is accomplished through a series of gorges

unsurpassed for their beauty and grandeur. The most famous of the gorges are between Ichang and Kweifu, a distance of 140 miles.

Passage through this part of the Yangtze, where the great river has cut a channel for itself through deep mountain passes would appear to be impossible. But it is the only means of transport for the great province of Szechuan, which has a population as large as that of the United States, and millions of dollars worth of cargo are hauled over the rapids each year. This is accomplished by means of trackers, who pull the boats along against the swift current with long bamboo ropes, the coolies climbing over the rocks alongside, or using steps which were cut into the sides of the cliffs centuries ago. A few years since a small steamboat was constructed for this perilous voyage and now makes regular trips between Ichang and Chungking, except during the low water period. (Fare \$75.) Mrs. J. F. Bishop, who made this trip in a house boat several years ago, writes of it as follows in her excellent book, "*The Yangtze Valley and Beyond.*"

"We were then in what looked like a mountain lake. No outlet was visible; mountains rose clear and grim against a dull grey sky. Snowflakes fell sparsely and gently in a perfectly still atmosphere. We cast off from the shore; the oars were plied to a wild chorus; what looked like a cleft in the rock appeared and making an abrupt turn round a high rocky point in all the thrill of novelty and expectation, we were in the Ichang gorge, the first and one of the grandest of those gigantic clefts through which the Great River, at times a mile in breadth, there compressed into a limit of from 400 to 150 yards, has carved a passage through the mountains.

"The change from a lake-like stretch, with its light and movement, to a dark and narrow gorge *black with the shadows of nearly perpendicular limestone cliffs broken up into buttresses and fantastic towers of curiously splintered and weathered*

rock, culminating in the Pillar of Heaven, a limestone pinnacle rising sheer from the water to a height of 1800 feet, is so rapid as to bewilder the senses. The expression 'lost in admiration' is a literally correct one.

"With a strong fair wind our sail was set; the creak and swish of the oars was exchanged for the low music of the river as it parted under our prow; and the deep water (from fifty to a hundred feet), of a striking bottle green color, was unbroken by a swirl or ripple, and slid past in a grand, full volume. The stillness was profound, enlivened only as some big junk with lowered mast glided past us at great speed, the fifty or sixty men at the sweeps raising a wild chant in keeping with the scene. Scuds of snow, wild, white clouds whirling round pinnacles and desolated snow-clothed mountains, apparently blocking further progress added to the enchantment. Crevices in the rock were full of maidenhair fern, and on many a narrow ledge clustered in profusion a delicate mauve primula unabashed by the grandeur and the gloom. Streams tumbled over ledges at heights of 100 feet. There are cliffs of extraordinary honeycombed rock, possibly the remains of 'potholes' of ages since, rock carved by the action of water and weather into shrines with pillared fronts, grottoes with quaint embellishments—gigantic old women gossiping together in big hats—colossal abutments, huge rock needles after the manner of Quiraing, while groups of stalactites constantly occur as straight and as thick as small pines, supporting rock canopies festooned with maidenhair. Higher yet, surmounting rock ramparts 2000 feet high, are irregular battlemented walls of rock, perhaps twenty feet thick, and everywhere above and around are lofty summits sprinkled with pines, on which the snow lay in powder only, and 'the snow clouds rolling low' added to the sublimity of the scenery.

"It was always changing, too. If it were possible to be surfeited with turrets, battlements, and

cathedral spires, and to weary of rock phantasies, the work of water, of solitudes and silences, and of the majestic dark green flow of the Great River, there were besides lateral clefts, each with its well-sided torrent, with an occasional platform green with wheat, on which a brown roofed village nestled among fruit trees, or a mountain, bisected by a chasm, looking ready to fall into the river, as some have already done, breaking up into piles of huge angular boulders over which even the goat footed trackers cannot climb. Then, wherever the cliffs are less absolutely perpendicular, there are minute platforms partially sustaining houses with their backs burrowing into the rock, and their fronts extended on beams fixed in the cliff, accessible only by bolts driven into the rock, where the small children are tied to posts to prevent them falling over, and above, below, and around these dwellings are patches of careful culture, some of them not larger than a bath towel, to which the cultivators lower themselves with ropes, and there are small openings occasionally, where deep-eaved houses cluster on the flat tops of rocky spurs among the exquisite plumage of groves of the golden and green bamboo, among oranges and pumeloos with their shining greenery, and straight stemmed palms with their great fanlike leaves."

A journey of three or four days above Ichang would take the traveler through Ichang Gorge, twenty miles in length, and well worth seeing. The journeys may be extended almost indefinitely, and may be made a part of an interesting trip through Szechuan, to the borders of Thibet. The following table of time required for journeys from Ichang has been prepared by the Shanghai office of Messrs. Cook and Sons, who undertake arrangements for these trips:—

	To Tatung	Rapid, 2	days. Return	1 day,	Total 3	days
Tunglintan	"	2½	"	1	"	3½
Chentan	"	3	"	1½	"	4½
Yetan	"	4	"	2	"	6
Kweifu City	"	8	"	4	"	12
Wanshien	"	12	"	6	"	18
Chungking	"	22	"	10	"	32



SEDAN CHAIR IN THE YANGTSE VALLEY

The times given vary, not only because of the state of the river and the wind, but also depend a great deal on the desires of the boat crews to make a quick or a leisurely trip. The best time for the journey is between the last of October and the first of May. In the early summer the winter snows in Thibet begin to melt, causing the annual flood of the Yangtze, and frequently resulting in a great deal of damage. In the upper Yangtze, this summer freshet causes great differences in the water level, which often varies 40 to 50 feet at Hankow, between the winter and summer levels and 70 to 90 feet at Chungking.

Several kinds of boats are available for the trip above Ichang. Large *sampans*, without sleeping accommodations, for a one day trip, are \$3 a day. *Wupans*, without toilet accommodations \$5 a day. Two roomed house boats are \$5, and three roomed houseboats or *kwadzas*, \$7 a day. The latter are the most comfortable and practically the only boats in which it is possible to make long journeys.

References for further reading: "The Gorges of the Yangtze," by A. Little; "The Yangtze Valley and Beyond," by Mrs. J. F. Bishop.

Chungking.—Chungking occupies the end of a high and rocky bluff 1400 miles from the mouth of the Yangtze. It is surrounded by a stone wall five miles in circumference, built in 1761. The ordinary rise of the river at this place in flood time is 75 feet. The city is electric lighted by a Chinese company.

Chengtu.—It is only through the Yangtze gorges, or by a more tiresome trip through narrow mountain passes that it is possible to reach Chengtu, the capital of the province of Szechuan, one of the oldest and most important cities of China. It was once the capital of the independent Kingdom of Shuh. Chengtu is the chief city of the famous Chengtu Plain 70 miles by 40, said by many to be the most thickly populated spot in the world. The soil is rich, the climate mild, and the excellent system of irrigation

devised more than 2000 years ago by Li Ping, the great irrigation engineer, insures water at all periods of the growing season. The farms of the plain are so valuable, and are so intensely cultivated, that they resemble small garden patches more than farms. It is possible to raise three or four crops a year, and famine is unknown about Chengtu.

The city is surrounded by massive walls nine miles in length, while a separate wall divides the Chinese from the Manchus. In few other places in China can such a contrast in architecture be seen, for while the Chinese cling to the standards of South and Central China, the Manchus as persistently duplicate the old styles of Manchuria. The population of Szechuan province and of Chengtu is comparatively modern. The independent Szechuanese refused to accept the rule of the Manchus and it was necessary for the Manchu troops to almost depopulate the province before the anti-dynastic rebellions were put down. The invading Manchus liked the country so well that they remained as permanent residents. Little remained of the ancient Szechuan population and the rich province was filled up with immigrants from South and Central China. These sturdy settlers have produced a race as independent as the more ancient Szechuanese as evidenced by the fact that one of the first outbreaks which heralded the recent revolution was in Szechuan.

Moslems make up a great part of the population of the Chengtu plain. They have lived in China for many generations and are indistinguishable from the native Chinese, but still persist in calling themselves foreigners. Chengtu is quite a missionary center, and the location of important foreign schools. Baseball games are played there by school boys taught by American missionaries.

The streets of Chengtu are noted throughout *China* for their width and cleanliness, all being paved by wide stone slabs and well policed. On the principal *Great East Street* are many silk stores. Szechuan

was formerly one of the most important silk provinces of China, but with the spread of the opium habit, the peasants turned their attention to poppy growing, and for several years the hills of the province blazed with the brilliant flowers. Now, with the gradual suppression of the opium traffic, rice and silk are coming into their own again as the principal products of the province. The sixty miles from Chungking to Chengtu is usually traversed by chair, the traveler stopping at Chinese inns along the road.

"In the south of the Szechuan Alps, an almost independent race inhabits the Kiench'ang valley, and the neighboring country. They are called Mantze (barbarous tribes of the South,) or Lolos also written Lao-lao, and Liaoliao (wild hunters.) The Chinese call them sometimes Kwolo (monkey-nosed savages.) In the northwest are the Sifan tribes, who have recognized the supremacy of China, and are governed by Chinese officials. Tibetans with their lamas and monasteries are extensively scattered throughout the west. They are especially numerous in the neighborhood of Batang or Pat'ang.

"The Chinese race is predominant throughout the rest of Szechuan, but their features vary exceedingly: some are of the Mongol type, others belong to the Hindoo or even the Aryan branch. Many have blue or grey eyes, and some have brown hair. These varieties result from the position occupied by Szechuan, it being the limit and border-land where widely different races come into contact with each other. Revolutions have also largely modified the population of the country. Among those upheavals, we must mention the great massacre which took place there at the close of the Ming dynasty. Three-fourths of the inhabitants are said to have been exterminated. To repeople the province, a large number of immigrants flowed in towards the middle of the 17th century. Traces of this immigration are still met with at Chungking, where the local Council of the Gentry is called Pailshêng (the 8 provinces.)

alluding thereby to the eight provinces, to which the members of the Assembly originally belonged. The predominating element of the population is said to have a striking resemblance with the aborigines of Yunnan, as the Kachyns (Burmese 'wild men,') who inhabit the Burma-Chinese frontier, and whose principal characteristics are: a triangular face, large, obliquely-set eyes, light hair, and extremely short stature (4 ft. 8 to 5 feet). In the east, a portion of the population is made up of families that came from Hunan.

"The people of Szechuan are shrewd, active, quarrelsome, but nevertheless very polite. They are also hospitable, and migrate easily from their homes, being found in Kansu, Shensi, Kweichow, and even upon the lofty table-lands of Yunnan. The inhabitants, crowded especially upon the 'Red Basin' or sandstone plateau, are very numerous in the Chengtu Plain, which is densely populated." *

Hankow to Peking.—Hankow is connected with the capital by the Peking-Hankow railway, 755 miles, under Belgian-Chinese management. Fare, first class \$65.40, second class \$43.60. A through "de luxe" train, on which these fares apply, leaves Hankow on Fridays and Peking on Tuesdays, making the trip in about 30 hours. There are few important towns along the route. The village of Niekow, (22 kilometers) is interesting as the base from which the imperial army made its attack on Hankow during the recent revolution. At Tchen-tcheou better known as Chenchow (520 kilometers) the main line is crossed by a branch road, connecting on the east with Kaifeng and on the west with Honanfu. This line, 120 miles long, is a section of a projected line which will connect with the Tientsin-Pukow line at Hsu-chow-fu and run west through Sianfu and Lanchow to Kobdo.

Kaifeng.—The 65 kilometers from Chenchow to *Kaifeng* is traversed in $2\frac{1}{2}$ hours, bringing the

* *Richard's "Comprehensive Geography of China."*

traveler to Kaifeng, the ancient and dilapidated capital of Honan Province. Kaifeng has been the capital of the country on several occasions. The Northern Sung dynasty reigned here, when the place was known as Pieu-liang, from 960 to 1129. It was also the eastern capital of the Mongols. It has been a center of great wealth. "At one siege Kuan Li-pu demanded an indemnity of five million ounces of gold, ten thousand horses and as many oxen. While this enormous exaction shows the wealth of the capital, the fact that it was paid explains the rapid decline afterwards and one reason why it was abandoned in favor of Nanking."

Under the Mings, Kaifeng was destroyed by robbers and floods, but rebuilt. The population is small and except for a few ancient temples, the city has no places of interest. It is noted as the location of a Jewish colony. The Jews came to China many generations ago and have since intermarried with the Chinese until it is impossible to distinguish them from the native population, though they regard themselves as aliens. The Jews did not prosper here, and their synagogue was pulled down and all their books sold many years ago. The Kaifeng Jews will eat no pork, but it would be difficult to say whether this is because of their religious beliefs, or because their poverty makes the price of that Chinese delicacy prohibitive.

Honanfu.—Before the Chinese people moved far from their cradle in the valley of the Yellow River, Honan-fu was an important city, well located in the rich valley of the Loh-ho, and at the crossing of the two high roads to Sianfu. At present it is the western terminus of the Kaifeng-Honan line, but is of no commercial importance. On the west is the famous mountain defile, Lung Men, decorated with many huge carvings, which include statues of Buddha over 60 feet high. To the south is the sacred mountain of Sung Shan.

Sianfu.—At Honanfu the traveler leaves the railway for chairs, carts or wheelbarrows for the journey to the ancient city of Sianfu, the capital and most important city of Shensi, and one of the most important in the country. Sianfu is on the Yellow River, the same distance from the sea that Hankow is on the Yangtsze, but the Yellow River is not navigable like the Yangtsze, and Sianfu has acquired its present importance by overland trade, which is almost entirely domestic. The population of the city is about one million. Sianfu or a neighboring city has been the capital of the empire on several occasions, and it was near here that the first Chinese immigrants settled, spreading out from here to all parts of Eastern Asia. The city was in its prime as capital of the Tang dynasty, when it was known as Siking. It was near here that the books of the country were burned by Emperor Shih-hwang-ti (B. C. 246-209.)

The walls which surround the city are about ten miles long, and are said to be the finest in China. The Tartar city is separated from the Chinese city by a wall, and was formerly filled with the Manchu garrison. Soon after the outbreak of the recent revolution, the Chinese attacked the Manchus here and the deaths have been estimated at 20,000, probably more than in all of the fighting at Hankow and Nanking. South of the Tartar city is the famous Pei Lin, or "Forest of Stones," a collection of monuments on which the history of the place for 2000 years has been inscribed. The best known of these, is the Nestorian Tablet, telling of the establishment of a Christian mission in China in the 8th century. Of the many rich shops in Sianfu, probably the most notable are the furriers.

Sianfu has a large Moslem population and is the headquarters of the Mohamadenism of the north. As late as 1900 the city served as the capital of China, for the Empress Dowager and Emperor fled here during the Boxer trouble, remaining here until the country was entirely quiet again.

Lanchow-fu—West of Shensi is the province of Kansu, very thinly populated, and the far western capital of Lanchow-fu, with a population of 500,000. Being so near to the high Mongolian plateau, Kansu suffers great extremes of heat and cold. Two roads connect Lanchow-fu and Sianfu, and of these the most important is the northern. It was formerly a beautiful thoroughfare, bordered by trees.



The Ink Pagoda, Soochow

PEKING (and North China.)



*The Temple
of Heaven*

GENERAL Information. — Peking is located on a flat plain, eighty miles west of Tientsin with which it is connected by double track railway. Population, about 1,000,000.

The most popular route to Peking from the south is from Shanghai to Hankow, thence to Peking and return by way of Tientsin and the coast steamers. The fare for this route is \$155, return tickets being good on three steamer lines.

Arrival.—Passengers from the south over the Peking-Hankow railway arrive at the station inside the Chinese city and just south of the Tartar city wall, within a few minutes ricksha ride of the Legation Quarter and the hotels. Passengers from Tientsin arrive at the station of the Government Railway of North China, a short distance east of the Peking-Hankow railway station and equally near the legations and hotels.

Hotels.—Grand Hotel des Wagon Lits,* Hotel Peking. Rates from \$5 a day.

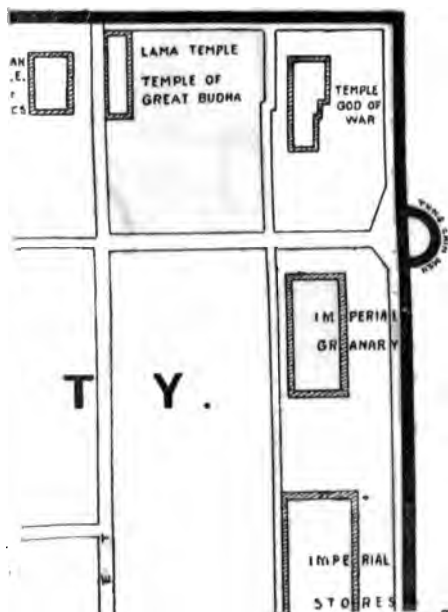
Postoffices:—In addition to the Chinese postoffice, postal agencies are maintained by France, Germany, Japan and Russia. The Austro-Hungarian postoffice is limited to naval service.

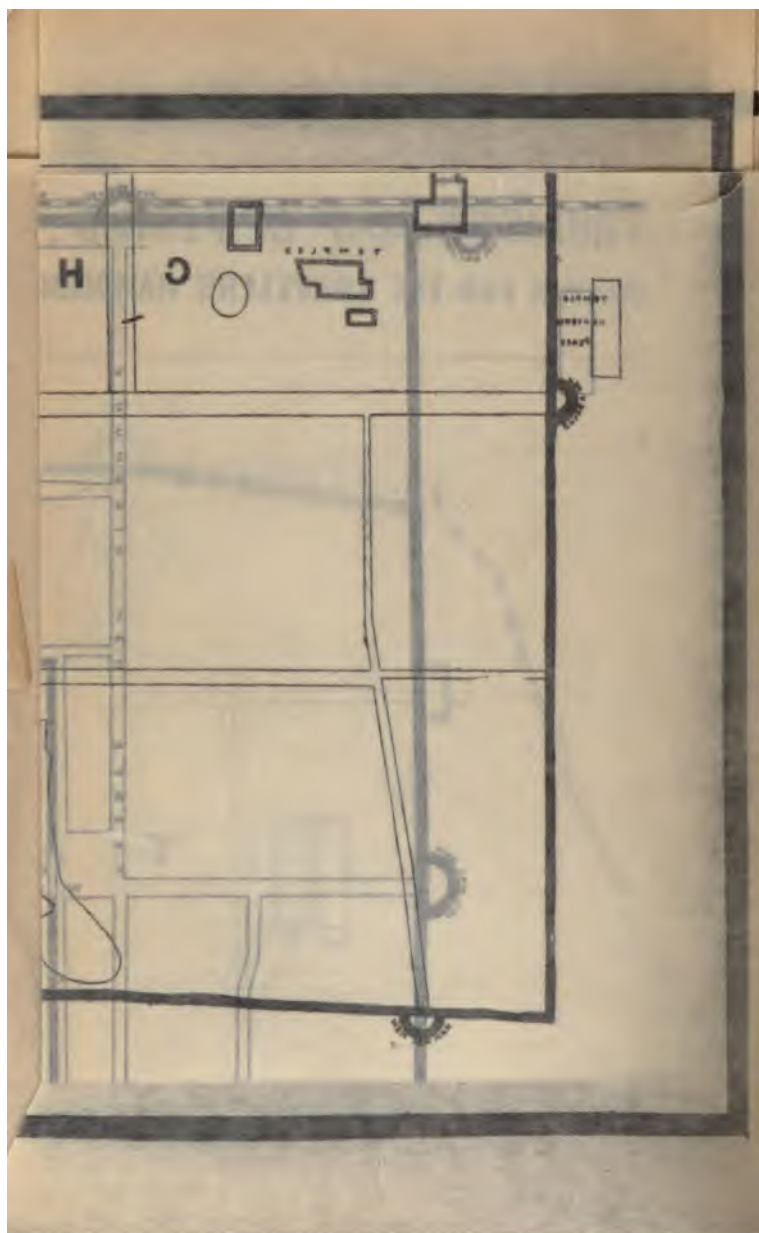
Telegraphs and Cables.—Eastern Extension, Australia and China Telegraph Co., Ltd.; Great Northern Telegraph Co., Ltd. and Chinese Telegraphs. The rates abroad are about the same as from Shanghai.

Transportation.—Carriages \$6 per half day, \$10 per day; rickshas, first class, with two coolies, 30 cts. per hour, \$2 per day; one coolie 20 cts. per hour. Motor cars, morning \$20, afternoon \$25. Guides, inside city, \$2 per day, outside city \$2.50 per day.

* See advertisement.

ALTAR
OF
EARTH





Legations.—American, Austro-Hungarian, Belgian, British, French, German, Italian, Japanese, Mexican, Netherlands, Portuguese, Russian, and Spanish. All the legations occupy handsome buildings in the Legation Quarter, and practically all of them maintain military guards.

With China a republic, Peking is no longer an imperial city, but the change in government has added to rather than detracted from its interest to the visitor. For nine hundred years under various names it has been the capital city of China, with short intervals during which the capital was removed to other places. During its centuries of imperial residence, the city has been beautified by the erection of many buildings, temples and altars, most of them typifying the barbaric splendor of the Tartar rulers of China. Foreign influences and the establishment of the Republic have made few changes in Peking and the city remains the same mysterious, picturesque, interesting place it has been for centuries.

Located on a flat, sandy plain, and surrounded by high walls, Peking from a distance looks much like a giant box and the absence of habitations on the plain makes it difficult for the approaching traveler to visualize the busy life within the walls. Nothing can be seen from outside to indicate the presence of the many temples, pagodas and palaces inside. The city occupies the northern extremity of the great alluvial delta which stretches to the south for 700 miles, broken only by rivers, canals and a few small hills.

As long ago as 1200 B. C. a city was built on the present site of Peking and later became the capital of the Kingdom of Yan, which was overthrown by the Chinese (222 B. C.,) and the city reduced in rank. It was taken in 986 by the Tartars, who established themselves there and called the place Nanking (Southern Capital,) to distinguish it from their more northern seat. The Chinese again recaptured the city in the early part of the 12th century, changing the name to Yen Shan-fu. A few years later, the Tartars

succeeded to the city, restored it to its former imperial rank and gave it the name of Chung-tu, (Central Capital.) When Ghengis Khan, the great Mongol leader, began his conquest of China, one of the first places he captured was Chung-tu, which was occupied as the capital by his renowned successor and grandson, Kublai Khan. In the latter part of the thirteenth century, he rebuilt the city, and gave it the name of Khan-balik (City of the Khan.) It was under this name, corrupted into Cambaluc, that the capital became known to Europe.

For a short time at the beginning of the Ming dynasty, the capital of China was located at Nanking, but the third Emperor, Yung-lo, removed to the northern city and in order to distinguish it from the capital he deserted, gave it the name of Peking (Northern Capital.) The location of the capital is an unhappy one, being far removed from the southern and most prosperous part of the country, but was dictated by sound policy. The Chinese Emperors found it necessary to make Peking the capital in order to keep watch on the restless Tartars and Mongols, while the Manchus naturally preferred it to any other location because of its proximity to their ancestral home in Manchuria. The Republicans were anxious to remove the capital to a more southern location but feared that the removal would endanger the allegiance of Manchuria and Mongolia. A great many Chinese believe that the capital will ultimately be removed either to Nanking or Wu-chang, but to the average Pekinese, the idea is absurd.

Peking is built in the form of an exaggerated Gothic letter T, with the lines of the letter so thickened and the top so shortened that it resembles a rectangular oblong. The northern part is almost exactly square and is known as the Tartar City. This part of the city was restored by Yung-lo, the walls being completed in 1437. The walls are 50 feet high, 60 feet thick at the base and 40 feet at the top. They have been kept in a perfect state of repair.

The walls are faced on both sides with brick and filled in with dirt and mortar. After this city was built, many Chinese utilized the ruins and debris of the older city of Cambaluc on the south, to build up a large suburb and one hundred years after the completion of the walls of the Tartar City, the suburb was enclosed in walls, and has since been known as the Chinese City. The walls around the Chinese City are 30 feet high, 25 feet at the base and 15 feet at the top. Square buttresses are built on the walls at intervals of 60 feet, surmounted by guard houses. Both walls enclose an area of about 20 square miles and are 30 miles in circumference.

When the Manchus captured Peking in 1644, the Tartar City was given over to them for residence. Here they settled Manchu soldiers, together with the Chinese who aided them in their conquest, each of the eight Chinese troops which had banners, or divisions, being assigned to a certain section of the city. From that time until the overthrow of the Manchu dynasty in 1912, these men and their descendants existed on tribute rice sent to Peking by the provinces. The original inhabitants were Chinese, Mongol and Manchus, but it is most difficult now to distinguish the races, in spite of the existence of imperial edicts prohibiting inter-marriage.

The Tartar City is intersected by several main thoroughfares, which are broad and kept in a good state of repair. Unlike other Chinese cities farther south, Peking has a great deal of wheeled traffic—springless Peking carts drawn by mules—while the city's proximity to the sandy desserts of Mongolia is shown by the presence of many double humped Bactrian camels.

Occupying the center of the Tartar City, and taking up about two square miles, or one sixth of its total area, is the Imperial City, surrounded by a wall 20 feet high. The four entrances are each pierced by three gateways, and, until the downfall of the Manchu reign, the middle gateway was opened only for the

Emperor. Inside this city are the residences, formerly, of the princes and high Manchu officials, now the offices of the government and the residences of the Republican officials. In the Imperial City is located the still more exclusive Forbidden City, surrounded by its own reddish pink walls, 30 feet high and 30 feet thick at the base, as well as a moat 120 feet wide. Within it are the palaces, the royal residences and apartments for the hundreds of servants and eunuchs required by the Manchu royal family. The present palaces occupy the site marked out for the palaces of Kublai Khan.

The Legation Quarter is situated in the southern part of the Tartar City, with walls of the Chinese City to the south and of the Imperial City to the north. In it are located all the foreign legations, the foreign banks and hotels. It is from this central location that the visitor will make his daily excursions to the many interesting places surrounding.

Probably the best general view of the two cities of Peking can be gained from the south wall of the Tartar City reached by a sloping roadway near the end of Canal Street. To the north of this point of vantage may be seen the greater part of the Imperial and Forbidden Cities, the brilliantly colored tile roofs of the palaces, temples and pagodas and the busy life of the streets below combining to form a picture which could not be duplicated anywhere but in this ancient Oriental capital. One can understand, after a view from this wall, why Peking has a population of only about one million despite the large area it occupies, for a large part of the space is taken up with gardens, palaces and temples. To the south the Chinese City offers a less imposing view, but one which is full of interest. From the summit of these great walls, the human life below looks strangely small and insect-like. This portion of the wall between Chien Men and Hatamen is extensively used by Europeans as a *promenade*. It is patrolled by foreign troops and no *Chinese* are allowed to walk on it.





Forming the western boundary of the Legation Quarter is Hatamen Street, three miles long and leading from the south to the north wall of the Tartar City. One of the many handsome arches on this fine broad thoroughfare is the white marble pailow erected by the Chinese government in honor of the memory of Baron Von Kettler, the German Minister to China, who was murdered by the Boxers at the beginning of that outbreak.

Near the north end of Hatamen street are located the Confucian Temple, the Hall of Classics, the Lama Temple and the Temple of the Great Budha, while just outside the wall is the Altar of Earth. The Drum and Bell towers are to the west, inside the wall. A day can well be spent visiting these points of interest.

The Lama Temple occupies the site of a palace, which was turned into a temple in 1723. The principal object of interest is the idol of Maitreye, 70 feet high, which stands in the northern section. Maitreye is the greater Budha, or Buddhist redeemer, whom Budha prophesied would come after him. Curious Thibetan prayer wheels are to be seen in the court yard close by. In the morning and evening, visitors may see the Lama priests, several hundred in number, performing their matins and vespers. Many of the priests in the temple come from Mongolia and Thibet, the high priest being a Thibetan. Like many others of their calling in China as elsewhere, the Lama priests expect gratuities from visitors, and are often very annoying despite the fact that a printed sign on the gate advises that the temple is free to all visitors. There are few places about the temple so sacred that access to them cannot be gained by judicious tips.

The Temple of Confucius, a short distance from the Lama temple, is much frequented by Confucianists. It is severely plain, like other temples of Confucius throughout China. In addition to the tablets of "the soul of the most holy ancestral teacher, Confucius" it contains tablets of his ten most famous disciples, *including Mencius*.

In a courtyard are ten stone drums bearing inscriptions commemorative of a famous hunting expedition of King Shan (827-781 B. C.) Other stone tablets bear the names of all those who have taken literary degrees for five centuries. Huge monuments, standing on carved stone tortoises in the main courtyard, bear inscriptions telling of the successful wars undertaken by Manchu Emperors.

The Hall of Classics, which is entered from the ground on which the Confucian temple stands, exemplifies the high esteem in which the Chinese hold their classic literature. Along the main courtyard stand several hundred stone slabs on which have been carefully inscribed the complete texts of the main classics. In the rear is the throne building containing tablets in memory of the Emperors Chien Lung (1736-1796) Tao Kwan (1821-1851) and Hsien Feng (1851-1862).

In return for a small tip, the keeper of the Drum Tower several blocks west of the Hall of Classics, will allow the visitor to climb to the top of the structure. This is reached by means of 75 rather uncomfortable steps which lead to a height of 130 feet, where an excellent view of the Tartar City is obtained. At 9 o'clock each night the curfew for Peking is announced by 108 strokes on the great drum and at 1 o'clock in the morning the watchman again strikes the drum as a sign to the sleeping city that all is well.

Between the Drum Tower and the northern wall stands the Bell Tower, containing one of the five great bells ordered cast by Emperor Yung-lo, who built the famous porcelain pagoda of Nanking. The bell, standing on a platform 130 feet above the street level weighs 60 tons, is 14 feet high and 36 feet in circumference. According to local tradition, the casting of the bell was attended by considerable difficulty and several attempts resulted in imperfect specimens. The Emperor finally became angry and announced that another failure would result in the

execution of the bell maker. The beautiful daughter of the bell maker visited a shrine to pray for her father's success and was told in a dream that the bell would be a success only if a life was sacrificed in the casting. When the molten metal was turned into the mould, she jumped into it, and the bell was a success. Credulous Chinese are still able to hear her low moans of pain proceeding from the bell. Visitors will hear the bell only at 8:30 at night, when the watch is changed, and its deep tones can be heard in all parts of the city. Another of Emperor Yung-lo's five bells is to be found in a Buddhist Temple outside the northwest angle of the city walls. It is covered with inscriptions.

The Temple of the Earth was built by the Mongol Emperors and consists of a number of buildings, occupying a large compound. The large marble altar in the open air was, under the monarchy, the scene of annual worship by the Emperor. The Yellow Temple, near at hand outside the walls, may be reached by either cart or ricksha. It is in a very poor state of preservation but interesting. The principal feature of the temple is a large white marble dagoba, still beautiful despite the fact that the exquisite carvings were atrociously mutilated by the Japanese troops quartered in the Temple during the Boxer occupation. The priests who insist on acting as guides and demand large sums for their services do not know a word of English and are only annoying. A guide should be brought from the city.

Occupying a large part of the southern half of the Chinese City are the Temple of Heaven and the Temple of Agriculture, reached by following Chien Men Street through the Chinese City from the northern terminus, a gate of the same name in the southern wall of the Tartar City. The Temple of Heaven is surrounded by a wall $3\frac{1}{2}$ miles long, which encloses vast lawns and wooded grounds. The principal feature of the place is the Altar of Heaven composed of three marble terraces, 210, 150 and 90 feet wide.

each terrace being mounted by stairs of nine steps each. The top platform is composed of nine concentric circles of marble, the circular central stone marking the spot on which the Emperor kneeled in his annual worship of the powers of Heaven, consisting of prayers for a successful reign and for good harvest. Here for almost five centuries before the establishment of the Republic, the Emperor prayed annually, with special prayers during times of famine, drouth or other great national calamities. This ceremony was most imposing, the Emperor being accompanied by hundreds of the highest officials and they in turn by thousands of minor officials, all being escorted by many thousand troops and servants, all dressed in silk gowns elaborate according to their rank. The tallest of the buildings in the enclosure is the Chi Nien Tien whose pagoda like roofs can be seen from the south wall of the Tartar City. The tiles of the roofs are of a peculiar dark blue and equally curious is the gilt button which surmounts the top. The temple contains tablets of all the Manchu Emperors. In a section of the Temple of Heaven grounds are a number of buildings, surrounded by a moat, set apart for the living quarters of the Emperor at time of devotions. This ceremony usually occurred very early in the morning and the Emperor spent the preceding night on the grounds. Ten cent pieces and a few coppers properly distributed will secure access to every part of this interesting place except one temple which was reserved for the use of the Emperor alone.

To the west of the Temple of Heaven is the Temple of Agriculture, where twice each year for centuries the Emperor has come to pray for bountiful crops and to set a good example to his subjects by plowing a furrow. The grounds are not so spacious, nor the buildings so imposing as in the Temple of Heaven. Some interesting agricultural implements are shown, as well as the peasant clothing worn by the Emperor on his semi-annual excursion.

The site of the old Examination Hall and the Astronomical Observatory are west of the Legation



ON "THE HOLY WAY," MING TOMBS, PEKING.

bear inscriptions in Turkish and Arabic, which languages are spoken by many of the Chinese attendants.

Just to the north of the Forbidden City and enclosed by a wall which forms the northern boundary of the city is an artificial mound 210 feet high variously known as Coal Hill, Prospect Hill, or City Mountain. According to local tradition, the mound was partly formed during the Mongol dynasty by huge stores of coal when revolution threatened. If this is true, there are no evidences now of the store of fuel, for the place is covered by grass and trees, the whole forming an attractive park. The hill terminates in five summits, on each of which a temple has been built. The last Emperor of the Mings hanged himself on one of the trees in the enclosure, when Peking was taken by rebels, a short time before the Manchu invasion.

A good macadam road leads from the Hsi Chi Men (north gate on the west wall of the Tartar City) to the famous Summer Palace, 8 miles distant. This beautiful place may be visited on certain days by foreigners who secure permission through their ministers. The Summer Palace was the inspiration of Emperor Kang Hsi, who built here a summer residence. His renowned successor, Chein Lung, added many improvements, securing the aid of Jesuit priests as well as Chinese officials in preparing the plans for buildings in semi-European style.

Father Beviot, under whose direction some of the pavilions were built, wrote of the place 150 years ago, as follows:

"To form any idea of its beauty, one must drift into the regions of fairyland, such as described by certain imaginative writers. Artificial mountains with miniature canals passing over rocks and forming rapids into lakes dotted with islands of proportionate size. Intricate pathways winding in and out amongst the mountains, miniature canals and lakes, leading up to palaces with the best the world contains in

luxury and art. Cleverly contrived summer houses, fairy palaces filling secluded nooks in the hills and valleys and on the shores of the lake. All this for the sole use of the Emperor and his court."

The completion of the Peking-Kalgan railway makes possible a pleasant excursion from Peking to the Great Wall and to the Ming tombs, interesting places which could formerly be reached only by a trip which involved a good many hardships. Both these places are best visited from Nankow, about two hours railway journey from Peking. By taking the morning train one will reach Nankow before noon and the Ming tombs can be visited the same day, spending the following day on a trip to the Great Wall and to the Nankow Pass, the great gateway between China and Mongolia. Two hotels, the Railway and the Ching Er, afford comfortable stopping places for travelers, who should notify the managers in advance of their coming, so that there will be no delay about providing donkeys and chairs for the excursions. Donkeys for the trip are provided at \$1 and mountain chairs at \$7. All other expenses will amount to less than \$15.

The trip from Nankow to the beautiful valley in which the Ming tombs are located occupies about two hours. In the center of the semi-circle of tombs stands a great temple dedicated to the Emperor Yung-lo, a favorite spot for picnic parties. Three miles from the tombs is the famous avenue of stone figures leading to the tombs, the most interesting feature of the place. Visitors coming to the tombs direct from Peking pass through the avenue to the central temple, but visitors from Nankow are likely to miss it unless they insist on being taken there.

The entrance to the avenue is an enormous pailow of five gates, built of white marble. The inscription in the center enjoins on all visitors a feeling of reverence for the holy place about to be visited. The pailow is 50 feet high and the finest in China.

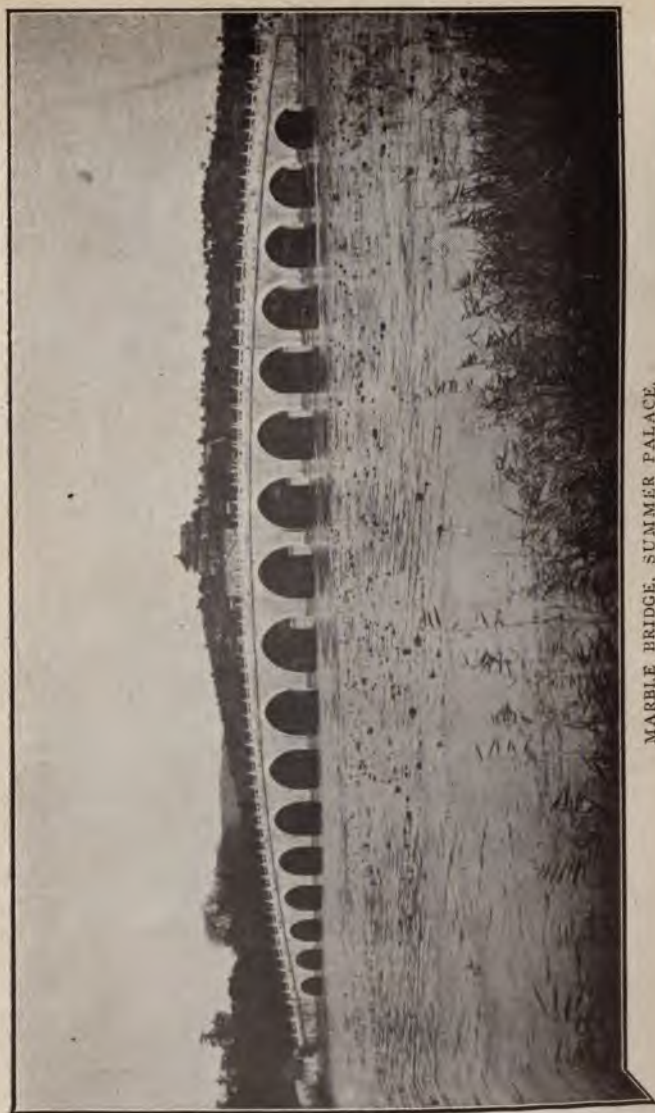
On each side of the avenue are large stone images carved from solid blocks of marble. The images of

mourners include lions, rams, camels, elephants, fabulous animals, horses, civil and military officials and sages. The elephants are 13 feet high. There has been a great deal of wanton destruction of the monuments and arches on the Holy Way, which in places is difficult to follow. The return journey to Nankow should be begun in time to reach the hotel before dark, for the roads are not any too good in the light of day.

It is through the gate in the Great Wall at Nankow Pass that most of the trade of China and Mongolia is exchanged, and not the least interesting feature of a visit is the sight of the many long trains of camels carrying tea and kerosene into Mongolia, and hides and wheat into China. This route between China and Europe was known and used for centuries before the sea route was discovered. It was this route which was traversed by Marco Polo on his visit to China. The trip from Nankow to the top of the pass is made on a construction train. Between Nankow and Pata Lin, a distance of ten miles, the railway rises to an altitude of 1600 feet, a difficult piece of construction which was accomplished by Chinese engineers. At Pata Lin, the greatest tunnel of the line is cut. It is 3570 feet long and crosses the Great Wall.

The railway is completed to Kalgan, a distance of 125 miles from Peking, making possible a trip to the borders of Mongolia. At Kalgan is the outer section of the great wall. Plans have been discussed for the extension of the railway through the Desert of Gobi to Urga and Kiachta, from there connecting with the Trans-Siberian railway and making the shortest route from China to Europe.

Some idea of the immensity of China may be gained from the fact that of the 1500 miles of the wall that portion of it seen at Nankow Pass is the *most accessible*. The construction of the wall was *begun in the 3rd century before Christ*. Originally it *was built to the seashore, near Peking*, but that portion



MARBLE BRIDGE, SUMMER PALACE.

1

has since been destroyed. Running eastward and north of Peking, the wall turns south and east through Shensi to the Hwangho. The height of the wall is 20 to 50 feet, and at some places, at intervals of 200 yards, there are towers 40 feet high, designed for sentry stations and as places of vantage from which stones could be hurled at an attacking party. The base is 15 to 25 feet thick and the summit 12 feet. The wall is carried over mountains and through valleys and at some places is 4000 feet above the sea level. Part of the wall has fallen into decay or has entirely disappeared, but in valleys and along roads through which attacks might be directed, it is built of solid masonry, has been kept in good repair, and is still guarded by small garrisons. Chinese history contains very little reference to this monumental piece of construction, which was designed to prevent attacks by the Tartars.

Taiyuenfu.—This place, the capital of Shansi, is interesting to foreigners chiefly because of the fact that it was the scene of some of the most bloody massacres of the Boxer uprising. Forty-five missionaries of Shansi were induced to come to the capital and place themselves under the protection of the governor. As soon as all were there, they were treacherously massacred by the officials. The Empress Dowager, on her flight from Peking, stopped here and listened eagerly to the stories of the tortures which had been applied to the missionaries. Since that time the railway has been built, a number of foreigners have taken up their residence here, schools with foreign faculties established, and the whole aspect of the place changed.

The town is built to the north of an elevated plain covered with villages. Many coal mines in the vicinity have been worked by primitive methods for centuries. It has a population of about 200,000.

Peking-Mukden Railway.*—The Peking-Mukden line of the Chinese government railways main-

* See advertisement.

tains a regular daily service between Peking and Mukden, with an additional through train which in conjunction with the South Manchuria railway, connects with the Trans-Siberian through service to Europe. In addition to the regular fare on this "train de luxe" seat tickets and sleeping berth fees must be added. Meals are served on the train. Special reduced rates are available from September 30 to Easter, for round trip tickets from Peking to certain points.

Tientsin.—Located at the junction of the Peiho river and the Grand Canal, about 80 miles from Peking and 40 miles from the coast. Fare from Shanghai, by coast steamers, \$60. Railway fare from Peking, first class \$5.20, second \$3.25. Northern terminus of the Tientsin-Pukow railway, about 640 miles, owned by the Chinese government. Tramcars, rickshas, and carriages take one to any part of the city. Population, about 1 million. Hotels Imperial,* Astor House,† rates \$6 to \$10.

As the river port for the capital and the entrepôt for all the northern provinces, Tientsin has for centuries played a most important part in the commerce of China. It has been equally important from a military standpoint, for it is the key to the capital and has figured prominently in all of the many attacks on Peking. Because of the windings of the river, Tientsin was formerly 56 miles, by water, from the sea. Through an elaborate improvement scheme, this distance has been reduced to 47 miles, from which an additional nine miles will be clipped when the scheme is completed. The Chinese population is made up almost entirely of traders and merchants, Tientsin having but few manufacturing concerns. Of late years the city has become an educational center. Li Hung Chang made this his

* See advertisement.

† Travelers patronizing this hotel are advised to have a memorandum agreement as to rates and extras to be charged.

residence and under the favor of Peking, ruled over Tientsin and the surrounding country like a feudal lord. Under his leadership, Tientsin became known as a center of reform. It was here that he tried his experiments in education and army reforms—policies which were later ably carried out by the viceroy's protegee, Yuan Shih K'ai.

Tientsin is the one large city in China without walls and the streets of the Chinese city are clean. Walls were built around the place in 1403, and remained until 1901, the year following the Boxer outbreak, when they were pulled down by order of the foreign provisional government. The ground they occupied was utilized for the building of a fine thoroughfare, while the material contained in the walls was used for railway ballast.

The oldest foreign concession in Tientsin is the British, which was established in 1860. The plans for the settlement were drawn by General "Chinese" Gordon, whose name has been given to the principal administration hall. Since then settlements have been established by the French, German, Japanese, Belgian and Russian governments. The foreign population is 4000.

The railway to Peking was built in 1897 and proved such a success that the track was doubled the following year. The building of this railway, the tearing down of the city walls, and the good example set by the fine foreign concessions has led to great improvements in the Chinese city. Broad streets have been laid out and kept in a good state of repair, and a tramway system built reaching to almost every part of the town. Many of the old temples have been turned into modern schools, where western learning is taught.

The treaty of 1858 was drawn up at the Sea View Buddhist Temple, one of the show places of Tientsin, but the largest and most imposing temple in the city was built as a memorial to Li Hung Chang. *It is surrounded by extensive grounds laid out in the*

miniature landscape effect of which the Chinese are so fond. It is located in the rear of the Viceroy's Yamen. An excellent view of the city may be obtained from the Drum Tower in the center of the Chinese City.

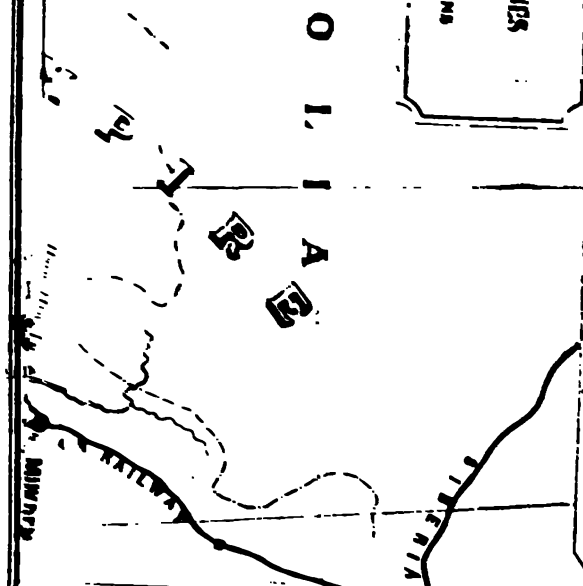
On the way to Tientsin from the coast Taku will be passed at the mouth of the Peiho, on the southern bank of the river. It is memorable because of the former location of the Taku forts, several times the point of attack by foreign forces. Under the protocol following the Boxer troubles, the forts were demolished, China agreeing not to fortify or to maintain troops on the route between the capital and the sea. A large number of foreign troops are usually quartered in Tientsin. The city formerly enjoyed some prominence and prosperity through the fact that it was the shipping point for the tribute rice, coming to Peking from the southern provinces. This was shipped to Tientsin as the northern terminus of the Grand Canal and thence transported to the capital but with the development of railways and steamship lines the Grand Canal is no longer used.

Paitaiho.—This summer resort, very popular with foreign residents of Peking, is northeast of Tientsin, on the Peking-Mukden line. (Fare from Peking, first class \$14.45, second class \$9.05.) The resort is six miles from the railway station of the same name, and nine miles from the port of Ching-wan-tao. The climate is dry and bracing, while the excellent sea bathing on the fine sandy beach, and the magnificent scenery add to the popularity of the place as a summer resort. Ching-wan-tao is the terminus of a railway operated by the Kailan Mining Administration, from Tangho, on the Peking-Mukden line. It is also the northern terminus of the steamship route maintained by the same company. Fare to Shanghai \$40.

Shan-hai-kwan.—This boundary between the provinces of Chili and Manchuria, or between China proper and her most important dependency, is 260

Illustrative map of
RAILWAY AND STEAMSHIP LINES
IN NORTH CHINA
(southeast of Moscow, Trans-Cook & Ross)

M O N G O L I A



miles from Peking. (Fare from Peking 1st class \$10.55, 2nd \$6.60) It is here that the northern terminus of the Great Wall is to be seen. The city, which is unimportant, is about four miles from the Great Wall, which was formerly built to the sea, but that portion of it was destroyed long ago. The line of the wall can be seen from here for many miles crossing valleys and climbing precipitous mountain sides, sometimes to a height of 1000 feet. A visit to a celebrated Taoist temple on the top of one of the nearby hills is well worth the trouble, because of the magnificent view that is to be obtained at its elevation of 1500 feet.

Shan-hai-kwan was a scene of great activity during the Boxer Siege for it was here that the foreign troops were landed for their march on Peking. The railway hotel, which was built then, affords comfortable accommodations for travelers.

Mukden (Fengtien).—This capital of Manchuria is 521 miles from Peking. Fare from Peking, first class \$31.40, second class \$19.60. It is on the main line of the South Manchuria Railway* and is the junction point of the branch running from Mukden to Antung (170 miles). The town was formally opened as a treaty port in 1903 by treaty between the United States and China, but owing to the Russo-Japanese war was not actually opened until 1906. Population, about 150,000. Most of the foreign population is Japanese.

Mukden, the ancient seat of the Manchu dynasty and the largest city of Manchuria is surrounded by three walls. The outer rampart of mud is circular, and 13 miles in circumference. The inner town, covering an area of one square mile, is surrounded by a stone wall 35 feet high and 15 feet wide at the top. The principal gate is surmounted by a handsome three storied pagoda. The third wall encloses the ancient Manchu palace in the center of the city, like the Forbidden City of Peking.

* See advertisement.

It was here that Nurhachu, the Manchu warrior established himself in 1625 while conducting his successful campaign against China and ruled here as a chieftain king.

The Manchu Imperial Clan has always looked on Mukden as their home and have kept the Mukden palaces in repair and sent valuable art treasures to be stored there. Many of these have been stolen and the articles shown to the visitor are often only clever imitations of the priceless originals they have replaced. The collections may be seen by foreigners only after obtaining permission through their consuls. In one of the palaces, Ta Tsung, the founder of the Manchu dynasty breathed his last. He is buried in the Peiling tomb, five miles from the city, on a beautiful wooded hill. This is one of the show places of Mukden and is well worth a visit. The tomb is enclosed by a wall, pierced by one gate with three portals. The approach is very impressive, being marked by stone arches and massive carved lions.

The two principal streets of Mukden are wide and straight and are chiefly notable for their picturesque shop signs, which extend far above the roofs of the shops. Mukden was formerly a Russian center, and during the Russo-Japanese war, the Russian army was established here in force, but were eventually driven out by the Japanese. The war came to an end with the great battle of Mukden, resulting in a decisive victory for the Japanese. The principal trade of the city is in beans, and it is also a fur center, large quantities of sable, ermine and arctic fox being cured here. Travelers will be able to secure these and less expensive furs in Mukden at exceptionally cheap prices.

As on other stations of its line, the South Manchuria railway company maintains a good hotel here, and another foreign style hotel will be found in the city, which is four miles distant from the *railway station*, and is connected by a Japanese *tram car system*.

Dairen (Dalny.)—This is the southern terminus of the South Manchuria Railway, 246 miles south of Mukden, and the principal seaport of Manchuria. Fare from Mukden 1st class, Y 14.95,* 2nd class, Y 6.65. Steamer fare to Shanghai Y 40.

The territory now occupied by Dalny was included in the lease of Port Arthur obtained by Russia from China in 1898. Though a place of great natural advantages as a port, it had never been developed by the Chinese, and was then merely a collection of fishermen's huts. Russia immediately began an extended scheme of improvement and in six years accomplished wonders, laying out beautiful streets, planted with trees and lined by fine residences. The city is built close to the shore at an elevation of a little more than fifty feet, giving an excellent drainage system. The principal streets radiate from circles where spacious public gardens are located.

In six years the Russians spent about 20 million roubles on Dalny and then it fell into the possession of the Japanese as one of the richest prizes of the Russo-Japanese war. The Russian plans have been carried out and amplified by the Japanese and Dalny is now the most rapidly growing and most modern city in the Far East. A new breakwater and lighthouse have recently been completed and the city is replacing Newchwang in importance as a Manchurian port. It has a system of tramways, macadamized roads, electric lights, telephones, and an Electric Park, built along the lines of the American electric parks. The Japanese population of the place is about 30,000, Chinese, 20,000 and all others less than 100. Several foreign style hotels are maintained under Japanese management. Steamers sail twice weekly for Shanghai, and there is also steamer connection with the principal ports of Japan.

Ro-ko-tum and Ko-ku-se-ki-sho are two pretty spots near Dalny reached by good carriage road.

*The yen is usually exchangeable at 50 cts. gold or 25 rd.

At the former place, on the seacoast, divers, for a small fee, give exhibitions of their skill in the clear sea water.

Port Arthur.—This world famous place has been given the name of Lushun by the Japanese, but with foreigners the older name will probably continue to be used. It is 39 miles from Dalny and is reached in a trip of less than two hours over the South Manchuria Railway. Fare, Y 2.25 and Y 1.00.

Port Arthur, once the pride of the system of coast defense which China was developing, was taken by the Japanese in 1894, a victory which assured the success of Japan in the war with China. Russia, posing as a friend of China, prevented Japan from taking possession of the place, but four years later brought pressure to bear which forced China to lease the position to Russia. Under the Russians the original fortifications were improved upon until it became known as the "Gibraltar of the Far East."

In the Russo-Japanese war, Admiral Togo attacked the place, February 8, 1904, blockading the harbor. The presence of mines in the channel made it impractical to continue the sea attack, but the blockade was maintained. The land forces began a siege of the place in May, the siege being marked by many battles until the surrender of the position on January 1, 1905. The Japanese, in the surrender, took as prisoners 878 officers and 23,491 men. The booty included 59 permanent forts, four battle ships and more than fifty smaller ships.

The principal points of interest in Port Arthur are, of course, connected with the great battle which brought it into fame. Good carriage roads lead to the vicinity of nearly all the forts and the Chinese drivers know the names and locations of all of them. The principal coast batteries on Tiger's Tail promontory and Golden Hill are not open to visitors. The Japanese are very jealous of this stronghold and visitors who carry kodaks should be careful not to *arouse the suspicions* of the authorities, who are *always ready to suspect espionage*.

One day can well be spent in viewing the main line of fortifications which include East Cock's Comb Hill (Tung-chi-kuan-shan), Eagle's Nest Hill (Bodai), Two Dragon Hill, (Er-lung-shan). A pair of field glasses will add a great deal to the pleasure of the excursion. On the high mole which divides the old town from the new, known as Monument Hill, is the national mausoleum containing the remains of the 22,000 who died here. A monument 200 feet high is erected in their honor. The very interesting War Souvenir Museum is located near Old Town. It contains a fine collection of all kinds of war material, military stores, ammunition, clothing etc. The approach is lined by models of trenches, wire entanglements, etc. and the whole makes a very impressive exhibit of the machinery of war.

Mukden to Antung.—During the Russo-Japanese war the Japanese built a narrow guage line of railway from Antung to Mukden, a distance of 189 miles, for military uses. This was later turned into a standard guage railway, on which there is now an express train service. Fare first class Y 10.45, second class Y 4.60. The whole line passes through some very beautiful scenery. At Antung connection is made by ferry with the Korean railway lines. Antung is a city of small importance. On the opposite side of the Yalu river is New Wiju, the northern terminus of the Korean lines.

Newchwang.—For more than forty years, Newchwang was the only treaty port in Manchuria, though the name of the place now known as Newchwang is really Yinkow, Newchwang being 30 miles up the river. When the place was opened up for foreign residence, the foreigners found Yinkow to be more suitable than Newchang and arbitrarily changed the name of the place to suit the requirements of the treaty. The country is flat and uninteresting and the town has nothing of interest to offer to the traveler. The population is about 50,000, the foreigners being made up almost wholly of Japanese. Steamer fare to Shanghai \$55, to Dalny \$20.

Chefoo —One of the principal ports of call for coasting steamers in North China is Chefoo, two day's journey from Shanghai, located on the west of Chefoo Bay. Fare from Shangliai \$35. The Chinese population is about 80,000. More than half of the 400 foreigners accredited to Chefoo are missionaries who reside in the interior. The dry salubrious climate and the beautiful shore makes Chefoo popular as a summer residence for foreigners, though it has few places of interest. The trade amounts to about 40 million taels annually. Several good hotels are located here. The real name of the place is Yenti, but foreigners have arbitrarily given it the name of Chefoo, which properly belongs to a large village on the opposite side of the bay. The principal exports are fresh eggs, bean cake and straw braid. It is an important distributing point for American kerosene.

One of the points of interest in Chefoo is the Baby Tower, where the bodies of undesirable girl babies were thrown by the parents. Chefoo is a well known center for silk and lace manufacture, and both articles can be purchased here at cheaper prices than elsewhere.*

Tsingtau.—Three hundred miles north of Shanghai, at the entrance to Kiaochow Bay is Tsingtau. Fare from Shanghai \$33. This was formerly a small and unimportant fishing village, but in 1898 the territory was leased to Germany for a period of 99 years, and since that time it has been developed into a city of great commercial importance. The pretext on which Germany demanded the lease of the property was the murder in Shantung, of a couple of German missionaries. The German squadron occupied the bay November 14, 1897.

In the few years the place has been held by Germany many factories have been built and a railway line built to Tsinanfu where it connects with the recently opened Tientsin-Pukow line. The first

*See advertisements.

sod on the Shantung railway was cut by Prince Henry of Prussia. The area of the leased territory is 193 square miles, in addition to which a sphere of influence, 30 miles from all points of the leased territory, is recognized. This brings the total area up to about 2750 square miles. Tsingtau has a foreign population of several thousand, and a Chinese population of about 120,000. The bay affords good shelter and has been greatly improved. The entrance is $\frac{1}{2}$ mile across, marked by a lighthouse. A long pier and a large dock are among the many improvements which the Germans have added to the harbor. Among the notable conservation schemes carried out is the planting of trees on the barren hillside. Many good automobile roads have been built connecting with the villages in the interior.

Tsingtau is one of the most popular summer resorts on the China coast, and has many fine hotels. A good bathing beach adds to its attractions. It is connected with other coast points by several steamer lines. Tsingtau is one place in China where pidgin English will not suffice, for the Chinese speak German.

Weihaiwei.—The British leased territory of Weihaiwei is on the south side of the Gulf of Pechili, near the extremity of the Shantung promontory, about 115 miles from Port Arthur and an equal distance from Tsingtau. Fare to Shanghai \$35. Weihaiwei was formerly a Chinese naval station, which was captured by the Japanese in 1895 and held by them pending payment of the indemnity agreed on at the close of the war. Great Britain aided China in securing funds for the payment of the indemnity and, in return, was given the lease of Weihaiwei, the lease providing for the occupation of the place by Great Britain "for so long a period as Port Arthur shall remain in the occupation of Russia." Though Port Arthur has been taken from the Russians by England's ally, Japan, no move has been made to surrender Weihaiwei, which is a sanitorium for the British *squadron in China*.

The leased territory includes the islands of Linkung, all the islands in the bay and a belt of land for ten miles along the coast, the whole territory amounting to 285 square miles. It includes more than 300 villages, with a total estimated population of 150,000. During the British occupation the place has been greatly improved, many roads having been built and a large hotel erected. With Tsingtau, Chefoo and other northern coast points, it shares in the summer resort patronage from the more southern places.

The bay offers excellent anchorage and Weihaiwei is a port of call for steamers running along the coast, having direct connection with Shanghai.

Tsinanfu.—As the birthplace of both Confucius and Mencius, one would naturally expect the standards of scholarship in Shantung province to be high, and Tsinanfu, its capital, is an important educational center. The city is the junction point of the Tientsin-Pukow railway and the Shantung railway from Tsingtau, it being 260 miles west of Tsingtau and an equal distance south of Tientsin. The Yellow River, five miles to the north, runs, in flood time, high above the level of the city, which is protected by thick embankments. Tsinanfu is at the foot of a range of hills and receives an excellent supply of water from a series of springs, the water running through the city and forming a lake on the north.

Of the local population of 300,000 a very large percentage are Mohammedans, who maintain a fine mosque, and have managed to live on peaceful terms with the rigid Confucianists of the locality. Christian missionary work has been very successful here and several large establishments are maintained, including a museum which is visited by a large number of Chinese. With the changes in the educational system of China, the government and mission schools vie with each other in teaching Western learning.

The walls of Tsinanfu are 12 li in circumference. "Originally this was the head of the Kingdom of



A NATIVE AMBUANCE.

1

2

Tan, but a larger kingdom twenty five miles to the east merged with it, the name Tsinan being derived from a river which flowed by it. A line of men is said to have been formed from that capital to this, and bricks forming the wall there were passed from hand to hand all in one night. They had served for twenty li of wall, but after wastage only served for twelve on this site. Perhaps the shortage accounts for the fact that the north wall had to run through swamps, thus enclosing what has come to be pleasant lagoons, with restaurants, temples, horticultural ponds and mosquitos."

The great sacred mountain of Tai Shan, (5100 feet high) covered by temples and the location of many spots of great fame in Chinese mythology, is 35 miles to the south near Taianfu, and Kafu, the birthplace of Confucius, is 100 miles in the same direction. Both places are visited annually by thousands of Chinese pilgrims and with the opening of the Tientsin-Pukow Railway, both places are growing popular with foreign tourists.

Tsinanfu was voluntarily opened for foreign settlement by the Chinese government in 1906, being the first city in China in which such action was taken. Several foreign firms and two foreign hotels are now located there, and great commercial growth for the place is prophesied as a result of the opening of the Tientsin-Pukow Railway. The local Chinese are very progressive and ready to adopt western improvements. The main streets and the principal buildings are lighted by electricity.

HONGKONG

(and South China.)



Cantonese Actor.

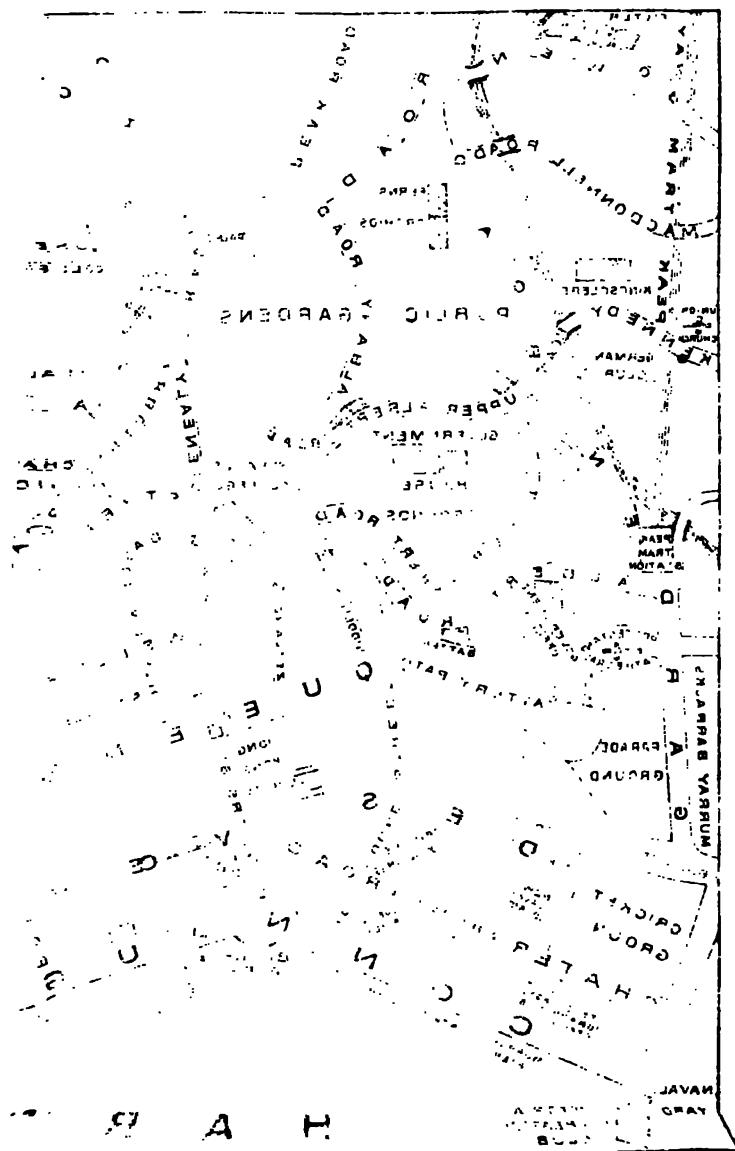
GENERAL Information.—Hongkong is a crown colony of Great Britain, ceded by treaty with China January 25, 1841. The principal city is Victoria, on the north shore. Distance from London 10,000 miles, from Shanghai 800 miles. Time, 7hs 35 min. in advance of Greenwich. Population, Chinese, 300,000; foreign, 10,000.

Arrival.—Steamers drop anchor in the harbor, and are met by launches from the various hotels, the landing charge at Blake Pier being \$1 each. From Blake Pier, the principal hotels are in easy ricscha distance. Hongkong is a British, not a Chinese port, and there are practically no customs formalities.

Hotels.—Hongkong, single rooms \$6 to \$12; double \$12 to \$20; single rooms with bath \$14 to \$16, double \$21 to \$24. Astor House Hotel, single rooms \$5 upwards; Grand Carleton Hotel, single rooms \$5 upwards, double, \$10 upward; King Edward, Peak, single rooms \$5 upwards; Kings-clere (private.) single rooms \$6 upwards. If a prolonged stay is intended, arrangements can be made for reduced weekly and monthly rates.

Money.—In addition to the usual Mexican currency, coins of similar value, minted by the Hongkong government, are in circulation. Chinese coins are usually accepted—except at the banks and government offices.

Post and Telegraph.—The General British Postoffice is on Queens Road Central, next to the clock tower. Letter rates to union countries 10 cts for one ounce; 6 cts each additional ounce; to United Kingdom and Depend-ncies, 4 cts for each ounce. The Eastern Extension



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Australia and China Telegraph Co. office is on the water front next to the Hongkong Club. Rates: all European countries \$2.20; America, \$2.20 to \$2.55; Canada, \$2.35 to \$2.55; Australia, \$1.45; New Zealand, \$1.22; India, \$1.05; Philippines, 50 cts; Tonkin, \$1.00; Shanghai, 18 cts; Japan, 70 cts; Macao, 15 cts; Canton, 9 cts; Peking, 36 cts.

Transportation: Chairs, 2 coolies, hour, 25 cts; day \$1.50; 4 coolies, hour, 75 cts; day, \$3.50. Rickshas, hour 20 cts. Tramways run to the peak, return ticket 50 cts. Kowloon ferry 15 cts. Sampans 40 cts per hour. Motor boats \$2 per hour. Motor cars, \$5 to \$8 per hour. Motor launches for trips about the island may be had by special arrangement, at \$3 an hour upwards.

Consulates: Austria-Hungary, Belgium, Brazil, Chili, Denmark, France, Germany, Guatemala, Italy, Japan, Mexico, Netherlands, Nicaragua, Norway, Panama, Peru, Portugal, Russia, Siam, Spain, Sweden, United States. *Cook's Office:* 16 Des Voeux Road.

Steamer Lines and Fares.—For service to Europe and America, see page 3, the rates for Shanghai and Hongkong being the same. The Indo-China, China Merchants, and China Navigation Cos' steamers offer sailings several times weekly to Shanghai and ports in Japan. Fare, to Shanghai \$45, to Japan \$80. To Australia: Eastern and Australia, sailings every three weeks to Adelaide, fare £44; Norddeutscher Lloyd, monthly to Sydney, fare £34; Nippon Yusen Kaisha, monthly to Melbourne, fare £41. To the Philippines: Indo-China S. N. Co., the Philippines S. S. Co., and the China Navigation Co offer service to the Philippines amounting to ten sailings monthly. Fare, to Manila \$40, to Cebu \$60, to Iloilo \$80. Several lines connect with points in India, the Straits Settlements, Siam etc. at the following fares: to Singapore, \$65; to Penang \$85; to Calcutta, \$165; to Batavia \$100, to Soerabaya, \$120 and \$135; to Bangkok \$100; to Haiphong \$50; to Formosa \$35. A popular circular tour is from Hongkong to Swatow, thence to Amoy and Foochow, returning to Hongkong, with stop overs at all places. Fare \$70.

The occasional piratical attacks still made in the waters about Hongkong come as reminders of the almost forgotten fact that Hongkong is one of the Ladrones, or "Thieves" Islands, a name which early Portuguese traders appropriately gave them. But

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Hongkong itself has long ago outgrown its old name, and as a British crown colony has been transformed in less than 75 years from a pirate-fishermen population of less than 2000 to one of the most important business centers in the Far East, with a port which is second only to that of London in the amount of traffic handled, and ahead of New York. The annual tonnage of London is 13 million, Hongkong 12 million New York 11 million.

The Island of Hongkong is known to the Chinese as Hsiangkiang (Fragrant Lagoon,) but Anglo-Saxons have ever found the nuances of Chinese pronunciation difficult and the blunter name has come into common usage. The island is 11 miles long and from 2 to 5 miles wide, covered with hills and valleys through which flow a few rocky creeks. The peak which overlooks the city of Victoria is 1825 feet high. A fine military road 22 miles long encircles the island and many other winding roads have been built reaching the top of the cliff, to which the foreign population flees in the summer to escape the wet heat of the lower lands. Victoria, the principal city, has a population of 200,000. Exclusive of the army and navy, the foreign white population is a little more than 10,000.

England's first outpost in the Far East was established in 1841 when the island of Hongkong was ceded by the Treaty of Nanking. Two years later it was made a crown colony and has since enjoyed steady growth and prosperity. The harbor is well sheltered, though in the typhoon area, and on several occasions great damage has been done to shipping in port. Many thousand lives were lost in the typhoon of 1874. But warnings of these disturbances are now sent out by the Jesuits at Siccawei, greatly decreasing the danger.

The colony was increased in 1860 by the acquisition of the Kowloon peninsula, and an additional piece of territory was acquired by lease in 1898, the whole territory now amounting to 400 square miles. *The channel which separates the island from the mainland is one mile wide between Victoria and Kowloon, narrowing to ¼ mile at Iyemun Pass.*

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Outside of official documents, one rarely hears the name Victoria, the city being commonly given the name of the island. The city stretches in a graceful curve five miles long around the shores of the bay on the north of the island. The general landing stage for passengers is at Blake Pier, which is only a few minutes walk from the centre of the city. The waterfront street is known officially as Connaught Road, but is usually called The Praya. Parallel with this road runs Des Voeux Road and above that Queens Road. The latter was formerly just above high water mark and the ground now between it and the shore has been reclaimed. The principal business houses are found on these three streets.

"There are grander sights to be seen in the world, but few more picturesque and graceful than that of Hongkong; the entrance to the harbor and the panoramic view from the mountain.

"Coming from East or West, you pass by islands, or rather rocks, which are grey and naked, and glitter in the sunshine. It is a desolate region; not a vestige of vegetation, not a trace of human life. The Portuguese have named this group of islands the Ladrões—a name which they well merit; for they have been for centuries, and still are, the resort of pirates and robbers. Gliding between them, the vessel approaches to a point from which Hongkong is seen, at no great distance; a greyish mass standing out in relief, though the neighboring land can yet scarcely be distinguished. Little by little objects can be discerned; masses of verdure here and there on the peaks; a pane of glass glittering on the summit of a pavilion amongst the trees. Suddenly the vessel makes a curve, and the narrow channel discloses a fleet of ships, junks and sampans; the extended curve of quays; the regular line of buildings, and above them, rising on a succession of hill slopes, the villas in tiers along the zigzags of the mountain roads."*

* "*The Colonization of Indo-China*," by J. Chailley-Bert.

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Every visitor to Hongkong takes a trip to the Flagstaff, to see the fine panorama which stretches out on all sides. A wire rope tramway leads from Garden Road up the peak. The path to the right of the upper terminus leads to Flagstaff, chairs being always available at this point. At one's feet lies the city, outlined against the busy harbor, where large steamers look like sampans. Eighty miles to the north, if the day is clear, may be seen a grey speck which is Canton, the largest city in China. Nearer at hand on the island are Pokfulam Reservoir, the village of Aberdeen, and Mountain Lodge, the summer residence of the Governor of the Colony. Visitors often walk down the peak, the distance usually being covered in a half hour.

Ferries which leave every few minutes convey passengers across the harbor to Kowloon, a ride of about ten minutes. The city of Kowloon is on the east of the peninsula, a half hour's ricksha ride from the ferry landing. It is a walled city, once of some importance, but now on the downward path. Launching trips to the many small harbors and beaches about the island are popular.

Canton.—Eighty miles from Hongkong, at the apex of the delta of Pearl River is Canton, the commercial metropolis of South China, the most advanced, the largest, and the most turbulent city in the country. Steamer fare from Hongkong, \$5. The Chinese have a saying "Everything new originates in Canton," and this is especially true of things political. It was in the narrow streets of this southern city that the plots which resulted in the recent revolution were hatched, and during that brief but dramatic struggle, the principal parts were played by Cantonese. For many years before, the quick-witted Cantonese took high honors at the official examinations, much to the displeasure of the ruling Manchus, who saw in every one of them a potential enemy to the monarchy. Probably the five best known men in China to-day are: Yuan Shih K'ai, Tang Shao Yi,

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SHANGHAI

Sun Yat Sen, Li Yuan Hung, Wu Ting Fang and Huang Hsing. Of these, all but Yuan and Li boast of Canton as their birth-place.

Old as Canton is in comparison to the most ancient cities of Europe, it belongs to a much later date in Chinese history than that of the older cities of the north. It was a few centuries B. C. when the immigrants from the basin of the Yellow River in the north reached Canton as the most southern representatives of the rapidly expanding Chinese people. According to local tradition, at about the same time, five fairy men arrived from the north on the backs of goats, each bearing a stalk of grain and a message bidding the people to live in Canton in peace and prosperity. The fairies disappeared. The goats turned to stone and can still be seen by the sceptical. From this circumstance Canton is known as "The City of Rams."

It is from Canton that practically all the Chinese in America came, and they, with their neighbors of Fukien settled in Hawaii, the Philippines and overran Java, Siam and the other places of the Far East. Many of these emigrants returned to their loved birthplace after amassing fortunes abroad, bringing with them advanced ideas of government. Those who did not return kept in touch with relatives at home through letters and remittances, giving all Cantonese a broader view of the world than that possessed by their more secluded brethren. Far removed from the power of Peking, the Cantonese never held the authority of the Imperial government in very high regard. Songs reviling the Manchu government were sold or sung openly on the streets of Canton when similar action was met with dire punishment in other Chinese cities.

Half way from Hongkong to Canton, the comfortable passenger steamers which make the trip daily, pass through Bocca Tigris, (Tiger's Mouth), *the name given to the narrow point in the estuary by early Portuguese traders.* A little farther on is

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Whampao, where the famous clipper tea ships of half a century ago dropped anchor while loading to start on their race with the first tea of the season to the Boston market.

Canton itself is an expanse of reddish roofs, surrounded by a wall and a moat six miles in circumference, the dead level of the town being relieved only by two pagodas, the Gothic shafts of the French Cathedral, and the high towers of the pawnshops, erected in this way to facilitate the repulse of robbers by throwing stones from the roof. The erection of two towers on a Christian church was contrary to local superstitions and calculated to encourage the worst form of feng shui. Naturally there was a great deal of very determined objection to the structure, but the wit of a French priest won the day for the missionaries. "This is the city of the goat" he said "but where are the horns?" The Chinese officials saw the point, and there was no more opposition to the erection of the cathedral. Inside the comparatively small compass of the walls are 600 narrow and very crooked streets, and a population variously estimated at from 1 to 2 million. Banked for miles along the river are thousands of Chinese water craft on which live a population of several hundred thousand. Tens of thousands are born, live and die on these boats, forming a community complete in itself, containing beggars, priests, workmen and thousands of families whose ancestors also were members of the boating population of Canton in former days. The occasional typhoons create havoc on the river and cause great loss of life.

The Portuguese first came to Canton in 1517, but the foreign trade of the city far antedates their visit. The tall minaret known as the Plain Pagoda, is a Moslem mosque built by Arabian voyagers and traders more than a thousand years ago that they might have a place of worship on their occasional visits to Canton. The Arabian trade with China ended many centuries ago, but the Moslem religion remains.

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SHANGHAI



Ningpo Road

Early British traders came to Canton about 100 years after the Portuguese and for two centuries carried on trade with Canton, all of the dealings being through the famous Chinese merchants' guild known as the Co-hong of Canton. Sailing vessels came from Liverpool, Salem, Boston and New York and returned laden with silks and tea. The American vessels left the Atlantic Coast laden with cotton prints and other cheap goods. They sailed through the Straits of Magellan and on the west coast of Canada traded their cargo to Indians for furs or, in the South Sea Islands, for sandalwood. These articles, highly prized by the Chinese, were exchanged at Canton for tea and silk. The sailing vessel might return home in two years, and if the voyage was fortunate, the owner would make a fortune from one trip. Until the treaty of Nanking was signed (1841) all foreign trade was with Canton and both the Chinese and the foreign merchants who engaged in it made enormous profits. With the opening of other ports and especially with the development of Hongkong as a British colony Canton has lost its old dominant position, but still remains a very important center of Chinese trade. A railway has been completed from Canton to Kowloon, and one of the next links to be added to the railway system of China will be the line between Canton and Hankow. When it is completed Canton will secure a great part of the traffic which now goes north from Hongkong by way of the coast steamers.

When the foreign residents of Canton returned after the war with Great Britain, they found their residences and factories in ruins and Shameen was granted to them as a place of residence. It was then only a sandy mud flat, but has since been converted into a handsome foreign residence section, separated from the Western suburb of Canton by a canal. It is here that the foreigners live and the traveler will find accommodations at the Victoria Hotel. One third of the Island is French and two thirds British. It has *been planted* with trees and is one of the most

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SHANGHAI

pleasant places of residence in tropical China. Zest rather than danger is added to residence there by reason of the occasional disturbances in Canton, and the presence of pirates in the canals of the delta.

More than 500 temples, in addition to pavilions, ancestral halls and other show places are located in Canton, but the most famous temple is a Buddhist institution on Honan, the island suburb. The temple grounds of seven acres, surrounded by a wall, are divided into many courts and attended by 175 priests. Other temples well worth visiting are, the Temple of Five Hundred Gods, and the Temple of Longevity, both in the Western suburbs. Among the other well known show places are: Chin Chew Club, City of the Dead, Execution Ground, Water Clock and the Ancestral Temples of the Chen family. The water clock, a collection of pots from which the slow dripping of water indicates the time, has marked the passing of twenty centuries. The modern Ancestral Temple of the Chun Ka Che clan outside the city walls is the most elaborate and costly in China. The Temple of Five Genii, on Great Market Street, with its palms and balustrade of pink tile is well worth a visit. The Green Tea and the Swatow are the best known guild houses. The octagonal flower pagoda is one of the most beautiful in China.

"From the bright wide streets, bordered with tamarind trees, of Shameen, the island in the Pearl River, where the foreigners dwell in English and French concessions, to a crowded and dirty bund, over a shaky camel's back bridge, you cross to Canton, the center of the artistic production of the nation. In your blue curtained chair, borne on the bare shoulders of speeding coolies, you swing along the damp, dark lanes which are too narrow to permit a tree to root. The sewage rolls its noisome tide in the single gutter in the middle of the road. No Chinese street has side utters. The large square stones of the paving bear *testimony* to an eternity of years by the deep hollows *made by the passing* of countless bare feet. At last *you come to a court where three streets meet, and*

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where the blackwood cutters' guild is located. The shops spread along Tai Sun, Yuck Tsze, and Old Factory Streets. It is the sweetest spot in all foul smelling Canton. You enter the stone basement and kick your way refreshingly through the fragrant red teak wood chips, for they are not yet stained the familiar ebony. The men whom you observe carving the legs of a chair will tell you their forefathers carved here, too, when Cabot, Columbus and Da Gama were only dreaming of discoveries. Once a leg carver or a turner of panels, always one. In an adjoining shop, idol carvers are at work on images which will be covered with gold leaf and placed before the incense pots of the Tai Fat Tsze Monastery. If you desire a buffet with shelves, lockers and Yunnan marble like the one you are admiring, it will take Tack Loong and his sons a year before they can deliver it.'''*

Canton is the home of many Chinese industries, and the Cantonese workmen are as famous for their skill as are the Cantonese literatti for their learning. The finest blackwood furniture in China is made in Canton, while the tortoise shell, lacquer, stone-ware, fans and pottery enjoy a world wide reputation. No trip to Canton is complete without a visit to the street where the workmen inlay kingfisher's feathers and silver, and to the Chy Loong ginger works, where candied ginger was put up for our grandfathers.

The streets of Canton are too narrow for rickshas, and guides with sedan chairs await visitors in the shady streets of Shameen. The guide's wage is a dollar a day, the chairs, with four bearers cost \$1.50 a day. Another dollar will usually be expended in tips.

There are several interesting places near Canton, which can be reached from Shameen. Fati, opposite Canton is famous for its gardens, while a trip to White Cloud Mountain will be found very enjoyable.

Macao.—Distant 35 miles from Hongkong is *Macao*, equally interesting for its history, for the

* "*The Chinese*" by J. S. Thomson.

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natural beauty of its location and for the quaint mixture of the Orient with Mediaeval Europe, as seen in its buildings. The steamer trip is made in three hours from Hongkong at a fare of \$4 each way, and should not be omitted from any tour to Southern China.

Macao is the oldest outpost of Europe in its intercourse with China. The Portuguese established themselves here in 1557, and by a fortunate circumstance, gained the good will of the Chinese authorities. The coast was menaced by a strong band of pirates, with whom the Chinese officials were unable to deal, and the Portuguese colonists were asked to help. They helped with such success that the pirates were driven away and, out of gratitude, the Chinese asked the colonists to settle on the narrow end of the peninsula, which has since been their home. The land was held at a nominal rental from the Emperor of China at 500 taels a year, but in 1848 Governor Ferreira de Amaral took advantage of other difficulties which engaged the attention of China to refuse further payments and drove out the Chinese customs house, together with all vestige of Chinese authority. It was probably because of this that he was treacherously murdered in August, 1849, and his head taken to Canton. The complete sovereignty of Portugal over the place was not fully recognized by China until 1887, when a new treaty was signed.

For several centuries Macao was the principal trading point between China and the West, especially in the eighteenth century. The cession of Hongkong to Great Britain created a dangerous competitor and since then Macao has steadily declined as a commercial center. Many of the Macanese have removed to Hongkong, and Macao is now chiefly a pleasure resort for South China.

The area of Macao is 11 square miles, and with its dependencies, it has a population of 78,000. Of *the original 1000 Portuguese families which settled in the place, little remains but the Portuguese names*

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for long inter-marriage with the Chinese has resulted in the domination of the Chinese blood.

Macao is quite unlike any other city in the Orient. Its blue, red, yellow and brown buildings rise on a hillside overlooking a beautiful crescent shaped bay. The buildings are neither Chinese nor foreign but a strange combination of the two, clearly showing the survival of mediaeval Portuguese influence. Standing out high against the sky line is the fine facade of the ruin of the San Paulo cathedral, built in 1594. The incorporated name of the city is "City of the Name of God, Most Loyal of the Colonies," a name accorded it in 1642. It has always lived up to its name, for through the centuries Macao has remained Portuguese, and its history contains many passages telling how the brave Macanese held the place against invading Dutch and Chinese.

Camoens, the great Portuguese poet, who is known as "The Chaucer of the Portuguese" lived in Macao as a political exile and wrote some of his greatest poems here. The grotto in which he worked may be seen by visitors. The grave of Robert Morrison is here, and it was in Macao that he spent many years of his long and useful life. He was the pioneer missionary and translator of China, and his translation of the bible into Chinese is the corner stone of all the mission work which has since been done in China.

In spite of its decline in trade, Macao retains a few factories and carries on a small trade in tea, silk, tobacco and fire crackers. A small village near the city is devoted to the making of fire crackers for sale in the United States.

**The West River.**—Until so recent a date as 1897, West River, the principal waterway of South China was closed to all navigation by foreigners, and the rich territory through which it flows was sealed to the outside world. But in 1897 the river was opened to *foreign trade* and since then it has formed one of *the most interesting parts of the itineraries of many travelers.*



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The river rises in the hills of Yunnan and flows into the sea a short distance from Macao, the length of the stream being about 1000 miles. A trip on one of the stern wheel steamers which ply from Hongkong will take the traveler into the heart of China, where he will have an opportunity to see Chinese life as it is lived where the natives have not been brought into contact with foreigners.

The river at the point where it flows into the sea is divided into countless streams and a trip of sixty miles or more through narrow creeks surrounded on all sides by cultivated rice fields, is necessary before West River proper is reached. The principal towns passed on the trip to Wuchow-fu are Kum-chuck, Tak-hing and Samshui. The following outline of a West River trip is suggested by the Hongkong office of Messrs Thos. Cook & Son:

The steamer leaves Hongkong on the evening of the first day. On the second day, in the morning, arrives at Samshui and remains there until 4:30 p. m., giving passengers time to see the ancient walled city of Samshui etc. On the third day arrives at Wuchow-fu between noon and 4 p. m. The boat remains at Wuchow-fu the fourth day, giving plenty of time to see the temples and the very interesting town. Sailing at 4 p. m. the boat arrives at Samshui early on the fifth day, and here passengers who are in a hurry can catch a train reaching Canton by noon, spending the afternoon in Canton and reaching Hongkong by midnight of the fifth day. Fares, round trip direct, \$30; round trip via Canton, \$34.

**Amoy.**—Three hundred miles north of Hongkong at the mouth of the Pei Chi or Dragon river is the island of Haimon, on which the city of Amoy is located. Steamer fare from Hongkong \$25. Hotels: Sea View, single rooms, \$3.50 to \$7; double rooms \$6.50 to \$10.50; New Amoy Hotel.

“Perhaps no place along this entire coast has had a more interesting and exciting story to tell than this same small island, scarcely eight miles across

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Many are the stirring events which have taken place here and in the neighborhood. For hundreds of years it was the rendezvous of bold buccaneers and unscrupulous adventurers, who, ravishing and plundering its inhabitants without mercy, made off with the spoils only to return another day to renew their wild depredations more violently than before. It has been the theater of many a fierce struggle, and the strong strategical position, or gateway to all the vast territory beyond (even Formosa itself), coveted alike by Manchus, the Long-haired Rebels, the Dutch and the Japanese.”\*

The Portuguese settled here in 1544, about the time they were driven from Ningpo by the Chinese government, but similar trouble arose here and the foreigners were expelled and their vessels burned. A hundred years later the famous Koxinga held the place against the Manchus and even changed its name to Subengsu, which means “the island that remembers the Mings.” “He collected a band of followers, several thousand strong, and set up his standards (1647) on the island of Kolongsu, an island just opposite Amoy. He had, it is said, a fleet of 8000 war junks, 240,000 fighting men, 8000 ironsides; and with all the pirates that infested the coast of southern China under his command he claimed to have a combined force of 800,000 men. In training his men, we are told, he used a stone lion weighing over 600 pounds to test the strength of his soldiers. Those who were strong enough to lift this stone and walk off with it were selected for his own body-guard, named the ‘Tiger Guards.’ They wore iron masks and iron aprons; they carried bows and arrows painted in red and green stripes, matching with long handled swords used for killing horses; and they were stationed in the van that they might maim the horses’ legs. They were his most reliable troops and were called ‘Ironsides.’” \*

At length, in 1680, after the death of Koxinga, the Manchus succeeded in establishing their authority

---

\*“In and About Amoy” by Rev. Philip Wilson Pitcher

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in Amoy, long after they had subdued the remainder of the country.

The city was built probably during the Ming dynasty and now has a population of about 400,000, with 100,000 additional living in the other villages of the island. The city, surrounded by a wall, is divided by a high rocky ridge, surmounted by fortified walls. The bay presents a beautiful scene, partly because of the numerous islands crowned by pagodas and temples. The foreign settlement is on Kolongsu, opposite the city, and is one of the prettiest in all China. During the autumn and winter ( October to February ) the climate here is delightful. It lies in the typhoon area, but Formosa acts as a protecting barrier against the worst fury of the typhoons. Amoy was opened to foreign trade in 1842.

One of the famous sights of China is a stone bridge 20 miles up the river from Amoy. The bridge 1100 feet long, is constructed of giant spans of granite, some of them being 113 feet long 6 feet wide and 5 feet thick, weighing 200 tons. Local history affords no clue as to how these giant slabs were put into place, nor does any one know where they were brought from. A huge rocking stone back of the Chinese city has been locally famous for centuries.

Long before Amoy attained any importance, another city called Zayton, flourished in this neighborhood. Opinion differs as to whether it was Chuan-Chow fu, or Haiting of the present day, but there is no doubt about it being one of the greatest commercial centers of the world, carrying on a huge trade with India. It was from this ancient city that the word satin originated.

**Foochow.**—Foochow, the capital of Fukien Province is located on the north side of the Min river, 34 miles from the sea and 455 miles from Hongkong. Steamer fare \$50. Population 650,000.

The walled city is about two miles from the river bank but a numerous population fills up the space between with a crowded suburb. The walls, with a



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circuit of seven miles, are built around three tree covered hills, which give the city a picturesque appearance. Opposite the town, on Nantai island is the foreign settlement, connected by a splendid flag stone bridge 435 yards in length. It was built in 1324 under authority of the Emperor, by a monk much more enterprising than any of those of the present day. Foreign vessels, owing to the shallow draught of the river, anchor at Pagoda Island nine miles away. In the war with France, the French fleet steamed into the gulf and destroyed the arsenal. As a means of preventing another attack of that kind, barges loaded with stone were sunk in the channel, adding more difficulties to the navigation of the stream.

The scenery approaching Foochow from the sea and about the city is magnificent. Vessels from the sea leave the shallow wide stream for the narrower Kimpai Pass,  $\frac{1}{2}$  mile across and enclosed in bold rocky walls. The pass of Mingan is even narrower, enclosed by towering terraced cliffs which have been compared to those of the Rhine. "All around were monuments of the past. At the entrance stood a tower on the crest behind Sharp Peak; it was erected by a wife to welcome back her husband from a voyage, but when he saw the strange mark he concluded he had mistaken the estuary, and sailed away never to return. Here was a post to commemorate a wreck, here an old beacon superseded by electric telegraphy; yonder were forts to guard the passes. Here was one of a pair of mandarin's feet in the live rock. Sacreligious quarrymen were not debarred from carving away its fellow by the blood which followed the strokes of the chisel, but detached it and took it up to build a bridge, where it assumed the offensive and kicked the masons into the river, so the hint was taken and the foot was allowed to follow them; this one remains here to prove the story."

Foreign attention was first attracted to Foochow by the famous Bohea tea grown in the vicinity, and there was formerly a large trade in this tea, but there



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is no longer any demand for it, the trade with England having been supplanted by Ceylon teas. Foochow people excel in lacquer work, the finest being made by one family which has followed the trade for many generations. In the exhibits of lacquer ware at the St. Louis Exposition, the first prize went to Foochow. The manufacture of silver jewelry in which kingfisher feathers are inlaid is one of the most interesting to visitors. Silk and woollen stuff and household furniture are also manufactured and camphor and oranges exported.

Two well preserved pagodas are among the interesting local sights. The black pagoda was built in 780 to commemorate the birthday of an Emperor and 100 years later the white pagoda was built as an act of filial piety. It is of seven stories and 261 feet high. The Foochow hot springs are quite famous among the Chinese and are credited with great curative powers.

The name Foochow first appears in Chinese history during the Tang dynasty. When that dynasty fell it became an independent state under the rule of the King of Min, but a century later was reunited under the Sung dynasty. If the visitor is fortunate he may be able to see some of the dog-worshipping aborigines who live in the hills nearby. Their race is unmixed with the Chinese and they worship a dog as their great ancestor.

The Min Monastery, Moon Temple and Kushan Monastery, on hills near Foochow, all have beautiful sites and are fine specimens of Chinese architecture. Kuliang, a mountain resort, nine miles to the east of Foochow is popular with local foreign residents in the summer months. It is also frequented by foreigners from Amoy, making a total summer population of more than 300. It can be reached by a four hours chair trip. It is 2900 feet high.

**Swatow.**—There is but little to the credit of *foreigners* in the history of Swatow, a fine harbor 180 miles from Hongkong. Steamer fare \$15. As.

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the seaport of the important towns of Chow-chow-fu and San-ho-pu, 40 miles up the river, Swatow was opened to foreign trade by the treaty of 1858. But the early traders, who began carrying emigrant coolies from the place soon turned their attention to kidnapping, and so many Chinese were carried away to be sold into what was practically slavery, that there was intense hatred of the foreigners. No foreigner entered the city gates for several years after the promulgation of the treaty, and it was not until a few years ago that they were able to travel in the vicinity without annoyance and insult. However all that is changed now and Swatow has a number of foreign residences and a foreign hotel, the Astor House. A railroad, water works and electric light plant are among the modern improvements boasted by the city. Swatow and the surrounding country are not especially interesting except for the local manufactures and curios. It is famous for grass cloth, pewter ware, drawn work and fans. Although these articles are all on sale in Hongkong, they can be secured at cheaper prices in Swatow. Population 60,000.

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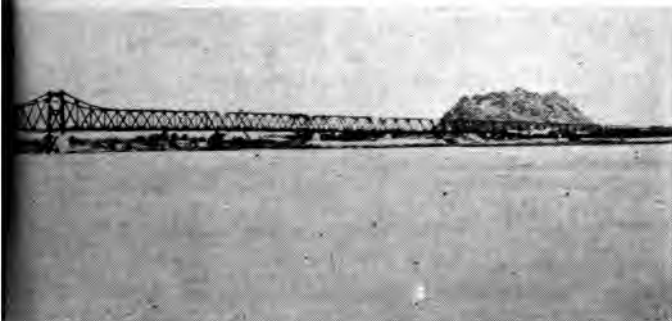
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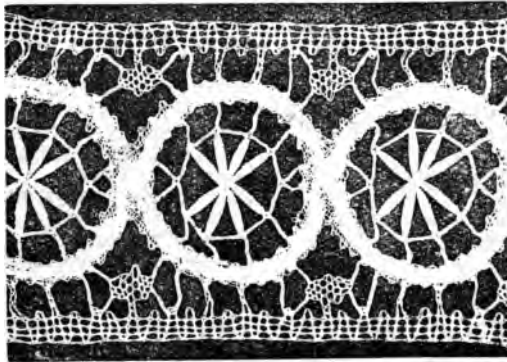
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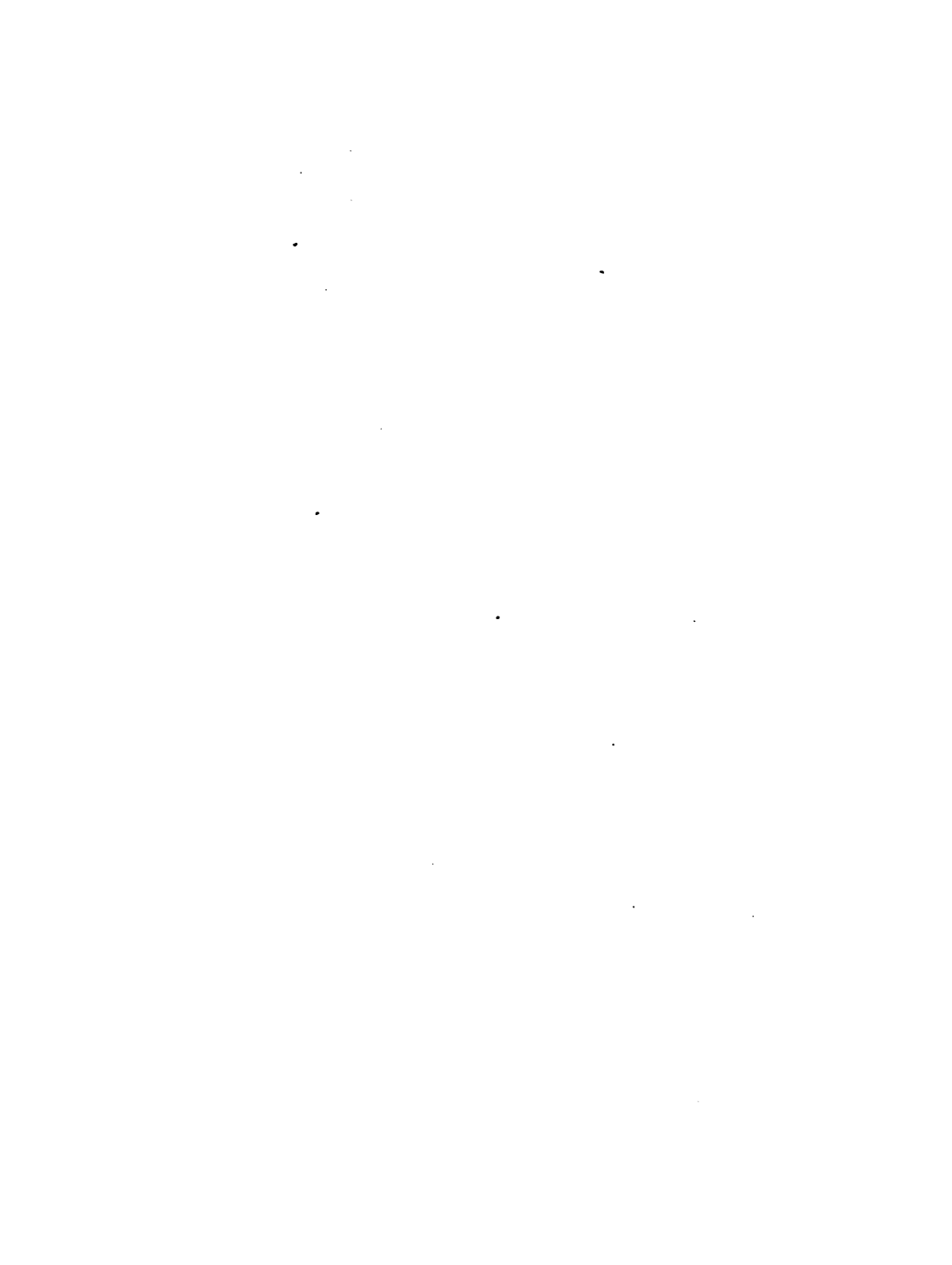
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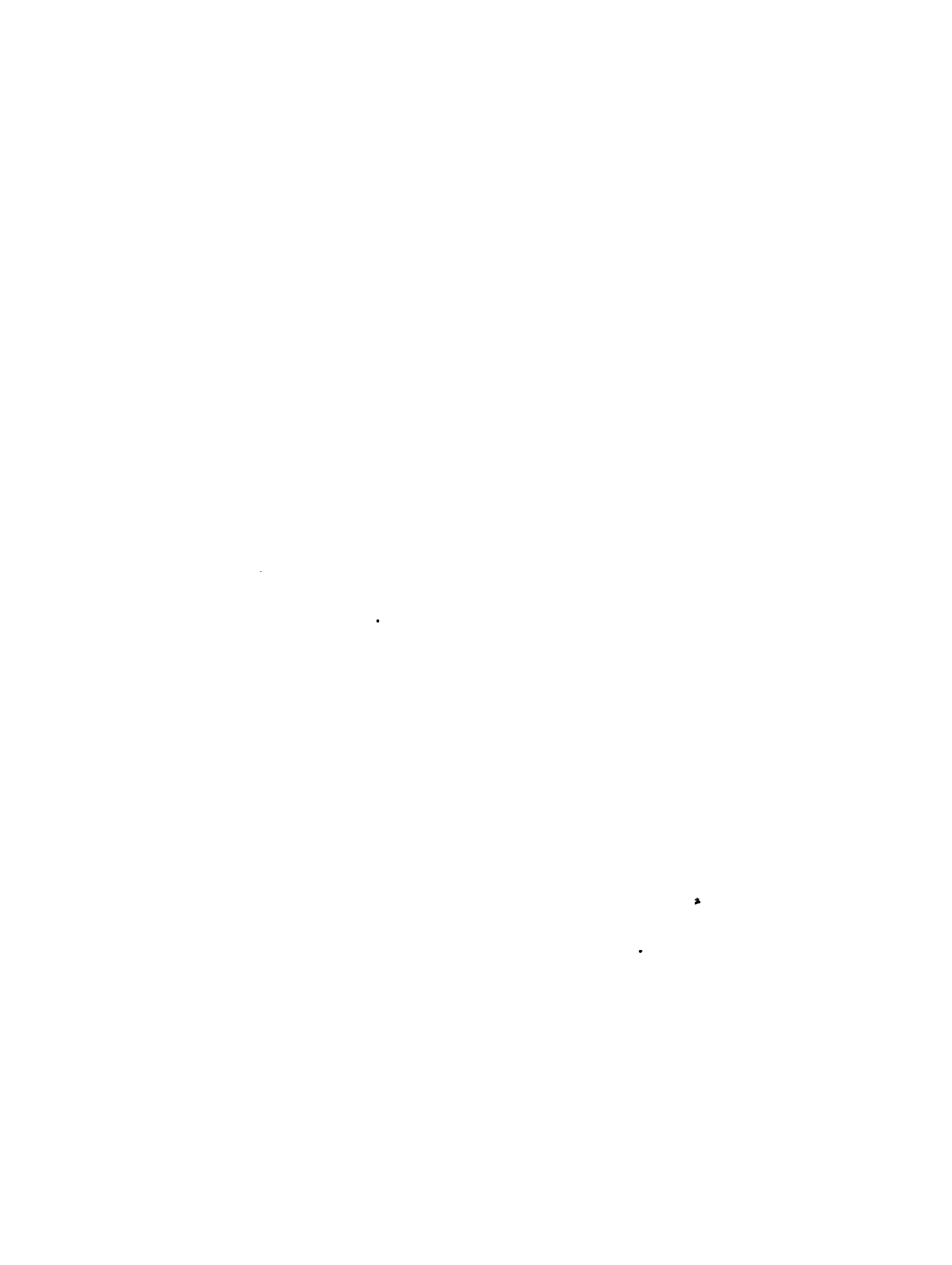












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