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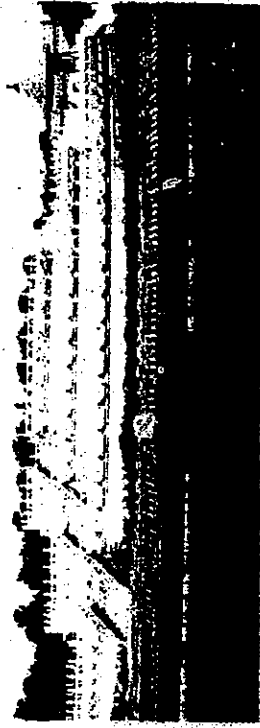
Route III. Peking 北京 and Vicinity

Arrival. Travellers reaching Peking by the Peking-Mukden Line alight at Chengyangmen—East Station (Pl. I 8); those by the Peking-Hankow Line at Tserumen—West Station (Pl. H 8). Both stations are in the Outer City—just outside the Chángyangmen gate, the main gate into the Inner City—and are only about 740 yds. apart. The Legation Quarter, or *Tung-chiao-min-hsiang*, located in the Inner City, close to the city wall, N. of Chengyangmen station, and the hotels, both less than a mile from these stations (by short cut *via* the former water gate, $\frac{1}{2}$ m.), are reached in a short rickisha ride. Hsichihmen station (Pl. D 2) is the main station of the Peking-Suiyuan Line.

Vehicles. Rickisha or *Tungyang-ché* (rubber-tyred), with 2 pullers, 30 cents an hr.; $\frac{1}{2}$ day, \$2 a day; with 1 puller, 20 cents an hr.; at night or in stormy weather 20 to 30% extra.

Automobiles or Carriages. will be at the station if the hotel is notified before arrival, though a motor-bus is run. Automobiles (seating 5 persons), \$20 for the forenoon, \$25 for the afternoon. Victorias, \$6, $\frac{1}{2}$ day, \$10 a day; ordinary carriages, \$3 for the forenoon, \$3.50 for the afternoon, \$6 a day.

Guides (English-speaking) may be hired at the hotels; charge, \$2 a day in the city, \$2.50 outside the city, plus travelling and living expenses.



Marble Platforms of the Temple of Heaven

Hotels: Grand Hôtel de Pékin or *Pei-ching-fan-tien* (French management. Pl. 2, J 7), opposite the Legation Quarter, is an imposing five story building, containing 150 rooms; American plan—in old buildings, \$9 up (for 1 person), \$16 up (for 2 persons); in new building, \$15 up (for 1 person), \$25 up (for 2 persons). Its motor-bus meets trains. Grand Hôtel des Wagons-Lits or *Liu-kuo-fan-tien* (in the Legation Quarter; Pl. I 8), not far from the stations, is a three-story building containing 180 rooms; American plan, \$9 up (for 1 person), \$16 up (for 2 persons). Astor House Hotel (or *Chang-an fan-tien*; Pl. J 7), Hotel Metropole (Pl. K 7), Telegraph Hotel (Pl. J 7),—all on Tung-Chang-an-chieh street; Hotel du Nord Co. (or *Shun-ti*) on Chung-wên-mên-chieh—American plan, \$5-8. *Japanese Hotels.* Fusô-kwan (or *Fu-sang-kuan*), Hayashi Hotel (or *Hua-tung Fan-kuan*), both on Chung-wên-mên-chieh, \$6-8. *Chinese Inns* (Lü-kuan): Chin-tai, Chung-hsi, in Chien-mên.

Restaurants. *European Food*, in the European hotels named. *Japanese Food:* Chōshun-tei (or *Chang-chun-ting*) on San-tiao-Hu-tung, is the best known. *Chinese Food* (\$6-30, for 4 to 8 persons): *Shantung Style*,—Tai-fêng-lou (on Mei-shih chieh), Chung-hua Fan-tien (on Hsi-chêng-kêng), Tien-fu-tang Fan-Chuang, Chêng-yang-lou (both on Jou-shih), Tung-ho-tang (on Pao-tzu-chieh), Chih-mei-chai (on Mei-shih-chieh); *Peking Style*,—Wan-fu-chü (on Yang-mei-chu-hsia-chieh), Hui-hsien-tang (on Shih-cha-hai), Fu-hsing-chü (in Kuang-yin-szu), Fu-chüan-kuan (on Lung-fu-szu-chieh); *Nanking Style*,—I-chih-chun (on Wang-kuang-fu-hsia-chieh), Hsiao-yu-tien (in Chian-yeh-chang), Chung-hua Fan-kuan (on Shenshang), Hui-fêng-tang (in Chien-mên-wai), Lan-shou-tang (on Tsung-pu-Hu-tung), Hou-té-fu (on Ta-cha-lan), Fu-shou-tang (on Chin-yü-Hu-tung).

Tourist Agencies: *Japan Tourist Bureau* (Pl. 20, J 7, Morrison Street, near Legation Quarter). This branch of the Tokyo Head office is maintained solely for the purpose of assisting travellers in every possible way. No charge is made for service, or for tourist literature. Railway and steamer tickets are on sale. Guides may be secured. *Thos. Cook & Son* (in Grand Hôtel de Pékin). This agency of long standing offers its many facilities to the travelling public. Steamer and railway bookings to all parts of the world.

Bath-Houses: Shêng-ping-yüan (Yang-mei-chu-hsia-chieh), Tê-kuai-tang (Tang-shan-Hu-tung), I-pin-hsiang (Wang-kuang-fu-hsia-chieh), Hsi-shêng-ping-yüan (Li-tieh-kuai-hsia-chieh); special bath-room,—\$1 at Shêng-ping-yüan, 60 cents at Tê-kuai-tang.

Legations: Belgium (*Ta Pui-kuo Chin-chai-fu*), France (*Ta Fa-kuo Chin-chai Kung-shu*; Pl. J 8), Germany (*Ta Tak-kuo-fu*; Pl. J 8), Great Britain (*Ta Ying-kuo Chin-chai Kung-shu*; Pl. 17, I 7), Italy (*Ta I-kuo Chin-chai Kung-shu*), Japan (*Ta Sii-pen-kuo Chin-chai Kung-shu*), Mexico (*Ta mo-hsi-go-fu*), Netherlands (*Ta Ho-lan-kuo Chin-chai Kung-shu*), Portugal (*Ta Si-yang-kuo Chin-chai Kung-shu*), Russia (*Ta Ngo-kuo Chin-chai Kung-shu*), Spain (*Ta Sii-su-pa-ni-ya-kuo Chin-chai Kung-shu*), The United States of America (*Ta Mei-kuo Chin-chai Kung-shu*; Pl. 11, I 8), Denmark, Norway, and Sweden.

The Custom-House, or Octroi Office (Chung-wên-mên Shui-wu Ya-mên), located outside Chung-wên-mên gate (or Ha-ta-mên), levies duties on all merchandise brought into Peking. It has representatives at the railway stations and at the city gates. The rates of duty are not quite uniform, but as a rule are 3% *ad valorem* on ordinary merchandise; official property certified to by a foreign legation or other foreign authority is not examined.

Banks: *Foreign*,—Yokohama Specie Bank (*Hêng-ping Chêng-chin Yin-hang*), International Banking Corporation, Hong-

kong and Shanghai Banking Corporation, Russo-Asiatic Bank, Chartered Bank of I. A. & C., Banque Belge pour l'Étranger, Banque de l'Indo-chine,—all in the Legation Quarter. The Bank of China and Bank of Communications are modern Chinese banks (outside the Legation Quarter).

Different Kinds of Chinese Banks: (1) *Yin-chien-tien* (for purchase, sale, and exchange of silver—they also issue silver notes); (2) *Yin-kao* banks—besides transacting business as Yin-chien-tiens they act as a Government treasury, receiving deposits and making loans; (3) *Kuan-yin-kao* (similar to Yin-kao); (4) *Hui-piao-chuang*—Shansi banks with correspondents throughout China, engaging in money exchange between different places.

Currency. Silver coin, dollar notes, etc. used in Peking are similar to the money current in Tientsin. See p. 19, and p. XII.

Linear Measures. The *chih* or Chinese foot in use in Peking is of various kinds,—the tailor's *chih* (from 13.45 to 13.58 English inches), the ordinary *chih* (12.68 inches), the Court *chih* (12.47 inches), the Government *chih* (12.40 inches), etc. *Capacity Measures.* The common measure of capacity, the *tau*, is of two kinds,—the Government *tau* or *kuan-tau* (2.27 English gallons) and the ordinary *tau* or *meh-tou*, (1.99 gallons). *Weights.* There are various kinds of scales in use in Peking. These, based upon the *ku-ping* as the standard weight, according to a decree for uniform weights and measures issued in 1907, compare as follows: 1 *ku-ping liang tael* (1½ oz. avoirdupois by treaty) equals .965 *Kung-fa-ping liang*, .998 *Mai-kuan-ping liang*, .939 *Ching-ping liang*, .963 *Shih-ping liang*, and .961 *Hsiang-ping liang*.

Post, Telegraph, and Telephone. General Post Office (*Yu-cheng-i-teng-chiu*; Pl. 3, J 7), on Tung-Chang-an-chieh, Inner City, with branches throughout the city; postage: letter, 3 cents per 20 grams, post card, 1½ cents. Telegraph Office, on Tung-Chang-an-chieh, Inner City, handles both foreign and domestic messages; charge for a message in a foreign language to all places in the same province, 16 cents a word; to all other places in China, 30 cents a word; to all parts of Europe, except Russia, \$1.05 a word. There are three *Telephone* exchanges with more than 12,000 subscribers, including the principal public offices and private firms. The charge for long-distance messages between Peking and Tientsin is 80 cents for each five minute period.

Curio Shops, etc. Curios and furs may be bought at many shops on *Liu-ti-chang* (Pl. G 9), a street about a half mile from the Chényangmén gate; furs, however, can be purchased more cheaply at the morning fair on Chéng-yang-mén-chieh (Pl. H 9). *Photographs* of Peking and neighbourhood can be obtained at Shan-pên Chao-hsiang-kuan (Japanese photographer) on Wang-fu-ching-Ta-chieh street, and at Yen-ching, on Hatamen street.



Chung-wen-men Street.

General Stores: Aux Nouveautés, Moyler, Powell & Co.,—in Legation Quarter; Talati Bros. on Hatamen St.; Nikkwa Yōkō or *Jih-hua Yang-hang*, Kato Yōkō or *Chia-téng Yang-hang*, and Ōta Yōkō or *Tū-tien Yang-hang*—these (all Japanese) are on Tung-Tan-pai-lou street, Inner City.

Wines & Provisions: Caldbeck, MacGregor & Co. (Tung-pu-hu-tung), Cattaneo & Co., and Boulangerie et Pâtisserie Française—both in Legation Quarter. *Express and Forwarding Agency:* Tung-yün Kung-szu or China Forwarding and Express Co. (outside Chéng-yang-mén).

Physicians: Practising physicians (Japanese).—Kawada or *Chuan-tien*, Yamamoto or *Shan-féu*, Harada or *Yuan-tien*, Ikeda or *Chih-tien*, Haruna or *Chun-ming*. *Hospitals:* Dōjin Byōin or *Tung-féu Ping-yüan* (Japanese, Pl. J 7), China Medical Board, Union Medical College (San-tiao-hu-tung, Tung-tan-pai-lou), Hopkins Memorial Hospital (Hatamen Street), International Hospital (Legation Quarter). *Apothecaries:* The Peking Dispensary (Morrison Street), Tōa Yaku-bō or *Tung-ya Yao-fang*, Shingi Yaku-bō or *Hsin-i Yao-hang*, Shinshō Yōkō or *Hsin-chang Yang-hang*. The services of foreign physicians can be obtained through the foreign hospitals and the Union Medical College.

Newspapers: English—Peking Daily News (inside the Tung-an men gate), North China Standard (inside the Hatamen gate),

Peking Leader (Nan-chi-tze), Far Eastern Times (Erh-tiao Hu-tung Rd., Inner City); French—*Le Journal de Peking* (outside the Tung-an-men).

Situation and History: Peking, the capital of China, situated in lat. $39^{\circ} 54' N.$, long. $116^{\circ} 27' E.$ (nearly on the parallel of Naples and New York), surrounded by high walls, is in the N.E. corner of China proper, in the middle of an extensive sandy plain of the province of Chihli, stretching S. for 700 m. at the E. end of which is Tientsin.

The title, *Peking* ("Northern Capital") was first given the city in the 10th year of Yung-lo (1421) of the Ming Dynasty, in contrast to *Nanking* ("Southern Capital")—the seat of Government being then removed from Nanking to Peking. Peking from ancient times has been known by various names. As early as 2000 years before Christ, under the Hsia Dynasty, it was called *Yu-chou*; in 800 B.C., under the Chou Dynasty, it was known as *Yen*. But in those early days and even much later, the place was merely a frontier town. Not until the Liao and Chin or Kin Dynasties (10th–12th centuries) did it become the seat of a powerful monarchy, which, however, never attained universal sway over China. In 1264 Kublai Khan fixed his residence there, calling the town *Chung-tu* or "Central Residence." Under the Yuan Dynasty (1279–1367), the city became the real capital of China, assuming at once the prominent position which it has ever since retained (except for a period of thirty-four years early in the Ming Period, during which time the Court was established at Nanking). The famous Grand Canal, connecting Peking with the rich provinces S. of the Yangtze, and immensely facilitating transportation, was constructed in this period. The city lost prestige for a short time in the early Ming Period, as mentioned, but its commanding position soon led the Emperor *Yung-lo*, in 1403, to again make it the capital. The old mud walls of the city were replaced by massive brick structures, and the city developed into the stately capital which has drawn the interest of the whole world. The Ching Dynasty, or Manchus, when they became paramount, naturally continued Peking as the capital. When the republican régime was inaugurated with the overthrow of this dynasty, factional disputes arose regarding the claims of Nanking and Peking to become the seat of government, but no change was made in the capital. Among many reasons for the claim of Peking to pre-eminence is its great prestige gathered as the capital of the Empire for six centuries, and mandates issued from Peking are more apt to command respect than those from any other city, not excepting Nanking, the classical city.

General Description of Peking. The city of Peking consists of two parts, the Inner City, or *Nei-chêng*, and the Outer City, or *Wai-chêng*, known also as the "Tartar City" and the

"Chinese City," respectively. The Inner City, which is nearly square in shape, is in the northern area; the Outer City, which is rectangular, lying E. to W., is in the southern area, the two being separated by a wall pierced by three gates. Within its massive walls, 20 miles in circumference, built by the Ming Emperor, Yung-lo (15th century), this dual city covers an area of 25 square miles. The walls of the Inner City are 13 m. in length, 37 ft. in height, with a width of 64 ft. at the base, 52 ft. at the top; those of the Outer City are 21 ft. high, 21 ft. wide at the base, 15 ft. at the top. For defense in former days, guns mounted on the ramparts of the wall were fired through embrasures in the parapets—the latter nearly 5 ft. high. The walls, faced on both sides with brick and filled in with earth and mortar, were strengthened by buttresses built on its outer face, at intervals of 180 ft., and are pierced by 16 gates, each protected by a semi-circular enclosure, which, as well as the gates, is surmounted by towers provided with innumerable loopholes. At the corners of the walls are square guard-houses for the troops on duty. From a distance the view of these walls is most impressive. They have been kept in good repair but the guard-houses on them are becoming dilapidated, and brush is allowed to grow on the top of the walls, except between the Chêngyangmén and Chungwên-mên gates, a section handed over to the Powers after the Boxer troubles so that the Legations could be adequately protected. Now patrolled by foreign troops, this section, from which the Boxers bombarded the Legations in 1900, is an exclusive foreign promenade—no Chinese being allowed to walk on it.

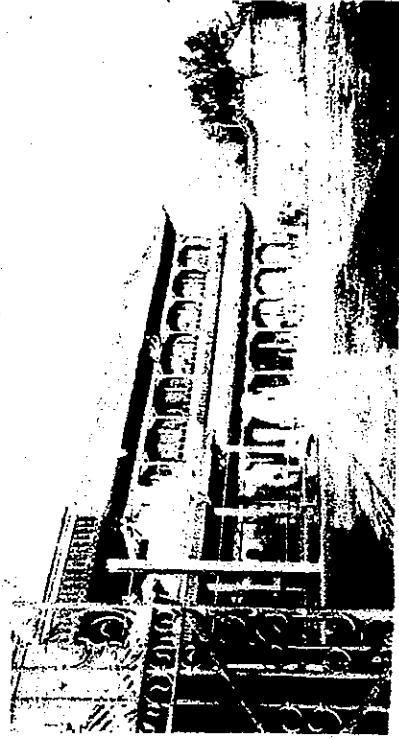


Front view of the Winter Palace.

In the centre of the Inner City is the old Imperial City (*Kung-cheng*) enclosed by a wall, in which is the old Imperial palace, or the "Purple Forbidden Palace" (*Tsu-ching-cheng*), with lakes, parks, and an artificial mound called *Ching-shan* (also Coal Hill) in the grounds. (See p. 59.)

In the Inner City just inside Chêngyangmén gate, "the Front or Main Gate" and principal entrance from the S., is the *Legation Quarter* (Tung-Chiao-min-hsiang), in an area of about half a square mile, in which are the foreign legations, barracks, banks, and shops—a regular European town, backed by the city wall, and partly surrounded by walls and barrack buildings. East of it is Tung-Tan-pai-lou, now becoming a mixed quarter, with many Japanese residences, shops, hotels, and restaurants. West of the Imperial City are Hsi-Ssu-pai-lou, Chi-pan-chieh, Hou-mên-Ta-chieh, main streets which form the native business quarter of the Inner City. A comprehensive view of the two cities can be obtained from the tower above the Chêngyangmén gate, reached from Legation Quarter by a sloping road close to the end of Canal Street.

In the Outer City are the famous "Temple of Heaven" or *Tien-tan*, and the "Temple of Agriculture" or *Hsien-Nung-tan*. But a large part of the Outer City is yet undeveloped. Outside the Chêngyangmén gate and leading from it is *Chien-mên-Ta-chieh*, a busy street, lined on both sides by rows of fine shops owned by wealthy Chinese. West of Chien-mên-Ta-chieh are *Ta-cha-lan* and *Kuan-yin-szu-chieh*, streets in which are located the Industrial Bazaar, theatres (Hsi-yüan or *Cha-yüan*), restaurants (*Fai-kuau*), drug-stores, shops selling satin and damask silk, hair-ornaments, etc. On *Liu-chang* are book-stores, curio, and stationery shops. In the adjoining side-streets are furniture and wedding outfit shops.



Inner Gate to the Office of the President of the Chinese Republic.

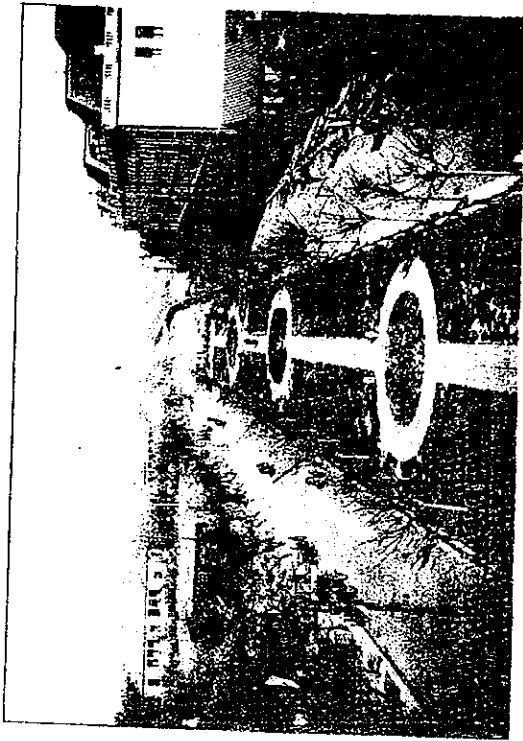
Population. It is estimated that in 1922 Peking proper contained a population of about 930,000, including about 1,500 foreigners and 3,500 Japanese.

Public Offices:—

	<i>Location</i>
Office of the President of the Chinese Republic, or <i>Tung-tung-fu</i> (Pl. G C) ...	Chi-ling-yu.
Council of State, or <i>Kuo-wu-yüan</i>	Hsin-hua-mên Hsi-yüan.
Foreign Department, or <i>Wei-chiao-pu</i> , (Pl. K 6)	Shih-ta jen Hu-tung.
Finance Department, or <i>Tsai-chêng-pu</i> , (Pl. I 8)	Hsi-Chang-an-chieh.
Home Department, or <i>Nei-wu-pu</i> , (Pl. I 7)	Nei-wu-pu-chieh.
Communications Department, or <i>Chiao-tung-pu</i> , (Pl. F 7)	Hsi-Chang-an-chieh.
Navy Department, or <i>Hai-chün-pu</i> , (Pl. K 4)	Tieh-shih-tzu Hu-tung.
War Department, or <i>Lu-chün-pu</i> , (Pl. I 6)	do.
Judiciary Department, or <i>Sau-fa-pu</i> , (Pl. I 9; H 7)	Hsing-pu-chieh.
Education Department, or <i>Chiao-yü-pu</i> , (Pl. F 7)	Hsuan-wu-mên-nei-chieh.
Agriculture and Commerce Department, or <i>Nung-shang-pu</i> , (Pl. E 6)	Fên-tzu-Hu-tung.
Metropolitan Police Office, or <i>Ching-shih Ching-chating</i> , (Pl. I 7)	Hu-pu-chieh.
Telegraph Office, or <i>Tien-pao Tsung-chü</i>	Tung-Chang-an-chieh.
General Post Office, or <i>Yu-chêng Tsung-chü</i>	Hu-pu-chieh.
<i>Railway Offices:</i>	
(1) Peking-Suiyuan Railway, or <i>Ching-sui Tieh-tu Tsung-chü</i> (Pl. E 5) ...	Yang-ju Hu-tung.
(2) Peking-Hankow Railway, or <i>Ching-Hau Tieh-tu Tsung-chü</i> (Pl. I, J 7) ..	Tung-Chang-an-chieh.
Municipal Office, or <i>Shih-cheng-kung-tsu</i>	Hsi-Chang-an-chieh.

Tung-Chiao-min-hsiang, or the Legation Quarter, as a distinct settlement dates from 1686 (26th year of Kang-hsi) when, in accordance with the terms of the Treaty of Nerchinsk on the Amur, between Russia and China,—the first treaty signed by China with a foreign power on equal footing—Russia stationed a representative in Peking, building the Ngo-lo-tzu-kuan or "Russia House," in Tung-Chiao-min-hsiang. In 1861 Great Britain and France established legations, closely followed by the United States of America, and Russia, and later by other countries: Holland, Italy, Germany, Japan, Austria-Hungary, etc. In 1900, Tung-Chiao-min-hsiang was besieged by the Boxers, assisted by Government troops, and the foreign population was barely saved from extermination by the timely arrival of the relieving forces of the six Great Powers. In accordance with the terms of peace afterward concluded, the Powers now have

permanent military guards stationed in their several compounds, and are prepared for defence in any emergency. Near the Chungwenmen gate is the wireless tower of the American Marine corps, built to insure communication between the Legations and the world outside. The quarter is administered by the foreign legations.



Legation Quarter.

Christian Churches. Protestant: Methodist Episcopal (*Mei-mei Chiao-hui*), inside the Chungwenmen gate; American Board C.F.M. (*Kung-li Chiao-hui*), N.E. of Tung-Tan-pai-lou; London Missionary Society (*Lun-tun Chiao-hui*), at Chung-wen-men, and also at three other places; Presbyterian (*Chang-lou-hui*), at Chung-wen-men; American Mission, Anglican; Union Church, Y.M.C.A.; Russian Orthodox Church, in the Russian Legation compound, and Roman Catholic Church (or *Tien-chu-tang*). Of the four churches of this faith, *Pei-tang* (at Hsi-an-men) alone was saved in 1900, the others being destroyed by the Boxers. A new church, *Mi-erh-tang*, has been built in the Legation Quarter.

Temples: The Lamaist temple—*Yung-ho-kung* (Pl. K 2), or popularly *La-na-szu* (An-ting-men-li); Mohammedan mosques—*Ching-chen-szu* (in Tung-Ssu-pai-lou), *Pa-ming-szu* (An-ting-men-li), *Pu-shou-szu* (Fou-cheng-men-li); Buddhist temples—*Miao-ying-szu* (Fou-cheng-men-li), *Lung-fu-szu* (Tung-Ssu-pai-lou, Pl. J 5), *Min-chung-szu* (S.W. of Tsai-shih, Outer City), *Tien-ning-szu* (Hsi-pien-men-wai; Pl. B 8), *Hu-kuo-szu* (W. of *Ti-sheng-yang-men wai*), *K'ung-tan-miao* (or Confucian Temple, An-ting-men-li; Pl. K 2), *Fu-yun-kuan* (Hsi-pien-men-wai; Pl. B 8), *Pan-tao-kung* or *Tai-ping-kung* (Tung-pien-men-li; Pl. M 8).

Schools. Among the schools opened under foreign auspices, those supported by American missions are the *Hsi-wen Hsueh-tang* (College), and *Hsieh-ho Nü-hsueh-tang* (Girls' School), both on Chung-wen-men-Ta-chieh, and also *Hsieh-ho Ta-lao Hsueh-tang* (College), near Antingmen gate. *Hsieh-ho i-shieh-tang* (Medical School near above College) is supported by the London Missionary Society; *Fa-wai-Hsueh-tang* (College near Hsi-an-men gate) is under French auspices. The *Pei-ching Hsueh-ho-i-hsueh-tang* (Peking Union Medical College, and Hospital) on San-tiao Hu-tung, a small street in Tung-Tan-pai-lou district, is maintained by the Rockefeller Foundation, America. This is the most modern institution of its kind in China.

The following are the more important of the schools maintained by Chinese:

Government Schools.—*Ching-shih Ta-hsueh-chiao* (Peking University at Hou-men-li); *Fa-cheng Hsueh-tang* (Law College on Tai-puszuchieh); *Fa-lu Hsueh-chiao* (Law College in Shun-chih-men-li); *Shih-yeh Hsueh-chiao* (Industrial School on 'Tsu-chia-chieh); *Shun-tien Chung-hsueh-tang* (Middle School in Hou-men-wai); *Wu-cheng Chung-hsueh-tang* (Middle School in Liu-li-chang); *Kao-tang Hsueh-chiao* (High School in An-ting-men), *Tung-sheng T'ieh-lu Ngo-wan-hsueh-chiao* (Russian Language School in Tsung-pu-Hu-tung); *Shih-fan-Hsueh-chiao* (Normal School in Hsi-shih-ku-hou); *Nü-tu Shih-fan-Hsueh-chiao* (Normal School for Women, on Shih-fu-ma-Ta-chieh street); *Chiao-tung-pu Chiao-tung Chuan-hsi-so* (Telegraph Operators' Training School, in Hsi-Chang-an-chieh-hou); *Shui-wu Hsueh-tang* (Revenue Officers' Training College in Lu-mi-tsang-tung); *Tsai-cheng Hsueh-tang* (Financial College in Shun-chih-men-li); *Hsi-wen Hsueh-tang* (College in Hsiao-shun-Hu-tung); *Fa-wen Hsueh-tang* (French Language School in Shun-chih-men-li); *Kao-tang Shih-fan Hsueh-chiao* (Higher Normal School, in Liu-li-chang); *Chung-kuo Ta-hsueh-chiao* (State University in Hsi-cheng-keng); *Yu-mei-ching-hua-Hsueh-tang* (College in Hsi-hai-tien); *Ming-i Ta-Hsueh-chiao* (College in Chien-mien-Hu-tung).

Five Brigades, popularly known as *Shui-hui* or the "Water Association," are stationed at various places in Peking. Except one modern brigade, controlled by the Metropolitan Police, all are private associations, of which the larger ones are *Yung-chi Shui-hui Tsung-chü* (in Tung-Tan-pai-lou), *Hsi-an Shui-hui* (in Hsi-Ssu-pai-lou), *Chin-shan Shui-hui* (on Chin-shih-fang-chieh street), *Piao-chü*, known also as *Piao-tien*, are travellers' insurance offices. They are found in nearly all important streets. *Shih-chou-chung* are places where rice gruel is supplied (gratis) to the poor. Some of these charity houses are maintained by the government, others by private individuals. Of the former

may be mentioned *Yü-chüan-an* (Central part, Inner City), *Pu-shan-tang* and *Chung-shan-tang* (S. Quarter, Inner City), *Li-pai-tang* in Chuan-ta-Hu-tung (W. Quarter, Inner City), *Kung-shan-tang* and *Yuan-tung-kuan* (N. Quarter, Inner City), and *Yüeh-shêng-tang* (*Hsü-an-wu-mên-li*; Inner City), with a branch at *Chi-tê-tang* (N. Quarter, Inner City). The *Chi-tin-so* are asylums for the poor, maintained by the government. There are five of these in the Inner City, three in the Outer City. *Orphanage*: An orphanage, maintained by the government, is located at Kuang-chü-mên-li.

Climate. The cold months of the year are November, December, January, February, and March, of which December and January are the coldest. April, September, and October are temperate. The summer heat begins in May and lasts through June, July, and August (July and August are the hottest months). Peking is dry, with very little rain or snow, and the air is bracing. Even during the rainy season (June) the rainfall is barely sufficient to wet the surface of the earth, and usually there are only 3 or 4 snowy days in the year, and the snow is never more than a few inches deep. Winter and spring months are windy. The north winds are bitingly cold; they kill vegetation and freeze the rivers. There is a kind of swirling wind called "the Mongolian wind," which filling the air with dust often shuts out the light of the sun. This wind has twirled Peking into the well-known trilogy, that "London is famous for its fogs, Tokyo for its mud, Peking for its dust."

Hygiene. Water:—Peking has a modern water system, which supplies the main parts of the city with excellent water; but in sections where pipes have not yet been laid the people depend upon well water, which is somewhat salty to the taste. A spring in the Tê-shêng-mên-wai section and a well in the An-tung-mên-wai section supply good water, so do several artesian wells, driven since 1900, the year of the Boxer outbreak. *Epidemics*:—Peking is comparatively free from epidemics similar to those from which the majority of Chinese cities suffer, though judging from the appearance and smells of the streets in the native quarters it is difficult to understand how Peking can be so free from such epidemics.

Itinerary Plans: 1st day, —Central Park (Pl. H 6, 7), Purple Forbidden Palace, Slate Museum (Pl. H 6), Winter Palace (Pl. H 5), Marble Bridge or *Yü-ko-chiao* (Pl. G 5), Coal Hill or Ching-shan (Pl. H 5).

2nd day, —Temple and Altar of Heaven or *Tien-tan* (Pl. I J K 10-12), *Po-yün-kuan* and *Tien-ning-ssu* (Pl. B 8), both temples in *Hsi-pien-mên-wai*. For curio shopping, Liu-li-chang Street (Pl. G 9).

3rd day, —Via Hsiehmen gate, to Summer Palace or *Wan-shou-shan*, Jade Fountain or *Yü-chuan-shan*, Sleeping Buddha Temple or *Wo-fa-ssu*, *Pi-yün-ssu*, Western Hills, or *Hsi-shan*. (This trip must be done by automobile).

4th day, —Lama Temple or *Yung-ko-kung* (Pl. K 2), Temple of Confucius or *Kung-tzu-miao* (Pl. K 2), Bell and Drum Towers (Pl. H 2), *Hsi-ssu* and *Huang-ssu* Temples, both outside the An-tung-men gate, Kuang-hsiang-tai (Observatory; Pl. L 7), *Tung-yüeh-miao*, outside the Chaoyangmen gate.

5th & 6th days, —The Ming Tombs and the Great Wall of China. Fifth day: Peking-Suiyuan Railway to Ching-lung-chiao, for a visit to the Great Wall, after which return to Nankow station of the same line and spend the night there. Sixth day, to the Ming Tombs and return to Peking.

If the traveller still has time to spare, the Hsiling (Western) Tombs (end of the Hsiling Branch line) are worth visiting. (See p. 78.)

Railways: *Peking-Mukden Line.* The Peking terminal of this line is Cheng-yang-men or Chienmen Station (Pl. I 8). At Mukden there are two stations, the S.M.R. and C.G.R. The total length of the line is 522.6 m., covered in 20-22½ hours. From each terminal 2 daily through trains (equipped with buffet and sleeping-cars) make connections with trains on the Tientsin-Pukow Line at either the Central, or the East Station, Tientsin, connecting also at Mukden (S. M. R. Station) with trains on the South Manchuria Railway. Also one daily through Express train (with buffet and sleeping-cars) is run from Peking to Pukow and vice versa. Besides these there are run daily between Peking and Tientsin (86.6 m., 3-4½ hrs.) one fast and 2 ordinary passenger trains, and between Peking and Shan-hai-kuan (262.2 m., 12 hrs.) one passenger train which connects at Tientsin with the through mail train to Pukow and at Shan-hai-kuan with a train to Mukden. From Chienmen station to Tung-chou (15.3 m., 1 hr.) there are 3 daily local trains, all stopping at Tungchienmen station at the S.E. corner of the city. For further particulars relating to fares, etc., on the Peking-Mukden Line, see p. 2.

Peking-Hankow Line: General Railway Office, on Tung-chang-an-chieh street. Peking terminal—Chienmen (or Tientsinmen station; Pl. H 8); Hankow terminal—Ta-chih-men (or Ta-tche-men). Total distance between the two cities, 750.6 m. or 1,208 km., covered in about 36-40 hrs. There are two weekly Express trains (Mondays and Thursdays) with buffet and sleeping-cars, and 2 daily Through Mail Trains with buffet car, connecting with trains on the Hsiling Line between Kao-pei-tien (or Kao-pei-tien) and Liang-ko-chuang (or Leang-kou-tchuan), 26.7 m., at Kao-pei-tien, which is 52.2 m. from Peking (these trains are so timed as to connect with similar trains on the Peking-Mukden Line). One daily Passenger Train is run on the sections

between Peking and Pao-ting-fu (90.7 m.), and between Yü-tai-men (Hankow) and Siao-kan (45 m.). Mixed freight and passenger trains are run between Chienmen station and Lu-li-ho (31.1 m.), between the latter and Chou-kou-tien (or Tcheou-keou-tien, 40 m.), and between Fengtai on the Peking-Mukden Line and Lu-kou-chiao (or Lou-keou-kiao) on the Peking-Hankow Line. For further particulars relating to fares, etc., see p. 92.

Peking-Suiyuan Line:

General Office, Hsi-Suipat-lou, Peking. Feng-tai to Ta-tung-fu (238.1 m.—12 hrs.), *via* Hsi-chih-men station, outside Hsi-chih-men gate, Inner City, and from Ta-tung-fu to Suiyuan (177.1 m.—15 hrs.), *via* Feng-chen and Ping-ti-chuan,—a total of 415.2 miles. This line connects with the Peking-Mukden Line at Feng-tai and from there connects with the Peking-Hankow Line by means of the line between Feng-tai and Lu-kou-chiao. Hsi-chih-men (Pl. D 2) is the main Peking station; Kuang-an-men (Pl. B 9) is another station in Peking. On this line are operated daily one express train with buffet car between Peking and Feng-chen, and one mail train each way between Peking and Kalgan (Chang-chia-kou), Kalgan and Ping-ti-chuan, Ta-tung-fu and Suiyuan, and between Ping-ti-chuan and Suiyuan; one local train between Peking and Kang-chwang, and between Kang-chwang and Kalgan. But, as no through train is run on this line, passengers intending to go beyond Feng-chen are obliged to stop over night at Feng-chen or Ta-tung-fu. For fares, etc., see p. 81.

Other Means of Conveyance. *Tung-yang-ché*. The most common and the cheapest means of conveyance is the *Tung-yang-ché* or rickisha.—tariff, see p. 40. Carriages and Automobiles:—tariff, see p. 40. Bicycles or *Tau-hing-ché* are now in common use—they can be hired for 60 cents a day.



Phot. by Wang. Liana Temple—p. 60

Chiao-tzu or palanquins may be hired for about \$2 a day, but they are gradually being replaced by rickshas even in crowded parts of the city. The local horses are small, but have great power of endurance; saddle-horses may be hired for \$1 a day. *Lá* or donkeys, with saddle and bridle, may be hired for about 50 cents a day (extra charge made for country trips). *Lo-tzu* or mules, quiet and obedient animals, larger than the ordinary Chinese horses, may be hired for \$1 a day. *Lo-to-chiao* are palanquins placed on the backs of two mules tied close together. The palanquin is furnished with padded quilts, so that the passenger may either sit or lie in it. The mules can walk about 34 m. a day. *Ma-ché*, the Chinese carriage, has no springs and on the bad Chinese roads it is exceedingly uncomfortable. *Tu-ché*, also called *Chang-ché*, is a 10-passenger cart for the conveyance of either goods or passengers—cheap fare. *Tui-ché*, also called *Hsiao-ché*, are wheel-barrows used for carrying drinking-water, coal, manure, and sometimes coolies.

Water Routes. *Tungchou Canal.* Peking is connected with the river *Pei-ho* at Tung-chou by the Tungchou Canal, and as the *Pei-ho* joins the Grand Canal (*Ta-yün-ho*) at Tientsin, Peking is in water communication, by means of the Grand Canal, with Hang-chow in the province of Chekiang. The total length of the canal is 900 miles—the longest in the world. The Tungchou Canal, connected with the river *Hu-chéng-ho*, which encircles the city, really begins at the *Tatungchiao* bridge, outside the Chaoyangmen gate of the Inner City. Between *Tatung-chiao* and *Tung-chou* are several locks, at each of which the passenger is obliged to change boats. This canal was dug under the *Yüan* Dynasty (14th century) as a part of the Grand Canal, in order to facilitate the transportation of the tribute rice from South China. While it is no longer utilized for its original purpose, it is a most valuable means of conveyance for merchandise of all kinds. During the winter months, boat-sleighs are run on the *tung-chiao* bridge.

Streets. The city has been transformed by the construction of good modern streets. The new streets in the Inner City are, (1) in the E. Quarter, one leading from *Chung-wén-mén* (the most eastern of the three S. Gates) to the N. wall, and another leading from *An-ting-mén* (N. Gate) to *Wang-fu-ching-Ta-chieh*, and other streets crossing them: *Tung-Chang-an-chieh*, *Tung-shih-kou*, *Ku-lou-Ta-chieh*; (2) in the W. Quarter, a street leading from *Hsi-an-mén* (W. Gate of the Imperial City) to *Hsi-chih-mén* (W. Gate), and another leading from *Hsian-wu-mén* (the westernmost of the three S. Gates) to *Té-shéng-mén* (N. Gate)—and other streets crossing them. (3) In the Outer City there are also several good streets: *Chien-mén-Ta-chieh*, *Lo-ma-shih-Ta-chieh*, *Ta-cha-lav*, etc.

Highways. Seven highways lead from Peking to neighbouring places: (1) From the Chiaoyangmén gate to Shan-hai-kuan and beyond, *via* Tung-chou; (2) From the Hsichimén gate to Wan-shou-shan (Summer Palace); (3) From the Teshéngmén gate to Kalgan, *via* Chang-ping-chou; (4) From the Kuang-an-mén gate into the provinces of Shansi and Shensi, *via* Pao-ting-fu, Ting-chou, and Chéng-ting-fu; (5) *via* Ku-pei-kou to Jehol, and beyond; (6) *via* Ho-chien-fu into Shantung Province; (7) *via* Hsüan-hua-fu into Sinkiang Province, traversing the N. portions of the provinces of Shansi and Kansu.

Industries. In Peking there are no large modern industrial establishments; the following, however, may be mentioned:

(1) Government Industrial Factory of Peking (*Peking Kung-i-kuan-chü*, Pl. E 9, on Chang-i-mén-Ta-chieh) is a government workshop in which is manufactured glassware, raitan articles, lacquerware, hardware, woollen and silk fabrics, embroidery, etc. The factory is also equipped with a printing department, and with modern appliances for sinking artesian wells, and it also maintains experts for sinking these wells. This establishment is really a practical Industrial Arts School. An average of about 500 apprentices are being trained continually. The Industrial Museum, also on Chang-i-mén-Ta-chieh, is under the control of this factory.

(2) Private Industrial Factory of Peking (*Peking Kung-i-shang-chü*, Pl. G 9, on Liu-li-chang). Here are made woollen fabrics and carpets, woodenware and carved-wood articles. Electroplating, dyeing, etc. are also carried on. The output of the 300 workers constantly employed is exhibited for sale.

(3) Match Factory (*Tan-féng Huo-chai Kung-szu*), a workshop similar to those mentioned above. Its product is sold to retail dealers in the city.

(4) Peking Electric Company. (*Tien-féng Kung-szu*; Pl. H 8)—capital \$200,000—(the shares mostly held by government officials) supplies the city with electric light.

(5) Tobacco Company (*Pei-yang Yen-t'sao Kung-szu*) makes cigarettes.

Peking has become the centre of manufacture of the woollen rug known as the "Tientsin Rug." These rugs are made in small shops and factories situated principally in the narrow streets outside Hatamén gate. Dyed with native herbs, wood and bark, and of pleasing design, they have a large foreign market. The old Kuang-hsi and Chien-lung rugs are high priced. They are distinguished by the sheen of the wool, the yellowish-brown colour which the cotton strands acquire through age (a colour which dye cannot duplicate), and by the mellowness of the colours.

Agriculture. The main agricultural products of the neighbourhood of Peking are rice, barley, wheat, kaoliang, Indian corn,

sorghum, beans, peas, peanuts, potatoes, sweet potatoes, taro (a kind of potato), onions, arrow-heads (a water-plant), lotus-roots, lettuce, *hai-tsai* and other kinds of greens, egg-plant, water-melons, musk-melons, gourd-melons, etc.

Horticulture. There are many private horticultural gardens and nurseries (*Hua-chang*) in the suburbs of the city. Yu-an-mén-wai (Pl. D 12), Chao-tsun-tien and Fêng-tai (both in Yung-ting-mén-wai) are important nurseries. Some of these *hua-chang* are large establishments owning several hot-houses, where flowers and potted plants are raised. These nurseries have branches in the city: at Lung-fu-szu (Pl. J 5), Hu-kuo-szu (Pl. F 3), etc.

Stock-farming. There are no stock-farms in the vicinity of Peking; the horses, donkeys, and mules used in the city come from Mongolia—as do the sheep for meat supply.

Trade. While Peking has some outside trade with places on the caravan routes, its main trade is that created by the demands of its citizens and the foreign community. In the city are many merchants from different provinces of China proper and from Mongolia and Manchuria.

Various Business Organizations: Peking Chamber of Commerce of *Shang-wu Tsung-hui* on Hsi-liu-shu-ching, Chien-mén-wai. Associations or guilds, *Hui-kuan*—(1) *Provincial Guilds*. These are numerous guilds of merchants from the several provinces.

(2) **Business Guilds:** Yen-liao Hui-kuan (eyes), Yao-hang Hui-kuan (medicines), Yen-hang Hui-kuan (tobacco), Chou-tuan-hang Hui-kuan (silk fabrics), Ting-hang Hui-kuan (indigo), Tang-hang Hui-kuan (pawnbrokers), etc.; other associations, called *Shang-hui*—Pei-ching Cha-hang (tea), Pei-ching Yang-huo Chou-tuan (damask silk), etc.; *Ya-hang*, a class of brokers who maintain rooms for the accommodation of provincial merchants during their stay in Peking, make commission-sales of goods, act as agents for the payment of the import tax (octroi), and collect money for their provincial customers from purchasers of their goods. Numbering more than 100, most of these brokerage houses are situated in three localities: Chung-wén-mén-wai, Chéng-yang-mén-wai, and Hsüan-wu-mén-wai. The best-known houses are *Yen-hang* (tobacco), *Chiu-hang* (liquors), *Cha-hang* (tea), *Pu-hang* (cotton cloth), *Tang-hang* (pawnbrokers) and *Chien-chang* and *Hsi-An-Shih-chang* are markets owned by the government, situated on Tung-an and Hsi-an streets. Fairs are maintained by different trades:—*Yin-chien-shih* (silver and copper cash), *Chao-shih* (jewelry), *Yü-chi-shih* (articles made of precious and semi-precious stones), *Pi-i-shih* (furs), *Sou-shih* (meat of different kinds), *Yü-shih* (fish)—all in Chien-mén-wai, *Mi-shih* (rice) in

Tung-Ssu-pai-lou and several other places, *Chu-shih* (pigs) in Tung-Ssu-pai-lou-hsi, *Yang-shih* (sheep) on Pei-ta-chieh, *Té-shéng-mén-wai*, *Má-shih* (horses) on Pei-ta-chieh, *Té-shéng-mén-wai*, *Chai-shih* (vegetables) on Nan-ta-chieh, *Hsüan-wu-mén-wai*, *Kuo-wu-shih* (fruit) in Chien-mén-wai.

Chinese Shops: Porcelain :—*Té-tai* and *Té-chéng* (both on Chien-mén-Ta-chieh), *Ching-hua-chai* (at Liu-li-chang), *Té-yan-héng* (on Chung-wén-mén-Ta-chieh); Portrait Painting :—*Sung-hsiich-hsien* (on Liu-li-chang); Silver Works :—*Té-pi-lou* (at Hua-érh-shih); Candies :—*Hsin-yüan-chai* (at Liu-li-chang); Cloisonné Ware :—*Yang-tien-ti* (on Ping-yao-Hu-tung); Fans :—*Ching-pi-ké* (at Liu-li-chang), *Hua-mei-chai* (at Tèng-shih-kou, S. of Tung-Ssu-pai-lou), *Chu-mei-chai* (at Ta-cha-lan, Chien-mén-wai); Curios :—*Ta-kuan-chai* (on Liu-li-chang), *Yen-ching-tang* (on Liu-li-chang), *Jü-ku-chai* (on Liu-li-chang), *Shih-chu-shan-fang* (on Chung-wén-mén-Ta-chieh), *Kuang-hsing-lung* (on Chung-wén-mén-Ta-chieh), *Shui-chên-héng* (on Chung-wén-mén-Ta-chieh); Calligraphy and Paintings :—*Lun-ku-chai* (on Liu-li-chang), *Fang-ku-chai* (on Liu-li-chang); Silk Fabrics :—*Shui-fu-hsiang* (on Ta-cha-lan), *Shui-tin-hsiang* (on Chien-mén-Ta-chieh), *Shui-tséng-hsiang* (on Chien-mén-Ta-chieh); Ancient Coins :—*Kuang-wén-chai* (on Liu-li-chang); Bronze and Brass Works :—*Chu-ku-chai*, (on Chung-wén-mén-Ta-chieh), *Wan-i* (on Chien-mén-Ta-chieh), *Kung-hsing-yung* (on Chien-mén-Ta-chieh).



Ta-ho-men Gate, Purple Forbidden Palace

Theatres and Places of Amusement. *Chinese Theatres* or *Cha-yüan* (also *Hsi-kuan*) and *Shu-kuan*, or Variety Halls (in the latter the usual entertainment is story-telling on historical and romantic subjects), are numerous in Peking. The principal theatres are Hsin-ming-ta-hsi-yuan (at Hsiang-chang, outside Chennun gate); Ti-i-wu-tai and Wen-ming-Cha-yuan (both at Hsi-chu-shih-kou, outside Chennun gate); New World or *Hsin-shih-chieh* (on Hsiang-chang), where various kinds of entertainment are given, etc. Ti-i-wu tai is a large establishment in foreign style—performances daily, from noon to 6 p.m., and from 9 p.m. to 2 a.m., admission; box, \$12, single seats, 80, 60, and 4 cents. *Mei-lan-fang*, the most famous actor in China, may frequently be seen at this theatre or at the Chi-hsiang-yuan, on Tung-an street, near the market, inside the city wall.

Foreign-Style Theatres: Peking Pavilion or *Ping-an-tien-yüing Kung-zu* (on Tung-Chang-an-chieh, admission \$1), Gaiety Theatre or Kai-ming-hsi-yuan (on Hsi-chu-shih-kou), both showing moving pictures principally. *pleasure Boats*: There are many pleasure boats for hire on the Hu-cheng-ho (which encircles the city), resorted to on summer days, when the tea-houses and restaurants on the river's banks do a large business. *Skating*: The *Hu-chéng-ho* offers good skating in winter. Many Chinese make rough skates by tying a piece of iron to the sole of each shoe.

Places of Interest. Few visitors leave Peking without declaring that its street life is fascinating. Its native wheelbarrows, springless, drawn by mules; the lines of double-humped camels from the deserts of Mongolia, in the seasons when travel is possible; its shops; its gorgeous wedding and funeral processions; its beautiful homes tucked away in small, narrow streets, some accessible through the Legations—all contribute to make one's visit to Peking memorable and worth while, even if there were not scores of other attractions to be seen.

The Kung-chéng or *Imperial City*. Inclosed by a rectangular brick wall 20 ft. high, the Imperial City occupies the centre of the Inner or Tartar City. It has four triple gateways, the main gate (Tien-an-mén) facing S., being protected by a defensive approach with an outer gate (Ta-ching-mén), close to Chéng-yang-mén (S. Gate of the Inner City). The central entrance of the gates is reserved for the Emperor's use.

Purple Forbidden Palace. In the centre of the Imperial City is the *Tau-chin-chéng* 紫禁城 or "Purple Forbidden Palace," in which stands the Emperor's palace, containing many halls notable for their magnificent proportions and barbaric splendour. Among these halls may be mentioned the *Tai-ho-tien*, where the Emperor used to hold court on New Year's day; the *Chung-*

ho-tien, used for Imperial religious services; the Pao-ho-tien, where the Emperor held a banquet on New Year's eve in honour of the ambassadors of the tributary states; the Chien-ching-kung, where the Emperor gave audience to high functionaries of state; the Chia-tai-tien, where the Imperial seals were kept; the Kung-ning-kung, which served as the residential quarter for the late Empress Dowager, Hsi-tai-hou; the Yang-hsin-tien, where lived the unfortunate Emperor K'uang-hsu and his Empress, virtually prisoners because of the Emperor's advanced ideas which were not acceptable to the Empress Dowager. These palace halls are surrounded by the residences of high court functionaries. Up to 1900, when Peking was captured by the Allied troops, foreigners were not allowed to enter the Purple Forbidden Palace which for centuries remained a mystery to the outside world. Visitors are now admitted upon payment of 30 cents.

In the cosmography of the Chinese, colours pertain to directions and purple is the colour of the North and of the North Star, and purple is the colour about which the cosmos revolves, and as the Forbidden Palace is the Chinese centre of the Universe, this dwelling place of the Emperor has the additional name of "Purple" Forbidden Palace.

The Winter Palace, situated west and close to the Purple Forbidden Palace, is the name given to the numerous buildings, parks, and groves which border the lakes, once marshes prior to the Mongol occupation. The original buildings, according to some Chinese scholars, were built by Kublai Khan; the present buildings, dating from the Ming and Manchu dynasties, are comparatively modern. Those at the Central and Southern lakes are now used as offices and reception halls,—one for the residence of the President of the Republic. Only the North lake section is now open to visitors, by passes obtained from their respective Legations, though, in the near future, the grounds may be opened to the general public upon payment of a small fee.

Upon entering the North lake gardens the most notable structure seen is the white marble pagoda, Pai-ta, erected by Shun Chih, the first Manchu emperor. This building is modelled after the Buddhist reliquaries common throughout Tibet and Mongolia, which by their five sections: the base, body, spire, crescent, and ball symbolize the five elements: earth, water, fire, air, and ether. Near the entrance to Yung-an-szu temple (at the foot of the slope) dedicated to Manjusri, in which is his copper statue, there will be noticed a group of four figures that represent the demon leaders of heretical sects, which by Buddha's order, are held prostrate by geese, symbolical of docility and timidity; above them are weighty animals assisting in holding down the figures: the whole in charge of a god with 10 heads, and several faces in singular positions, and with 15 hands on each side, and a serpent for his girdle. In the N. E. part of the grounds is the Altar of the First Silk Worm Breed, a temple dedicated to the Empress Hsi Ling Shih, or Lui Tzu, believed to have lived about 4500 years ago and to have introduced silk-worm culture and silk into China. Near the temple is a mulberry grove in which silk-worms were once reared which annually furnished succeeding Empresses and the ladies of their households with thread for their spinning; their work setting an example to the women of the nation in the production of silk.

The Marble Bridge, spanning a narrow stretch of water between the North and Central lakes, is a splendid 7-arched structure from which the view to the north over the expanse of clear water, and the artificial hills and parks, temples and pavilions, which border the shores of the lake, is one of the best in Peking of Oriental landscape art in its highest development. On the S. side of the bridge the view of the Central and South lakes is partly cut off by a wall erected by President Yuan Shih-kai, to secure greater privacy, when he resided in the grounds.

State Museum (Pl. H 6). Inside the western entrance (Hsi-hua-men gate) to the Purple Forbidden Palace are two buildings, named Wu-ying-tien and Wen-hua-tien, which contain a part of the large collection of Chinese antiques brought to Peking through many generations by the Manchus, and a great store of similar articles removed from Mukden by the Chinese republican government, when Yuan Shih-kai was president. Admission, \$1.

The priceless Chinese art objects in this national museum constitute a collection that is unrivalled anywhere. Experts have valued it from thirty to as high as one hundred million dollars. The room space, though crowded, is insufficient to hold the entire collection, much of which is stored in adjoining buildings. The designs of its ancient bronzes and jades, pottery and porcelain, as well as its ivory carvings, cloisonné and damascene work, have influenced later Chinese art and have been widely copied.



Ching-shan Hill, also "Coal Hill"

Ching-shan 荆山 or "Prospect Hill" (150 ft. high; Pl. H 5), so named for the reason that from its summit, or rather 5 summits, on each of which stands an arbour, a good view of the whole city may be seen. By some it is believed to be an artificial mound made by piling up an immense amount of coal (hence its other name *Mei-shan* or "Coal Hill")—a precaution

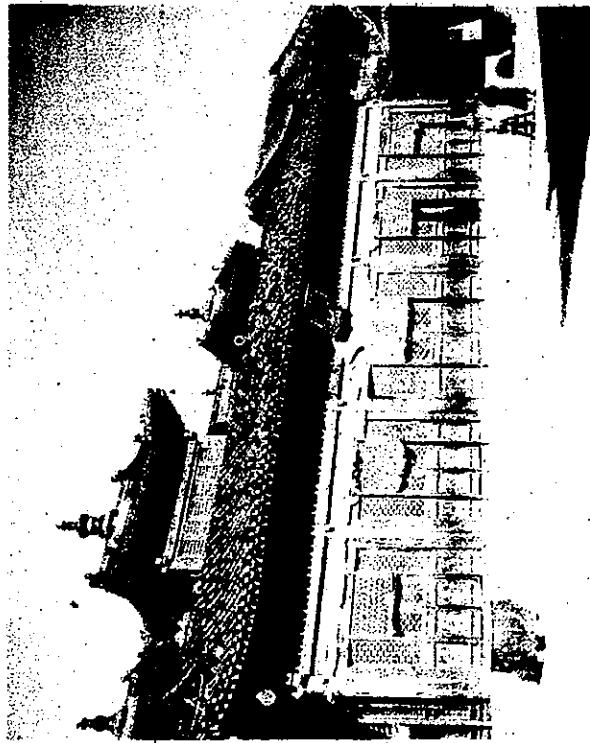
said to have been taken by the first Emperor of the Yuan Dynasty to provide fuel in time of siege; by others it is believed that the hill was built of silt taken from the three lakes to the west when the original marshes were drained to provide sites for Kublai Khan's palaces and parks. Borings have not disclosed coal. The hill is covered by a pretty grove of trees and is surrounded by a wall nearly a mile in circumference. It is not open to the general public, but visitors may secure admission through their respective Legations.

The Central Park or Chung-ying Kung-yuan 中央公園 (Pl. H 6, 7), is an extensive garden in the Imperial City, south and south west of the Forbidden City, which has been set apart by the government as a public recreation ground. Facing the entrance is a handsome Victory Memorial made with material of a monument originally erected in honour of the German minister, Baron Kettler, which stood between Tung-fan-pai-lou and Tung-Ssu-pailou (arched gateways) inside the Chung-wên-mên gate, and which was razed during the World war. The courageous Baron, the first victim of a costly fanaticism, was riddled with Boxer bullets while on his way to protest against the anti-foreign activities of the organization. In the Park are broad avenues of old trees, flower gardens, restaurants, and refreshment pavilions. This charming spot is largely patronized in summer by the residents of the city. Admission, 10 cents.

West Park or Hsi-yuan 西苑 (Pl. G H 4-6), situated W. of Prospect Hill, is tastefully laid out. It contains *Pei-lai* ("North Lake"), in which is an islet, *Ching-tao*. The lake is crossed from E. to W. by a handsome marble bridge. *Ying-tai*, a villa on the islet and surrounded by a grove of trees, is most picturesquely situated.

Yung-ho-king 雍和宮, ("Lamasery of Eternal Peace"), a show place always visited (Pl. K 2), situated on *Pei-hsin-chiao*, the extension of Hatamen street, inside *An-ting-mên* (N. Gate of the Inner City), is a celebrated Lamaist temple, a monastery practically, which counts among its patrons the Emperor *Yang-chang* (1723-1735), a convert to Lamaism, who, upon ascending the throne, presented his former residence in the compound to the Lamaists. Similar to most Buddhist temples in China, the monastery consists of semi-detached buildings grouped around court-yards, many of them ornamented with elaborate carvings. The six principal buildings, roofed with yellow tiles, are now much out of repair.

In Peking there are several Lama temples, but this monastery is considered the most important branch of the Tibetan Buddhist Hierarchy which, from its seat in Lhasa, wields great influence throughout Tibet, Mongolia, and a large part of northern Manchuria. It is the official residence of the Living Buddha, an incarnate god, although he does not actually live there, and it is the residence of hundreds of lamas, or priests, whose abbots, in the past, were useful inter-



Lama Temple

mediaries of the emperors, particularly the Manchurian, in their dealings with distant Tibetan and Mongolian tribes—whose aid at times was invaluable to them. Most of the lamas are Mongols, but there are a few Chinese and Tibetans; the latter may be distinguished by their dark skins and more aquiline features. Although an admission charge of 50 cents, silver, is made and notices requesting visitors not to give tips are placarded, yet occasionally visitors are annoyed in secluded places by irresponsible neophytes who try to extort money, and to whom no attention should be given. Under the republican régime the revenue of the monastery is scant as compared with that received under imperial favour, and foreigners' tips are welcomed.

This temple is interesting in its reproduction of Tibetan and Mongolian monastic life, and religious ritual. In the first courtyard entered is a pair of bronze lions, unusually good examples of casting of the conventional Chinese lions which figure so largely in Buddhist symbolism and which are used as guards against predatory demons in front of many public buildings and large residences. The outstanding object of interest in the monastery is a giant Buddha, a representation in wood of Budhisattva Maitreya, the Buddhist redeemer. The image, 60 ft. high, standing in a building 70 ft. high, in the northern courtyard, is said to have been carved in Tibet from a single tree trunk. The attendants say that the image is "seventy elbows high," the height the revered Buddha is believed to have reached in his reincarnations. This huge Lamaist figure passes through several stories of the building and around it is a winding stairway which may be ascended upon payment of a small fee for a view of the

stem figure from above, which, it will be noted, is the same god that Chinese Buddhism represents as a rotund, smiling Buddha. A prayer wheel in the same building is almost as high as the image, and other prayer wheels are located in various parts of the compound—all of which may be spun by visitors who desire to mechanically acquire credit in the future life, as one spinning of the wheel is believed to be equal to a thousand prayers.

The prayer hall where the lamas assemble for their services contains a rather crude image of Buddha Gautama, distinguished by its yellow silk hood and cape, and an array of lesser figures, inscribed banners, altar lights, and much of the sacerdotal paraphernalia of the Lamaist ritual, the latter said to be the most complete in China. The story of the Buddha in this hall is that Emperor Chien Lung, 1736-1795, who at one time was strongly influenced by Lamaism, dreaming of the existence of this image in a temple on the borders of Tibet, sent a monk to fetch it to Peking, who, after some wonderful adventures, succeeded in finding it, and with the image tied on his back started upon his return journey; but as the road lead through Russian territory, the monk had great difficulty in finding his way because he did not speak Russian. However, the image solved his difficulties by acting as interpreter throughout the weary trip. In front of the prayer hall is a 7 ft. bronze tripod, said to be a replica of those formerly found at Honan (Loyang), an ancient capital of China. Behind it is a large stone tablet upon which is inscribed the history of Lamaism in the Tibetan, Chinese, Manchu, and Mongol languages.

There are many objects of more or less interest in the monastery, including a golden model of Paradise, a replica of the great Lamastry in Lhassa, images of the two hippopotami which fiercely attacked Emperor Chien Lung, and two fantastic images of the servants who saved the emperor's life in this attack. In a hall to which foreigners are not often directed, but which, by persistence, may be entered upon payment of a small fee, is a group of obscene figures which depict the grosser forms of Lamaism, which apparently had some connection with the old Phallic worship.

It is advisable to visit the monastery early in the morning or in the late afternoon, the times in which the interesting matin or vesper services are held. The monks, clad in their yellow, orange, or brick red costumes file into the hall and kneel about the abbot, who thereupon lifts a bunch of peacock feathers as a signal for the service to begin. Then in a burst of cymbals, drums, and conch shells there rises weird sounds, a strange harmony like nothing else on earth. This is followed by a chant, during which the monks make odd gestures, one of the forms of their religion that they are most scrupulous in observing. Those who visit Peking on the 30th day of the first Chinese moon (lunar calendar, usually in March) can see the famous Lama "Devil Dance." This dance is well described in *Peking*, by Juliet Bredot.

"After a long period of waiting, patiently endured, several beings half human, half devil, suddenly hurl themselves into the very midst of the expectant throng. Their costumes are weird, resembling those of Red Indian Medicine men. Death's-head masks cover their faces, red painted flames lick their limbs from foot to knee, and in their hands they carry fearsome-looking long-lashed

whips to be used in clearing a space for the dance. With demoniacal yells they dash about, pushing back the crowd and beating the unwary till they have made sufficient room. Then from the temple emerges a strange procession of dancers. They also wear strange vestments of many colors and huge ghastly masks of bird or beast. To the slow and measured cadence of unmelodious music, to the sound of hand drums and great drums, small flutes and great flutes, and pandean pipes of a form unknown to Western Pan, they advance in fours, bowing and circling, their heads loling from side to side with the time and movement of their bodies. The performance, which lasts for hours to the immense delight of the crowd, who, regardless of the attentions of the long whipped devils, draw closer in an ever diminishing circle, culminates in the cutting up of an effigy of the Evil Spirit."

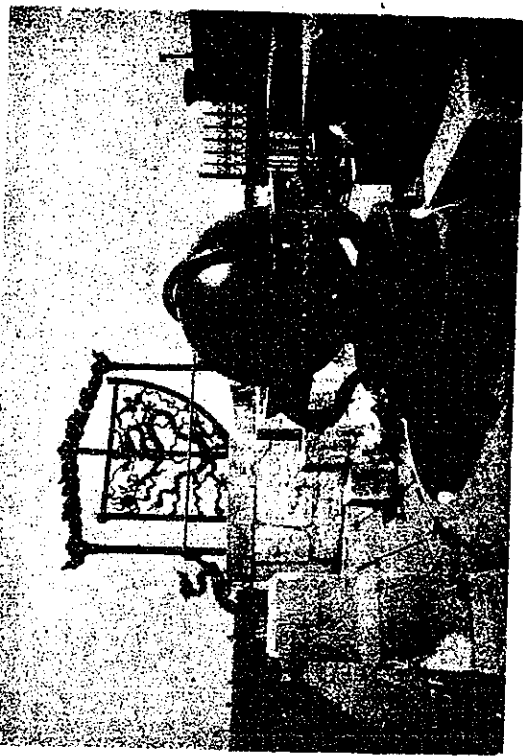
Another interesting sight is afforded when the lesser monks gather and with much grotesque posing and hand clapping catechize each other upon their studies.

Confucian Temple or *Kung-tzu-miao* 孔子廟, the old national university of China (Pl. K 2), situated on Cheng-hsien-chieh, S.E. of Antingmén gate, directly W. of the Lama Temple, is a stately temple dedicated to Confucius. In the temple grounds are many ancient cypress-trees which help to give the temple an atmosphere of solemnity. After entering the outer gate, the visitor will note on both sides of the path, numerous stone monuments which record the names of the scholars who successfully passed the state examinations during the Ching, late Manchu, Dynasty. Just inside the second gate (Ta-chéng-mén) are ten Shih-ku or "Stone Drums," and facing the gate is the Main Temple, *Ta-chéng-tien*, surrounded by large trees six centuries old, said to have been planted by *Hsu Hêng*, the president (*Kuo-tzu-chien Chi-chiu*) of the Imperial University under the Yuan Dynasty. In this grove, standing on carved tortoises, are stone monuments recording the Imperial messages to the Great Sage, reporting the important national events that happened from time to time. The Tachéngtien Hall contains the spirit-tablet of Confucius ("The supreme sage and ancestral teacher"). It is encircled by the tablets of the Four Sages, *Yen-tsu*, *Tsu-ssu-tsu*, *Tséng-tsu*, and *Mencius*, and the Ten Philosophers, *Min-tsu*, *Jan-tsu*, and other disciples of Confucius. Hung near the main beam of the hall are numerous tablets bearing autographs of the Manchu Emperors. In the galleries outside the hall are the tablets of the Seventy-two Disciples of Confucius.

The *Shih-ku* or "Stone-Drums" are not real drums, but are roughly chiseled black boulders so named from their drum-like shape. These really are very old records, dating back to the time of the Emperor Hsian Wang (267 B.C.) of the Chou Dynasty. The stones, a ft. high, 1 ft. in diameter, contain records of exploits in connection with a great hunt undertaken by the Emperor Hsuan Wang, accompanied by his courtiers and state officials. These records, considered to be genuine, are very interesting and curious memorials of three thousand years ago; their inscriptions, of seal characters, now almost indecipherable, have always held the interest of archeologists as examples of the earliest known Chinese written language. Many rubbings of them have been taken.

Hall of Classics or *Kuo-tzu-chien*, 國子監 (Pl. J 2), just behind the Confucian Temple, is an Imperial University of the

old style. There are several large halls, reminiscent of the classical past of China. In pavilions on either side of the main enclosure stand the *Shih-san-ching Shih-ching* or the "13 classics cut in stone," set up by the famous Emperor Chien-lung (1736-1795). These Stone Scriptures contain the authorized text of the Thirteen Classics,* to which were referred all questions regarding text. From the throne in the main hall the Emperors on state occasions expounded the classics. Behind the throne is a picture of the Five Sacred Mountains, and in the south quadrangle is one of the handsomest structures in China—a memorial arch of white marble in which yellow and green tiles have been effectively used. The sun-dial in the main courtyard formerly furnished the official time.



Astronomical Observatory Instruments

*The Thirteen Classics are:—The Canon of Changes (*I-ching*), the Canon of Poetry or Book of Odes (*Shih-ching*), the Canon of History (*Shu-ching*), the Spring and Autumn Annals (*Chun-chiu*), with three Commentaries (*Shao-tsu chuan*, *K'ang-yang chuan*, *K'uei-hing chuan*), the Book of Rites (*Li-chi*), the Chou Ritual (*Chou-i*) the Decorum Ritual (*I-i*), the Book of Filial Piety (*Hsiao-ching*), the Confucian Analects (*Lun-yü*), the Exposition and Rectifier of the Classics (*Erh-ya*), and the Book of Mencius (*Meng-tzu*).

The stone tablets on which these classics are written are preserved to perpetuate these sacred memoirs of antiquity and as an insurance against their destruction, as was attempted by Shih Huang. This emperor, the builder of the Great Wall, styling himself the First Emperor, nurturing the idea that history should begin with his reign, tried to destroy all prior historical records and also tried to kill off scholars to avoid bothersome criticism. Hence arose the necessity of preserving the classics in stone.

Drum Tower or *K'u-lou* 鼓樓 (Pl. H 2), situated due N. from the back gate of the Imperial City, was originally built near

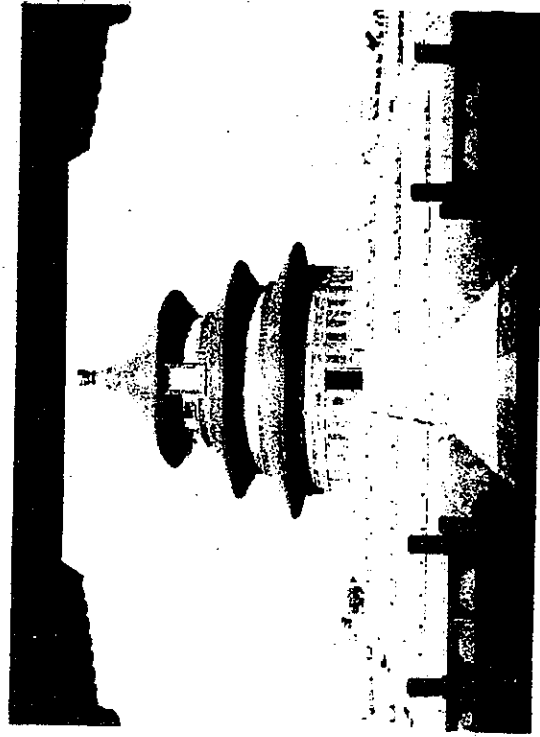
the close of the 13th century by the Emperor Shih-tsu, the founder of the Yuan Dynasty. The present massive brick building is the result of many renewals and repairs, made by the Ming and Ching Emperors. The tower, at the base 168 by 112 ft., is 98 ft. high (65 ft. higher than the city walls). It stands on a high brick foundation and is surrounded by galleries. From the upper story a splendid view of the surrounding country may be obtained. Originally the tower contained a copper clepsydra which measured time by the trickling of water, the level indicating the hour, but this was destroyed by fire at the close of the Ming Period, and since then incense sticks and clocks have been used. It now contains one large drum 6 ft. in diameter, and 2 smaller ones, though before the Boxer Rebellion of 1900 there were altogether 24 of the smaller drums. These were beaten ordinarily to direct changes of the night-watches, and on rare occasions to warn the citizens of some national disaster. Visitors should apply to the guard for admission.

Bell Tower or *Chung-lou* 鐘樓 (Pl. H 2), N. of the Drum Tower, more graceful though less impressive than the latter, is celebrated on account of the big bell it contains, which is said to weigh 60 tons, and is 14 ft. high, 34 ft. in circumference at the rim and 9 in. thick. It is struck by a wooden beam, swung on the outside. The bell dates back to 1420 (18th year of Yung-lo, of the Ming Period).

The Astronomical Observatory or *Kuan-hsiang-tai* (Pl. L 7), on the top of the city wall, in the S.E. portion of the Inner City, was built in 1279 by order of the first Yuan Emperor, Kublai Khan. It is the oldest observatory in the world. The first European observatory was built in Denmark in 1576 by Frederick III. In the 17th century Kuan-hsiang-tai was placed in charge of the famous Father Verbiest, a Jesuit missionary, under whose direction many of the existing bronze instruments were constructed; some of them supported by great bronze dragons, mounted on marble bases, are excellent examples of early Chinese craftsmanship. Several of these instruments, taken as loot by German troops at the time of the Boxer uprising (1900), and set up at Potsdam, were later returned.

This observatory has always been held in high regard by the Chinese nation, its Court astronomers having been men of profound knowledge. The Imperial Almanac, based on the official observations of the stars, was a publication respected as sacred; by it the life and acts of the people to the remotest parts of the Empire were regulated. Upon the position of the stars and their astrological bearing depend marriages, funerals, the selection of sites for burial places and for houses, city plans, seeding for crops. Few important matters are ever decided in China without recourse to the stars. Crude bronze instruments were used up to the time that the Arabs were placed in charge, late in the 16th century, when Father Verbiest superseded them. This Jesuit missionary, as head of the Imperial Mathematical Board was in charge of the observatory until 1688. During his incumbency other instruments were cast and installed under his direction, and some were brought from Europe.

Old Examination Hall (Pl. L 7). See p. LXVI as to kinds of examinations. Only low walls and a few stone foundations now remain of the building which it is said accommodated 10,000 competitors, who, in little prison-like cells with sealed doors, underwent gruelling examinations in the classics, never upon practical subjects. When the order was given to collect the examination papers, the doors were unsealed. Frequently deaths occurred in the cold, poorly-lighted, cramped cells. The foundations of the new parliament buildings may be seen in one part of the grounds.



Chi-nien-tien ("Temple of Heaven")

Temple of Heaven or *Tien-tan* 天壇 (Pl. J II) stands on the right as one enters Yung-ting-mén (S. Gate) of the Outer City. It is reached from the Legation quarter by following the road leading south from Chêng-yang mén gate. The temple, one of the most sacred objects in China, was built in the 18th year of Yung-lo ("Eternal Merriment") of the Ming Period (1420). Here the Emperors in person offered prayers to *Shang-ti*, the Supreme God, on stated occasions, e.g., on the 22nd of December, or at times of drought or famine. The temple, surrounded by walls which are more than 3 m. in circumference, consists of the Altar (Tien-tan proper), the Chai-kung, and several other buildings. The Tien-tan or Altar consists of a triple circular marble terrace, 210 ft. wide (5 ft. high) at the base, 150 ft. wide (5 ft. high) in the middle and 90 ft. wide (5 ft. high) at the top. The upper-

most surface is paved with blocks of the same material, forming nine concentric circles, the innermost consisting of nine blocks, and that on the outside of eighty-one blocks. On the central stone, which is a perfect circle, the Emperor kneels, "surrounded first by the circles of the terraces, and then by the circle of the horizon." The *Chai-kung* is the Emperor's waiting room, where he changes his clothing before worshipping at the Altar. The *Huan-chien-tien* contains the spirit-tablets of *Shang-ti* (Supreme God) and of the successive Emperors, as well as of the gods of heaven and earth, wind, cloud, rain, lightning, etc. The *Chi-nien-tien* is the altar at which the Emperors offered prayers to *Shang-ti* for good harvests. In 1913-14 the Hall was occupied by the constitution-drafting committee composed of members of the two Houses of Parliament. (Admission, 20 cents silver.)

Altar of Agriculture or *Hsien-nung-tan* 先農壇 (Pl. H II), is situated W. of the Tien-tan. Like Tien-tan the place is surrounded by walls, within which are the Altar of Agriculture and other altars and sanctuaries for the worship of the gods of heaven and of earth, and other deities. The Altar of Agriculture is square and faces south. Near by is a cultivated field which belongs to the Altar of Agriculture.

The Bridge of Heaven 天橋, crossed on the way to the Temple of Heaven, is a marble structure spanning a malodorous canal. Of special interest are the scenes of gaiety in the open air market located there during the New Year festivals, at which time second-hand articles in great variety, and curios at bargain prices, may be picked up. Near the bridge are numerous curio shops and several Chinese theatres.

Altar of Earth, or *Ti-tan* 地壇 (Pl. K I) situated outside Antingmén gate, is inclosed by a square wall. The Altar of Earth is square and double-terraced (hence also called *Fang-ti-tan*), the tiles used being yellow in colour (from the belief that the earth was square and that yellow was the typical colour of soil).

Jih-tan 日壇 and *Yueh-tan* 月壇 are the "Sun Altar" and "Moon Altar," respectively; the former (Pl. N 6) is situated outside Chao-yang-mén (E. Gate, Inner City), the latter (Pl. C 5) outside Fou-chêng-mén (W. Gate, Inner City). They are both square-shaped, the Sun Altar facing W., the Moon Altar facing E. Each is approached by three gateways. These temples are now in a dilapidated condition.

Po-yüan-kuan 白雲觀 "White Cloud Temple," (Pl. B 8), situated outside Hsi-pien-mén gate (W. Gate, Outer City), is the head temple of Taoism. It is a large building with a beautiful garden that attracts numerous visitors. In the Main Hall, *Chen-chi-tang*, are statues of Lao-tze, the founder of Taoism, which are elaborately painted and are considered to be works of great

merit—attributed to a noted sculptor, *A-ni-ko Liu-Luan*. In front of the statues is a large wooden basin, capable of holding about 20 gallons of water. The vessel was made by hollowing out the bole of a tree. It is gold-lacquered inside, and on the outside is inscribed a poem by one of the emperors. The statues are on public view during the annual festival, 1st—19th day of the 1st month (Lunar calendar).

T'ien-ning-szu 天寧寺 "Temple of Heavenly Peace" (Pl. B 8), outside Kuang-an-mén gate, not far from *Pai-yün-kuan*, is an ancient Buddhist temple erected during the *Sui* Period (A. D. 589-617). Most of the buildings are in ruins, except the thirteen-storied pagoda, which is one of the famous sights of Peking. The annual fête takes place on the 9th day of the 9th month (Lunar calendar); visitors then generally ascend to the upper stories of the pagoda to enjoy the extensive view.

Lung-fu-szu 龍福寺 "Temple of Eminent Luck" (Pl. J 5), N. W. of *Tung-Ssu-pai-lou*, is a large Buddhist temple built during the *Ming* Period (1368-1661), now partially in ruins. A fair is held in the temple on the 9th, 10th, 19th, 20th, 29th, and 30th day of each month, when curios, flowering plants and dwarf trees are offered for sale.

Hsi-kuo-szu 護國寺, "Temple of National Protection" (Pl. F 3), W. of *Té-shéng-mén-nei-Ta-chieh* street, is a Buddhist temple now in ruins. On the 7th, 8th, 17th, 18th, 27th, and 28th day of each month there is held in the temple a fair, which is second only in importance to the fair at *Lung-fu-szu*.

Fu-yün-szu 法源寺, "Source of Buddhist Doctrines Temple" (Pl. E 10), in *Lan-mien-Hu-tung*, S. W. of *Tsai-shih-kou*, is an old Buddhist temple dating back to the *Tang* Period (6th—10th centuries). The temple is associated with the name of *Hsieh Fang-té*, a loyal official and famous scholar of the *Sung* Period, who, on being taken captive and imprisoned in this temple by the *Yüans* (Mongolian conquerors), refused to eat, and died from starvation. In the grounds there is a charming peony garden which attracts crowds of visitors when the flowers are in bloom.

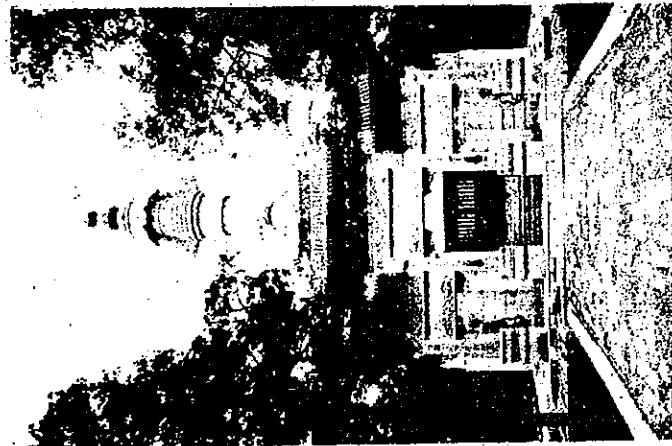
Fan-tao-kung 幡塔寺 (Pl. M 8), a temple also known as *Tai-ping-kung*, situated inside *Tung-pien-mén* gate, is dedicated to the goddess *Hsi-wang-mu* (Taoist). The annual fête is held on the 3rd day of the 3rd month. Behind the temple is a race-course.

Pan-tao are mysterious peaches of immortality which grow in the garden of the deity, *Hsi-wang-mu*, who is regarded as the chief of all Chinese fairies. Tradition says that these peaches ripen once every 3000 years, and that the person lucky enough to taste one will gain eternal life. *Hsi-wang-mu* or "Western royal mother," a fabled being dwelling in the *Kun-lun* mountains, is perhaps similar to the Greek *Hera*, *Hsi-wang* being analogous with the *Siwah* of *Tripoli* (Africa) where *Zeus Ammon* and *Hera* were worshipped. Many legends are connected with the goddess, *Hsi-wang-mu*. One, that *Emperor*

Mi-wang, 5th sovereign of the *Chou* Dynasty (1007-947 B. C.), during one of his many adventurous campaigns beyond the borders of his empire, once visited the domain of this goddess and was royally received at her court at *Yao-chih* or "Green Jasper Lake." Another, that *Emperor Wu-ti* of the *Han* Dynasty (140-88 B. C.) also visited the goddess and was presented with four pieces of *pan-tao*.

Tung-yüeh-miao 東嶽廟 ("East Mountain Temple") consisting of a number of Taoist sanctuaries, outside *Chao-yang-mén* gate, was founded during the *Southern Sung* Dynasty, its present beautiful buildings dating back to the *Yüan* Period. The images in this temple are attributed to the sculptors, *Liu Lan* and *Liu Luan*. The inscription on the Taoist Memorial Tablet (*Tao-chiao-pei*) in the S. gallery was written by *Chao Meng-fu*, a noted calligraphist of the *Sung* Period. Fête: 15th-28th of the 3rd month (Lunar calendar).

Huang-szu 黃寺 or "Yellow Temple" is so called from the colour of the glazed tiles with which it is covered. The Lama structures consist of two temples: *Tung* (East) *Huang-szu* and *Hsi* (West) *Huang-szu* (both falling into decay), N. of a parade ground, outside *Antingmen* gate. The temple was the favourite rendezvous of all the Mongols from the northern plains when visiting Peking. East Temple was erected by the *Emperor Shun Chih* in 1651 as a temporary residence for the *Dalai Lama*, the temporal head of the Tibetan hierarchy, and of the spiritual head of the church, *Tashilumbo*, both of whom are supposed, by reincarnation, to exist into eternity. West Temple has a splendid marble tower well worth a visit.



Marble Pagoda of the Huang-szu Temple

Tu-chung-szu 大鐘寺 ("Big Bell Temple") or, more strictly *Chiao-shéng-szu* ("Perceiving Life Temple"), located in the country about 2 miles N. W. of *Hsiehmen* gate, makes a

pleasant side trip when visiting *Wan-shih-shan*, the "Summer Palace." The temple, as its name implies, is noted on account of its big bell (*ta-chung*), which was cast in the Yunglo Era (15th century). It is 14 ft. high, 34 ft. in circumference at the rim, and is said to weigh 52 tons.

Connected with this bell, the most famous of the five bells cast in this era, is a sad story which Lafcadio Hearn made known to English readers in *The Casting of the Bell*. The legend is that Kuan Yu, the master-founder, made two imperfect castings of the big bell, and the Emperor, becoming angry, threatened to execute Kuan Yu if the third attempt was a failure. The charming daughter of the bell-maker, much worried over her father's perilous position, upon consulting a court astrologer, learned, to her horror, that if a maiden's blood was mixed with the molten metal the casting and the bell would be a success. A huge crowd assembled when the casting was about to be made, Kuan Yu, supervising the work, was assured of complete success by his daughter, who was watching. Just as the white-hot metal began pouring into the huge mould, the girl plunged headlong into the seething mass, and disappeared. A bystander, wildly clutching at her, tore away her shoe in his effort to restrain her. Her frantic father had to be held to prevent his following her, and thwarted, became insane. The bell proved to be of wonderful tone, with a mournful, wailing after-tone, which, the people declared, sounded like the Chinese word *Asiék* (shoe), and interpreted the sound as the girl's plaintive call for her shoe.

Hu-ta-szu 法塔寺, "Buddhist Tower Temple" (Pl. M II), also called *Fa-tsang-szu* (2 m. S. E. of Chung-wên-mên gate), an old temple of the Kin (or Chin) Period (12th-13th century), is famous because of its lofty pagoda. The structure, rising to a height of 100 ft., is octagonal and seven-storied, built of brick resting on a stone foundation, each side having a niche within which is a Buddha image. There are altogether 58 of these images in the temple.

Hu-ta-szu 五塔寺 or "Temple of the Five Towers" (Pl. A 2), outside Hsi-chih-mên gate, was built in the Yung-lo Era. This singular pile of masonry is also called *Ta-chên-chiao-szu* ("Great Perfect Intelligence Temple"). The buildings now are much decayed, except a great stone tower in the strictly Hindu style. The tower consists of a square marble terrace 50 ft. high which may be ascended by a stairway inside. It is surmounted by a group of five pagodas, each 25 ft. high, engraved with Hindu characters and figures. This tower was built by order of the Emperor Yung-lo to house the gifts (5 gilt images of Buddha and a model of a diamond throne) presented by a rich Hindu named *Bandida*, who came to China from the neighbourhood of the Ganges.

Ching-yeh-szu 淨業寺 ("Temple of Right Conduct"), W. of Tê-shêng-mên gate, is a Buddhist temple with a well-kept garden. The place is much visited in summer on account of its quiet surroundings and cool air.

T'ao-ying-szu 倒影寺, more strictly known as *Tzu-hui-szu* (outside Fou-chêng-mên-gate), dates back to the Wanli Era (1573-1619). It contains a Buddha image which is regarded as



View of the Pi-yun-szu Temple, near West Hill

a superior work of art. There is a curious hole in the gateway behind the temple, through which, if light is admitted, objects cast inverted shadows. Hence the popular name of the temple, *Tao-ying*, meaning "Inverted Shadow."

Huo-shên-miao 火神廟, "God of Fire Temple" (Pl. G 9), in Liu-li-chang, is chiefly known on account of its annual fair (held from the 1st-15th of the 1st month) for the sale of calligraphy, paintings, curios, and old coins, which is patronized largely by the literati and official classes.

Chêng-chung-miao 精忠廟, "Temple of the Thoroughly Loyal" (Pl. I 9), in Pei-hsin-chiao, Inner City, is dedicated to the "Thoroughly Loyal" warrior-statesman, *Yo Fei* of the Sung Period. The temple contains his image, clad in full armour, which is shown annually to the public during the first-thirteen days of the 1st month (Lunar calendar).

T'ieh-tê-szu 鐵塔寺 ("Temple of the Iron Pagoda"), outside Tung-chih-mên gate, of which there remains only the solitary iron pagoda, surrounded by a circular wall. Fêtes: 1st day of the 1st month and 18th day of the 4th month (Lunar calendar).

Wo-fô-szu 臥佛寺 ("Reclining Buddha Temple"), situated S. E. of Hua-êrh-shih street, outside Chung-wên-mên gate, one of the oldest Buddhist temples in Peking (built probably in the 8th century), contains a bronze image of a recumbent Buddha,

which is shown to the public during the first five days of the 5th month (Lunar calendar). As an act of piety Chinese devotees place shoes near the feet of the image.

Pi-yin-szu 碧雲寺 ("Green Cloud Temple"), situated a little over a mile N. W. of Hsi-chih-mén (W. Gate, Inner City), S. E. of Wo-fu-szu, is a Buddhist temple built in the Ming Period. Its most interesting part is a marble building, constructed on Indian lines, decorated with many carvings, which stands upon a mound at the back. There are five curiously shaped towers on its terrace where the visitor can obtain a panoramic view of the Summer Palace, the city of Peking and its vicinity. The temple has been famous for ages because of the innumerable deities it has contained.

Wan-shou-szu 萬壽寺, 3 m. from Hsi-chih-mén gate, a Buddhist temple built in 1577, has since been repeatedly renovated. The temple served as a resting-place whenever the Emperor visited the Summer Palace, *Wan-shou-shan*.

Mt. Hsi-shan 西山—"Western Hills" (visible from many parts of Peking), with their many temples, groves, and watered valleys, offer a pleasant excursion for travellers who wish to see bits of Chinese rural life and of temples in picturesque surroundings. The Hills are reached in a little over a mile from San-chia-tien station on the Men-tou-kou Branch Line, or by motor car, horse or cart from any of the western city gates, passing the Summer Palace and the Jade Fountain on the way. Luncheon may be obtained at the Western Hills Hotel. In the Hills is *Pa-ta-tzu* ("Eight Temples"), a group of temples near a white pagoda, situated in one of the most beautiful and healthiest spots in the Hills. Woods and streams abound and temples of every kind are scattered about the mountain sides. This district has always been a popular summer resort for the foreign residents of Peking, and most of the smaller temples have at times been occupied by foreign residents. The Boxer raids in 1900 left marks upon many of the buildings which are still in evidence. Since that time much of the patronage formerly enjoyed by this community has been transferred to the seaside resorts.

Chi-shui-tan 積水潭—"Foresore of Gathered Water" (Pl. F 2), inside Tê-shêng-mén (N. Gate, Inner City), is a small lake, popular during the heat of summer.

Tuo-jan-ting 陶然亭—"Delightful Arbour" (Pl. F 12), situated N. E. of Yu-an-mén gate (Outer City), in an old villa dating back to the 13th century according to some authorities, to others, to the latter half of the 17th century.

The Agricultural Experiment Station, or Nung-shih Shih-yen-chang—"The Botanical and Zoological Gardens" (Pl. B 2),

situated 1 m. W. of Hsi-chih-mén gate, contains hot-houses and nursery-beds where many kinds of plants are grown. There is also a small zoo in the gardens. On the premises are several large buildings, some in European and some in Chinese and Japanese style, also a museum, where the most interesting exhibit for foreign visitors is the process of silk-worm culture, silk preparation, and spinning. Some of these buildings contain banqueting rooms where Chinese food is served at moderate prices. In the grounds is a lake, on which are boats for hire at \$2, \$1, and 60 cents a half day, according to the kind of boat. The gardens, reached by ricksha or motor car, constitute one of the great attractions of Peking; they are open daily from 7 a.m. to 6 p.m. (admission, 16 cents in copper coin) and sometimes on summer evenings, when, between 5 and 7 o'clock they are thronged, Peking society at its best is then seen there. At present, at the entrance are two giant ticket-takers; one, 7 ft. 6 in. tall, is said to be the third tallest man in the world. His companion is 7 ft. 2 in. tall.

Tung-an-shih-chang, outside Tung-an-mén gate, is a busy market, with rows of shops and stores, theatres, restaurants, etc.

Chung-tien 廠甸 ("Tile Factories"), in Liu-li-chang, is a popular place for the people of Peking during the first half of the 1st month of the year (this by Lunar calendar is in February), for the reason that at that time, in conformity with custom when all debts for the year have been paid at the Chinese New Year, money circulates freely and curio dealers flock to Chang-tien with their goods, which are sold in open-air booths. This street gets its name from the fact that glazed coloured tiles for the Imperial palaces were once manufactured in the neighbourhood.

Hsien-chung 香廠—"Fragrant Incense Factories" (Pl. G 10), S. of Chien-mén-Ta-chieh street, is an old garden once owned by a royal prince of the Ming Period. It is now a market-place, which at New Year is transformed into a crowded business and amusement quarter.

Industrial Museum (Pl. E 9), on Chang-i-mén-Ta-chieh street, under the control of the Kung-i-kuan-chü, or the Industrial Arts School maintained by the government, is a two-story building, where the products of the school, and other industrial samples are exhibited. Most of these articles are for sale. The museum is open daily (on Mondays for women only).

Nan-yüan 南苑 ("South Park"), 7 m. from Yung-ting-mén (S. Gate, Outer City), is an extensive park surrounded by walls about 40 m. in circumference. It contains several large buildings which now are used for military barracks and aviation purposes. An aeroplane school is also established there.

Wan-shou-shan 萬壽山

Wan-shou-shan ("Mountain of 10,000 Ancients"), also called *I-ho-yüan* ("Garden of Peaceful Enjoyment"), is the celebrated *Summer Palace*, situated about 8 m. N. W. of Hsi-chih-mén gate. During the last 50 yrs. of the Ching Dynasty, up to 1909, it was the only outside resort of the many owned by the Imperial household that was available for the Imperial family and retainers, and it was occupied by them in the mid-summer season. The palace consists of many villas and halls, all roofed with yellow and green tiles, the buildings rising one above another on terraces on the side of a small hill. South of the hill there is a large lake (*K'un-ming-hu*), nearly 10 m. in circumference, filled with clear, fresh water. The best view of the ensemble is that from the artificial island in the centre of the lake, which is reached from the mainland by a 17-arched bridge.



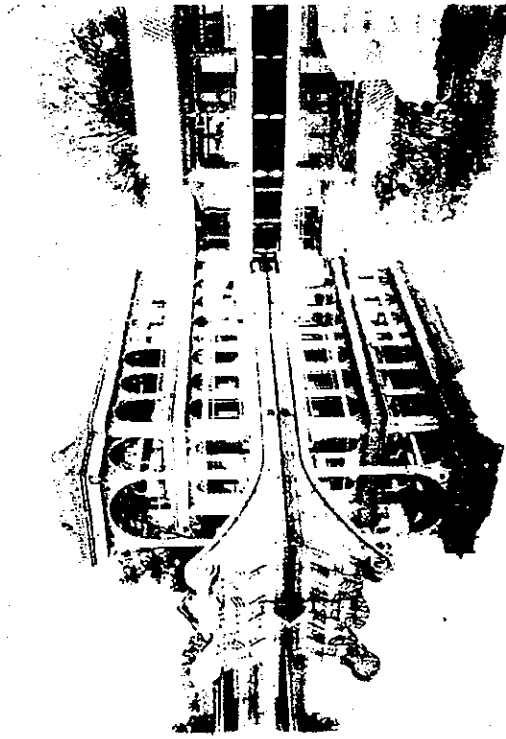
Summer Palace, Wan-shou-shan

In 1860 the original palaces were destroyed by British troops, acting under orders from Lord Elgin, as a punishment for the treacherous act of the Chinese Government in imprisoning Mr. (afterwards Sir Harry) Parkes and others, who were engaged in arranging the terms of peace between the Chinese and the Franco-British armies. The present buildings were subsequently erected by order of the famous late Empress-Dowager (*Hsi-Tai-hoat*), who died in 1908. The Palace, as well as *Yü-chüan-shan* (p. 76), were closed to the public up to 1914, when both were thrown open by the government of the Republic. Admission: adults, \$1.20, soldiers and children, 60 cents; addi-

tional charge for entrance to *Pan-yün-tien*, 50 cents, *Nan-hü*, 30 cents, *Hsi-chü-yüan*, 20 cents.

Motor car charges from Peking (up to 6 hrs.), \$10-14. Starting from the Hsi-chih-mén gate, Peking, by motor car, the drive is delightful over a good macadam road flanked by old willow trees which give a pleasant shade in summer. In 40 min., *Hai-ting*, a thriving town with several Chinese restaurants, is reached. Leaving the town, soon on the right will be noticed some buildings surrounded by red walls. These house the commissariat of the Peking Palace Guards, and a few minutes later the Summer Palace (*Wan-shou-shan*) comes into view. Inside the gate English-speaking guides are available. The first building reached is *Jen-shou-tien*, which was the Hall of State for the Empress-Dowager *Hsi-Tai-hou*, during her frequent sojourns at the Summer Palace. Its nine pillars and numerous beams are elaborately carved and highly ornamented. In front of it are a pair of dragons and a pair of phoenixes. Leaving this building and turning S. to *Lake K'un-ming-hu* (already mentioned), *Yu-tan-tang*, often visited by the unfortunate Emperor *Kuang-hü* (died 1908), will be noticed on the E. shore of the lake. Another highly decorated structure, *Lo-shou-tang*, a favourite resort of *Hsi-Tai-hou*, is on the N. shore. Beyond *Lo-shou-tang*, and passing a gold-fish pond, *Yung-yün-tien* is reached. In front of the latter building is a stone hall, containing inscriptions from the pen of Emperor *Chien-tung* (1736-1795). From the W. side of *Lo-shou-tang* there extends a long gallery, supported by 280 pillars, on which electric lights used to blaze on occasions when the Empress-Dowager visited the palace. The gallery leads to the famous marble boat, a pet extravagance of the late Empress-Dowager, who defrayed its cost by diverting \$50,000,000 which had been appropriated for a modern navy for China. It is surmounted by a two-story house, from the upper floor of which there is a good view of the lake and the numerous buildings. *Pan-yün-tien*, W. of the gallery, is a large, splendid hall, where the Empress-Dowager held social functions. Farther W. is *Shih-chang-ting*, which contains a small stage. Still farther W. is the marble boat mentioned, known as *Ching-an-fang*. Proceeding N. from the marble boat, the first structure reached is *Yen-ching-tang-lou*, where the Empress-Dowager practised penmanship; the next building is a boat-house where boats were kept for her use. N. of the boat-house is a hall, *Hsi-yü-yen*, from where a footpath leads along a hillside towards *Hsu-chung-yu-shih-fang*, a hall (with a stone room) nesting among trees and commanding an excellent view of Yu-chuan-shan (hill) and *Lake K'un-ming-hu*, as well as a distant view of the country towards Peking. On the summit of the hill, farther on are two temples, *Fo-hsiang-ko* and *Wan-fo-tien*, surrounded by numerous Buddha images made of finely grained stone. W. of *Fo-hsiang-ko* is a

temple made of copper. E. of Wan-fo-tien are trees planted by the Empress-Dowager. From the summit of the hill there is a view of *Ching-ming-yuan*, a palace on Yu-chuan-shan. Descending the hill, there will be noticed a tower supported by stone pillars, surmounted by a belfry containing an old bell. Near by is a villa, *Hsieh-chu-yuan*, where the Empress-Dowager often spent a few quiet hours after banquets. In the grounds of the villa is a garden, in which is a lake and a stream. Leaving Hsieh-chu-yuan and taking a path towards the S. the next place reached is *T'ê-ho-yuan*, a villa containing a large, spacious theatrical stage. This is near *Jên-shou-tien*, the building first visited, and completes a tour of what is considered the most interesting summer retreat in China.



Marble Boat, Summer Palace—p. 75

Yu-chuan-shan 玉泉山 ("Jade Fountain Hill"), the site of another Imperial residence and garden, situated 1½ m. W. of Wan-shou-shan, once comprised a number of stately buildings, the Imperial audience hall, and temples, of which but few remain. Now the greatest glory of the place is the pure, sparkling spring, *Jade Fountain*, which gushes out of the rocks on the hillside. On the rock above the spring is an inscription by the Emperor *Chien-lung*, which, translated, reads "The First Spring under the Heavens." One of the heights commands a view of Peking and surrounding regions, of *Hsi-shan*, *Wan-shou-shan*, and *Lake Kun-ming-hu*. Formerly a forbidden palace, the place was opened to the public in 1914; admission, 50 cents. There is a small European hotel called Yü-chian at the foot of the hill.

Tang-shan Hot-spring. (Tang-shan Hotel, with bath accommodations; rates, American plan, \$6 up.) This spa, situated 6½ m. E. of Shaho station (13 m. from Peking) on the Peking-Sui-yuan Line (see p. 81), is the only hot-spring resort in North China, and it attracts a large foreign and native patronage the year round. Motor cars (30 min., 2 pass., \$6) and rickshas (1 hr., 80 cents) are available at the station. The resort can also be reached from Peking by motor car (15 m.; one day round trip fare, \$25). Tang-shan consists of two rocky mounds which stand in a vast plain: "The Large Hot-spring Mountain" (200 ft. high, 2 m. in circumference), and "The Small Hot-spring Mountain." Hot spring sources are abundant around the latter. This place was first opened during the Kang-hsi era as an Imperial residence.* The palace buildings and temples have now almost disappeared. Two large marble bath tanks remain. The new hotel building is erected on the site of the palaces, in surroundings that make the spot delightful.



Tang-shan Hotel and its open-air bath tanks

*The Imperial Villa was built by the Emperor Yung-shih (1723-1735) of the Manchu Dynasty. It consisted of several buildings where the Imperial visitors used to stay. Its two bathing-tanks are made of marble; the large one contains water of about the right temperature for bathing, the water in the other is a little too hot for comfort. There is a smaller tank by the side of each, where the hot water is cooled to a moderate temperature before being conducted into the larger tanks.

For *Shih-san-ting*, or the Tombs of the thirteen Ming Emperors, Chu-yung-kuan, the Great Wall, etc., see pp. 82, 85. Peking-Tungchou Line. This line between Peking (Cheng-yangmen station) and Tungchou (Tunghsien East), an old port on the N. Grand Canal, is 24.7 m. long, covered in 1 hr. The line for a short distance uses the tracks of the Peking-Mukden

Line, but at Tungpienmen junction (the south-eastern corner of the City Wall), it turns eastward and after passing through Shuang-chiao (12.1 m.) and Tunghsien South (7.2 m.), reaches Tunghsien East, the terminal. Situated near the Shuangchiao station is one of the most powerful wireless stations in the Far East; its high poles will be noticed from the car windows. It is owned by the Chinese government. Three trains are run daily from each terminal, fare between Peking and Tungchou, 90 cents (1st), 55 cents (2nd). The line runs for the most part over an extensive cultivated plain, with the Ta-tung-ho (N. Grand Canal) and the Peking-Tungchou highway on its left. This route was twice traversed by foreign armies, once in 1860 by the Franco-British forces and in 1900 by the armies of the six great Powers that marched to the relief of their besieged legations and nationals in Peking.

Tung-chou 通州 (24 m. from Peking) is connected with Peking, not only by rail but also by a canal and by a splendid stone ballasted road, 30 ft. wide. Since the completion in 1897 of the Peking-Tientsin Railway, this city has lost most of the importance it enjoyed as a station on the great water-way between South China and Peking. It has, moreover, not yet recovered from the effects of its bombardment by the foreign forces in 1900; its splendid walls are half in ruins. Almost the only reminders of the city's former prosperity are *K'u-lou*, a drum tower, at the cross-roads in the centre of the town, and *Jen-t'eng Shih-ti-fo-ta*, a thirteen-story pagoda, which was first built in the middle of the 10th century under the Later Chou Dynasty, and has been repeatedly repaired since, the last thorough renovation having been effected in 1699 by the priest, *Chao-kau*. Another sight of interest is a stone bridge, *Fa-li-chiao*, 180 ft. long, 48 ft. wide, situated about 3 m. N.E. of Tung-chou. On the highway leading to Peking is the prosperous village of *Ting-fu-chuang*, containing the Tungchou Governor's Office, an imposing structure.

The Hsi-ling Branch (*Sin-T'ieh-lu* or Shinch'eng-Ichou Railway) is a short line of 26.7 m. between Kao-pei-tien station (52.2 m. from Peking) of the Peking-Hankow Line and Liang-ko-chuang near Hsi-ling, or the Western Tombs of the Ching (Manchu) emperors. Originally built for the exclusive use of the Imperial Court when visiting *Hsi-ling*, the line was thrown open to general traffic in 1906. On this line are the towns of *Lai-shui-hsien*, (62 m. from Peking) and *I-chou* (73.2 m.). Liang-ko-chuang, the W. terminal, is 78.9 m. from Peking, reached in 5 hrs.; \$4.50 (1st), \$3 (2nd); return tourist ticket, \$6.80 (1st), \$4.50 (2nd).

Western Tombs, or *Hsi-ling* 西陵. The two earlier emperors of the Ching Dynasty were buried in the suburbs of Fengtien or Mukden, (see p. 173, Vol. I, under Mukden), but from the Emperor

Shun-chih down to the late Emperor Kuang-hsu, their remains have been interred either at the E. Tombs (or *Tung-ling*, 東陵; N.E. of Peking) or at the W. Tombs. The W. Tombs are in *T'ai-ying-yu* (also called Yung-ning-shan), about 80 m. S.W. of Peking. The nearest station, Liang-ko-chuang, the W. terminal of the branch line, is reached from Peking in about 5 hrs. From Liang-ko-chuang to the Tombs it is an hour's donkey-ride (see p. 96). The W. Tombs include the mausolea of four emperors and three empresses: the *Tai-ling* (Tomb of the Emperor Yung-ch'eng), the *Chang-ling* (Tomb of the Emperor Chia-ching), the *Mou-ling* (Tomb of the Emperor Ta-kuang), the *Chung-ling* (Tomb of the Emperor Kuang-hsi), the *Tai-tung-ling* (Tomb of the Consort of Emperor Yung-ch'eng), the *Chang-hsi-ling* (Tomb of the Consort of Emperor Chia-ching), and the *Mou-tung-ling* (Tomb of the Consort of Emperor Tao-kuang). Besides these there are tombs of several Imperial concubines.

The site of the W. Tombs was selected by order of Emperor Yung-ch'eng, who in 1730 dispatched Prince I Chin-wang and Kao Chi-cho (Viceroy of the Liang-kiang Provinces) to the mountains S.W. of Peking to seek a site for his final resting-place. The site being fixed, the work on the mausoleum was at once commenced. When later on his successor, the Emperor Chien-lung, came to choose the place of his burial, he decided on the Eastern Tombs in preference to the Western; saying that if he were buried beside his father, all his successors would follow his example and the Tombs of the Emperors Shun-chih and Kang-hsi would be left alone and solitary. He desired that these two sites should alternately serve as the burial places of his successors, his immediate successor choosing the W. Tombs, the following one the E. Tombs, and so on. But his rule thus laid down was not followed in the case of the Emperor Tao-kuang, whose tomb, the *Mou-ling*, is among the W. Tombs, instead of the E. for he said he could not bear to be separated from his father, even after death. The newest of the Imperial tombs is the *Chung-ling* in the W. Tombs, where the unfortunate *Kuang-hsi* is buried. *Kuang-hsi* displeased the Empress Dowager through his attempt to institute certain reforms in 1898, and from then on until his death in 1908, on Nantai, an island in the Southern lake of the Winter Palace, he was practically a prisoner at court under strict surveillance, the Empress Dowager occupying the upper story of the building in which he lived while the Emperor lived on the ground floor. Visitors are advised that arrangements for this trip can be made through the hotels or Thos. Cook & Son, and such arrangements should be made because of the lack of accommodations at the Tombs for the necessary one night's stay, if it is desired to visit all the Tombs, which are distant from one another.

The *Eastern Tombs* (*Tung-ling*), situated about 75 m. E. of Peking are difficult to reach, nearly a week being required for the trip, on four days of which crude native means of transport, or horses, have to be used for travelling. The Eastern Tombs do not differ greatly from the Western Tombs. This burial ground in the mountains contains the graves of over 50 Manchu emperors, empresses, princes, princesses, and concubines, and embraces seven cemeteries in a great natural amphitheatre about 20 m. in area. Among the emperors buried there are Shun-Chih (1644-61), Kang Hsi (1662-1722), Chien Lung (1736-95), Hsien Feng (1861-61), and Tung-Chih (1862-74).