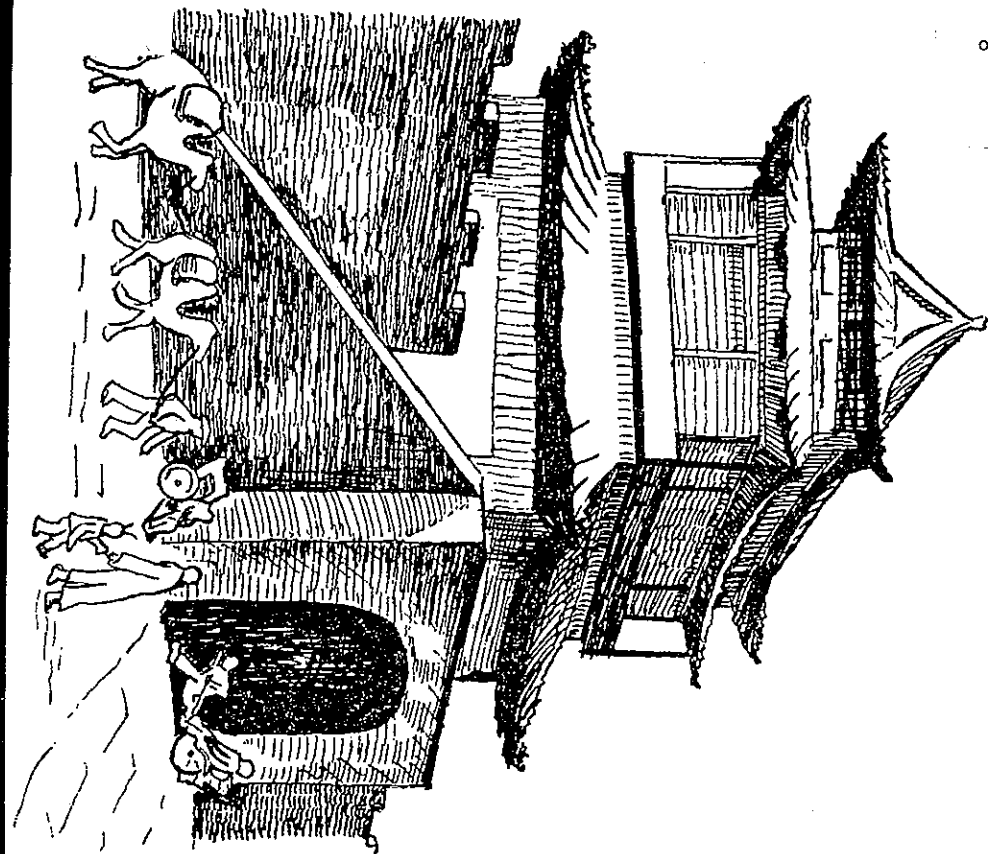
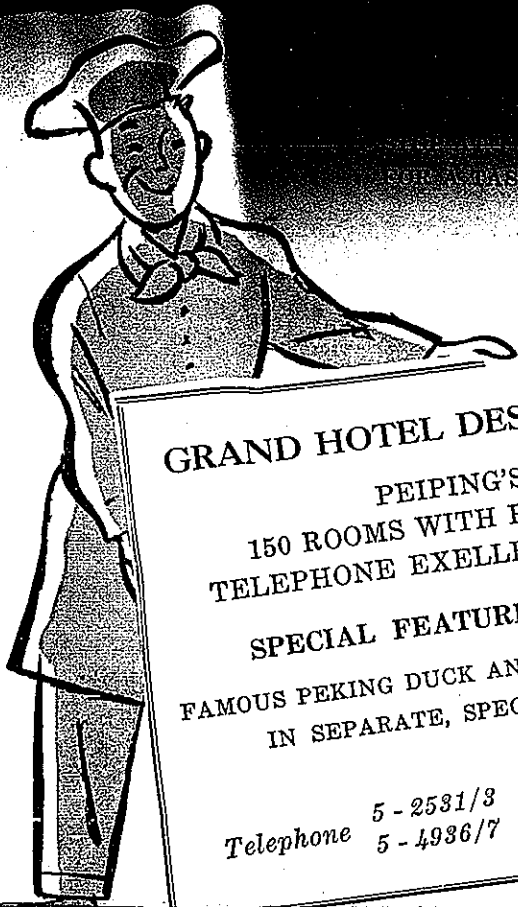


# Guide to Peiping and its Environs

A 001 130 N09 8  
UN SOUTHERN REGIONAL LIBRARY FACILITY



nia



FOR A HEAVY DISH AND A GLASS OF BEER.

**GRAND HOTEL DES WAGONS LITS-PEIPING**

PEIPING'S FINEST HOTEL  
150 ROOMS WITH PRIVATE BATHROOM AND  
TELEPHONE EXCELLENT CUISINE, GOOD CELLAR

SPECIAL FEATURE: CHINESE RESTAURANT.  
FAMOUS PEKING DUCK AND DELICIOUS CHINESE FOOD SERVED  
IN SEPARATE, SPECIALLY BUILT CHINESE ROOMS.

H. GFELLER  
MANAGER

Telephone 5-2531/3  
5-4936/7

**E. CLEMANN**  
JEWELLER

**THE HOUSE FOR  
GOLD & SILVERWARE**

**OWN WORKSHOPS**

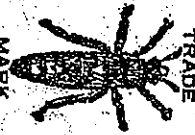
**BEST WORKMANSHIP**



**6 Legation Street  
Peiping**

**Tel. 5-1625**

# H.T. BEE & COMPANY



TRADE MARK

**Retailer and Exporter**  
8 Flower Street,  
Outside of Hatamen



TRADE MARK

Phone 7-0468

Peiping

Cable address BEECO

Large stocks of jewelry, semi-precious stones, costume-jewelry, as well as jade, ivory, cloisonné, lacquer, carved rose quartz figures and other fine art objects at reasonable prices.

Visit our two-storied, clean and comfortable building. We offer in a good spirit of friendship good service and high quality goods.

華 珍 號

寶 石 玉 翠 裝 飾 品

北 平 崇 文 門 外 上 四 條 八 號

## A GUIDE TO PEIPING

### AND ITS ENVIRONS

WITH MAPS AND ILLUSTRATIONS

THE PEKING BOOKSHOP

PEIPING

1946

CONTENTS

SELF  
URL  
DS  
1955  
1954

Foreword

VII

PART I

General Information ..... 1

A Short History of Peiping ..... 6

Table of the Principal Dynasties ..... 9

Some Features of Chinese Architecture ..... 11

The Chinese Cuisine ..... 15

The Chinese Theatre ..... 19

Festivals and Temple Fairs ..... 20

English-Chinese Vocabulary ..... 22

PART II

TOURS IN THE CITY

The Diplomatic Quarter ..... 28

\*The Temple of Heaven and the Temple of Agriculture ..... 35

\*The South Section of the Forbidden City ..... 41

\*The Northwest Section of the Forbidden City ..... 46

\*The Northeast Section of the Forbidden City and the Coal Hill ..... 52

The T'ai Miao and the Central Park ..... 57

The Nan Hai and the Chung Hai ..... 62

iii

Printed by  
The Catholic University Press  
Peiping, China

\*The Pei Hai ..... 66

\*The Temple of Confucius and the Lama Temple ..... 70

Around Hata Men Street and Morrison Street ..... 76

The Tartar City—Between Hou Men and Te Sheng Men ..... 81

The West Sections of the Imperial City and the Tartar City ..... 85

The Eastern Half of the Chinese City ..... 88

The Western Half of the Chinese City ..... 91

Other Points of Interest in the Tartar City

(i) Eastern Section ..... 94

(ii) Western Section ..... 96

PART III

THE ENVIRONS OF PEIPING

The Eastern Suburbs ..... 98

The Northern and Northwestern Suburbs ..... 102

The Western Suburbs ..... 108

\*The Summer Palace and the Jade Fountain ..... 111

\*Wo Fo Ssu, Pi Yin Ssu, the Hunting Park and Pa Ta Ch'u ..... 116

Some other Temples and Historic Grounds around Peiping ..... 120

The Great Wall near Nan K'ou ..... 125

The Ming Tombs ..... 127

Index ..... 129

ILLUSTRATIONS

Plate

- I—The Temple of Heaven
- II—Air View of the Temple of Heaven
- South Section of the Forbidden City seen from the North
- III—Ch'ien Men Tower near the Railway Station
- Ch'ien Men and the Railway Station seen from the Air
- IV—North View of the "Wu Men"
- Southeast Corner of the Forbidden City
- V—The Coal Hill
- The "Nine Dragon Screen" in the Pei Hai
- VI—Pei Hai
- VII—Pai Lou—West of "Pei Hai"
- Corner of a Roof—"Temple of Heaven"
- VIII—Street Scene in the Chinese City
- IX—Rickshaw Puller enjoying his Meal
- Roasting a Peking Duck
- Scene from a Chinese Play
- X—Devil Dancers in the Lama Temple
- XI—The Summer Palace showing the "Marble Boat"
- "Camel's Back Bridge"—Summer Palace
- XII—A Bronze Dragon—Summer Palace
- XIII—The Jade Fountain Pagoda
- XIV—Pi Yun Ssu
- The Marco Polo Bridge
- XV—The Pa Li Chuang Pagoda
- Stupa in the Yellow Temple
- XVI—Marble "P'ai Lou"—Ming Tombs
- "Alley of Animals"—Ming Tombs

## MAPS

Peiping City Map .....	1
The Sites of Peiping .....	8
The Forbidden City .....	48
Peiping and its Environs .....	128

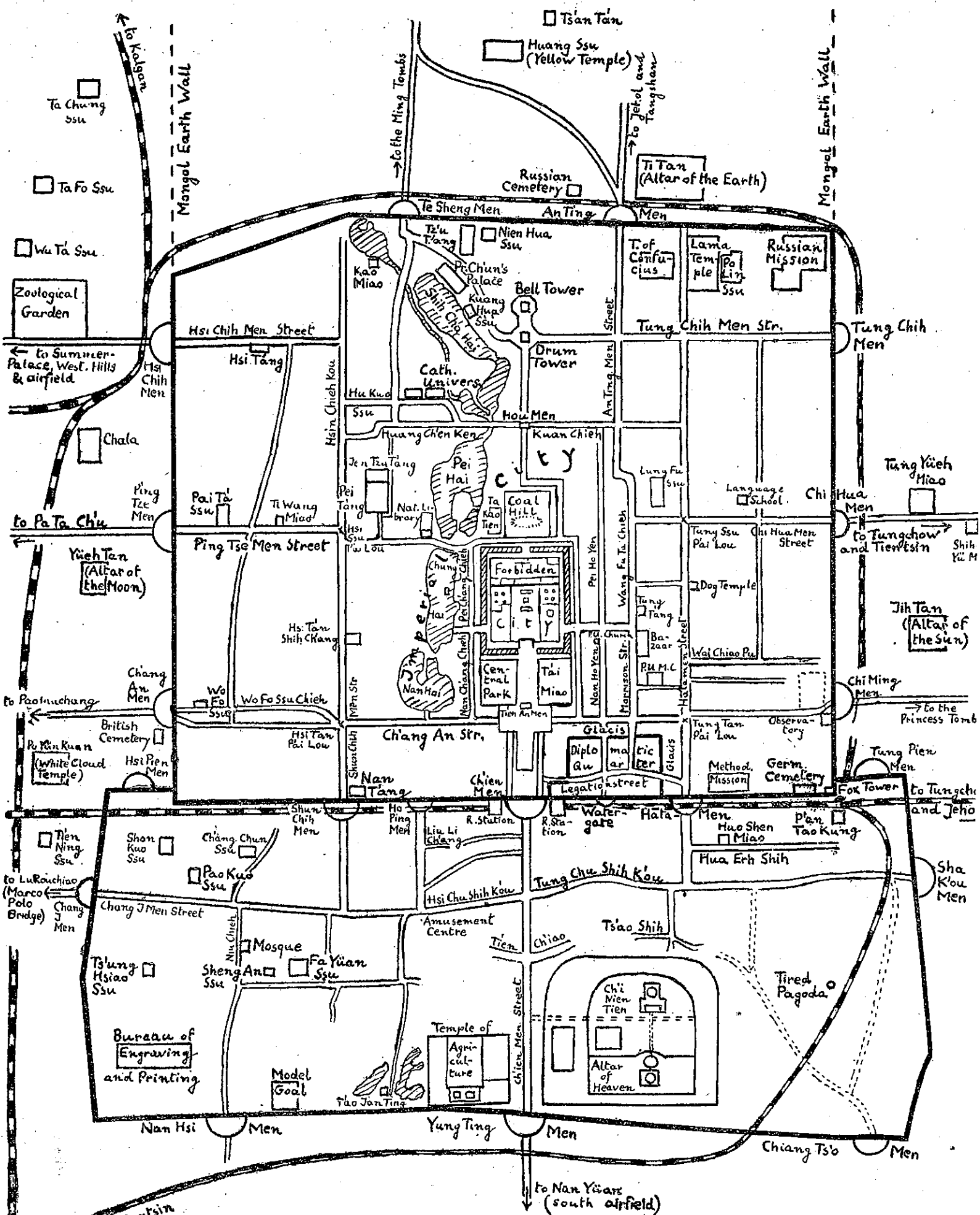
## FOREWORD

Peiping, or to call it by its former name Peking, is without any doubt one of the most interesting and attractive cities of the world. Its old buildings recalling the history of an empire, its people still adhering to age-old customs, its environs filled with old monasteries, and its picturesque Western Hills, have attracted travellers from all parts of the globe since the days of Marco Polo.

Destiny spared this wonderful city the destruction of war, and it exhibits to-day its old charm, the same noble proportions and impressive vistas.

This booklet seeks to be a helpful guide. It does not claim scientific thoroughness, nor does it mention every place, large or small, that may be seen. As the majority of visitors seem in a hurry, it describes only the more interesting and accessible spots. All suggested tours can be made in from seven to ten days, and it does not matter if one combines two tours into one or omits another altogether. In the table of contents, however, the places which every tourist should visit have been marked with an asterisk.

Part I, to be read *before* sightseeing, will serve to give visitors an understanding of things to be met on the way, will make places easier to find, and will suggest means of economizing both in time and money.



□ Tsan Tan

□ Huang Ssu (Yellow Temple)

Russian Cemetery □

Ti Tan (Altar of the Earth)

□ Ta Chung Ssu

□ Ta Fo Ssu

□ Wu Ta Ssu

Zoological Garden

← to Summer Palace, West Hills & airfield

Chala

to Pa Ta Chiu  
Yieh Tan (Altar of the Moon)

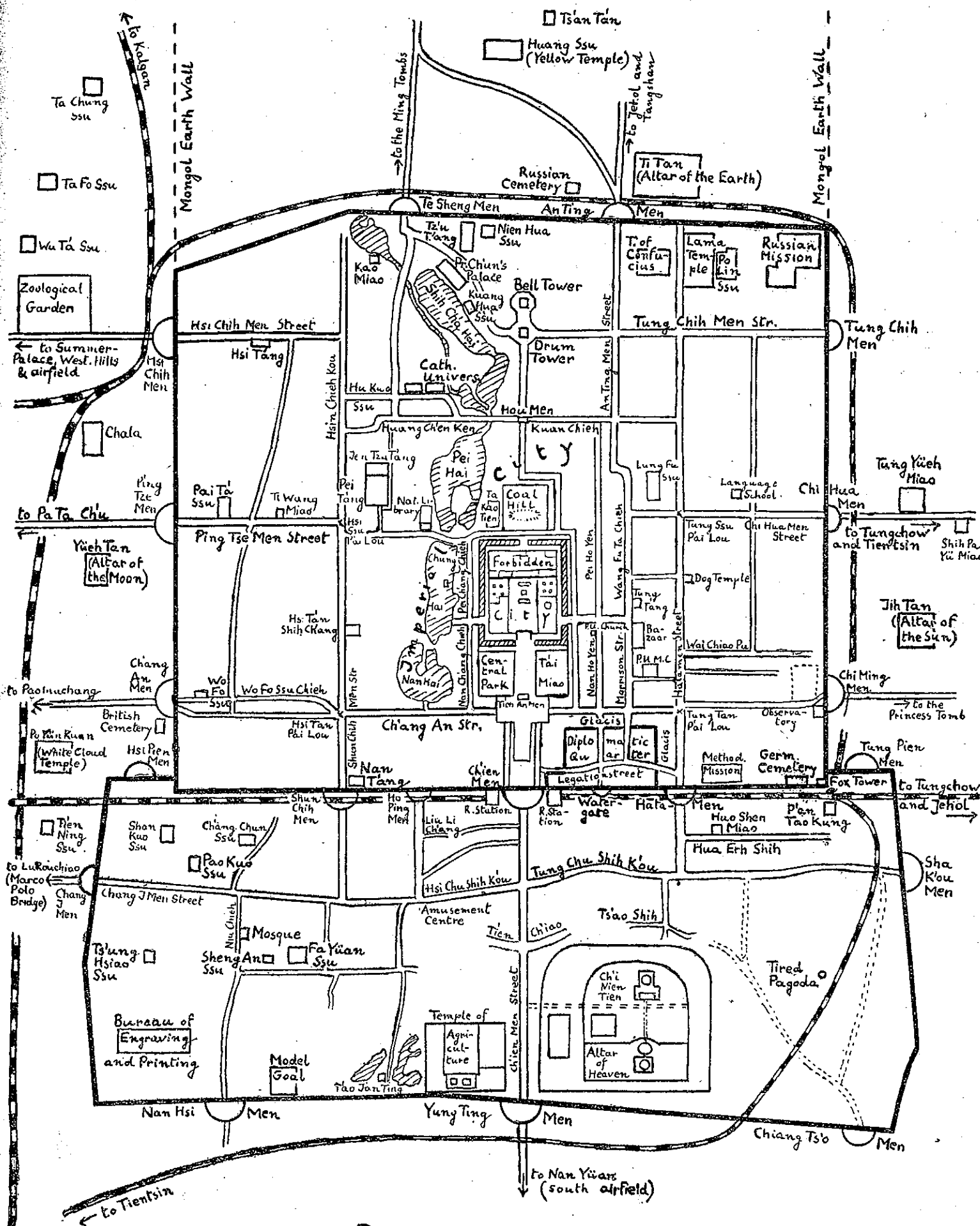
to Paotuchang

British Cemetery  
Po Pin Kuan (White Cloud Temple)

to Lu Raichiao (Marco Polo Bridge)

Bureau of Engraving and Printing

to Nan Yuans (south airfield)



Peiping City Map



無 風 三 尺 土 有 一 得 泥  
*Wu feng, san ch'ih tu; yu yü, i chieh ni.*

When there is no wind there is three feet of dust;  
when there is rain the whole street is mud.  
(The streets of Peiping in former times.)

## PART I

### GENERAL INFORMATION

Peiping, 40° north latitude and 116½° east longitude, lies about 100 miles from the Gulf of Chihli. In the centre of an alluvial plain only 120 feet above sea-level, the city and its environs are watered by the Yung Ting Ho on the west and the Pai Ho on the east. Both rivers flow into the sea at Taku.

North China has much colder winters and warmer summers than other countries in the same latitude. The climatic contrasts are due to the dry, cold, northwest desert winds in winter, and the warm, moist southeast monsoon from the sea in summer. The mean temperature in January in Peiping is -4.6 C = 23.7 F and in July 26.1 C = 79.0 F. Rainfall averages 24.8 in. annually. The wettest months are July (10.4 in. in 1935) and August (5.9 in.), the driest month is December (0.03 in.). A little snow falls during the winter.

The best seasons to visit Peiping are the fall (September to November) and the spring (middle of March to end of May). The natural beauty of the town is further enhanced in spring by peach and apricot blossoms, in July and August by the lotus flower, which covers almost every moat around the Forbidden City and many of the lakes, and in Septem-

ber and October by the many varieties of chrysanthemum, a favourite flower with the Chinese.

**THE CITY.** As the map shows, Peiping is divided into the northern or Tartar City and the southern or Chinese City, each surrounded by a wall. The Tartar City encloses the former Imperial City and therein the Forbidden City with its many famous buildings and museums. Along the south wall of the Tartar City is the Diplomatic Quarter, which took its present shape shortly after the Boxer uprising of 1900, and is also surrounded by a wall built as a precaution after those exciting days. As a line of defence it is now useless and the gates leading out of the Quarter were removed for use as scrap iron during the last months of World War II.

Peiping's population is approximately 1.7 million, including some 3,000 foreigners, a good part of whom live in the Diplomatic Quarter or in the eastern Tartar City.

**ARRIVAL, HOTELS.** Peiping is reached by train from the port of Tientsin in a little over two hours. From Shanghai (via Nanking) it takes one and a half days. At Nanking the Yangtze River is crossed by ferry and connection made at Pukow railway station. The passenger arrives in Peiping at Ch'ien Men station, almost in the centre of the town.

Planes to Peiping land either at Nan Yüan (south airfield) or Hsi Yüan (west airfield). About 25 minutes is required for the car trip to the hotels.

To visitors, unacquainted with the language, and coming to Peiping for the first time, the following foreign-managed hotels are recommended:

The Grand Hotel des Wagons-Lits, Diplomatic Quarter.

The Grand Hotel de Pekin, Ch'ang An Street.

These hotels are situated from five to ten minutes by rickshaw from Ch'ien Men station.

There are Chinese hotels in town with European accommodations, and private boarding-houses run either by Europeans or Chinese. Families or single persons staying in Peiping for a longer period and not requiring a household of their own will find it convenient to live in boarding-houses.

**LANGUAGE.** English is understood in all the European-managed hotels and in the principal shops in the main streets. For the convenience of tourists, English-speaking Chinese guides can be engaged for sightseeing trips. The rickshaw coolie at the hotel door knows a little English too, but this automatically demands a higher tariff. It is therefore useful, and not without interest, for the visitor to become acquainted with the Chinese language (Peiping dialect). A short vocabulary will be found on pp. 22-27.

Current news in English is furnished daily by the only foreign newspaper, *THE PEIPING CHRONICLE* (2 Mei Ch'a Hutung, East City).

**CONVEYANCES.** Rickshaws and bleshaws, the general means of transport, may be hired throughout the city. Prices depend, of course, on the distance and the time the conveyance is kept waiting, also

on the living-standard of the prospective fare which the rickshaw coolie can correctly assess at a glance. Motorcars for longer trips, such as for places outside the town, may be hired by telephone from the garages. It is inadvisable to ride in the city's trams as they are always overcrowded with the poorer classes. During the war bicycles came more and more into use, and with it the disappearance of the old conception that this means of conveyance is beneath the foreigners' dignity.

On January 1, 1946, traffic throughout China was changed from the left side to the right.

**CURRENCY.** Since the end of the war, paper notes of the Chinese official banks are again accepted in all parts of China. They are called "Fapi" or CNC (Chinese National Currency).

1 Dollar (Yüan) Fapi = 100 Cent.

The rate of foreign exchange varies widely: For instance, in October 1945 one United States dollar brought in CNC \$ 700. — and in February 1946 CNC \$ 1,700. —

**SHOPPING.** Peiping is famous for its many handicrafts, produced either in the town itself or brought here to be sold. The traveller cannot avoid becoming acquainted with curios of one kind or another, but is warned against forgeries which, though appealing in their low cost, invariably turn out to be rubbish. Shops or dealers who can show references should be visited for the genuine article.

Brass and copper of all kinds can be obtained outside Ch'ien Men at Ta Mo Ch'ang. There are a

number of curio shops in Ch'ien Men Street, where the visitor may window-shop without being obliged to buy. The various hutongs in the Lang Fang quarter, not far from Ch'ien Men, where precious stones, silver and gold, ivory, coral, and lacquer is sold, are better known to the foreigner as Lantern Street, Jade Street, Jewelry Street or Silk Street. Further south is Embroidery Street (*Chu Shih K'ow*), with embroidery and fur shops.

**WEIGHTS AND MEASURES.** In recent years great efforts were made to unify the different weights and measures, and to abolish the many discrepancies existing in various towns or even guilds.

TABLE OF COMPARISON

	Chinese system	English system	Metric system
<b>Length</b>			
	1 ts'un (inch)	= 1.31 in.	= 3.33 cm
	1 ch'ih (foot)	= 1.094 ft.	= 33.3 cm
	1 ma (yard)	= 3.282 ft.	= 100 cm
	1 H (mile)	= 0.311 ml.	= 500 m.
<b>Surface</b>	1 mou (mou)	= 0.165 acres	= 666.7 m <sup>2</sup> .
<b>Capacity</b>	English measures of capacity are often used in business.		
<b>Weights</b>			
	1 liang (ounce)	= 1.102 ounces	= 31.25 g
	1 chin (pound)	= 1.102 lb.	= 500 g
	1 tun (ton)	= 2,000 chin	= 1000 kg.
<b>Relations between Chinese measures and weights:</b>			
<b>Length</b>			
	10 fen	= 1 ts'un	
	10 ts'un	= 1 ch'ih (½ m)	
	3 ch'ih	= 1 ma (100 cm)	
	500 ma	= 1 H (500 m)	
<b>Weights</b>			
	10 fen	= 1 ch'ien	
	10 ch'ien	= 1 liang (31.25 g)	
	16 liang	= 1 chin (500 g)	

## A SHORT HISTORY OF PEIPING

The first written record which mentions Peiping under the name of CHI, dates from 1121 B.C. Reliable sources point out that Chi was the capital from 723—221 B.C., when it was destroyed by emperor Shih Huang T'ü. During the Han (206 B.C.—A.D. 220), the Fourteen Minor (264—618) and the T'ang (618—906) Dynasties, it was merely a provincial town without any importance, called first YEN, later YU-CHOW, and finally FAN-YANG.

After the fall of the T'ang Dynasty, when the Liaos or Khitan Tartars came into power, it was destroyed again in 986 A.D. A new town, first called NAN-CHING (south capital), and then, in 1013, YEN-CHING (swallow capital), was built which surpassed its predecessor in beauty and size. It had a wall 36 "1" or 12 miles in length, 30 feet high and 15 feet wide, and its southwestern corner contained an imperial palace worthy of a capital. This town prospered and grew under the name of CHUNG-TU (central capital), and was soon neighbored by another town. Though each was enclosed by separate walls, the two cities together formed a large rectangle. A new palace and a summer residence were built where the White Dagoba in the Pei Hai stands to-day. Remnants of the city wall of those times may still be seen near the Temple of the White Clouds (*P'o Yün Kuan*) outside Hsi Pien Men, and near Fengtai.

However, all this splendour disappeared when the Chins were overthrown by the Mongols who, called

in to help against the Sung of South China, betrayed their allies and founded the Yüan Dynasty (1260—1368). Genghis Khan conquered the town in 1215. After "a glorious slaughter", the capital was plundered and almost wholly burnt down, but Kublai Khan had it rebuilt a mile northeast of Chung-tu, and named it TA-TU (great capital) or Khanbalig. The new city, described in the days of its glory by Marco Polo, the Venetian traveller, had a circumference of 20 miles. Eleven gates were cut into the immense earthen wall. The city became known as PEIPING in 1368, when the Ming Dynasty made Nanking the new capital.

For the present city thanks are due to the Emperor Yung Lo who issued an edict for the embellishment of the town. Most of the work was done between 1421 and 1423. Although the length of the walls was reduced to 13 miles, the remaining part, formerly built of mud, was now faced with stones and bricks. It was 41 ft. high, 62 ft. wide at the base and 34 ft. at the top, and had 9 gates, three on the south side, and two each on the remaining sides. The town was further beautified in 1438, when new towers were set over the gates, stone bridges built, and the city-moat enlarged. This gigantic work was done without calling upon the population in any way. Almost all the necessary material was provided by the imperial storehouses and the labour was performed by 10,000 soldiers at that time undergoing training in the city. During the reign of Chia Ching (1521—1566), a second wall was erected in the southern part of the

city to insure better protection in time of trouble. This southern part is now known as the Chinese City.

The traveller of to-day sees Peiping much as the great Ming Emperor Yung Lo planned it. When the Ch'ing or Manchu Dynasty came into power (1643), Peiping was fortunately handed to them intact. Repairs or building plans of only minor importance have been carried out since then and these have not changed the old city very much. However in 1860, when Western troops entered Peiping, the Yüan Ming Yüan or Old Summer Palace, outside the town, was looted and burnt down, and in 1900, during the Boxer uprising, that part of the city now known as the Diplomatic Quarter was destroyed. It was rebuilt after the uprising and surrounded by a wall.

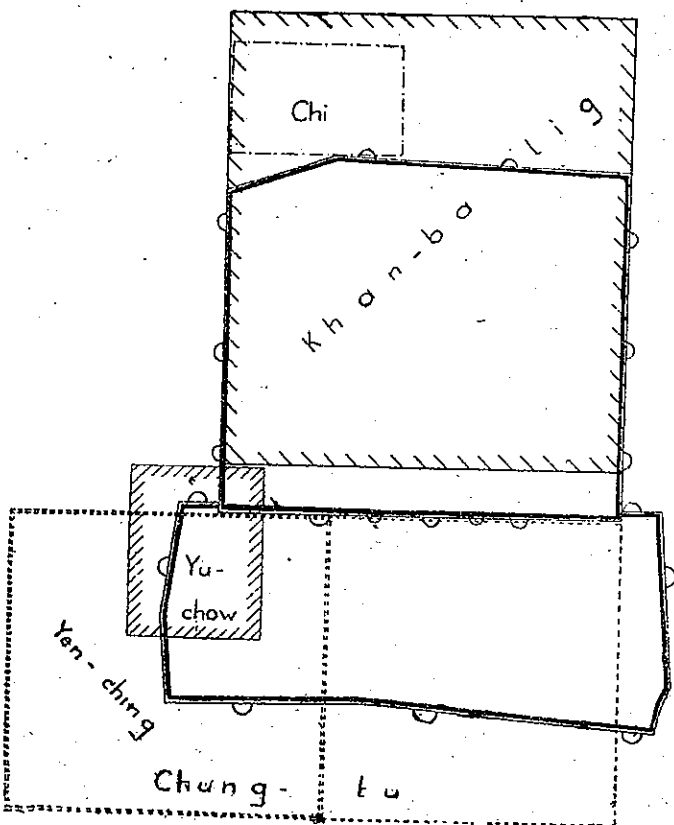
During the Japanese occupation of Peiping (1937—1945), the city wall was pierced in two places by new gates, namely the Chi Ming Men, a little north of the Tung Pien Men, and the Ch'ang An Men, north of the Hsi Pien Men.

The Imperial and the Forbidden Cities were gradually opened to the public after the fall of the Ch'ing Dynasty in 1911. The palaces are undoubtedly one of the chief reasons why Peiping is so attractive to every visitor apart from being a typically Oriental city.

Since 1911 the name has alternated between Peking (northern capital) and Peiping (northern peace), as it is called at present.

The sites of PEIPING.

- = Chi (2-221 B.C.)
- ////// = Yu-chow (destroyed 986)
- ..... = Yen-ching (Liao Dynasty)
- ..... = Chung-tu (Chin Dynasty, destroyed 1215)
- ////// = Ta-tu or Khan-balig (Yüan Dynasty)
- = Peking or Peiping (since the Ming Dynasty)



### TABLE OF THE PRINCIPAL DYNASTIES

Legendary Period	about 3000 B.C. — 2205 B.C.	
Hsia	2205 B.C. — 1766 B.C.	
Shang	1766 B.C. — 1122 B.C.	
Chou	1122 B.C. — 255 B.C.	
Ch'in	255 B.C. — 207 B.C.	
Han	206 B.C. — A.D. 220	
Three Kingdoms Period	A.D. 221 — 264	
Fourteen Minor Dynasties	264 — 618	
T'ang	618 — 906	
Five Dynasties Period	907 — 960	
Sung	960 — 1260 (1279)	
Yüan (Mongol)	1260 — 1368	
Ming	1368 — 1644	
Ch'ing (Manchu)	1644 — 1911.	
Kublai Khan	1260 — 1295	(builder of Peiping, Ming Tombs)
Yung Lo	1402 — 1424	
K'ang Hsi	1662 — 1723	
Ch'ien Lung	1736 — 1796	
Kuang Hsiü	1875 — 1908	(kept prisoner by the Empress - Dowager Tz'u Hsi)
Hsüan T'ung	1908 — 1912	(the "Boy Emperor" P'u Yi, who abdicated in favour of the Re- public).

Some rulers whose names are often mentioned on sightseeing tours in and around Peiping,

The famous Empress - Dowager Tz'u Hsi, also known as the Old Buddha, who rose from a concubine to the dictator of an empire, lived in the Forbidden City from 1852 to 1908.

看 事 容 易 作 時 難  
*K'an shih jing i, tso shih nan.*

It is easy to see a thing done, but when tried it is difficult.

## SOME FEATURES OF CHINESE ARCHITECTURE

The architectural characteristics of the temples of Peiping, the palaces of the Forbidden City and private Chinese houses often impress the visitor and require some explanation to be better understood.

It is much discussed why Chinese architecture gives roofs curved ridges and upturned corners. But so far no satisfactory explanation has been offered. Some writers believe that the Chinese roofs are a reminder of the times when the people lived in tents, but if so it must be proven first that the Chinese at one time used tents. So it is best to do what the Chinese do, not mention the question at all.

On the corners of many roofs, especially of temples and of buildings in the Forbidden City, there are curious figures, some of them resembling crude models of a dog, always of an odd number. Legend says that there was once a cruel tyrant, Prince Min, who was captured and strung up by his opponents from the ridge of the roof and left there till he died. In order to be reminded always of his evil deeds, the people of the state of Ch'i placed at each roof corner his tile-efigy riding a hen which, under this heavy weight, could not fly off nor could it escape back along the ridge as a fierce looking dragon, sometimes even two of them, watched there. Later, during the time of the Ming's, other figures up to the number of eleven were added. It is to be noted that tiles and figures consist of one single piece, an art of tile-baking now practically lost.



Time and again among figures of decoration a pair of lions is seen, mostly as entrance guardians. The lioness suckles a cub with milk from its claws, whilst the lion plays with a ball which, some writers think, represents the globe. Others, however, maintain that the ball contains milk which may be squeezed out by sick people as medicine.

Another animal often used in marble monuments is the dragon. Its form stands out in the stairs of the Forbidden City. The imperial throne even derives its name from the dragon. The throne of the emperor bears its design, that of the empress being a phoenix. A tortoise, bearing a stone tablet (*pei*), signifies longevity. Foreigners must be cautious when referring to turtles, as a certain Chinese translation of the word is a violent form of abuse.

The ornamental wooden or stone arches spanning the streets are remarkable features of Chinese architecture, and go by the Chinese name of 'P'ai Lou. They were granted mainly to loyal statesmen or other outstanding persons, and have no religious significance, were and still are frequently notwithstanding. 'P'ai Lou were and still are frequently erected solely for decorative purposes.

Another ornament at the gates of palaces is the Hua Piao, of which two fine elaborate pieces stand in front of the Forbidden City on Ch'ang An Street. Dragons wind round the marble pillars which at their top show a curious wing-like design representing clouds. Originally the pillars were to remind the emperor not to stray from the path of virtue, but in later

years they were also erected at other places besides the entrance to the imperial palace.

In drawing up the plans for the construction of any building in China, it is absolutely necessary to know the *feng shui* of the place. Feng shui means literally wind and water. It is a sort of geomancy, to find out if the site for a new house, a tomb, or a city is well chosen and safe from harm by evil spirits. It plays a prominent role in China even to-day. Bad feng shui is the reason why a foreigner sometimes finds a house at a surprisingly cheap rental. Sometimes the evil spirits can be warded off in quite a simple way. They are supposedly so stupid that they cannot go around corners. Therefore a courtyard and the whole house is considered safe if a spirit wall is built in front of the entrance. Two magnificent examples of such walls in Peiping are one in the northeast part of the Forbidden City and one in the Pei Hai, erected to serve the same purpose — that of keeping evil spirits at bay.

Evil spirits are believed unable to fly at a high altitude and so when confronted by a wall must make a detour, thereby missing the house. The Bell Tower in the northern part of the town thus wards off any bad influences that might threaten the city. Good spirits, however, are thought capable of rising to a height of more than 99 feet, and therefore have free passage.

The spirit wall is practical in quite another way. It protects the courtyard from the inquisitive eyes of passers-by in the street. As no one can see what hap-

pens behind the wall, the well-to-do landlord feels his wealth is protected in a certain sense.

The exterior of a Chinese house looks quite insignificant, with its grey walls and with no windows overlooking the street. Entering the first courtyard the visitor is asked by the door-keeper to state his mission which is announced to the householder. The foreigner rarely sees more than the guest-room. The living-rooms, situated in the adjoining back courtyards are as a rule closed to him. The climate accounts for the arrangement of the houses — the windowless north side preventing the penetration of cold winds in winter. And in summer the sun is kept from the rooms by an outjutting roof. The latticed windows, even to-day are often papered instead of glass being used, as paper is reputed to give more protection against cold and wind.

The size of a Chinese house is not measured by the number of rooms but by the number of "chien". This is the space between two beams. Therefore, three "chien" may be a single room of three chien space, as well as three small rooms of one chien space each.

## THE CHINESE CUISINE

No visitor should miss dining at least once at a Chinese restaurant. In conformity with the servings the best arrangement is a party from 6 to 10 persons. If a room is ordered beforehand, the guests will not have to wait when they arrive. Their appetite is first stimulated by the so-called four cold dishes, consisting, for example, of ham-slices, duck-feet in mustard sauce, the famous preserved eggs (erroneously known as hundred-year-old or "rotten" eggs), and mixed pickles.

Before starting the meal, it is customary to raise the small cups, filled with hot, yellow wine and drink the contents "in one". The dishes follow one after another. The gastronomy of the Chinese would fill books, each province has its own recipes. Restaurants catering to the varied tastes of people from all parts of China can be found in this city.

The famous "Peking duck" is probably better known among foreign gourmards than any other Chinese dish. When ordered on the bill of fare it is always served towards the end of the dinner. To raise the appetite still more, it is shown to the party browned and crisp, then it is sliced and served in small pieces which the guests roll in a sort of pancake, and season with garlic or leek and soya paste. Finally the bones are used in the cabbage soup which usually follows.

The Mohammedan restaurants are worth special mention. Here everything tasty allowed by the Koran, including Chinese wine, may be ordered. In winter

mutton-hotpot is served. A kettle with a charcoal fire under it is set on the table. The guests put thin sliced meat into the boiling water using their chopsticks, and add green cabbage, noodles and various sauces according to taste. As the meat is cut into artistically thin slices, it is cooked in a moment. The ceremony of Mohammedan hotpot is one of the "musts" of Peiping.

Another favoured Mohammedan dish is K'ao Yang Jou (barbecued mutton). Like the hotpot the meat is first served raw, but is then roasted by the guests on a grill in an open courtyard, instead of being boiled in a kettle. In winter, when mutton is at its best, the dish is much patronized. The flickering fire in the cold yard, with the guests standing around it and preparing their own food more or less skilfully, creates a peculiar atmosphere. This is the so-called Mongolian dinner.

To overcome language difficulties three different bills of fare for parties of 4, 6 and 10 to 12 persons are attached herewith as an aid in ordering specific dishes in restaurants. It is to be noted that the menu for 6 people is more expensive owing to the delicacy of the dishes. The dishes 12 and 14 in the last menu are specialties for birthday-parties.

#### MENU FOR FOUR

- |          |                      |                                |
|----------|----------------------|--------------------------------|
| 1. 松花    | sung hua             | hundred-year-old eggs          |
| 2. 鷄絲拉皮  | chi sse la pi        | chicken in jelly               |
| 3. 炸珍肝   | ch'a chen kan        | fried liver and gizzard        |
| 4. 滷鮮鱸干貝 | hui hsien mo kan pei | mushrooms and shrimps in sauce |

— 16 —

APPLIQUE BED-SPREADS AND CURTAINS,  
LUNCHEON, TEA AND BRIDGE SETS,  
ALL IN BEAUTIFUL DESIGNS  
EMBROIDERED AND CROSS-STITCH LINENS  
EIDERDOWN PILLOWS AND QUILTS WARM,  
BEAUTIFUL AND GUARANTEED ODOURLESS  
DRESS MATERIALS, LINENS SILKS AND  
HOUSEHOLD FURNISHINGS, ALL IN FAST  
COLOURS, SANITARY FURS.

## The China Industries

15 CHUN SHU HUTUNG  
(OFF MORRISON STREET)

PEIPING

Tel. 5-4065

● 社 業 實 國 中 ●

# HEDDA HAMMER

PHOTOGRAPHS OF NORTH CHINA  
SOUVENIR ALBUMS, STUDIO.

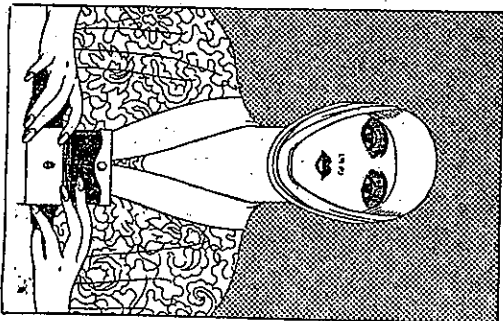
WORK OF ALL KINDS

ALL MORNINGS OR BY APPOINTMENT

PHOTOGRAPHS ON SALE AT

THE PEKING BOOKSHOP — HOTEL DES WAGONS-LITS

58 NAN CHANG CHIEH TEL. 3-2200



## APOLLON

LADIES & GENTLEMEN'S  
LEADING

HAIRDRESSING SALON

Agents for ELIZABETH ARDEN

Perfumes of all Makers

Legation Street No. 37

Tel. 5 - 4750

5. 芙蓉雞片 fu jung chi pien
6. 糖醋魚山 tang tsu yü
7. 拔絲山藥 pa sse shan yao
8. 古老肉 ku lao jou

9. 火腿白菜湯 huo t'ui pai ts'ai tang

### MENU FOR SIX

1. 酥魚肝 su yü
2. 糟鴨肝 tsao ya kan
3. 鵝掌翅 chi tung
4. 叉燒鴨肉 ch'a shao jou
5. 炸八寶 ch'a ya kan
6. 八寶鴨塊 pa k'uai chi

7. 燴鴨舌 hui ya she

8. 高力蝦仁 kao li hsia jen

9. 燒鴨子 k'ao ya tzu
10. 鴨骨白菜湯 ya ku pai ts'ai tang

cold fish  
pickled duck liver  
cold chicken  
grilled meat  
fried duck liver  
chicken cut in 8 pieces  
and roasted  
boiled duck tongue  
with sauce  
crab-meat  
Peking duck (roasted)  
cabbage soup with  
duck bones

### MENU FOR TEN TO TWELVE

1. 拈盤 pin p'an
2. 燴青鴨肝 ch'iang ching ko
3. 炸子雞 ch'a ya kan
4. 炸子雞 ia tzu chi
5. 魚翅 sung shu yü
6. 五元 shao wu yüan

7. 此絲燒蝦 tu sse hsia p'ai
8. 紅燒冬菇 hung shao tung ku
9. 清炒雞塊 ching tang chi k'uai
10. 湯包子 tang pao tzu

four cold dishes  
small shrimps  
fried duck liver  
chicken with pepper  
sweet sour fish  
'flon heads', 5 dif-  
ferent kinds of meat  
dumplings  
crab steak  
mushrooms in sauce  
clear soup with sliced  
chicken  
dumplings filled with  
meat and soup

- |           |                      |                                       |
|-----------|----------------------|---------------------------------------|
| 11. 接吻齋   | ho t'ao lo           | sweet walnut cream                    |
| 12. 烤熟挑   | k'ao shou t'ao       | 'long life peaches' (a birthday dish) |
| 13. 油奶扒白菜 | nai yu p'a pai ts'ai | cabbage with cream                    |
| 14. 三仙炒麵  | san hsien chao mien  | 3 kinds of noodles (a birthday dish)  |

賣飯的不怕大肚漢  
*Mai fan ti pu p'a ta tu han.*

The seller of food does not fear a person of large appetite.

## THE CHINESE THEATRE

It is also advisable to go at least once to one of the Chinese theatres which abound outside Ch'ien Men, and elsewhere in the Tartar City. Even if the language is not understood, an hour spent in such an establishment will always be remembered as this is the only place where the old costumes of various dynasties can still be seen, where the old weapons, the queer hair-dresses and fanciful armour are still used, to say nothing of strange ceremonials and customs. It is not important to arrive punctually. As the best stage plays are performed late in the evening, the theatre is most crowded towards this time.

The scenery is strikingly bare, compared with the elaborate settings often seen in Western theatres. The background, though indicated only very rigidly, is nevertheless well-known to every Chinese theatre-goer. Two bamboo poles represent a city gate or a wall, a chariot is envisioned by two yellow flags. When the actor brings his hands close together it means that he shuts a door; when he holds his fan up to his face, he walks in the open sunshine. Most peculiar to foreign ears is the music which seems just so much noise to the uninitiated. A Chinese audience is very critical and if the play is well performed it does not spare its approval by loud shouts of "Hao" (good).

The following theatres can be recommended:

Hua Le, outside Ch'ien Men, Hsien Yü K'ou  
 Kuang Te Lou, outside Ch'ien Men, Ta Cha La  
 Chung Ho, outside Ch'ien Men, Liang Shih Tien  
 Chi Hsiang, Tung An Shih Ch'ang.

## FESTIVALS AND TEMPLE FAIRS

On auspicious days no foreigner walking through the streets of the city can miss the picturesque procession of a wedding or a burial, hardly distinguishable one from the other until the cortège comes nearer with either the bridal sedan chair or the large bier. The latter is often carried by more than 40 bearers. Only when the attendants, dressed in green robes, have passed, can the crude, white dresses of the mourners or the red ornaments of the bridal chair be observed.

The Chinese lunar calendar, still in use side by side with its Western counterpart, is roughly one month behind the latter's calculation of time.

Most striking of all Chinese festivals is the New Year, the only week in the year, when all China rests, shops are closed for several days, crackers are fired in the evenings, people walk in the streets in their best clothes, enjoy good food, and, most important for the businessmen, settle all their debts.

Throughout the year there are a number of festivals of lesser significance. To get an insight into Chinese festive life, foreigners frequently visit temple fairs and places where holiday crowds gather. The most important festive days according to the Chinese calendar are:

First moon: 1st to 5th, Chinese New Year  
1st day, worship at the Tung Yüeh Miao  
1st to 15th, fair at Ta Chung Ssu (Bell Temple)  
1st to 15th, fair at Liu Li Chang (curio market)

— 20 —

1st to 19th, fair at Pai Yün Kuan (outside Hsi Pien Men)  
30th, devil dance at the Lama Temple  
Fourth moon: 1st to 15th, pilgrimage to Miao Feng Shan (Western Hills)  
Fifth moon: 5th day, Dragon Boat Festival (next important festival after New Year, debt settlements)  
Eighth moon: 15th day, Mid-Autumn Festival (third settlement day for all shops. Rabbit figures for the children, moon cakes are eaten)  
27th day, birthday of Confucius (p. 70)  
Twelfth moon: 23rd day, worship of Kitchen God in the household (p. 47).

According to the Roman calendar the birthday of the Republic is celebrated annually on October 10 and is called the Double Tenth, i.e. the 10th day of the 10th month.

Three times a month fairs are held at Lung Fu Ssu (East City) and at Hu Kuo Ssu (west of the Catholic University).

ENGLISH-CHINESE VOCABULARY

Numbers:	1	i	
	2	erh, in certain cases	兩 liang
	3	san	
	4	ssu	
	5	wu	
	6	liu	
	7	chi	
	8	pa	
	9	chiu	
	10	shih	
	11	shih i	
	12	shih erh	
	20	erh-shih	
	21	erh shih i	
	99	erh shih chiu	
	100	chiu shih chiu	
	101	i pai	
	110	i pai ling i	
	1,000	i pai i shih	
	10,000	i ch'ien	
		i wan	
Also		hai	
Answer, to		ta ying	
Apple		ping kuo	
Apricot		hsing erh	
Ask, to		wen i wen	
Bad		pu hao	
Baggage		hsing li	
Bathe, to		hsi tsao	
Because		yin wei	
Bank		yin hang	
Bed		ch'uang	
Beef		niu jou	
Beer		pi chiu	
Behind		hou t'ou	

Black	黑	hei
Blue	藍	lan
Boat, steamer	船	chuan
Boiling water	開水	k'ai shui
Bottle	瓶子	ping tzu
Bread	麵包	mien pao
Bring, to	拿來	na lai
Butter	黃油	huang yu
Buy, to	買	mai
Cabbage	菜	pai ts'ai
Cake	餅	po po
Cap, hat	帽子	mao tzu
Care, to take	小心	hsiao hsin
Cart	車	ch'e
Cheap	賤	chien
Chicken	鷄	hsiao chi tzu
China	中國	chung kuo
Cigar	煙	lu sung yen
Cigarette	捲煙	yen chuan erh
Clothes	衣服	i shang
Coffee	咖啡	k'a fei
Cold	冷	leng
Consulate	領事館	ling shih kuan
Cucumber	黃瓜	huang kua
Day	天, 日子	tien, jih tzu
Doctor	大夫	tai fu
Dollar, one	一塊錢	i k'ai ch'ien
Drink, to	喝	ho
Duck	鴨子	ya tzu
East	東	tung
Eat, to	喫	ch'ih fan
Egg	蛋	chi tzu erh
Embassy	大使館	ta shih kuan
English	英國	ying kuo
Evening	晚上	wan shang
Expensive	貴	kuei

Fast, quick	快	k'uai
Fetch, to	拿來	na lai
Finished	完了	wan la
Fish	魚	yü
Flower	花	hua
Foreign	外國	wai kuo
Fork	叉子	ch'a tzu
Fruit	果子	kuo tzu
Gate	門	men
Give, to	給	kei
Glass, a	玻璃杯	po li pei
Gold	金, 金子	chín, chín tzu
Good, well	好	hao
Grapes	葡萄	p'u tiao
Ham	火腿	huo tui
Hat	帽	mao tzu
Have, to	有	yu
He	他	t'a
Here	這兒, 這裏	che erh, che li
Hot	熱	je or jo
House	房子	fang tzu
How much (money)?	多少 (錢) to shao (chien)?	o la
Hungry	餓了	wo
I	我	ping chi ling
Ice cream	冰淇淋	li t'ou
Inside	裏面	tieh
Iron	鐵	yü
Jade	玉	Yao shih
Key	鑰	yang tzu
Kind (sort)	樣子	tao tzu
Knife	刀	hu tung
Lane	胡同	ta
Large	大	hsin
Letter	信	hsi huan
Like, to	喜歡	hsiao
Little, small	小	kan
Liver	肝	

— 24 —

Make, to	做	tsao
Man	人	jen
Many	些	hao hsieh ko
Meat	肉	jou
Medicine	藥	yao
Milk (cow's)	牛奶	niu nai
Money	錢	gh'ien
Moon or month	月	yüeh
Morning	早晨	tsao chi
Mr.	先生	hsien sheng
Mrs.	太太	t'ai t'ai
Miss	小姐	ku niang
Motorcar	汽車	chi ch'ie
Mushroom	蘑菇	mo kuo
Mustard	芥末	chieh mo
Mutton	羊肉	yang jou
Newspaper	新聞紙	hsin wen chih
Night	夜	yeh
North	北	pei
Now	現在	hsien tsai
Oil	油	yu
Old	老	chü, lao
On	上	shang
Onion	葱	ts'ung
Outside	外頭	wai t'ou
Paper	紙	chih
Pay, to	給錢	kei ch'ien
Pear	梨	li
Peiping	平	pei ping
Place	地方	ti fang
Pork	猪肉	chü jou
Pound, a	斤	chin
Railway	火車	huo ch'ie
Rain, it rains	下雨	yu, hsia yü
Rice (cooked)	米飯	pai mi fan
Room	屋子	wu tzu

— 25 —



Say, to	說 (話)	shuo (hua)
See, to	看	k'an i k'an
Shop	鋪	p'u tzu
Silk	綢	ch'ou tzu
Silver	銀	yin tzu
Sir (in address)	先生	hsien sheng
Slowly	慢	man man ti
Soap	胰子	i tzu
Soda water	汽水	ch'i shui
Soup	湯	t'ang
Spoon	勺子	shao tzu, ch'ih tzu
Station	火車站	huo ch'e chan
Stone	石頭	shih tou
Street	街	ta chieh
Sugar	白糖	pai tang
Sun	太陽	t'ai yang
Table	桌子	cho tzu
Tailor	裁縫	ts'ai feng
Tea	茶	ch'a
Teacher	先生	hsien sheng
Tea-pot	茶壺	ch'a hu
Telephone	電話	tien hua
Tell, to	告訴	kao su
That	那個	na ko
They	他們	t'a men
Thing	東西	tung hsi
Thirsty	渴	k'o la
This	這	che ko
To-day	今天	chin tien
Toilet (W.C.)	茅房	mao fang
To-morrow	明天	ming t'ien
Too much, too many	太多	ming t'ai to
Towel	手巾	shou chin
Vinegar	醋	ts'u
Wait, to	等	teng i teng
Walnut	核桃	ho t'ao
Want, to (wish)	要	yao

Warm	暖	nuan ho
Wash, to	洗	hsi
Water	水	shui
We	我們	wo men
West	西	hsi
When?	什麼時候	to tsau, chi shih
Where?	哪兒	na erh
Whiskey	威士忌	wei shih chi
White	白	pai
Who?	誰	shui
Why?	為什麼	wei shen mo
Window	窗戶	ch'uang hu
Wine	酒	chiu
Woman	女人	nü jen
Yellow	黃	huang
Yesterday	昨天	tso tien
You	你	ni, nin
You (plural)	你們	ni men
Your	你的	ni ti
Your (plural)	你們的	ni men ti

當 著 煙 子 別 說 短 話  
*Tang chu ai tzu pieh shuo tuan hua.*

In the presence of a dwarf don't use short words.

## PART II TOURS IN THE CITY

### THE DIPLOMATIC QUARTER

This part of the city cannot compare with either sightseeing spots, but as it is closely linked with the history of Western missions sent to Peiping, this description is in the form of a stroll through the Quarter.

The first foreign legation to be stationed in Peiping was the Russian. According to the Treaty of Kiachta, the representatives of the Czar were allowed to keep a permanent ecclesiastical mission in Peiping, housed where the Russian Embassy now stands. There had been missions from Russia before this time but the embassy, headed by S. Vladislavitch and I. Lang, stayed in Peiping from October 1726 till April 1727, longer than any previous Russian delegation. It was stipulated that every three years Russia was to be allowed to send a trade caravan to Peiping. Four Russian priests took care of the religious needs of the followers, and six language students were admitted. This treaty, also known as the Treaty of the Frontier, expired in 1858, when new documents were drawn up. The history of the Russian missions is intimately connected with that of Pei Kuan (p. 95).

Later on when the British and French tried to establish permanent missions in Peiping, they made

good use of the already existing Russian Embassy. They settled in a house nearby, thus creating the idea that all foreign embassies should be set up in the same district. This admirably suited the intentions of the diplomats, as at that time the chief government offices, the Six Boards, were situated at the end of present Legation Street. The Chinese, however, did not agree to this so easily and transferred their newly opened Foreign Office to the East City in Wai Chiao Pu Chieh, where it still is.

The dramatic siege of the Quarter in the summer of 1900 has often been described. From June 20 to August 14, 900 foreigners, of eleven different nations, and 3,000 Chinese Christians fought for their lives. Due to the lack of coordination on the side of the Chinese, the weak defences of the few Europeans fortunately were not overcome before the latter were relieved by foreign troops from Tientsin who entered by the various gates. In the Peace Protocol of September 7, 1901 the Chinese agreed that the Quarter should in future be especially reserved for the Legations. No Chinese was allowed to live there. The Legations had the right to keep their own military guards, a glacis was established around the Quarter and a wall with embrasures and small gun turrets was built.

The main street is *Tung Chiao Min Hsiang* (Intercourse of the Peoples East Lane). The barracks and embassy buildings of the United States of America at the west end of the street, near Chien Men, date from 1901, and were erected on the ruins

of Chinese houses destroyed during the siege. Opposite the entrance of the Embassy are the French hospital and several Chinese hotels and banks. Following Legation Street eastward to the right are the Netherlands Legation and to the left the barracks and embassy buildings of Soviet Russia. The National City Bank of New York, an impressive modern building with stone pillars, and the Banque de l'Indochine are east from here. This was till 1900 part of the American Legation and before that the site of the Hostel of Tributary Nations (Annam, Burma, Korea and Mongolia) who came regularly to bring tribute to the Dragon Throne.

The street-crossing is landmarked by the large Grand Hotel des Wagons-Lits (Liu Kuo Fan Tien). To the right the Water Gate pierces the city wall. It was the outlet of a small canal which was open till 1925 and is still remembered as the source of bad smells. The filled-in canal is now a small park with fine mimosa trees. It was through the sluice of the Water Gate that British forces, the first relief for the beleaguered Legations, entered the Quarter August 14, 1900. Some time later the gate was opened to give direct access to the railway station, but has since been closed again.

The buildings, in Chinese style, west of the Water Gate are the *San Kuan Miao* (Three Official Temples), used as different offices of the American Embassy since 1900.

Going due north from this point, after crossing Legation Street, the entrance of the British Embassy

is seen. One part of the present compound was formerly the property of a Chinese duke whose family became impoverished. The palace gradually fell into ruins until it was rented in 1860 by the British Government. After 1900 it became the property of the British Crown. On the north side of the Embassy, just before the exit to Ch'ang An Chieh, bullet holes, relics of the 1900 siege, with the inscription "Lest we forget", are quite distinct. From north to south at the opposite side of the street the former Italian Embassy, the ex-Japanese Embassy and the Yokohama Specie Bank, are situated.

Back again at the corner of Legation Street and due east, the small but beautifully designed Chinese styled entrance, with a crest over the main gate, belongs to the Spanish Legation. It provides a colourful contrast to the neighbouring buildings, the police administration of the Quarter, the Banque Franco-Chinoise, and the Hongkong and Shanghai Banking Corporation, with its well-known clock tower overlooking the gardens of the former Peiping office of the German Embassy. The Chinese-styled entrance of the latter faces a small post office. Old China hands still remember that this was once the site of the first foreign hotel in Peiping. In 1900 the proprietor, Chamot, with his fearless wife, did much in assisting the combatants and supplying them with hot meals and daily necessities.

East of the post office is the French Embassy which has one of the largest compounds and contains some fine buildings. Like the British Embassy this

also was first rented from an aristocratic Chinese family fallen on evil days. In 1900 it saw some of the fiercest fighting and its houses were, almost entirely destroyed.

Across Marco Polo Street, on the left, is St. Michael's Church, built by the French Vincentians in 1902. The beautiful mansion with the steep roof opposite the church is the Belgian Embassy. The building is a copy of one of the villas of the late King Leopold in Brussels. From here onward up to the east gate of Legation Street there are a number of shops, the German barracks with the German school and Lutheran church. The eastern part of the barracks was ceded to the Netherlands government after World War I in compensation for supervision of German interests during the war. The high building with the tower on the north side of the street is the former German bank. The ex-German hospital is situated behind the bank on Rue Thomann.

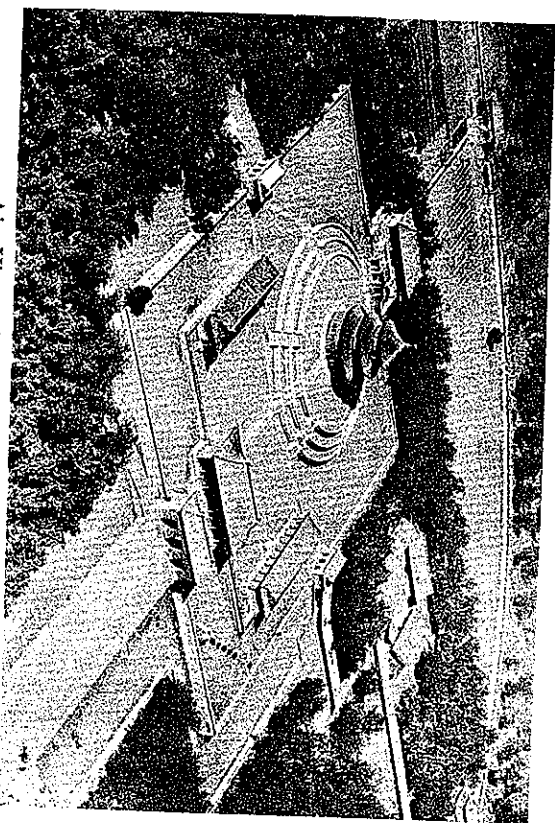
Just behind the hospital in a side lane is the Portuguese Legation. Not far from here the street turns again in a westerly direction with the ex-Austrian Legation to the north. Farther west the street leads to the former Italian Embassy. On the south, on the east side of the street, is the Peking Club, the social centre of foreigners in this town. Here are tennis courts and a swimming pool in summer and a skating rink in winter.

If there is still time the visitor may go due south until the city wall is reached, with easy access to the top. The wall is always a favourite promenade of a

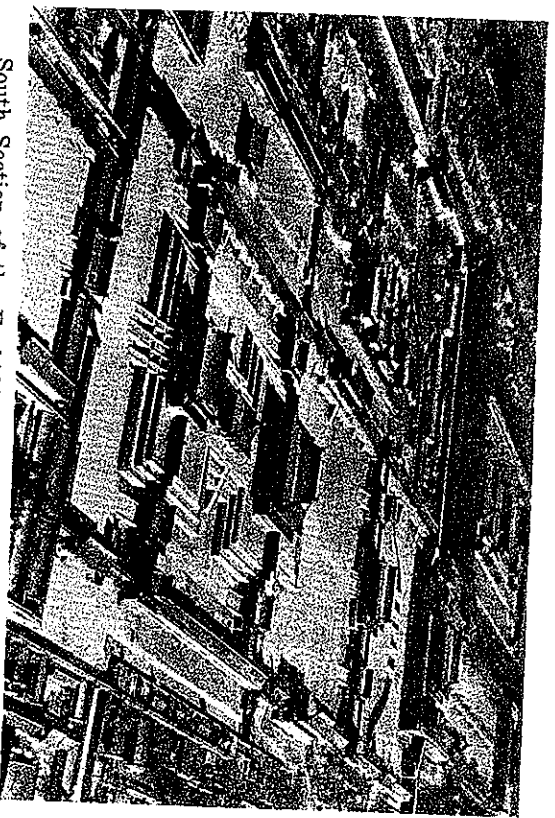


Pl. I

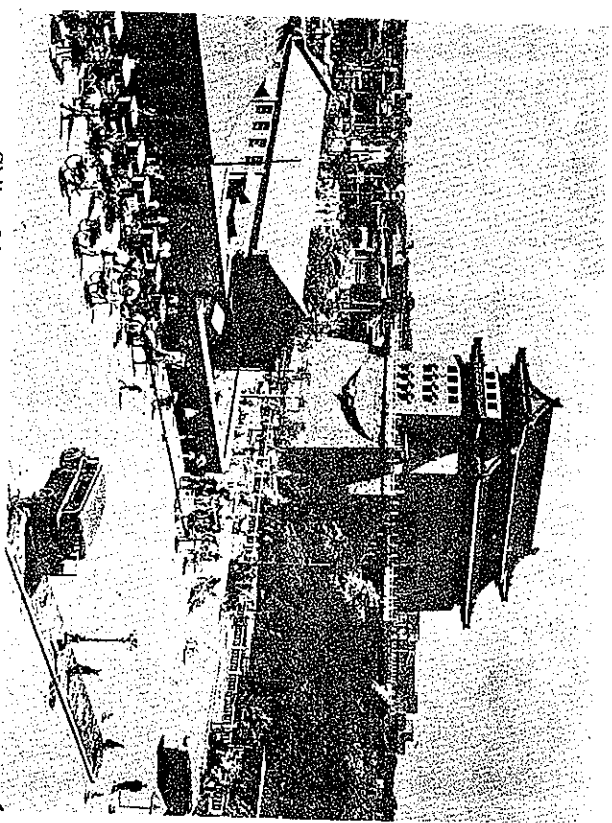
The Temple of Heaven



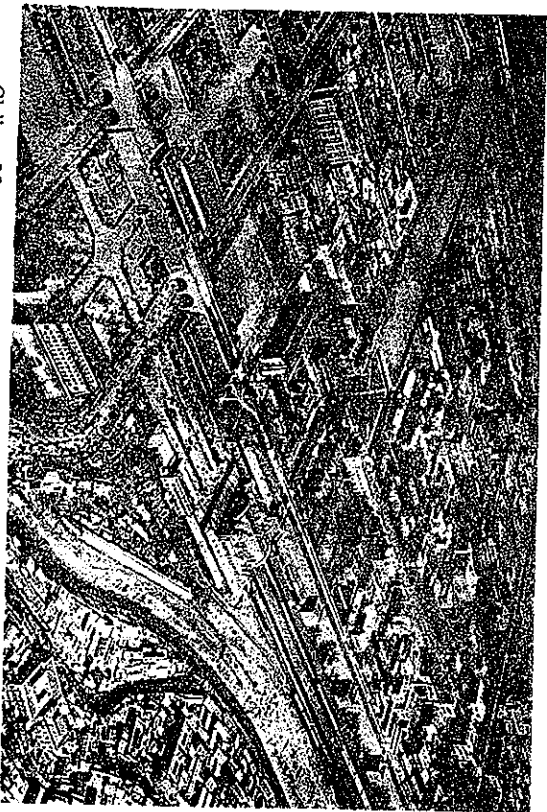
Air View of the Temple of Heaven



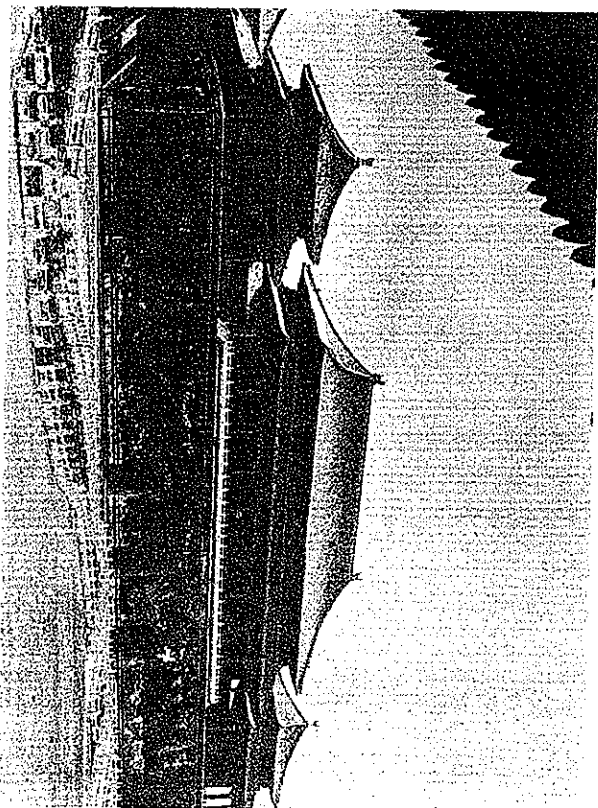
South Section of the Forbidden City seen from the North



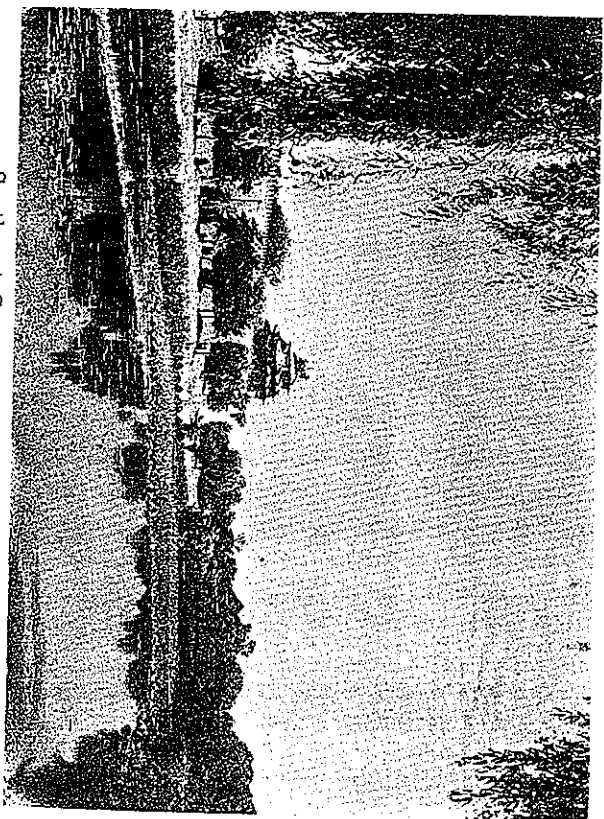
Chien Men Tower near the Railway Station



Chien Men and the Railway Station seen from the Air



North View of the "Wu Men"



Southeast Corner of the Forbidden City

number of foreign residents, the many trees and shrubs giving the impression of a park. From it a fine view can be obtained, extending over the whole city, to the Temple of Heaven in the south, the Western and Northern Hills, the Forbidden City, all big buildings, and a glimpse into the embassy gardens. Walking westward on the wall the American Embassy may be reached and to the east Hata Men. There is a good view of Hata Men Street below surging with traffic and pedestrians — persons of all types and professions.

Continuing eastward the large compound with foreign style houses built below the wall is the Methodist Mission, then at the foot of the wall the German cemetery may be seen.

The Fox Tower at the southeast corner of the city wall is said to be haunted by evil spirits which sometimes appear in the form of a fox. To allow this disagreeable animal free passage, the gates of the tower are always kept open.

From this point the famous observatory may be seen to the north, beyond the cluster of Chinese houses touching the wall. The old astronomical instruments stand in the open on the upper terrace and can be distinctly seen from a distance. The first observatory was built in 1296 under the famous Mongol Emperor Kublai Khan, but it was Father Ferdinand Verbiest (whose remains now rest outside West City at Chala) who brought the observatory the renown it has held through all the centuries. Most of the instruments bearing the date 1674 were constructed by him at the

order of Emperor K'ang Hsi. An interesting fact is that some of them were taken to Germany after the Boxer rebellion and returned to China after the first world war.

Below the observatory is the site of the old examination halls on which the Japanese built a Shinto shrine during their occupation of the city. Nothing remains of these edifices. The examination halls fell to ruins after 1900, and the Shinto shrine was pilfered in the autumn of 1945, when even the old trees were cut down and carried away presumably for firewood.

人 平 不 語 水 平 不 流  
*Jen p'ing pu yü, shui p'ing pu liu.*

If a man receives justice he does not talk,  
when water is level it does not flow.

#### \*THE TEMPLE OF HEAVEN AND THE TEMPLE OF AGRICULTURE (*Half Day*)

The first sightseeing in Peiping should be to the *Temple of Heaven* and the *Temple of Agriculture*, as the former especially is a fine introduction into Chinese architecture. The route leads through Ch'ien Men Street, where life is typically native.

The Tartar City is left by the *Ch'ien Men* (Front Gate); the big street leading south, bearing the same name as the gate, is followed. On the south side of the city wall, directly under the gate tower, are two small temples, the *Kuan Yin Miao* to the east and the *Lao Yeh Miao* or *Kuan Ti Miao* to the west. They are seldom mentioned in descriptions of Peiping, but are worth a glance, as they are so conveniently situated.

Kuan Yin is the Goddess of Mercy who in Chinese religious conception appears in various forms. Originally she is believed to have been a girl who saved the life of her sick father by cutting off a piece of flesh from her arm and making it into a brew which restored his strength.

The Lao Yeh Miao is historically more interesting. Here the emperor always stopped to offer sacrifices when passing the gate. The old Empress-Dowager burnt incense here when she returned to Peking in 1901 after the flight to Sianfu.

Before passing an ornate pai lou, a small lane branches off eastward. This is *Ta Mo Chang*, where daggers, swords, and antique weapons are manu-

factured, and where skilled copper and silversmiths have their shops. Not far from here is another lane, *Jou Shieh*, famous for its Chinese restaurants especially for Peking duck.

Ch'ien Men Street is lined with curio shops dealing in all kinds of art objects of interest to the tourist, such as fine embroideries, furs, silks, brocades, cloisonné etc. To the right (west) of Ch'ien Men Street in the *Lang Fung Quarter* dealers sell precious stones, ivories, lacquer etc. (p. 5).

Going southward the tramway at *Chu Shieh K'ou* is crossed, a bypass is made of the "Thieves' Market" where only second-hand articles can be bought. The atmosphere and the life here are more attractive than the goods on sale.

Straight ahead, *Yang Ting Men* (Eternal Fixed Gate), leading out of the town, can be seen. Further on to the left the big wall which surrounds the Temple of Heaven comes into view. It is entered by the west gate. A wide and lengthy avenue going eastward leads to the second enclosure. On the right, after passing the red gate is the *Hall of Abstinence* where the emperor stayed overnight before performing the holy ceremonies at the Altar of Heaven in the morning. To-day the place is in a lamentable state of delapidation.

Going south, a small path winding between old trees gives a vista of the red wall with blue-tiles which encloses the *Altar of Heaven*. This structure of white marble is laid out in multiples of nine. It is here that the emperor made obeisance to the only superior

power he acknowledged — Heaven. The middle stone of the highest platform was considered by the Chinese to be the centre of the Universe. The cressets around the altar were used to burn the offerings of silk at the end of the ceremony, when a bullock was also sacrificed in the huge porcelain furnace in the southwest corner. The Altar of Heaven was built during the reign of Yung Lo (1420). Ch'ien Lung ordered the whole place repaired in 1754, since when it has not undergone any changes worth mentioning.

Due north of the Altar of Heaven is a small round wall leading to *Huang Ch'iang Yi* (Temple of the God of the Universe), a circular building with blue roof-tiles and a gilded knob standing on a high platform. Here the tablets of Heaven and of the Imperial Ancestors were placed during the Great Sacrifice.

The wall surrounding the temple courtyard is interesting in another way. Whisper or hum against it and the result is that the perfect curvature causes the sound to be heard along the wall at any distance.

On leaving the temple enclosure a great causeway runs northward to the *Temple of Heaven* (Chi Nien Tien = Hall of Annual Prayers), one of the most elaborate examples of Chinese religious architecture. Prayers for a good harvest were offered here. From the Chinese standpoint the temple is not as important as the Altar of Heaven; however, amongst visitors it is widely known for its beauty. Built in the blue colour of the celestial vault, it rises 99 feet high from a three-storied terrace of white marble. It was constructed at the same time as the Altar of Heaven, in



1420, but was completely burnt down in 1889. There is a legend that the temple was struck by lightning but the fire was actually due to carelessness, and 32 guardians and officials lost their heads for it. It was rebuilt in its original form and logs were imported with much difficulty and at enormous expense from Oregon to be used for the red columns which now uphold the three sections of the roof. There are no images in the temple, but there is a throne screen and a number of shrines for tablets which were taken there from the rear hall, the *Huang Ch'ien Tien* (Hall of Imperial Heaven).

The ceremonies at the Altar and the Temple of Heaven were most brilliant, as the emperor was attended by a retinue of over 2,000 persons. Details of how and when the offerings took place will be found in G. Bouillard's "Le Temple du Ciel".

The store houses on both sides of the temple formerly contained musical instruments and offering bowls for the ceremonies, but unfortunately most of these historical pieces have disappeared.

East of the temple in a section of the grounds reached by a small covered-in passage-way and where the casual tourist seldom penetrates, there are seven stones which, legend says, are meteors.

West of Ch'ien Men Street is the *Temple of Agriculture*. Little is left of what was in former days a very sanctified place. Most of the buildings still remaining are used for odd purposes, the grounds have been transformed into a public park (Ch'eng Nan

Kung Yüan) and the east section is now the municipal stadium.

On entering the park, on the west is the Hall of the Year God which to-day is no longer of particular interest. Due south and then west is the Altar of the God of Agriculture. Once holy ground it is now stripped of its former dignity and posts for volley ball stand where in former times the emperor conducted ceremonies.

Behind the wall to the south there are two altars, one dedicated to the Spirits of Heaven (on the east) and one to the Spirits of the Earth (on the west) with small shrines facing both altars where votive tablets were kept during the offertory. On the return northward, the wall of the enclosure is again passed. To the east, near one of the modern buildings, is a small elaborate terrace with glazed tiles from which in bygone years the emperor watched the ceremony, when each spring at the Temple of Agriculture he set an example to his people by ploughing the first furrows, thereby encouraging the millions of farmers under his rule. He traced eight furrows and sowed the seed, other dignitaries of the state followed suite, and the work was then completed by old peasants. The grain gathered from this field was used solely for offerings.

On the return journey to the Tartar City, an open space lies between the Temple of Agriculture and Ch'ien Men Street, now used as an execution ground. West of Ch'ien Men Street is the Chinese amusement centre, attracting large crowds of all classes. Before reaching the pai lou in front of Ch'ien Men again,

there is on the left *Ta Cha La* with quite a number of well-known Chinese theatres. Street life is most spectacular at night and is seen to advantage after a Chinese dinner in one of the restaurants of this quarter.

人 善 有 人 欺 馬 善 有 人 騎  
*Jen shan, yu jen chi'i; ma shan, yu jen chi'i.*

If a person is mild there will be those who take advantage;  
 If a horse is gentle there will be many to ride.

\*THE SOUTH SECTION OF THE FORBIDDEN CITY (*Half Day*)

*The Forbidden City*, built during the Ming Dynasty, appears on the map of Peiping as a big square surrounded by wall and moat. As one of the finest examples of Chinese architecture it has attracted innumerable sightseers from all over the world especially since its gradual opening to the public following the end of the Manchu reign.

The Forbidden City is entered from the Ch'ang An Chieh by the *T'ien An Men* (Gate of Heavenly Peace), now decorated with a large picture of Generalissimo Chiang Kai-shek. A moat, spanned by five marble bridges, separates the Forbidden City from the thoroughfare, and a pair of stone lions stands on either side of the canal. Two marble pillars (*huai piao*), with the dragon and cloud design and surrounded by a small ballustrade, are to be admired for a moment. The lions at the top of the pillars face south and have their mouths wide open thereby indicating that it is their duty to report to the emperor all that is improper at the Court. Inside *T'ien An Men* are similar pillars; only here the lions have their mouths closed, indicating that silence must be observed when the emperor has left the palace incognito. A tunnel pierces *T'ien An Men*, and is followed by a long stone road leading to *T'wan Men* (Gate of Correct Deportment). Beyond this, the five towers of *Wu Men* (Meridian Gate) form the real entrance to the Forbid-

den City. In front of this gate in the large open courtyard are two marble monuments, a sundial on the west side and a pint-measure with a swastika ornament on the east.

*The Historical Museum* (Li Shih Po Wu Kuan), inside Wu Men, contains many objects dating back to the early days of the Chinese empire, including bronzes, antique earthenware, porcelains, old documents, coins, and factory vessels. At first the visitor will be somewhat disappointed that through lack of descriptive labels in English the real treasures of the museum cannot be fully appreciated. But, nevertheless, the museum is worth seeing, and a magnificent panorama is to be enjoyed from the top of the gate which gives a view of the Forbidden City and the whole town.

On entering the vast courtyard behind the Historical Museum, beyond the five marble bridges spanning the *Chin Shui Ho* (Golden Water River), the *T'ai Ho Men* (Gate of Supreme Harmony) comes into view. A few steps eastward, through the side gate, lead to a cluster of buildings called *Wen Hua Tien* (Hall of Literary Glory). The buildings were used by scholars to expound the Classics before the emperor and housed a famous library. They now form part of the palace museum and contain mostly bronzes, paintings, carved pictures, and screens of the Ming and Ch'ing Dynasties.

Returning to *T'ai Ho Men*, near the two lions watching the gate are two marble monuments. One was used as a container for petitions brought before

the emperor, the other for keeping the imperial seals. The sedan chair of the emperor when he left the Forbidden City was carried over the marble slab with its beautifully carved dragon design, whilst his retinue used the steps on both sides. The large courtyard behind *T'ai Ho Men*, about 200 yards square, has seen many a colourful state function during the Empire and the Republic. It was here that the surrender of the Japanese Army of North China was signed on the "Triple Tenth" (October 10, 1945 at 10 a.m.). The table on which the signatures were attached stands at the entrance of the throne hall, the *T'ai Ho Tien* (Hall of Supreme Harmony), surrounded by an array of old costumes of the eight Manchu Banners.

The bronze figures of herons and tortoises on the marble terrace of *T'ai Ho Tien* symbolize longevity and strength. The four gilded bronze bowls contained oil with floating wicks and were used as lamps. The eighteen three-legged bronze urns represent the provinces of the empire during Manchu times. The many iron tanks here and in every other courtyard were water containers to fight fires, but it is said that they were empty most of the time. The most impressive object in the *T'ai Ho Tien* is the high dragon throne where the emperor sat when attending such state ceremonies as receiving congratulations on New Year's Day, or the credentials of foreign envoys. On these occasions many high officials stood attendance on him, whilst others waited in the courtyard below in well drawn up lines on diagonal rows of paving-stones.

Two other halls, *Chung Ho Tien* (Hall of Middle Harmony) and *Pao Ho Tien* (Hall of Protecting Harmony) lie behind the throne hall. All three buildings now contain objects of art, mostly of the Ming and Ch'ing Dynasties left behind after the most valuable were removed. In former times they were used for state ceremonies of great pomp and splendour. Not a few of the Buddhist figures in Chung Ho Tien are made of silver or are gilded. It was in this hall that the unfortunate Emperor Kuang Hsi was captured in 1898 by order of the Empress-Dowager on suspicion of being too amenable to foreign ideas.

Returning again to T'ai Ho Men, a turn westward brings into sight *Wu Ying Tien* (Hall of Military Prowess) which is yet another part of the palace museum similar to Wen Hua Tien, east of the middle section of the Forbidden City or to the three great halls just described. Old porcelain, many of them gifts from Europe to the Dragon Throne, imperial seals, ivory work and wood carvings are exhibited here. At the immediate entrance stands a part of the collection of clocks which were a hobby of the Empress-Dowager Tz'u Hsi, or the Old Buddha, as she is often called. A collection of swords and other weapons is kept in two small houses to the west and in the other house there are pictures of the famous Hsiang Fei (Fragrant Concubine). When in one of his campaigns the Emperor Ch'ien Lung heard about the beauty of this woman, the captive wife of a Mohammedan chieftain in Turkestan, he ordered his generals to bring her to his court. On the site now described, he

built her a Mohammedan bath house. But neither by presents, kindness, nor intimidation could he succeed to gain her love. Hsiang Fei, always dreaming of her remote home far in the west, finally committed suicide. It is not definitely known if she hanged herself or was strangled with a silken scarf by two eunuchs but she was buried with all the honours due a concubine of the first rank. The place of her grave is not known with certitude.

Just inside the west exit of the Forbidden City, *Hsi Hua Men* (West Flowery Gate), there now stand two ugly foreign style buildings used as storehouses and which detract from the beauty of the surroundings.

無 風 草 不 動  
*Wu feng ts'ao pu tung.*

When there is no wind the grass does not move.

\*THE NORTHWEST SECTION OF THE  
FORBIDDEN CITY (*Half Day*)

The northern part of the Forbidden City is also called the Inner Court in contrast to the Ceremonial Halls in the southern part which comprise the Outer Court. The entrance to the northern section is through the *Pei Shang Men* (North Upper Gate), opposite the Coal Hill. As the whole enclosure is too spacious to be visited in half a day, it is divided into two parts, the northeastern and the northwestern section, open every second day alternately. The labyrinth of big and small buildings is so confusing that the prescribed way for sightseers is cordoned off and marked by signs. In this and the next chapter the complex route is described as it is being followed at the time of writing (see map p. 48).

The first enclosure is the *Yü Hua Yüan* (Imperial Flower Garden). In the northeast wall is a rockery with a pavilion at the top. The first row of buildings on the west may be passed by and attention directed mainly to the pavilions along the east wall. The southernmost of these bears the poetical name *Chiang Hsieh Hsüan* (Porch of Red Snow) and has a flower-bed in front of it. Foreign guests were often entertained here by the last emperor, Hsüan T'ung. The temple in the centre of this compound is surrounded by a red wall and is dedicated to the God of Fire, but it is closed at present.

Directly south are buildings which resemble in their arrangement the three Ceremonial Halls in the

Outer Court. The lay-out of the three halls, or rather of two of them with a pavilion between, was a favourite style of the architects who built the Forbidden City. The first of these three halls is the *K'wan Ning Kwang* (Palace of Earthly Tranquillity) where the Manchu Court performed the Shaman rites with the utmost secrecy. In the eastern corner of the hall is a big stove. Here, as in all other Chinese houses, the Kitchen God was fêted a few days before Chinese New Year. On this day he is believed to ascend to Heaven to report on the conduct of the family during the past year. To influence, or better to bribe, him a little honey is smeared around his mouth so that he may only tell the good deeds of the family.

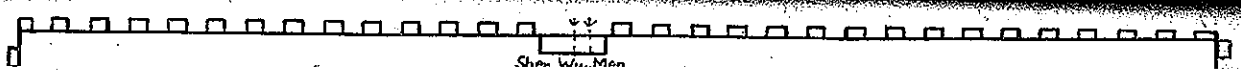
The Imperial Seals are preserved in the pavilion south of here. They stand at opposite sides of the room under covers of yellow silk, giving a ghostly impression of disguised human figures.

Next is the *Ch'ien Ch'ing Kwang* (Palace of Heavenly Purity) which, in the conception of the Chinese, is one of the most interesting and important halls in the Inner Court. Many a tale it could tell, having been used as living quarters for emperors and as an audience hall during the Manchus. It was here that Yüan Shih-k'ai had his famous audience with the unfortunate Kuang Hsi. At that historic hour the destiny of China was moulded and it would have been different from what it has been during the past 50 years had Yüan Shih-k'ai not betrayed his sovereign, thus bringing about the turning point China will remember forever.

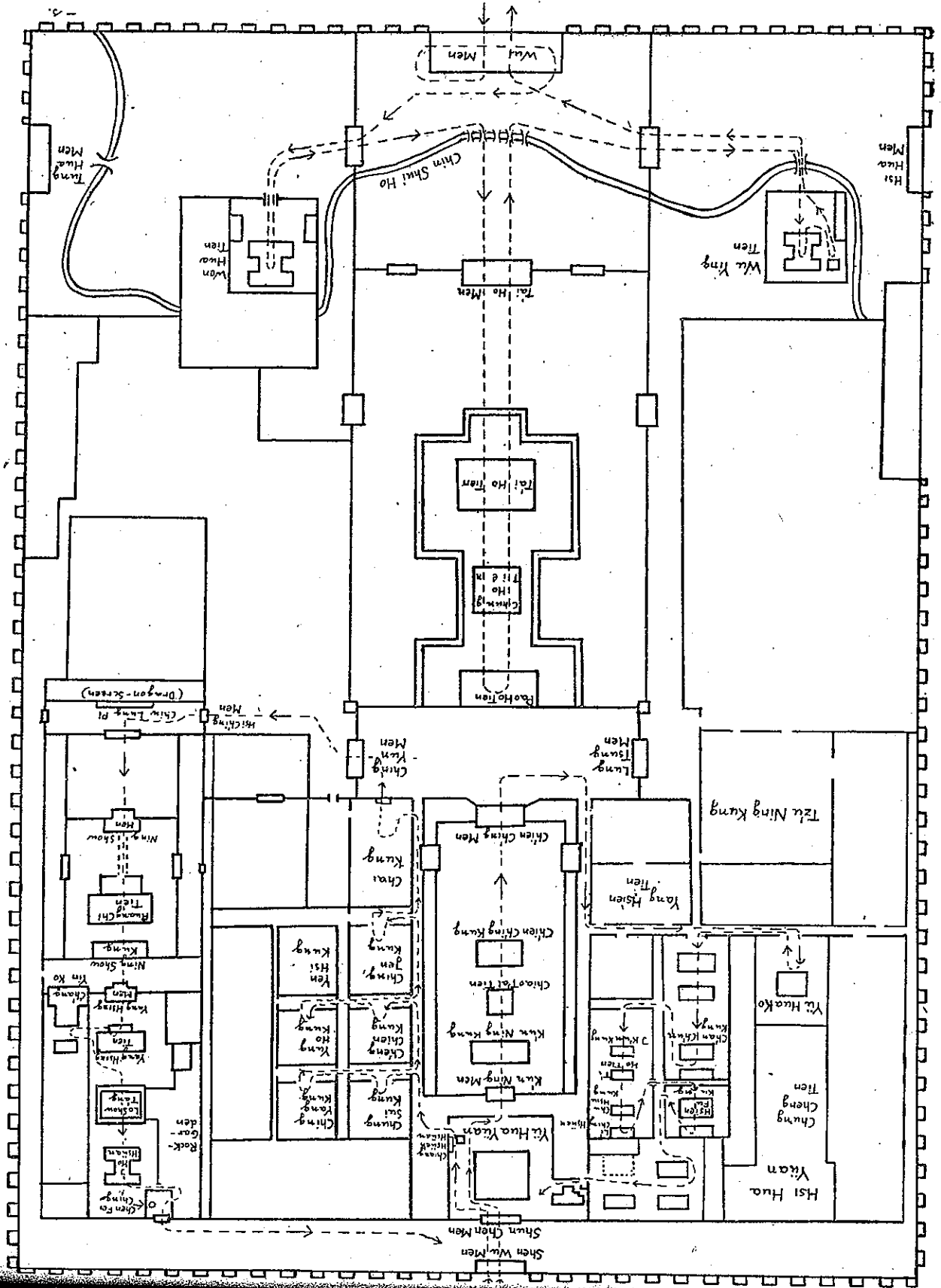
Two strange banquets were given in this hall. In 1711 K'ang Hsi was host to a thousand men over sixty years of age, and in 1785 two thousand old men were invited by Ch'ien Lung. In modern times the palace was the scene of the first reception of the Diplomatic Body after the Boxer rebellion of 1900. Finally, in December 1922 it served as the setting for the last great ceremonies held in this part of the Forbidden City, the wedding of the abdicated Emperor Hsüan T'ung, later emperor of "Manchoukuo".

A magnificent causeway leads from the Ch'ien Ching Kung southward to the gate of the same name. The gate, dating back to 1417, is one of the oldest parts of the Inner Court as the other buildings or pavilions were either badly damaged or wholly destroyed by fire in the course of time. It was in former days the connection between the Inner and the Outer Court of which the *Pao Ho T'ien* is seen at the top of the triple marble balustrade. In the early years of the Republic, however, the two parts of the Forbidden City were separated by a wall by order of the president, so that the ex-emperor, who lived in the Inner Court, should no longer have access to the great Ceremonial Halls, thus symbolizing the turn of history and the power of the Republic.

From the Ch'ien Ching Men, proceeding west then north and finally west again, the visitor reaches the *Yü Hua Ko* (Rain Flower Pavilion). It is a Lama temple built during the reign of Ch'ien Lung, where the clothes of the Dalai Lama were kept when he was



Tours in the Forbidden City



n in this hall. sand men over usand old men dern times the ception of the allion of 1900. the setting for the For- ated Emperor oukuo". m the Ch'ien of the same 7, is one of as the other y damaged or of time. It between the the Pao Ho riple marble epublic, how- a City were dent, so that Court, should monial Halls, the power of eeding west sitor reaches It is a Lama Lung, where when he was

in Peking. The dragons, projecting from every corner on the roof of the three-storied building, are not to be found elsewhere in the Forbidden City. Therefore this temple is easily recognizable when a general view of the whole palace is taken from the top of the Coal Hill.

South of the Yü Hua Ko is the *Tz'u Ning Kung* (Palace of Peace and Tranquillity) now closed. Empress Tz'u An lived here. She and the well-known "Old Buddha" were co-regents of the young emperor. In April 1881, after having eaten some cakes presented her by the empress, she fell ill and died a few hours later, an event which caused many rumours among members of the Imperial Court.

The *Yang Hsin Tien* (Hall of the Culture of Mind), east from here, is also closed. Ex-emperor Hsüan T'ung lived in this palace from 1912—1924 as a private citizen under the name Henry P'u Yi until he became emperor in the land of his forefathers.

East of Yü Hua Ko is a group of three palaces, carrying out the previously mentioned arrangement of three buildings. The south hall contains curious clocks and mechanical dolls, which were a hobby of the old Empress-Dowager. The scrolls on the wall are her work. The north hall in this enclosure, *Ch'ung Chün Kung* (Palace of Eternal Spring) indicates by its large lay-out that it was one of the more important buildings. Several well-known concubines of the emperors, the consort of Hsüan T'ung already mentioned, and Tz'u Hsi lived here for some time. The furniture is anything but tastefully arranged—being a mixture



of things Chinese, European-styled iron beds, a bicycle, a piano, bathroom utensils etc. Paintings in the four corners of the courtyard are drawn with such realistic perspective as to give the impression of verandas prolonged in every direction.

The adjoining group of palaces situated northeast run from south to north and are called *I K'un Kung* (Palace of the Emperor's Assistant), *T'ü Ho T'ien* (Hall of Sympathetic Harmony), *Chu Hsia Kung* (Palace of Accumulated Elegance), and *Li Cheng Hsiam* (Porch of Beautiful View). They were the apartments of the consort of Hsüan T'ung as well as of Tz'u Hsi. It is therefore not surprising to find most curious kinds of clocks and a pellmell of Chinese objects of art mixed with the products of European industry.

To the west is the *Hsien Fu Kung* (Palace of Complete Happiness), of some interest to the foreigner as it was restored in October 1931 in memory of Lady Lampson by her husband, the British ambassador. The memorial plate is to the right of the entrance. The main hall now contains a remarkable collection of jade, whilst in the adjoining room pictures of the various emperors and of Tz'u Hsi are to be seen.

Turning toward the main exit the visitor passes another small courtyard at the south side of which is an open stage formerly used for theatrical performances. From this point the Yü Hua Yüan is again reached, the eastern side of which was followed at the commencement of the tour. The last two-storied building against the north wall was a kind of refreshment room for visitors.

In concluding the tour of this part of the Forbidden City, not every palace has been visited. However mention must be made of the *Hsi Hua Yüan* (West Flower Garden), situated in the northwest corner. Very costly treasures of the imperial household were stored here, but the buildings burnt down in 1923. Even the famous *Chung Cheng T'ien*, (Hall of Righteousness and Equipoise), a temple which was separated from them by a rock garden, caught fire at the same time and was destroyed. Rumours that the conflagration was started purposely could never be appraised. So a veil is still spread over the query as to where the valuables of the Palace went.

\*THE NORTHEAST SECTION OF THE  
FORBIDDEN CITY AND THE COAL  
HILL (*Half Day*)

This part of the Forbidden City is entered by the same gate, opposite the Coal Hill, mentioned on p. 46. On entering the Yü Hua Yüan (Imperial Flower Garden) the tour is along the east side. The already familiar pavilions on the south, behind the *Chiang Hsieh Hsüan* (Porch of Red Snow), are passed and the garden is left by a small gate. This leads to an area containing six palaces, with a further two on the south. Two are closed, the remaining ones are exhibition halls housing the treasures of the Imperial Palace left behind in Peiping after the most valuable were removed in 1933. North to south the order is as follows: pictures and scrolls in the *Chuang Sui Kung* (Palace of Pure Affection); porcelains in the *Chiang Yang Kung* (Palace of Southern View); jades, lacquer and ivory in the *Ch'eng Ch'ien Kung* (Palace of Heavenly Favour); an odd collection of clocks mostly donated to the Empress-Dowager in the *Yang Ho Kung* (Palace of Eternal Harmony); old bronzes in the *Ching Jen Kung* (Palace of Benevolent Prospect); and jades in the *Chai Kung* (Hall of Abstinence). The Ch'eng Ch'ien Kung contains, among others, ten pictures together with imitations carved in ivory, very fine works of Chinese craftsmanship.

These and all other collections in the northern part of the Forbidden City or Inner Court are known

under the name Ku Kung Po Wu Yüan (National Palace Museum).

To the south, an open place commands a fine view of the *Pao Ho T'ien* (Hall of Protecting Harmony) in the Outer Court, a view already familiar from a previous visit (p. 48).

Passing the *Ching Yin Men* (Gate of Scenery and Happiness) on the east and across the vast open space to the *Hsi Ch'ing Men* (Gate of the Bestowal of Rewards), a courtyard reveals an elaborate *Chiu Lung Pi* (Nine Dragon Screen) similar to the one in the Pei Hai.

Turning north, a marble causeway leads to the *Huang Chi T'ien* (Hall of Imperial Supremacy) and behind it to the *Ning Shou Kung* (Palace of Peaceful Old Age). The arrangement of the halls, together with the causeways, reminds one again of the buildings in the centre of the Inner Court (p. 46). The palaces were used by Ch'ien Lung in his retirement after a 60-years reign and later by Tz'u Hsi during her retirement in her old age. In the south hall is a collection of picture scrolls, the north building and the side halls hold books of the imperial household, old maps, plans written in Chinese or Manchu, and paintings of the emperors and their consorts. The large pictures on the wall show Tz'u Hsi.

North of here is the place Princess Der Ling described in her book "Two Years in the Forbidden City" when she was a lady-in-waiting to the Empress-Dowager. From an architectural point of view the main building, the *Yang Hsing T'ien* (Hall of the

Culture of Character), is also remarkable, showing strong Manchu influence. The ceiling deserves attention. The *Ch'ang Yin Ko* (Pavilion of Pleasant Sounds) on the east is very curious. It was the court theatre and the performances were watched from the opposite hall. Strange paper monsters and outfits, such as headgear and masks, can still be seen.

In the next hall, the *Lo Shou T'ang* (Hall of Pleasure and Longevity), north of the Ch'ang Yin Ko, two elaborate jade stones bear the names *Fu Hai* (Sea of Happiness) and *Shou Shan* (Mountain of Longevity). A third jade block, as beautiful as the others, faces the north exit.

The rock garden and the various buildings northwest were once a favourite of Ch'ien Lung, but now are in a badly kept condition.

In the last tiny courtyard in front of the exit is the *Chen Fei Ching* (Well of Chen Fei), the site of one of the many tragedies in the Forbidden City. Down its shaft was thrown the Pearl Concubine of Emperor Kuang Hsi. There are different versions of her death, but none of them could stand a historical test, which only proves that life behind the red walls of the imperial city was full of intrigue and grief.

This court is left by the same gate as it was entered; and across the thoroughfare is the enclosure of the *Coal Hill*.

The name Coal Hill derives from a legend that coal was stored here by the Liao emperors to prepare against a siege. Some time ago, however, the name *Mei Shan* (Coal Hill) was changed to *Ching Shan*

(Hill of Prospect). The hill is an artificial mound, the earth for it having been taken from the city moat. This was done for reasons of geomancy to protect the Forbidden City against evil spirits coming from the north (p. 13).

At the eastern foot of the hill begin a series of steps leading to the top. Here is a sophora tree surrounded by a low grey wall where the last Ming Emperor, Ch'ung Chen, is supposed to have hanged himself in order not to fall into the hands of the rebels who stormed the city and brought the Ming Dynasty to its end. A stone tablet nearby tells in Chinese characters the story which, however, is contested by some historians.

The hill is crowned by five pavilions, the largest being the *Wan Ch'uan T'ing* (Pavilion of the Ten Thousand Springs). From here one has a wonderful panorama not only of the Forbidden City with its yellow roofs and red walls but also of the lakes to the west, the white Dagoba in the Pei Hai, and the whole of Peiping, with the many gates towering over the city wall, and the Western Hills in the distance. No one can afford to leave Peiping without this marvellous visual experience.

The buildings to the north of the hill were connected with the cult of the dead in former years and contained the portraits of Manchu sovereigns and their consorts. The corpses of the imperial family were kept here, often for a long time, to await an auspicious burial day. The buildings are now closed to the public and rapidly falling into decay.

2130p  
3-47/149  
5 572c  
167 down

The park around the foot and even the slopes, of the hill is a favourite place for promenades and is very beautiful in spring when the little almond trees blossom. To complete the charm of this spot, there remains only one thing to wish for and that is that the air-raid siren built on the east slope of the hill, a little below the top, will disappear soon.

作 事 要 了 吃 飯 要 飽  
*Tso shih yao liao, ch'ih fan yao pao.*  
 When working work until finished,  
 when eating eat until satisfied.

### THE T'AI MIAO AND THE CENTRAL PARK (Half Day)

The *T'ai Miao* (Temple of Imperial Ancestors) lies in the southeast corner of the Forbidden City, east of T'ien An Men. Like many other buildings in Peiping, it was first built by Emperor Yung Lo in 1420 but was later destroyed by fire. The present temple dates from 1464. Here the imperial ancestral tablets of the Ming and Ch'ing Dynasties were kept but when the latter dynasty came to power, the spirit tablets of its predecessor were burnt.

The cedars in the first courtyard are hundreds of years old and have witnessed many an emperor enter this place of worship. On such occasions a special tent was erected in front of the main gate for the changing of robes. To the east of the main courtyard behind the park is a structure with a roof of yellow tiles where silk and paper offerings were burnt during the ceremonies. The two buildings to the east and west formerly contained spirit tablets of princes and ministers. But it is doubtful if the tablets are still in their old places as the buildings were often used for quite ordinary purposes, such as the storing of grain.

The main building on the marble terrace is the *Ch'ien T'ien* (Front Hall). As the characters T'ai Miao are inscribed over the entrance it also goes by this name, although, correctly speaking, T'ai Miao is the name of the whole enclosure. The Front Hall contains the thrones of all the Ch'ing emperors and

of their consorts. That of T'ai Tsu, who is considered the founder of the dynasty, is in the centre of the hall. In front of the seats stand various vessels, now somewhat incomplete, used during offerings. The spirit tablets were brought for the holy ceremonies from the *Chang T'ien* (Central Hall) behind the Front Hall, and put in their respective places. The throne of an emperor is always embroidered with a dragon design and that of his consort with a phoenix. The number of seats indicates that the emperors had from one to four wives.

When not used for offerings, the spirit tablets stood in the Chung T'ien in shrines behind curtains of yellow silk. They have since been removed to unknown places. The folded umbrellas in the corners of every enclosure were used to protect the tablets when they were carried to the Front Hall in rainy weather.

The third and last hall at the back is the *T'ien T'ien* (Hall of Canonized Ancestors), now better known as *Hôu T'ien* (Back Hall), and it was here that the tablets of those ancestors who had been posthumously honoured by the emperor were kept.

Farther to the north lies the moat of the Forbidden City. Here the fine view of the towers of Wu Men, to the west, is mirrored in the water. Passing under the old cypress trees east and then south again, an enclosure very interesting to all bird-lovers is reached. It is the only place in the city where herons nest and enjoy protection. The birds arrive each year at the beginning of the third month of the Chinese calendar (April) and stay till the end of the eighth

month (beginning of September). Chinese characters on a large wooden board describe the three different species of herons which, here in their safe haven, are admired by young and old. Nearby is a play ground for children with a chute and swings. Teashops are open in summer to cater to the many promenaders.

Beyond the T'ien An Men west of the T'ai Miao lies the *Central Park* or *Chung Shên Kung Yüan*. This place, now open to the public, was formerly the site where the emperor sacrificed at the *Altar of Land and Grain* to the Gods of the Soil and Harvest. The ceremony took place in spring and autumn and was always accompanied by musical and dancing performances by girls between the ages of ten and fifteen.

Behind the entrance of the park stands an impressive marble p'ai lou which has an interesting history. At the beginning of the Boxer rebellion the German ambassador, Baron von Ketteler, was shot in his sedan chair on his way to the Chinese foreign office to negotiate for a peaceful settlement. In memory of the incident the Chinese government was ordered to erect the p'ai lou on Hata Men Street where the murder took place. After the first world war the monument was pulled down and later re-erected in Central Park with a new inscription "Kung Li Chan Sheng" (Right triumphs over Might).

Due north and through the gate in the red wall is the Altar of Land and Grain surrounded by a low wall of red, black, blue and white tiles. The earth on the floor of the altar brought from different parts of China, is of five colours: yellow in the centre, black,

green, red and white on the four sides. From the altar a fine view can be got of the towers of Wu Men in the Forbidden City. The municipal theatre, however, situated southeast of the altar, does not at all fit into the picture.

North of the altar are two halls, the south, called *Chung Shan T'ang* (Central Mountain Hall), is often used for public meetings. The hall behind now shelters a library. A little west from here, a small monument erected to the memory of W. G. Harding for good services rendered to China in 1922 stands in a grove.

To the north of this enclosure is the moat of the Forbidden City used as a skating rink in winter and for boating in summer. The small pavilion with the eight pillars bearing classical quotations is quite modern.

The return from here may be made either east or west. The latter passes an enclosure with some tame deer and a miniature golf course. The row of buildings to the south are tea-houses and curio-shops. Exhibitions by local painters are held here as well as in a similar row of buildings on the east side of the park. A pavilion a few steps farther south shelters a stone tablet of historic interest. At present, however, a real pellmell of stuffed animals is stored around it, a red deer close to a seal, or a jaguar near a duck. The stuffed parrot with the long blue and red tail feathers was a favourite pet of the late Empress-Dowager, and a silent observer at Court for almost 100 years.

Many beautiful flowers embellish another pavilion to the east. As the Chinese are great admirers of the chrysanthemum the annual exhibition of these flowers is visited by large crowds. The beautiful lotus pond in front of the pavilion is spanned by small bridges, leading to a tea-house on the island. The whole landscape was constructed during the Republic from 1925 to 1928.

Returning to the exit of the park, earthen tubs are passed in which are reared the many types of goldfish prized and admired by the Chinese. The names of the varieties, Dragon Eye, Toad Head, Red Stripes, Tiger Head, Celestial Telescope, are as strange as their shapes.

The Central Park as well as the T'ai Miao is often frequented in the morning by groups of elderly Chinese gentlemen who assemble in a very unaffected way to practise an ancient style of gymnastics, the motions of which very strongly resemble those in the Chinese theatre.

## THE NAN HAI AND THE CHUNG HAI

(Half Day)

The entrance to the *Nan Hai* (South Lake) is from Hsi Chiang An Street, west of the Forbidden City. The tower dominating the gate was formerly a two-storied pavilion used as living quarters for Ch'ien Lung's famous Hsiang Fei (p. 44).

The island in the lake is artificial, formed by the residue when the lake was enlarged. Here Emperor Kuang Hsü was held prisoner by the Empress-Dowager from 1898 till his death in 1908. Contrary to other citations, however, he did not die here but was taken to the Forbidden City when he felt his end was near. He could stroll freely about on the island. There was, however, no communication with the shore as the wooden bridge was partly pulled down and no boats were allowed to cross the lake. But once in winter, when the lake was frozen, the emperor tried to escape.

From the entrance gate to the east along the shore is a wonderful view of the pretty island called *Ying T'ai* (Ocean Terrace). A labyrinth of rockeries is passed, tiny pavilions, small ponds and bridges all arranged as the Chinese like their garden landscapes best. From here access is possible to the island.

At the top of the hill, the *Han Yüan T'ien* (Hall of Cherishing the Constitution) and the *Hsiang I T'ien* (Hall of Fragrant Robes), once the living quarters of

Emperor Kuang Hsü during his confinement, are now a restaurant. On the south shore of the island three fine pavilions enhance the aspect. Behind them, protected by a wire-gauze, is a petrified tree called *Mu Pien Shih* (Wooden Stone).

There is another pavilion, a short distance off the shore, to the east.

Leaving the island northward on the left is a complexity of buildings, Chinese and European. At times they are used as government offices (Ya-men). The first President of the Chinese Republic, Yuan Shih-k'ai, ordered the modern houses built as residences for his wives. The palaces were later used by Marshal Chang Tso-lin, a warlord of Manchuria.

Farther north is the *Chung Hai* (Middle Lake) with its group of palaces called *Hwai Jen T'ang* (Palace Steeped in Compassion) where the Empress-Dowager lived when she took up residence in this park. She died here on November 15, 1908, just one day after the emperor Kuang Hsü. Her remains were taken to the Forbidden City where they were kept for nearly a year, awaiting an auspicious burial-date.

Beyond the modern swimming pool, opened in 1938, is probably the most interesting building in the park for the foreigner. It was here in the *Tzu Kuang Ko* (Hall of Purple Light) that many a Western diplomat was received in audience by the emperor. The first of these ceremonies in 1873 took place here instead of in the Great Ceremonial Hall (*T'ai Ho T'ien*) in the Outer Court. It was considered less of a "loss of face", especially as the ceremonial three kneeling

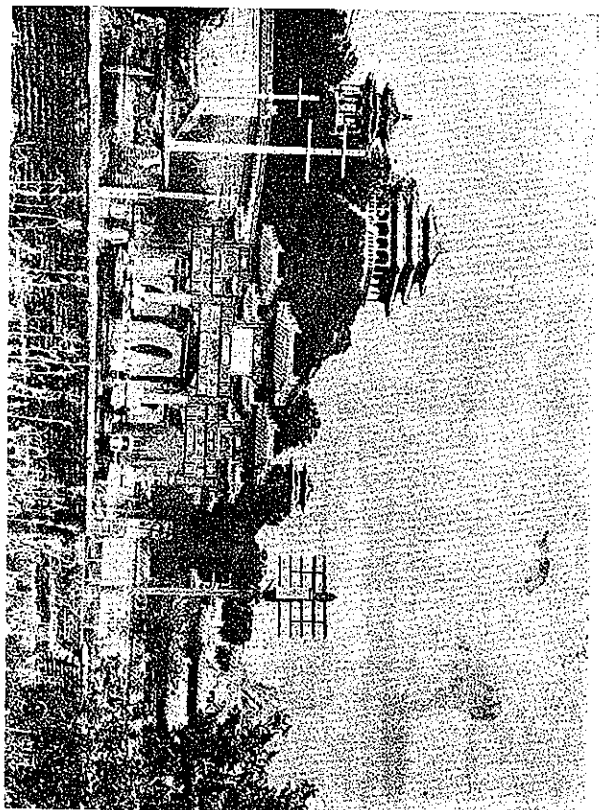
and the nine prostrations were omitted. Another reason was the Empress-Dowager's dislike of having the Forbidden City desecrated by "barbarians".

Near the southern end of the Chung Hai, along the east shore, is the *Wan Shan Tien* (Hall of Ten Thousand Virtues), interesting but not much known to visitors. The temple, until recently closed, is now cared for by Buddhist monks. A fine marble terrace in the main courtyard is in as good a state of preservation as most of the compound. The beauty of the gingko trees here probably has no equal in the city. The main hall contains many gilt figures of deities. Buddha sits in the middle shrine, with *Kuan Yin* (Goddess of Mercy) and *Ti Chang Wang* (Goddess of Earth) on either side of him. Along the east and west walls are the Eighteen Lohans, disciples of Buddha who have not yet attained Nirvana. Incense is burnt before them, but they are not worshipped as are the other deities.

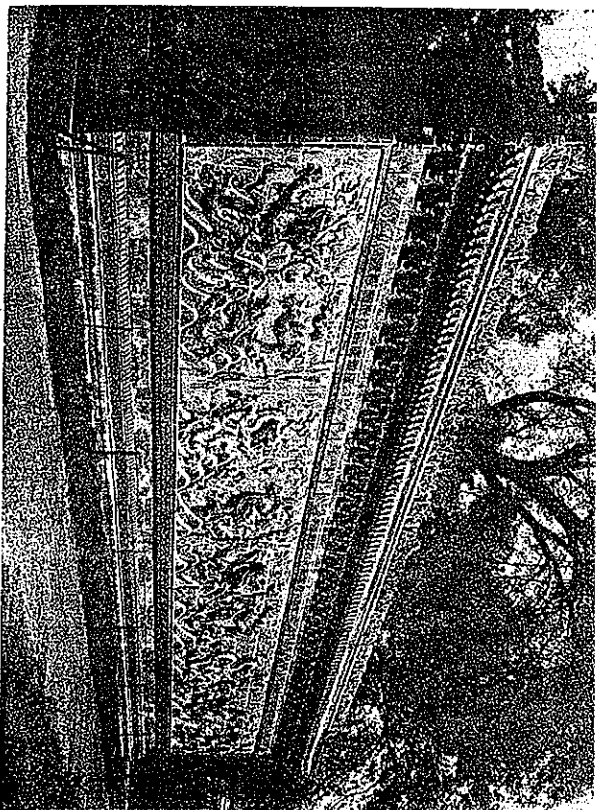
Three images behind the front altar in this hall are called P'u Hsien Wang, Shih Chia Mu Ni Fo, and Wen Shu. One of them sits on a lion and another on an elephant rather resembling a pig with the ears of a dog. No doubt the sculptor had never seen an elephant.

To the north, in a circular pavilion in fine architectural style, is a seven-storied pagoda. The Buddhas here are said to number 1,000.

The Dragon Kings and Dragon Gods, an extraordinary collection, are now in the western buildings of the temple. To the south are 17 of the original 24

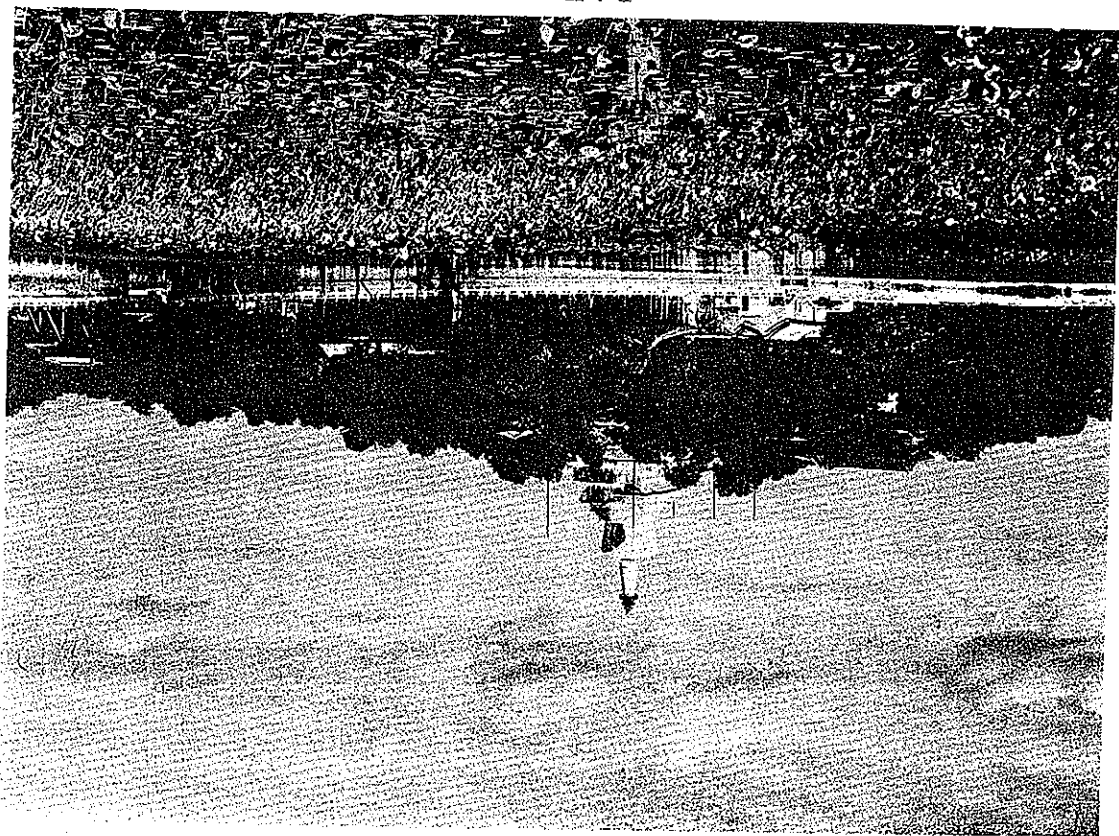


The Coal Hill

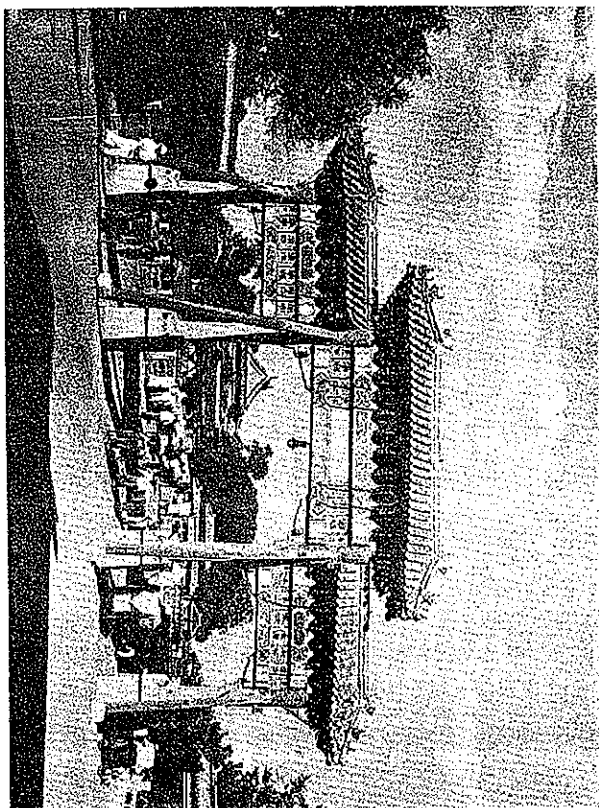


The "Nine Dragon Screen" in the Pei Hai

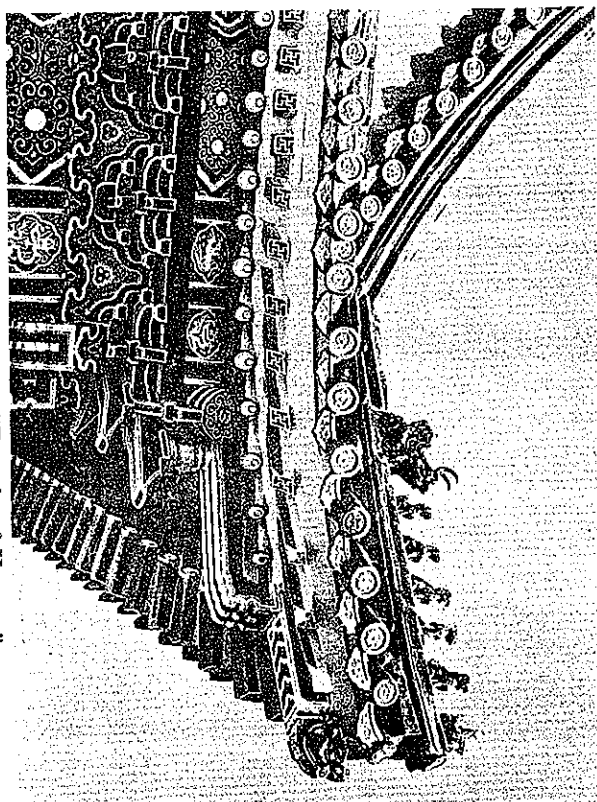




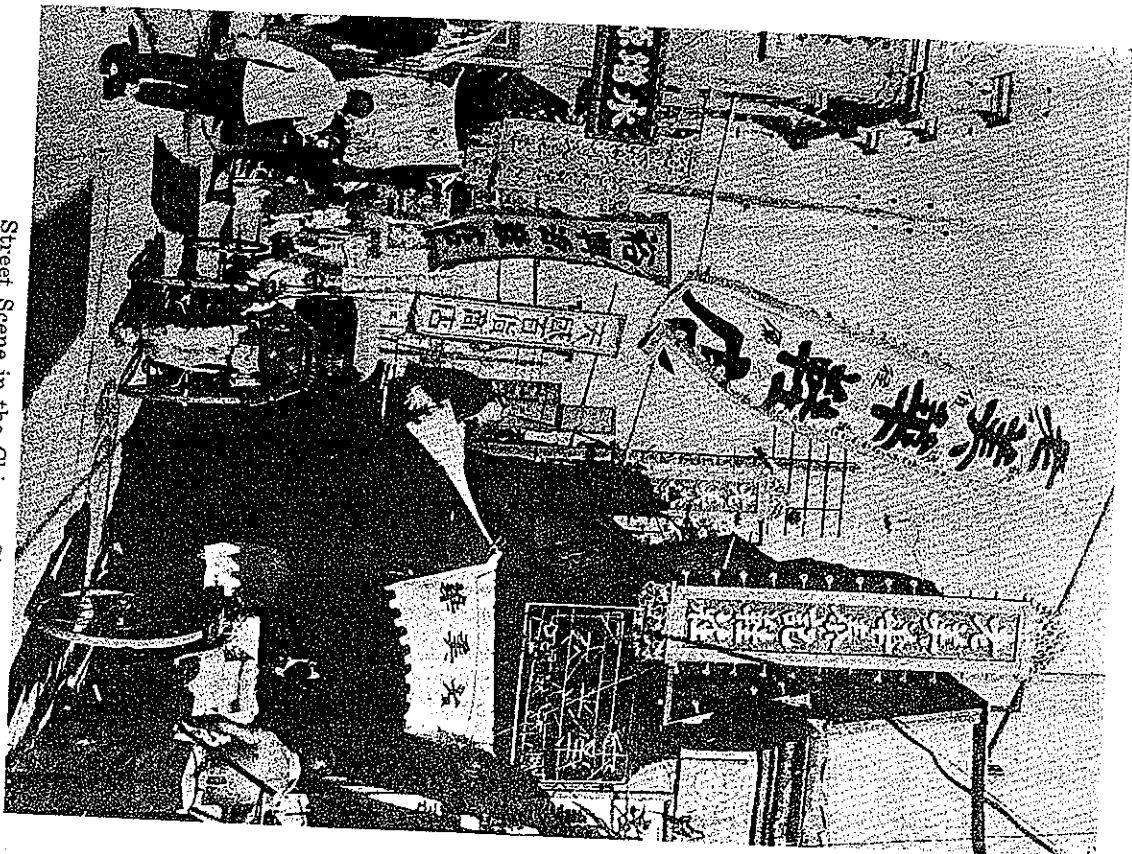
Pei Hai



Pai Lou — West of 'Pei Hai'



Corner of a Roof — "Temple of Heaven"



Street Scene in the Chinese City

Dragon Kings who reign over the sun, moon, water, land, rivers etc. The next hall, to the north, houses the 12 Dragon Gods presiding over the 12 signs of the zodiac. They are flanked by the figures of the God of Thunder (holding a hammer and a thunderbolt) and Goddess of Lightning (with two mirrors in her hands to reflect lightning down to earth). The strange head-gear was worn by kings during the Chou Dynasty (1122-255 B.C.).

West of the temple is a little pavilion erected in the water, formerly connected with the shore by a small bridge. This is considered one of the famous "Eight Peiping Scenes", and is symbolized by the name of 'Clouds Reflected in the Water'.

A few hundred yards south, the *Hsi Yiam Men* or *West Park Gate* gives exit on Nan Chang Street.

### \*THE PEI HAI (*Half Day*)

The *Pei Hai* or North Lake is west of the Coal Hill, its White Dagoba on the island is an outstanding landmark.

The *T'uan Ch'eng* (Circular City) is west of the main entrance. This place is famous for the *Yü Fo* (Jade Buddha), carved out of a single piece of white jade. This figure is now shown illuminated by electricity which detracts from the spotless white of the stone. There are divided opinions as to whether the whole of the statue is made of jade, some contending that half is of Italian alabaster. In the open stands a large bowl of green jade, dating back to Ch'ien Lung or even earlier. The old cypress trees in the castle grounds add much to the beauty of the place. Of historic interest is the fact that Ts'ao K'un, a president of the Republic, was confined here from 1924 till 1926.

At the entrance to the *Pei Hai* a fine view is obtained from the bridge which leads to the island, called *Ch'ing Hua Tao* (Hortensia Island). In front is the *Yang An Ssu* (Temple of Everlasting Peace), still kept in good repair. Across the temple court and up the hill are lofty pavilions standing on high rocks. They are named "Far off Thoughts" and "Favourable Clouds". A good way to the top of the hill is from the east side, where a broad flight of steps is reached.

The White Dagoba stands on a large terrace from which a fine view of the town and the Western Hills can be obtained. South of it is a small pavilion

covered with multi-coloured glazed tiles, each bearing an image of Buddha. Unfortunately many of the tiles are in need of repair as visitors have knocked off the heads of the figures. A fierce-looking Lamaist god with many heads, hands and feet is enshrined in the pavilion. The Dagoba, bearing a Tibetan inscription, was built in 1651 for the first Dalai Lama who visited Peiping.

Around the hill, especially on the north slope, is a cluster of buildings almost forming a labyrinth. Along the northern shore of the lake a veranda is intersected with what are now tea-houses or restaurants. In summer, it is pleasant to use the ferry which plies across the lake regularly, men with long poles doing the punting. During the crossing the ever-changing aspect of the island, with its long semi-circular veranda, vies with the many buildings behind and the Dagoba high above. A little west of the landing place are five pavilions, seemingly built out into the water but actually erected on tiny islands. They are connected with the shore and each other by small causeways in the shape of a dragon, thus accounting for their name *Wu Lung T'ing* (Five Dragon Pavilions). Once a favourite spot of the Empress-Dowager, they have now been converted into restaurants.

A little northeast of the pavilions, a group of buildings now shelters a public library. Directly to the north is the *Ch'ao Fu Ssu* (Temple of Happy Meditation), now in ruins and closed to avoid accidents. From the small mound to the west of the

temple wall, an idea of the former beauty of the place may be formed. Further west, a large open hall with a square roof is visible. This is the *Wan Fo Lou* (Tower of the Ten Thousand Buddhas), otherwise known as the *Tu Hsi T'ien* (Great Western Heaven). On closer inspection many clay figures may be seen decorating the route which leads to the top of the "Heavenly Mountain". At one time visitors were allowed to ascend, but the passage is now closed. The beauty of the figures has been marred considerably. The buildings to the north also have suffered destruction, but in spite of the ruins, the three-storied main building is still a beautiful sight. A pavilion in the southwest corner, containing a small dagoba with the engravings of sixteen Lohans, is of some interest.

Beyond the Five Dragon Pavilions, a triple archway with fine glazed tiles is reached, and to the north, behind the small hill, is the famous *Chia Lang Pi* (Nine Dragon Screen). This screen is often mentioned as one of the masterpieces of Chinese art to be seen in Peiping. The temple to which it originally belonged has disappeared completely. The dragons are shown in different positions, the colours of each pair corresponding, with the central one in imperial yellow.

A walk around the lake in an easterly direction passes the bridge under which the water runs into the Pei Hai, and leads to a red wall surrounding the *Altar and the Temple of the Silkworms*. It was here the empress sacrificed yearly during the third moon to the Goddess of Silkworms. So it is that many mulberry trees are grown here. Two altars are in the enclosure,

one to the east, for sacrifice to the God of the Mulberries, and one on the west, where mulberry leaves were examined before being fed to the silkworms. The adjoining buildings now serve as a museum for the products of different provinces of China.

The return to the main entrance may now be made. Before crossing the bridge, slightly to the west, there are many tubs containing various species of goldfish similar to those kept in the Central Park. Nearby, cages with birds and a few monkeys from South China are kept.

In summer the Pei Hai is a favourite place for boating and in winter for skating. Carnivals were held by the Manchu Court on the ice when an exhibition in skating was given by men selected from the Eight Banners. In season lotus flowers transform the lake into a marvellous floral carpet. The lotus seeds, considered a delicacy by the Chinese, are gathered in the autumn.

\*THE TEMPLE OF CONFUCIUS AND THE  
LAMA TEMPLE (*Half Day*)

Both temples are easily reached. They are situated in the extreme north of the city.

As Confucius is one of the Great Sages of China it may be appropriate to give a short outline of his life and his work. He was born at Ch'ü Fu in Shantung province, 550 B.C., at a time when China was in great confusion. His life work began in service for the state of Lu, where he, in the short period of only three months, greatly improved the customs of the country. But, forced by conditions, he left his position and travelled through various states, finally returning home. Here he wrote books and gathered pupils. By his life, and his teachings Confucius influenced the mental world of his countrymen so thoroughly that he will always rank among the greatest men of China. He revived ancient ideals and arranged them in orderly form.

Immediately within the *Temple of Confucius* are four huge stone tablets in open pavilions with inscriptions referring to the temple's history. The many other tablets here are a memory of the examinations which were held every third year in the capital. The names and addresses of the candidates for about seven hundred years were recorded after they had passed the difficult written tests of the old empire. As in all other temples, a drum and a bell stand at the gate which leads into the second courtyard but here they

are not lodged in a tower. At both sides of the gate, behind glass windows, ten stone drums represent their historically interesting originals, dating back probably to the Chou Dynasty (1122 — 255 B.C.). The originals have been in Nanking since 1933.

The next courtyard also contains several open pavilions with stone tablets carried on the back of tortoises. They are memorials to victories of the Manchu emperors. On the right are six and on the left five pavilions. In front, at the *Yüeh T'ai* (Moon Terrace), stands the main hall of the compound, the *Ta Ch'eng T'ien* (Hall of Great Perfection). Here, as on the terrace, celebrations in honour of Confucius are held, attended by many high officials of the government. Ritual dances, accompanied by music, are performed; the musical instruments, generally kept in the temple, are brought for this purpose to the Moon Terrace. The solemnities take place on the third day of the second and eighth moon of the lunar calendar. In the temple, besides the musical instruments, are tablets to Confucius, flanked by tablets to the four other great sages Mengtze, Tzutze, Tsengetze, and Yentze. Six minor sages are also honoured in this hall, their tablets stand at the sides, a little in the background.

The other buildings in the main courtyard contain 72 tablets to the disciples of Confucius and to virtuous men.

The gate to the *Ch'ung Sheng T'ien* (Hall of Reference of the Sage's Ancestors) is generally closed. But a small tip to the watchman will open it. This

last courtyard and its temple hall contain spirit tablets of the ancestors of Confucius, thus giving the enclosure its name.

Leaving the temple compound by the west gate, a turn leads to the *Kao Tzu Chien* (Hall of Classics). Originally a simple school under the Mongol Dynasty it was converted into a national university by Yung Lo when, during the second month, it was here that the emperor, seated on the throne backed by a famous screen, expounded the Classics to assembled scholars. The *Yüan Ho* (Round River) winds around the hall. It was formerly filled with water. Four magnificent marble bridges lead from the hall to the courtyard. To the south is a beautiful triple archway adorned with porcelain tiles. The side buildings house about three hundred stone monuments on which the complete text of the Four Books and the Five Classics is engraved. Now here, there is no danger of the text being destroyed by fire as happened in the reign of Chin Shih Huang Ti, 213 B.C.

Peiping's Temple of Confucius was first built at the end of the 13th century but has since been repeatedly repaired. The present Hall of Classics was erected by Ch'ien Lung in 1783. It was last renovated in 1938.

Situated east of the Temple of Confucius is the *Lama Temple* (Lama Miao), also known as *Yung Ho Kang* (Palace of Concord and Harmony). In the front court, two fine bronze lions stand guard near the bell and drum towers. Two pavilions protect stone tablets written in Chinese, Manchu, Mongolian and

Tibetan, and which record the building of the temple. The first hall has at each side two temple guardians with grim faces and demons under their feet. In the next courtyard, a fine incense burner attracts the attention of all. Here is also a stone tablet with four different inscriptions.

Peculiar to the temple are the prayer-wheels, two of which can be seen on the east terrace. The invocation "O Mani Padme Hum" (Oh, Thou Jewel in the Lotus) is inscribed in Sanscrit on them. They are filled with many slips of paper with the same prayer, and the wheels are then turned. Being able to rotate thousands of prayers in the shortest time is a real labour saving device. The torn pieces of faded silk hanging over the doors and from the wooden beams are also covered with the prayer. Every time the wind stirs them, "O Mani Padme Hum" is prayed again.

The main building in the next court has the name *Fa Lam T'ien* (Hall of the Wheel of Law). Its roof shows fine architecture quite different from the usual temple roofs. Here the lamas assemble three times a day to read the holy sutras. To attend even a part of the service is a very strange and interesting experience. The monotonous chants, sometimes raised a little, is followed by hand clapping and interrupted by the solo prayers of disciples or the abbot. Some of the lamas say the prayer in the bass tone acquired in their youth. The deepest bass of the West could not reach the notes on which the high priest chants the sutra. The head-dress is a flat, high-shaped cap with a fur brim, the robes are yellow and red.

Farther north, in the last court, is the *Wan Fu Ko* (Pavilion of the Ten Thousand Happinesses) which has at its sides aerial bridges of unique appearance. It houses the gigantic statue of Maitreya Buddha which stands 75 feet high, and towers beyond three stories. Long pieces of yellow silk hang down the wooden figure which was carved from the trunk of a single Yunnan cedar. The accompanying lama asks visitors to light one of the many oil lamps standing on the altar and expects a tip for this honour.

Something may be said regarding the behaviour of lamas in general. "In Search of Old Peking" mentions that sometimes lamas attempt to assault foreigners, and that lone sightseers have disappeared. Another story is told in Juliet Bredon's "Peking" about a Russian who visited the temple with a box of biscuits, of which the Living Buddha of the day was very fond, as a passport. But even he had trouble in getting out again. In recent years nothing of this has happened and it may be stated that the lamas are as friendly to the sightseer as is every monk in other temples of the old capital. In fact, they seldom pester the visitor for tips as is the case in other spots. In a side building they do, however, offer to show veiled altar-pictures or obscene figures of the God of Desire for a consideration.

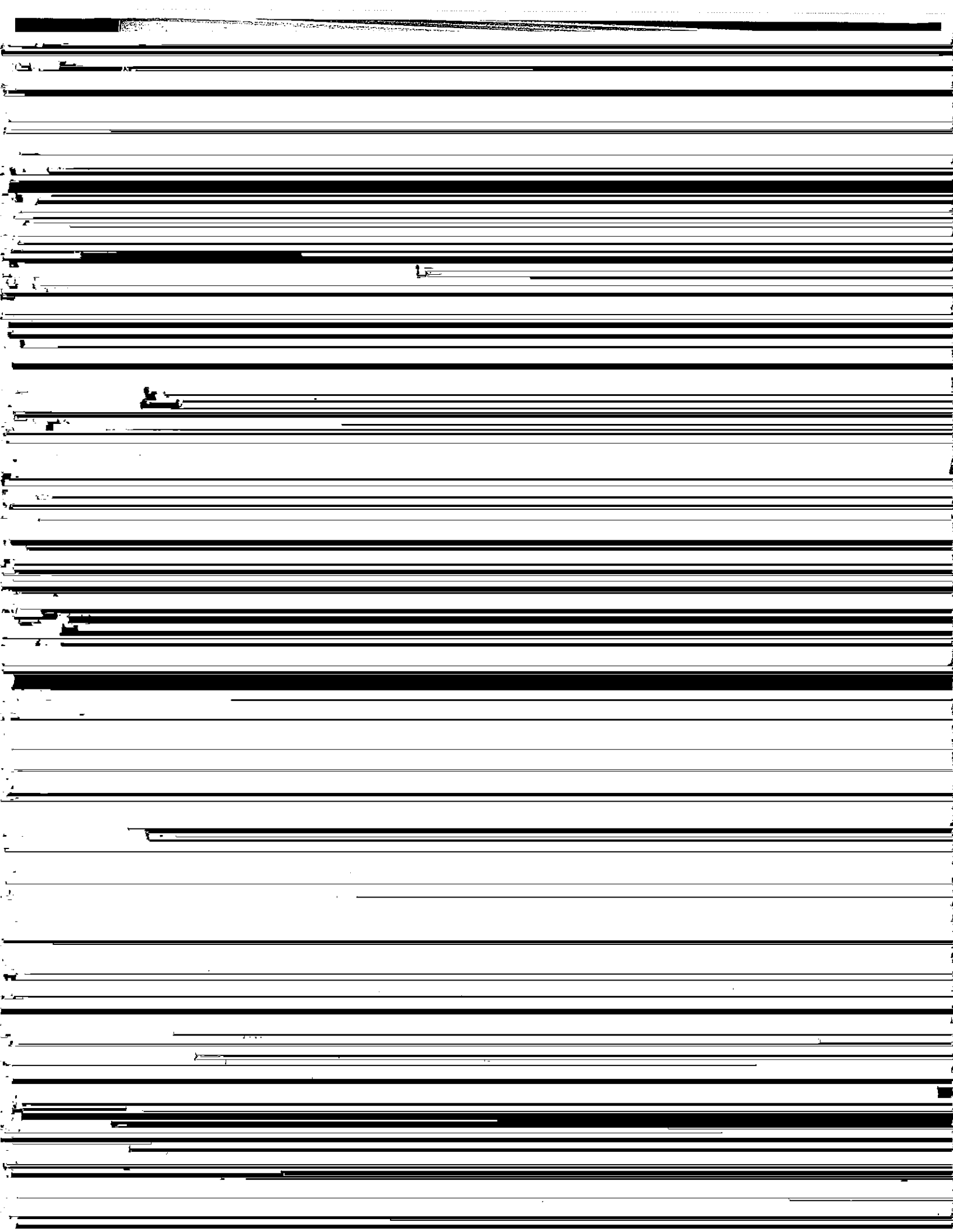
West of the Wan Fu Ko in another court is the *Kuan Yin Miao* (Temple of the Goddess of Mercy) and the *Kuan Ti Miao* (Temple of the God of War). They house figures of deities with faces blackened from the many incense sticks and offerings burnt

before them. The famous horse of the God of War which, legend says, refused food after the death of his master and died soon afterwards, looks sadly into space.

The Lama Temple is visited by a large number of spectators each year on the 30th of the first moon, when the lamas perform the Devil Dance which lasts for hours. On this occasion they wear weird vestments and huge masks of bird or beast to frighten away the demons, whirling long whips and producing a ghastly noise. Though unpleasant, it is considered lucky to be struck by the whips and the onlookers join in the uproar. However, in spite of the curiosity shown at the Devil Dance in this temple, it is but a poor version of the performances held in the monasteries of far-away Tibet.

轎 頭 有 車 後 頭 有 轎  
*Ch'ien t'ou yu che, hou t'ou yu che.*

Where carts have passed tracks are left.





Dowager was born of a Manchu family. Who would have thought when in June 1852 she left her parental home to become a concubine of the emperor, that she was destined to influence the empire so strongly!

Not far from here, on the east, is the *Tung T'ang* (East Church), also known as St. Joseph's Church, rebuilt in 1905, after the original building was destroyed in 1900 and hundreds of Chinese Catholics massacred. Further north, a striking building is the *Salvation Army Centre*. Yet further on is *Ch'u Shieh Ta Chieh* (Pig Market Street) and the *Lung Fu Ssu* (Temple of Prosperity and Happiness). So much has gone of the former splendour of the buildings of this temple, that the name to-day recalls rather the fair which is held three times a month on three successive days in the vast temple courtyards. A market of second-handed articles has grown up during the past years on the main street, and animals such as dogs, rabbits or pigeons may be bought here.

At the eastern end of the street the *Tung Ssu P'ai Lou* (Eastern Four Memorial Arches) and in the distance the *Ch'i Hua Men* (Gate of Unmixed Blessings) are visible. From the *Tung Ssu P'ai Lou* it is not very far to the *College of Chinese Studies* (Hua Yü Hsüeh Hsiao), known also as the Language School, where foreigners learn spoken and written Chinese. For the benefit of pupils a hostel is attached to the college compound and another in the Western Hills is for excursions.

Returning south along Hata Men Street there are many shops. Where Hata Men Street and *Teng Shih*

*K'ou* (Lantern Market Mouth) meet, on the east side is a tiny temple, dedicated to Erh Lang, son of Li P'ing, the God of Irrigation, but better known to foreigners and Chinese as the *Dog Temple*. "Numerous ex-votos of Pekingese pugs, little curly, short nosed, fringy-pawed things, are heaped up on the altar. When a dog is sick, the owner offers one of these life-like portraits in felt or fur, but it is considered almost as lucky to steal one from the altar while the priest, who has been blinded by an offering, beats the gong with his back turned to the thief. If, however, the offering is not large enough, he suddenly turns round and catches the would-be pilferer. Then the whole manoeuvre becomes inefficacious." (Juliet Bredon — Peking, p. 222).

Continuing north, Hata Men Street takes on more and more the character of a second Morrison Street with many fine shops and establishments. Two movie houses are not far away. Just inside the entrance of Mei Ch'a Hutung are the offices of the English language newspaper *The Peiping Chronicle*. The Y. M. C. A. is located on Hata Men Street north of Mei Ch'a Hutung. *Wai Chiao Pu Chieh* (Street of the Board of Foreign Relations) and *Tsung Pu Hutung* (Principal Cloth Lane) are on the east side of the street.

The east end of Tsung Pu Hutung reaches the city wall. Here was the former site of the examination halls where the tri-annual examinations were held. From five to six thousand candidates came to the capital to give proof of their knowledge and were closed up in single cells for three days and two nights.

Under no consideration whatsoever were the seals opened before the end of the examination. From such hardships the inmates on occasions committed suicide or went mad. This old-fashioned style of selecting the leadership of the country was discontinued after 1900. It had, however, the advantage that rich or poor could compete. The examination halls, with its many cells, fell into ruins and were razed to the ground in 1913 when it was planned to erect the parliament building on the site; this project was not realized, however. As already mentioned (p. 34) during the Japanese occupation a Shinto shrine was built here, which, however, no longer exists.

The *Kuan Hsiang T'ai* (Astronomical Observatory) is to the south (p. 33). At present the compound is used as a wireless station and therefore it is uncertain whether the terrace, where the many historical instruments are placed, is open to the public. Father Verbiest, who built many of the instruments dating from 1674, was also instructed to put the Chinese calendar in order again which at that time was in great confusion. This was only possible by cutting out a whole month. Thereafter the Chinese never ceased their questioning as to where the month had gone to, thereby creating a certain anti-foreign feeling.

福 記 商 行

**CHINA SIBERIAN FUR COMPANY**

**Import & Export, Wholesale & Retail**

EMBROIDERIES, SILKS, CLOISONNÉ, JADES  
AND SEMI-PRECIOUS STONES.

**Furs and Skins**

31 Legation Street - Peiping

Phone 5 - 0632  
5 - 0542

卜 記

正 昌 洋 行

**BOUHOUTSOS BROS.,**

SUCCESSORS TO

**KARATZAS BROS & CO.**

CONFECTIONERS & BAKERS

WINE & TOBACCO MERCHANTS.

7 Hatamen Street

Phone 5 - 1441

Peiping

CHINESE ANTIQUE

M. MALLARDON

18 Kuan Mao Hutung

PHONE 5-3401

PEIPING

Your inspection is kindly invited

AGNES M. BLACK

Costume Jewellery Evening Bags  
Coats, Brocades, Embroideries  
Jades, Curios, Rugs, Pictures

30 Legation Street

THE TARTAR CITY — BETWEEN HOU MEN  
AND TE SHENG MEN (*Half Day*)

The *Hou Men* (Back Gate), as may be seen from the map of Peiping, is the counterpart of the Ch'ien Men (Front Gate), lying on the line which runs through the middle of the city. Half a mile to the west is the *Catholic University*, also called *Fu Jen Ta Hsieh* (Fu Jen University), which has gained fame throughout China. The project of establishing this centre of education goes back to 1924. The first teachers were American Benedictines, but from 1933, when the Holy See transferred the work to the charge of the "Society of the Divine Word," this order has carried on. Attached to the university is a middle school for boys and one for girls, the latter run by the sisters of the "Servants of the Holy Ghost". The university buildings occupy the site of the former palaces of several princes. The fine Chinese architecture and the gardens have been preserved. The main building, a combination of Chinese and Western style, contains classrooms, laboratories and a big auditorium. Foreigners who wish to be shown through the university and to know something about the scientific work being carried on, may refer to the fathers, who readily give further information.

In front of the main building of the university, a street runs west. It leads to the *Hu Kwo Ssu* (Protect the Country Temple). It is one of the market places of the west city. Fairs, displaying miscellaneous

articles such as curios, household utensils and flowers, are held here three times a month.

A few hundred yards north of the university is the *Shih Ch'a Hai* (Ten Temples of the Sea). Even if the number ten may no longer be correct when enumerating the temples here, there are still some left along the shore. The lakes with the old willows resemble a site in the open country rather than a place within one of the great cities of China, and give a fine impression at every season of the year.

A smaller lake is northwest of the *Shih Ch'a Hai*. It is the northernmost of the chain of lakes in the town which stretches from here to the *Nan Hai* (p. 62). On its south side the *Kao Miao* (August Temple) is more interesting for its history than for its present beauty. For it was here that during the hostilities between the Chinese and the foreign powers in 1860 the intermediaries were imprisoned for some time. The old buildings were torn down in the twenties, but the old caretaker has the whole story still vividly in his memory.

From here to the north shore of the lake and then again to the east, a tiny temple at the top of a small hill offers a very picturesque sight. Not very far off the *Te Sheng Men* (Gate of Righteous Victory), one of the two gates which lead through the north side of the city wall, can be seen. Through it the Empress-Dowager left the city in the critical days of the summer of 1900, when the situation became too dangerous for her. To the left are some fine glazed temple roofs belonging to the *Tz'u T'ang* (Ancestral Hall), intended

for the family cult of ex-Prince Regent Ch'un, but converted into a military shrine in the early days of the Republic. Still in a good condition, it is no longer used as a temple. It is now better known as the *Wu Miao* (Military Temple).

Almost next door to this imposing shrine, now dedicated to heroes, passing about hundred yards along its east wall, the *Nien Hua Ssu* (Temple of Picked Flowers) is worth a short visit. This place and the just-mentioned *Wu Miao* are not very familiar to foreigners, as they lie off the common track of sight-seers and so have kept much of their former originality.

Another temple of interest is the *Kuang Hua Ssu* (Temple of Great Religious Transformation), situated on the north shore of the *Shih Ch'a Hai*. It is inhabited by about thirty priests who regularly hold services of worship and care for the poor of the neighborhood.

From here it is only a short distance to the *Ku Lou* (Drum Tower) and *Chung Lou* (Bell Tower), both behind the *Hou Men*. The data about the heights of the two buildings differ, but an approximate estimate is about 100 feet. This is considered a sufficient height to ward off evil spirits which often attempt to threaten the town from the north. The Drum Tower is built of brick at its base, and of wood in its upper stories. The big drum, which can still be seen, was used until the early years of the Republic to mark the hours, but now the noon hour is announced by the former air raid siren at the top of Coal Hill. Whenever the drum was beaten, the bell was also

struck in the tower behind. About the casting of the bell, which is said to weigh 120,000 pounds, there is a legend similar to those in European countries: The bell founder was unable to cast a perfect bell, and it was only when his daughter jumped into the molten metal, sacrificing her life, that he was successful. The present structure of the Bell Tower dates from 1745. The lower stories of both buildings were used in recent years either as a movie house or an institute for mass education, but they now stand vacant. A flight of stairs leads to the upper terraces of the towers.

娶 妻 娶 德 娶 妻 娶 色  
*Chü chi'i chü te, chü chieh chü se.*

We wed a wife for her virtue, a concubine for her looks.

#### THE WEST SECTIONS OF THE IMPERIAL CITY AND THE TARTAR CITY (*Half Day*)

The Diplomatic Quarter is left through its west gate. Beyond the Ch'ien Men, the *Hsi Chiao Min Hsiang* (People Intercourse West Lane), the banking centre of Peiping is reached. The main banks with their high, modern buildings often with clock towers give this street rather a more Western than Chinese aspect. Farther west is the *Shuan Chieh Men Street* leading to the gate of the same name and to the *Nan T'ang* or South Cathedral. The first church was erected in 1650, on the site where Father Matteo Ricci worked as a missionary, by his successor Adam Schall from Cologne. It burnt down in 1775, but the hand-worked iron cross which fell from the gable was saved and is now kept on the west side of the cathedral. Like many other churches, the Nan T'ang too was stormed and destroyed in 1900 and many hundreds of Chinese Christians lost their lives. The coat of arms on the south shows the papal crown and the lion of Venice.

The *Shuan Chieh Men* (Gate of Direct Rule) is considered unlucky by the Chinese, firstly because of its unfavourable situation from the geomantic standpoint and secondly because criminals formerly were led through it to execution in the south city at the *Ts'ao Shieh K'ou* (Vegetable Market). It therefore bodes no good if a Chinese is told to "go to the Vegetable Market"!

Passing Shun Chih Men Street about a mile to the north, on the east side, is the *Hsi Tam Shang Chiang* (Market Place of the Western Archway), a bazaar corresponding to the Tung An Shih Ch'ang in Morrison Street.

Shortly before the *Hsi Ssu P'ai Lou* (Western Four Archways), on the east, is the *Pei T'ang* (North Cathedral), the Catholic cathedral of Peiping with the bishopric. The first Catholic church in this part of the town was situated to the west of the Chung Hai (Central Lake). But as the Empress-Dowager disliked to see the steeple overlooking the wall and feared her movements might be observed, the church was torn down and rebuilt farther north, where it has stood since 1888. Thanks to the heroic defence led by Bishop Favier, lasting from June 15 to August 16, the cathedral escaped the turmoil of 1900 almost unhurt, although some damage to the painted glass windows behind the altar can yet be seen. With the *Jen Tzu T'ang* (Hall of Compassionate Harmony), the *Pei T'ang* now comprises an orphanage of 1,200 girls, a printing press, a library of rare books and old manuscripts, several schools, and a cemetery. The exquisite needlework done in the convent is always in great demand.

East from the *Pei T'ang* the *Pei Hai* is reached again. Before the *Yu Ho Ch'iao* (Imperial Canal Bridge), separating the North and Central Lakes, on the north side of the street there is a big red door leading to the *Kuo Li Pei Ping Tzu Shu Kuan* (National Library of Peiping). Inspired by the throne halls in

the Forbidden City, it is one of the finest monuments of modern Peiping, and a striking proof of how well the leading features of Chinese architecture can be adapted to suit the most up-to-date requirements of a public building. It houses a large collection of Chinese and foreign books and periodicals, and contributes much to the educational purposes of students, as well as of private individuals, who wish to study in the many large reading-rooms of the main building.

Leaving the National Library, the Imperial Canal Bridge is crossed, and the moat of the Forbidden City is seen running parallel to the street called *Pei Ch'ang Chieh* (North Long Street) at its northern end and *Nan Ch'ang Chieh* (South Long Street) to the south. On both sides of this street the glazed tiled roofs of temples may be seen. They are, however, now closed to the public and turned into schools and other institutions.

Where *Pei Ch'ang Chieh* and *Nan Ch'ang Chieh* join, a short but broad street leads east to west. It was the route taken by the Empress-Dowager from the Forbidden City to her favourite places in the Central Lake palaces. Following this route to the east, across the moat and then south along the high wall behind the Central Park, the visitor arrives at the wonderful square in front of the Wu Men. Its beauty recalls the advice given by Juliet Bredon in her book *Peiping*: "Better far to leave half the monuments unseen and to see well the rest; to see them not once, but again and again; to watch them in many lights and moods till they become part of life and life's recollections".

## THE EASTERN HALF OF THE CHINESE CITY (Half Day)

The Hata Men is officially known as the *Ch'ung Wen Men* (Noble and Refined Gate). Through it the eastern part of the Chinese City is reached. Across the bridge the fourth small lane to the left is the *Ssu T'iao Hutung*, better known to foreigners as *Flower Street*, because artificial flowers and cheap jewelry are manufactured here. There are also quite a number of curio shops selling embroideries, glassware, ivory, precious stones, lacquer, etc. Many of them have workshops attached where skilful labourers may be seen at work.

At the east end of the lane is the *Yü Ch'i Shieh*, an interesting jewelry market, much frequented and above all by shopkeepers replenishing their stocks. The tradesmen go to the market early in the morning, in order to be back on time to attend their own business; trade is done from about 7 to 11 a.m.

North of here is the city moat with a lovely view of the city wall and the Fox Tower. During fine weather groups of silk thread-twisters may be seen at work on the banks.

A few yards further on is the *P'ao T'ao Kwang* (Spiral Peach Palace), a small Taoist temple seldom visited by foreigners but nevertheless having its peculiarities. The main building has its two side walls completely decorated with small figures of the *Wan*

*Hsien* (Ten Thousand Immortals) and six deities, the most important of which is the *Tzu Sun Niang Niang* (Goddess of Birth). In front of her altar are groups of figures representing babies. They are taken away by women desiring children, and later, when their wish is fulfilled, brought back. Below the altar a collection box is held by the figures of two children aiming to make the donor more generous.

From here to the south is the *Hua Erh Shieh* (Flower Market) where numerous stalls display household utensils, such as kettles, brooms, brushes, pots, and pans. On the north side of the street is the *Huo Shen Miao* (Temple of the God of Fire) or, rather one of his temples, as there are quite a number dedicated to him in Peiping. It may thus be presumed that the danger of fire is much feared by the population. But, strange to say, the temple itself was badly damaged in 1939 by fire, although the idol escaped almost unhurt. Many old-styled fire engines stand around awaiting the next emergency call. It is assumed the God of Fire is very tolerant and has no objection to a plumber setting up his stand in front of the altar nor to the stoves and carts stored around.

The Flower Market to the east leads into a quarter of the Chinese City which assumes more and more a rural aspect. The railway to Tientsin crosses the fields at this point and passes a small pagoda standing near the tracks. The building with its thirteen stories offers no strange sight, its lower walls being spoiled by advertisements. But the legend about it is charming. It is said that once the pagoda wandered

From a far away mountain district to Peiping, in the hope of finding more worshippers here. But the nearer it came to the capital, the more it feared the competition of other famous monuments, until it finally settled before the city gates, thus earning the name of the *Tyrael Tired Pagoda*. The temple built around it in its honour has long since disappeared and now it stands alone in the fields like an extinguished torch.

At the west end of the Flower Market and south along the tramway are the *Tzu Chi Kow* (Porcelain Mouth) and the *Hsiao Shih* (Early Market). The latter's name is often erroneously translated as Small Market or Thieves' Market, due to the fact that small articles are often bargained off here early in the morning, by persons reluctant to tell whence they got them. It is not always that the goods are stolen but this gives an air of mystery to one's purchase.

From the Hsiao Shih a lane runs west where many carpenters and cabinet-makers are located. Especially noteworthy are the shops with fine hardwood furniture where elaborate pieces of workmanship are always shown to customers. Some still manufacture the much desired camphor-wood chests.

The return route may be made either through the Hata Men, or farther west through Chien Men Street.

## THE WESTERN HALF OF THE CHINESE CITY (Half Day)

In the southwest quarter of the Chinese City, outside the Ho Ping Men lies *Liu Li Ch'ang* (Glazed Tile Factory), so called because formerly the kilns here produced the glazed tiles on the roofs of the Forbidden City. Another version translates Liu Li Ch'ang as "Six Miles Factory" in regard to the distance, but it is generally assumed that this interpretation is wrong.

There is hardly a Pekinese who does not go to the Liu Li Ch'ang in the first two weeks of Chinese New Year, when a big fair with things of daily use and specialties for the gastronomist are available. Costly curios are exhibited in the *Huo Shen Miao* (Temple of the Fire God), attracting Chinese as well as foreigners.

The main road in this quarter of the city is the Chang I Men Street, bearing the same name as the gate it leads to. Here is the *Mohammedan quarter* of Peiping, differing in some way from other districts of the town, although the Mohammedans originating from Turkestan have been settled in the capital for centuries. It is still said that the Chinese are a little prejudiced against Mohammedans, but this can no longer be justified in any way.

North of Chang I Men Street are a whole cluster of temples, but most of them are in a state of decay or being made use of in some way. Among them are the *Ch'ang Ch'ün Ssu* (Temple of Eternal Spring), the *Pao Kuo Ssu* (Recompense the State Temple), which



is believed to be the oldest temple in Peiping, and the *Shan Kuo Ssu* (Temple of Benevolent Effect). In the courtyard of the latter stands a very old sophora tree which is said to date from the T'ang Dynasty (618—906 A.D.).

To the south, across Chang I Men Street, is the *Mosque* (Li Pai Ssu) in the *Niu Chieh* (Cow Street). This centre of Mohammedan faith does not at all differ on the outside from a Chinese temple, its interior is, however, quite interesting, the main hall of prayer is so situated that the believers at prayer face Mecca. The temple also houses many cabins for bathing, used by the faithful in accordance with the writings of the Koran.

Southwest of the Mosque is the *T'wang Hsiao Ssu* (Temple of Supreme Service) famous for its peonies which are in full bloom in May and June. At that time the temple sees its annual heyday and is visited by many admirers of flowers.

The *Sheng An Ssu* (Temple of Perfect Peace), still in good condition, is not far from the Mosque. It contains three big statues of Buddha and the 18 Lohans (Disciples of Buddha) in two rows, but most striking are the frescoes of Buddhist figures that cover the wall.

The *Fa Yüan Ssu* (Temple of Buddhist Origin), one of the oldest temples of the city, is not far from here in an eastern direction. Two fine white-bark pines grow in the courtyard. The temple is well kept and shelters, besides a Buddhist school with more than 80 disciples, many a historic treasure worthy of notice.

Southeast from the Fa Yüan Ssu is the *Lung Ch'uan Ssu* (Temple of the Dragon Fountain) and still farther in the same direction is the *T'ao Jan T'ing* (Joyful Pavilion), a cluster of houses on the top of a hill. The area is often inundated in summer and covered with reeds.

One of the tombs on the slope of a hill nearby, below a farmhouse, is said to be the burial place of Hsiang Fei (p. 44).

Going north the *San Men Ke* (Three Gates Bolt) is reached. This is a very insignificant gate spanning the road. But the place attracts many visitors who come here to pray for help or to thank the deities for help given to them when ill, when out of work, or with some grievance. As the worshipper often bestows a picture or a votive tablet, the side walls are all decorated in the most curious way.

Further north, leaving the rural district gradually, the *San Sheng An* (Three Saints Temple), once a nunnery, and the *Ch'eng Huang Miao* (Temple of the City God) are passed. East and across fields is where second-hand dealers offer all kinds of cheap daily necessities.

A few hundred yards away, Ch'ien Men Street is reached again, approximately in the vicinity of the Temple of Agriculture.

The *Model Prison* and the *Government Bureau of Engraving and Printing* are also in the district just described.

OTHER POINTS OF INTEREST  
IN THE TARTAR CITY

(i) EASTERN SECTION

A short distance west of the Grand Hotel de Pekin a broad street, leading northward, is called *Nan Ho Yen* (South River Bank). Before it was covered in, the creek, running from the lakes in the north city, passed through it. At its south end is the *Peiping Institute of Fine Arts*, comprising a couple of buildings with yellow roofs, located here since 1935. On the opposite side of the street, due west is the *Returned Students' Club* and to the north the *Peiping Union Church*. The *Mahakala Miao*, known to foreigners as the Mongol Temple, stands in a small lane behind the church. It is erected high on a terrace, fifteen feet above the surrounding houses, with the flagpoles visible from afar. The priests here had the special privilege of holding services in Mongolian instead of Tibetan. At present, however, there is only one lama in the place; the side buildings are inhabited by Chinese families.

Back in Nan Ho Yen and continuing northward the *Pei Ho Yen* (North River Bank) is reached. It is yet to be filled in. About half a mile to the north is a high building of red brick, the *Peiping National University*, commonly known as Peita, meaning "North Large". It owes its origin to the reform movement of 1898 and therefore is one of the oldest modern

universities in China. Across the creek to the east is the *Sino-French Cultural Institute*.

In the extreme northeast quarter of the Tartar City, in the corner of the city wall, the *Pei Kuan* (North Hostel), the Russian Mission compound, is situated (for reference see p. 28).

The *Pei Kuan* was originally given to inhabitants of the small Cossack village Albazin on the Amur who were constantly in conflict with the Chinese settlers in their neighbourhood. In 1685 they were brought as prisoners to Peiping and given the right to live in the northeast corner of the city. They built a chapel and had four priests for their spiritual needs. They intermarried with Manchu girls and have become indistinguishable from the rest of the population. They preserved their Orthodox religion faithfully throughout in spite of hardships.

All the old buildings were destroyed in 1900 when the Boxers stormed the mission and murdered more than 200 Chinese Christians, throwing many of them down a well. Later, the place was given back to the Russians by the Chinese government. A memorial chapel was built wherein the remains of the victims of 1900 lie buried. A memorial stone, inscribed in Russian, may be seen in the garden. At present about 200 Russians live in the compound. From the belfrey at the southern end of the garden the neighbouring part of the city and the country beyond present a picturesque view.

(ii) WESTERN SECTION

In the West City, directly inside the new *Ch'ang An Men* (Eternal Peace Gate), is the *Wo. Fo Ssu* (Temple of the Sleeping Buddha), not so well known as the temple of the same name in the Western Hills, but worth a short visit. The figure of Buddha in a reclining position, with its head resting on the right hand, has a length of 16 feet and represents a fine piece of woodcarving; it is made of one log.

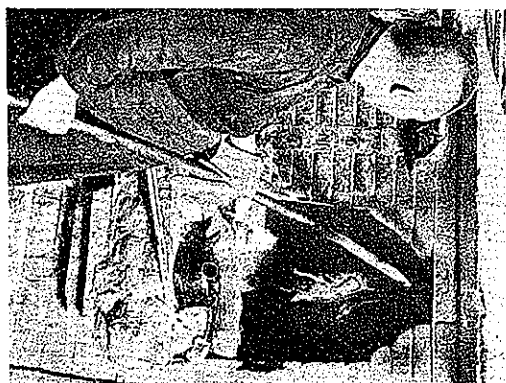
To the north, in P'ing Tse Men Street is the *Pai T'a Ssu* (White Dagoba Temple) which can be seen from all elevated places in the town and from the Western Hills. On top of the Dagoba is a smaller one made of brass and gilt, standing on a large ornamented plate. A legend records that once the monument showed a wide crack and threatened to fall. A stranger suddenly appeared, and going around the Dagoba, kept repeating the words "I will mend it!" The next morning the crack had disappeared, and so had the stranger.

The Dagoba was built at the end of the eleventh century during the Chin Dynasty, it is 270 feet high. Kublai Khan embellished it in 1271, donating more than 500 pounds of gold and 200 pounds of quicksilver.

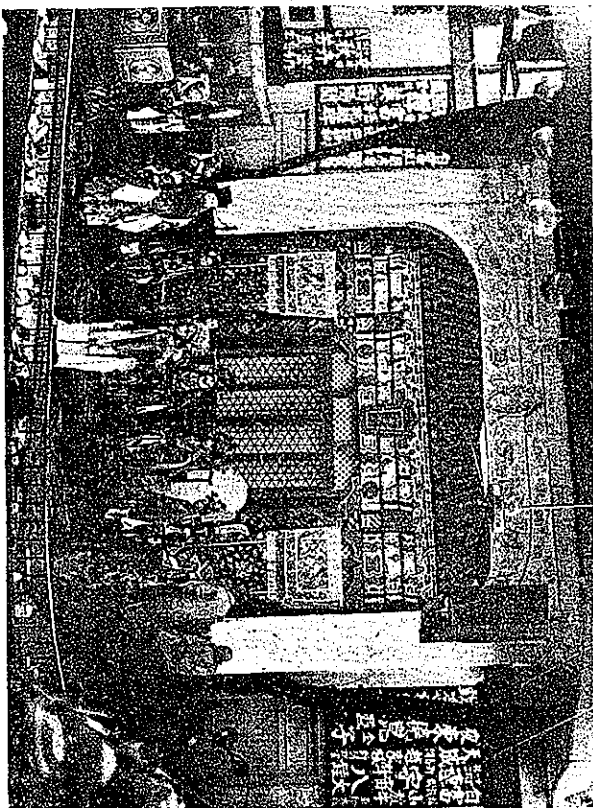
The *Ti Wang Miao* (Temple of Emperors and Kings), is situated east of the White Dagoba on the north side of the street. Here, in the main hall, the tablets of almost all emperors were placed, excepting those de throne, the enemies of literature, the assassinated, or usurpers. At present the temple is shorn



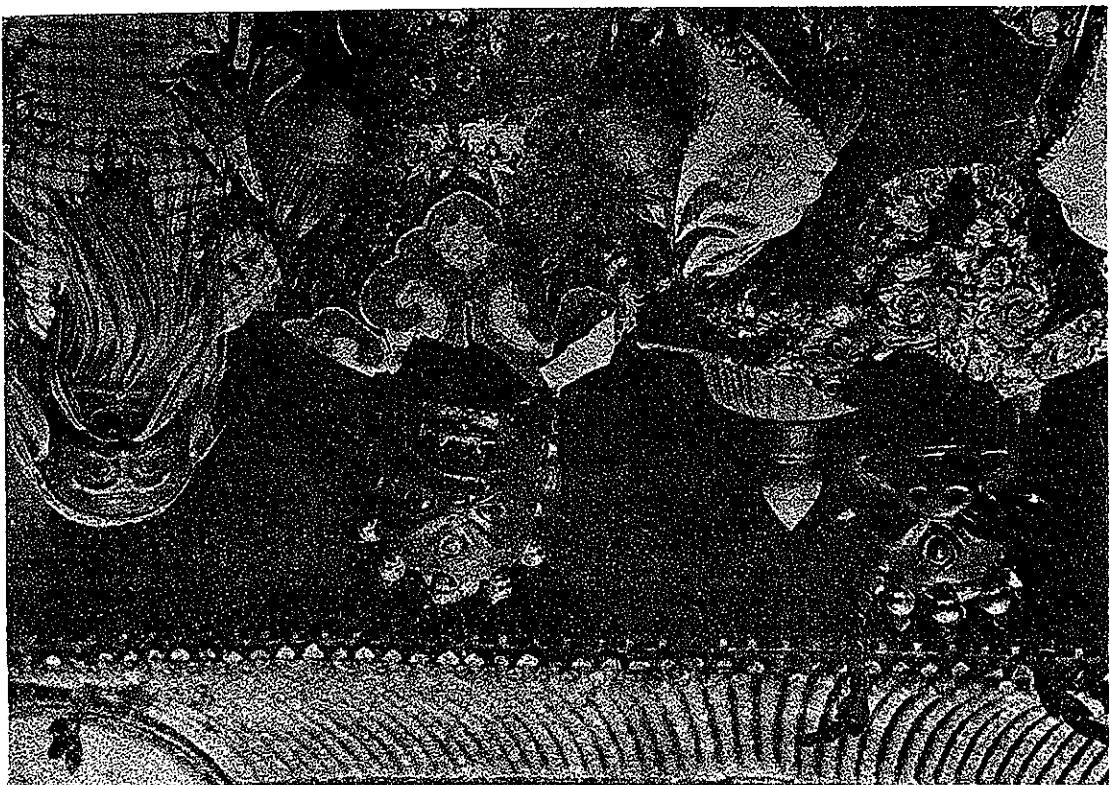
Rickshaw Puller  
Enjoying his Meal



Roasting a Peking Duck



Scene from a Chinese Play



Devil Dancers in the Lama Temple

of practically all its former dignity and is being used as a school.

Near the Hsi Chih Men the *Hsi T'ang* (West Church) is situated. The original structure was built in 1725 by Father Pedrini, but was destroyed in 1811 and again in 1900.

Returning to the centre of the city the visitor passes, between Pei Hai and Coal Hill, the *Ta Kao T'ien* (Great and High Hall). The emperor came here to worship and to pray before a Taoist deity which had the power to give or to withhold rain. One of the buildings was a schoolroom where girls chosen to serve at Court were taught etiquette "and the various arts respectable for their sex". In the back of the compound a fine pavilion resembles in some way the Temple of Heaven. From the top of the island in the Pei Hai or from the Coal Hill this building may be seen.

### PART III

#### THE ENVIRONS OF PEIPING

##### THE EASTERN SUBURBS (*Half Day*)

About half a mile outside *Ch'i Hua Men* (Gate of Unmixed Blessings) is the *Tung Yüeh Miao* (Temple of the Eastern Peak), one of the famous Taoist temples of Peiping. Its construction was started during the reign of the Mongol Emperor Yen Yu, and the work was completed in 1329 after eight years. As so many Chinese deities are housed in this temple it is frequented throughout the year, but especially during the temple festivities on the first day of the first month. Then artificial flowers are placed before the gods, incense is burnt, and worshippers with feather dusters come to clean the cubicles and the gods enshrined there.

The main building stands in the second courtyard and contains the image of Huang Fei Hu who is entitled to mete out rewards or punishments to mortals. Often the idol is consulted about private affairs by drawing lots. At both sides of this courtyard a number of cubicles, each containing an idol or sometimes two, are open to the visitor. Among the innumerable gods in this temple are those of the seas, mountains, rivers, rain, thunder and lightning, the guardians of birds and other animals, the gods of wealth, birth, long life, official promotion and so on.

The most popular deities are always worshipped by many, and therefore require more space for the faithful who decorate them in a number of ways. On the west side, for example, there is the temple abode of the Goddess of Birth and of her husband. Two wooden demons stand in front of them carrying bundles, containing many babies, which are to be sent to the addresses given by the goddess. Worshippers are always to be seen here, offering paper and incense, either praying for descendants or giving thanks for the fulfilment of their wish.

In the northern courtyard a shrine of interest is that of *Wen Ch'ang* (God of Literature), with his jade-white horse and bronze mule. It is believed that these two animals have the power to cure any illness. It is only necessary for the sick to touch either the horse or the mule, on the corresponding part of the anatomy as his illness, and he will be cured. Owing to constant rubbing by worshippers, the animals have become brightly polished, especially the mule.

Other deities in this temple worthy of mention are: the Wang Ma Ma (Old Mother Wang), the Yü Huang (Jade Emperor), the Yüeh Hsia Lao Erh (Old Man of the Moon), who can arrange marriages and listens to the prayers of lonely maidens, the Yao Wang (God of Medicine) and others.

Leaving the Tung Yüeh Miao, a short detour to the south must be made to reach the *Jih T'an* (Altar of the Sun). Unfortunately the whole compound has been neglected for many years and used as a wireless station or barracks. Nothing worth seeing remains

for the hurried globe trotter except red walls shining through the old cypress trees and the roofs with their green tiles. But there is enchantment still in these tranquil spaces for leisurely wanderers. The altar itself is a square terrace surrounded by a balustrade of white marble. Here, on the 15th of the second moon, before sunrise, the emperor sacrificed to the sun every second year. His place in the intervening years was taken by high officials.

Off the main road eastward the small *Shih Pa Yü Miao* (Temple of the Eighteen Hells), a Taoist temple, is guarded at present by only one monk. In the back courtyard may be seen the clay figures of cruelly tortured persons. They are intended as warnings to sinners, to deter them from evil.

About a mile along the Tungchow road to the south, a high embankment is the northern end of the Legation guard rifle range. Called *Yü Wang Fen*, the place gets its name from a Chinese tomb. This is a popular spot for hikers and riding parties who picnic under the old cypress trees.

Another  $1\frac{1}{2}$  miles from here across the fields in a southeastern direction, the big road leads to the municipal slaughter house, an ugly looking building of red brick with a high chimney. Only a few yards away is the Princess Tomb, called in Chinese the *Po Shou Kung Cha Fen* (Tomb of the Imperial Maiden with the Buddha Hand, that is with the webbed connection between the fingers—one of the attributes of Buddha). In the huge mound covered with grey bricks the beloved daughter of Emperor Ch'ien Lung

is buried. Tradition says that she was born of a slave girl whom he met and loved while on a hunting trip in South China. In the past the place has been a favourite spot for excursions from the *Tung Pien Men* (Eastern Wicket Gate) by boat along the canal. Now all the old trees have been cut down, and even the "Avenue of Eight Men and Animals of Stone" which guard the tomb have been demolished.

The canal south from here was the waterway connecting Peiping with the famous Imperial Canal running as far as Hangchow in Chekiang province. The imperial rice was brought by this route to Tungchow and from there, on smaller junks, to the old capital. At every sluice, however, the junks had to be unloaded. One of the sluices may be seen on the way back to the city following the canal. The waterway lost its importance with the inauguration of the railway from Tientsin to Peiping in 1897. The sluices are now closed in winter so that nearby villagers may cut the ice, which they store in deep pits, and sell in the city the following summer.

The distance from the Second Sluice to the Tung Pien Men is about 2 miles.

## THE NORTHERN AND NORTHWESTERN SUBURBS (*Whole Day*)

The tour as it is described in this chapter, takes all day. The sightseer can cut it down to one half of the suggested time and if such an alteration is intended it is proposed to follow the route up to the Mongol Wall (p. 103) and then to return through the Te Sheng Men on the north side of the city wall or through the Hsi Chih Men on the west side.

The city is left by the *An Ting Men* (Gate of Fixed Peace), a few hundred yards beyond which is the *Ti T'ang* (Altar of Earth), on the east side of the road. According to Chinese conception, the square is associated with the earth, so this altar is built in a square whereas the Altar of Heaven is round. The whole compound, built in 1530, was once very beautiful with many old trees and fine arrangement of buildings. Now the site has been allowed to fall into ruins, it has been used as a public park and now is an asyhum for the insane.

Across the main road to the west is the *Russian Cemetery*, recognizable by the chapel with its Orthodox cross. To the north of the enclosure near the wall, a memorial stone stands in honour of British officers and soldiers who died of maltreatment after being captured in 1860 in violation of a flag of truce. Their remains were first buried here but later removed to the British cemetery.

About a mile north is the *Huang Ssu* (Yellow Temple), clearly visible from afar with its white marble stupa. The temple was built when the Dalai Lama visited Peiping in 1651, but now the eastern section is practically in ruins. The west side has also been damaged by the soldiers quartered there. The marble stupa, still in a state of good preservation, was erected in 1781 in memory of a Pan-chen Lama who died of small-pox during a visit to Peiping. Its many carvings represent pictures from the life of the deceased lama. In former times the temple housed a large community of Mongol lamas, now only a few remain as caretakers. In 1860 the compound was the headquarters of Sir Hope Grant.

Around the east corner of the Yellow Temple is that strange and repulsive *T'uan T'uan* (Altar of Meditation). This is where the bodies of dead lamas are kept in curiously shaped coffins to await the return to Tibet, with the result that in summer the smell in the temple hall is anything but fragrant.

About a mile across the fields in a northwesterly direction stands the Mongol Wall or, as the Chinese call it, the *T'ui Ch'eng* (Earth Wall). During the Yuan or Mongol Dynasty it was the northern boundary of the capital. Constructed only of mud, it has nevertheless withstood the attacks of weather and, with its many ramparts, is still an imposing sight.

North of the wall, a little to the west, the seven-storied pagoda of the *T'ien Hua Ssu* (Spirit Tablet Flower Temple) rises from a small grove. It is the

cemetery for the priests of the Nien Hua Ssu, a temple inside Te Sheng Men.

From the Tien Hua Ssu, following the Mongol Wall to the west and then south, are the ruins of a small building on the wall which shelters a stone tablet. A road pierces the wall here leading westward to the *Ta Chung Ssu* (Great Bell Temple) which is really worth visiting. The big bell, from which the temple gets its name, is claimed to be the largest hanging bell in the world. It is 17 feet high, 44 feet in circumference and 8 inches thick. The weight is estimated at 87,000 (old) catties corresponding to 116,000 English pounds. The whole inner and outer surface is engraved with Buddhist sutras. Like most Chinese bells it has no tongue, but when struck with the wooden beam hanging at its side, it gives out a deep and rich tone. Here again the same legend is told as about the bell in the Bell Tower. The sound is so perfect because the bellfounder's daughter sacrificed her life to make her father's work a masterpiece.

Southwest from here is the long, red enclosure of the *North China Agricultural Experiment Station*, landmarked by its modern, towerlike building.

The *Ta Fo Ssu* (Big Buddha Temple), to the south, was once famous for its gigantic copper image of Buddha, since ruined and replaced by a 37-foot plaster and wood figure. Two other Buddha figures are at its sides. The 28 Rulers and Kings of Heaven stand on the east and west sides of the hall.

Still further south the *Wa T'a Ssu* (Five Pagoda Temple) shows distinct Indian architecture, except

for the small round-roofed pavilion at its top. The sides of the square foundation are decorated with Buddha figures. Its top, where the Sanscrit inscriptions on the walls of the pagodas are of interest, can be reached by stairs. Some old ginkgo trees in the courtyard enhance the beauty of the place.

The *Wan Shou Ssu* (Temple of the Ten Thousand Ages), situated on the canal west of the Wu T'a Ssu, was at one time worth visiting because of its old halls, pavilions and rock garden. It has now been converted into barracks, the old trees have been cut down and part of the compound houses an orphanage. The imperial court rested here on its barge trips to the Summer Palace which explains why in former years it was one of the finest and best preserved temples of Peiping. The famous big bell was first hung here, before being taken on wooden rollers to the *Ta Chung Ssu* in 1743.

The *Zoological Garden*, called *Wan Sheng Yüan* (Garden of the Ten Thousand Animals), is the next stop. In spite of the name there has never been a great variety or a large number of animals in this place. For years the skeleton of an elephant, which had slowly starved to death, was exhibited in a shed. The large and extensive grounds, however, have been transformed into a beautiful park and used as agricultural experimental fields and gardens, rendering it even more attractive. The foreign red brick house, situated in the western part of the park, was built by the Empress-Dowager who visited the place frequently when going to the Summer Palace or returning to the



Forbidden City. The rooms, like everything European in China at that period, show tasteless decoration. The Zoo is currently closed to the public, being used as a soldiers' camp.

In the direction of the Hsi Chih Men, one of the roads south leads to *Chala* (Ch'a La) recognized from afar by the small belfry. Chala has been intimately linked with the Catholic mission in Peiping since 1610 when it was destined by imperial order as a burial place for the Jesuit Father Matteo Ricci, one of the three famous early missionaries. Since then, it has been the Catholic missionary centre. However, when the Catholics were driven out of Peiping in the reign of Tao Kuang (1821—1851), the property was transferred to the Russian Orthodox mission until after the Anglo-French expedition in 1860. During the Boxer uprising the cemetery was completely destroyed, the tombstones pulled down and broken, the tombs torn open and the remains scattered. The Chinese government repaired it shortly afterwards. Unidentified bodies were buried together in the small memorial shrine near the north wall.

East of it are the tombstones of the three famous missionaries: 1) Adam Schall from Cologne, tutor to the Emperor K'ang Hsi—he had a burial place of his own in the original cemetery, 2) Matteo Ricci, and 3) Ferdinand Verbiest, who built many of the instruments at the astronomical observatory and revised the Chinese calendar. Some of the marble tombstones show cracks from the desecration of the cemetery in

1900. Other tombstones formerly in the old cemetery are now immured in the west wall of the church.

The eastern section of Chala belongs to the Lazarists and the western to the Marist Brothers. There is a noviciate and a seminary on the grounds. The ruins in the west are those of the former Church of the Martyrs which burnt down a few days before Christmas 1944. Although Chala is connected with many an important event of early christendom in China, many foreigners know the establishment only for its wines, visiting the Chala wine cellar time and again but never the historic cemetery.

The return to the city is made through Ping Tse Men.

酒 要 少 吃 事 要 多 知  
*Chiu yao shao ch'ih, shih yao to ch'ih.*

Drink sparingly of wine, acquire knowledge of many things.

### THE WESTERN SUBURBS (*Half Day*)

Leaving the city by the *Hsi Pien Men* (Western Wicket Gate) the moat outside the wall is followed for half a mile to the famous Taoist temple *P'o Yün Kuan* (White Cloud Temple) which is worth a visit. It dates back to the T'ang Dynasty, although most of the present buildings are of a much later period. In one of the temple halls a big alms-bowl made of a single wooden knot rests on a marble stand.

A temple fair is held each year from the 1st to the 19th day of the first moon of the lunar calendar. A large crowd then visits the place, combining worship with the first excursion out of the city after the cold winter months. During this period the scene in front of the temple gate is very picturesque, with its many food vendors and sellers of other delicacies and souvenirs. Visitors, wanting to find out if their luck is in for the coming year, go to the first courtyard where a huge bronze cash is suspended under the bridge. Like most of the Chinese copper cash it has a square hole in the centre. A temple priest sits behind it and visitors try to hit the hole with copper coins. If they succeed, the year ahead will bring good fortune. All the money falling into the ditch under the bridge is collected in the evening by the priests and this is quite a lucrative business. Ever since copper money has gone out of circulation, the monks have changed bank-notes against coppers.

The principal festival day is the 18th of the first month when the Eight Immortals descend at night from Heaven to Earth at the *P'o Yün Kuan*. Although a large crowd watches each year, the Immortals are never seen.

Among the 200 monks now living in the temple are some very old men. They consider it an honour to themselves and the monastery if visitors ask to see them as old age is much respected in China. Some of the monks are over 100 years old. When the writer was last in the temple, an old man of 91 years was presented to him. A fellow monk with the record age of 110 years—believe it or not—was out helping in the kitchen at the time, but he returned quickly when he learned that a visitor had come.

The hairdress of the Taoists is noteworthy. They do not cut their hair but bind it into a topknot, fastening it with antique pins. In order not to spoil this dress they use a black hat with a hole in the top through which the knot is put. A Taoist priest or disciple is therefore easily recognizable.

About half a mile south of the *P'o Yün Kuan*, a pagoda with thirteen stories is the *T'ien Ning Ssu* (Temple of Heavenly Peace). Of special interest are the many bells suspended from the corners of every story. Moved by the wind, the bells send out a tinkle which can be heard from a distance. At one time 3,400 bells were reputed to be fastened to the many corners but probably a good number have disappeared since then.

The road west from the White Cloud Temple leads to *Paomachang*, a village where foreigners from Peiping have summer residences. The race course is also at *Paomachang*. Here, prior to the war, Peiping's society attended races and the ladies vied with each other in the latest fashions.

North of the White Cloud Temple, a new asphalt road leads from *Ch'ang An Men* (Eternal Peace Gate) to *Hsin Pei Ping* (New Peiping), a former Japanese settlement of modern houses. The *British cemetery* is situated south of the road, not far from the city moat, with its chapel as a landmark. It was granted to the British by the Chinese government shortly after 1870, but like *Chala* it was destroyed by the Boxers in 1900.

North from here, across the asphalt road, is the *Yieh Tan* (Altar of the Moon). Only little remains of what was once one of the sanctified places of the old capital. Old buildings fell into ruins or were pulled down to make way for barracks. Around the altar, where in older days the emperor performed sacrifices, groups of soldiers now play football.

Further north, a big road leads through *P'ing Tse Men* (Gate of Just Rule) back into the city. An interesting story is told about this gate. In former times it was usual in China, as in other countries too, to brand a criminal. The rebel leader, Li Tzu Ch'eng entered Peiping in 1643 through the *P'ing Tse Men*. The Manchus, disapproving of rebellion, marked the gate with a sign which can be seen on the south wall of the inner tunnel about 6 feet from the ground: a large brick marked with the design of a flower.

#### \*THE SUMMER PALACE AND THE JADE FOUNTAIN

This tour may be combined with the next (p. 116), if the tourist is rushed or wants to make good use of a hired car.

The *Summer Palace* is about 7 miles west of Peiping and can be reached by the road passing through *Hsi Chih Men* (West Straight Gate). On the way, the entrance to the Zoo and the fork of the new road to *Hsi Yüan* (West Airfield) are passed. Behind the village of *Hai Tien* is *Yenching University*, one of the best-known institutes of learning in North China. Most of the capital for the purchase of the grounds and the erection of the buildings was provided by American friends of China. Planned in 1918, construction of the campus began only in 1924.

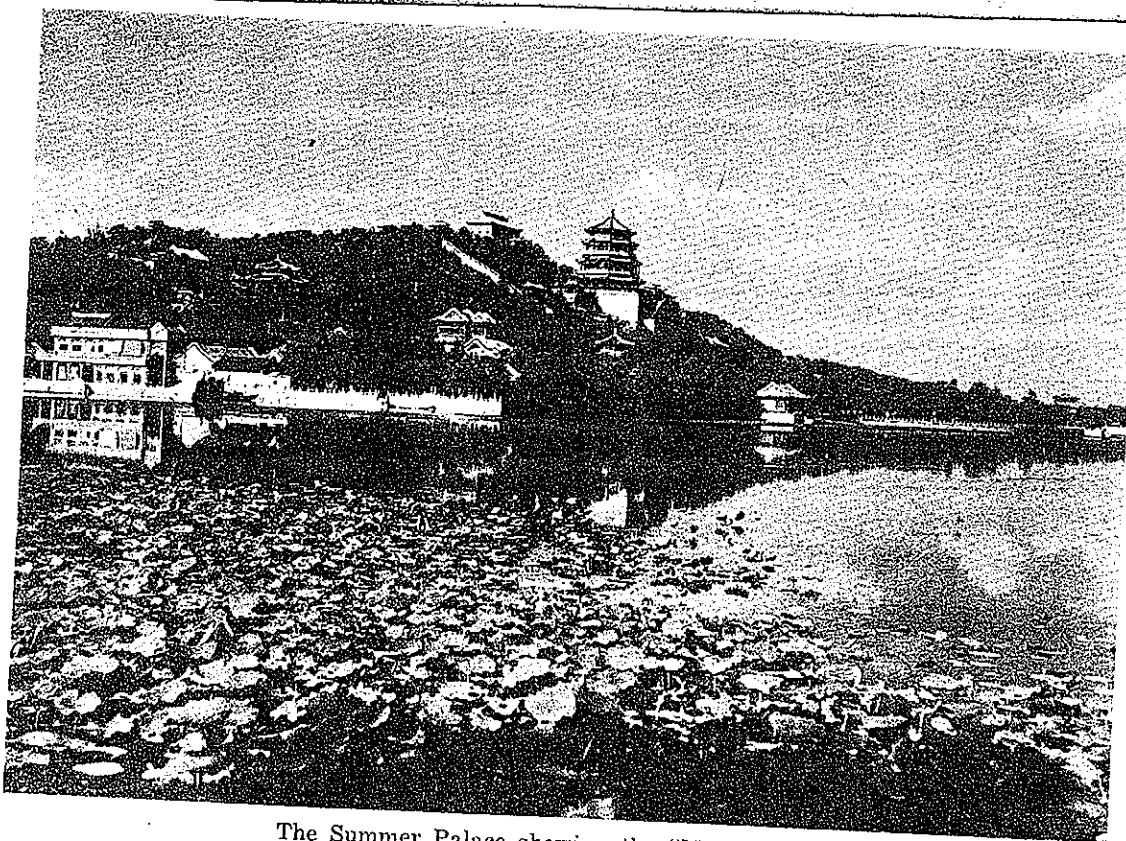
A mile from Yenching is the Summer Palace, called *I Ho Yüan* (Park of Peace and Harmony in Old Age) or *Wan Shou Shan* (Hill of the Ten Thousand Ages). It is famous historically as well as for its beauty. It had a reputation already at the time of the Ming Dynasty, but most of the present buildings are of a later date. Considerable damage was done by the British and French occupation troops in 1860. As a counter-measure for the Chinese diplomats' retardation of peace negotiations they set fire to many buildings and temples. The Empress-Dowager, who was very fond of the palace, decided to rebuild *Wan Shou Shan* and ordered funds amounting to 24 million taels to be

taken from the revenues of the Naval Board. She considered the construction of a summer resort for herself of more importance than the strengthening of the Chinese fleet. Part of the funds was spent on a marble boat, now one of the sights of the Summer Palace. It was due to her that at the outbreak of the war with Japan in 1894, the latter had such an easy time.

Passing through the entrance, a courtyard with fine bronze statues of peacocks, dragons, phoenixes and a unicorn fronts the *Jen Show Tien* (Hall of Old Age and Benevolence), used by the Empress-Dowager as an audience hall. A little north from here, a three-storied building with a hall opposite was the stage for theatrical performances, a favourite pastime of the Old Buddha. Some of the stage outfits remain.

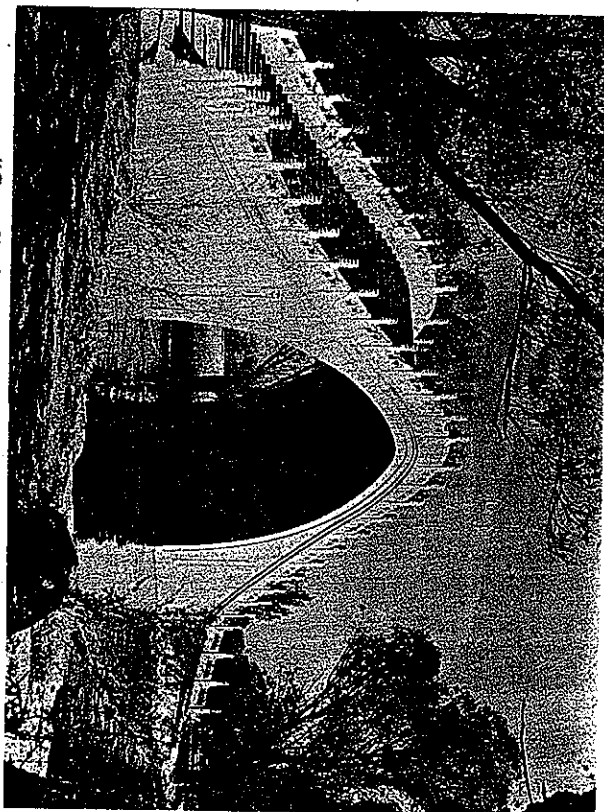
To the west are galleries a mile long, stretching parallel to the shore. Each rafter is carefully decorated with a painting of some landscape, and kept in a good state of preservation. The short side galleries, leading to various buildings on the right, show the same exquisite style. After a few hundred yards the entrance of the *P'ai Yin Tien* (Hall of the Serrated Clouds) is reached. Ascending the steps to the left is a bronze pavilion, the work of Jesuit missionaries of the 18th century. The tower-like *Fo Hsiang Ko* (Buddha's Fragrant Incense Pavilion) is at the top of the enclosure. The descent on the opposite side passes some grotesque rock caves.

Back on the shore of the lake, the second part of the gallery, to the west, leads to the *Marble Boat* previously mentioned, which now serves as a restaurant.

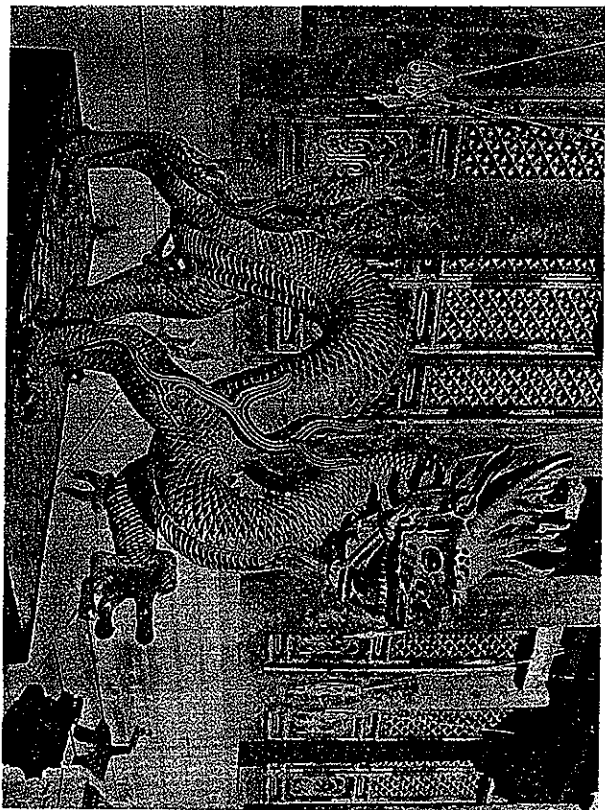


Pl. XI

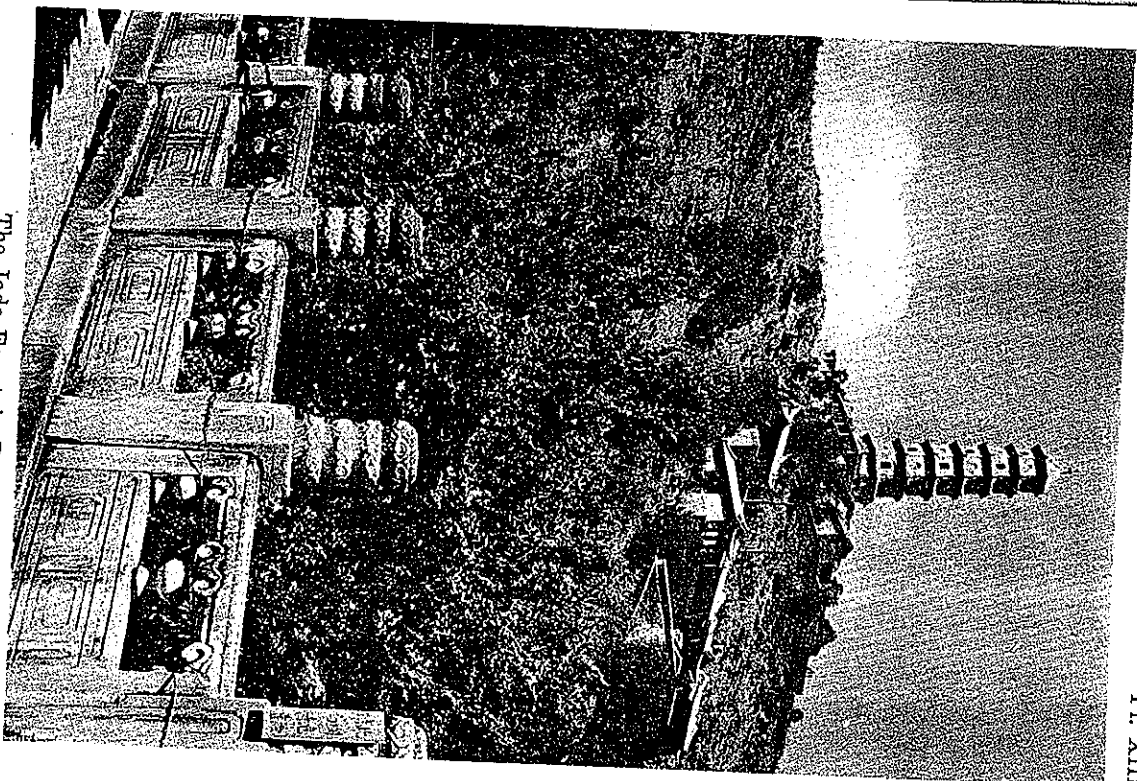
The Summer Palace showing the "Marble Boat"



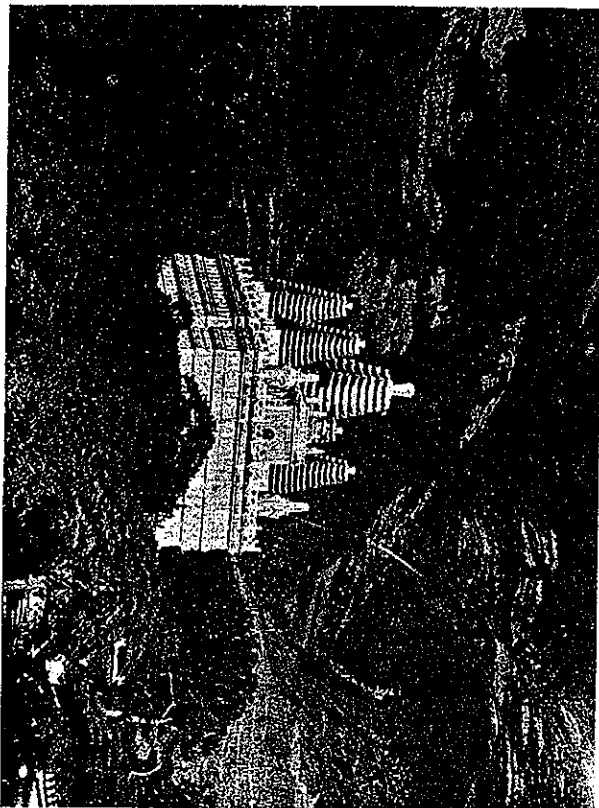
"Camel's Back Bridge" — Summer Palace



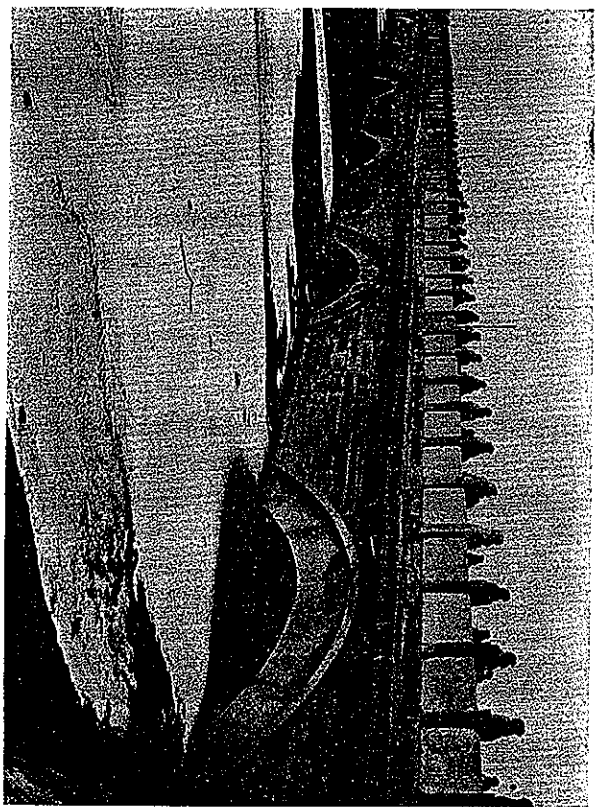
A Bronze Dragon — Summer Palace



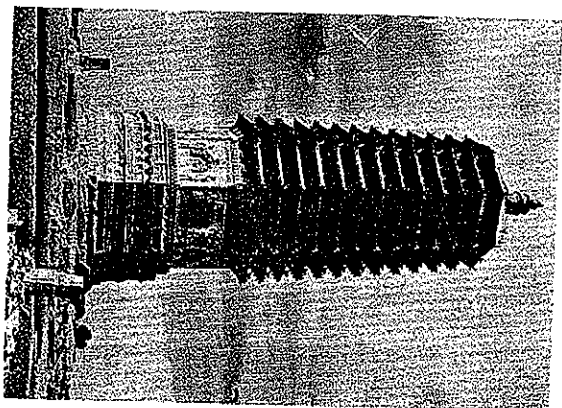
The Jade Fountain Pagoda



Pi Yün Ssu

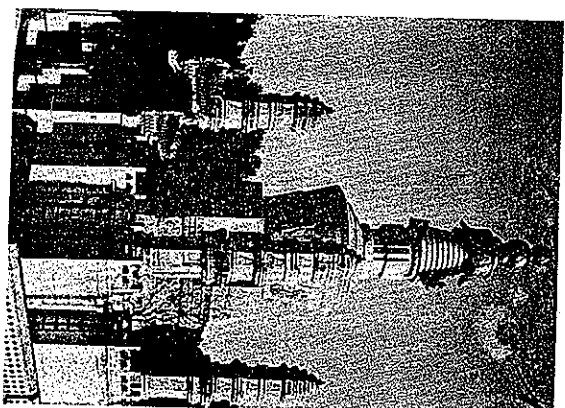


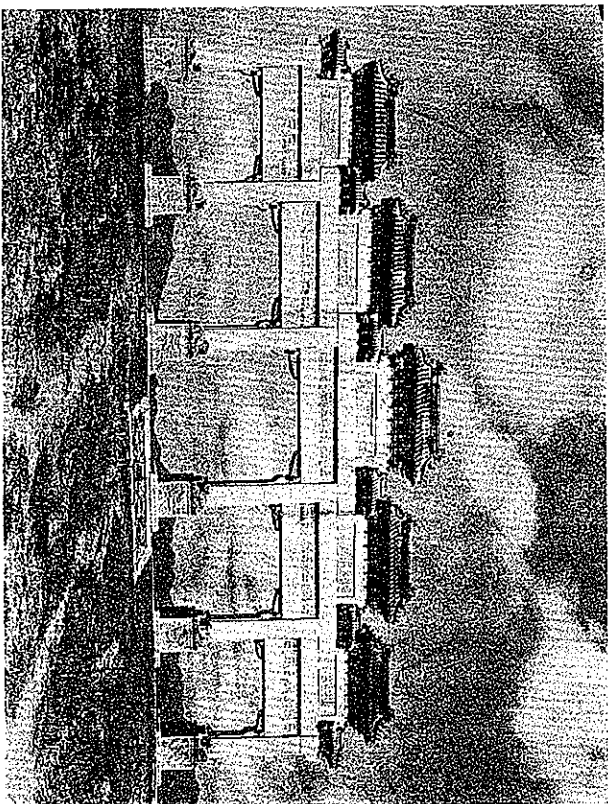
The Marco Polo Bridge



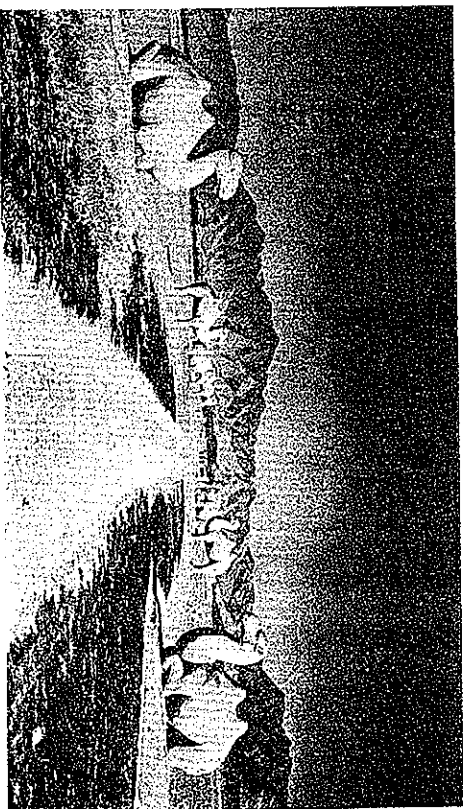
The Pa Li Chuang  
Pagoda

Stupa in  
the Yellow  
Temple





Marble "P'ai Lou" — Ming Tombs



"Alley of Animals" — Ming Tombs

Behind the Marble Boat, an old fashioned steamboat with paddle-wheels has been pulled on to the shore. In imperial days it steamed up and down the lake, not infrequently sticking fast in the muddy bottom much to the delight of the Empress-Dowager, who found amusement in watching it noisily endeavouring to extricate itself. Princess Der Ling, one of the ladies-in-waiting to the Old Buddha, has written charmingly about the pleasure trips across the lake. Some small imperial boats may still be seen, under water and gradually rotting to pieces in one of the lake's inlets.

A delightful walk is to the buildings on the north side of the hill. They date from the Ming period and, although in ruins since 1860, still offer an interesting sight. The structure at the top of the hill is entirely built of glazed tiles with many Buddha figures burnt in.

Southward of the sparkling waters of the lake is the *Lung Wang Tao* (Dragon King's Island), named after the Dragon King who sees that the lake never overflows nor dries up. The bridge connecting the island with the shore is called *Shih Chi's Kwang Chiao* (Seventeen Arches Bridge). At the east end, near the pavilion, the often mentioned bronze cow patiently fulfils the same duty as Lung Wang, that of guarding the palaces against floods. The island may be reached on foot or a boat hired to cross by water.

Attention is being drawn here to things worthy of notice: all the promenades are carefully laid out with pebbles forming delightful flower designs, among other things. The windows in the walls of the

verandas along the shore are of many patterns—a teapot, a leaf or a regular geometric figure. The camel-back bridges, with their queer curved lines, were constructed high enough to let the pleasure boats pass freely.

The *Yü Chüwan Shan* (Jade Fountain Hill) can be seen from the Summer Palace and this distance of three miles is easily covered by car. The first inclination of all visitors is to climb to the *Yü Feng T'ü* (Jade Peak Pagoda), dominating the hill. On the way up, two grottos containing stone figures are encountered but they are of no particular interest. It is not necessary to climb to the top of the pagoda to get an excellent view as this may be equally well obtained from the terrace. Paddy fields extend towards the lake of the Summer Palace. Due to the fertile soil and suitable irrigation, it is one of the few areas in North China where rice is cultivated on a large scale.

Other pagodas, of minor dimensions, are to be found in the park. The *Indian Pagoda* can be seen on the hill to the west. Some grottos at the foot of the pagoda, with figures in high relief, are worth a visit. It takes half an hour to reach them although they appear to be close by. To the southwest a group of temple ruins with a pagoda of glazed tiles in excellent condition offers a sight of peculiar beauty, especially in summer, when shrubs and trees hide the crumbling walls.

From here the path runs to the seven-storied marble pagoda on the south slope and then back again

in the direction of the entrance where is the tiny lake with its water, clear and cold as jade; air bubbles rise to the surface. This is the *Jade Fountain* from which the park derives its name. Before leaving this lovely spot, many visitors rest in one of the teahouses at the side of the lake and enjoy its beauty a little longer.

It may be mentioned for completeness' sake that the *Yüan Ming Yüan* (Old Summer Palace) should not be confused with the Wan Shou Shan, the present Summer Palace or its ruined part. Situated north of Yenching University, Yüan Ming Yüan was completely destroyed by allied troops in 1860. As reprisal for the violation of a flag of truce the burning palaces lighted the sky for two nights.

East of the Yüan Ming Yüan is *Tsing Hua University*, built with Boxer indemnity funds relinquished by the U. S. A. It prepared students for further studies abroad. The university flourished till 1937 when it was closed by the Japanese. At the time of writing, plans are underway to reopen the institution.



\*WO FO SSU, PI YÜN SSU, THE HUNTING  
PARK AND PA TA CH'U

This tour can best be done with a motorcar. Other means of transport would take too long. The time required is either half a day or a whole day depending on whether the visitor combines this trip with a tour of the Summer Palace and the Jade Fountain.

The city is left through the Hsi Chih Men in the direction of the Jade Fountain. From there the drive is continued for about two miles. Off the main road, to the right, is *Wo Fo Ssu* (Temple of the Sleeping Buddha) with a big statue of Buddha, fifty feet long, in a recumbent position, symbolizing that Buddha, though asleep, is still conscious of what goes on in the world. *Wo Fo Ssu* is one of the oldest temples in the Western Hills. Behind the temple is a garden, often used as a picturesque picnic place.

Not very far from the Temple of the Sleeping Buddha is *Pi Yün Ssu* (Temple of the Azure Clouds), one of the most charming spots in the Western Hills. Many temples in this region, erected or restored during the Ming Dynasty, were the work of eunuchs who built them on the pretext of praying for their sovereign lord, the emperor, but did so actually for their own glorification and to provide a sanctuary in time of need. To serve the same purpose, *Pi Yün Ssu* was built by the infamous *Wei Chung-hsien* who squeezed huge sums out of the people for his selfish purpose.

The central pagoda with the surrounding stupas shows distinct traits of Indian architecture. Unfortunately, many of the old buildings no longer exist. The place is now only a poor shadow of its former glory. However, it remains famous for its hall containing the Eighteen Lohans (Disciples of Buddha) and the Five Hundred Saints. Life-size, they sit in long immovable rows, giving visitors a slight touch of uneasiness. In recent years the temple earned new esteem among Chinese as well as foreigners by being selected as the temporary resting place (1926 to 1928) of the remains of the Father of the Chinese Republic, Dr. Sun Yat-sen, before they were laid to final rest on the Purple Mountain in Nanking.

Next comes the *Hunting Park*, called in Chinese *Hsiang Shan* (Fragrant Hills), situated west of *Pi Yün Ssu*. From afar the park is discernible by the grey stone wall running across the hill-tops, within which game roamed in former times. The emperors who came here on hunting expeditions did not find it difficult to shoot a lot of deer, for everything to ensure a full success was arranged beforehand. The game has disappeared, many of the trees have been cut down, and the wall is crumbling. Nevertheless, the place preserves much of its former beauty and is still one of the favourite excursion spots of Peiping residents, especially in the autumn when the many varieties of trees show all shades of yellow, red and brown. Many bungalows have been built on the slopes of the hill and Chinese and foreigners spend their holidays here, away from the noise and summer's heat of the old capital.

A splendid view of the Western Hills and of the plain stretching eastward to the gates of Peiping can be obtained from the summit of the park.

On leaving the Hunting Park, the road to Pa Ta Ch'u is followed. On the left is a circular building with heavy walls. It was built by Ch'ien Lung in 1749 from which to watch the parades and military exercises of his Manchu soldiers. Another group of curious buildings, erected on the slopes to the right and on the hills near the Jade Fountain, may also be mentioned in this connection. When Ch'ien Lung planned his military expedition into Tibet he took into account the special types of Tibetan fortresses. He built dummy castles and practised his troops in attacks against them. When his men had become experienced, they started for the west and carried through the Tibetan campaign with success.

The villages passed along the route were founded by Manchu bannermen, who formed the military nucleus of the Ching Dynasty. As the soldiers were permanently stationed here, it is understandable if women hairdresses different from the usual Chinese style are still found to-day in the villages.

*Pa Ta Ch'u* (Eight Big Places) bears this name because there are eight temples on the slopes of the hills, the lowest of them almost on the plain and the topmost six hundred feet above. The remaining six are dotted in an irregular pattern. More than a century ago, when railways were still unknown and the seaside resort of Peitaiho nothing but an unpretentious fishing village, Pa Ta Ch'u was the summer retreat

from the heat of Peiping. Since then, every year, it sees weekend guests who stay either in the hotel at the foot of the hill, in their private bungalows, or in rented temples.

It is not possible within the framework of this book to tell the history of every one of the eight temples. The *Leng Kuang Ssu* (Temple of Spiritual Light), the second from the plain, was a Boxer stronghold in 1900 and was badly damaged by a detachment of international troops, who blew up the beautiful pagoda as a punitive measure.

The highest temple of the group is called *Pao Ch'u Tung* (Precious Pearl Cavern). In its rock cavern an old caretaker shows a strange figure purporting to be the lacquered mummy of a former priest. But as there is another "Mummy Temple", T'ien T'ai Ssu, a little farther in the hills, stories about the mummy are confusing. Chinese books do not make any reference to the many legends about the embalmed priest.

The highest peak in this vicinity is called Tiger Head.

## SOME OTHER TEMPLES AND HISTORIC GROUNDS AROUND PEIPING

Although it will hardly be possible during a short stay in Peiping to make other trips outside the city besides those to the Summer Palace and the Jade Fountain, something may be mentioned about other places of interest.

Many a story is told about *T'ien T'ai Ssu* (Temple of the Heavenly Terrace), a temple a short distance beyond Pa Ta Ch'u. Never are its priests in a dilemma how to make a livelihood as many pilgrims come at all times of the year to see the *Jou Shen* (Flesh Body), a figure said to be the mummy of the Manchu Emperor Shun Chih. Unlike Egyptian mummies, the figure, clad in imperial yellow robes, has a full, round face like that of a living man. Its appearance raises the question whether it is actually the corpse of a real person. The temple buildings, overlooking the Hun Ho valley, suffered badly from a fire some years ago.

On the route to the Jade Fountain but to the right of the bridge in the village of Ch'ing Lung Ch'iao, behind the Summer Palace, is the *Hei Lung T'an* (Black Dragon Pool), where summer visitors seldom fail to take a refreshing dip. Superstitious people believe that a black dragon really lurks in the depths of the water and controls the rain.

Beyond the little town of *Wen Ch'iam*, famous for its sulphur springs, is the temple of *Ta Chueh Ssu*

(Temple of Great Perception). Its quiet courtyards, with the murmur of a little stream of clear water, were formerly the favourite summer resort of many Chinese and foreigners.

From here the pilgrim's route to the *Miao Feng Shan* (Mountain of the Spiritual Peak) can be followed. The best season to visit the temple, high up in the mountains, is in May when the roses are in blossom. Pilgrims from as far as Tientsin climb the stony path, not seldom ascending on their knees or prostrating themselves every few yards. Although the temple itself has lost much of its former splendour, the atmosphere of an alpine world with rare flowers hardly to be found elsewhere attracts people from year to year, even in turbulent times when it was not quite safe for travel.

West of the *Hun Ho* (Muddy River), now called *Yang T'ung Ho* (Everlasting Settled and Peaceful River), are situated the two temples *T'an Che Ssu* (Monastery of Clear Pools and Wild Mulberry), where a daughter of Kublai Khan worshipped day and night, and *Chieh T'ai Ssu* (Ordination Terrace Temple). In the latter the ordination of monks is an impressive yearly feast when novices have to undergo considerable tests of endurance. The scars which the priests carry on their heads date from these ceremonies. From the ordination terrace a picturesque view, which alone makes the climb to the temple worth while, is obtainable.

T'an Che Ssu is about six miles from here. It is said that in former times the monastery accepted

escaped criminals as novices who could thus avoid re-arrest.

The little temple *Pa Hai Ssu* (Law Ocean Temple), not very far from Pa Ta Ch'u, attracts interest not because of its buildings but because of its setting. It deserves more attention than is paid to it. It is visited sometimes by lovers of art who come to admire the frescoes dating from Ming times and who have here found striking similarities with famous Western paintings.

Near the modern *Shih Ching Shan* power station and blast furnaces, a solitary hill rises from the plain with the ruins of a robber's castle on its top. From here, the panorama of the mountain ranges, with the Yung Ting river winding its way through them out into the plain, is wonderful.

Another monastery is sometimes mentioned when talk centres about the Western Hills but very rarely is it visited. It is the *Trappist Monastery*, far away in the mountains, famous for the cheese which is prepared there and for the strange rules followed by the monks.

People often ask whether and where they can see an eunuch. There are still some in the *Kang T'ieh Miao* (Temple of Kang T'ieh), also known as *Hu Kuo Ssu* (Protect the Country Temple), at the foot of the *Pa Pao Shan* golf course, west of Peiping. The place is a refuge for eunuchs and they occupy themselves with fieldwork for livelihood. About ten years ago, two giant eunuchs stood guard at the entrance of the Peiping Zoo but like the animals there they have since

died. In this connection mention may also be made of the eunuchs cemetery on the north side of the road a few hundred yards beyond Pa Li Chuang. Many of the tombs, however, have been desecrated by soldiers. The finest of all the graves is still that of Li Liên-ying, a favourite eunuch of the Empress-Dowager, who played a leading part in the government of China and levied rich tribute on the 18 provinces for 40 years.

At *Pa Li Chuang* is found the old pagoda of thirteen stories and many Buddha reliefs along the wall. The legend goes that one night one of the figures stepped down, wandered around and the next morning took up again its former position. But, alas, the police soon discovered that the pious story was only a hoax invented by the monks of the temple who thus tried to raise their incomes by new worshippers.

Seven miles from Peiping, outside *Chang I Men* (Gate of Prolonged Righteousness), the *Marco Polo Bridge* spans the Yung Ting river near *Lu Kou Ch'iao*. It is so called by foreigners because the first report of it was given by Marco Polo. He crossed it in the 13th century on his way to Khanbalig as Peiping was then called.

The little town of Lu Kou Ch'iao has won special fame in recent history. On July 7, 1937, a clash between Chinese and Japanese soldiers here started the war in Asia and led to the Second World War.

The bridge entered history already in 1215 when it saw a mutiny of Chinese troops which brought about the capture of Peiping by Genghis Khan.

Thirteen miles east of Peiping is the walled town of *Tungchow*, now no longer of much importance. Before the construction of the railway linking Peiping with Tientsin, it was the terminal port of the Imperial Canal by which the tribute rice was brought to the old capital. Until 1941 the North China American School in Tungchow carried on educational work with Chinese and foreign pupils.

Some three miles before Tungchow is a famous stone bridge. Here a hard battle was fought during the expedition in 1860 which brought to the French General de Montauban the honorary title of Count Palichiao. *Pá Li Ch'iao* means Eight Li Bridge, being the distance in Chinese miles from Tungchow.

寒 雪 一 句 三 冬 煖  
*Liang yen i chü san tung nuan.*

A kind word keeps warm for three winters.

### THE GREAT WALL NEAR NAN K'OU (Whole Day)

If circumstances at all will allow, no visitor to Peiping should omit the trip to the *Great Wall* at *Nan K'ou Pass*, this magnificent example of an intense work, which winds like a dragon over mountains and through gorges. Although some primitive earth walls already existed, it was Ch'ih Shih Huang who linked them together (about 220 B.C.) and thus formed an uninterrupted line from Shanhaikuan in the gulf of Chihli to the frontiers of Tibet. He forced half a million (some sources say 700,000) criminals and prisoners of war to do the work, many of whom died of exhaustion. Occasionally the wall was repaired, then left again to its destiny. The Mings rebuilt the section at Nan K'ou Pass.

The total length of the wall is difficult to estimate, but it is no exaggeration to assume that the main defence line stretches over 1,700 miles. If all the turns, loops and extensions are taken into account, the total length is some 2,500 miles. The wall was built to protect the empire against the wild hordes from the west and northwest. Watch towers were erected at regular intervals and garrisons posted to guard against the approach of enemies. In times of danger, an excellent signal system of beacons went into effect and reinforcements were rushed in the shortest time to the threatened points. Mountain passes were strengthened by additional walls for better protection.

The Great Wall is called in Chinese *Wan Li Ch'ang Ch'eng* (Ten Thousand Li Long Wall). The train from Peiping, in the direction of Kalgan, takes the visitor to the station of *Ch'ing Lang Ch'iao* (Green Dragon Bridge). From here, it is half an hour's walk to the wall which crosses the pass about 2,000 feet above sea level. From the watch towers the far-distant mountains are visible, snow-capped even in spring.

If there remains time enough, the visitor may wander the whole way back to Nan K'ou (12 miles), passing about halfway the fortified village of *Chai Yang Kuan*. There the *Langnagge Arch*, dated 1345, with Buddhist figures, symbols and inscriptions in the six languages, Chinese, Mongol, Uigur, Tibetan, Sanscrit and rare Tangut has been a subject of much debate among archaeologists.

In the evening the visitor is back again in Peiping with a deep impression, not only of one of the world's most interesting monuments but also of China's peculiar and strange landscapes of the kingfisher-coloured rocks of Nan K'ou Pass, which in Chinese conception, are one of the "eight famous sights of Peiping".

#### THE MING TOMBS (*Whole Day*)

The *Ming Tombs* are the burial ground of thirteen Ming emperors, hence in Chinese they are called *Shih San Ling* (Thirteen Tombs). The most impressive is the tomb of Yung Lo, the builder of Peiping. The trip is best made by car in approximately three hours, passing through the small town of *Ch'ang Ping Hsien*. It is, however, also possible to reach Nan K'ou by train and from there to hire a donkey for the seven miles' trip.

The tombs are scattered over an area of several miles. A huge *Pai Lou* with five arches, probably the finest in China, built in 1541, is at the entrance. Beyond the *Tu Hung Men* (Great Red Gate), where a large stone monolith is borne by a tortoise, the biggest in the country, is an alley of stone animals. Eighteen pairs of lions, unicorns, "chi lin" (a mysterious monster), camels, horses, elephants and state officials give a striking impression which culminates in the great sacrificial hall at Yung Lo's grave. It is the largest building in historic China, full of grand quietness and reserve. Much of its magnificence lies in the forty high teakwood pillars.

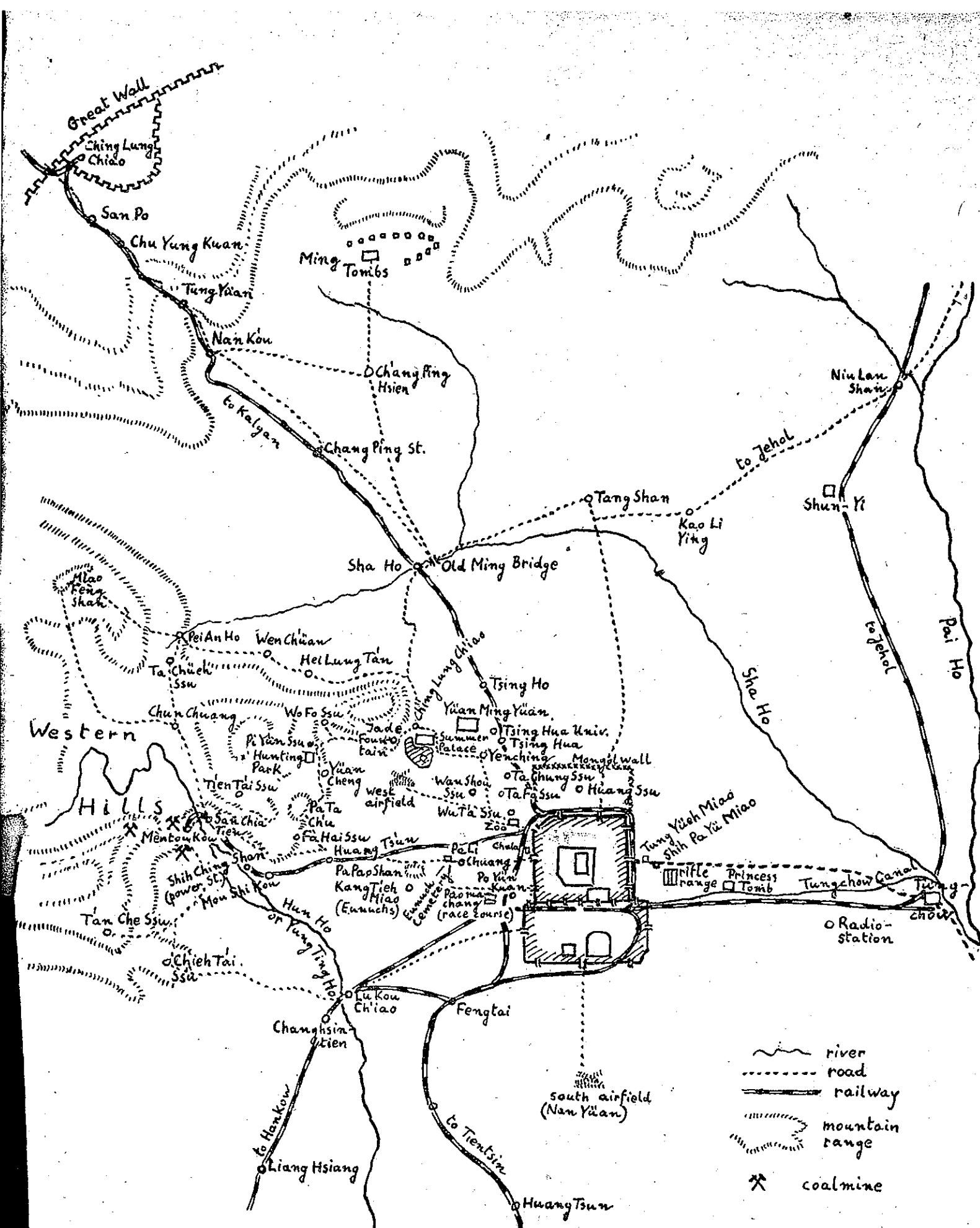
The tomb is situated beyond the temple. It is an artificial hill, more than half a mile in circumference and dotted with pines. The royal grave can not compare with the Egyptian pyramids in size but it can in grandeur. Yung Lo, because of his unpopularity in Nanking, decided not to be buried at the side of his

father. He drew up and realized plans for his tomb, equal to the other outstanding traits of his life which Juliet Bredon characterized in the words: "We cannot conceive a nobler or more fitting sepulchre for the founder of all that is grand and impressive in Peiping. We have so much for which to thank him in the capital he created for China: the wonderful walls he built for it, the places he enshrined there, the Temple of Heaven that he called into being. And looking at his tomb we find ourselves thinking that he has even triumphed in some measure over death."

Not commonly known among foreigners is the fact that besides the Ming Tombs the environs of Peiping also boast of two other imperial burial places, the *Hsi Ling* (Western Tombs) and the *Tung Ling* (Eastern Tombs).

They are situated respectively 60 and 100 miles from Peiping.

福



Peiping and environs.



## INDEX

- Abstinence, Hall of, see Chai Kung
- Altar of
- Agriculture (Hsien Nung T'an) 39, 先農壇
  - Earth, see Ti T'an
  - Heaven, see T'ien T'an
  - Land and Grain (She Chi T'an) 59, 社稷壇
  - Moon, see Yüeh T'an
  - Silkworms, (Ts'an T'an) 68, 蠶壇
  - Sun, see Jih T'an
- Amusement centre, 39
- An Ting Men (Gate of Fixed Peace) 102, 安定門
- Banner Men, see Eight Banner Corps
- Bell Tower, see Chung Lou
- Big Bell Temple, see Ta Chung Ssu
- Boxer Rebellion (Ch'üan Fei Chih loan) 29, 31, 59, 95, 106,  
拳匪之亂
- British Cemetery (Ying Kuo Fen Ti) 102, 110, 英國墳地
- Bronze Cow (T'ung Nin) 113, 銅牛
- Bronze Pavilion (Pao Yün Ko) 112, 寶雲閣
- Calendar, Reform of, 80
- Catholic Churches, see Hsi T'ang, Nan T'ang, Tung T'ang, Pei  
T'ang
- Catholic University, see Fu Jen Ta Hsüeh
- Cemeteries, see British, Ch'a. La, Eunnuchs, German, Russian
- Central Lake, see Chung Hai
- Central Park (Chung Shan Kung Yüan) 57, 59, 87, 中山公園
- Ceremonial Halls, 46

Ch'ia Ea (Catholic Cemetery) 106, 柵欄  
 Chai Kung (Hall of Abstinence) 36, 52, 齋宮  
 Ch'ian Fu Ssu (Temple of Happy Meditation) 67, 禪福寺  
 Chang An Chieh (Eternal Peace Street) 41, 76, 長安街  
 Chang' An Men (Eternal Peace Gate) 8, 96, 110, 長安門  
 Chang Ch'un Kung (Palace of Eternal Spring) 49, 長春宮  
 Chang Ch'un Ssu (Temple of Eternal Spring) 91, 長春寺  
 Chang' I Men (Gate of Prolonged Righteousness) 123, 彰儀門  
 Chang I Men Ta Chieh (Street of the Gate of Prolonged Righteousness) 91, 彰儀門大街  
 Chang Ping Hsien (near Ming Tombs) 127, 昌平縣  
 Chang Tso-lin, Marshal, 63, 張作霖  
 Chang Ying Ko (Pavilion of Pleasant Sounds) 54, 暢音閣  
 Chen Fei (Pearl Concubine) 54, 珍妃  
 Chen Fei Ching (Well of the Pearl Concubine) 54, 珍妃井  
 Ch'eng Huang Miao (Temple of the City God) 93, 城隍廟  
 Ch'eng Ch'ien Kung (Palace of Heavenly Favour) 52, 承乾宮  
 Ch'eng Nan Kung Yüan (South City Public Park) 33, 城南公園  
 Chi Hua Men (Gate of Unmixed Blessings) 73, 98, 齊化門  
 Chi Ming Men (Open Bright Gate) 8, 啟明門  
 Chi Nien Tien (Hall of Annual Prayers) 37, 祈年殿  
 Chiang Hsüeh Hsüan (Porch of Red Snow) 46, 52, 絳雪軒  
 Chieh T'ai Ssu (Ordination Terrace Temple) 121, 戒台寺  
 Ch'ien Ch'ing Kung (Palace of Heavenly Purity) 47, 乾清宮  
 Ch'ien Ch'ing Men (Gate of Heavenly Purity) 48, 乾清門  
 Ch'ien Men (Front Gate) 35, 81, 前門  
 Ch'ien Men Station, 2, 前門車站  
 Ch'ien Men Ta Chieh (Street of the Front Gate) 35, 90, 93, 前門大街  
 Ch'ien Lung, Manchu Emperor, 9, 37, 44, 48, 53, 54, 62, 66, 72, 100, 118, 乾隆

Ch'ien Tien (Front Hall) 57, 前殿  
 Ch'in Shih Huang, Emperor, 72, 125, 秦始皇  
 Chin Shui Ho (Golden Water River) 42, 金水河  
 Ching Jen Kung (Palace of Benevolent Prospect) 52, 景仁宮  
 Ch'ing Lung Ch'iao (Green Dragon Bridge), 青龍橋  
 — in Nan K'ou Pass, 126  
 — behind Summer Palace, 120  
 Ching Shan (Hill of Prospect or Coal Hill) 54, 83, 景山  
 Ching Yang Kung (Palace of Southern View) 52, 景陽宮  
 Ching Yün Men (Gate of Scenery and Happiness) 53, 景運門  
 Chiu Lung Pi (Nine Dragon Screen) 53, 68, 九龍壁  
 Ch'iumg Hua Tao (Hortensia Island) 66, 瓊華島  
 Ch'u Hsin Kung (Palace of Accumulated Elegance) 50, 儲秀宮  
 Chu Shih K'ou (Pearl Market Mouth) 5, 36, 珠市口  
 Ch'u Shih Ta Chieh (Pig Market Street) 78, 豬市大街  
 Chü Yang Kuan (near Great Wall) 126, 居庸關  
 Ch'un, Prince-Regent, 83, 醇  
 Ch'ung Chen, Ming Emperor, 55, 崇禎  
 Ch'ung Cheng Tien (Hall of Righteousness and Equipoise) 51, 中正殿  
 Chung Hai (Central Lake) 62, 63, 中濠  
 Chung Ho Tien (Hall of Middle Harmony) 44, 中和殿  
 Chung Lou (Bell Tower) 13, 83, 鐘樓  
 Chung Shan T'ang (Central Mountain Hall) 60, 中山堂  
 Chung Shan Kung Yüan (Chung Shan Public Park), see Central Park  
 Ch'ung Sheng Tien (Hall of Reference of the Sage's Ancestors) 71, 崇聖殿  
 Chung Sui Kung (Palace of Pure Affection) 52, 鍾粹宮  
 Chung Tien (Central Hall) 58, 中殿  
 Ch'ung Wen Men (Noble and Refined Gate) 88, 崇文門  
 Circular City, see T'uan Ch'eng  
 Coal Hill (Mei Shan), see Ching Shan

College of Chinese Studies, see Hua Yü Hsiieh Hsiao  
 Confucius (K'ung Tzu) 21, 70, 71, 孔子  
 — Temple of, 70, 孔子廟  
 Dalai Lama, 48, 67, 103  
 Der Ling, Princess, 53, 113  
 Devil Dance, 75  
 Dog Temple (Erh-lang Miao) 79, 二郎廟  
 Drum Tower, see Ku Lou  
 Eastern Tombs, see Tung Ling,  
 Eight Banners (Pa Chi) 43, 69, 118, 八旗  
 Eight Immortals (Pa Hsien) 109, 八仙  
 Eighteen Lohans (Shih Pa Lo Han) 64, 92, 117, 十八羅漢  
 Empress-Dowager, see Tzu Hsi  
 Erh Lang, 79, 二郎  
 Eunuch (T'ai Tien) 122, 太監  
 — Cemetery (T'ai Tien Fen) 123, 太監墳  
 Examination Halls (Kung Yüan) 34, 79, 貢院  
 Execution Ground, 39  
 Fa Hai Su (Law Ocean Temple) 122, 法海寺  
 Fa Lun Tien (Hall of the Wheel of Law) 73, 法輪殿  
 Fa Yüan Su (Temple of Buddhist Origin) 92, 法源寺  
 Favier, Bishop A., 86  
 Five Dragon Pavilions (Wu Lung Ting) 67, 五龍亭  
 Five Hundred Saints, 117  
 Flower Street, 88  
 Fo Hsiang Ko (Buddha's Fragrant Incense Pavilion) 112,  
 佛香閣  
 Fo Shou Kung Chu Fen (Princess Tomb) 100, 佛手公主墳  
 Forbidden City (Tzu Chin Ch'eng) 41, 46, 52, 紫禁城  
 Fox Tower (Tung Pien Men Chiao Lou) 33, 88, 東便門角樓  
 Fu Hai (Sea of Happiness) 54, 福海  
 Fu Jen Ta Hsiieh (Catholic University) 81, 輔仁大學

Genghis Khan, 7, 123, 成吉思汗  
 German Cemetery (Te Kuo Fen Ti) 33, 德國墳地  
 God of Desire (Huan Hsi Fo) 74, 歡喜佛  
 God of Fire, see Huo Shen Miao  
 God of Kitchen (Tsao Chün) 21, 47, 灶君  
 God of Mulberries, 69  
 God of Thunder (Lei Shen) 65, 雷神  
 God of War, see Kuan Ti Miao  
 Goddess of Birth, see Tzu Sun Niang Niang  
 Goddess of Lightning (Shan Tien Niang Niang) 65, 閃電娘娘  
 Goddess of Mercy, see Kuan Yin Miao  
 Grand Canal, see Imperial Canal  
 Great Wall, see Wan Li Ch'ang Cheng  
 Hai Tien, near Summer Palace, 111, 海澱  
 Han Yuan Tien (Hall of Cherishing the Constitution) 62,  
 涵元殿  
 Harding, W. G., 60  
 Hata Men (Gate of Hata) 33, 76, 88, 90, 哈德門  
 Hata Men Ta Chieh (Hata Men Street) 33, 59, 76, 78, 哈德門  
 大街  
 Hei Lung Tan (Black Dragon Pool) 120, 黑龍潭  
 Historical Museum (Li Shih Po Wu Kuan) 42, 歷史博物館  
 Ho Ping Men (Gate of Peace and Harmony) 91, 和平門  
 Hou Men (Back Gate) 81, 83, 後門  
 Hou Tien (Back Hall) 58, 後殿  
 Hsi Chiao Min Hsiang (People Intercourse West Lane) 85,  
 西交民巷  
 Hsi Chih Men (West Straight Gate) 97, 102, 111, 116, 西直門  
 Hsi Ch'ing Men (Gate of Bestowal of Rewards) 53, 錫慶門  
 Hsi Hua Men (West Flowerly Gate) 45, 西華門  
 Hsi Hua Yüan (West Flower Garden) 51, 西花園  
 Hsi La Hutung (Pewter Lane) 77, 錫拉胡同

Hsi Ling (Western Tombs) 128, 西陵  
 Hsi Pien Men (Western Wicket Gate) 8, 108, 西便門  
 Hsi Ssu P'ai Lou (Western Four Arches) 86, 西四牌樓  
 Hsi Tan Shang Ch'ang (Market Place of the Western Archway) 86, 西單商場  
 Hsi T'ang (West Church) 97, 西堂  
 Hsi Yüan (West Airfield) 2, 111, 西苑  
 Hsi Yüan Men (West Park Gate) 65, 西苑門  
 Hsiang Fei (Fragrant Concubine) 44, 62, 93, 香妃  
 Hsiang I T'ien (Hall of Fragrant Robes) 62, 香履殿  
 Hsiang Shan (Fragrant Hills) 116, 117, 香山  
 Hsiao Shih (Early Market) 90, 曉市  
 Hsien Fu Kung (Palace of Complete Happiness) 50, 咸福宮  
 Hsin Pei Ping (New Peiping) 110, 新北平  
 Hsüan T'ung, Emperor, 9, 46, 48, 49, 50, 宣統  
 Hu Kuo Ssu (Protect the Country Temple) 21, 81, 122, 護國寺  
 Hua Erh Shih (Flower Market) 89, 花兒市  
 Hua Yü Hsiieh Hsiao (College of Chinese Studies) 78, 華語學校  
 Huai Jen T'ang (Palace Steeped in Compassion) 63, 懷仁堂  
 Huang Chi T'ien (Hall of Imperial Supremacy) 53, 皇極殿  
 Huang Ch'ien Tien (Hall of Imperial Heaven) 38, 皇乾殿  
 Huang Ch'ung Yü (Temple of the God of the Universe) 37, 皇穹宇  
 Huang Ssu (Yellow Temple) 103, 黃寺  
 Hun Ho (Muddy River), see Yung Ting Ho  
 Hunting Park, see Hsiang Shan  
 Huo Shen Miao (Fire God Temple), 火神廟  
     — In Forbidden City, 46  
     — In Hua Erh Shih, 89  
     — In Liu Li Ch'ang, 91

— 134 —

I Ho Yüan (Palace of Peace and Harmony in Old Age) 105, 111, 115, 颐和園  
 I K'un Kung (Palace of the Emperor's Assistant) 50, 影坤宮  
 Imperial Canal (Yün Ho) 100, 124, 運河  
 Indian Pagoda, 114  
 Inner Court, 46  
 Jade Buddha, see Yü Fo  
 Jade Fountain Hill (Yü Ch'uan Shan) 111, 114, 玉泉山  
 Jen Shou T'ien (Hall of Old Age and Benevolence) 112, 仁壽殿  
 Jen Tzu T'ang (Hall of Compassionate Harmony) 86, 仁慈堂  
 Jih T'an (Altar of the Sun) 99, 日壇  
 Jou Shen (Flesh Body) 120, 肉身  
 Jou Shih (Meat Market) 36, 肉市  
 K'ang Hsi, Emperor, 9, 34, 48, 106, 康熙  
 Kang T'ieh Miao (Temple of Kang T'ieh) 122, 剛鐵廟  
 Kao Miao (August Temple) 82, 高廟  
 Ketteler, Baron von, 59  
 Kiachta, Treaty of, 28  
 Kitchen God (Tsao Chun) 21, 47, 灶君  
 Ku Kung Po Wu Yüan (National Palace Museum) 53, 故宮博物院  
 Ku Lou (Drum Tower) 83, 鼓樓  
 Kuan Hsiang T'ai (Astronomical Observatory) 33, 80, 觀象台  
 Kuan Ti Miao (Temple of Kuan Ti) 35, 74, 關帝廟  
 Kuan Yin (Goddess of Mercy) 64, 觀音  
 Kuan Yin Miao (Temple of Kuan Yin) 35, 74, 觀音廟  
 Kuang Hua Ssu (Temple of Great Religious Transformation) 83, 廣化寺  
 Kuang Hsiü, Emperor, 9, 44, 47, 54, 62, 63, 光緒  
 Kubai Khan, Emperor, 7, 9, 33, 96, 忽必烈罕  
 K'un Ning Kung (Palace of Earthly Tranquility) 47, 坤寧宮

— 135 —

Kuo Li Pei Ping T'u Shu Kuan (National Library) 86, 國立  
北平圖書館

Kuo Tzu Chien (Hall of Classics) 72, 國子監

Jama Temple, see Yung Ho Kung

Liang Fang Quarter, 5, 36, 廊房

Language Arch, 126

Lao Yeh Miao (Old Gentleman's Temple) 35, 老爺廟

Li Ching Hsüan (Porch of Beautiful View) 50, 麗景軒

Li Lien-ying, Chief Eunuch, 123, 李蓮英

Li Pai Ssu, see Mosque

Li Shih Po Wu Kuan (Historical Museum) 42, 歷史博物館

Li Tzu Ch'eng, 110, 李自成

Ling Kuang Ssu (Temple of Spiritual Light) 119, 靈光寺

Liu Li Ch'ang. (Glazed Tile Factory) 20, 91, 琉璃廠

Lo Shou T'ang (Hall of Pleasure and Longevity) 54, 樂壽堂

Lu Kou Ch'iao (Reed Ditch Bridge or Marco Polo Bridge) 123,  
蘆溝橋

Lung Ch'uan Ssu (Temple of the Dragon Fountain) 93, 龍泉寺

Lung Fu Ssu (Temple of Prosperity and Happiness) 21, 78,  
隆福寺

Lung Wang Tao (Dragon King's Island) 113, 龍王島

Mahakala Miao, (or Mongol Temple) 94, 瑪哈嘎拉廟

Maitreya Buddha, 74

Marble Boat (Shih Fang) 112, 石舫

Marco Polo, 7, 123  
— Bridge, see Lu Kou Ch'iao

Masonic Temple, 76

Mei Ch'a Hutung, 3, 79, 煤渣胡同

Mei Shan, see Ching Shan

Mengtze, 71, 孟子

Methodist Mission (Mei I Mei Hui) 33, 美以美會

Miao Feng Shan (Mountain of the Spiritual Peak) 21, 121,  
妙峰山

Ming Tombs (Shih San Ling) 127, 十三陵

Mohammedan Quarter, 91

Mongol Wall (T'u Ch'eng) 103, 土城

Mongol Temple, see Mahakala Miao

Montauban, General de, see Pa Li Ch'iao

Morrison, Dr. G., 76

Mosque (Li Pai Ssu) 92, 禮拜寺

Mu Pien Shih (Wooden Stone) 63, 木鑿石

Mummy (Jou Shen) 119, 120, 肉身

Nan Ch'ang Chieh (South Long Street) 65, 87, 南長街

Nan Hai (South Lake) 62, 南海

Nan Ho Yen (South River Bank) 94, 南河沿

Nan K'ou, 125, 126, 127, 南口

Nan T'ang (South Cathedral) 85, 南堂

Nan Yüan (South Airfield) 2, 南苑

National Library, 86

Nien Hua Ssu (Temple of Picked Flowers) 83, 104, 拈花寺

Ning Shou Kung (Palace of Peaceful Old Age) 53, 甯壽宮

Niu Chieh (Cow Street) 92, 牛街

Observatory, see Kuan Hsiang T'ai

Old Summer Palace, see Yüan Ming Yüan

Outer Court, 46

Pa Li Ch'iao (Eight Li Bridge) 124, 八里橋

Pa Li Chuang (Eight Li Village) 123, 八里莊

Pa Pao Shan, 122, 八寶山

Pa Ta Ch'u (Eight Big Places) 116, 118, 八大處

Pai Ho, 1, 白河

Pai T'a Ssu (White Dagona Temple) 96, 白塔寺

Pai Yün Kuan, see P'o Yün Kuan

Pai Yün T'ien (Hall of Serrated Clouds) 112, 排雲殿

Pan-ch'en Lama, 103  
 Pan T'ao Kung (Spiral Peach Palace) 88, 蟠桃宮  
 Pao Chu Tung (Precious Pearl Cavern) 119, 寶珠洞  
 Pao Ho T'ien (Hall of Protecting Harmony) 44, 48, 53, 保和殿  
 Pao Kuo Ssu (Recompense the State Temple) 91, 報國寺  
 Paomachang, 110, 跑馬場  
 Pearl Concubine, see Chen Fei  
 Pedrini, Father, 97  
 Pei Ch'ang Chieh (North Long Street) 87, 北長街  
 Pei Hai (North Lake) 66, 86, 北海  
 Pei Ho Yen (North River Bank) 94, 北河沿  
 Pei Kuan (North Hostel) 28, 95, 北館  
 Pei Shang Men (North Upper Gate) 46, 北上門  
 Peita, University, 94, 北大  
 Pei T'ang (North Cathedral) 86, 北堂  
 Peking Union Medical College (P.U.M.C.), see also Yü Wang Fu, 76, 協和醫院  
 Pi Yün Ssu (Temple of the Azure Clouds) 116, 碧雲寺  
 Ping Tse Men (Gate of Just Rule) 107, 110, 平則門  
 Ping Tse Men Street, 96  
 P'o Yün Kuan (White Cloud Temple) 6, 21, 108, 白雲觀  
 Princess Tomb (Fo Shou Kung Chu Fen) 100, 佛手公主塚  
 P'u Yi, see Hsüan T'ung  
 Race Course, 110  
 Returned Students Club (Ou Mei T'ung Hsüeh Hui) 94, 歐美同學會  
 Ricci, Father Matteo, 85, 106  
 Rifle Range, see Yü Wang Fen  
 Russian Cemetery (E Kuo Fen Ti) 102, 俄國墳地  
 Russian Mission, see Pei Kuan  
 Salvation Army Centre, 78  
 San Kuan Miao (Three Official Temples) 30, 三官廟

San Men Ke (Three Gates Bolt) 93, 三門關  
 San Sheng An (Three Saints Temple) 93, 三聖庵  
 Schall, Father Adam, 85, 106  
 Shaman Rites, 47  
 Shar Kuo Ssu (Temple of Benevolent Effect) 92, 善果寺  
 Shanhaikuan, 125, 山海關  
 Sheng An Ssu (Temple of Perfect Peace) 92, 聖安寺  
 Shih Ch'á Hai (Ten Temples of the Sea) 82, 十神海  
 Shih Chi K'ung Chiao (Seventeen Arches Bridge) 113, 十七孔橋  
 Shih Ching Shan (Stone View Hill) 122, 石景山  
 Shih Huang Ti, Emperor, 6, 始皇帝  
 Shih Pa Yü Miao (Temple of the Eighteen Hells) 100, 十八獄廟  
 Shih San Ling, see Ming Tombs  
 Shinto Shrine, 34, 80  
 Shou Shan (Mountain of Longevity) 54, 壽山  
 Shui Yün Hsieh (Kiosk of Clouds Reflected in the Water) 65, 水雲榭  
 Shun Chih, Emperor, 120, 順治  
 Shun Chih Men (Gate of Direct Rule) 85, 順治門  
 Shun Chih Men Ta Chieh (Street to the Gate of Direct Rule) 85, 順治門大街  
 Siege of the Legations, 29  
 Sino-French Cultural Institute, 95  
 Sleeping Buddha Temple, see Wo Fo Ssu  
 South Church, see Nan T'ang  
 South Lake, see Nan Hai  
 St. Joseph's Church, see Tung T'ang  
 St. Michael's Church, 32  
 Summer Palace (New), see I Ho Yüan  
 Summer Palace (Old), see Yüan Ming Yüan  
 Sun Yat-sen, 117, 孫逸仙

- Ta Cha La (Large Gate Posts) 40, 大柵欄
- Ta Cheng T'ien (Hall of Great Perfection) 71, 大成殿
- Ta Ch'ieh Ssu (Temple of Great Perception) 120, 大覺寺
- Ta Chung Ssu (Great Bell Temple) 20, 104, 105, 大鐘寺
- Ta Fo Ssu (Big Buddha Temple) 104, 大佛寺
- Ta Hsi T'ien (Great Western Heaven) 68, 大西天
- Ta Hung Men (Great Red Gate) 127, 大紅門
- Ta Kao T'ien (Great and High Hall) 97, 大高殿
- Ta Mo Ch'ang (Brass Street) 4, 35, 打磨廠
- T'ai Ho Men (Gate of Supreme Harmony) 42, 太和門
- T'ai Ho T'ien (Hall of Supreme Harmony) 43, 63, 太和殿
- T'ai Miao (Temple of Imperial Ancestors) 57, 太廟
- T'ai Tsu, Emperor, 58, 太祖
- T'an Che Ssu (Monastery of Clear Pools and Wild Mulberry)  
121, 釋稻寺
- T'ao Jan T'ing (Joyful Pavilion) 93, 陶然亭
- Tao Kuang, Emperor, 106, 遼光
- Taoist Priests, 109
- Te Sheng Men (Gate of Righteous Victory) 81, 82, 102, 德勝門  
Temple of
- Agriculture (Hsien Nung T'an) 35, 38, 93, 先農壇
  - Ancestors, see T'ai Miao
  - Azure Clouds, see Pi Yün Ssu
  - Eighteen Hells, see Shih Pa Yü Miao
  - God of Fire, see Huo Shen Miao
  - Goddess of Mercy, see Kuan Yin Miao
  - God of War, see Kuan Ti Miao
  - Heaven, see T'ien T'an
  - Sleeping Buddha, see Wo Fo Ssu
  - White Clouds, see P'o Yün Kuan
- Teng Shih K'ou (Lantern Market Mouth) 78, 燈市口
- Thieves' Market (Hsiao Shih) 36, 曉市

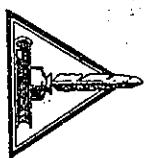
- Thomann, rue, 32
- T'i Ho T'ien (Hall of Sympathetic Harmony) 50, 懋和殿
- Ti T'an (Altar of Earth) 102, 地壇
- Ti Wang Miao (Temple of Emperors and Kings) 96, 帝王廟
- Tiao T'ien (Hall of Canonized Ancestors) 58, 祿殿
- T'ien An Men (Heavenly Peace Gate) 41, 57, 59, 天安門
- T'ien Hua Ssu (Spirit Tablet Flower Temple) 103, 典花寺
- T'ien Ning Ssu (Temple of Heavenly Peace) 109, 天寧寺
- T'ien T'ai Ssu (Temple of the Heavenly Terrace) 119, 120,  
天台寺
- T'ien T'an (Altar of Heaven) 35, 36, 天壇
- Trappist Monastery, 122
- Travel Tired Pagoda (Fa T'a Ssu) 90, 乏塔寺
- Ts'ai Shih K'ou (Vegetable Market) 85, 菜市口
- Ts'an T'an (Altar of Meditation) 103, 禪壇
- Ts'ao K'un, President, 66, 曹錕
- Tsengtze, 71, 曾子
- Tsing Hua University, 115, 清華大學
- Ts'ung Hsiao Ssu (Temple of Supreme Service) 92, 崇效寺
- Tsung Pu Huiung (Principal Cloth Lane) 79, 總布胡同
- T'u Ch'eng (Earth Wall) 103, 土城
- T'uan Cheng (Circular City) 66, 圓城
- Tuan Men (Gate of Correct Deportment) 41, 端門
- Tung An Shih Ch'ang (Eastern Peace Market) 77, 東安市場
- Tung Chiao Min Hsiang (People Intercourse East Lane) 29,  
東交民巷
- Tung Hua Men (East Flowerly Gate) 77, 東華門
- Tung Ling (Eastern Tombs) 128, 東陵
- Tung Pien Men (Eastern Wicket Gate) 8, 100, 101, 東便門
- Tung Ssu Pai Lou (Eastern Four Memorial Arches) 78, 東四  
牌樓
- Tung T'ang (East Church) 78, 東堂

Tung Yüeh Miao (Temple of the Eastern Peak) 20, 98, 東嶽廟  
 Tungchow (T'ung Chou) 100, 124, 通州  
 Tzu An, Empress, 49, 慈安  
 Tzu Chi K'ou (Porcelain Mouth) 90, 瓷器口  
 Tzu Kuang Ko (Hall of Purple Light) 63, 紫光閣  
 Tzu Hsi, "The Old Buddha" (Lao Fo. Yeh) 9, 35, 44, 49, 50, 53, 60, 62, 63, 67, 77, 82, 86, 87, 105, 111, 112, 113, 123, 慈禧  
 Tzu Ning Kung (Palace of Peace and Tranquility) 49, 慈禧宮  
 Tzu Sun Niang Niang (Goddess of Birth) 89, 99, 子孫娘娘  
 Tzu T'ang (Ancestral Hall) 82, 祠堂  
 Tzutze, 71, 子思  
 Union Church (Kuei Chü Hue) 94, 規年會  
 Verbest, Father Ferdinand, 33, 80, 106  
 Wai Chiao Pu Chieh (Foreign Relations Board Street) 29, 79,  
     外交部街  
 Wan Ch'un T'ing (Pavilion of the Ten Thousand Springs) 55,  
     萬春亭  
 Wan Fo Lou (Tower of the Ten Thousand Buddhas) 68, 萬佛樓  
 Wan Fu Ko (Pavilion of the Ten Thousand Happinesses) 74,  
     萬福閣  
 Wan Hsien (Ten Thousand Immortals) 88, 萬仙  
 Wan Li Chiang Cheng (Ten Thousand Li Long Wall) 125, 126,  
     萬里長城  
 Wan Shan T'ien (Hall of Ten Thousand Virtues) 64, 萬善殿  
 Wan Sheng Yüan (Garden of the Ten Thousand Animals) 105,  
     萬牲園  
 Wan Shou Shan (Hill of the Ten Thousand Ages) 111, 萬壽山  
 Wan Shou Ssu (Temple of the Ten Thousand Ages) 105, 萬壽寺  
 Wang Fu Ching Ta Chieh (Street of the Well of Prince Wang)  
     76, 王府井大街  
 Wang Ma Ma (Old Mother Wang) 99, 王媽媽

Water Gate (Shui Men) 30, 水門  
 Wei Chung-hsien, Eunuch, 116, 魏忠賢  
 Wen Chiang (God of Literature) 99, 文昌  
 Wen Ch'üan (Warm Springs) 120, 溫泉  
 Wen Hua Tien (Hall of Literary Glory) 42, 文華殿  
 Western Tombs, see Hsi Ling  
 Wo Fo Ssu (Temple of the Sleeping Buddha) 96, 116, 臥佛寺  
 Wu Lung T'ing (Five Dragon Pavilions) 67, 五龍亭  
 Wu Men (Meridian Gate) 41, 58, 60, 87, 午門  
 Wu Miao (Military Temple) 83, 武廟  
 Wu T'a Ssu (Five Pagoda Temple) 104, 五塔寺  
 Wu Ying Tien (Hall of Military Prowess) 44, 武英殿  
 Yang Hsin Tien (Hall of the Culture of Mind) 49, 養心殿  
 Yang Hsing Tien (Hall of the Culture of Character) 53, 養性殿  
 Yao Wang (God of Medicine) 99, 藥王  
 Year God, Hall of (T'ai Sui Tien) 39, 太歲殿  
 Yellow Temple, see Huang Ssu  
 Yen Yu, Emperor, 98, 延佑  
 Yenching University, 111, 燕京大學  
 Yentze, 71, 贛子  
 Ying T'ai (Ocean Terrace) 62, 瀛台  
 Y.M.C.A. (Ching Nien Hui) 79, 青年會  
 Yü Chi Shih (Jewel Market) 88, 玉器市  
 Yü Ch'uan Shan, see Jade Fountain Hill  
 Yü Feng T'a (Jade Peak Pagoda) 114, 玉峯塔  
 Yü Fo (Jade Buddha) 66, 玉佛  
 Yü Ho Chiao (Imperial Canal Bridge) 86, 御河橋  
 Yü Hua Ko (Rain Flower Pavilion) 48, 雨花閣  
 Yü Hua Yüan (Imperial Flower Garden) 46, 50, 52, 御花園  
 Yü Huang (Jade Emperor) 99, 玉皇  
 Yü Wang Fen, 100, 豫王坟  
 Yü Wang Fu (Palace of Prince Yü) 77, 豫王府



Yüan Ho (Round River) 72, 圓河  
 Yüan Ming Yuan (Old Summer Palace) 8, 115, 圓明園  
 Yüan Shih-k'ai, 47, 63, 袁世凱  
 Yüeh Hsia Lao Erh (Old Man of the Moon) 99, 月下老兒  
 Yüeh T'ai (Moon Terrace) 71, 月宮  
 Yüeh T'an (Altar of the Moon) 110, 月壇  
 Yung An Ssu (Temple of Everlasting Peace) 66, 永安寺  
 Yung Ho Kung (Palace of Concord and Harmony or Lama Temple) 21, 70, 72, 雍和宮  
 Yung Ho Kung (Palace of Eternal Harmony) 52, 永和宮  
 Yung Lo, Emperor, 7, 8, 9, 37, 57, 72, 127, 永樂  
 Yung Ting Men (Eternal Fixed Gate) 36, 永定門  
 Yung Ting Ho (Everlasting Settled and Peaceful River) 1, 121, 123, 永定河  
 Zoological Garden, see Wan Sheng Yüan.



北平輔仁大學印書局

CATHOLIC UNIVERSITY PRESS

Peiping, China

Printers, Bookbinders  
 Publishers, Stationers

All kinds of  
 Commercial Printing

Moderate Prices

Specialized in  
 Chinese-Christian-Art-Printing

中華公教美術

ART-PRINTS  
 HOLY PICTURES  
 CHRISTMAS CARDS  
 FU JEN ART CALENDAR  
 CATECHETICAL PICTURES

THE PEKING BOOKSHOP

BOOKSELLERS, PUBLISHERS

AND

SUBSCRIPTION AGENTS

GRAND HOTEL DES WAGONS-LITS  
DIPLOMATIC QUARTER — PEIPING

PHONE 5-2531/3, 5-4936/7

University of O  
Southern Reg  
Library Fac