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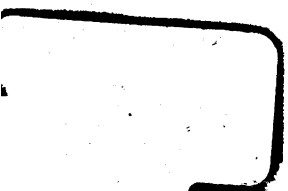
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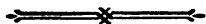
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GUIDE to PEKING

BY
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Mrs. Archibald Little.

AUTHOR OF "*Out in China,*" a Novelette;
"*The Land of the Blue Gown;*" "*Intimate China;*"
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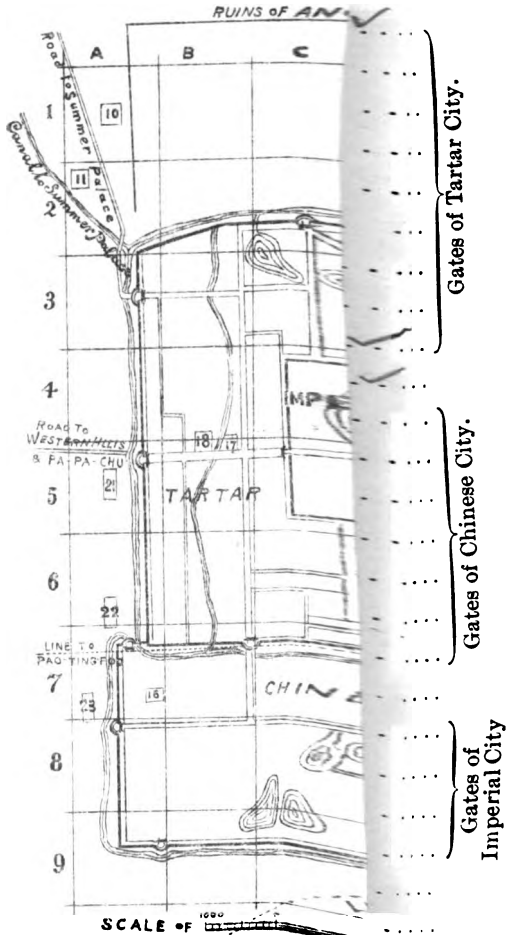
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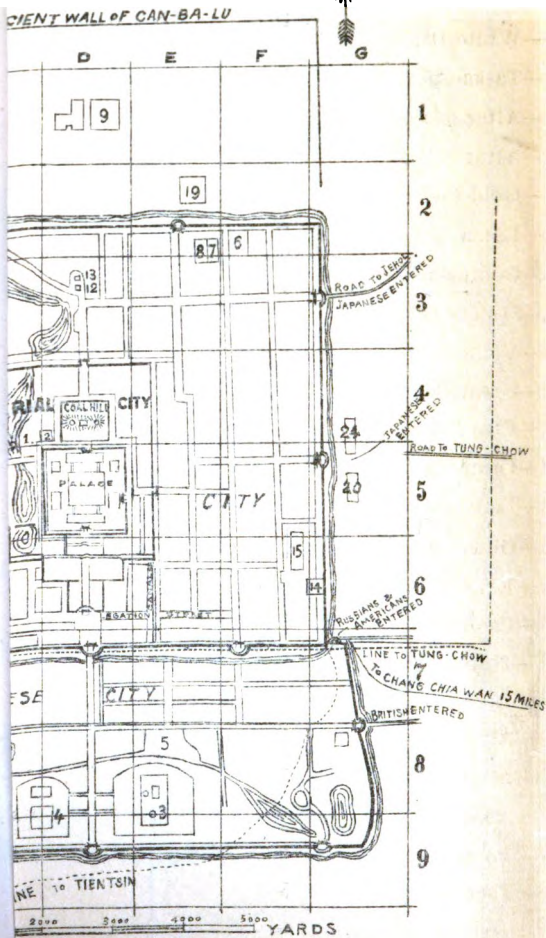
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Showing



OF PEKING

Main Streets



Engraver Shanghai.

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DEDICATION.



To Sir Ernest Satow, G.C.M.G., H. M. Envoy Extraordinary and Minister Plenipotentiary, Peking, to whose original research we are indebted for the first Guide to Japan, the Pioneer Guidebook to the Far East, this little compilation is by kind permission and very respectfully dedicated.



P R E F A C E .



Two never to be forgotten wanderings through the Forbidden City, the Winter Palace and its beautiful surroundings together with one long day at the Summer Palace hardly qualify for the description of such enchanted regions in all their details. For these as for matters of fact generally, I have therefore for the most part relied upon the beautifully illustrated almost monumental volume: "Peking: Histoire et description par M^{gr} Alphonse Favier," the outcome of a life time in the capital; upon that well-known storehouse of all ascertained facts about China: "The Middle Kingdom" by S. Wells Williams; as also upon "A description of Peking" by J. Edkins, D. D., that most indefatigable collector of recondite details, who also resided in Peking for many years. I must also recognise my very great obligations to the publications of the North China Branch of the Royal Asiatic Society, in especial to Dr. Bushell for a really exhaustive paper upon the celebrated Stone Drums, to Mr. C. Stent, that remarkable example of what a Private in the Army can make out of his life in China, for his charming translations of Chinese Legends, and to Père Armand David that great authority upon the Natural History of China. Unfortunately these authorities seem rarely to be agreed even about measurements, and as one of the wittiest writers says: "One never can tell the truth about China without telling a lie at the same time" so I can but throw myself upon the mercy of succeeding generations of sightseers, begging them very kindly to remember that everyone, sending me a correction of a misstatement or inaccuracy, may be helping towards building up a really good guide in the future. This is but a first essay.

For the maps I must recognise my great obligations to Mr. J. D. Smedley, who has most kindly helped me in putting them together.

The Chinese characters are given in the index, so that people at a loss to find their way may show them to any well dressed Chinese they meet; the numbers in the map are also added there for further convenience.

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Guide to Peking

and the Neighbourhood.



PEKING was not made the Capital of the whole Empire before Kublai Khan established his court there in 1264; it was then called Khan-baligh (*i. e.* City of the Khan; Cambalu) and extended two miles to the North of the present Tartar City, where ruins of the old Mongol wall are still to be seen, as also to the East of the South wall of the Tartar City. A portion of the ramparts of the capital of the Liao Tartar Dynasty, which occupied most part of the present Chinese city in the tenth and eleventh centuries A.D., is still to be seen to the west of the latter. This city again was built on the ruins of Yu-chow, as the city was called under the Tang Dynasty 618-907 A.D.: but before B.C. 222, when it was captured by Shih Hwang-ti, "the first universal Emperor," the burner of the books, and builder of the great wall, the capital of Yen-kwoh (the land of Swallows), as the country was called under the Liao Dynasty, occupied much the same site. Thus Peking really dates from some centuries before the birth of Christ. The Kin Tartars or Golden horde as they

used to be called, improved the city, (1115-1234) but the arrangement of the streets and gates and all the grand perspectives are due to the great Khan. The two first Ming Emperors dwelt in Nanking or Southern capital, but Yungloh removed to Peking or Northern capital.

PEKING, which, exclusive of suburbs, is about 20 miles in circumference, consists of four cities :

- 1.—The Forbidden City, called by the Chinese the Purple City (Tse-Kin-Cheng), because formerly only purple mortar might be used in building it;—city, because, although virtually only a palace, 6,000 people were believed to live in it. This is closed to the public.
- 2.—The Imperial City (Hoang Cheng), which surrounds it, sometimes called yellow from a mistake between the very similar sounding words for Imperial and Yellow. This is now in great part closed.
- 3.—The Tartar City, which again encloses the Imperial City, and is called Nei cheng, the city within, because it is within the walls.
- 4.—The Chinese City (Nan cheng or Southern City) built to the South side of the Tartar City and extending somewhat beyond it to the East and West.

PEKING by rail from Tientsin (where Astor House, 7 to 9 dollars per day, D'Arc's 6 to 7 per day and Hotel des Colonies 5 to 6 per day) trains 8.30 a.m. and 3.10 p.m.

arriving at Peking 1.12 and 5.30 p.m. (best refer to local tables to see if any alteration has been made).

BANKS :—Hongkong and Shanghai, Imperial Bank of China and Russo-Chinese.

POST OFFICES :—Chinese Imperial, French, Japanese and Russian.

MISSIONS. ROMAN CATHOLIC :—Lazarist Fathers and Sisters of St. Vincent de Paul by the Pehtang in the Imperial City; Frères Maristes, Avenue Voyron; Trappists.

RUSSIAN :—Greek Church Mission.

BRITISH :—Church of England Mission (An li kan) by the Hsiang Fang Ch'iao or Elephant House Bridge, west of the Shun-chih Men in the West Tartar City.

London Mission (Shih I Yuan) off the Hatamen Street, just North of the Ketteler Memorial Arch.

AMERICAN :—Presbyterian Mission (Chang Lao Hui) on the Ehr Tiao Hutung, a lane off the Hatamen Street, close to the north wall of the Tartar city. American Board Mission (Kung Li Hui) on the Teng-shih Kou off the Hatamen Street, about the middle of it, with large Theological College and Industrial Farm at Tungchow; Methodist Episcopal Mission, (Mei I Mei Hui) extending over close on 40 acres in the south-east corner of Tartar city.

National Bible Society of Scotland and Blind Institute on the Kan Yü Hutung off the Hatamen Street, between the London and American Board Missions.

HOSPITALS :—Hôpital Internationale and Hôpital S. Vincent nursed by Sisters of St. Vincent; Hopkins Memorial Hospital, A. M. E. Mission, corner of Legation St. and Hatamen Street (a hospital for women build-

ing); Hospital for men and women at London Mission; two Hospitals for men and women at Presbyterian Mission; Hospital for men and Dispensaries for men and women at Church Mission.

SCHOLASTIC INSTITUTIONS. CHINESE:— Imperial University (Ta Hsio Tang) in north west quarter of Imperial city: large Chinese buildings with Library in old Ducal Palace (a yellow roof is Imperial a green roof Ducal), four Japanese Professors and six Chinese. Peking Industrial Institution (Kung Yi Chu) outside the Chienmen, on the to visit great Book Street *Liu-li-chang*, and very interesting Articles are also on sale.

The Sisters of St. Vincent and Marist Brothers have large schools for girls and boys respectively. There is a Russo-Chinese school, and all the Missions have schools attached, the Board Mission a fine girls boarding school, the Laura Bridgeman; but the A. M. E. Mission has the largest girls school in Peking, as also for boys and young men—the Peking University—in a very fine building.

HOTELS:—Hotel du Nord and Middle Kingdom both in the Hatamen Street, Hotel de Peking and Grand Hotel on Austrian glacis. The new Hotel of the Compagnie des Lits Internationales was only begun in the Spring of 1903. Prices at the existing Hotels are moderate, and Chinese buildings have been adapted to meet European requirements with a good deal of skill. The Hotel du Nord has the more fashionable clientèle, the Middle Kingdom and Grand Hotel have both upper stories, the latter is indeed an European building, and undoubtedly so far the best Hotel in Peking.

CONVEYANCES:—Carts and jinrickshas. The former are safer, but springless: the latter apt to turn over, but quicker.: 10 cents for a short course, 20 cents for the first hour and 10 cents for each succeeding hour. The best way to see Peking is by riding and for this purpose donkeys are highly to be recommended.

PEKING CLOISONNÉ:—Yang-tien-li in the Yen-i Hutung, a lane to the right off the Hatamen Street: prices are fixed, and the stock in hand never very large, so that it does not require many minutes to effect a purchase.

Embroideries, curios, photos, and furs, can all be bought at the Hotels. There are however whole streets of Curio shops in the Chinese City, and also many good ones in the foreign quarter. Prices for curios rule high, the Chinese being great collectors. A pretty little collection of Peking signs, coloured to the life, can be had in bookshape.

Picture postcards and all European goods, are to be had of Kierulff & Co., in Legation St.

FIRST DAY:—Those, who can spend only two days in Peking and want to see as much as possible in the time, will do well, passing under the Ketteler Memorial Arch, to make first for the cloisonné shop (thus giving time to have their purchases packed for them), going on from thence to the Lama Temple (Yung-ho Kung), Confucian Temple and Hall of Classics, all three close together at the end of the Hatamen Street; thence to the Yellow Temple, outside the city gates, Great Bell Temple, Wu-ta-ssu, then home, taking care to drive through the Imperial city, coasting the Forbidden city

(having a peep in passing at the Peh-tang, or Roman Catholic Northern Cathedral, the scene of possibly the most miraculous siege recorded in history) thus obtaining a good view of the glittering Yellow 10,000 Buddha Temple, together with several other buildings within the forbidden region, and so forming some sort of idea of its further glories, besides seeing the grotesquely beautiful, corner watch towers. Possibly a peep at the ruined Examination Halls, and the terrace on the Walls hard by, where the far famed astronomical instruments used to stand, could still be fitted in before dinner.

SECOND DAY :—Early walk on walls from Hata Men on to Shunchih Men. The bit about the Chien Men is the most interesting. After breakfast to the Altar of Heaven, on the way back looking in at Curio Street, and visiting British Legation, specially the chapel with its memorial brasses, also memorial lectern presented by Americans, 70 of whom lived in this chapel for some time during the siege. It would be interesting at the same time to visit the site of the world renowned Hanlin College, set fire to by the Chinese themselves, also the memorial to Nigel Oliphant, a Legation Student, killed while cutting down the tree, to which it is affixed, and to look in, as far as allowed, at the Southern gate of the Imperial City. In the grounds of the German Legation is the tomb of Herr v. Ketteler, their Minister, whose murder on June 20th, before the siege began, probably saved the lives of the rest of in from the Diplomatic Corps by preventing them from leaving Peking, as they were then intending to do in compliance with a Chinese order. The handsome

white arch erected by the Chinese on the spot, where their soldiers shot him dead, will of course have been noticed the first day in the Hatamen street. On to the Drum Tower to see the general view of the city.

THIRD DAY:—Back to Tientsin, or to the *Ming Tombs* as time serves, fitting in, on way out or return journey, any of the sights described in the following pages, that most appeal to the traveller.

FIVE DAYS however ought to be devoted to Peking alone, Dr. Edkins says a month, and **FOUR DAYS** to the excursion to the Ming Tombs, if the Nankow Pass be also visited. The Autumn is the best season, frequent duststorms and high winds rendering the Spring unpleasant, most whilst in July and part of August the rains render parts of the roads, such as they are, quite impassable. The shop fronts of Peking used to be a study and a joy, but during 1900 the gilt was knocked off the gingerbread, and has not yet been replaced.

THE WALLS of the Chinese City, 8 miles round, without counting the northern partition wall, which belongs to the Tartar City, 25 feet high, and 20 feet thick at the base, were built long after those of the other cities under the Ming Emperor Kiatsing (1527-67) and are far inferior to those of the Tartar City. These last are 14.53 miles round (3.145 miles from North to South, and 4.12 from East to West) 41 feet high and 62 feet thick at their base. There are seven gates to the Chinese City, nine to the Tartar City, where there are three gates to the South, and all are sheltered by a demi-lune; the Chien Men having a large gate for

Imperial use only and two side gates, closed in time of war by an iron grating, that is hung up above them.

THE FORBIDDEN CITY, which Europeans entered freely only in 1900, measures 2.23 miles in circuit. A crenelated wall, 22 feet high and roofed with bright, yellow tiles, and a moat 60 yards wide, surround it. Between the walls and the moat are barracks and shops for the guard. At the four corners are four singularly beautiful corner pavilions or Armouries with glittering yellow roofs superimposed one upon the other. These fortunately can be seen as well from outside as from within. There are four gates. Within the Southern gate (Wu Men) there is again the Tai-ho Men, leading into a truly august court at the far end of which is the great Palace (Tai-ho Tien or Hall of Highest Peace); the great reception hall with the magnificent throne, where Titsingh and Van Braam were received by Chienlung and where each year on the first day of the Chinese calendar the Emperor sits in state, whilst the Princes and Grandees of the Empire prostrate themselves to offer their good wishes, all at a very respectful distance in the great courtyard and each strictly according to his rank, at a place marked for him by a large bell-like piece of copper, richly engraved. Beyond this is another court and the Hall of Ceremonies or Chung-ho Tien, where the prayers to be used are submitted to the Emperor and he is presented with instruments of agriculture and specimens of the harvest. Further to the North, all in a direct

line is the Council Hall (Pao-ho Tien) serving also as an examination hall for candidates for the Hanlin College. Beyond is a gate (Chienching Men) admitting to a palace, which no one can enter without the Emperor's express permission, used as a council chamber and with a very fine throne. There Kang hsi on his 60th birthday celebrated a festival for all the men of the Empire over 60. Beyond that the Wedding Hall (Chiao-tai Tien) where the state seals are kept (according to Chinese usage his wife always takes care of an official's seals, as a rule keeping them in her bed); then the Kwen-ning Kung, the Kwen-ning Kung gate, and the garden, called the Jade Flower-garden (Yü-hwa Yuen) with exquisite blue tiled pavilions and a Temple full of interest, in itself also a most romantic spot, recalling though afar off the Roman Ludovisi. To East and West of this long line of Palaces are many doors leading respectively to the apartments of the Eastern and Western Empress, to the womens quarters, the theatres, the shops for silks, furs, clothes, tea, medicines, etectera, also to several most beautiful pavilions and the Imperial treasury. To the South and East of the Chung-ho Tien is the Wen-hwa Tien, where the Ministers were received in 1895. The Emperor's private library and private study are, if memory does not play me false, in the principle line of buildings; but the great library, which formerly existed in quadruplicate in the Summer Palace, at Jehol and Moukden is in the south east corner, and a most valuable selection.

THE IMPERIAL CITY is over 5 miles round, its walls are 18 ft. high with four entrances about 70 ft. wide, each divided into three portions, of which the central gate is reserved for the Emperor. Inside the Southern gate there are still two more gates, of which the inner the Wu Men is the entrance to the Forbidden City. People are allowed to look in but not to enter by the Southern Gate. The North and East Gates are open to the Public but the Western part of the city is now closed.

THE BEST VIEW of the Forbidden City is to be obtained from the Coal Hill, if the ascent be permitted : the next best view is from the walls of the Tartar city just over the middle southern gate, the Chien Men. The walk on these walls from the Hata Men on towards the Chunchih Men is to be greatly commended to every traveller. Rickshas can be taken on the walls by those who dislike walking and the whole circuit would be found interesting, but the view from the North Eastern gate (Tungchih Men) and the Central Southern gate (Chien Men) are the fullest of interest. From both Peking is apt to look like a forest of beautiful trees, but from the former *a very fine view* is obtained over Tartar and Imperial cities with Drum Tower, and Coal Hill in the middle distance, the Palace roofs glittering above the trees to the left, and the Western Hills forming a distant, pale blue background; whilst from the Chien Men a much nearer view is obtained of the Palace enclosure, also of the whole

of the Legation quarter with the grand houses the different Nations have built for themselves since the siege. From thence can be discerned the scenes of most of the incidents of those wonderful two months from June 20th. to August 14th., 1900, the Ramp up and down which Americans and Chinese fought almost hand to hand; the Water gate by which the British came in first; the *Fu* (Palace), now divided into Italian and Japanese Legations, where were housed the Chinese Christians, who did all the hard drudgery of the siege so manfully, and which Colonel Shiba and his Japanese soldiers so gallantly defended; the British Legation into which all the foreigners in Peking—except the band of priests and sisters at the Northern Cathedral (Peh-tang), defended by a handful of French and Italian marines—were quartered together “stormed at with shot and shell.”

From this point cannot be seen the “Lest we Forget,” written up upon the Legation wall by Sir Claude Macdonald’s orders just above the marks of many shot and shell, evidently aimed direct from the Imperial city across the road; but the bridge can be seen, where poor Huberty James met his fate before even the siege had begun, together with the two meagrely simple memorials put up outside the gate of the British Legation, formerly the Palace of Duke Liang, a grandson of the Emperor Chienlung “in whose reign the best porcelain was made.” It was sold to the British for £8,000, the Emperor claiming all

such palaces as his property, and is well worth visiting as a specimen of a Manchu Ducal residence, not to speak of the memories of the siege that still cluster round it, despite the best efforts of the Board of Works to efface them.

Turning to the South a view is obtained over the Chinese city across the Beggar's Bridge, the great Curio street, and Book street, and the whole fascinating Chinese shopping quarter, once more springing from the ashes to which the Boxers not the Allies reduced it: on and on to the beautiful threefold roof of the Temple of Heaven, and far away in the South East the seven storied Fah-ta Ssu, a Pagoda after the Chinese style, and judging by the bricks of very ancient date, standing out alone among the innumerable poudrette factories and burial grounds of the Eastern Chinese city, the temple that once surrounded it having long ago crumbled to dust. There is a fine view from the top of the Pagoda, but the way to it from the Tartar city is not to be recommended.

It is the views of the city, the first sight of the frowning walls and imposing gateways with the long trains of stately camels, the peeps into the Forbidden City, the memory of the Temple of Heaven, that most travellers to Peking will find they recall most vividly after their departure; but in looking at any city view it must be remembered that Chinese believe good spirits cross space at a height of 100 feet, therefore no building can be raised above this height for fear of

obstructing them. Thus all the pavilions surmounting the Peking city gates stop at 99 ft., and a Chinese city produces a very different effect from a City in Europe, with its lofty domes, towers and spires.

THE COAL HILL OF MEI-SHAN 210 ft. high, and commanding a beautiful view over Peking, and especially over the Palace quarter or Forbidden City is unfortunately often closed to the Public. It dates from the Mongol (Yuan) Dynasty, when coal is said to have been piled up there as a provision in case of siege, but it was the Ming Emperor Kiatsing (1522-67), who built the pavilions. The middle and uppermost is square, contains a large image and is roofed with yellow tiles edged with green. Those on either side of it are hexagonal and roofed with green tiles edged with yellow, the two lowest are round and have tiles of a very exquisite shade of peacock blue. Each tops a separate hillock. Behind the hill to the North, opposite to the back gate of the Imperial City, is the HALL OF LONGEVITY (Shou-hwang Tien) where the Emperor's coffin remains after his death and until his funeral. Special reverence is there paid to a picture of the Emperor Kanghsi. In the enclosure quite lately was to be seen the tree—a sort of Acacia, for years surrounded by chains—where the last Ming Emperor in his despair hanged himself in 1628.

Before resolving on this awful deed he went to the San Kwan Miao near the Chi-hwa Men to ask the Gods what he should do; for his "one and only"

General was away fighting the Manchus, and there was a band of rebels advancing upon the capital, determined to place one of their number upon the throne. Sacrifices were offered, incense burnt, and it was understood that, should the Emperor draw a long lot, it would mean success, and he would go out to meet the rebels, a middle lot he would remain in his palace and calmly await them, but if a short one, denoting utter ruin, he would take his own life rather than suffer death at the hands of rebels.

The tube containing the bamboo fortune telling sticks was placed in his hand. The Emperor shook it, one fell to the ground. Amid dead silence a priest raised it and handed it to the Emperor. It was a short stick. No one dared break the silence till the Emperor, "with a cry of mingled rage and despair, dashed the slip on the ground exclaiming 'May this temple built by my ancestors evermore be accursed! Henceforward may every suppliant be denied what he entreats, as I have been! Those that come in sorrow, may their sorrow be doubled; in happiness, may that happiness be changed to misery; in hope, may they meet despair; in health, sickness; in the pride of life and strength, death! I, Ch'ung-ch'en, the last of the Mings curse it.'

He went at once back to the Palace, and to the apartments of the Empress, and next morning they were both found hanging from the tree on the Coal hill. The rebels took possession of the city, made their leader Emperor for a few days, then were driven

out by the Chinese, assisted by the Manchus, who then seated themselves upon the throne which they still occupy. (Will history yet repeat itself?)

Ch'ung-ch'en was the last of the Mings, as he had said, and 200 years afterwards people still passed the deserted Temple shuddering, "It is the cursed Temple."

THE WHITE DAGOBA, (Siao pai ta) conspicuous in Peking views, within the gardens reserved for the Court, crowns a little, well wooded island hill, adorned with many kiosques and pavilions, and connected by two marble bridges with the rest of the Palace grounds, a fine balustrade of white marble stretching along the lake shore. This Dagoba was built by the first Emperor of the present Dynasty as a shrine for a very beautifully worked Buddha in encaustic clay; in front of it stands a little bronze Pagoda, with a bronze image, very frightful and wearing a necklace of skulls, but also of very fine workmanship.

The white Dagoba is regarded as the Palladium of the Empire, and stands at the very centre of the loveliest part of the Palace grounds. On the Hill side is an altar to the Inventor of silk manufacture, and the Presiding Genius of the silk worms: round it are mulberry trees and a tank for washing the worms. The Empress should come here annually to feed the worms and set an example, as the Emperor does at the altar of Agriculture.

A little further to the West stands on the lake

shore the finest Pailow in Peking, made of very beautiful encaustic tiles, and when seen in the sunshine a veritable colour delight. Behind a neighbouring hillock curiously withdrawn from view stands the wonderful DRAGON SCREEN about 60 ft. long and 20 ft. high, which from the beautiful azure of the tiles of which its ground work is composed—the blue of the sky on an early English Summer day—as also from the dignity of the Dragons in high relief, old gold, dark blue, dull red, each pair a different colour, and all standing upright in a row, would be quite one of the finest sights in Peking, if it were not nearly always shut off from view. The library, this beautiful screen was built to protect, was unhappily burnt by accident during the occupation by the allied Forces in 1900. But very little to the North and East of its old site still stands the Temple of 10,000 Buddhas (Wan Fu Lou) all of glittering Imperial yellow, the walls covered with innumerable small images of Buddha, and of this, owing to the high ground on which it is placed, a very nearly complete view can be obtained from outside by those driving round the north-west corner of the Forbidden City, whilst the White Tah is one of the most conspicuous objects in nearly every view of Peking City. But the beautiful image within, and all the Park-like pleasure grounds around can at present only be enjoyed by the Dowager Empress and her friends.

THE THREE LAKES, northern, middle and southern

are a little over two miles long from North to South, averaging 350 yards in width. They existed under the Golden Tartar (Kin) Dynasty in the twelfth century, were greatly improved under the Mongol Dynasty (1206-1341) and adorned by the Ming Emperors as they now are. A beautiful marble bridge, known to foreigners as **THE MARBLE BRIDGE** (Yü ho Kiao, Jade river bridge) separates the northern and middle lakes; this used to be a thoroughfare, and, when Prince Kung was recalled to office after the coup d'état in 1898, he insisted on its being re-opened as such, but since his death the bridge has again been closed. On the southern lake there was a bridge reserved for the Emperor, also a drawbridge to the fantastically beautiful Island on which he was confined from 1898 till 1900, the year of the flight to Sian-fu. The old Roman Catholic Cathedral, given up because the Empress Dowager objected to its overlooking the garden of the Palace, which she chose for occupation, when she had to vacate the Imperial Palace on the Emperor Kwang Hsü coming of age, is a conspicuous object from this quarter. The Palace beside it, commonly known as the Winter Palace, is particularly well worth seeing, although the finest wood carvings there—the finest in China, which it would seem indeed as if a poet had dreamed—were burnt by accident during Graf v. Waldersee's occupation. In the same neighbourhood are the Tse-kwang Ko, where the military examinations are held, the Ta-fu Lou or

great Buddha Temple with an image of the coming Buddha, 60 ft high, also the Palace, where Tributary Princes are received, and grand dinners given to Mongol Princes; it was in this last the Emperor received the European Ministers in 1874.

The water of the lakes comes from the Yü-chuan Shan or hill to the west of Wan-shou Shan, known now as the Summer Palace.

T'UAN CH'ENG: a large Pavilion, surrounded by a circular wall, near to the Marble Bridge, where the Emperor Kienlung placed a very ancient, huge, green jade vase, used as a fish pond. In this Pavilion is a throne, and it is there audience was given to several European Ambassadors in 1893: it is there also the Emperor puts on mourning garments when he has to go into mourning, as for instance on the death of his father, the seventh prince, Prince Chun.

SIGHTS ON VIEW.

TA-KAO TIEN: at the north-east corner of the Palace, to the north of and just across the moat, a fine yellow tiled Temple with an imposing entrance, formed out of three highly coloured Paifang, sheltering three handsome, green-tiled gates, and, within the outer gate, two very quaint pavilions, an agglomeration of four or five roofs one on top of the other, and well worth noticing: all built by a Ming Emperor. Neither priests nor Lamas live there, but they go with the Emperor on stated days to pray for rain, or snow, or fine

weather, as the case may be, when sweet smelling incense sticks are offered to Buddha. The Courtyards are stately and the proportions fine. There is within a pretty, round Temple with very shining blue tiles. Just beyond this temple is the Marble Bridge leading across the Lotus pond, and through the most beautiful part of Peking, which one cannot help hoping will soon be thrown open. Everyone, who obtains an entrance by special favour, will probably conduce to this much to be desired end.

ALTAR OF HEAVEN. Some Chinese authors declare that there are 10,000 Temples in Peking, all built under the Mongol Dynasty (13th. century) or the Ming Dynasty (15th. and 16th. centuries). But, of all these, the most striking by far is the **ALTAR OF HEAVEN** or **Tien T'an**, in the south part of the Chinese City, erected as it is now, by the Ming Emperor, Yung Loh, in 1421, the eighteenth year of his reign, and at first dedicated to the worship of both Heaven and Earth but soon set apart for that of Heaven alone.

The Emperor, Chienlung, further decorated and repaired it in the eighteenth year of his reign, 1751.

The enclosure, a fine park, measures about 6,000 yards round ; to the South there are three large gates, to the East and West but one entrance each, whilst to the North the wall is crescent shaped and without opening. The altar of Heaven, open to the sky, is circular and of white marble, three storied, the base measuring 210 ft. across, the second story 150, the third

90 ft. (Note the multiples of three). There is one marble slab in the centre, 9 encompassing it, 18 in the next circle, till in the outermost the to the Chinese charmed number of 81, 9 times 9, is attained. The white marble balustrades are richly carved into representations of clouds; on the upper terrace there are 72 pillars to the rails, on the middle 108, and on the lower 180, thus making in all 360, the number of degrees in a circle. Possibly this was also intended to signify the number of days in the year. It is on the central slab the Emperor stands and prostrates himself to worship under the blue arch of Heaven. But it a little detracts from the severe beauty of the white marble altar, that on such occasions five blue Pavilions are erected on the upper terrace of the altar to shelter the tablets of Heaven and of his ancestors, each 2 ft. 5 in. long by 5 in. wide: other pavilions on the story below shelter the tablets of the spirits of wind and rain, the sun and moon and stars and the year god. Close to the altar are great iron braziers in which are burnt offerings of silk, paper, etc.—the death sentences are all burnt there—and a brick furnace for the sacrifices of animals. This last is faced with green porcelain, and ascended on three sides by green porcelain stairways.

The Emperor goes three times a year to worship there, at the Winter solstice to render an account of the year, in the first month of the Chinese year to receive his mission as ruler for the year, and again early in Spring

to pray for rain and a good harvest. This he does before daybreak, having spent the previous night in the grand Hall of Abstinence close by.

THE NORTHERN ALTAR has a threefold roof of blue tiles recently rebuilt, the previous one having been burnt down, and the Emperor Kwang Hsü has never visited the new one. There are magnificent columns in this, the TEMPLE OF PRAYER FOR AN AUSPICIOUS YEAR. The roof is a veritable Chinese puzzle of gorgeously coloured beams morticed together in squares and circles to signify Earth and Heaven and culminating in a great golden Dragon. The elaborately carved and richly painted eaves are protected from birds and insects by an iron wire netting. There are no images, but the tablet of Heaven is brought in for ceremonies.

Between this and the altar of Heaven is a SMALL TEMPLE, where the ANCESTRAL TABLETS are kept, and with the most exquisite sweep of roof in all Peking, possibly in all the world. Photographs as a rule lose its ineffable grace, the camera being tilted. This Temple is a veritable gem, its bricks and tiles are of the finest porcelain clay, sparkling white within, and everything about it dates from the best period of Chinese art, even the window blinds are formed of fine rods of blue glass. It is dedicated to the Imperial ancestors, and everything about it is in eights.

A winding cloister 720 ft. in length leads to the slaughter house from the northern Temple. Near it to the South some aerolites, said to be the luck stones

of the present dynasty, are lying in the Park, which is full of pine, fir and locust (sophora) trees, till the innermost grove is reached. That, as in ancient Greece, is exclusively of cypress trees, indicating the inner penetralia. In 1900 General Gaselee selected this park to be the head quarters of the Bengal Cavalry and some theatricals were given there, which greatly shocked those who remembered how Dr. Legge, when first admitted to see the Altar of Heaven, took the shoes from off his feet and walked barefoot as upon holy ground. The worship still observed there is believed to be the most ancient ritual in the world still carried on unchanged. In olden days the Altar of Heaven enclosure was far away from the city and the idea of the Emperor, going out in the early dawning into the wild woods, himself alone, to offer sacrifices for the sins of himself and his people, is truly biblical and very beautiful. He falls on his knees three times, and nine times adores, only his ancestors assisting in effigy or rather through their tablets.

The three-fold roofed Temple for an Auspicious Year was struck by lightning in 1889, ; and although it has been rebuilt, Chinese have always regarded this as a prognostication of evil for the reigning Dynasty, which cannot be set aside.

As a rule visitors have now to pay a small trifle for admission on quitting each of these Temples, a little civility over and above this to the guardians of the Temples will generally elicit civility in return and

greatly enhance the pleasure of the visit. Chinese value courtesy very highly.

THE ALTAR OF AGRICULTURE (Shen Nung T'an), where General Chaffee and the American troops were quartered after the relief of Peking in 1900, is immediately to the West of the Temple of Heaven, only separated from it by the large open space of the roadway.

The hall is the largest in Peking and, although there is nothing special to see in it, the rites there observed are nearly equally important as those at the Temple of Heaven. The enclosure is two miles in circumference.

The first two altars are rectangular, that to the spirits of Heaven on the East is 50 ft. long and $4\frac{1}{2}$ ft. high, and the marble tablets contain the names of the celebrated mountains, lakes and seas of China. Built under the Mings it was repaired and decorated by Chienlung; the terraces there are square to represent the earth as those of the Altar of Heaven are round to represent the sky.

The first day of the second period of Spring the Emperor goes there with three Princes, nine great men and a numerous following, all understood to be fasting. After they have worshipped they go to the field, which has been prepared; the bullock, the plough, etcetera are all of Imperial Yellow, and the Emperor begins to trace a furrow from East to West, returning four times, thus making eight furrows. The first

Minister of the Treasury stands on the right with a whip, the Viceroy of the Province on the left with the grain, which a third official scatters behind his sovereign. The three princes plough each ten furrows, and the nine dignitaries each eighteen, they are followed by officials according to their rank, in the end old men chosen from the labouring population finish the work. In the time of the Mongols the Emperor used to be assisted by Taoist priests, under the Mings by eunuchs. Now it is the turn of Mandarins and Princes. There are altars to the Spirit of Earth, to the Spirit of the year, and to the Ancestral Husbandman or Shen Nung himself, the Emperor who first taught his people to plough.

GOLD AND SILVER FISH. Behind the north wall of the Altar of Heaven enclosure are a number of ponds for rearing fish, and about 50 large kongs full of *very beautiful* and curious specimens of fish some with double tails and telescope eyes, and all for sale or inspection.

THE LAMA TEMPLE called Yung-ho Kung is in the same Eastern quarter of the Tartar city as the Examination Halls and Observatory, at the Northern end of the great Hatamen Street, the Confucian Temple and the Hall of the Classics close beside it, and all should be visited together.

It is the rule that a Palace inhabited by an Emperor, so soon as he ascends the throne, should be changed into a Temple. Thus, when Yungchêng,

the son of Kanghsi, became his successor, this fine palace, built for him, was left for his son again to rebuild and transform into a magnificent Temple, served by 3,000 Mongol Lamas, with at the head of them a living Buddha, who, when he dies, is transported to the sacred Wu-t'ai Shan in Shansi to be buried. It is divided into six parts, first the outside gate, then the entrance gate with the Tien-wang Tien, then what is correctly called the Yung-ho Kung, pronounced by German critics finer than any hall in Japan; in front of it a large tablet standing four square with inscribed upon it the history of Lamaism. This is in four languages, Chinese, Manchu, Tibetan and Mongol, each occupying one face. Before this tablet stands a bronze incense burner eight feet high, and on the south west wall of this court hangs a picture of the universe, upheld by the four clawed feet of a huge sea-monster with three eyes. "The six paths to the Nirvana are here painted: Buddha at the north-west side points to the sun, and thus the sorrow and joy of life are set before the Lama, as he adjusts his robes when about to enter the chanting-hall for service. It is called the "wheel of Sansara" the deceptive, ever-changing world of the Buddhists." There is also the Yung-you Tien, the Fa-lung Tien with three very lofty pavilions called Wang-fu Ko, then still further to the North the Sui-cheo Tien.

Beautiful silken carpets, made at Pô-ti-chêng beyond the Ordos country, used to be laid on the floor

of the Yung-ho Kung, where there were also very fine hangings, that seemed to be of European origin. Tibetan pictures representing Buddha, past, present and future were revered and a double row of the "eight precious offerings," a wheel, a canopy, a fish, a shell, etc., placed in front of this. It is difficult yet to know how much was carried off in 1900, how much is still hidden.

But the most noteworthy objects to the traveller were not portable, a colossal Buddha (Maitreya, the coming) towering up through three stories, said to be 70 ft. high, and of very evil countenance, with very large, fine prayer wheels on the first story, to the West of it down a little passage; also a very beautiful representation of the Buddhist Paradise in wood painted, with innumerable little figure groups admirably executed. The cloisonné is fine, and to those versed in Buddhist lore these buildings are full of objects of interest, although now that foreigners can go freely in and out it is hard for them to realise the extraordinary interest with which this Temple was regarded but a few years ago. We must make the most of the few forbidden places left to us, they are so few, and the world promises to be so much less alluring when all freely open to the general public.

There are endless stories of the brutality and effrontery of these monks in old days, when strangers dared to penetrate among them.

They now present a very impressive appearance

at their evening service, when, with their long yellow gowns crossed over, they put on very high caps like ancient Roman casques, —made originally in the form of a Sacred mountain the central Asian Chin Shan—and move their fingers about in various mystic ways, singing a kind of Gregorian chant: one or two of them accompanying it with a deep bass note in D, learnt when the voice is breaking.

The long cloisters to the West are rarely visited but appeal to the imaginative, especially towards evening, as Mongol monk after monk appears at the threshold of his little dwelling, surprised by the passing sound of European feet.

THE CONFUCIAN TEMPLE, (Kwo-tze Chien) to the West of the Yung-ho Kung, is in construction similar to all Confucian Temples throughout China: the hall there is 84 ft. long, and the teak wood pillars 40 ft. high, there is in front a marble terrace 28 yds. long by 15 ft. wide, ascended on three sides by 17 steps. The inscription on Confucius' tablet, which is in Chinese and Manchu, says simply "The tablet of the soul of the most holy ancestral teacher Confucius." Less could hardly be said of a man whose tenets still guide the lives of millions of human beings across thousands of years. On either side hang the tablets of Tseng-tsi, who wrote "The Great Instruction" the first of "THE FOUR BOOKS:" Mencius, who wrote the fourth: Tze-sze, who wrote "The Invariable Mean" or Chung Yung: Yen-hui, whose conversations with

the Master are recorded in the Confucian Analects (Lun-yü).

There are as usual rows of cypresses in front of the Hall, their gigantic girth carries the beholder back to a far antiquity, they are said to have been planted under the Sung Dynasty 1,000 years ago; whilst on either side of the court are buildings, containing tablets to over a hundred celebrated scholars, 78 men conspicuous for their virtues on the East side, 54 conspicuous for their learning on the West, all Confucianists. "In the Temple court in front under yellow tiled roofs are six monuments recording foreign conquests by the Emperors Kanghsi, Yungcheng, and Chienlung.

- 1704. Kanghsi. Conquest of Shamo, Western Mongolia.
- 1726. Yungcheng. Conquest of Eastern Tibet.
- 1750. Chienlung. Conquest of the Miao Country.
- 1760. Chienlung. Conquest of Tsungaria, the land of the Calmucks.
- 1760. Chienlung. Conquest of Mahommedan Tartary.
- 1777. Chienlung. Conquest of the Miao country in Szechuan.

In the Court of the Triennial Examinations there is a stone tablet to commemorate each, on which are engraved the names and homes of all, who then received the title of Doctor of Literature (Tsin shi) There are three still remaining from the Mongol

Dynasty." Where in Europe can we rival this five centuries of stones of Honour? which naturally has a proportionate effect upon an often needy young man from the country, who then on his return home is received with flags and music like a conquering hero, a happy celebration often represented in Chinese embroidery.

It must be granted that the idea of this Confucian Temple is superb, it takes a deal of thinking over to digest properly. But what people go there to see is nothing of all this, but the two rows of stones, ten in number, on either side of and within the principal gate, commonly called the **STONE DRUMS** of the Chow Dynasty, (B.C. 1122-209). The inscriptions engraved in perpendicular lines on the water-worn boulders of hard, dark coloured gneiss, are gradually weathering off. They consist of verses commemorative of hunting and fishing excursions, are in the seal character and date according to the best authorities from Prince Hsuan's reign (B.C. 827-782) though one critic thinks they refer to a specially grand hunting expedition made by Prince Chung (B.C. 1110). The earliest accounts of them extant were written in the seventh century, the stones having been discovered, lying half buried in a piece of waste land in Shensi. In the Geographical Description of Provinces and Cities published early in the ninth century we read: 'The Stone Drum inscriptions are to be found nine miles to the South of T'ien-hsing Hsien on stones shaped like drums, and are ten in number.

They record a hunting expedition of Prince Hsüans of the Chow Dynasty in the writing invented by Chow-shih.... Long years have elapsed since the time when they were engraved, and there are now some lost and undecipherable characters, yet the remains are well worthy of attention, and it would truly be a matter of regret were the writers of geographical records not to include them." One of the best known poems by the celebrated Han Yü was written in praise of these inscriptions in 812 A.D. imploring that the Stone Drums might be moved to some safer place. They were in consequence removed to a Confucian Temple in an adjacent city and kept there during the Tang Dynasty (618-905 A.D.) but again lost to sight during the wars of the Five Dynasties (907-960). Under the Sung Dynasty (960-1126 A.D.) a Prefect found nine out of the ten and placed them in the gateway of his college. At last in 1052 A.D. the missing one was found, and the ten were once more united. When the Sung Court fled on the invasion of Tartar hordes they carried the stones with them and, as showing the high value in which they were held, it was recommended that the characters should be filled in with gold, thus preventing any further rubbings being taken from the inscriptions. After being moved several times for greater safety finally the Tartars carried them off to their capital, Peking, 1126 A.D. The gold was dug out of the characters and the drums remained neglected until the establishment of the subsequent Mongol

or Yuan Dynasty when, in 1307 A.D., they were placed in their present site. Learned men then tried to decipher them and their translation, together with some further remarks, is engraved on a marble slab placed in the same gateway.

Many poems have been written about them; even an Emperor, Chienlung, in the fifth year of his reign 1741 A.D., was among the poets and his verses have been inscribed on a large marble tablet in the Confucian Temple in order that no one may ever again doubt the authenticity of these drums. He also had new stone drums placed outside the gate with verses composed out of the 310 characters still extant on the older ones, but in this case inscribed on the flat upper surface. A duplicate set of these new drums has been placed in the Confucian Temple at Jehôl. According to Dr. Bushell, from whom I borrow this account, the inscription on the first drum is to this effect :

“Our chariots were strong,
Our steeds alike swift,
Our chariots were good
Our steeds tall and sleek.

A numerous array of nobles
With a waving cloud of banners ;
The hinds and stags bounded on,
The nobles in close pursuit,

The strings of black bows resounded,
 The bows held ready for use,
 We pursued them over the hills,
 Coming on with audible roll.

In a close packed mass,
 The charioteers driving at full speed,
 The hinds and stags hurried on,
 We drew near upon the wide plain,
 We pursued them through the forest,
 Coming up one after the other
 Shooting at the same time the wild boars."

We seem to feel the hot breath, the wild excitement of the chase, and hear the roll of the chariots, and see the charioteers flogging on their horses, then realise that all this must have been in Peking springless carts, such as we ourselves jolt along in nowadays rather slower than a man can walk, feel dizzy and sit down to think it over. Perhaps after all they had chariots in those days, and the Peking cart is but another manifestation of the decadence of China of to-day.

It will be observed that the sixth drum has evidently at some time been hollowed by or for pounding rice. This is referred to in Han Yü's poem, so must have occurred in very ancient times.

THE HALL OF THE CLASSICS (Pih-yung Kung): to the immediate West of the Confucian Temple and to be

visited at the same time. There is here a very richly decorated Pai-low with encaustic tiles chiefly green and yellow, the three archways lined with white marble: a bad likeness of the beautiful Pai-low on the Lotus Lake, and seen to disadvantage from its now sunken position.

In old days the Emperors had a hall built in the centre of a circular fish pond while the feudal princes had in front of their colleges a semi-circular pond, so the Emperor Chien-lung determined to complete the Confucian Temple, in which till then the Classics had been expounded, by adding to it this lofty square hall, with double eaves, yellow tiled, surmounted by a specially large gilt ball, and encircled by a verandah carried to the roof and supported on massive wooden pillars in the midst of a circular piece of water edged by marble balustrades, a bridge crossing the water to the centre doorway of each side.

The elegant tracery of the windows, the wide spreading roof, and beautiful arrangement of timbers within, as also the complexity of the highly painted eaves outside, make this a very fine specimen of Chinese architecture although some may think the size of the central ball somewhat overweights the building.

There is a large throne within, with behind it a screen of the five mountains, whilst antithetical sentences suspended on the pillars announce that Chien-lung had perfected the work of former dynasties by the erection of this hall.

Two Hundred upright stone monuments, engraved on both sides, contain the complete text of the Nine Classics very finely executed. The first Emperor, Tsin-shih Hwang, ordered all the books of China to be burnt with a view to progressing beyond the teachings of antiquity or in order to affirm his own authority against the formidable power of the real Army of China, the Literati.

It was partly to preserve the books from such a fate—they are said then to have been rewritten from memory—as also to preserve the purity of the text, that they were engraved on stones. To be more easily read the text is divided into pages. There are yet more lists of successful students on stone monoliths, and in a long building to the North of the Hall is the correct edition of the the sixteen texts of the Sacred Edict of Kang-hsi which may be said to correspond to our ten Commandments, and which with official amplification is read on the 1st and 15th. of every month in every Confucian Temple throughout China. Street preachers may constantly be heard expounding it, and this Edict (Shêng-Yü) forms the basis of all Chinese morality. There is a Sun Dial on the terrace in front of the building that contains it.

THE YELLOW TEMPLE or Hwang Ssu: outside the Anting Men. Passing the Russian cemetery, where for more than a century members of the Russian ecclesiastical mission have been buried, then through a malodorous, dry sewage farm, or poudrette factory,

across a large Parade ground, from which the view of the city walls is particularly fine—if a train of camels happen to be passing at the time the picture is unforgettable—it takes about an hour in a cart from Legation Street to arrive at the Temple gates. There are two Temples, the Eastern and the Western, begun the 8th. year of Shun-chih (1644-1662) and finished and handed over to the Lamas the 33rd. year of Kang hsi. In front there are two beautiful pavilions.

Chienlung repaired the Western Temple as a dwelling for Mongol Princes coming each year to offer tribute. This was one of the finest buildings in China, if not the finest, from its great size, beautiful proportions and grandly square entrance porch, but, since its occupation in 1900 by some of the allied forces, it is falling into ruins and now the Eastern Temple is more to be admired. This is in good condition, and critics, who know Japan well, maintain that its proportions surpass those of any Temple in Japan; these last being generally overweighted by their ceilings. It is at this Temple, that were formerly made the images of gilded bronze sold to Mongols and Tibetans; quite of late years an enormous Buddha, measuring over 86 ft. was packed in pieces on camels to be carried to a Temple on the road from Peking to Lhassa, a Mongol Prince paying the cost, which came up to half a million. All the copper vessels, afterwards enamelled or made into cloisonné in Peking, were also made at this Yellow Temple. But what

travellers go out there to see is the magnificent white marble monument erected by Chienlung over the clothes of the Teshu Lama, second only to the Dalai Lama, who died of small-pox whilst on a visit to Peking. His body was taken back to Tibet. On the eight sides of the Memorial are engraved scenes in the Lama's life, including the preternatural circumstances attending his birth, his entrance on the priesthood, combats with the unbelieving, instruction of disciples and death—note particularly the lion rubbing his eyes with his paw in grief over the Lama's death—the carving is all unusually fine and if one can once reconcile the eye to the Indian form—to some eyes sinning against every canon of art—this must be pronounced the most beautiful monument in the environs of Peking, and well worth the long drive. The Mongols, who come in winter, make offerings of small silk handkerchiefs which may be sometimes found on different parts of the monument, tied up by strings or held by a small stone from blowing away.

GREAT BELL TEMPLE (Ta-chong Ssu): those who have time, may well combine a visit here with that to the Yellow Temple, but if going direct the Great Bell Temple is barely a mile outside the Hsi-chih Men: it was built the 11th year of Yungcheng (1734,) but the famous bell dates from the Ming dynasty.

The Emperor Yung-loh (1403-1425) had ten big bronze bells made, but this is the sole survivor: 17 ft. high, 34 ft. in circumference, and 8 in. thick, it

weighs 87,000 lbs. 15 oz. The bell of Enfurt called "the queen of bells" is only 25,400 lbs. in weight. That at the Kremlin has never been hung and is broken, but near Mandalay a bell is mentioned by Anderson as weighing 90 tons.

The Chinese Great Bell is engraved inside and out in fine clear characters, the year of its being cast and the Emperor's name being engraved together in some what larger characters with a border round them. There are some sentences also in the Devanagari character. The form is more cylindrical and less conical than the European and the lip does not curve upwards as in European bells, but is almost on the same line as the rest of the bell, which has no clapper, but as is usual in China is struck by a great billet of wood hung near. This ought only to be done in accordance with an express order from the Emperor. The bell is supported by a scaffolding of enormous timbers, and instead of being raised above the ground, the earth has been dug away from underneath, thus its lip is on a level with the pavement.

The priests here will receive visitors to stay, Europeans as well as Chinese. On certain days Chinese make pilgrimages here as to most other Temples.

FIVE PAGODA TEMPLE of Wu-ta Ssu. This singularly beautiful building, like some anti-diluvian monster, seeming to belong to a different world from ours, can be visited on the return journey from the great Bell Temple. It is situated on the pleasant way to

the Summer palace by the canal, where you drive along beneath dark green willows watching fishermen in rows placidly catching nothing. It is only about three quarters of a mile outside the Hsi-chih Men and is one of the most impressive sights about Peking; a square mass of masonry, 50 ft. high, covered with innumerable images of old coloured, as also of old with highly coloured tiles and with beautiful reliefs of animals fabulous and otherwise. There are on its flat top five pagodas, each 11 stories high, also a square, very elegant pagoda, and, in front of it, what seems like the top of a large, very gracious pagoda.

A Hindoo from the banks of the Ganges nearly five centuries ago came with five gilt images of Buddha, and a model of a diamond throne as gifts to the Ming Emperor Chenghwa who ordered the erection of this Temple to receive him. Later it was repaired by Chienlung. Like that at the Yellow Temple this monument is in the Indian style. Both alas! have been greatly injured by European soldiery. The adjoining Temple is ruined, and the images, now exposed to all the ravages of Heaven, stretch out imploring arms, looking out through cavernous eyes at the huge mass beside them, with but one Lama left to protect them. Two magnificent *Salisburia Adianbifolia* (the sacred Ginko tree of the Japanese) stand between the ruined Temple and the ruinous Wu-ta Ssu their vigorous branches threatening to consummate the damage begun by Italian soldiery in 1900, and push from their sockets one or

other of the five Pagodas, which, thus piled together, produce a very remarkable effect, apt to haunt the mind for ever afterwards with the suggestion of men of another age, another race, another faith, other ideas of beauty, other joys, other fears and hopes, joys and sorrows. Those, who wish to get outside themselves even for a little while, could not do better than sit down for an afternoon and gaze at the Wu-ta Ssu till they have entered somewhat into the conceptions of its founders.

There are several interesting monuments still left standing amongst the coppices and grass and the drive to this Temple is very pleasant perhaps the only pleasant drive in Peking. Past the Chien Men, through the two rows of Public Offices that lead up to the Imperial City, thence, hugging the wall of the forbidden region, we pass between the mosque, built for a Turkish Princess with a look-out tower, and the beautiful pavilion within the Palace grounds, where she used to sit and look over the wall at the little gathering of her own people imported to save her from loneliness. Then on past the Twin Pagodas, that protect the most *comme il faut* temple in all Peking, recently painted and with a really beautiful Kwan yin, on and on through the city gate, and alongside the canal beneath the shadowing willows.

THE DRUM TOWER, or Ku-lou, one of the most striking objects in most Peking views, is oblong and quite Chinese in character. The upper story of wood,

the lower of brick, it is close on 100 ft. high, and about the same in length towards the base. It was built under the Mongol Dynasty. There was at first a clepsydra to tell the time; four water vessels, from which a tiny opening at the bottom let the water escape drop by drop, the level of the water indicating which watch it was.

These ancient vessels were replaced by incense sticks, whose length indicated the watches, but a clock now tells the hour. A very large drum stands in the middle of the upper story, this and the great bell in the bell tower are struck at each of the five night watches.

There is a very fine all round view to be obtained from the first story of the drum tower, and anyone who does not mind climbing a steep Chinese staircase of 68 steps will be well repaid. To the West there is an open space, the ruins of the late Presbyterian Mission buildings, a shallow lake, and somewhat to the South of West an avenue of willows leading to Prince Kung's residence. About a mile further off is the Temple where Sir Harry Parkes and Lord Loch were confined in 1860; it was built by an eunuch, and called the Kau Miao, the date of their imprisonment was till lately to be seen on the walls in their handwriting, September 29th to October 7th. The hills by which Peking is environed on North and West are well seen from here; the Pa-li Chuang Pagoda, the Tien-ming Ssu Pagoda, all the Dagobas, a group of beautiful

forbidden buildings clustering round the northern gate, the straight road leading to the Imperial City's northern gate, to the South; to the North the clumsily beautiful shape of the Bell Tower, the Yellow Temple across the great Parade ground, the Altar of Earth, the Yung-ho-kung, the tower upon the walls behind it, and tree beyond tree the great Tartar City all spread out around it.

THE BELL TOWER (Chung-lou) is built of stone and brick, 90 ft. high and when built under the Mongol dynasty was in the very centre of their capital of Cambalu. It was repaired by the Ming Emperor Yungloh at the same time that he coated the walls of Peking with bricks; it was then burnt down and rebuilt in the tenth year of the reign of Chien-lung. The enclosure is octagonal, the bell, weighing 20,000 pounds, is still used to tell the watches of the night, and the tower from its mediaeval, Mongol air is one of the sights of Peking that most easily lends itself to the artists' brush.

There is a pretty Chinese Legend about the casting of this bell which Mr. Stent tells at length. Kwan-yu the official, skilled in casting guns, and therefore charged by the Emperor Yungloh with making this bell, had twice failed, the metal as it cooled proving to be all honeycombed, and the Emperor had told him that if he failed the third and last time he should be beheaded, so that he was about to despair. But he had a daughter, an only child upon whom all

his hopes were centred. As the old legend says she had almond shaped eyes, like the autumn waves, which, sparkling and dancing in the sun, seem to leap up in very joy and wantonness to kiss the fragrant reeds that grow upon the river's banks ; yet of such limpid transparency, that one's form could be seen in their liquid depths as if reflected in a mirror. They were surrounded by long silken lashes, now drooping in coy modesty, anon rising in youthful gaiety, and disclosing the laughing eyes but just before concealed beneath them. Eyebrows like the willow leaf ; cheeks of snow whiteness, yet tinged with the gentlest colouring of the rose ; teeth like pearls of the finest water were seen peeping between half open lips, so luscious and juicy that they resembled two cherries ; hair of the jettiest blackness and of the silkiest texture. Her form was such as poets love to describe and painters limn ; there was grace and ease in every movement ; she appeared to glide rather than walk, so light was she of foot. Add to her other charms that she was skilful in verse making, excellent in embroidery, and unequalled in the execution of her household duties, and we have but a faint description of Ko-ai, the beautiful daughter of Kwan-yu. Seeing her father's despair upon his face, she questioned him and told him that success must crown his efforts this time, she was but a girl and could only help him with her prayers, but would pray night and day and the like ; then went to consult a celebrated astrologer, and was

horrified to be told that the next casting also must be a failure if the blood of a maiden were not mixed with the molten metal, yet continued to cheer her father, and on the day for the casting told him she would go with him 'to exult in his success' as she said laughingly. There was an immense concourse to witness the third casting which must result in the honour *or* death of Kwan-yu. At a given signal, to the sound of music, the melted metal rushed into the mould prepared. Suddenly there was a shriek, a cry 'For my father's sake' and the beautiful girl threw herself headlong into the seething metal. Some one tried to seize her in the act, but only succeeded in catching hold of one of her shoes. Her father had to be held back by force from following her example; he was taken home a raving lunatic, but the bell was perfect! And when it was hung up, and rang out for the first time the Emperor himself stood by to hear its deep, rich tone. But all were horror stricken as after the heavy boom of the bell came a low wail as of a girl in agony, distinctly saying the word 'hsieh' shoe. And to this day people when they hear it say, " 'There's poor Ko-ai's voice calling out for her shoe.'

OBSERVATORY: this, formerly one of the most interesting sights of Peking, is still worth a visit if only to see the magnificent site towards the south of the east wall of the Tartar City, whence the Germans in 1900 store the 13th Century astronomical instruments, which had outlived their uses, but whose artistic merit

yet made them a glory and a joy. Bits of marble and carved bases still remain on the terrace raised above the city walls, whence also a fine view may be obtained, among other things over the adjacent Examination Halls. The three instruments, in a small ruined building at the base of the ramp, have also been carried away, although by Chinese realism chained to their stands. "And it was such a beautiful dragon," said a poor Coolie passing by with a load but pausing to point at the place where the dragon had stood, "It is a pity, is it not?" Those however who wish to see this and the other newer instruments made by Pere Verbiest for the Chinese government must now go to Berlin, where however they can hardly be so advantageously placed and must miss the clear Peking atmosphere.

THE EXAMINATION HALL or Kung Yuen, situated close to the site of the famous observatory in the East Tartar City, was built by Yungloh (1403-1425) and, besides the Halls at the north end where the Examiners reside, contains long sheds divided up into 10,000 tiny compartments, where each competitor has to spend a day and two nights, without holding communication with anyone, mostly living upon little dry cakes brought from outside. If a man dies, a hole has to be made in the wall through which to carry him out, as no corpse may pass through the gates.

There is rather a handsome Pavilion in the centre overlooking the whole extent, but Examination Halls

all through China are solely worth visiting in order to see how cramped and uncomfortable past belief are the cells, how over grown with weeds, even bushes, are the alleyways; also as a corrective to those inclined to be too hopeful about China's future, too much impressed by her long past. Although these Examination Halls were partly wrecked in 1900, they give a very fair idea of all others throughout the eighteen provinces.

FAIRS : on the 9th and 10th 19th and 20th and 29th & 30th of every Chinese month there is a fair held in the Lung-fu-Ssu, down a turn to the West off the Hatamen St., just North of the Four Pailow. There the tourist can easily see the immense variety of simple but very ingenious toys, that have for centuries delighted Chinese children, can buy snuff bottles varying from half a dollar to a hundred or even more (bearing always in mind that a glass snuff bottle quite prettily painted in the inside—who but a Chinese could do this? is to be had for the former sum, can examine Peking dogs for sale and generally amuse himself perhaps better than anywhere else in Peking, The Temple, Buddhist, is very richly decorated outside and there are some very pretty pavilions, but it is difficult to notice them among the chaffering crowd. The priests have long ago left the place to caretakers.

On the 7th and 8th ; 17th and 18th; 27th and 28th there is a fair held at the Hou-kuo Ssu in the West Tartar city; the old palace of Toto, a distinguished

statesman under the Mongol Dynasty, author of 'The History of the Kin Dynasty,' and several other valuable works. His palace has been transformed into a Temple.

On the 3rd, 13th and 23rd of each month there is a fair in the Tu-ti Miao, or Temple of Heaven and Earth, a Taoist Temple in the west Chinese city near the Changi Men gate. Probably any of these fairs would interest the traveller, but that at the Lung-fu-Ssu the most, it is also much the easiest to visit.

PAO-KUO SSU, not far from the Tu-ti Miao in the west Chinese city is one of the most ancient Temples in Peking. An Empress of the Ming Dynasty rebuilt it for her brother, a priest. It is dedicated to Kwan-yin, the Goddess of Mercy, whose image of porcelain *flambée*, only a foot high, is regarded as almost miraculous, the crown shining, as Chinese say, as if made of precious stones, and the clothes themselves changing colour. Kwan-yin has a wheel in her hand, but is not the Goddess of good Fortune, but called the Good Mother. As Monseigneur Favier remarks it is impossible not to imagine some recollection of the images of the Virgin Mary seeing the representations of Kwanyin, as a woman seated, her hair arranged like that of an unmarried girl, holding a child in her arms and trampling a dragon beneath her feet, to her left a dove, to her right a vase with a flower or a book. He does not add that in this life Kwanyin was a man, subsequently deified or canonised, and only centuries

afterwards transformed into a woman to the great joy, as it is said, of Chinese women, who are glad to have a woman to pray to.

TI-WANG MIAO or Temple of Emperors and Kings has recently been redecorated and looks very enticing with its shining yellow roofs and fresh green and blue paint, butterflies in trios painted upon the ceiling of its entrance porch. But it can only be seen by special order of the Wai-wu pu or Board of Foreign Affairs. It is to the west of the Four Pailow in the West Tartar city, and anyone obtaining a permit will be able to verify Dr. Edkins interesting account. "It was founded during the latter half of the Ming period in the 16th. century. In it are placed tablets to all good Emperors from the most ancient times to the present. Tyrants, enemies to literature and usurpers are not allowed a place there. The Mongol Kublai, Marco Polo's patron, was at first admitted by the Mings, and retained against the opinion of censors, but was afterwards sacrificed to the prejudices of a more successful memorialist. This brings to mind the question once eagerly debated, Shall Cromwell have a statue? But, as in the British House of Parliament the claims of great genius and the resolute achievement of a noble destiny found recognition, so Kublai's right to a place among China's sovereigns was allowed by a new dynasty. The Manchus added the founders of the three Tartar dynasties, Liao, Kin and Yuen; and of the Chinese dynasty, Ming..... The great conqueror Gengis Khan, founder of the most extensive

em pire the world ever knew, was also added to the list, though he was not much in China, and kept his court at Karacorum, not far from Urga, to the South of the Baikal Sea. The rule as to the admission of tablets into this temple is that all past Emperors should have them except the vicious and oppressive, with those who have been assassinated, and such as have lost their kingdom, although it should be no fault of their own."

PAI-TA Ssu, close to the Ti-wang-Miao in the West Tartar city just outside the Ping tse Men, a large Lama monastery, founded 700 years ago in the Liao dynasty, and left in its present dilapidated condition after occupation by French soldiery in 1900, when the Mongol Lamas escaped to Canton. Dr. Edkins says that Kub-lai Khan spent much gold and quicksilver in gilding the images and walls, and that under the Mongols the buildings were much used for transacting public business, but the great images and deserted courtyards look so forlorn and miserable now it is better not to enter, admiring in passing the great white dragoba with copper umbrella near the summit, which is described as having once been covered with Jasper. Beneath this are said to be buried 20 beads, 2000 clay pagodas, and 5 books of Buddhist charms. Old iron lamps, one for each Lama, stand round it near its base on a railing composed of 108 small pillars.

RUINS: these are really the most conspicuous and possibly the most impressive sights in Peking at the beginning of the 20th century. As Li Hung-chang

said: 'In all the cities of Europe there are museums, which travellers visit, Peking used to be all one vast museum, now—'The ruins of the various Mission buildings will probably soon be removed—those of the Eastern and Southern Cathedrals are still very conspicuous. The Legation quarter will soon all be rebuilt. But there are still whole quarters of the city, that seem to be nothing but ruins. This is especially the case near the Northern Cathedral where a terrible vengeance seems to have been wrecked upon the neighbourhood. Nor can one wonder remembering the starvation agonies of that siege, where the bark was gnawed off all the trees and so many died in terrible suffering, swollen by the bitter leaves they had tried to live upon, not to speak of the hundreds of little orphan children blown up by the mines, the brave young French officer killed and the Italian officer buried for three quarters of an hour by an explosion. It was natural, though one may deplore it, to rage against the buildings from which men had so long been firing on their hard pressed and heroic compatriots, and one cannot blame the French for destroying the Chan-tan Ssu, unless one also blames the British for blowing up the white pagoda on the Western Hills. Both alike it is believed were Boxer strongholds.

How many Lamas were killed in the destruction of the Chan-tan Ssu it would be difficult to learn but there is enough of beauty still left in its ruins to repay a walk through them. Situated as they are close

to the North-west corner of the Forbidden City: interesting views of the buildings within may also be thence obtained.

It is to this Temple the living Buddha used to come over from the Yung-ho Kung on the eighth day of the first Chinese moon, and sit motionless on a platform; a lamp made of a human skull burning before him on a high stand, sea shells, used as trumpets, accompanying the songs, whilst 200 lamas, disguised as demons, rushed backwards and forwards before him in a wild dance. Suddenly the doors of the sanctuary behind him would open as of themselves, the wonderful image would become visible surrounded by little lamps of oil or butter, the altar being covered with square candles of different colours. The living Buddha would enter and the doors close behind him, on which the demons would become wilder than ever, till the people were terrified. Then all on a sudden the demons would disappear, no one knew how, but people said, driven away by the prayers of the living Buddha, who then would get into his yellow sedan and be carried away. Something of the same kind now goes on at the Yung-ho Kung on the last day of the first month, and at the Hu Ssu and Hwang Ssu (Black and Yellow Temples) on the 23rd of the first month.

The celebrated image was over five feet high, of sandal wood, made under the Chow dynasty. Buddha

himself revealed that it was the only one like him, and the King of Persia had a copy made, and called it *Rau-lai-siang*, that which lives and walks of itself. It changed colour according to the temperature and the hour, till a Ming Empress had it gilded. The Emperor Kanghi said that, from the time of its being made till the 60th year of his reign, 2,710 years had passed, that, after having remained in the West 1,280 years, it started off by itself for the Demons' land, where it remained 68 years, then to Kansuh for 14 years, Singan for 17 years, Kiangnan 173 years, Nganhui 367 years, then after staying in one or two other places arrived in Peking, and stayed first in this Temple, then in the Imperial Palace for 54 years. On the Palace being burnt, it returned to the Temple, where it remained 59 years. This was under the Mongols, with the Mings it began its travels anew, but in the fourth year of Kanghi's reign it established itself in this Temple.

A Lama in the Pai-tah Ssu, on being asked about it, replied in the tone of a man heartbroken, and without even looking up: "Some people say it has been burnt. Some people say it has gone up to Heaven—and some people say it has begun travelling again," he added in a weary voice, evidently himself inclining to the opinion that it had gone up on high. Judging however by other lands and its past history it seems not unlikely this Buddha, held in such veneration, that the Emperor himself used to worship before it, may yet reappear. One of its hands was raised to Heaven appealing, the

other hanging by its side. Is it possibly in some European drawing room now ?

ALTARS: these represent the most ancient Chinese religious worship before Sakyamuni (She-chia-fô Chinese say) was ever born to found Buddhism, or Lao-tse, if he ever lived, reformed Taoism, which before Buddhism began was evidently old enough to be thickly encrusted with superstitions.

The first, and fifth Altars, those to Heaven and to Agriculture, have already been described. The sixth to the Spirits of land and grain is opposite to the Tai-miao, the Temple of the Emperor's ancestors, within the Forbidden city to the South-east. The Altar is 52 feet square, 4 feet high, facing the north, of white marble with its terrace laid with earth of five colours : blue for east, red for south, black for north, white for west and yellow for central. It cannot be visited. The second, third and fourth Altars of the Earth, Sun and Moon are all outside the walls, and are not generally visited.

OUTSIDE THE CITY.

ALTAR OF EARTH or Ti T'an, to the north of the Anting Men, dates from the Mongol Dynasty, but was rebuilt by the Ming Emperor Kiaking, 1805, and has two terraces, each 6 feet high and respectively 106 feet and 60 feet square. It is surrounded by a moat, said to be 8 feet wide and 6 feet deep. The altar faces

north and there are 8 marble steps leading up to it. There is a yellow tiled Imperial Palace within the enclosure covering 50 feet square, where the Emperor prepares for the ceremonies.

At the Summer solstice he goes thither to sacrifice, the tablet is of gilded wood; as at the Temple of Heaven animals are sacrificed, but not buried as several of the authorities state, although the offerings of silk, etc., are thrown into what may appear like a grave in the earth, but what is a trap door over running water.

The great Mandarins assist the Sovereign, who presides. The shrines then set up here are all of Imperial yellow, which against white marble produces a much better effect than the blue tabernacles on the beautiful Altar of Heaven.

ALTAR OF THE SUN or Jih T'an, a little way outside the Chi-hwa Men but along the *paved* Tungchow Road, which makes the distance seem much greater, especially as it lies through a rag and old clothes market. This altar was likewise built by the Emperor Kiaking.

On no fixed day but about the Spring Equinox, the Emperor goes out to worship before the Tablet of the Sun, which alone is revered there, gilded and with red characters. The ox sacrificed is black, and all animals sacrificed there must be male. This altar, paved only with square blocks of stone, has four flights of nine steps each leading up to it, and is about 27 feet

long by 25 feet wide. All the buildings round are kept locked with the exception of the kitchen, a very pretty pavilion outwardly but within as repulsive as similar buildings attached to the other altars with great big boilers and a pit for refuse, and the ground not cleaned up since last year. The enclosure is large, and the cypresses are all planted in rows as at the Temple of Heaven, but this is the least interesting of all the altars.

A little to the north and east traces of the ancient Cambalu are plainly discernible and close to the Altar of the Sun, although on the north east side of the Tungchow Road is the Taoist Tung-yū Miao, where there is a large copper mule. People, who have diseases in different parts of their bodies, rub a similar part of the body of this mule, and hope thereby to be cured. The chief divinity worshipped there is the spirit of the Tai-shan, a sacred mountain in Shan-tung, but the Temple is named after the hell torments depicted on the wall of one of the rooms.

ALTAR OF THE MOON: Yueh T'an, outside the Ping-tse Men to the south, and also built by Kiaking. This altar is 40 ft. square, and is only raised $4\frac{1}{2}$ feet, it is paved with square bricks covered with a white varnish. The Emperor has a Pavilion there, with phoenix for the decoration, the roofs all of shining green tiles, or of dark blue tiles with border of green tiles. This combination is very pleasing, especially when seen as

here within a grove of trees, cypress as usual forming the inner part, and among sweet smelling grasses. These the guardians of the altar dry and twist into ropes, to be used to drive away mosquitoes by their smell whilst burning. This is remotely like that of acrid tobacco smoke, and chokes the insects.

A white bull is sacrificed here with white offerings, jade, pearls and pieces of silk. The tablet of the moon is yellow with white characters, there is also a tablet to the seven stars of the great Bear, the five planets, the twenty eight constellations and the remainder of the stars in accordance with the Book of Rites. A bell protected by a kiosk rings during the ceremony. All these altars make a very pleasant object for a ride, and the groves surrounding them are admirably adapted for picnics, but they are not specially interesting as sights.

PAI YÜN KWAN: this Taoist Temple, situated about a third of a mile from the Hsi-pien Men, on the way to the Race Course, was built under the Mongols. For some time past the Emperor has ceased to visit it, only the Princes making offerings, but its principal festival on the nineteenth of the first Chinese moon still attracts a great crowd. Under a little marble bridge is hung a big bronze cash; all the pilgrims try to hit it by throwing other cash, this money, falling to the ground, becomes the property of the Temple priest, but he, who hits the great bronze cash, thinks he is assured of good luck for ever.

This Temple is a great place for Chinese official dinner parties, held in pavilions in the garden behind, a good specimen of a Chinese garden and really pretty. There are also some very old trees in the courtyards, and bits in the cloisters to the west, that would well repay a sketcher.

TIEN-NING SSU: a Buddhist Temple, just outside the Chang-y Men, but also very near to the Pai-yun Kwan. It was built under the Tangs (618-905 A.D.) but a sounding stone is kept there, said to date from the Han Dynasty (B.C. 206 to 220 A.D.). The Pagoda, an elegant accessory in many views, was begun by the Sui Dynasty (589-618 A.D.) but was finished by their successors; it is all but 100 feet high, the base is octagonal, and each face measures only 4 feet. There used to be 3,400 bells hanging from it, these have disappeared, but the Pagoda is still in good condition: on the eighth of each Chinese month, 160 lamps are lighted before its altar of Buddha.

PA-LI CHUANG. Somewhat over two miles from the Ping-tse Men, on the way to the Western Hills, there is a fine Pagoda, of which Chinese writers say that *it rises to the clouds*. It is thirteen stories high and in this flat country can be seen for sixty miles round. A Ming Empress built this Pagoda, with a Temple beside it, and placed an inscription of her own composition there. But the Temple is ruined, and the Pagoda ruinous. The base is of marble, the rest of brick, surmounted by a fine

ball. At some distance from the ground there are what appear to be closed gates all round, with larger than life size figures of men in between them. These, in their now dilapidated condition, produce a somewhat weird effect, whilst the merry tinkle of the many little bells, still left hanging on the Pagoda ends, adds an additional eery touch, especially when the wind is howling, as it so often is in Peking, and all the landscape round blotted out with dust. When this is not the case there is a fine view of the Western hills from here. The visitor, if a stranger to China, would find it interesting to bait at the principal Inn of this most dilapidated townlet, just to see of what sort is the accommodation in a North China inn. There is a fine Temple just beyond the town to the right of the road, and beyond that an Ancestral Hall.

LU-KOU CHIAO : this celebrated bridge is about six miles from the South-west gate of Peking on the main road to Pao-ting Fu. Marco Polo writes of this 'superb bridge,' built in five years (1189-1194) by an Emperor of the Kin Dynasty: 'This bridge is a marvel, 350 ft. long, 18 ft. wide, supported upon eleven arches, it descends from the middle to either bank. The parapet is divided into 140 parts by as many small lions, the road way of the bridge is 50 ft. above the water,' but alas! sand now chokes the arches, and it is but with difficulty that the water finds an outlet. From a practical point of view the piers are too big, and the openings too small.

WESTERN HILLS.

" Why have I scaled this misty height,
 Why sought this mountain den ?
 I tread as on enchanted ground,
 Unlike the abode of men.
 Weird voices in the trees I hear,
 Weird visions see in air,
 The whispering pines are living harps,
 And fairy hands are there.
 Beneath my feet my realm I see
 As in a map unrolled.
 Above my head a canopy
 Bedecked with clouds of gold."

By the Emperor Chienlung, and inscribed on a granite slab in the Western Hills.

Translated by Dr. Martin.

CHIE-TAI SSU: a beautiful Temple built under the Tangs (618-905) at the foot of the Horse-saddle mountain (Ma-ngan Shan), twelve miles to the North-west of the bridge Lu-kou Chiao, about sixteen miles from Peking. Under the Liao dynasty a priest built an altar of abstinence, which was placed in the middle of a beautiful pavilion; it is of marble, and the statues of people of old, most celebrated for their abstinence, surround it. On the eighth day of the fourth Chinese month all the priests of the neighbourhood assemble there and listen to a sermon upon abstinence from the

Superior. This Temple is still very richly endowed by the Emperor; from it one can obtain one of the most beautiful views of Peking, and the terraces are superb. It is a kind of Seminary for young priests, who there practice abstinence and sometimes very cruel austerities.

PA-TA-CHU or eight celebrated spots: on the Western Hills, of old frequented by the various Legations in Summer and about ten miles from the city. Now Peitaiho and Shanhaikwan, for those able to get away altogether, or houses by the Race Course and Temples nearer at hand, allure those first driven away by the Boxers in 1900.

The air is fresh and pure, the water excellent, the scenery pretty, and all the Temples worth visiting, either from the beauty of their trees, their situation, or the views from them and the old traditions attaching to them. The Indian troops were ordered to destroy the beautiful white Pagoda and the fine Temple of Ling-yuen Ssu, a veritable nest of Boxers, now being rebuilt under a different name Chung-hsin Ssu (or the Temple of the Loyal Heart). They partially destroyed Pi-mo Yuen, another Boxer stronghold. War's ravages seem singularly out of place among sanctuaries dedicated to peace for centuries, it is also singular that, in just these very Temples frequented by the Legations every Summer, the Boxers should have chosen to hold their rendezvous, and keep their lists. The latter first destroyed the huge buildings only just completed for the British Legation. Above these, on

an eyrie as it were, is the Lion's nest (Shih-tze-wo) commonly called the Eunuch's Temple, from which there is a very fine view over Peking, the Summer Palace and the intervening country. This Lion's nest is well worth a visit not only because of the beauty of its situation, but for the beauty of its decoration in the Chinese style, here exceptionally well carried out. "I built my soul a lordly pleasure house" is the line, that must inevitably recur beholding it, and so thinking one obtains some idea of an Eunuch's soul, for this whole place is built and owned by Palace Eunuchs.

Wo-fo ssu : or Temple of the Sleeping Buddha, built under the Tangs, who placed within a recumbent statue of Buddha, made of sandal wood. This was replaced by the bronze statue now there and made under the Mongol Dynasty. The Emperor gave 500,000 lbs. of bronze, but as the statue only measures about twelve feet, it is probable that peculation dates from ancient days in China. There are some pictures on the walls within one Temple with incriptions in three languages, said to be of great value to students of Buddhistic lore. The approach is up a cypress avenue of very old trees, leading to a grove of fine acacias: on a platform to the further side of which stands a Pailow, much like that at the Hall of the Classics, but in much better taste there being more green tiles in proportion to the yellow, so that the combination is far more pleasing. This Temple is not particularly worth a visit unless taken in conjunction with the :—

PI-YUN Ssu, about a mile from the Wo-fo Ssu, and about eight miles to the West of the Peking Ping-tse Men: one of the finest Temples in the environs of Peking and well deserving a visit. There is a very large Courtyard laid out as a garden, and rooms looking out upon it can be let to visitors for a night or longer. A great Minister under the Mongol Dynasty, 13th Century, built a beautiful Temple on the mountain side, but it was a rich eunuch under the Ming Emperor, Chengteh, 1506-1522, who built the present Buddhist Temple, further decorated by Chien-lung. According to the latter the mountain is 1,000 feet high, the marble terrace to the rear of the Temple 100 feet higher. On the level summit of this stand seven Pagodas, five of thirteen stories each, two smaller, and all of white marble, beautifully sculptured in relief with gods and goddesses of the Indian type, sweetly smiling.

The Pagodas are crowned with bronze umbrellas, a sign of royalty. They look down upon a wonderful grove of *Ficus Bungeana*, a very fine tree with not just a white bark, but of such startling whiteness that it looks as if the trunk and branches had all but recently been whitewashed. It is often to be found in Peking gardens but never now growing wild; and the specimens here, fine though they are, are quite surpassed by some at the *Chang-ngan Ssu* and *Lung-wang T'ang*, on the *Pa-ta-chu* hills.

In one temple are 500 Lohan of life size well ex-

ecuted and well gilded. Among them the Indian soldiery must surely have recognised two Sikhs. Several of the images in the Temples are of a serenely beautiful type.

The last of the Ming Emperors is known to have been buried on a hill near here by command of the conquering Manchus, is it possible the beautiful terrace, described above, is over his grave ?

A very abundant spring rises here, its waters feed the Lakes and pleasure grounds of the Imperial Palaces.

YU-CHUAN SHAN : a good road, reserved for the Emperor, joins this hill to the Pi-yün Ssu and you can walk from one to the other in less than an hour. A Ming Emperor built a Palace on this hill, he arranged gardens with grottoes from which issued a magnificent stream of water. Kanghi finished the palace adding to it several Temples: (1) Cheng-yen Ssu to the honour of Buddha; (2) Ru-yu Kung to the Spirit of the mountain; (3) Yu-chang-pao Tien, given over to Taoist priests and the worship of Yu-wang; 4th and lastly, Tai-kuin Lou, a very lofty pavilion of many stories. It is from this last begins the paved road leading to Pi-yun Ssu. There are three charming Pagodas, one of grey brick, one of marble, the third of shining bricks of the most exquisite workmanship. There was also a fountain rising to the height of about a foot and a half ; its waters mingled with those of the Spring already mentioned, then divided into two limpid streams, one flowing to the

South East, the other to the South West. The view from this hill, and of the Summer Palace on the way to it, should attract *all* travellers.

THE SUMMER PALACE: it is perhaps significant that this is the only one of the Peking sights, that dates from the present Tsing or Manchu Dynasty. In the opinion of Msgr. Favier it would however alone suffice to render several reigns illustrious. We read in the Jesia: "Kang-hi dwelt in the Summer Palace called Chang-chuen Yuen (Garden of Perpetual Spring); he received there the Ambassadors, Legates and Envoys sent by foreign countries. About 500 yards to the North was another garden called Yuen-ming Yuen; this name was given to it by Kanghi. In the 48th. year of his reign Kanghi made a present of his dwelling to his fourth son Yung chêng, who was to be his successor. Chienlung, who succeeded him again, joined the principal buildings together and called them both Yuen-ming Yuen."

In the second year of his reign this Emperor charged several of the R. C. Fathers together with Chinese officials to draw out general plans and build him several pavilions in the European style, which was done under the direction of Père Benoit according to the designs of Frère Castiglione. The former wrote from Peking in 1767:

"Six miles from the Capital the Emperor has a country house, where he passes the greater part of the year and he works day and night to further beautify it. To form any idea of it one must

recall those enchanted gardens which authors of vivid imagination have described so agreeably. Canals winding between artificial mountains form a network through the gardens, in some places passing over rocks and there forming lakes or seas according to their size. Devious paths winding up the mountains lead to enchanting Palaces, that destined for the Emperor and his Court is immense and within is to be found all that the whole world contains of curious and rare. Besides this Palace there are many others in the gardens, some beside a vast extent of water, some on islands contrived in the middle of the lakes, others on the slope of some hills or in pleasant valleys. It is for these gardens that the Emperor, wishing to build an European palace, thought of adorning it both inside and out with fountains of which he gave me the direction, in spite of all my representations as to my want of knowledge."

Frère Attiret gives further details in a letter of Nov. 1st. 1743: "All the mountains and hills are covered with trees, especially with flowering trees, which are here very common, it is a real earthly Paradise. The canals are edged with stone not as with us cut to measure, but quite in a rustic fashion with bits of rock, of which some are pushed forward, others drawn back with so much art that one would declare it was nature's handiwork. Sometimes the canal is wide, sometimes narrow, here it winds there it turns a corner as if forced to do so by the hills and rocks. The edges are sown with flowers, which grow out of the rocks as if the work of

nature ; there are some for every season. All the facade of the Palace is columns and windows, the wood work gilded, painted and varnished, the walls of grey bricks well cut and well polished, the roofs covered with encaustic tiles red, yellow, blue and violet, which by their mixture and arrangement make an agreeable variety. None of the buildings have an upper story. Each valley has its *Maison de plaisance*, small in comparison with the whole enclosure, but in itself large enough to lodge one of our greatest European grandees with all his suite. Several of these houses are built of cedar wood brought from a distance of 500 leagues. . . There are more than two hundred Palaces without counting the houses for the eunuchs. The canals are crossed by bridges . . . with balustrades of white marble carved in bas relief and always different in their construction. Some have little Pavilions either at the end or in the middle. But the real jewel is an island or rock of a wild and natural form, which rises in the middle of the lake, and on which is built a bijou palace in which however there are a hundred rooms. It has four fronts and is of such beauty and taste as I cannot describe ; the view from it is lovely."

He goes on to compare the Palace for size with the town of Dôle, and is enthusiastic about the furniture, ornaments, pictures, precious woods, Japanese and Chinese lacquer, ancient porcelain, vases, silks and gold and silver stuffs. But the good man winds up with: "*Il n'y a ici qu'un homme c'est*

l'Empereur. Tout est fait pour lui seul; cette superbe maison de plaisance n'est guere vue que de lui et de son monde, il est rare que dans ses palais et ses jardins il introduise ni princes, ni grands au delà des salles d'audience."

So far have the Emperors of China strayed from the teachings of Mencius, who said to one of the feudal princes of the period: "You have a hunting park ten miles square and the people complain of your extravagance. Duke Hwai has a Park twenty miles square, and his people all love him and rejoice in it. For, whilst you shut up your Park and enjoy it yourself alone, Duke Hwai throws his open so the more delightful he makes it, the more pleasure they have out of it, and the more they love him." The Palace of Yuen Ming Yuen was sacked and burnt by the English and French in August 1860. A little care at first might have rebuilt it at small cost, but this was not given. Part of the Summer Palace of Wan-shou Shan has been restored and redecorated by the Dowager Empress Tse-hsi (Yekonala is her family name) the work done under this reign seems very inferior to the beautiful fragments still left standing in ruins on the farther side of the hill. It was again greatly damaged in 1900, when Russian soldiers seem to have taken delight in shivering mirrors with their bayonets, and every head within reach was knocked off the yellow porcelain Buddhas outside the beautiful Myriad Buddha Temple, that crowns the hill. The wonderfully life-

like, old, bronze ox lying by the lake side, and some of the marble bridges are the most noteworthy objects in what otherwise seems like a glorified Rosherville, though rendered very charming by its situation and the art with which the Chinese adapt buildings to their positions. The marble boat, not in itself very beautiful, is entirely spoilt by the European Café restaurant, erected upon it during the present reign. There is a similar marble boat at Nanking.

THE MING TOMBS (commonly called Shih-san Ling or Thirteen Tombs) about 27 miles to the North of Peking, near to the Prefectural city of Chang-ping Chow, rather under two miles from which begins the long avenue, the approach to the valley of the tombs. First one sees a magnificently carved Pailow, the finest in China, all of white marble, 50 feet high, 80 feet wide, divided into five openings by squared pillars; it was built under Yungloh's successor Hunghi. Half a mile further is the Red gate, Ta-hung Men with an inscription, which orders people there to dismount from their horses; but there is no longer the beautiful pavilion all of white marble, supported upon four carved columns, the work of the same Emperor.

There is a monument to Yungloh, erected by his son resting on a huge stone tortoise 12 feet long. The Emperor Chienlung wrote a poem engraved on the back of the tablet in the 18th century. Four griffin topped stone pillars, exquisitely carved, stand round it. On

each side of the Holy Way there is a regular procession of animals and persons, each formed out of monoliths of bluish marble, remarkable both from their workmanship, and from their great size, which makes one wonder how they can have been brought there. They are in this order; two columns decorated with sculptured clouds; two lions lying down, two lions standing up; two rams lying down, two standing up; then in like manner four camels, four elephants, four Chilin (fabulous monsters) and four horses; after these come four military officials, four civil officials, four celebrated men, each formed out of a single block of marble. All wear the old Ming dress worn by Chinese before the Manchus introduced their own long plaits of hair and horseshoe cuffs, or the long necklace they borrowed from the Lamas. Having spent about an hour passing through all these entrances, what was once a stone road passes beneath the very elegant Lung-hwa Men, again griffin topped. Clumps of foliage become visible at intervals in the distance enclosing yellow roofed buildings beside the different tombs, some at three some at four miles distance, but all alike beautifully enshrined in the bosom of the hills, at the upper end of the long, wide valley. For natural beauty and grandeur the site could not be surpassed.

But alas! three beautiful marble bridges have been broken down, and many architectural ornaments destroyed, whilst even the way can be found now only with difficulty through Persimmon orchards and millet

fields, till two miles further on the special enclosure round Yunglohs tomb is reached, engirdled by Cypress trees. Again a Pavilion protecting a huge tablet, this time on the back of a ten feet long fabulous monster; then the Ling-ngan Men (Rest the Spirit entrance) with white marble steps and railings carved into clouds, phoenix and dragons. At either side of the grove of oaks and firs are lovely little paper burning Shrines, all of shining yellow porcelain and beyond again the great Hall, 70 yds. long by 30 yds. wide and supported upon eight rows of four pillars of teak wood, brought from the magnificent Nan-mu (a kind of laurel) forests of Yunnan or Burmah; each over 12 ft in circumference and about 60 ft high, though only 32 ft up to the lower ceiling. There were very beautiful bits of wood and marble used as decoration in this Ancestral Hall, but Chienlung took them all away to build his Summer Palace. He spent several millions to repair the damage he had done, and yet further imposed upon himself the penance of travelling as far as to Nanking, where lies buried the founder of the Ming Dynasty, under a similar, though less magnificent tomb, in order to expiate this violation of the graves of his predecessors.

Behind this magnificent Hall, and through another courtyard planted with cypresses and oaks, a passage through solid masonry leads up to the carefully closed door of the tomb. Here the passage divides into two, both leading by a long flight of steps to the top of the terrace, where immediately

above the coffin passage is an immense upright slab, formerly painted red with inscribed upon it "The tomb of Chen Tsu Wen Hwangti" or "the perfect ancestor and literary Emperor," a title conferred after death. During lifetime the Emperor must never be named but simply spoken of as "His Majesty" or "The Emperor." The mound is half a mile in circuit and though artificial looks natural, being planted with cypresses and oaks up to the top. In the courts below are fine specimens of the oak (Po-lo) fed on by wild silk worms and whose large leaves are used in marketing as wrapping paper.

The Emperors used to go to sacrifice at these ancient graves but, since the days of Kanghi or for nearly two centuries, this duty has been left to a descendant of the Ming Emperors honoured with the title of Marquis (Hou-ye). Spring and Autumn he goes to the tombs, sacrifices several animals, offers silks and food, burns perfumes and paper money, and performs all the ceremonies of ancestral worship. Each year one of the members of the Board of Public Works is deputed to see if the Monuments are in good repair, and if proper care is being taken of them.

Under the first Ming Emperors those of their wives, whom they had most loved, were buried alive with the Imperial Coffin. The Emperor Yingsung (or Chêng-t'ung) 1437-1465, forbade this barbarous custom, and since then Emperors' wives are only buried after their death. But then arose the difficulty how to place their

coffins beside that of the Emperor, when it was absolutely forbidden for others to follow the road reserved for him alone. The only solution was to dig a pit far from the burial place and make a subterranean way to it. These subterranean passages yet exist.

When Chêng-t'ung was taken prisoner by the Tartars his brothers King and Tai reigned in his place (1450-57), but their tombs are not placed with the others, because they were not really Emperor, but at Kin Shan K'ou near to Yu-chuan Shan. Chengteh's tomb is nine miles to the North-west of the others.

THE GREAT WALL can now be seen from Shan-haikwan without ever quitting the railway. It can there be seen descending into the sea and in good condition, although the Palisades, built, when the Liao-tung peninsula was an integral part of China, to keep out the Mongols on the one side and the Manchus on the other, seem now only to exist in Atlases. Those however, who like to prolong the excursion, when visiting the Ming Tombs, will probably go on ten miles further to the busy little town of Nankow, through which passes the traffic between Kalgan and Peking; "at the opening of the famous historical pass Kü-yung-kwan, which extends through the water-worn valleys of the Tai-hang mountains for thirteen miles from Nankow to the Great Wall. This stupendous structure is seen here to great advantage, for it was repaired in the Ming Dynasty, and completed in the best manner at this important point. The same is true

of Ku-pei-kow another great pass into Mongolia, on the Jehol road. The wall was measured there by members of Lord Macartnay's suite in 1793, and found to be 25 feet thick at the base and 15 feet at the top."

The Mongols of to-day regard the *Chagan herem*, or white wall as the natural limit of the grass land.

The Great Wall was first erected by the great conqueror Tsin-shi Hwang, the same who burnt the books that there might be no rivals to his authority, and finished B. C. 213, five years before his death. The inner Great Wall, which is seen in the Nankow pass, was built under the Emperor Wu-ting of the Wei Dynasty, 542 A.D.. 50,000 workmen were employed upon it and it passed to the north of the present Tai-chen in Shansi, so says Dr. Edkins, partly quoting from the Archimandrite Hyacinth, who in his Reflections on Mongolia also says the same wall was rebuilt 54 years afterwards on the same ground and further states "The erection of the brick and granite wall as a fortification was first undertaken in China by the Ming Dynasty in the fourteenth century. At this time it was the Custom to compact such walls with lime. Hence the opinion must be entirely given up that the old great wall was built of stone and bricks." Who can decide where Sinologues thus disagree? The celebrated Russian traveller Prejevalsky tells us "The Nankow pass is at times 70-80 feet wide, shut in by stupendous blocks of granite, porphyry, grey marble and silicious slate." The road *was once* paved with flag stones. "Along the

crest of the range, is built the second so called inner Great Wall, far greater and more massively built than that of Kalgan (which stretches from the heart of Manchuria to far beyond the upper course of the Yellow river, a distance of about 2,500 miles. At Kalgan even it is 21 feet high and 28 wide at the foundations). It is composed of great slabs of granite, with brick battlements on the summit; the loftiest points are crowned with watch towers. Beyond it (within it) are three other walls about two miles apart, all probably connected with the main barrier. These walls block the pass of Kwan-Kau with double gates, but the last of all in the direction of Peking has triple gates. Here may be noticed two old cannon, said to have been cast for the Chinese by the Jesuits." And again "The wall winds over the crest of the dividing range, crossing the valleys at right angles and blocking them with fortifications. At such places alone could this barrier be of any advantage, for defensive purposes. The mountains, inaccessible by nature, are nevertheless crowned by a wall as formidable as that which bars the valleys."

These walls have often, when properly guarded, proved a protection to the inhabitants of the rich Chili plain in days when the Tartar cavalry were only armed with bows and arrows.



THE WESTERN TOMBS.

THE WESTERN TOMBS. (Hsi Ling) to be reached by the (Belgian) Peking-Hankow or Pei-Han Railway.

UP TRAINS.

11.18 a.m. Peking 1.25 p.m.

8.20 a.m. Kao Pei Tien 4.20 p.m.

ten minutes walk to

(English) Imperial Hsi-Ling Railway

UP TRAINS.

2.48 p.m. 7.48 a.m. Kao Pei Tien 5.00 p.m. 10.00 a.m.

1.00 p.m. 6.00 a.m. Liang Ku Chuang. . 6.30 p.m. 12.18 p.m.

DOWN TRAINS.

On the last line there are only freight cars; the closed luggage van counts as second class, the open van as third, but this may also be regarded as an observation car. It charges 30 cents for the 25 miles.

Close to this Station there are some corrugated iron houses run up for the use of the suite on the occasion of Imperial visits to the tombs; there the traveller can put up, but he must bring food, bedding etc., as only a bare room is offered, but that is clean, quiet and airy. The head Lama also offers hospitality at the recently restored handsome Lamaserai among the fir trees, boasting specimens not only of Tsehsi's handwriting but also of Chienlung's, as also various little images made of jade and bejewelled, together with some very fine images more than life size, all in grand halls and among beautiful trees.

A cart can be hired from the Station for a dollar or more, according to time, and distance. To the

Tomb enclosure is about two miles, but there is then a long drive further through woods of beautiful firs and poplars, and the Muling, where the Emperor Taokwang lies buried, three miles distant from the other tombs. The trees are naturally much younger there, and there is said to be no Hall, and it is altogether inferior. Although the avenue of stone men and animals leads directly to the Changling, Kiaking's grave, the Tailing, which is Yungcheng's tomb seems decidedly the finest, and as the keys of the tombs are kept there it must be visited first.

The arrangement is just the same as at the Ming tombs but inferior in beauty of workmanship, nor is there the same extraordinary grandeur in the site. Not but that this is very fine, there is behind a barrier of far higher mountains, more precipitous and jagged but these mountains merely form a background, do not as at the Ming tombs almost engirdle the temple and the grand setting of really beautiful fir trees, planted when the Emperors' tombs were prepared. There is the further advantage that almost everything is in perfect order, the orange tiles dazzling in their brilliancy, the blue and green paint all there, the strong red of the walls heightening the truly gorgeous picture, as seen with the Autumn sunshine lighting up the yellowing poplars, the dark fir woods, the white marble bridges, the magnificently brass studded and bound entrance doors. The whole scene in memory is like a burnished dream of red and gold, recalling the

golden pheasants of Western China nestling among forest firs.

The five other Emperors of the present Manchu Dynasty are buried at the Tungling (Eastern Tombs), to visit which requires a week, whereas one day and two bits quite suffice to visit the Western Tombs. Delightful rides and rambles might however be taken about these grand woods and magnificent mountains so that a lengthier stay would be greatly enjoyed. There are also the Imperial herds to visit, the black oxen reserved for the sacrifices and the white sheep. Over a hundred black oxen are said to be sacrificed every year at these tombs not to speak of smaller animals.

TANGSHAN or Hot Springs, can easily be visited or the way to or from the Ming Tombs. The direct road thither from Peking along the broad, straight road outside the Anting Men is singularly monotonous, but the nine miles further to Chang-ping-chow are particularly pretty, passing under beautiful trees and by the threefold temple-topped hill, that is the greater Tang Shan, and would probably also well repay a visit. The Imperial marble baths are sadly dilapidated, and the gardens recall those of the sleeping Beauty, being an overgrown tangle composed of a large number of different beautiful flowering trees and shrubs. The best time to visit them would be in the Spring when the ruins would be veiled by the luxuriant clusters of the Wistaria, or in August when the water there is rosy with Lotus blossoms.

PEITAIHO, CHINGWANTAO

Des.

AND

by

SHANHAIKWAN.

of

PEITAIHO lies five miles from the railway station of that name, which in its turn is seven hours distant from Tientsin by the Imperial Railway of North China. The donkeys, 20 cents, are always to be found at the Station also carts for luggage 60 cents; a sedan chair 1½ dollars must as a rule be bespoke. The road up and down declivities and occasionally through streams is neither good nor specially interesting. The fine range of mountains, to the south of which the line runs along all this stretch of coast, here draws further away, but the air is singularly fresh and pure, and it would be hard anywhere in the World to find a pleasanter place for sea bathing. The houses are mostly on promontories jutting out into the sea, thus from three quarters the breeze blows into them, the ground rising gently from the sea of which almost every house has a view. There are charming stretches of sandy beach interspersed with low cliffs, the water is not too cold, and there is no cultivation nor are there any Chinese residents near at hand. In this Peitaiho resembles Tsingtao, but the houses dotted about lack the architectural pretensions of that place, although with their wide verandahs they present a very pleasing appearance. The large number of American Missionaries, some of whom seem to be the original discoverers,

apart a corporate life so often wanting in a seaside
 place. An Association has been formed to see after
 sanitation and road making, though not much has yet been
 done in this way and few trees have been planted,
 but gardens are progressing. The Germans have
 established a sanitarium for their officers at the West
 End, which is nearly two miles distant from Rocky
 Point, the central nucleus of the place; as East Cliff is
 about two miles distant in the other direction. An
 enterprising French lady has started an Hotel in disused
 German barracks, but the bulk of the foreigners either
 own or rent houses. The tree clad Lotus Hills, coming
 almost down to the sea form a pleasant picnic resort.
 In one way Peitaiho is unique as a seaside resort, and
 it is to be hoped may always remain so. In and out
 among the cheerful homes stand, gaping and hollow
 eyed, the ruins of the many pleasant houses built before
 1900, dumbly yet only the more effectively recalling the
 mad folly of the Boxer outbreak. Thus although
 emphatically a place with a future, Peitaiho stands
 ready furnished with a Past.

CHINGWANTAO is situated on a bay in the Gulf of
 Liaotung, midway between Shanhaikwan and Peitaiho
 and about eight miles distant from each. It is reached
 from the station of Tangho, half an hour's ride from
 Peitaiho, whence a branch line built by the Chinese
 Mining and Engineering Co., runs to the port and the
 sea. Chingwantao boasts a small, not uncomfortable
 hotel, called the Rest-house, somewhat unfortunately

placed behind a knoll overlooking the sea, with a convenient beach for bathing at its foot, but it is hard by likely to become a watering place, seeing the infinite superior attractions of neighbouring Peitaiho.

Chingwantao has been selected as the one suitable site in North China for an all the year round port owing to its being comparatively ice-free,—the tides that run past the point on which it is built not allowing the ice to accumulate. An artificial harbour is being formed by a breakwater which is now being run out from the point, whereby a sheltered harbour will be formed and the shallow bay made a safe anchorage in all weathers: the bay is being dredged and steamers drawing 18 feet of water can already load and discharge alongside the unfinished pier, down which runs a railway, which places the cars under the steamers' derricks. The Mining Company thus export the coal from the celebrated Tongshan mines, 70 miles inland. Chingwantao has been opened as a "Treaty Port" and a branch of the Imperial Maritime Customs is established there accordingly and it is the only outlet by which Tientsin can communicate with the sea in winter,—the Peiho river, on which Tientsin stands, being closed by ice from December to March. The Flags of the various nations of Europe stuck up upon its yellow sands proclaim, almost after the fashion of Opera Bouffe, the unsubstantiated claims they make to the ownership of tracts of land in what, by the exertions of the trading nations of the World, they think may yet be:

gone the great trading centre of the North of China, falling Shanghai in its land values. There are French, German and Japanese garrisons, and Italian Men of War making this Port their station so to say. The sentries are in some cases vis-a-vis. Sometimes they even seem to form an international group on excellent terms with the other. In Chingwantao there are all the materials for a Gilbert and Sullivan Opera, only the cannon are real, and the villains not merely *performing* for the sake of the effect upon the spectators.

SHANHAIKWAN lies but one station beyond Tangtsao, where the little branch line diverges to Chingwantao. There all trains, both those eastward and those westward bound, stop for the night, thus the large railway Hotel handsomely furnished and with wide verandahs, enjoys a monopoly. The walled Chinese City lies to the north of the Station, the Hotel immediately to the South of it and about three miles from the sea. Since 1900 the forces of six nations keep watch and ward at this, the frontier of Manchuria; the English and the Germans have both laid down trolley lines, by which the sea can be reached in twenty minutes, through flat land under Chinese cultivation, and running parallel to the old road along which a Chinese general planted an avenue of trees. Groves of white stemmed alders behind the picturesque old forts, which the Germans have adapted for convalescent stations, winding streams and views of the beautiful mountain range, that here approaches the sea, make of Shanhaikwan a more

picturesque place than either of its seaside neighbours—especially when the water is banked up in the street by a high tide, and the sunset lights reflected upon the water and the trees interspersed among them.

The Great Wall of Shih Hwang-ti here finds its eastern termination in the sea. To examine its foundations and basements, facing of large bricks, and excellent masonry, is considered by Chinese as a specific for wounds—"There is none made like it now"—the visitor should climb the hills, or at least enter the Chinese City. For that portion between the sea and the cutting so boldly made by the railway through the Great Wall has lost its battlements, and been in great measure reduced to ruin, since the soldiers of six nations were set down here and found building material, as they easiest could

The old Fort at the Wall's ocean end, surrendered by the Chinese to the British, has been held in joint occupation by Russian and Indian troops: other Forts being occupied by Bouriats Cossacks, Russians, Japanese, British, French and German troops, and Italian sailors, the hordes that the wall was meant to keep out being now encamped upon it. There is a stone tablet erected in the railway station by grateful Chinese to Sir Walter Hillier and the English officer in command for protecting the Chinese in 1900, also a handsome stone Memorial Tablet to the Chinese call him "the Hon. Mr. Ricketts," who "during the course of his work was, in his intercourse with both the officials and merchants never complacent; even in giving orders to his workmen he

never spoke a strong word or shewed an impatient gesture; frequently condescending in action and fair in dealing during his term of more than ten years in China. People of every class esteem his high character" etc. "When (in 1900) the mob turned into fanatics, blind to every thing and regardless of all laws, Mr. Ricketts' residence and all the buildings and property under his charge were untouched. Afterwards, when the European Powers carried on war with China and, making Shanhaikwan one of their more important stations, sent their forces to take possession of this place, the suffering which the people were obliged to go through was beyond description. . . . Mr. Ricketts . . . alleviated their suffering. . . . When the Powers entertained the intention of occupying the city he used all his influence with the British General to avert such a calamity. He arranged to have military police sent out patrolling the streets for fear of the people being looted; in order to prevent the merchants being imposed upon, he caused a market to be established and the prices of various commodities fixed; and when shops, inns and dwelling houses were likely to be seized by the troops he did every thing in his power to prevent it. The depth of our gratitude cannot be expressed by words. . . .

While in China Mr. Ricketts is 50,000 li from his native land, having nothing in common with us; among thousands and thousands of people who surround him there is not one of his own kind, etc."

Such a Memorial tablet is unique and a lasting record that Chinese can feel gratitude, when what is done for them is what they are conscious of requiring.

Shanhaikwan has been the scene of many a border fight of old, it is rich in historical associations, and relics of the past in the shape of ruined Watch Towers, Temples, and caves turned into Temples. According to

Colonel Yule the great Kublai Khan himself was to come there from Cambalu with "10,000 falcons by and some 500 gerfalcons besides peregrines, sak and other hawks in great numbers; and goshawks, h of to fly at the water fowl," travelling "in a fine chamber carried upon four elephants," and encamping out and the Great Wall somewhat to the North.

The favourite expedition for visitors is to a Temple on the hills, from behind which a truly super view can be obtained over a valley, bounded on opposite side by mountains so escarped and rugged even to have turned aside the Great Wall. But general amusement is bathing, which is pursued so what at a difficulty owing to the distance, and a health resort it can never compete with Peitaiho, air being decidedly less fresh, and very much pure. There are a very few houses to be let, tenanted by British officers, studying Chinese. Sh haikwan is the head quarters for one portion of railway, boasts a large railroad shop—there formerly an Engineering College here—also a water Factory established there because of the comparative purity of its water.



APPENDIX 1.

SIX GOVERNMENT BOARDS AND OTHER BOARDS.

(Borrowed from *Magr Favier.*)

Some people may care for a short account of the boards, on which the government of China depends. Emperor Yungloh, in 1421, built big offices for the grander Tribunals. They have all the same organisation: two Presidents, one Chinese, one Manchu, four vice-presidents, two Chinese and two Manchu. Right and left these are called. There are besides several subordinates, each with his special duty.

1. Lih-pu 吏部 or Home Office, in the Hu-pu Street between the Chien Men and the Hata Men. This Office nominates all civil officials (Wen-kwan: they bear a bird embroidered on a square on back and front of their official robes) selects candidates and proposes them to the Emperor; the Presidents alone nominating those from the first to the seventh rank. This office also judges of the merits or demerits of all civil officials throughout the Empire, and apports their reprimands and punishments, rewards and promotions.

2. Hu-pu, 戶部 or Treasury, to the North of the preceding, in the street to which it gives its name. Tribute, taxes, custom houses, the grain and rice of the government are all under its control also the treasure of the empire and the Mints. A Manchu official, specially appointed to pay the pensions upon which his countrymen subsist, is attached to this Office, which was

burnt down in 1903 for the third time in eight years. On the last occasion the accounts were saved, but by two young men attached to the U. S. Legation.

3. Li-pu 禮部 or Board of Rites, to the South of the Hu-pu, regulates all ceremonies, notifies the Emperor of all festivals, sacrifices and visits to Temples, and makes all arrangements for them. Its President may be called the Chinese Lord Chamberlain, for he introduces all foreign Ministers; he has under him all the secretariate for translations, and examines all the literati, who are not officials, keeping the list of their names. All official seals are engraved in this office, which also decides upon the shape and device.

4. Ping-pu 兵部: Horseguards, War office, Admiralty and Imperial Couriers office all in one. All army and navy officers (Wu-kwan: with a quadruped, instead of a bird, on back and front) are appointed by this office; infantry, cavalry and navy are directed and organized by it. This office must provide horses, arms of all kinds, and powder magazines, and having no money of its own draws upon the Hu-pu. It is this office, that furnishes escorts for foreigners, and all couriers to communicate with the Provinces are sent out by it alone. It is to the West of the offices previously named in a row parallel to them.

5. Hsing-pu: 刑部 Board of Punishments, near the Tribunals in the West Tartar City, the walls are seven feet high, very thick and surmounted by thorns;

this is the general prison for all great criminals. The Emperor alone has the right to condemn to death, and all death sentences pass through his hands. But for certain crimes, robbery, rebellion, or murder, Viceroy or even minor officials at once behead the culprits; they must however then notify the Emperor through this Board, and great criminals are as a rule sent to Peking to be judged by this office, after which, subject to the Emperor's approval, the sentence is executed. When, as sometimes happens, this office dares not decide, the matter is referred to the Supreme Tribunal, the Chao-chang within the Imperial Palace. The executions are as a rule outside the Shun-chih Men, through which gate accordingly the Emperor never passes.

6. Kung-pu: 工部 Board of Public Works, to the south of the Ping-pu, just outside the southern gate of the Imperial City, superintends all state buildings, palaces, temples, barracks, granaries, bridges *and roads*.

Besides the six Boards there many others, a few of which may be worth mentioning.

The Tsung-jen-fu, presided over by princes named by the Emperor and the greatest Tribunal of all, occupies itself exclusively with the affairs of the Imperial Family and persons of the blood royal, entitled to wear the yellow girdle and therefore called Hwang-tai-tse. It can even try Princes of the blood.

Nei-wu-fu, devoted entirely to the Emperor and his court. All that the Emperor requires ought to be furnished him by the Nei-wu-fu, which has its special store of treasure, like a sort of privy purse. If the Empress wants money she informs this Board, which, if it has not got it, arranges to get it either from the Hu-pu or elsewhere. If needs must the Viceroys are required to replenish the Coffers.

TU-CH'A YUEN, Board of Censors, has a President, but the censors are appointed or degraded by the Lih-pu like other officials. Every Board, every quarter of the city, every Province has its censor. They can speak of every thing and every one and wonderful instances are on record of their veracity and courage in the past. Yet alas! now some speak of them as a Board of black mail. Under the Mings this office was to the west of the Shun-chih Men, but it has been rebuilt to the south of the Hsing-pu.

NEI-KO, or grand Secretariat, where the Imperial decrees are elaborated and the Imperial seals affixed. Under the Mings eunuchs used to carry the decrees to this Board, now officials of high rank are appointed for the purpose. It is not necessary to reside in Peking to be a member of the Nei-ko, the four members have all the rank of Viceroy, and the chief of them is generally reckoned the most influential man in the Empire.

THE TSUNG-LI-YAMEN or Board of Foreign Affairs was created, when foreigners came in increasing

numbers, in order to serve as a sort of middleman or stop gap between them and any Board they might wish to apply to. It was in the east Tartar City, and having been found eminently unsatisfactory the WAI-WU-FU has been established to take its place in an adjacent street in the same quarter.

The Grand Council meets every day in the Palace between 3 and 6 a.m. is presided over by a Prince and is composed of eight members, but the Emperor may summon as many as he pleases. They deliberate with the Emperor upon affairs of state. All the Boards are so mutually interdependent, that they keep a close watch upon each other, and each is obliged to act with great prudence for fear of being denounced.

Peking is also the seat of the INSPECTORATE GENERAL OF MARITIME CUSTOMS, and the INSPECTORATE GENERAL OF CHINESE IMPERIAL POSTS. Sir Robert Hart, Bart G. C. M. G., Junior guardian of the Heir apparent, is at the head of both. The buildings are in course of construction; that they are within the Legation Quarter testifies to their being the Chinese *Foreign Customs*, no Chinese being allowed to establish themselves within it.



1868

1868

APPENDIX 2.

Official and Rank Distinctions.

CIVIL OFFICIALS.

FIRST RANK :

A transparent red button, ruby or other stone, a crane embroidered on back and front, jade set in rubies for girdle clasp.

SECOND RANK :

A red coral button, a golden pheasant on breast, gold set in rubies for girdle clasp.

THIRD RANK :

A sapphire button and one eyed peacock feather, a peacock on breast, worked gold girdle clasp.

FOURTH RANK :

A blue opaque button, wild goose on breast, worked gold with a silver button for girdle clasp.

FIFTH RANK :

A crystal button, silver pheasant on breast, plain gold with silver button girdle clasp.

SIXTH RANK :

An opaque white shell button with blue plume, an egret on breast, mother of pearl clasp.

SEVENTH RANK :

A plain gold button, mandarin duck on breast, clasp of silver.

EIGHTH RANK :

A worked gold button, a quail on breast, clear horn clasp.

NINTH RANK :

A worked silver button, long tailed Jay on breast, buffalo's horn clasp.

MILITARY OFFICIALS.

Military men of corresponding rank wear the same buttons and clasps, but on breast :

FIRST RANK :

An Unicorn.

SECOND RANK :

The lion of India.

THIRD RANK :

A leopard.

FOURTH RANK :

A tiger.

FIFTH RANK :

A bear.

SIXTH RANK :

A tiger cat.

SEVENTH RANK :

A mottled bear.

EIGHTH RANK :

A seal.

NINTH RANK :

A rhinoceros.

All under the ninth rank can embroider the oriole on their breasts, and unofficial Hanlin wear the egret. A further indication of high rank in Peking is being carried in a four bearer Sedan, or the wheel projecting far behind the cart.

Dr. Edkins says "The sons of Emperors enjoy possession of a Foo or Palace for three lives, their descendants taking at each generation a rank one step lower. When their great grandsons sink below the title of Duke they cannot reside in the Foo, which has hitherto belonged to the family; it reverts to the Emperor, who grants it to a son of his own, or to a daughter on her marriage." There are about fifty Foo in Peking, the chief among them are those of the eight Hereditary Princes, or iron capped Dukes, who received this rank on account of services rendered at the time of the Conquest of China. "A Foo has in front of it two large stone lions, with a house for musicians and for gate keepers. Through a lofty gateway, on which are hung tablets inscribed with the Prince's titles, the visitor enters a large square court with a paved terrace in the centre, which fronts the principal hall. Here on days of ceremony the slaves and dependents may be ranged in reverential posture before the Prince, who sits, as master of the household, in the hall."

APPENDIX No. 3.

A few helpful dates.

Yuan or Mongol Dynasty.....	1280—1368
Ming or Chinese Dynasty.....	1368—1644
Tsing or Manchu Dynasty.....	1644—
(the present)	
Ming : Yung Lo reigned from.	1403—1425
Tsing : Kang-hi	1662—1723
Chienlung	1736—1796

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