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Yuen Sang	1659	Mausang	2161
Lienshing	1659	Kumsang	3236
Esang	1783	Tingsang	1650
Wosang	1783	Laisang	3459
Lohsang	1559	Keangwo	2174
Tahsang	1562	Hopsang	2148
On Sang	2802	Hangsang	2143
Kutwo	2665	Namsang	4034
Changwo	1065	Yehsang	1966
Hinsang	2412	Choysang	2284
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SHANGHAI

A HANDBOOK FOR TRAVELLERS AND RESIDENTS

TO THE

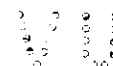
CHIEF OBJECTS OF INTEREST IN AND AROUND THE

FOREIGN SETTLEMENTS AND NATIVE CITY

BY

REV. C. E. DARWENT, M.A.

Minister of Union Church, Shanghai



WITH MAP AND 64 ILLUSTRATIONS

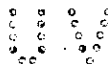
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PREFACE

THE need of a Guide to Shanghai has been felt for a long time. Numerous inquiries have been made for one both by new residents and tourists, who, since the Boxer outbreak in 1900, have visited Shanghai in increasing numbers. The days for passing direct from Hongkong to Japan are gone by, and the growing popularity of the Siberian Railway, the service of which is but temporarily suspended, is likely to make Shanghai the starting-place for a large number of residents in the Far East, selecting that route for their return to Europe.

In compiling this work I have kept in mind the needs of tourists. This is a Guide to, not a History of, Shanghai. That is why I have placed purely historical matters last. I trust that the plan adopted of giving the first place to matters that the raw new arrival needs to know will commend itself.

In drawing up the plan of this work there were two courses open to me: that which I have adopted, giving information about the sights of Shanghai in the text of the different routes; or I might have grouped the information about the sights under heads—placing all information, about temples for instance, together. The method I have adopted is, I think, the better. It saves continual reference to the index, compelling the visitor to be always turning from one part of the book to the other. As it is, the Central district, for example, may be done in an orderly way, sights of all

Preface

kinds following in their local sequence, involving the minimum of leaf turning.

I have to thank the secretaries of the various clubs and societies for so readily giving me the information required; and Mr. D. Satow and Mr. G. R. Mitchell for the use of a number of very interesting photographs.

In regard to the work generally, as no other guide to Shanghai on a similar plan exists, I have had laboriously to gather information as best I could myself. If there are mistakes, as there are likely to be, those who have attempted a similar task will be most indulgent. When one has to deal with such multitudinous items some mistakes are inevitable.

In regard to the Chinese names of temples, etc., I have written them as pronounced by a local Chinese scholar.

I believe, too, the book will be of use not only to tourists and newcomers, but also to large numbers of residents of long standing, who have often no idea of the interesting things to be seen in Shanghai. If I have succeeded in dissipating the idea that "there is nothing worth seeing in Shanghai," I shall be satisfied. I believe that our temples and guild-houses, for instance, are much more beautiful and imposing buildings than any in Japan, saving only the Shoguns' "Tombs" at Tokio and Nikko.

C. E. D.

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MAP IN POCKET AT THE END.

SECTION I

INTRODUCTORY INFORMATION

Pidgin-English

IT is quite possible for the traveller to visit all the places and see all the sights mentioned in these pages without knowing a word of Chinese, but he will find that familiarity with pidgin-English will be of very great assistance. A good account of the origin of pidgin-English is given in Hunter's "The Fanquæ at Canton." It is substantially this: Pidgin-English arose at Canton. The first foreign traders had neither inclination to learn Chinese nor facilities for it. The Chinese Government cut off the head of any Chinaman who presumed to teach the foreigner Chinese. The astute Chinaman himself was, however, equal to the situation, and gradually evolved a language made up of foreign and Chinese words, put together without syntax or grammar, "conforming them to his own monosyllabic form of expression."

Pidgin-English is an unique use of English or other foreign words with the Chinese idiom. The traveller must remember that pidgin-English is not, as is often fondly thought by the visitor, easily made by adding "ée" to any and every word. This mode of speech no doubt started in the days of the early Portuguese traders, one hundred years anterior to the arrival of the English at Canton; that is proved by the number of Portuguese words in it.

When, however, the English appeared on the scene, English words were adopted by the Chinese in the largest numbers, and the dialect or lingo became known as pidgin-English.

Pidgin is a corruption of business, so pidgin-English means business English. It is widely employed for any kind of

Pigdin-English

affair: "this is a bad business" is, "this b'long very bad pidgin." Compradore is from the Portuguese *compra*, to buy; joss, for god, from *dios*; maskee, never mind, from *masque*, never mind; junk, from the Portuguese sound of *chueng*, in the dialect of the coast where they traded. Of Indian words we have shroff, a money dealer, or now a money expert; tiffin, lunch; godown, warehouse, from *kadang*; lac, coolie, *chit*.

There are many Chinese words in it: for instance, chop, from *cho*, a document—it means a bill, a stamp, or a receipt; chow, for food, is also a Chinese word, and kumshaw, a gratuity, means golden sand.

A good rule for visitors to Shanghai and the Treaty Ports is to try the natives with *ordinary* English first; if that fails, speak pidgin-English. The dignity of the native is much ruffled if he is addressed in pidgin when he understands ordinary English.

General Rules.—Put the object first and use only the nominative case of pronouns, he, she; "talkee he" means "tell him." Use *my* for *me*, discard grammar, and talk in roots of words and monosyllables.

USEFUL SENTENCES

I. GENERAL

That will do	Can do.
That will not do	No can do.
(These have a very wide application.)	
That is better	That b'long more better.
Who is that (it)?	What man?
What is that?	What thing?
Tell him	Talkee he.
Give me that	Pay my.
I don't want it	My no wanchee.
There	That side.
Here	This side.
Please let me know	Talkee my.
Just let me look	Pay my look see.
Do you understand?	Savvy?

Pidgin-English

I don't understand	My no savvy.
Can you tell me what this is?	What thing this b'long?
Go and see, and come back and tell me	You look see talkee my.
That won't do	No b'long plover (proper).
Where is it?	What side?
Where is that from?	What side catchee?
What o'clock is it?	What time?
I don't know	My no savvy.
Wait a bit	Man man.
Be quick	Auso.
Come at once	Come chop chop.
This is mine	This b'long my.
Stop that	No can do.
Never mind	Marskee.
That is a bad job	That b'long bad pidgin.
Business (or any kind of affair)	Pidgin.
Religion	Joss pidgin.
Is Mr. ——— at home?	Mas'r have got?
Is Mrs. ——— at home?	Mississy have got?
He (she) is not at home	No have got.
Can you do this for me?	Can do?
Why not?	What fashion no can?
Go upstairs	Go topside.
Go downstairs	Go bottomside.
I have left my hat downstairs; go and get it for me	Go catchee hat downside.
Tell him to come back	Talkee he come this side.
Tell him to come in the morning	Talkee come morning time.
Do you mean it?	Talkee true?
What do you mean by that?	What fashion?
Afterwards (by-and-bye)	Bime bye.
I will pay you later	Bime bye makee pay.
I am afraid it is going to rain	My too muchee fear makee rain.
I don't want to do this	Too muchee trouble pidgin.
I want it like that	Wanchee all same.
This is very good	This b'long number one.

Pidgin-English

How are you?	Chin-chin (a greeting generally).
Good-bye	rally).
Tell the cook to prepare dinner for three to-day	Talkee cook three piecee man dinner.
If you cannot do it, I must get some one else	S'pose you no can do, must catchee 'nother man.
Bother; to find fault with	Bobbery.
If you don't do this, you will get into trouble	S'pose no do, my makee largee bobbery.

II. JINRICKSHAWS

Get me a rickshaw	Catchee my one piece rickshaw.
Stop	Man-man.
Put the rickshaw down	Faung au lay.
Go to the Bund	Bund (if that fails, try Whangpoo).
Nanking Road	Maloo; Doo-maloo.
Kiukiang Road	Nee-maloo.
Hankow Road	San-maloo.
Foochow Road	Sz-maloo.
French Settlement	Heranghi; Fa-lan-zi.
Broadway	Hongkew.
Go quicker	Auso ti.
Be careful	Dong sing.

III. AT AN HOTEL

Get me some hot water	Pay my hot water.
I want a bath	My wanchee bath.
Is there a barber in the hotel?	Barber have got?
I want some tea at once	Catchee tea chop-chop.
A tip	Kumshaw.
Show me my room	What side my room?
Get me a washerman	Catchee my one piece washman.
Call me at 7 o'clock	Morning time talkee my 7 o'clock.
I want to go for a walk	My wanchee walkee.

Pidgin-English

Will you be sure to do it?	Can secure?
Get me a carriage with one pony	Catchee carriage one piece pony.

IV. SHOPPING

How much is that?	How muchee?
Which is better, this or that?	What piecee more good?
I'll give you two dollars for it	My can pay two dollars.
Is that the genuine price?	That price b'long true?
I don't want that	My no wanchee.
This is what I want	So fashion my wanchee.
That is too dear	Too muchee dear.
Show me another kind	Pay my look see 'nother fashion.
I will take two of them	Pay my two piecee.
Will it be cheaper to take two?	S'pose catchee two piecee, can more cheap?
What is this used for?	What this b'long?
I don't like that	No likee.
Is this the best quality?	This b'long more better?
Is that the lowest price?	No can cuttee?
I can't take any lower price?	True b'long bottomsides, last time talkee.
Can you make an allowance on damaged goods?	You can lolly my?
Is the bargain settled?	Can puttee book?

V. AT A PHOTOGRAPHER'S

I want these twelve plates developing	Twelve piecee wanchee wallop.
How much a plate?	One piecee how much?
Can you send this to my hotel?	Hotel side can sendee?

Money

Travellers will find two kinds of money used in Shanghai and the treaty ports—taels and cash, dollars and cents; the former Chinese, the latter introduced by foreigners and now freely used by the Chinese in the ports.

Money

The tael is the commercial currency of the port; it is used in large transactions, in piece-goods, in auctions, buying and selling land, etc. It is not a coin, but a *weight* of silver. Once worth 6s. 8d., it is now worth only about 2s. 6d. English money. Steamer fares on the coast are also generally in taels. The tael is divided into 10 mace, and 1 mace equals 10 candareens or tael cents. The tael is therefore on the decimal system, divided into 100 tael cents. The traveller, however, will not have much to do with taels nor with cash (copper coins with a square hole in the centre, which have preserved their shape for over a thousand years). There are about 1,100 cash to the tael.

A string of cash is handy on houseboat excursions to buy native produce. There are many places up-country where the natives have no knowledge of any other currency.

The most universally used coin is the Mexican dollar (\$), a handsome piece of silver. There are 100 cents to the dollar. Subsidiary coins are 20 cent, 10 cent, and 5 cent pieces. The traveller must avoid other dollars, such as the Hongkong and Singapore dollar, as they are at a discount. Jinrickshawmen and Chinese will accept Hongkong 5 cent pieces, but not as a rule 10 and 20 cent pieces.

All the leading banks issue notes for one, five, ten dollars, and upwards. These notes are the most convenient method of carrying money. As the Mexican dollar weighs about an ounce, not many can be carried with comfort.

In dealing with money, the traveller must look out for himself. The Chinese have an ingenious method of cutting off the face of a dollar, filling it with base metal, and soldering the face on again. One can generally tell by the ring of the coin. The small coinage is also subject to forgery. The rule is not to have more small money than necessary; and if in paying a 'rickshaw coolie 20 cents, he returns it, saying "blass" (brass), the chances are he is right, and it is best to give him another.

The majority of Mexican dollars in circulation have a "chop" or mark of some business firm on them. This is supposed to mark their genuineness. Chinese shroffs are past-masters at testing coinage.

Banks

It is useful to know that roughly the tael is one-third more than the dollar.

The rates of exchange are published in the morning papers. Tables of exchange may be purchased.

Silver coins in circulation at Shanghai and other treaty ports:—

Mexican dollar,	worth about	1s. 9d. to 1s. 11d.
20 cent piece	" "	4d.
10 " "	" "	2d.
5 " "	" "	1d.

The tael (worth about 2s. 6d.) is a weight of silver.

The cash is a copper coin (worth about 800 to the Mexican dollar).

Weights and Measures

The English pound (avoirdupois) and yard are used in all foreign and Chinese stores that a stranger is likely to visit.

The Chinese weights and measures most frequently employed are the catty (1½ lb.), the picul (133½ lb.), and the mow (equals about one-sixth of an acre).

Banks

Banque de l'Indo-China—1, Quai de France, "corner du Yangking-pang."

Chartered Bank of India, Australia, and China—18, The Bund.

Deutsch-Asiatische Bank—14, The Bund

Guaranty Trust of New York—7, Kiukiang Road.

Hongkong and Shanghai Banking Corporation—12, The Bund.

Imperial Bank of China—8, The Bund.

International Banking Corporation—7, Kiukiang Road.

Mercantile Bank of India—Care of Jardine, Matheson & Co.

Netherlands Trading Society—20, The Bund.

Russo-Chinese Bank—15, The Bund.

Sino-Belgian Bank—13, Hankow Road.

Yokohama Specie Bank—31, The Bund.

The ordinary office hours are from 10 a.m. to 3 p.m. All these banks exchange money, grant drafts, and transact all the business required by travellers.

Hotels

It is as well to note that the banks are closed on about twenty days in the year: four days at China New Year (end of January or early February); Good Friday to and including Easter Monday; the Chinese Dragon Festival (end of May or early June); Whit Monday; first two days in July; Chinese Mid-Autumn Festival; two days (early in October); Christmas Day and Boxing Day and the day following; New Year's Day and day following.

Chinese Banks

Visitors would be interested in inspecting one or two Chinese banks. For ages the Chinese have had many of the banking facilities which are comparatively recent in the West. The leading banks have ramifications all over the empire. By their means large sums are transmitted not only to native merchants, but to missionaries and others in the remotest corner of the empire. In fact, without the facilities given by their institution foreigners in out-of-the-way places could not be paid at all. Their notes, bills, etc., are freely and unquestionably accepted by the foreign merchants in Shanghai and the treaty ports. Most of the Shanghai native bankers belong to the province of Shansi or the city and neighbourhood of Ningpo.

The following is one of the leading bankers:
The Hen Tee Tsong—Ningpo Road.

Hotels

Astor House—This hotel, founded by the late Mr. D. C. Jansen, is situated on the Whangpoo Road, immediately over the Garden Bridge. It caters for first-class travel only; it is now owned by a company, and has been largely refitted, and much enlarged by a considerable addition at the rear of the main building. It has the advantage of possessing a garden overlooking the river. Tariff on application.

Hotels

Central Hotel—On the Bund, at the corner of the Nanking Road, with annexe over the way on Nanking Road. This hotel commands a splendid view over the river and Bund. Rooms, \$5 per diem and upwards; breakfast, 75 cents, or \$18 per month; tiffin, \$1, or \$23 per month; dinner, \$1.50, or \$25 per month; full board, \$50 per month.

Mercantile and Family Hotel—18, Nanking Road. To reach it, go up Nanking Road, cross the Szechuen Road, and this hotel is up an entry, just past Watson's store. Tariff on application.

Hôtel des Colonies—72, Rue Montauban, in the French Settlement. Cross to the French side of the Yang-king-pang Creek, and go up the Rue du Consulat. Rooms, \$5 to \$12 a day for one person, \$10 to \$15 for two persons; breakfast, \$0.75; tiffin, \$1; dinner, \$1; breakfast and tiffin, \$30 a month; tiffin and dinner, \$40 a month; tiffin or dinner, \$25 a month; full board, \$45 a month. The term for rooms are subject to arrangement.

Metropole Hotel—One mile from the Bund, up the Nanking Road. Owing to its position overlooking the race-course, this hotel has the advantage of the wind from the cool quarter during the summer. Its special feature is its musical dinners. Rooms, \$3 to \$6 a day; breakfast, \$0.75; tiffin, \$1; dinner, \$1.50; full board, \$50 per month.

Runners meet the steamers from all these hotels; omnibuses also from some.

Restaurants

Grill Rooms—8, Canton Road. Rooms may be had at this house. Board and lodging, \$60 to \$90, according to rooms; breakfast, \$35; tiffin and dinner, \$30; tiffin only, \$18.

Restaurant Milan—38, 39, Szechuen Road.

Bernadi Brothers—20, Nanking Road.

Sweetmeat Castle—Nanking Road (afternoon tea).

Consulates

Consulates

Austro-Hungary—42-44, Whangpoo Road.
Belgium—17, Chaoufoong Road.
Denmark—25, Whangpoo Road.
France—Rue du Consulat.
Germany—9 and 10, Whangpoo Road.
Great Britain—33, The Bund.
Italy—Bubbling Well Road.
Japan—1, North Yangtsze Road (Whangpoo Road).
Netherlands—45, Markham Road.
Portugal—38, Haskell Road.
Russia—31A, Szechuen Road.
Spain—31, Range Road.
Sweden and Norway—2, North Soochow Road (near Garden Bridge).
United States—36, Whangpoo Road.

Post Offices

British—7, 1 Pekin Road (corner of Pekin and Museum Roads).
Chinese—Hankow Road, in the Custom House Compound.
Numerous pillar-boxes about the settlement.

Note.—These must *not* be used for posting letters for despatch by any of the foreign post offices.

French—61, Rue Montauban, French Settlement. Over bridge crossing Yang-king-pang Creek, up the creek side, and first turn to the left.

German—Foochow Road.

Japanese—20A and 20B, Boone Road, Hongkew.

Russian—7, Quinsan Gardens, Hongkew. Up North Szechuen Road, and then to the right.

United States of America—36, Whangpoo Road, at the office of the United States Consulate-General.

All ordinary postal business is transacted. Roughly, the offices are open from 8 a.m. to 5 or 6 p.m.

Particulars of mails are advertised in the daily papers; it is impossible and unnecessary to give them here. Generally

Books, Maps, &c.

speaking, the mail services are now so frequent that a letter may be posted any time.

Note.—No telegraphic work is done at the post offices.

Telegraphic Offices

The offices for the transmission of telegrams to all parts of the world are those of the Great Northern Telegraph Company and the Eastern Extension Australia and China Telegraphic Company, Ltd., 7, The Bund (entrance by a gateway a little north of the Shanghai Club).

Books and Maps

Those who desire further information on Chinese manners and customs are recommended the following books, which will be found both profitable and interesting reading:—

Dyer Ball's "Things Chinese,"

Rev. Arthur Smith's "Chinese Characteristics,"

" " " "Village Life in China,"

Dr. Wells Williams's "The Middle Kingdom";

and for those who make the houseboat trips,

Thos. Ferguson's Map of the Waterways near Shanghai,

" " Map of the Waterways round Soochow,
will be found invaluable.

Newspapers and Periodicals

DAILY PAPERS

I. ENGLISH

1. North China Daily News (morning paper)—17, The Bund.
The first sheet published in Shanghai was the *Daily Shipping List*. This was converted into the *North China Daily News* on July 1st, 1864. Official notifications appear in this paper, and all shipping intelligence is very accurately done.
2. Shanghai Mercury (evening paper)—24 and 25, Nanking Road. It first appeared as an evening paper on April 17th, 1879.

Newspapers

3. *China Gazette* (evening paper)—16, Pekin Road. First issued July 2nd, 1894.
4. *Shanghai Times* (morning paper)—First issued in 1901.
5. *Shanghai Daily Press* (morning paper)—First issued in 1902.

II. FRENCH

1. *Echo de Chine* (morning)—49, Rue du Consulat.

III. GERMAN

1. *Der Ostasiatische Lloyd*—24 and 25, Nanking Road. First issued October 1st, 1886.

WEEKLY PAPERS

1. *North China Herald*—The weekly edition of the *North China Daily News*.
2. *Celestial Empire*—The weekly edition of the *Shanghai Mercury*.

These two are very useful for Shanghai people at home who wish to keep in touch with the East.

The *China Gazette* and *Echo de Chine* have also weekly editions of their papers.

Sport and Gossip—Founded in January, 1897, as an organ of sport and the drama. Sunday mornings.

The *Union*—*Mercury* Office. This was once the *Temperance Union*.

MONTHLY MAGAZINE

The *Missionary Recorder*—Presbyterian Mission Press.

QUARTERLY MAGAZINE

The *East of Asia*—Published by the *North China Daily News*. It appears quarterly, and is richly illustrated.

PAPER AT IRREGULAR INTERVALS

The *Rattle*—Humorous and satirical.

Jinrickshaws

CHINESE PAPERS

A very large number of newspapers and periodicals are issued in Chinese. Shanghai is the great centre for all literature in the native tongue; its native press circulates all over the Empire. It had a great deal to do with the present Emperor's reform schemes.

Among native daily papers the *Sin Vung Pao Kway* and the *Sung Pau* are most influential.

The *Wan Kwoh Kung Pao*, a monthly magazine, issued by the Society for the Diffusion of Christian and General Knowledge, has a wide circulation.

Jinrickshaws

There are some 5,000 jinrickshaws plying for hire in the settlement. Even should the electric trams begin to run, they will no doubt continue to be used. They take you to your own door, as the trams never could—no small advantage on a wet day. The legal fares sanctioned by the council are as follows:

Engaged by *distance*—For each mile, or less than a mile, 43 cash, or 5 cents.

Engaged by *time*—For one hour, 129 cash, or 15 cents; for each subsequent hour, 86 cash, or 10 cents.

These are the fares as recently revised by the Council. The point to note is that 5 cents is now the *minimum* fare.

These revised fares are to the advantage of the coolies in short runs, but to their disadvantage in long ones. This would give a coolie 15 cents for a run out to the Bubbling Well, surely an inadequate sum; 25 cents, at least, should in equity be paid for that run.

SOME USEFUL NOTES ON FARES

Bund (Garden Bridge) to Yang-king-pang Creek	5 cents.
Bund, up Nanking Road, to Recreation Ground	10 cents.
Bund to the Race Club	10 cents.
Bund to Carter Road	15 cents.

Livery Stables

Garden Bridge to Wayside	10 cents.
Nanking Road or Bund to Railway Station	15 cents.
Foot of Nanking Road to south end of French Bund	15 cents.

Note that 'rickshaws licensed for the International Settlement are not allowed to run in the French Settlement, and *vice versa*. Many of the coolies are licensed for both settlements. These should be taken when going to the French Settlement. Look out for the double licence on the back of the vehicle.

Coolies frequently attempt to extort exorbitant fares from newcomers. The visitor must not let himself be imposed upon.

Livery Stables

Shanghai is well supplied with excellent livery stables. No place in the world has more carriages to the population. There are three foreign-owned stables, in which satisfaction can be guaranteed:—

The Shanghai Horse Bazaar, Bubbling Well Road (opposite the Racecourse). This company has a branch stable, 20A, Foochow Road.

The Dallas Horse Repository, 2, Mohawk Road (next the Race Club).

The George Dallas Stables, 1, Bubbling Well Road (opposite Metropole Hotel).

There are numerous Chinese stables, but the above are far the best.

The charges for carriages at these three stables are much alike. Rubber-tired victoria or brougham and one pony, morning or afternoon, \$4; all day, \$5; with pair of horses, \$7. A carriage may be hired by the month for about \$60, including driver. Riding ponies are \$3 a ride, or \$40 a month. Livery for riding ponies is \$24 a month, for horses \$26.

Auctions of horses and ponies are held periodically at the Horse Bazaar and Dallas Repository.

Shipping Communications

Sampans

Many people are afraid of venturing into these gaily painted, hooded boats, but without reason. They are safe enough. The fares are:

Engaged by *distance*—For half a mile, or less, 43 cash, or 10 cents; for each subsequent half-mile, 43 cash, or 5 cents.

Engaged by *time*—For each quarter of an hour, or less, 90 cash, or 10 cents.

Shipping Communication

All that can be done here is to give a list of the lines engaged in passenger traffic out of Shanghai. Full particulars may be obtained from the various companies.

I give, first, the lines to foreign countries; secondly, those by which local ports may be reached.

I. LINES FOR FOREIGN COUNTRIES

Peninsular & Oriental Steam Navigation Company—24, The Bund.

Messageries Maritimes—French Bund, next French Consulate.

Norddeutscher Lloyd—Melchers & Co., French Bund.

Nippon Yusen Kaisha—North Yangtsze Road.

Canadian Pacific Royal Mail—Jardine, Matheson & Co., 27, The Bund.

China Navigation Company—Butterfield & Swire, French Bund.

Eastern & Australian Steamship Company—Gibb, Livingston & Co., 2, Jinkee Road.

Northern Pacific Steamship Company—Dodwell & Co., Canton Road (corner of the Bund).

Occidental & Oriental Steamship Company and Pacific Mail Steamship Company—Fearon, Daniel & Co., 21A, Szechuen Road.

East Asiatic Steamship Company—16, The Bund.

Chinese Eastern Railway Company—10, The Bund.

Shipping Communications

I. LINES TO EUROPE

Peninsular & Oriental Steam Navigation Company—(a) Mail service fortnightly, connecting at Colombo; (b) intermediate service every fourteen or fifteen days.

Messageries Maritimes—Fortnightly service alternating with P. & O.

Note.—In the case of both these companies, the tender leaves Shanghai to join the steamer at Woosung the *night before sailing*.

Norddeutscher Lloyd—Fortnightly service (calls at Southampton).

Nippon Yusen Kaisha—Fortnightly service (calls at London).

East Asiatic Company—Service monthly. Does not touch any English port.

2. LINES TO UNITED STATES OF AMERICA

Nippon Yusen Kaisha—Fortnightly to Seattle.

Occidental and Oriental Steamship Company—To San Francisco.

Pacific Mail Steamship Company—To San Francisco.

Northern Pacific Steamship Company—To Tacoma and Portland.

Toyo Kisen Kaisha.

3. LINES TO CANADA

Canadian Pacific Royal Mail Service—To Vancouver every three weeks in June and July; otherwise every twenty-four to twenty-nine days. Other boats, twenty-one to thirty days.

4. LINES TO AUSTRALIA

Peninsular & Oriental Steam Navigation Company—*Via* Colombo.

Eastern & Australian Steamship Company—Monthly service.

China Navigation Company—About three weeks.

Nippon Yusen Kaisha—Monthly service.

5. LINES TO JAPAN

The principal ports in Japan—Nagasaki, Kobe, Yokohama—are best reached by the mail steamers to Canada and the United States; also by the Norddeutscher Lloyd, the Messageries Maritimes, and the Nippon Yusen Kaisha.

European Stores

II. PORTS IN CHINA

It is impossible to give details of the sailings of steamers to the ports on the coast of China likely to be visited by tourists. To some, as Tientsin, there are frequent sailings, sometimes in the season a boat almost every day; to others, like Wenchow, there is a boat once a week; and to others, like Amoy, the sailings are quite irregular.

The best plan is to watch the Shanghai daily papers, in which full notices of all sailings are given, and apply to the companies concerned.

Corea and *Vladivostock* are reached by the steamers of the East Asiatic and Chinese Engineering and Mining Co.

Note.—As regards all these coast steamers, it must be noted that they do not sail with the punctuality of mail steamers. Hence ample margin must be allowed for connection at other ports.

Visitors to the coast may also be reminded that these local steamers, being small compared with mail steamers, carry comparatively few passengers—a dozen or so first class. Hence early application for a passage should be made.

European Stores

Hall & Holtz ("Fuh-Lee"), 14, Nanking Road, provision merchants, bakers, tailors and outfitters, furnishers, drapers, and milliners.

Lane Crawford & Co. ("Ta-Shing"), 11, Nanking Road, ship-chandlers, grocers, tailors, drapers, milliners, etc.

Weeks and Co., Ltd., corner of Nanking and Kiangse Roads, drapers, outfitters, milliners, carpet and furnishing warehousemen, fancy goods dealers.

Broadway Drapery and Outfitting Stores, corner of Broadway and Seward Roads.

Books, Maps, Fancy Goods, etc.

Kelly & Walsh, 11, The Bund (near the Hongkong and Shanghai Bank).

European Stores

Brewer & Co., 31, Nanking Road (corner of Nanking and Kiangse Roads).

These firms have a magnificent collection of English books, and all important publications on China, Japan, and the Far East.

Max Nessler & Co., 38, Nanking Road (past Brewer's Store).

This is a German firm.

Missionary Home, 1, Quinsan Gardens. Books, religious and missionary.

N.B.—MAPS. The best cheap general map of China is that published by the China Inland Mission. The *Daily Mail* commercial map of China is very useful for showing railway concessions, coal-fields, etc.

Photographic Materials

Grenard & Co., C333, Honan Road (corner of Honan and Hankow Roads).

Llewellyn & Co., 4, Nanking Road.

McTavish & Lehmann, 1, The Bund (near the Shanghai Club), and 1, North Soochow Road (near Garden Bridge).

Shanghai Dispensary (Chinese), M524, Foochow Road (nearly opposite Police Station).

Voelkel & Schroeder, 37, Nanking Road (near Brewer's).

Plates, films, chemicals, and every variety of photo apparatus, British, American, French, can be obtained from these firms.

Chemists and Druggists

All the above-named firms, with **Watson & Co.**, Nanking Road.

Stores for the Sale of Native, Japanese, and Indian Curios

CHINESE SILVER AND GOLD SHOPS, WITH CANTONESE SILKS, BLACKWOOD AND PORCELAIN, IVORY, JEWELLERY, NINGPO INLAID WORK, etc.

Hung Chong, 11B, Nanking Road.

Cheong Shing, 21, Nanking Road.

Luen Wo, 41, Nanking Road.

Wo Shing, 201, Kiangse Road.

Native Stores

SILKS, PONGEES, SATINS, GAUZES, CRÊPES, SILK THREADS, FLOWERED SILKS, EMBROIDERIES, GOLD AND SILVER THREAD

Chin Tsiang, 420, Nanking Road.

Laou Kai Fook, corner of Kiukiang and Honan Roads.

Chai Luen & Co., C436, Honan Road.

Hung Chong, 11B, Nanking Road.

Luen Wo, 41, Nanking Road.

JAPANESE CURIOS, SILKS, BRONZES, etc.

Kuhn & Komor, 2, Nanking Road.

Nippon Emporium, 38A, Nanking Road.

Also several shops in Broadway between the Settlement and Hongkew Creek. These are cheaper, but do not keep such high-class goods.

CURIOS

For Indian Curios—**Chotirmall**, 253, Broadway.

Teerathdas, K8, Boone Road.

For Chinese Curios generally, brasses, porcelain, inlaid work, cloisonné bamboo, lacquer work, etc., the visitor must keep his eyes on the windows of the shops as he traverses the settlement. It is useless giving the names of shops which have Chinese signs over them only, as few tourists are Chinese scholars.

Try Lee Tai, P374, 375, Nanking Road, and **Ah Mow**, near Louza Police Station; also shops on Kiangse Road opposite Siking Road, and a shop on Szechuen Road between the Hongkong and Peking Roads (next Chun Tai).

The numerous pawnshops may also be tried.

For brass ware, incense burners, etc., and Chinese curios generally, the visitor would do well to proceed along Szechuen Road and Rue Montauban (both in a straight line) to the Quai de Fosses, which face the wall of the native city. Turn to the right up the quai—numerous shops with porcelain,

Native Stores

brass ware, etc., will be seen. No. 137, Quai de Fosses, has a good selection, also shops at the Rue des Missions and Rue de la Porte du Nord. Continue along this latter street to the Shantung Road, where something may be picked up in shops and on stalls.

Beautiful models of everything Chinese done in white-wood may be bought in the shops of the Ningpo wood-carvers on Broadway before you come to the bridge across the Hongkew Creek—models of sampans, junks, irrigation machines, wheelbarrows, etc., along with cleverly done groups from Chinese life, such as people eating, opium smoking, threshing wheat, etc. At these same shops examples of Ningpo inlaid woodwork and picture frames may be had.

SECTION II

WALKS, EXCURSIONS, AND HOUSE- BOAT TRIPS

Route I

THE BUND

THE first walk taken by any visitor to Shanghai will probably be along the Bund, one of the most interesting, famous, and handsome thoroughfares in the world. Forty years ago "there was no footpath on the farther side, no trees, no lawns, and it was less than half its present width; and at high tides the water came up almost to the walls of the compounds by the Canton Road and by Siemssen & Co.'s" (Peking Road). There was no Public Garden, and "the fore-shore, when the tide went down, was all mud and rubbish, except where it was used by builders to store their material."

Successive Municipal Councils have made it the splendid promenade that it is, and have fought against all attempts of the shipping interest to construct wharves for shipping. They have maintained and improved it as the great lung and promenade of Shanghai.

Start at the Garden Bridge. Until 1856-7 people had to be ferried across the creek. A bridge was built, but tolls had to be paid, a thing "hateful to the Shanghai public." The company that owned the ferry or toll right refused to be bought out, until a drastic remedy was applied—the

Garden Bridge

Council built a wooden bridge alongside the Company's bridge. This brought the Company to its senses, and the bridge has been free since 1873. A new one is needed, and is one of the schemes for the improvement of Shanghai that must be speedily undertaken.

It is worth while standing for a time on this bridge, viewing the enormous traffic; thousands of vehicles pass in a day. Note the skill of the Chinese scullers in navigating their heavy-laden cargo and passenger boats through the oblique arches of the bridge. Note also the enormous variety of boats: Chinese post-boats are frequently to be seen, propelled swiftly by a man seated in the stern, who works a paddle with his foot, and steers by another under his arm. At low tide the churning of the "chow-chow water," due to the confluence of the Whangpoo River and Soochow Creek, can be seen. The river is reputed to be 100 feet deep here, and the skill of Shanghai pilots in bringing large steamers round the right-angled bend of Pootung Point will be justly admired.

The view from the bridge, with the handsome German Consulate on the left and the Gardens on the right, is very good. The greenhouses of the Public Gardens occupy the corner between the Bund and the Soochow Road—they are always well stocked with plants. At the corner, outside the greenhouses, is the monument to the gallant Augustus Raymond Margary, who was sent by H.B.M. Government to open up a trade route across south-west China, and who was murdered in Yunnan on February 21st, 1875. The monument is a very graceful work, and was erected by public subscription. Across the road are the Public Gardens, much too small, but invaluable to the Settlement.

All the flowers in season are found in the beds. The lawns are a resort for infant Shanghai. On this account it is useless for any adult to go to hear the band at 5 p.m. There is a handsome band-stand. The Town Band discourses music in the summer evenings, at 9 p.m. during July and August, when the residents assemble to hear the music and enjoy the cool breeze that blows from the sea.

The ground on which the Gardens lie was originally called

Public Gardens

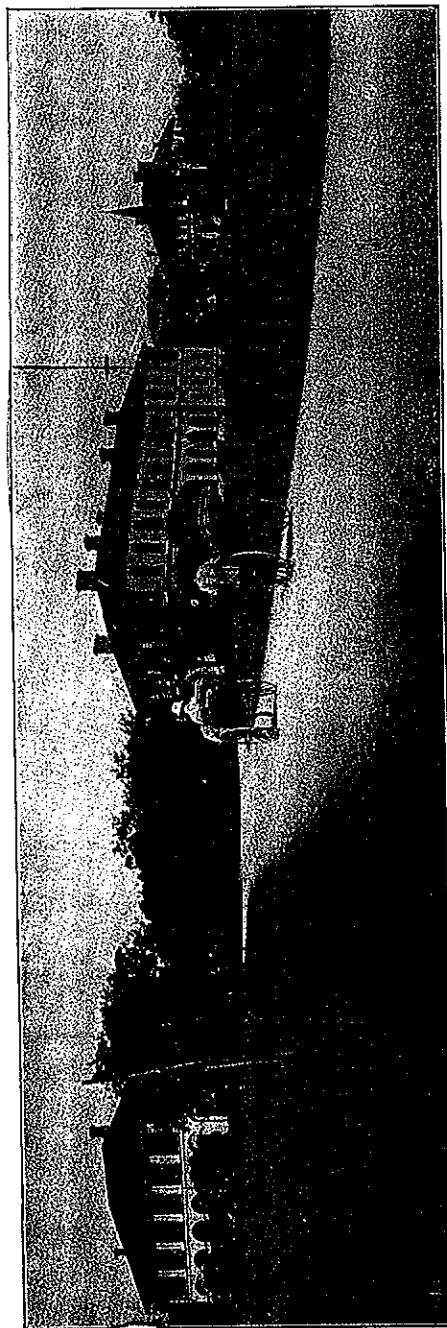
"the Consular Flats": it was new land formed by the accumulation of mud from the river round the wreck of a small vessel which sank, near the site of the present band-stand. In the history of the Recreation Fund we read that "the ground which now forms the Garden is an accretion to the Beach Ground of the original Consular Lots, and consequently, by the 5th Article of the Land Regulations of 1854, was ceded for public use." In 1862 the Recreation Fund Trustees voted Tls. 10,000 to the laying out of the Gardens. In 1864 H.B.M. Foreign Office agreed to the land being made a garden, with the following reservations—that it should revert to H.M. Government if it ever ceased to be used as a public garden. In 1866 the Council made a grant, and filled it in with mud taken from the Yangkingpang Creek; on August 8th, 1868, the gardens, now the property of the Council, were handed over to a committee of management. They are now under the control of the Municipal Superintendent of Parks and Gardens. The cost, up to 1881, was Tls. 29,060,37.

Opposite the Gardens is the British Consulate-General. The grounds cover 43 mow of land and are very beautiful, worthy of the central site they occupy and of the prominent place Britain has occupied in the opening up of China. The Peking Road was the original boundary of the Settlement, and the site of the Consulate belonged to the Li family. According to Maclellan, there was a battery in the neighbourhood, and Government (Chinese) docks on the site of the Lyceum Theatre.

Mr. R. W. Little, in his account of the Shanghai Jubilee, says (on the authority of Lang) that the land here was very low and reedy, that two forts that stood where the British Consulate now stands were called Lootzeching, or "City of Reeds." Sir Rutherford Alcock acquired the site in 1848. Entering by the gates, we find a broad drive flanked by two lawns; such stretches of green grass are always rare in the Far East.

The Consulate buildings stretch across the west side of the compound: there are residences for ten officials, and the

British Consulate



BRITISH CONSULATE

Consul-General's house, which was built in 1882, is on the extreme right. The business premises of the Consul-General are in the large buildings facing the right lawn; they are in the Classic style of architecture, and were opened for use in 1873. They occupy the site of the first Consulate, built in 1852, which was destroyed by fire on December 23rd, 1870, most of the records perishing.

The Police Court is on the right after entering; the shipping offices are farther along the passage; upstairs are the consular and land offices. The British Supreme Court is at the rear of the building, facing Yuen-ming-yuen Road. The elevation is very handsome. It was built in 1869. (For particulars, see under "Government of Shanghai.") The office of the Board of Works has an entrance from the Yuen-ming-yuen Road. This Board dates back to

The Bund

Sir Christopher Wren, who was made Surveyor of Works to the King. To the left of the drive is the Vice-Consul's house. On the lawn just in front of the Consulate-General is a stone slab that tells us just where we are geographically; the inscription on it is as follows: "This stone is in latitude $31^{\circ} 14' 42''$ N.; longitude $121^{\circ} 29' 12''$ E. Stone laid April 1873 by Walter Medhurst, Consul."

Note the two stones on the front of the building, detailing date of erection, etc. Before quitting the grounds, the large granite cross with its quaint wording is worthy of notice; it is to Wm. de Morgan (died 1862) and R. Burn Anderson, of Fane's Horse (died 1860).

Leaving the Consulate, the Masonic Hall is on the right. The foundation stone was laid on July 3rd, 1865. The building is in the Renaissance style, freely adapted to the needs of the climate; it is entered by a handsome double flight of steps. It is the headquarters of the powerful and numerous masonic body of Shanghai; there are club and lodge rooms, library and billiard rooms, a bar, and a fine hall with organ, which is in great demand for public functions. At the corner of the Gardens on the opposite side of the road is a granite monument, in memory of the officers of the "Ever-Victorious Army" who were killed in action or died of wounds whilst serving against the Taiping rebels in the province of Kiangsu, A.D. 1862-4. Their names are given.

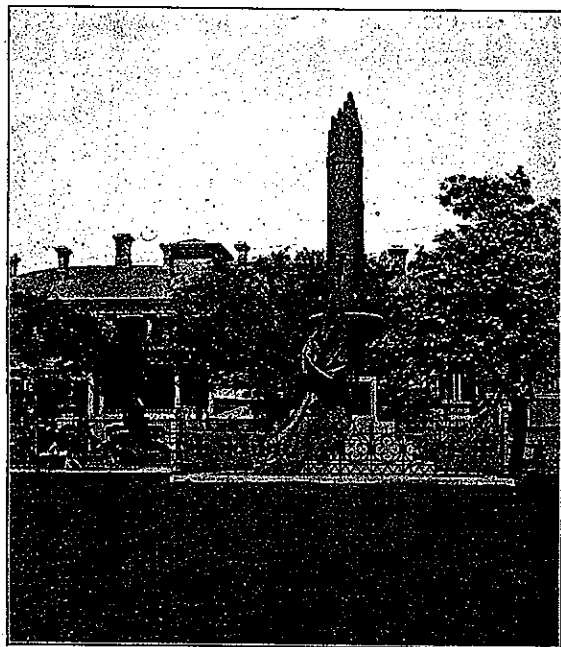
We are now on the Bund proper. There is an asphalted path by the river, a stretch of beautiful grass, a footpath, and then the busy thoroughfare, on which carriages, Chinese wheelbarrows, jinrickshaws, passengers of all races, and bamboo coolies, present a picturesque and lively picture.

The Bund is always interesting. Strangers are usually struck by the fact that they see "so few foreigners," even on this main thoroughfare, compared with Chinese. It is to be remembered, however, that foreigners, according to their numbers in Shanghai, cannot be more than one in seventy of those we meet, even if every foreigner were on the streets at the same time. The plastered buildings are in the Classic style; many of them are architecturally very fine. They

Iltis Memorial

look much more suitable to a sub-tropical climate than the dull red-brick erections that are unfortunately becoming the rule.

On the grass by the Gardens is the *Iltis* monument. This was unveiled November 21st, 1898. An inscription in German tells us that it is to commemorate the heroic death of the crew of the gunboat *Iltis*, which was wrecked on the coast of



ILTIS MEMORIAL

Shangtung, in a typhoon, August 23rd, 1896, seventy-seven men perishing. It is in the form of a broken mast, a well-conceived piece of workmanship.

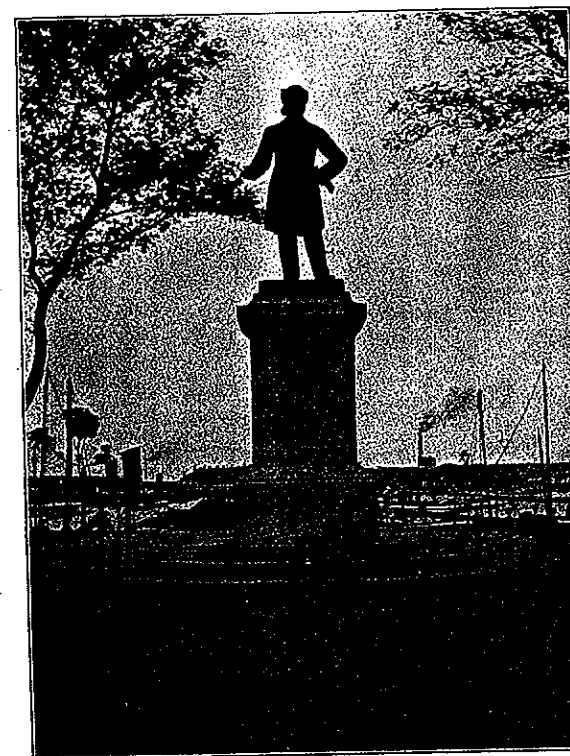
It is not possible to name all the business houses (*hongs*) on the Bund; but the Jardine Matheson hong, at the corner of the Peking Road, must be noticed. The site probably cost about \$500 at the founding of the Settlement; now, probably a million would hardly buy it. It was built in 1851.

Jardine's, with Dent's and Fearon's, are, as far as I know,

Sir Harry Parkes

the only original firms that survive. Jardine's succeeded the old Canton house of Magniac & Co. about 1830. Their hong name of Ewo is that of the wealthy Houqua, of Canton, a great Chinese merchant in the old factory days, who died worth Tls. 52,000,000.

Opposite the Nanking Road is a monument erected to the



SIR HARRY PARKES'S MONUMENT

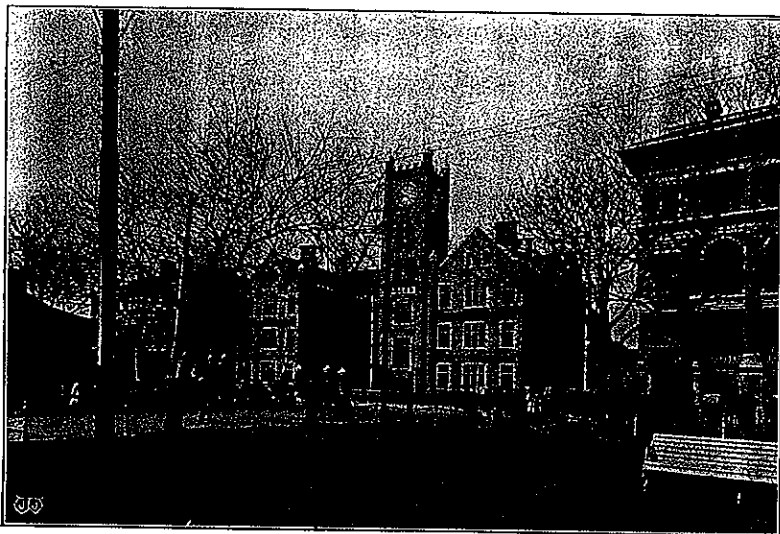
memory of the great Sir Harry Parkes, G.C.M.G., K.C.B., Envoy Extraordinary and Minister Plenipotentiary to Japan, 1865-82; to China, 1882-5; aged fifty-seven. This monument was erected "in 1890 by the foreign merchants in China in memory of his great services." The figure is over life-size.

The view from the footpath across the river is spoiled by four unsightly opium hulks, in which the drug is bonded—

Custom House

the *Yuen-fah*, the *Ariel*, the *Corea*, and the *Wellington*. The first and last were built as opium hulks. The *Ariel* was an American clipper, which sailed from Shanghai and was dismantled off the Saddles. These hulks were at first anchored at Woosung, and were moved up to Shanghai during the Taiping rebellion, as places of refuge, if necessary, for foreign women and children.

The *Daily News* offices are a fine pile of buildings; also those of the Deutsch-Asiatische Bank. These are very good



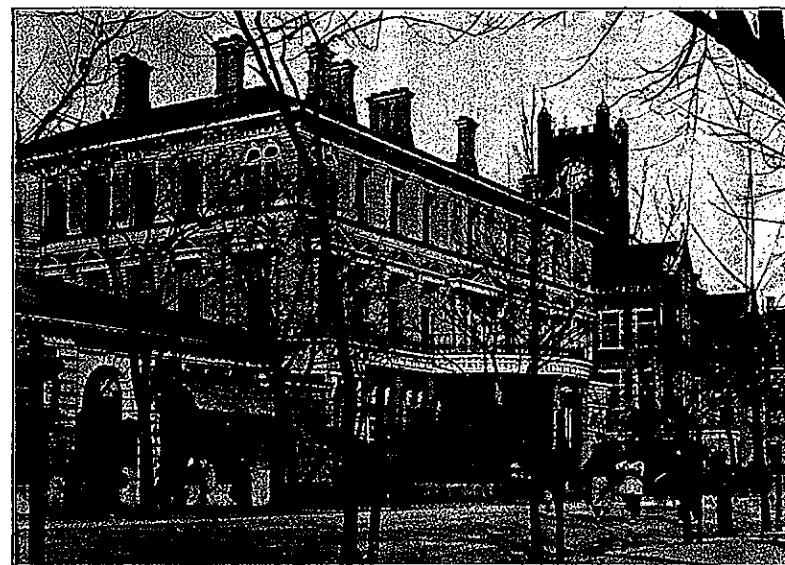
CUSTOM HOUSE

specimens of the classic plaster buildings. The new Russo-Chinese Bank, opened in 1902, is in the Italian style, with emblematic figures over the doors. The Chinese have misunderstood these figures, taking them for the "foreign man's josses." "It is all that a bank should be—massiveness and beauty blended" (Mitchell).

The new Custom House next attracts attention. It was built in 1893, in the place of the old Chinese building, which was formerly a temple. "It is in the Tudor style of architecture, of red brick with facings of green Ningpo stone, and

Hongkong and Shanghai Bank

has high-pitched roofs covered with red French tiles. The buildings have a frontage on the Bund of 135 feet, and on the Hankow Road of 155 feet. In the centre of the main building, a clock tower, supplied with a four-faced clock, by Pott of Leeds, striking the Westminster chimes, rises to a height of 110 feet, and divides the structure into two wings. The elevation is a very handsome one. There is accommodation for all departments. The Post Office is in the court at



HONGKONG AND SHANGHAI BANK

the rear. When this clock was first set going, there happened to be few fires in Shanghai for some three months. The Chinese attributed our immunity to the fact that the chimes deceived the fire-god. Hearing bells sounding every quarter of an hour, he took the chimes for the fire-bell, and concluded that Shanghai was having fires enough. This is a specimen of the intelligence the Chinese attribute to their gods!

Opposite is the Customs receiving shed, for examining goods. Outside it is the board on which the arrivals and departures of steamers are posted. Other buildings are the Hongkong

Shanghai Club

and Shanghai Bank, the Chartered Bank; the book store of Kelly & Walsh; the Telegraph Company, slightly past the Foochow Road; the new offices of the China Merchants Company. These will attract most attention till we reach the Shanghai Club, the renowned centre of so much of the life of the Settlement, social and business; the one club in Shanghai ranking with the best at home. There are all the appointments of a first-class club—two large dining-rooms



SHANGHAI CLUB

and private ones, two billiard-rooms, card-rooms, library of 16,364 books, bar, oyster bar, reading-room, kitchen on the top storey fitted with the latest gas cooking-apparatus. There are twelve residential rooms. The building has no architectural pretensions—it has been called “carpenteresque,” whatever that may be; but it is substantial and comfortable, its only drawback being that it is too small for the thousand members. It is managed by a committee and staff of four Europeans, secretary, assistant chief and assistant house-stewards. The present building was erected in 1864 (for further particulars,

Yang-king-pang Creek

see under “Clubs”). Beyond the Club are a few other hong, and then the boundary of the old British Settlement, the Yang-king-pang Creek—not exactly a beautiful waterway, but so useful for Chinese traffic and the conveyance of garbage, that it has resisted all proposals to arch it over and make of it a broad road out into the country.

A bridge leads over the creek into the French Settlement.

Route II

CENTRAL DISTRICT

THIS is the old British Settlement, which extended originally only to the Peking Road, but now to the river on the east, the Thibet Road west, the Yang-king-pang south, and the Soochow Creek on the north. After the Bund, it will be the first part of Shanghai the visitor will explore, and it is full of interest. A good rule to avoid getting lost is to remember that the roads *at right angles to the Bund* are named after Chinese *cities*—Soochow, Peking, Nanking, Kiukiang, Hankow, Foochow, and Canton; the roads *parallel with the Bund* are named after Chinese *provinces*—Szechuen, Kiangse, Honan, Shantung, etc. The names of the roads are at every corner; the traveller therefore can always find the Bund. Note also that the jinrickshaw fare from any point to another in this district is 5 cents.

Roughly speaking, the lower part between the Bund and the Kiangse Road is foreign; the rest, to the Thibet Road, almost wholly Chinese.

I

Nanking Road and District South of it

Foreign buildings occupy both sides of the Nanking Road as far as Kiangse Road corner. Many of the best stores, foreign and Chinese, are situated here. Narrowness is a serious drawback.

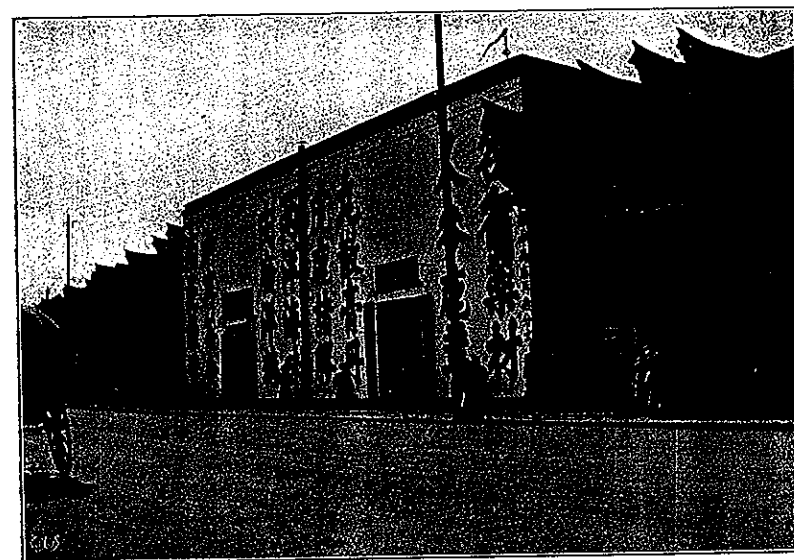
The winding course of this part of the road is due to the fact that it was first made on the side of a crooked creek.

Nanking Road

Its original name was Park Lane. Almost all the day this road is crowded with traffic; foot-passengers, coolies, silk-clad merchants, foreigners of all nations, barrows, jinrickshaws, and carriages make it a unique study.

Notice No. 8, the head-quarters of the Marine Engineers.

Near the Kiangse Road crossing is No. 44, an old foreign building: this is the Bowling Alley, and is all that remains of the grand-stand of Shanghai's first Racecourse (*q.v.*).



NATIVE STORE, NANKING ROAD

Chinese shops now occupy the whole road. Good photographs may be had all along, for there can be no questioning the picturesqueness of the Chinese shop-front, with its hanging signs, globular and octagonal lamps, often adorned with red tassels, and its carving. The gold-merchant's shop opposite Kiangse Road is a fine example. Note the tea-shops as examples of Chinese work; the upper storey has carved and gilded woodwork of scenes from Chinese history. Note the large white square Chinese hong with enormous characters on them. They are provision and medicine stores and pawn-

Nanking Road

shops, and are easily recognisable. Good curios may be bought in them. There are stores of silk, satin, embroideries, grass cloth, etc. Very pretty things may be had cheaply in the Chinese stores.

In the afternoon after 4 p.m. a ceaseless string of carriages runs out to the Bubbling Well Road. The crossings are worth noticing, guarded by Sikh policemen. Note the Chinese barrow and jinrickshaw men making a dash to get across.



NANKING ROAD

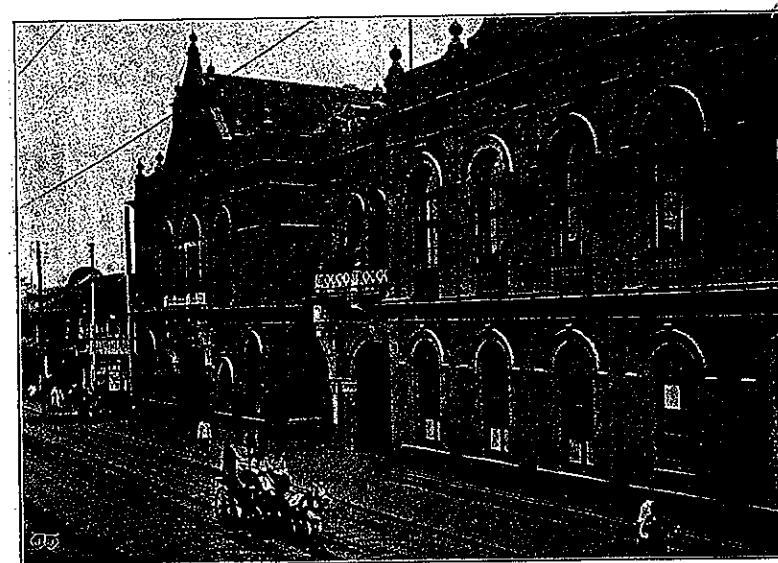
(The nearest way to the Cathedral is along the Kiangse Road to the left.)

Those who wish to have a peep at a Chinese Temple with the minimum of trouble might look at No. P. 167, about half-way up on the right-hand side of the road. This is the Hwong Miao, a Buddhist temple; the chief idol is Kwanyin, the goddess of Mercy; in the entrance passage are shrines to Midoo and Waydoo, the former facing the entrance; to the right is an enclosure with images on the three sides of it, seventeen in the centre and twenty-three on each side.

Town Hall

At No. P. 160 is the Paw Aye Dong, a charitable institute for supplying coffins to the poor, almost the most acceptable form of charity to the Chinese. No Chinaman who is getting old is happy until he has his coffin all ready. It is a frequent present from children to aged parents.

There are two very prominent public buildings on this road; on the left between the Kwangse and Yunnan Roads is the new Town Hall and Market. This block of buildings, built



TOWN HALL, NANKING ROAD

in 1896, covers an area of 43,000 square feet. The principal elevation of the Drill Hall is in red brick, with Ningpo stone dressings, and its heavy gables give it a very dignified appearance. Up the handsome staircase is a large hall, 154 feet by 80 feet; it has a solid concrete floor, and heavy wooden roof principals. Its prime purpose is for drill by the volunteers; all other uses to which it is put, such as balls, are incidental. The Town Band plays here in the winter. Adjoining is a spacious and well-fitted gymnasium. The quarters of the Volunteer Club are here.

Louza Police Station

Underneath the Drill Hall is a foreign market. The Chinese market is on the south side at the back.

Across the road, up a concrete drive, is the Louza Police Station. Louza means "old barrier"; it is so named from a barrier in the old days across the Soochow Creek, at the rear of the station. It was moved $1\frac{1}{4}$ miles higher up the creek to the Sinza, or New Barrier. "A paved way, called the Shaloo, used to lead from this site to the native city" (Kingsmill).



LOUZA POLICE STATION
Prisoners in Cages and wearing the Cangu

The Louza Police Station is a bold and well-proportioned building, with pointed arches and a central tower; the quadrangle is neatly kept. Permission to see the prisoners in their iron exercise cages may usually be obtained from the inspector on duty.

For those interested in things Chinese, the following institutions are easily accessible from this point: the Dai Waung Miao, on Sinza Road, and a small but very old temple on the Amoy Road. At R. 594 on the Yunnan Road is

Defence Creek

the Zung Che Dong, a native charitable institution for providing medicine and thick winter clothing for the poor.

(The British gaol, half of which is let to the Council for Chinese prisoners, is on the Amoy Road, and may be visited from this point.)

Now turn to the left along Thibet Road; the creek is called Defence Creek, and was made to protect the Settlement in Taiping times. At the corner of the



HONAN ROAD

Hankow Road is the McTyere Home and Boarding School for the education of the higher classes of Chinese girls, the first of its kind in China; it is named after a bishop of the Southern Methodist Church (U.S.A.). The Moore Memorial Church in the same compound is on the Yunnan Road; it was built in 1887 by Mr. K. P. Moore, of Kansas City (U.S.A.).

On this road the Chinese pastime of airing the bird (*Tsung tiau*) may be seen. The Chinese derive great pleasure from standing and holding a cage with a bird in it for hours together: it is the Chinese idea of exercise.

Foochow Road

At the end of Thibet Road there is a bridge across the creek; this leads to the old cemetery at Pah-sin-jao. It is well laid out, and old enough to have acquired the peaceful beauty of a home cemetery. The road leading to it is squalid in the extreme, but still worth seeing: it is real Chinese. Naval



CHINESE ACTOR

and military men as well as civilians of all nations lie here at rest together.

We may now return to the Bund by any of the roads to the left. This whole quarter is thoroughly Chinese, and Chinese life, good and bad, may be seen.

The principal thoroughfare is the Foochow Road, which

Foochow Road

is known all over the Empire; it is the Piccadilly of China. Here are the large and fashionable opium shops, which are open to inspection; they are the large square buildings next to the Shantung Road crossing. Here also are the Cantonese tea houses, with wonderful carved fronts; and



CHINESE ACTRESS

the fashionable restaurants, where a first-class Chinese dinner may be sampled.

The section from the Honan Road westward is full of interest. Here too are the Chinese theatres—the Ti Si in Fokien Road, the Tsung Si in the Canton Road, the Dan Quay and the San Tsing in the Hupeh Road. Visitors

Foochow Road

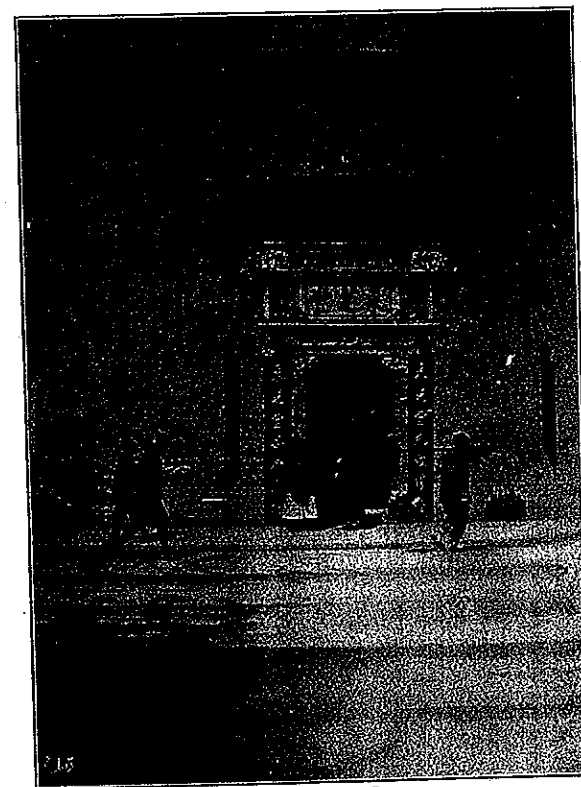
ought to get a Chinese to go with them to visit the theatres. The hotels will oblige with guides. If it is only for the magnificent silk costumes of the actors, a visit is worth the trouble. The acting is done in a naïve style: a treasure-cart will be represented by a man walking across the stage holding a paper, with "I am a cart" written on it. A robber climbs a wall by jumping over a chair. We must not however be hard on the Chinese, for after all, in Shakespere's time acting depended on the same devices. Refreshments are supplied to the "stalls" along with hot cloths, in Chinese style, to mop your perspiring brow.

Several roads, and portions of roads, in this district, are devoted to particular trades, in which the collector of curios on a hurried visit can pick up a variety of characteristic Chinese wares cheaply: in the Foochow Road, Chinese ornaments, Foochow tea-root figures, etc.; in the Canton Road (above Shantung Road), Chinese boots and shoes of all patterns; in Shantung Road, clothing, pottery, curios, scrolls, etc., at street stalls (cheap native pictures, which are often amusing and crude attempts at current events, are mostly for sale early in the spring); in Shanse Road, all kinds of women's and children's gear, head-dresses, cheap jewellery, ear-guards, purses, etc.; in Honan Road, fine silks and embroideries; Fokien and Hupeh Roads are devoted to jinrickshaws and coffins; Sungkiang Road, on the Yank-king-pang Creek side, has second-hand shops where curios may be picked up; the west of the end of Shantung Road (between Foochow and Hankow Roads) gives itself to the making of blocks for printing (the characters are cut in wood); Kiukiang Road (above Shantung Road) is the seat of the native post offices.

Resuming our walk at the upper part of the Foochow Road, we notice the Parsee Cemetery on the right between the Chekiang and Hupeh Roads; turning up the busy Shantung Road, the south end of which is busier and more crowded than any road in the Settlement, and more like a street in a native city, we see a plain chapel to the left. This is in the compound of the London Missionary Society, the first Protestant Mission in the Settlement. The celebrated

London Missionary Society

Dr. Medhurst, father of Sir Walter Medhurst, settled here in 1843, with Dr. Lockhart, when the compound, double its present size, cost \$1,080 only. There is a hospital in the compound, with an entrance on the street, founded in 1846 by



NATIVE DOORWAY, NINGPO ROAD

Dr. Lockhart. In 1872 it was transferred to the community as the Chinese General Hospital, the Mission retaining its right to work among the patients. This was the first medical mission in China. Until 1884 this chapel was used by the congregation of the Union Church.

Crossing the Foochow Road, we come to the original cemetery for foreigners. In the middle of it is a tall wooden structure, which is the Council's fire-alarm station, and a

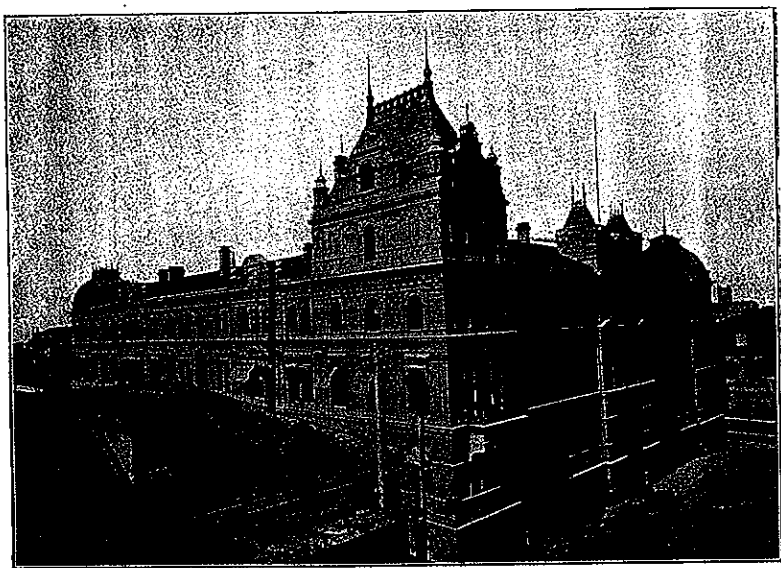
Central Police Station

watchman up in the hut at the top gives the alarm by ringing a bell.

In the Honan Road is the

Central Police Station

This was erected in 1891-4 from the designs of T. W. Kingsmill and Brenan Atkinson, as the result of a competition, at a cost of Tls. 76,000 ; with land, Tls. 100,000.



CENTRAL POLICE STATION

"The building, erected of red brick in the early Renaissance style, is perhaps the most dignified of all the municipal buildings" (Mitchell).

It is the headquarters of the Police Force, with quarters for foreign inspectors, constables, Sikhs, and Chinese. Here is also the armoury and orderly-room of the Volunteer force.

On the Honan Road is the new

Central Fire Station,

easily recognisable by its motto "We fight the flames." This

Municipal Offices

building should be of the greatest interest to visitors and residents, not only because it is a model fire station, but because it is the only building in the world where a number of men reside to voluntarily perform such arduous tasks as the extinguishing of fires and the possible saving of lives. The building, completed in March, 1903, is of four stories, in the Renaissance style. On the ground floor space is provided for the usual equipment of a first-class fire station. The upper floors are arranged as bachelors' quarters for several firemen. There are poles by which the firemen can descend rapidly to the basement.

The New Health Offices and Municipal Laboratory

are in the Honan Road, and were built at the same time as the last block, to which they are contiguous, at a cost of Tls. 30,000. On the ground floor are the vaccine station and general stores. On the first floor is the laboratory, fitted up with the latest appliances for bacteriological research ; and adjoining is the "Municipal Menagerie" of calves, goats, rabbits, monkeys, birds, and mice for the scientific work of the department. These are well worth a visit. The Health Officer has a fine suite of rooms over all.

At the back of the above, on the Kiangse Road, are the

Municipal Offices

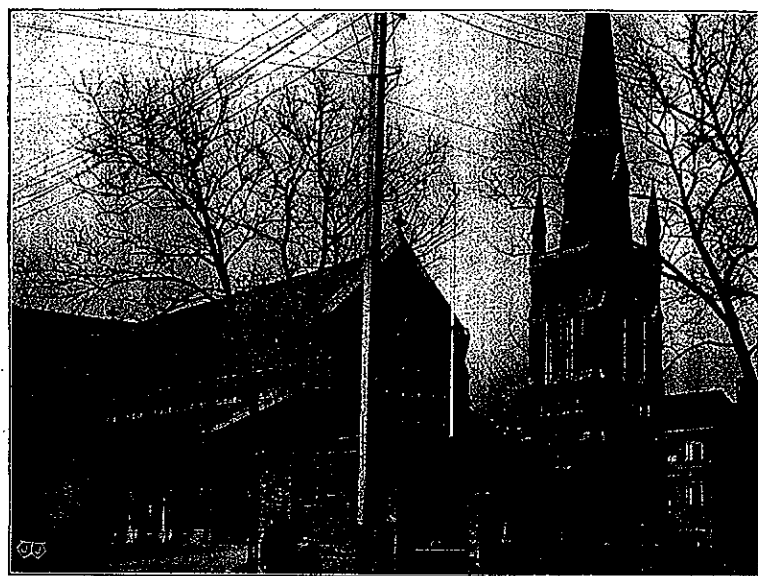
These were once the business premises of Messrs. E. Barnet & Co. The building was erected by Mr. Strachan, the first architect by profession to arrive in Shanghai, about the year 1849: "He introduced a marked style of his own, a version of the so-called Greek at that period fashionable in England." The present building is a good specimen of his style. "Under his instruction the art of building made considerable progress, and a school of workmen, mostly Ningpo men, was developed and did excellent work" (Kingsmill).

The Secretary and Taxing Staff occupy the main building ; the Engineering Staff occupies two blocks of plastered

Trinity Cathedral

buildings on the Hankow Road. The Council has a large hall up the footpath to the left of the main building, where it meets. Several interesting maps of Shanghai, and other pictures, are on the walls.

Next to the Municipal Offices, occupying the whole compound between the Kiukiang and Hankow Roads, is Holy Trinity Church, the Cathedral Church of the Anglican Bishop of Mid-China : it is the most magnificent church in the East, and, with



HOLY TRINITY CHURCH
The Cathedral Church of the Anglican Bishop of Mid-China

its great green sward around it, the handsome Carlowitz and other modern buildings facing it, presents a most imposing appearance. In the earliest days of the Settlement there was a consular chapel somewhere in the Museum Road, which was then included in the British consular compound. A church was built on the present site of the cathedral between 1840 and 1850 : a waterspout is said to have burst over it in a thunderstorm on June 24th, 1850, and the roof fell in ; it was repaired and opened again in 1851. Maclellan says that it

Union Church

had become so dilapidated by 1862 that the rain came in through chinks : it was taken down in that year and a temporary place of worship erected in the compound. In 1864 a new church was determined on. Sir Gilbert Scott furnished the plans, which were modified to meet the needs of the climate. So magnificent and costly a structure was a severe drain even in so wealthy a community as Shanghai was at that time. The foundation stone was laid May 24th, 1866 ; it was opened August 1st, 1869 ; the new organ dates from 1883 ; and the foundation stone of the spire was laid in 1901. "The style is early thirteenth-century Gothic, with nave, aisles, transepts, chancel, and two chapels for organ and vestry. Its length is 152 feet, and its width 58 feet 6 inches ; its height, 54 feet." There is an open arcade surrounding the aisles, carried on granite shafts. The Deanery is at the west side of the church, and a new parish room, serving as Sunday-school room, has just been erected in a style in keeping with the church.

We can now find our way by any of the roads to the Bund (Hankow Road, Kiukiang Road). We notice how the whole district is becoming covered with lofty buildings four stories high, making these narrow streets extremely gloomy.

Central Division—North of Nanking Road

The portion of the Central Division north of the Nanking Road has not so many subjects of interest as the larger portion on the south side. It contains the Public Gardens and the splendid compound of the British Consulate-General, already described. Proceeding up the Soochow Road, we find the Union Church just past the British Consulate boundary. This church is, as the name implies, formed by members of all denominations, who wisely agree to sink all minor differences. The church originated in 1845 with the Rev. Dr. Medhurst, of the London Missionary Society, who held a service for foreigners in the chapel in the compound in the Shantung Road for many years, until the unsuitableness of that neighbourhood for a foreign church, and the requirement of the chapel for purely Chinese purposes, compelled the congregation to find a home in the present building.

Lyceum Theatre

The present church was built in 1884 by Mr. Dowdall, in the Early English style, having an open timbered roof, and tower with octagonal spire, which is 108 feet high to the top of the vane. The church was enlarged in 1901. The Hall, at the corner of the Yuen-ming-yuen Road, with lecture-hall, class-rooms, etc., was opened in December, 1899.

Opposite the Union Church is the Boat House, the headquarters of the Rowing Club. The new premises have every



UNION CHURCH

convenience for the members of this popular club. Just above Union Church, on the right, are the Chinese Gardens, for the use of Chinese residents. Farther up the road, slightly down the Kiangse Road, is the water tower of the Water Works, from which pressure is obtained to supply the Settlement; it is 100 feet high.

In the Museum Road stands the Lyceum Theatre (see "Amateur Dramatic Society"), recently refurnished and improved with new front. In the same road is the Museum (see "China Branch, Royal Asiatic Society"); if only to see

British Post Office

the birds of China the tourist should visit it. Close to the Museum, in the street near the Italian Consulate, is the only spot where a foreigner has been executed in Shanghai by hanging.

The British Post Office is at the corner of the Museum and Peking Roads. The crossing of Szechuen and Peking Roads is one of the busiest in the Settlement; five minutes standing there gives a good idea of the enormous street traffic of Shanghai, and at this corner some of the oldest hong or business houses may be seen.

At 16, Peking Road, is the Jewish Synagogue; at No. 18 is the American Presbyterian Mission Press, which prints a vast mass of literature for the Chinese every year.

Beyond the Honan Road, westwards, this part of the Settlement is wholly Chinese: the upper part of Peking Road is the Petticoat Lane of Shanghai. At No. V. 747, Peking Road, is the Zen Sung Aye, a temple built by members of the Silk Guild for monks; and in Amoy Road, V. 439, is the very small but ancient temple, the Dai Waung Miao. The only other foreign buildings are the British Gaol in Amoy Road, half of which is let to the Municipal Council for Chinese prisoners, where they may be seen engaged in mat-making. The Gas Works are in Thibet Road; the supply of gas is in the hands of the flourishing Gas Company, which makes a bold stand against the electric light, supplying the older illuminant at a cheaper rate than it is supplied in many English towns.

Route III

WESTERN DISTRICT

Bubbling Well Road

THIS is a continuation of the Nanking Road or Maloo; it commences at Loong-fei Bridge, which crosses the Defence Creek. The Creek received this name in Taiping times, when it was the limit of the western defences of the Settlement.

The George Dallas stables on the left are No. 1, Bubbling Well Road. The drive up the Nanking Road need not be described here, as it is done in another section (which see).

A short history of this, the premier road of Shanghai, will be of interest. It shows how largely indebted the present generation is to the public spirit of private individuals in the past. A reference to the account of the Race Club in this volume shows that the "Shanghai Riding Course" occupied the ground at the top of the present Nanking Road. "No provision was made for driving, as in those days Shanghai could not boast of any wheeled conveyances other than the native barrow."

"In 1862," says the "History of the Recreation Fund," "owing to the influx of the Chinese seeking refuge from the Taiping rebels, land in the so-called English Settlement increased so much in value, that the trustees of the Shanghai Riding Course decided on constructing a road 40 feet in width, through the centre of the Course, and selling the 20 feet remaining as frontages." Carriages were beginning to appear in the Settlement about this time, but there were no roads on which to drive. According to this resolution, it will

Bubbling Well Road

be seen that the road made clean through the old Riding Course to the Bubbling Well was originally intended to be a driving road only. That it would become a great residential road did not apparently enter the heads of these fathers of the Settlement. The names of these trustees deserve to be held



SIKH MOUNTED TROOPER

in everlasting remembrance. They are Ed. Cunningham, N. C. R. Macduff, Wm. Thorburn, T. C. Beale. The frontages sold for Tls. 100,036,10, which became, of course, the property of the shareholders of the Riding Course. With this money the land necessary for making the road to the Bubbling Well was purchased, and the road made for, what appears to-day, the ridiculously low sum of Tls. 13,524,28. It is interesting to

Recreation Ground

note that Tls. 970,20 were paid for removing the ever-present coffins in the way of the new road ; the bridges cost Tls. 2,825, and the road itself Tls. 4,600 to make. The actual cost of the land was Tls. 3,483,58 only.

Only subscribers were permitted to drive on it free. Gates were erected at the two large bridges to keep off non-subscribers. It was completed in October, 1863, and its length to the Well is two miles. It was, however, found impossible to collect sufficient subscribers to keep the road in repair, so negotiations were entered into and concluded with the Municipal Council in May, 1866. The shareholders made a free gift of this splendid road to the public, on condition that the Council kept it in repair and abolished the tolls, the history telling us that "the payment of tolls seems peculiarly distasteful to the Shanghai public, probably from the habit of not carrying money on the person." Few communities have so splendid a free gift as Shanghai in this road.

Now that we have seen the making of the road, we commence our drive. To the left, next to George Dallas's stables, is the Recreation Ground. The outer racecourse belongs to the Race Club, the inner to the Recreation Fund Trustees, along with the whole of the interior. A carriage may be driven into the grounds as far as the pavilion which is visible from the entrance gate.

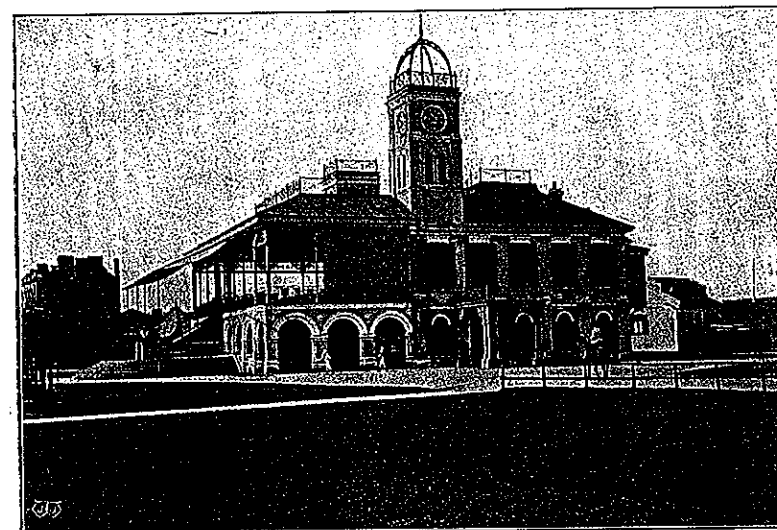
The building to the left is the swimming bath, a proprietary institution, the shares of which have gone up to somewhere about 130 per cent. premium ; the gate next to it is the entrance to the Shanghai Cricket Ground ; the pavilion to the right belongs to the popular Golf Club, which has to be content with a nine-hole course on this level ground instead of having natural links. These cannot be obtained in the country round Shanghai, as golf cannot be played in paddy fields.

The next pavilion to the right of the Golf Club is that of the Cricket Club, a new one in which are dressing- and bath-rooms for the players. Some account of this ground will be found in the brief history of the Recreation Fund (which see).

This ground was the first laid out when the whole Recreation Ground was acquired, along with a baseball ground then next

Race Club

to it. The flower-beds in front of these pavilions are well kept. Walking round to the right, one sees the pavilion of the Recreation Club, which combines cricket, football, and tennis. The large area between the grounds of these clubs and the racecourse is allotted free to the innumerable tennis, cricket, and football clubs of the Settlement. Continuing our round, we come to the ground and small pavilion of the German Tennis Club. Looking across this space south towards the race-track, a pailow (widow's monument) will be observed. These



RACE CLUB

memorials are erected by the Chinese Government to widows who have not married again. Continuing, we pass the ground of the Polo Club, and arrive again in front of the Cricket Club pavilion.

Leaving the Recreation Ground, we regain the road. The spacious premises of the Horse Bazaar Company are seen on the right. A number of poorly built foreign houses follow, succeeded by the solidly comfortable Mayfair and Ewo Terraces. Over the way is the home of the Race Club (which see). This has been receiving additions ever since it was built, about 1861.

Country Club

Its well-swept gravelled spaces, its air of neatness, its broken outlines, present a handsome appearance. The clock tower is one of the two public clocks which Shanghai boasts. There is accommodation for a large number of ponies belonging to members. Adjoining the Race Club is Mohawk Road, which leads across to the French, the newly formed Great Western and Wei-hai-wei Roads, which run parallel to the Bubbling Well Road to the Siccawei Road. The Jewish



COUNTRY CLUB

Cemetery lies at the corner of Mohawk Road, and the inscription on one of the gate-posts is: "Jewish Cemetery. Presented to the Jewish congregation of Shanghai by David Sassoon, Esq. A.M. 5622, A.C. 1862." Next to the Cemetery is the Dallas Horse Repository.

On the right-hand side of the main road is the residence of the celebrated Sheng Kung Pao, who is said to have four hundred persons altogether on the premises, family and retainers—a true Oriental family warren. The next noteworthy buildings are the Country Club (which see)

Chang Su Ho's Gardens

on the left, and the Shanghai Taotai's foreign residence and offices, along with the Chinese Bureau of Foreign Affairs on the right. The Country Club has increased in importance as a social rendezvous since the Shanghai Club has become so much a business centre. The view of the building from the road is good, but the front is on the south side, where the gardens, with lawns and ornamental water, are of great beauty. The Taotai's residence is a large-plastered building of no architectural pretensions.

The lane to the left, where the Bubbling Well Road bends slightly, is Love Lane; it is prettily shaded with trees, and leads to Yates Road. From the Carter Road, which is next passed on the right (leading to Sinza Road and the Robison Road), the Bubbling Well Road will bear comparison with any similar residential road in the West. Villas completely shaded with well-grown trees, and often of excellent architecture in various styles, line both sides of the road. The only drawback is that abundance of foliage means abundance of mosquitoes in summer.

The popularity of the road is evinced by the string of carriages that fill it of an afternoon. Foreigners and Chinese are equally in evidence. The visitor has no better opportunity of seeing the dress of Chinese women than here. Celestial beauties drive along this road, arrayed in splendid silks and satins, got up in the height of Chinese fashion.

A charming feature of the road is the mixture of the old and new, foreign and Chinese buildings—reed-built cottages and farms are side by side with the foreign villas.

Chang Su Ho's gardens are at the end of an opening on the left of the road, just past Yates Road; the hall is one of the handsomest buildings in Shanghai, and the gardens are good. Displays of fireworks (Chinese) are given in the summer. There are some altogether original effects, quite unlike those of Western fireworks. Refreshments may be obtained. The gardens are about twelve years old. Under the present management many new attractions have been added, such as a water chute and cycle track.

From the new Gordon Road (leading into Sinza Road and

Yu Yuen Gardens

thence to the Well) we reach the Cross Road, where we must not fail to see the Yu Yuen Gardens (admission, 10 cents).

Those who have never seen Chinese gardens ought not to miss this chance: rockwork, well stocked with flowers in summer, lily ponds, zig-zag bridges, alcoves, covered ways, quaint hexagonal and circular door and gateways, with curved roof pavilions, tell us we are in China. The most is made of a small space. The photographer and water-colour artist will



CHANG SU HO'S GARDENS

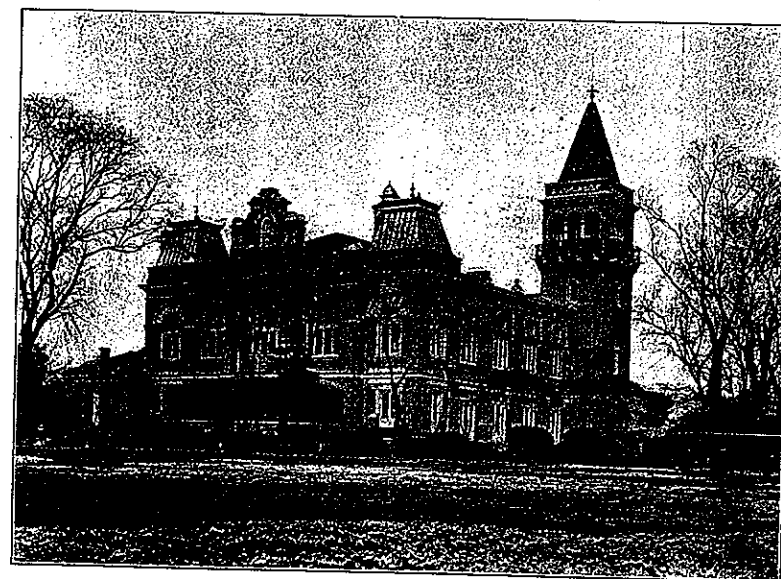
find abundant subjects in these gardens, as Mr. Brocklebank's lovely pictures prove. There is a large two-storied refreshment-room, and casual visitors can have tea in Chinese or foreign style. There is no need to be afraid of the food supplied; Chinese sweets and confectionery can be sampled. There is a very small menagerie in the gardens.

There is another way, round to the right, to the Jessfield Road, but it is best to continue to the left along the Bubbling Well Road, past the new Cemetery, which has been opened about six years. The Chapel, behind which is the Crematorium,

The Bubbling Well

serves all religious denominations. It is best to alight at the Bubbling Well.

Inside a square stone enclosure is a spring of muddy water charged with carbonic acid gas. This is the well-known Bubbling Well. The scene about the well is a very pleasant one, with the well-planted roads and well-kept walks, the old temple, the Chinese shops and dwellings. St. George's Farm, buried in foliage, supplies excellent teas. The old

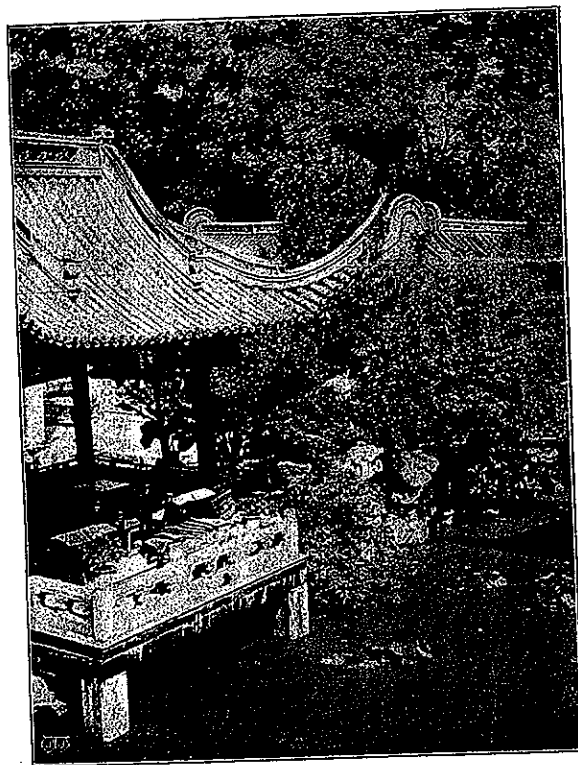


CHANG SU HO'S GARDENS, ARCADIA HALL

temple, very famous in the district, is worth a visit. The great doors are open only at festivals, but entrance is easily effected by a small and mean door at the right—that is, the side nearest Shanghai. This leads into the outbuildings. Bearing to the left all the time after entrance, we pass through the chief halls. The name of the Temple is Zung Au Aye, and a Chinese scholar informs me that it dates from the Han Dynasty—not, of course, the present building, but one on the site. The Han Dynasty ended in A.D. 951. The first gods visible are the three brothers, "the three rulers of Heaven,

Bubbling Well Temple

Earth, and Water"; the first rules heaven, the second earth, and the third the seas, lakes, rivers, and canals. Their birth-days are on the 15th of the first, seventh, and tenth months, August is the chief time for worship. The name of the central one is Wang Lo Yah. They wear scarlet robes. Through a passage, at the end of which is a very old dusty

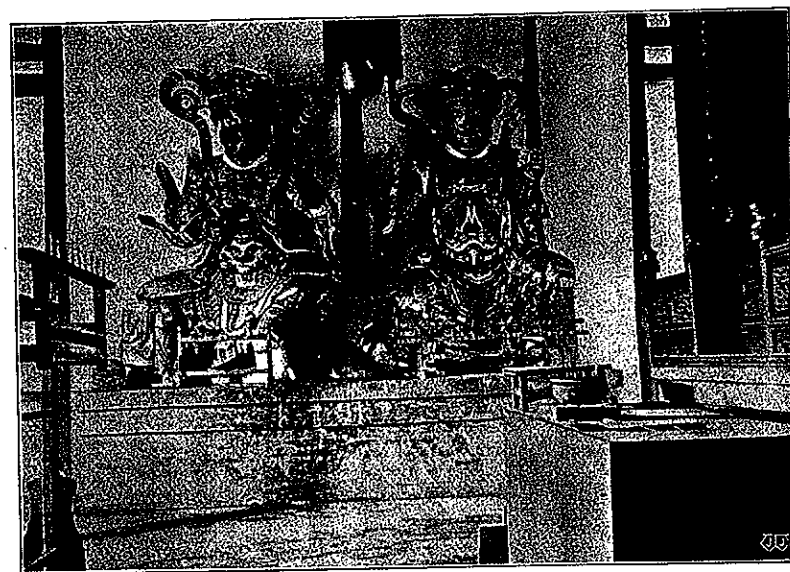


YU YUEN GARDENS

bell, and across a brick court, is another building, with the plaster figure of a mandarin, arrayed in ordinary Chinese dress. I have been unable to ascertain who he is, but it looks like a case of the apotheosis of some meritorious official. On the table in front of him is a tall red tablet with the inscription: "The lord 10,000 times 10,000 times 10,000 years." Passing through the door to the left, we come to the temple

Bubbling Well Temple

to Midoo, the "Metreya Buddha." He is also called the "Me-me Buddha" and the "Coming Buddha," and is the Messiah of the Buddhist Faith. He sits tailor fashion, and is always represented as very fat. "In his hand is a bag; his broad, laughing face welcomes the worshipper. At the present time Sakyamuni rules the Church: his successor will be Metreya, and at that time the earth, 'with its five evils mingled,' will be purified." There are two hideous painted



TWO OF THE "FOUR BROTHERS" IN BUBBLING WELL TEMPLE

figures at each side of Midoo, the four heavenly kings, or "the four diamonds"; "they were four brothers, who were killed in battle and made guardians of the doorway in Tartarus." The first has a sword, "which, if brandished, would cause a black wind to spring up, and in the wind 10,000 spears, which would pierce the bodies of men and turn them to dust; after the wind there would be a fire like 10,000 golden serpents flying round." The next on the right "has a guitar; when he touches the strings, fire and wind issue forth." The first on the left "has a bag, and in the bag a little animal like

Siccawei Road

a white rat; turn it loose, and it will be like a white elephant with two wings flying against the enemy." The last one "has an umbrella in his hand which can shade the universe; turn it, and there would be earthquakes; open it, and heaven would be a chaos, earth darkness, and the sun and moon without light" (Du Bose).

A door to the right of Midoo leads to the court of the Tah Yung Pau Dien, the main temple building.

Buddha occupies the central shrine, seated on a conventional square lotus; below him a smaller image. Around the walls are the companions of Buddha, over life-size, in gilded wood. These are very well done and newly gilt. Starting at the left, the local names of the ten are: Pah-ha, with a globe in his hand; Quah Tan, with a staff; Nos. 4, 5, and 6 all sit together; No. 6 is Koe Yun, who has no arms, and sits in contemplation, like Buddha; No. 7 is Li Kon Lan—he has top boots, and at his feet is a tiger; No. 8 is Long Ho, who has a lion in his hand; No. 9 is Loo Hon.

Those on the right-hand side of the image are similar: one has his hand raised, another sleeps, another is cross-legged, and another holds a child in his arms.

We now leave the Temple, and pass the end of the Siccawei Road, which was formed by a body of shareholders for riding and driving before 1865. (Shanghai may be reached down this road, either by the first turn to the left, crossing to the French Road, or by the second to the left, which is the head of the French Road itself.) We turn to the left after passing St. George's Farm, and are now on the Jessfield Road, a drive of a mile through a pleasant country, now beginning to be built on, and plentifully covered with grave-mounds, clumps of tall grass, and villages. We soon reach the Brenan Road. This leads out into the country, round by the Rubicon and Hung-jao Roads to Siccawei, forming three sides of a square. The distance from the Race Club round these roads is about seventeen miles, and pedestrians and riders may do it easily; for cyclists it is quite passable; for carriages a pair of horses or ponies should be used. Nothing can give a visitor a better idea of the country round Shanghai

St. John's College

than an excursion round these roads. The Soochow Creek is touched about two miles up the Brenan Road.

The road to the right of the Brenan Road is the Robison Road, leading back to Carter Road. The ground about the empty cotton mill was the camp of the British (Indian) troops from the time of the Boxer outbreak in 1900 to January, 1903. We continue through the Jessfield village, past the mill, and reach a branch of the road: to the left is Mr. E. Jenner Hoggs's beautiful domain of "Unkaza"; to the right St. John's College, the centre of the mission work of the Protestant Episcopal Church of America, which commenced its labours in Shanghai in 1837, under Bishop Boone. Admission to inspect the College may be obtained from the principal any day but Saturday and Sunday.

The grounds will strike the eye of the visitor as singularly beautiful; the well-grown trees surrounding trim lawns, the chapel and substantial buildings, suggest that the founders of St. John's College must have had a more than usually broad and generous conception of mission work.

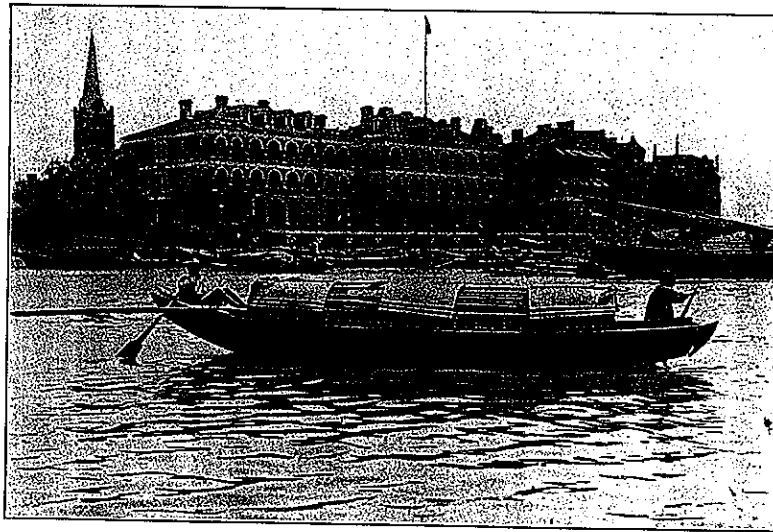
St. John's was founded in 1878. The brick building to the right is the new science hall, thoroughly furnished with apparatus. The main building has a quadrangle, with assembly hall, classrooms, bedrooms, dining-room, etc. The buildings to the left are the residences of the bishop, principal, and teachers. There is a large playing-field behind the College.

The return to Shanghai must be made by the same route, unless the pony can stand a return by the Robison Road, a new occupation road made by the Council, much used by riding men.

Route IV

NORTHERN DISTRICT

THE Northern District is that part of the Settlement that lies between the Soochow and Hongkew creeks. It is usually considered to contain no places of interest, a view of it which is entirely wrong, as I hope to show.



GERMAN CONSULATE AND CHURCH
Foot- or Post-boat in Foreground

There are large numbers of foreign residences in it. North Szechuen Road, Quinsan Road, Range Road (so named from the fact that until 1897 the Volunteers' rifle range was there), and others are foreign. This Northern District is characteristic

German Consulate

of Shanghai, where more than in any other Treaty Port foreigners and natives are intermingled residentially. In Shanghai there is no locality sacred to foreigners only. This has its advantages and its disadvantages, the former predominating. It is good for trade; it saves the comparatively few foreigners from becoming a clique, as they do when they live in a small enclave by themselves. At any rate, it certainly adds to the interest and picturesqueness of life in Shanghai,



STREET SCENE

where Chinese habits may often be studied almost as well as in a native city.

I propose to give first a few notes of Chinese life in Hongkew. Tourists who are photographers will be glad to know where to find characteristic subjects.

Chinese Life in Hongkew

The Hongkew end of the Garden Bridge, from 7 to 9 a.m., gives pictures enough: there are ducks and geese being carried to market on bamboos, on large flat basket trays, huge crates

Soochow Creek

full of fowls, barrows of unsavoury-looking fish. In fact, coolies laden with every kind of produce can be photographed here.

The Soochow Creek (North Side)

As far as the Chapoo Road and Szechuen Road bridges this is a rich field. Here is the seat of the vegetable and the centre of the rod and scrap-iron trades. In the apparently ramshackle hong an immense business is done. Be there



THE SOOCHOW CREEK

early in the morning, and see vegetables and fruits being landed from boats. In the summer there are picturesque heaps of melons, persimmons, egg-plants, chihlis, etc., and in winter cabbages of all kinds, kobe, carrots, etc. The landing, and weighing on native steelyards, packing, and carrying away on bamboos, with the gesticulating groups of men, all make good pictures. Look out for the raising of huge barks of timber from the creek to the road by means of bamboo poles and ropes. The Chinese coolie "gets there" in his own way. Give him ropes and bamboo poles and he can move anything.

Seward Road

Above the Honan Road Bridge

Go there between 4 and 5 p.m. to see the "trains" start for Soochow and other places: a "train" is a string of boats towed by a launch. This scene should not be missed. For a confused scene of boats, houses, pontoons, shanties, boatmen, coolies, and passengers, rich and poor, with "big box, little box, band-box, and bundle," hawkers, cooks, and loafers, the scene is unrivalled. Unfortunately the noise cannot be photographed. The creek is crammed with boats, and how the train is to get out is a problem equalled only by that one, how it ever got in! Note the Chinese passenger-boats—a hundred coolies on the roof, as close as sardines. They are carried to Soochow for 25 cents each, including food. Query: How is the new railway to compete?

A tiny cabin to yourself costs \$1. Get pictures of cake-sellers, of silk-clad gentlemen buying three cakes to last them the fifteen hours' run, of boatmen, hawkers, the picturesque backs of Chinese houses on the creek, etc., etc.

Seward Road

For the first mile this is entirely Chinese, and it is always crowded. The fact that 50 per cent. of the whole population of China is engaged in the carrying trade must account for it. In the absence of horses and railways, men must be the burden bearers. Note the wooden erection over a dye shop near the Hongkew Creek, and native cloth suspended from the staging in long streamers. Calendaring cloth may be seen in a shop at the far end of the road; it is done by seesawing a heavy round grindstone (with segment cut off) on the cloth: a man standing on the stone supplies the energy. Note rice stores, cook-shops (always the filthiest), sam-shu (spirit) stores, and pawnshops, which the coolies make convenient store-houses for their winter clothes during the summer. When one of these pawnshops catches fire the insect world is indeed the poorer.

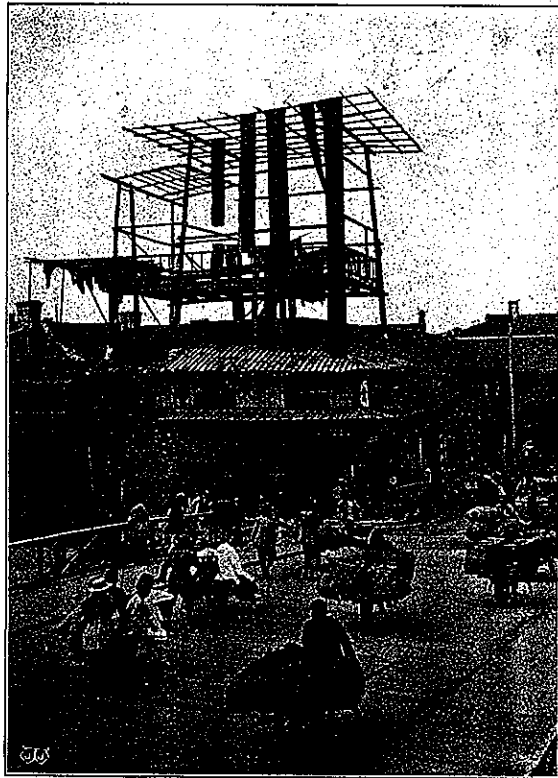
Hongkew Creek Side

This is a rich field, all the way up Fearon Road from Broadway. A good deal of washing is done. Note that clothes

Hongkew Creek

and rice and vegetables are all washed in the filthy creek. It is the fact that the Chinaman eats only hot food that has undergone boiling or frying that saves the population from being decimated by epidemics.

On the higher reaches of the creek, from Scott Road northward, the visitor may see genuine beggar villages, if he



DYE HOUSE, SEWARD ROAD
Shows Bamboo Staging for drying Cloth

wishes. These people are from north of the Yangtze, which is a poor region. Their huts are made of anything handy—mud, reeds, brickbats, old planks, coats, sacking, and enamelled iron advertisements of somebody's invaluable soap.

There is a large supply of babies, dogs (much fleabitten and mangy), urchins (clothed in winter, naked in summer). Their

Hongkew Creek

boats are in the last stage of consumption ; they often just hang together (literally with rope), but whole families spend a cheerful life in them. On the small deck all domestic operations may be witnessed ; the Chinese love of flowers comes out in pots of golden lilies, adorning the indescribable squalor. Children and fowls are tethered on deck, to prevent



HONGKEW MARKET

an immersion. A duck may be seen floating astern : one would think it could swim where it liked, but it cannot ; that duck is tied to the boat by a string. If the visitor is adventurous, he may continue up the creek, where he will find China sanitary and unsanitary, coffins, beggars, water-buffaloes, washermen, gardeners, huts, farms, and scoundrels, washed and unwashed.

The Hongkew Market

should not be missed on any account for lively scenes of Chinese marketing, between 6 and 9 a.m.

The Pan Tuck Aye

Places of Interest in the Northern District

East of North Szechuen Road

The General Hospital, on the Soochow Creek between the Chapoo Road and Szechuen Road bridges, was founded in 1864. Since then it has been much enlarged, and is gradually being rebuilt. The nursing is admirably done by the Sisters, and it receives a grant of Tls. 3,000 per year from the Council. There is accommodation for first- and second-class patients, and free beds for the destitute. The number of these beds is to be largely increased.

Two Chinese religious institutions are very conveniently situated for a visit, being within ten minutes of the Garden Bridge—the Pan Tuck Aye, a Buddhist nunnery, and the Kwang Zang Ee Yuen, a native hospital with temple attached. They are both in the Haining Road, which is the fifth turning to the right along the North Szechuen Road.

The Pan Tuck Aye is the first building to the left down Haining Road. The door on the road is a shabby one, of black painted wood. Knock for admission, and the nun who opens the door will permit you to wander round as you please.

Crossing a small yard, you enter a hall with an image of the corpulent Midoo, who prospers men and is the coming Buddha. At the back of his shrine is one to Waydoo, a disciple of Buddha, with his sceptre. Go through the great door behind Waydoo and cross an open court, which has houses of the nuns on each side of it; the carved woodwork on the verandahs of these houses is good. At the other side of the court is the temple building, the interior of which is surprisingly rich and clean—well kept and well worth a visit. Good scrolls and inscriptions cover the walls. The roof is of good open woodwork, and the central shrine is to Sieh Kyah Mayi Nue Vah, the Buddha of the three ages—past, present, and future, the small figures to the left and right of the central one representing the past and future. Around the walls are the eighteen Lohans; “they were distinguished members of the Indian Church, and passing through several degrees they attained to the state of perfect saints.” This is the only temple

The Kwang Zan Ee Yuen

in which the actual correct number of eighteen is represented. Sometimes they are doubled. At Hangchow there are five hundred; here there are nine on each side, in cases of varnish and gold with glass doors. To the right of the central shrine against the back wall of the building is a shrine with glass doors; inside are three figures of gilded wood, very handsomely carved. They are the gods of the western heavens. Amida is the central one, the local name being O-mi-doo. He “represents the craving of a human soul for a life beyond, full of light and happiness.”

On the left side of the central shrine is another similar glass-fronted shrine, to the thousand-handed Kwanyin, the goddess of mercy, who “listens to the prayers of the unhappy,” helps the sailor, succours women, and she alone of the gods is especially loved by women and children. The last time I visited this nunnery two mandarins’ wives, resplendent in silks and loaded with pearls, had come in to worship her.

Next to the Pan Tuck Aye is the Kwang Zan Ee Yuen. This is a hospital for the sick poor, and is maintained by the Cantonese Guilds; it is a case of purely native philanthropy, and is therefore interesting. Entering by a good modern iron gate, the watchman will permit us to pass into a hexagonal yard. This leads into an entrance hall with table and chairs; memorial tablets or slabs, with the names of benefactors inscribed, line the walls. This and the whole enclosure is scrupulously clean. No one need be afraid of contagion here; one wonders how it is kept so clean. A very tasteful open court with piazzas and rows of Kiukiang garden seats, on which are pots with dwarf orange trees, leads into what we may call the Governor’s hall, with its black-wood table and chairs. The walls are covered with good scrolls and one or two anatomical pictures of the human body, proving that the Cantonese governors are not against western learning.

There is no idol in the central position, but a scroll with a picture of the heavenly mandarin. Pass through the curtained doorway at the back of this building, cross a small court, and enter the temple of the god of medicine—in Shanghai called Wan Doo Siensang, the king of medicine.

Temple of the God of Medicine

"There are four of these gods, or perhaps one with four titles." "In one day he ate seventy poisons; his body was transparent, so that their effect could be seen." Hwat'u is another name of the medicine god; he was born in the second century of our era; being imprisoned by the emperor, "gave his book of prescriptions to his gaoler's wife, who kindled the fire with it, to the irreparable loss of the world." No wonder medicine has made slow progress in China. There is an alley



GROUP OF WOMEN

way on the right (east) side of the main buildings where the hospital is situated.

A series of small courts contain three rooms each, and in each room are two patients; the rooms are passably clean, but the patients look forlorn, wrapped up in their cotton quilts.

There is a convenient cemetery next door. The Chinese genius makes the hospital complete.

In Quinsan Road we find the Anglo-Chinese College. On the right, in a beautiful compound, are the headquarters of the Southern Methodist Board of Foreign Missions (U.S.A.), which

Victoria Nursing Home

commenced work in Shanghai in 1849. The College on the left was built in 1889, and is the means of educating about two hundred young Chinese. This College, in such close proximity to the centre of the Settlement, affords a splendid opportunity for all interested in education in China to inspect the work; the course of study is thorough and broad.

At the corner of Boone and Chapoo Roads is the

Public School

It is supported by the Council, and moderate fees have to be paid. A good education is given, but those who want a higher education cannot obtain it in Shanghai. It is a pleasing, one-storied building, surrounded by asphalted playgrounds.

In Range Road is the

Victoria Nursing Home

This useful institution, having a very pleasant outlook, was erected by the inhabitants of Shanghai to commemorate the Diamond Jubilee of Her Majesty Queen Victoria. The building, which cost over Tls. 32,000, was opened and handed over to the Municipal Council on March 27th, 1901, and has the distinction of being the first and only institution of its kind in the East. Accommodation is provided for twenty-three patients; the staff are nurses from English hospitals, with probationers from Shanghai. The object of the Home is to provide skilled nursing for the sick. The total cost of the Home to the community in 1901, after deducting fees received from patients, was about Tls. 3,600. The rooms are light, airy, and beautifully fitted.

Returning down the Woosung Road, the premises of the China Inland Mission are reached. They are on the right after passing the end of Quinsan Road. A plain but useful building of no architectural pretensions whatever forms the headquarters of the Mission. There are suites of rooms for missionaries down from the interior. The great central lawn is very well kept. When we remember that seven to eight hundred missionaries are connected with this society,

Hongkew Market

we can realise the vastness of the business transacted in this building. The story of the founding of this Mission by Mr. Hudson Taylor is known to all.

Not far from the Mission, a little way down the Boone Road, is the

Hongkew Market,

which is so popular that in 1901 fees accruing from it yielded a sum of Tls. 15,971 to the coffers of the municipality. It is one of the sights of Shanghai, and ought to be visited early in the morning. Opposite it is the back entrance to the important Hongkew Police Station; it fronts Minghong Road, and was erected in 1878-9 at a cost of Tls. 32,000. In the compound is the Eastern Fire Alarm Tower, 85 feet high.

The Thomas Hanbury Home

is a little lower down on the Boone Road, and was founded by Mr. Thomas Hanbury for the education of Eurasian children, both boys and girls. There are boarders and day pupils, and a good sound education is given, along with practical training. This institution deserves much more generous support than it receives. It is a large brick building at the corner of Nanzing and Boone Roads.

At 21, Nanzing Road, is the Church of the Sacred Heart of Jesus, with schools. The last public institution worthy of note in this part of the Settlement is

St. Luke's Hospital,

belonging to the American Protestant Episcopal Church Mission, where a great work is done for the Chinese. It was founded in 1869. There are a hundred beds in the men's wards; the women's hospital has fifty beds.

Those who have time may go and see some places of interest in the remoter parts of this division. There is the Municipal Isolation Hospital for Chinese in Scott Road (top of Woosung Road), with accommodation for 150 patients, and a separate block for out-patients. The building, erected in 1900, is in Chinese style, and behind it is a two-storied building. The whole cost Tls. 21,000.

St. Luke's Hospital

Going along either Scott Road or Yuhang Road, we find a number of municipal institutions. The Concrete Ware Yard, at the corner of Scott and Fearon Roads, is full of interest. In 1890 the Council commenced manufacturing concrete drain-pipes, etc., and since then the whole of the drains and sewers in Shanghai have been laid with pipes of local production. At times some interesting tests are made, such as rolling a ten-ton steam roller over a 3-foot tube with only a thin layer of earth above. At all times the manufacture of pipes and gulleys, in wooden moulds, may be witnessed. In 1900 over 66,000 pieces were made. Near at hand, at the corner of Yuhang Road, is the Municipal Electric Lighting Station. This was acquired by the Council in 1893 for Tls. 60,765. Improvements made since have brought up the cost to Tls. 215,000. Next to this are the

Municipal Slaughterhouses,

built where formerly a switchback railway stood. In 1901 there were here slaughtered 17,317 oxen, 29,269 sheep, 3,944 calves, 1,896 pigs. The meat is inspected and stamped with the words "Killed, Municipal Slaughterhouse," with the date. Meat inferior, but good for food, is stamped "Stallman." No meat is allowed to be sold from any shop unless it bears the municipal stamp.

Return to the Garden Bridge by Fearon Road and Broadway.

Route V

NORTHERN DISTRICT—WEST OF NORTH SZECHUEN ROAD

RIGHT in the heart of the Foreign Settlement there are three places of interest, within five minutes' walk of each other, that should not be missed: the Temple of the Queen of Heaven, the Shanse Bankers' Guild House, the Mixed Court. First, the Temple of the Queen of Heaven, Tien Hon Kong. It is the large building on the North Honan Road, next to the bridge over the Soochow Creek, on the Hongkew side. This is a very popular temple, crowded at all festivals, and usually much frequented. Behind are the official lodgings for travelling Government officials. Li Hung Chang used to stay here.

A wide gate gives entrance to an untidy court, much used by loafers. The façade of the main building is very good, done in diamond-shaped stonework, with two handsomely carved medallions on each side. At each side of the door is a stone lion, and these are in front of all official buildings as guards. "It is believed that at night they are living lions, and are seen roaming about."

The two usual red flagstaffs are opposite the door, and a broad piazza leads into the main open court. Overhead is the theatre, in which, on festivals, crowds watch the plays. There is a gallery at each side of the court for "the quality"; the common folk cover the open space below. All kinds of tradesmen occupy this entrance, and an obliging dentist will draw teeth or puncture you with wires to let out rheumatism.

None can fail to be struck by the picturesqueness of this

Temple of the Queen of Heaven

central court. The *tout ensemble* is excellent, and makes splendid photographs. At each side two two-storied buildings like kiosks will be noted, with plastered second stories. The gods in them show that the Chinese mind has been "feeling after" the idea of omniscience. In the right-hand kiosk is the image of Ching Tsiang Ching, who can *hear* anything said within a thousand li of Shanghai (a li = one-third of a mile). His *vis-à-vis* in the other kiosk is Liu Tsiang Ching, who *sees* anything done within the same distance. An eye is carved in his forehead, and is called "the thousand li eye." These two deities are the assistants of the Queen of Heaven, who occupies the place of honour in the main building, which is entered through great doors. Dr. Du Bose gives the following account of her: "She was in girlhood a Miss Ling, whose prophecies were sure to be fulfilled. Once, when her four brothers were at sea, she fell into a trance, and the loud lamentations of her parents, who thought her dead, awakened her. She said she had seen her brothers at sea in a typhoon, and soon after the youngest brother returned and reported the drowning of the other three. He said that during the storm a lady appeared in mid-heaven, and by means of a rope dragged the ship into safety. Miss Ling said it was she who had hastened to the rescue of her brothers, but while in the act of saving them was awakened by the cries of her parents. Her father was soon after drowned at sea, and Miss Ling, in her grief, threw herself into the foam. In after-years a mandarin travelling to Corea was saved from a typhoon, an angel lamp guiding his boat to an island where was already a temple to Miss Ling. Hence she is the guardian of sailors, and her temple is near the busy shipping of the creek." Her image is almost covered with heavy yellow silk curtains, and the atmosphere of this temple is generally thick with incense smoke. All the implements of worship are much worn, the candlesticks are blackened with smoke, and red candles of the tallow tree are ever burning.

The side altar to the left is to Kwanyin (the goddess of mercy). On the right is a shrine to the "Three Pure Ones": the centre one is the "Ancient Original," the one on the right the "Spiritual Precious," the other "Laotsze." These remain

Shanse Bankers' Guild House

quietly in heaven, leaving the gods to direct the affairs of the world.

From this temple a walk of a couple of hundred yards brings us to the corner of a narrow lane, the Tsepoo Road. There is a very neat and pretty Cantonese garden up this lane, with blue-and-gold medallions opposite the red-and-gold painted gate, which makes an excellent photograph. Inside are ornamental rock-work, flowers, dwarf trees, and a tasteful, clean hall, with chairs, scrolls, altar, and two good life-



SHANSE BANKERS' GUILD HOUSE

sized pewter-ware storks. It is an oasis of cleanliness in the surrounding squalor.

Some little distance beyond, at the intersection of the Boone Road and North Honan Road, is the most sumptuous Chinese building in Shanghai. This ought to be visited, if every other is missed. It is the Shanse Bankers' Guild House, the Dzah Tsong Way Quay, built in 1892, at a cost of at least Tls. 150,000. Like all Chinese buildings, it makes no show externally, but its long grey boundary wall cannot be mistaken.

Temple of Kwangti

There is no entrance by the front doors, which are open only twice a year, in spring and autumn, at the anniversary of the birth and death of Kwangti (the god of war).

Go along the drain side to the back of the building, turn through a bamboo fence door, and knock at the back door of the building; permission to view it will be granted by the watchman. The whole enclosure contains three courts and four main buildings, and on entering there is a small court with two octagonal gates, on the right. These typical Chinese doorways make a good photograph.

Next is the reception-room, with tables, chairs, scrolls, altar, and opium couches. Everything is spotlessly clean and good; but the visitor will be struck with the absence of comfort—a stone floor, no fire, no hangings, all bare and hard. There is no such thing as comfort in China.

The next hall is dedicated appropriately enough to the god of wealth, locally known as Say Zung. Dr. Du Bose says that Yuen Tan, who rides a black tiger and hurls a pearl that bursts like a bomb, is the true god of wealth, but that he has been supplanted by the other, who was one of five brothers, and whose birthday is on the 5th day of the first moon, and has two useful ministers, "Invite Riches" and "Gain Market." The shrine is of red varnish picked out with gold; in front of him is a lion-legged red table, which has three rows of well-executed battle scenes in relief, carved on the front of it. Around the walls are twelve pewter figures of gods, made at Ningpo. I have not seen idols made in this material in any other temple. There are two fine life-sized pewter storks, emblems of immortality.

We now come to the first open court, with galleries at each side of it to enable spectators to witness plays on the theatrical stage at the other end. The balconies are finely carved and are painted red and gold.

An empty transverse passage, dividing the whole enclosure into two parts, is passed, and another reception-room like the first, when we find ourselves in the temple of Kwangti (the god of war), under a wonderfully carved and picturesque canopy of red lacquer and gold. There is a fine black-wood

The Pa Sien

lamp with red tassels, and immense candlesticks 7 feet high, of Ningpo pewter, in front of him. At each side are rows of handsome halberds with red shafts and pewter heads, all different, for use on state occasions for processions. They are evidently conventionalised battle-axes.

In front of the rows of halberds, on each side, are two groups of figures, four in each, very well done. These are the eight immortals, the famous Pa Sien, "the legendary beings of the Taoist sect who attained immortality." They are:—

(1) Han Chung-li, "full set with a bunch of hair on each side of his head"; the patriarch of the genii revealed to him the secret of immortality.

(2) Tih Kwali. "A wild beast ate his body while his spirit was wandering round at night, and he found a lame beggar's body, which he appropriated."

(3) Chang Kwoolao, a necromancer, "a contemporary of the Emperor Yao and Shun."

(4) Han Siangtz, nephew of the scholar Han Yu, who left home as a child and studied magical arts. On returning, he dashed on the floor a glass of wine, which turned into a nosegay.

(5) Lan Tsai-ho carried a flower basket and wandered shoeless through the world, singing verses denunciatory of the transitoriness of things.

(6) Tsao Kwo-kiu, "said to be the son of a general of Tsao Piu, who died in A.D. 999." Brother of Empress Tsao Hou; wears a court head-dress.

(7) Ho Sien Koo, daughter of Ho Tai of Tseng-cheng, Canton. "She refused food, ate mother-of-pearl, and became immortal."

(8) Lon Tung Ping, born A.D. 755, learnt alchemy from Chung Li, "overcame ten temptations, and is armed with a magic sword to rid the world of evils."

Beyond this hall of Kwangti is another open court, with a theatre. There is a curious spiral dome on the stage with a mirror in the roof, in which you see yourself upside-down.

Outside this theatre is the entrance court, the front of which

Railway Station

is a magnificent specimen of Chinese art and ought not to be missed. The doorway is wonderful, with remarkably fine and elaborate carving over it. The stone lozenge work of the walls is in perfect condition.

At the Bankers' Guild, just described, we are not far from the

Mixed Court

A description of this is given in the account of the government of Shanghai. This is the court in which Chinese must be sued. A native magistrate sits, assisted by a foreign assessor, as Shanghai is not a foreign possession, but only leased to foreigners. Chinese are amenable to their own law, which is, however, tempered by the foreign assessor, and no torture is allowed.

To find the court, go up the Boone Road till you reach the Chekiang Road, and the court is held in a large bare hall, open to the public. Sittings commence about 10 a.m.; the accused kneels on the floor before the magistrate. The chief punishments inflicted are bamboosing, imprisonment, and deportation, and the infliction of the punishment of bamboosing may be witnessed in the afternoon, about 4 p.m., by those who wish to see it. There is nothing else of particular interest in this part of the North District.

The Country

The railway station is off the extreme end of the North Honan Road, and is a neat structure. Even if there is no intention of going to Woosung (which see), it is worth a visit, for it is worked exclusively by Chinese.

A walk to the new Rifle Range may be taken by continuing along the roadway in a line with the North Honan Road.

The large straw-roofed buildings on the left after passing the station approach are native ice-houses. Immense shallow ponds supply the ice in the cold weather, and men wade out into the ponds, break the ice, rake it in, however thin, and store it in ice-houses.

Ice Houses

These ice-houses are mentioned in that most interesting book "The Nemesis in China," which contains an account of the conquest of Shanghai. Visiting the famous tea-houses in the native city, the writer says: "Among the many remarkable objects of Shanghai were the enormous ice-houses, both within and without the city, in which ice is stored for public use. This was a real luxury to our soldiers and sailors when the place was taken." These soldiers and sailors knew nothing about germs, yet enjoyed the ice and lived. This ice is viewed with suspicion by the sanitary authorities to-day.

The road continues for about a mile to the Rifle Butts station through pleasant country. Cross the line at the station and go right on to the range, which is an exceedingly fine one. There are stationary and movable targets; there is a telephone connecting markers and shooters.

Between the range and the railway is the new Recreation Ground, which is being laid out as a park (see excursion to Woosung). There is now a new road back to the Settlement from the Rifle Range to Range Road and North Szechuen Road.

There are two small temples in this piece of country which are worth visiting. We should be accompanied by a guide, as neither of them is perhaps easy to find. Both are best reached from the end of Woosung Road, at the bottom of Range Road.

The Sing Sing Aye, a small and mean-looking Cantonese temple, looks externally like a farm; it is close to a new black-brick foreign house, which has a large porcelain stork on the roof. Internally this joss-house is very clean, and all the appointments are of excellent workmanship. There is a good gilt shrine to Buddha, and smaller ones to Kwanyin, and Dien Zaung Waung, who does "bottomside pidgin" (the god of the infernal regions), as I was told by the Chinaman who was with me.

The other joss-house is a Buddhist nunnery, the Sing Zing Aye; and close to the high bamboo fence surrounding it is a boundary stone marked "W. S. W. B. C. Lot 188." Admission may be obtained by knocking at the black wooden

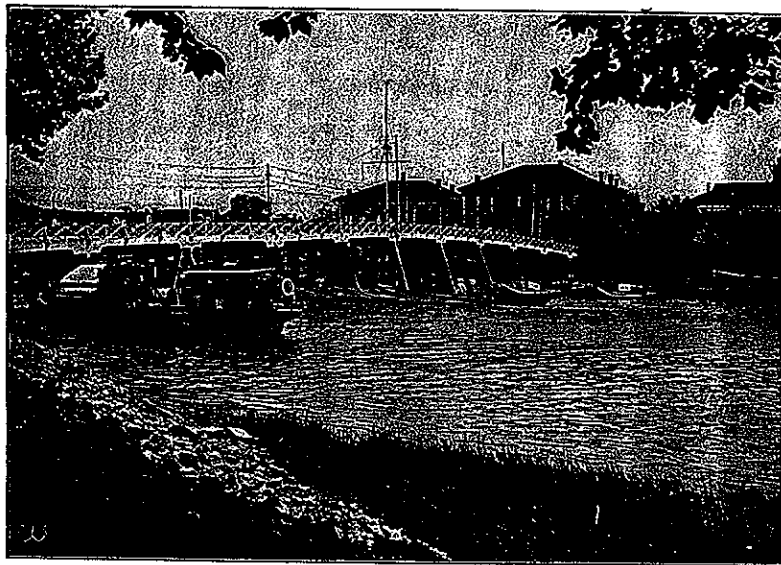
The Sing Zing Aye

doors. The whole interior is a complete surprise, owing to the richness and elegance of its carvings and images. A gilt Buddha sits on the sacred lotus, on a carved gilt stand; at his left foot is Waydoo, the Apollo of the gods, protector of the law of Buddha; at his right foot is Kwangti (the god of war), with his battle-axe. To the left is a shrine to Dien Zaung Waung, crowned and holding in his hand a sacred crystal globe. In a rich Cantonese blackwood case are the "Three Pure Ones. There is a very fine gong and beautiful hanging lamps.

Route VI

DRIVE TO THE POINT

THIS is one of the drives that every visitor ought to make. It gives a glimpse of the industrial district of the Settlement, while at the terminus is one of the best views Shanghai can afford. For we make no pretence of competing with



GARDEN BRIDGE

Hongkong, with its magnificent panorama of sea and mountain from the Peak. The Point, however, is well worth a visit.

Starting from the Garden Bridge, we drive along Broadway, a reminder that we are in the old American Settlement.

The American Settlement

The shops are mainly Chinese and Japanese. Excellent cane chairs, deck chairs, occasional tables, etc., are on sale, and the cheaper Japanese stores are situated here, where all kinds of curios may be bought, often cheaper than in Nagasaki. The stores of the great Chinese ships-chandlers and compraderes will be noted here, where everything nautical can be purchased, from an anchor to a pot of paint and barrels of salt beef.

The Church of Our Saviour, belonging to the American Protestant Episcopal Church Mission, in which services are held in English every Sunday, with its square tower, has a very home-like appearance. It is the oldest church building in the Settlement.

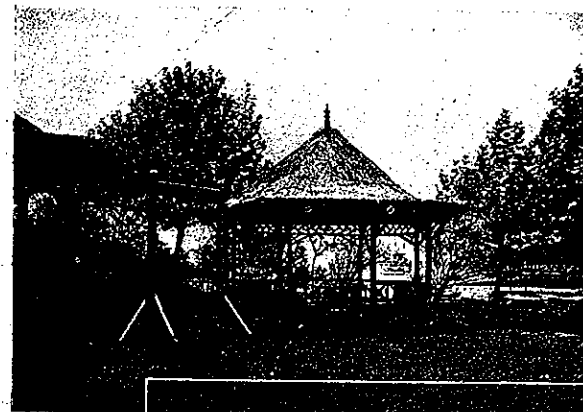
Instead of taking the above-outlined route, the turn to the right may be taken along the Whangpoo Road, passing the Astor House Hotel.

The Astor House, occupying the whole of the space at the corner of Broadway and Whangpoo Roads, is a conspicuous feature of Shanghai life, where the traveller can take his ease and find every comfort supplied lavishly enough to satisfy the veriest sybarite. Splendidly situated, with a fine view over the river, near the Bund, it has progressed continuously since its founding, by Mr. D. C. Jansen in 1860, up to its recent extension under the energetic company now owning it.

There are two hundred rooms, all of them outside rooms—that is, none of them face the quadrangle inside—hence every room has abundant fresh air. They are single and *en suite*. Every bedroom has its own bathroom, with hot and cold water available day and night. The dining-room, elegantly decorated, is capable of dining three hundred guests at one time. There is a comfortable ladies' lounge or drawing-room, a reading- and smoke-room. The billiard-room has four of Thurston's tables, and there is an American bar. The hotel has its own electric plant, supplying the two thousand lights that illuminate the building, power being generated by four Crossley gas-engines. The hotel also has its own ice-making plant, and its own refrigerating chamber of thirty tons capacity.



ASTOR HOUSE HOTEL
New portion at rear showing bedroom accommodation



ASTOR HOUSE HOTEL

Astor House Hotel

The building is steam-heated in winter, and kept delightfully cool in summer by electric fans. Three lifts are at the service of visitors, while the amateur photographer can have his plates developed and his pictures printed on the premises. There is also a barber.

The Hotel Garden on the opposite side of the road must not be forgotten. The view across the river is always interesting, and in summer the strains of the Town Band, which plays at 5 and 9 p.m., can be enjoyed as well as in the Public Gardens themselves. Passenger agents (runners) meet all steamers; night porters are in attendance, and refreshments may be obtained any time day or night.

The new German Church is next to the Astor House. This is a very handsome building with a graceful spire. The chief feature of the interior is the oil painting on the altar (*Altarschrein*) presented by the present Emperor of Germany. The massive buildings of the German Consulate are opposite the church, the Consulate occupying the most desirable site in Shanghai, its front facing the river; it was erected in 1884-5. The Consul-General's residence adjoins, and beyond are the Consulates-General of the United States and Austro-Hungary.

The carriage might be left at this point, and the way down any one of the side streets to the right might be taken to see the fine wharf of the Nippon Yusen Kaisha Co., and the Japanese Consulate. The wharf gives a good idea of the varied traffic of Shanghai. Coolies swarm like ants, while steamers, cargo-boats, and sampans crowd the river.

Broadway is regained by the side of the Hongkew Creek, which is remarkable for its crowd of sampans. The Hongkew Creek is a very busy waterway, up to the left side of which (Fearon Road) are the Shanghai Electric Lighting Works and the Municipal Slaughterhouse.

Just over the bridge on the right are the head offices and works of the great ship-building and engineering trade of Shanghai—Farnham, Boyd & Co., Ltd., shipwrights, engineers, and boiler makers. This dock was founded in 1862 by Mr. Farnham, and, after absorbing the Shanghai Engineering and Dock Co., amalgamated with Boyd & Coy., who owned

Cotton Mills

the Pootung and New Docks. This company, with a capital of £15,520,000, has the largest foreign staff—90 foreigners—of any concern in the Settlement. The old dock premises cover 16 acres, and the dock itself is 400 feet long. Of the others, the Tunkadoo dock, opposite the native city, is 380 feet long; the Cosmopolitan dock, one mile below the harbour limits on the Pootung side, is 560 feet long; and Boyd's new dock, 450 feet long. If the visitor, by application to the secretary, can manage to get permission to view the docks, by all means let him do so. They are infinitely creditable to the enterprise of Shanghai. Anything in shipbuilding, from the building of a warship to the most difficult feats of repairing, can be done by the supremely able staff. Visitors who through ignorance have a low opinion of Chinese labour will be astounded at the skill shown by the native workmen in handling complicated foreign machinery.

The Sailors' Home is the only noticeable building until Wayside is reached, where the Yangtszepoo Road commences.

At Wayside are the works of the Aquarius Table Water Company.

The Yangtszepoo Road is a fine broad thoroughfare, where one may see the primeval and the brand-new modern building side by side—old China and new China: reed hovels on one side, and Cotton Mills equal to the best in Manchester on the other.

On the right-hand side of this road are the new cotton spinning mills of Shanghai. Taking them in order after the Paper Mill, they are the Soey Chee Mill (Arnhold Karberg), the Laou Kung Mow (Ilbert & Co.), and the Ewo Mill (Jardine's). They were all opened in 1897 or thereabouts, and each contains, as does the Yah Loong Mill farther on, from 40,000 to 60,000 spindles; altogether there must be over 300,000 spindles in the ten or twelve cotton mills of Shanghai.

Owing to unexpected difficulties as to supply and price of cotton, as well as to the difficulty of procuring and training labour, the mills have not been the financial success anticipated; but there is no reason to doubt that the future will be brighter. As to Chinese labour, interesting statistics were given at a meeting of the Engineers' Society in April, 1902, by

Shanghai Waterworks

Mr. J. Kerfoot, manager of the Ewo Mill. He said "the Chinaman was from 40 to 50 per cent. cheaper than white labour, but that it took two and a half Chinamen to do the work of one European." He "denied the non-success of the cotton mills was attributable to the labour; if all the other matters were on a par with the workers, the mills would always return good dividends. Chinese labour was 10 to 20 per cent. cheaper than similar Indian and Japanese work; and when the mills started, the ratio of Chinese to Lancashire labour was four to one, now it was two to one and 30 to 40 per cent. cheaper."

Next to the Ewo Mills are the premises of the New Chinese Spinning and Weaving Co.; and then the filter beds, pumping stations, and other works of the Shanghai Waterworks Co. The curious topsy-turviness of things in China is unaltered by even a foreign institution like the waterworks: in the West the intake of water would, of course, be above the city; here in Shanghai it is below the city. The reason is that at Shanghai the best water is not that which comes down the Whangpoo, but that which is forced up by the tide outside from the great sweet stream of the Yangtsze-kiang, and Shanghai drinks Yangtsze water. It must be remembered, too, that in China no offensive sewage flows into the streams. The entrance lodge, ivy-covered, presents a handsome appearance. The company was formed in 1881, and commenced to supply water in 1883. After being pumped from the river, and after settling in large reservoirs, the water is filtered by the ordinary process of sand filtration. It is then pumped by powerful engines to the water-tower, Kiangse Road (capacity, 150,000 gallons). During a very hot day in summer the consumption equals 5,500,000 gallons. Permission to view the works may be obtained at the offices of the company, 69, Kiangse Road.

The Yah Loong Mill and Ewo Waste Silk Mill passed, we come to the bridge over the Yangtszepoo Creek, before crossing which the neat building of the Yangtszepoo Police Station may be noticed. It was built in 1890 and is $3\frac{1}{2}$ miles from the Garden Bridge.

The Point

If the traveller has time, he would do well to take this opportunity of visiting a Chinese temple and see what is commonly known as the Red Joss-house (in Chinese, Tien Hon Kong).

Go up the footpath between the Police Station compound and the creek, and the temple is visible all the way and the path is good. One bridge has to be crossed before entering the temple by the door on the creek side, when the attendant priests will show the visitor round. This temple is always scrupulously clean and in good condition. In the great hall is a fine gilt Buddha, with his companions; in another, a Buddhist hell, where every description of physical torment is vividly shown by coloured plaster figures: men being sawn in two, boiled, split, pierced, etc., and it becomes obvious, on inspection, that if men could be made good by the threat of future punishment, the Chinese would have been a model nation long ago. There is also another hall full of idols. In the courtyard there is painted on the walls a figure of the monkey god; next to it is the furnace for burning waste paper. Printed paper is sacred in China, and to pick it up off the streets is religiously meritorious. To this is due the freedom of Shanghai streets from littered paper.

Returning to the bridge and rejoining the carriage, the road leads past mills and the houses of the Chinese hands—the Dan Too Oil Mill and the large mill of the Chinese-owned Cotton Cloth Mills. The old mill (the first in Shanghai), containing 27,000 spindles, was destroyed by fire in 1893, and the present one was opened in 1895.

From this point the drive is very pleasant between rows of willows, with paddy and wheat fields and waste ground on each side, and a full view of the broad stream of the Whangpoo. The Point Hotel is soon reached, where excellent refreshments may be obtained; tiffins and dinners may be ordered beforehand. A pleasant time may be spent wandering about the grass and among the trees, and watching the traffic on the river. The Point should, if possible, be visited slightly before high water. Beyond the Point is the splendidly equipped mill of the China Flour Mill Co.; it is furnished with the most recent English machinery, and produces every variety of flour,

Seward Road

meal, brown meal, groats, etc., and is well worth a visit. The road may be continued to Woosung some day.

Return may be made by the same route, as the Hongkew district is poorly provided with roads, or, for the sake of variety, the greater part of the way back may be made by the Seward Road. Return to the commencement of Yangtszepoo Road; turn to the right at Wayside, past the works of the Aquarius Mineral Water Co., bearing to the left just past the works. This is the Seward Road, which takes you straight back to the Garden Bridge. This road is well worth seeing. Foreign houses are few; for a mile from the Settlement it is almost purely Chinese. The cyclist must beware of the leisurely Celestial, who has no idea of moving out of the way.

Route VII

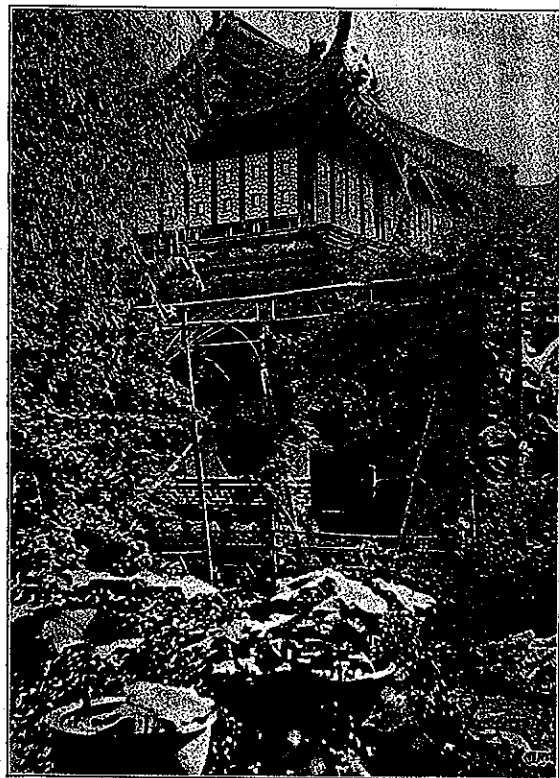
SINZA

SLIGHTLY out of the ordinary beat of the tourist and unknown to many residents is the district known as Sinza. The name means the New Barrier, to distinguish it from the Louza or Old Barrier, farther down the creek, the name of which is perpetuated in the Police Station in the Nanking Road. Both barriers are now swept away. This district presents some objects of interest, which ought not to be missed, to be found nowhere else in the Settlement, and, generally, it is a happy hunting-ground for all in search of pictures of Chinese life. It is the district, broadly speaking, on the north or right-hand side, when we are at the top of the Nanking Road. We may also approach it by going up the Peking Road, whither gravitate all the bottles, tobacco, mustard, fruit, biscuit, and kerosene oil tins of the foreigners, which, according to Mr. Arthur Smith, the house-boys "absorb." It may be reached along the Lloyd and Chekiang Roads, from the Nanking Road. Chinese temples are fairly numerous, a very accessible one being the Zen Sung Aye, No. V. 747, Peking Road, at the corner of Peking and Kweichow Roads.

Entering by the side door, the usual pair of idols faces us, Midoo and Waydoo. Crossing the court to the main temple, Buddha is seated on the lotus. To the left and right of him are two images of Kwanyin (the queen of heaven). She, in this temple, is much visited by women who desire a son. Through an oblong court you find two halls, in one of which is a most ghastly Buddhist hell, with smoke-grimed

Buddhist Torturers

metal figures of demons torturing the damned. On the upper shelf are the heavenly yamen runners—that is, the underlings of the gods who do their bidding, just as the yamen runners on earth are the mandarins' servants. On the lower shelf are the tortures—dogs worrying men, men being mashed under a



IN THE SOOCHOW CEMETERY, SINZA ROAD

rice-hammer, tied on a lion's back, hung up by hooks, being boiled in oil, being disembowelled, "sawn asunder," being swung by the hands, which are tied behind the back, and so on through all the gamut of the diabolical Chinese imagination. The Chinamen may well fear the "josses."

Not far along the Sinza Road there is a small lane to the right called the Dai Wong Miao Road: in this is a very

Sinza Road

popular temple, the Dai Wong Miao. The idol is a little old man with a grey beard. In a hall to the right is the thunder god, locally called Li Tsu Da Ti, and sometimes, Wen Tai Sz. "His chief temple is in the province of Kwangtung, where a woman found an egg more than a foot round and carried it home. One day it split with a noise like thunder and liberated a child. The townsmen erected a temple to commemorate the prodigy, and the place is called Lui-chou-fu."

A wonderful procession starts from this temple one day at the end of April, and perambulates the district, which is *en fête* with new lanterns, silk embroideries, flags, drums, and cymbals. A feature in the procession is six enormously fat men, who are clad in crimson silk flowing robes, and have their bodies naked to the waist. They are intended to represent Midoo. A wonderful paper dragon 30 feet long is carried in the procession. There are one or two other unimportant temples near at hand.

The principal sights to be seen in Sinza are the Chinese mortuaries, or cemeteries—the former is the better word. It is well known that the one desire of a Chinaman is to be buried in his ancestral town or village. If he dies away from home, his body must be sent back to his native place; but it is not always convenient to send it at once—his friends may not be able to afford it, and it takes some time for his relations at home to fix on a lucky site for his grave. The richer he is the longer it takes the priest to pitch on one. A poor man is soon settled, as nothing is to be got out of him in the way of fees. The corpse of a rich man can be kept above ground until his estate has been well bled. These and other reasons make it possible that the body of a Chinaman who dies in a strange place may have to be kept a couple of years, until it can be consigned to its final resting-place. Consequently some place must be provided for the safe custody of the dead belonging to various localities, and as Shanghai has more Chinese from other parts of the empire than any other place, its mortuaries are the largest and most numerous.

Sinza is the district to see these extraordinary mortuaries. The Cantonese have two, the Nanking, Hoochow, and

Chinese Mortuaries

Soochow people each one. Three of them are close together; the Nanking mortuary is B. 456, Sinza Road. A near way to it from the Settlement is up the Bubbling Well Road and Park Road, then, when Sinza Road is reached, it is a little way up on the right. Enter by a large gate with circular arches, and inside will be found arbours, courts, kiosks, garden, parlours, guild rooms, tea-rooms, etc., ornamented with shrubs, good wood carving, and scrolls, all very characteristically Chinese. The bodies are stored in locked rooms.

But the most extraordinary is the Cantonese mortuary; it is



GRAVES IN CANTONESE CEMETERY, SINZA ROAD

perhaps the most remarkable sight in Shanghai. It is No. 457, Sinza Road, next to the preceding. Entering under a large arch, one proceeds along a broad, bricked drive that gives the impression of a drive to a foreign residence; then looking around the astonished eye sees hundreds and hundreds of brick graves, such as are common in the country round Shanghai. There they stretch, side by side, in phalanxes and regiments, rows on rows of them, covering a space double that of the British Consular compound. Each grave has a stone with the name of the dead in red letters. Broken coffins are scattered about, from which the bones have been taken to be

Soochow Mortuary

“potted” and sent to Canton. One realises the hold that the dead have on the living in China. A panoramic photograph of this should be taken, if you are the possessor of a panoramic camera. There is one thing here that could be seen nowhere but in China—a bridge across a broad ditch, of which the central pier is a pile of coffins.

The bricked drive leads to an immense pile of buildings in the north side of the compound—temples, mortuaries, council-rooms. There is a fine long court in front of the whole line of buildings, with good gates leading from one to the other. The first building (locked) is the Ching Mo Zz, containing memorial tablets; the next is a fine temple to Buddha. The shrines to the left and right are to Too Dien and Dien Tsu. At the west end are quantities of “potted Chinamen.” The pots are of rough brown earthenware, about 18 inches high, and sealed at the top. They contain the bones of Chinese, and are awaiting removal to Canton. There are long passages, each with eighteen dark rooms full of coffins; there are also curious courts and passages with creepers and dwarf plants, and behind all a garden with rockwork into which a writhing dragon has been carved. In process of time this cemetery will be removed up the creek opposite the Fou Fong Flour Mill.

A little farther up the Sinza Road, at No. B. 1,259 (next to a silk filature, No. 12), is the Soochow mortuary. This is very different from the Cantonese one just described. Chinese buildings are not all alike, as is frequently thought. This Soochow mortuary is not so sombre in style as the last; wood largely takes the place of stone in the buildings, which are quaintly beautiful. The photographers will get capital studies of queer corners, gables, zigzag passages, and arbours. Two fine guild-halls are first found, utterly comfortless, but good—good scrolls, carving, and furniture. Leaving these, go into a bijou garden with trellises, rockwork, dwarf flowering shrubs, and surrounded by buildings of open carved work. Pass through a sliding door to the mortuary proper, where you find double rows of wooden mortuary cells containing the remains of Soochow people. Down the centre of the quadrangle are

Chinese Creek Life

larger wooden buildings for the rich. Looking through the glass windows one sees their silk-covered coffins, surrounded by scrolls and inscriptions on silk and paper. The return may be made by the Carter Road, in which are the Japanese and Canton women's cemeteries.

There are other features of Sinza which may be of interest to some. The industrial side of Shanghai is seen on both sides of the busy Soochow Creek. The Ice Company's works, Gas Company's works, and cotton mills are on the south side, and rice and acid works with silk filatures on the north side.

The Soochow Creek at the upper part of Sinza affords plenty of objects of interest. Chinese creek life may be well seen along the Markham Road up to the foot of the new Robison Road in the loading and unloading of boats, bringing down pottery, fruit, vegetables, baskets, mats, brushes, sandals, etc., from the country; on the south side boat-building is carried on, while beggars squat on every patch of vacant ground.

The portion of the Sinza Road from its junction with the Carter Road, westward, running round to the Cross Road at the Yu Yuen Gardens, is very pretty, and a favourite ride. There are good residences all the way along. Soon after leaving the Carter Road there will be noticed on the right a black boundary wall. These enclose the grounds of a Chinese gentleman, Mr. Sing Chun Ching, who very kindly permits strangers to view them.

Route VIII

COUNTRY EXTENSION

SINCE the boundaries of the Settlement were enlarged in 1899, the Municipal Council has been most laudably active in providing new roads for the rapidly growing community. Their foresight has been beyond all praise. The rider, cyclist, and pedestrian, on the new country roads, are well provided for; for driving, a pair of ponies ought to be taken, as the roads are not yet macadamised.

A very favourite ride or walk is by Robison Road. It is reached by turning into the Carter Road a short distance past the Race Club on the Bubbling Well Road, then continue up the Markham Road. Note the signs over the shops in Carter Road, some of which are remarkable specimens of English. Markham Road has foreign residences on one side, and the Shanghai Brewery and a silk filature on the other. From this point to the foot of the Robison Road the road skirts the Soochow Creek, where the I.M. Customs has a station. The inland commerce of China may be well seen here, and its extent appreciated; the fleets of boats sailing up with the tide make excellent pictures. Much produce from the interior is landed here. The road continues along the creek side to the Yu Yuen Cotton Mill.

A country walk may be taken from this point by crossing the bridge, going up the side of the mill boundary wall and through a village, and up the creek side to the Fou Fong Flour Mill, a new mill fitted with the latest American machinery.

Robison Road is named after an old resident who was one of the original shareholders in the Shanghai Club. It

Robison Road

is still "a soft road," excellent for riding, a little heavy for driving, and quite passable for cyclists. There are two right-angled turns in it, of which riders, when galloping, should beware; the first is at the end of about half a mile of straight road after crossing the second bridge, the second about three-quarters of a mile higher up. For those who have not much time to spend in Shanghai, it gives a good opportunity of seeing a little of the agriculture of the district—rice and cotton in summer, wheat in May.

Ferry Road, branching off to the right, leads to the Soochow Creek. At the head of Robison Road is an empty cotton mill, in and around which the British Indian troops were camped from 1900 to 1902.

After crossing a bridge the Jessfield Road is reached; thence home by Bubbling Well Road.

The best country excursion has been briefly described in the section on the Bubbling Well Road. Drive to the top of the Jessfield Road, turn up Brennan Road; this gives a capital view of rural China. The traveller will also see a likin station on the Soochow Creek at the Tajao village. After passing this likin station, turn to the left along the Rubicon Road (so named from the Rubicon Creek, alongside of which it runs, well known to paper hunters), then to the left again down the Hungjao Road (which is to be continued to the hills), thence home by French Road, or Siccawei and Bubbling Well Roads.

Route IX

DRIVE TO SICCAWEI

A TRIP to Siccawei, or Zi-ka-wei, to see the great Jesuit Mission, must by no means be omitted. The distance (just about five miles or eight kilometres) is trifling, and the journey may be made on foot, on a bicycle, or in a carriage.

The usual route is through the French Settlement and up the French Siccawei Road. The return journey may be made by the Siccawei Road to the Bubbling Well, and thence by the Bubbling Well Road to the Nanking Road. If this latter route be taken and the visitor be driving, he ought to have a strong horse in his carriage, as the Siccawei Road is very soft and makes heavy going for a single China pony. One China pony can do it—he can do almost anything; but foreigners ought to show the Chinese the greatly needed example of mercy to animals.

About the French Siccawei Road not much need be said. A description of the part of the drive as far as St. Catherine's Bridge will be found in the account of the drive to Loongwha. The first building to the right after passing the bridge is the Seventh Day Baptist Mission (U.S.A.). From this point the drive is a very pleasant one, the road being shaded by trees, among which acacias are numerous. The creek affords the photographer capital studies of the beggar and straw-boats, which are very numerous here. There is a very picturesque bend in the creek about half-way to Siccawei, with a thick grove of trees that makes an excellent subject. The immense number of grave mounds across the creek must be noted; it has been said that in China you are never "out of sight of either a living Chinaman or a dead one."

Siccawei

The Loongwha Powder Mill can be seen across the country on the left, and one or two houses on the Bubbling Well Road on the right.

Siccawei village is not much in itself; it owes its whole importance to the mission.

The Su family (whence the name, which means the place of the Su family) founded it, and the most noteworthy member was Su, a mandarin, during the Ming dynasty (about A.D. 1580). He accepted Christianity under Ricci, the famous Jesuit missionary, of whom there is an oil painting in the Observatory library. Under him the whole neighbourhood became practically Christian. During the persecution of Christianity that followed under Yung Ching (A.D. 1722) and his successors, the Jesuits had to leave the district, and Christianity became almost but not quite extinct. With the nucleus of remaining native Christians the Jesuit fathers recommenced their work about 1840, and the present extensive mission is the result of their self-denying labours. It is probably one of the best-equipped missions in the world.

Arrived at Siccawei village, turn to the left and continue for about half a mile, and you will find the mission premises, the Girls' Orphanage and Boys' Orphanage. Cross the bridge and enter the gate of the Girls' Orphanage of the "Convent for the Assistance of Souls in Purgatory." Here, as in all mission premises, visitors are most courteously received; ladies unaccompanied by a gentleman are, however, not admitted. One of the sisters acts as guide. The industrial departments are of great interest. Girls are taught to earn their living after leaving school; silk and satin embroidery is done to perfection, and a screen made by the girls won a prize at the Paris Exhibition of 1900. Embroideries are made both for church adornment and for private use, for which orders may be given. The delicacy of the work is incredible. The visitor is then shown the weaving, dressmaking, washing, and ironing departments, where the snowy whiteness of the cotton and linen proves that the art of washing is well understood.

In the women's side of the establishment is a home for

Siccawei Orphanages

destitute old women, who are employed in looking after a crèche for deserted children. I can hardly advise any one to see these children, and certainly no woman ought to see them; some of them are such unspeakably pitiable and dreadful objects. The visitor may also inspect the school and the church, which has a fine high altar.

The Boys' Orphanage will next be visited; some two hundred boys receive a thoroughly sound education. One of the fathers kindly acts as guide, and the numerous visitors must be a severe tax on their energies. If it is a school year, a class may be shown; but school cannot be interrupted too much. The industrial departments, however, do not suffer from the intrusion of visitors, and are fully shown. The boys' work is equal to that of experts; the woodwork is excellent. The boys make not only ecclesiastical articles, but furniture, well-designed sideboards, occasional tables, and other articles of furniture, which all show what skill the boys have attained to, and the profits made assist the funds of the institution. The painting-room should receive special attention; the boys are taught drawing and tracing, and they copy pictures of ecclesiastical subjects for churches and schools and for private purchasers. Copies of the masterpieces of Europe are put before the boys. Whether the Chinese can be taught to paint imaginative subjects "out of their own heads" or to paint from nature is not settled by the work done here. There is also a thoroughly efficient printing department, where first-class work is done; school-books of all kinds are published, as well as the original sinological works of the fathers, many of which are of great importance. We may also be fortunate enough to see the boys drill and hear their music. Some are quite capable of accompanying the church service on the harmonium.

The scholastic work done in Shanghai district by the Jesuits, who have their headquarters at Siccawei, will be appreciated from these figures, which I take from an interesting article in the fourth number of *The East of Asia*, by Mr. C. Fink. Number of schools in Shanghai and district, 839: for boys, 390; for girls, 449. Of these, 96 of the boys' schools take boarders, and 97 of the girls'. Pupils: boys, 3,262;

Siccawei Observatory

girls, 2,113, as boarders. Total pupils: boys, 11,262; girls, 5,309. In addition there is at Siccawei a High School, St. Ignatius College.

After leaving the school, the Carmelite Nunnery will be seen inside a compound with white walls.

We must now visit the most famous and best building of all—the Observatory. This is one of the great observatories of the world, the fathers in charge of it being in communication with astronomers and meteorologists of all nations. It is the Observatory of the Far East, receiving reports from some sixty stations daily, and is responsible for the weather prophecies of the Far East, and forecasts of the weather appear daily in the Shanghai papers. It is responsible for the signals exhibited at the signal station on the French Bund, near the bridge across the Yang-king-pang Creek, and all shipping in the East depends upon it.

Promptly at twelve o'clock a time-ball falls at Shanghai, which is in electric communication with Siccawei. Daily the fathers issue weather-charts, one in French and one in English, which give particulars of the weather for the day, the movements of typhoon and other disturbances being graphically noted.

The Observatory is a little beyond the Orphanage buildings just visited. Cross the compound, send in your card, and one of the fathers in charge will be kind enough to show you all that may be shown. In the hall is an instrument on which the barometric and thermometric readings are automatically registered, along with the readings of the anemometer, which is at the top of the solidly built tower.

On the right of the hall is the library of literature connected with the work of the institution. Reports of learned societies, etc., MS. reports from the stations, and reports from captains of steamers are carefully indexed and kept in drawers. The visitor should try and get a sight of the great map of the Yangtze, which is on sixty sheets, by Father Chevalier.

This Observatory was built in the year 1900, taking the place of an older one built in 1870, which is now used for photographic purposes. Near the old observatory is the Natural History

Nanyang College

Museum. This owes its existence to Father Heude, botanist, ornithologist, geologist, sinologue—in fact, a man who seemed to know everything and had been everywhere, from Java to Thibet. His collection of the plants of China is unrivalled, and should be seen, as well as the specimens of the animals of China.

In visiting Siccawei, if a start is made in the morning, it is as well to take with you tiffin to eat in the carriage at noon, when all the mission premises are closed to visitors; and it is a good plan to see the schools in the morning and the Observatory after tiffin.

After seeing the sights of Siccawei, we may return by the French Road, or make a round by the Siccawei Road to the Bubbling Well; but this should not be done if the carriage has only one pony. Suppose we do, however, make this round, note the Hungjao Road on the left; the opening to it is among a row of Chinese houses. This is a new road now extending about five miles into the country, and intended ultimately to reach the "hills," where the Jesuit fathers have a mission and observatory. A few yards farther on are the two handsome red-brick blocks of Nanyang College, for the higher education of Chinese youths. It was opened in 1898. The Chinese Telegraph Administration and China Merchant Steamship Company, through Shong Kung Pao, built the College under the advice and direction of Dr. J. C. Ferguson, the first principal. The grounds and buildings are well worth a visit. Leaving Nanyang College, the new French Road is on the right, and this affords a shorter route home than the Siccawei Road.

Both roads give a stranger a good idea of the country round Shanghai, with its villages, graves, bamboo groves, and in summer its enormous fertility.

If the route by the Bubbling Well be taken, tea may be had at the St. George's Farm near the Well.

For subjects of interest between the Well and Shanghai, see the "Drive to Jessfield."

Route X

DRIVE TO LOONGWHA PAGODA AND TEMPLE

THERE is one imperative reason why every visitor to Shanghai ought, if possible, to enjoy this drive—it is the only chance Shanghai affords of a sight of a pagoda. These structures, by the way, are not scattered about China as plentifully as pepper on a plate, as Western artists depict them in their fancy views of China: they are scarce rather than otherwise; consequently the traveller round the world, who possibly calls at Hongkong and Shanghai only of Chinese ports, will have to leave the country without seeing one of its most characteristic architectural features, if he does not embrace the opportunity of seeing this famous pagoda (Chinese, *tah*) at Loongwha, which is one of the best preserved in China.

A carriage drawn by a strong horse rather than a Chinese pony should be ordered; the road is somewhat rough in parts, and nothing detracts more from a drive than the feeling that you are overdriving a wearied animal. The cost will be \$4, and I will describe the usual route rather than the possible but unusual one by the Whangpoo side, along the French and Chinese Bunds.

Starting from the Bund, we may take one of two or more routes through the Foreign Settlement. We may go by the French Bund, up the Rue de Consulat, at the top of which road we may take any turn to the left and reach the Quai de la Breche, which is only separated from the walls of the native city by the moat or creek.

We may reach the same point on this road by driving up the

Ningpo Joss-house

Nanking Road, turning to the left along the Yunnan Road, crossing the Yang-king-pang Creek, and continuing along the Rue de Palikao, in which, enclosed in a compound, we note the premises of the Southern Methodist Mission (U.S.A.).

Immediately on the left, when we reach the Quai de la Breche, we observe a long line of yellow-plastered wall; inside this is the renowned "Ningpo Joss-house." This is not so much a temple, as the headquarters of the natives of Ningpo, who form the most numerous class of immigrants into Shanghai; many of the most important native bankers, compradores, and storekeepers hail from Ningpo, as well as the best houseboys and the sampan-men. The good Chinaman's most intense desire is to be buried in his ancestral city or village, and in this joss-house there is accommodation for the coffins of deceased Ningpo men, until such time as the geomancers pronounce lucky for the removal of the deceased to Ningpo or the family can afford the removal. There are similar joss-houses for natives of other places. It was an unlucky proposal of the French Municipal Council to drive a road through the grounds of this joss-house, which provoked a riot on July 16th, 1898. On the right-hand side of the road, opposite the joss-house, there is a large burial-ground for the poorer Ningpo people; each grave is marked by a small stone. Chinese geomancers only find difficulty in choosing a lucky spot for the grave of a rich man; the poor man is soon fixed, as his friends can pay no fees.

Immediately past the joss-house the road skirts the creek, outside the wall of the native city. This part of the creek is a great resort for the beggar tribe, and their boats with their mat covers, under which the whole family live, are easily discerned.

The building on the wall of the city, immediately the wall comes in view, is the temple of the god of war; and this part of the road is typically Chinese, and is worth the delay occasioned by the crowd. While the speed is reduced to a walking pace, the character of the crowd may be noted—barrow-men and cake sellers, cobblers, beancake pedlars, bamboo coolies, women with babies tied on their backs, all

Li Tsoo Dien Temple

make a motley crowd. The jinrickshaws in this locality comprise all the broken-down specimens forbidden in the Foreign Settlement. The horse will probably have to be led through the narrowest part of the road, which has buildings on both sides. This brings us to the open space outside the West Gate of the city; the gate itself is not visible, but it is to the left immediately after passing the bottle-neck on the road that I have described. You cross a wooden bridge over the creek and find a low, disreputable doorway through the wall. The West Gate is the least imposing, but the busiest; outside it, on each side of the road, is a market where every variety of vegetable, with fish and dark red buffalo beef, is for sale.

Good photographs of Chinese business life may be got here.

The road crosses St. Catharine's Bridge (a wooden one); the old Chinese stone bridge is close to it, and here a good photograph may be taken of the straw-boats that jamb up the waterway. Just after passing a part of the road with houses on each side, in one of which wooden idols are made, we arrive at the country, and stop about a hundred yards after the houses cease. On the right we see a typical Chinese gate, which is the entrance to the temple of the god of thunder, Li Tsoo Dien. Curiously enough, next to it is the entrance to the Bridgeman Home, a mission of the Women's Christian Union (U.S.A.), which is named in honour of the Rev. E. C. Bridgeman, the first American missionary in China, which he reached in the year 1829. The ladies who conduct the mission would be glad to show visitors over their schools.

Returning to the temple, the gateway is a very beautiful one, and makes a splendid photograph; the orange walls have well-drawn pictures from Chinese mythology on them, and the roofs are beautifully ornamented. A footpath leads to a plain wooden gate, inside which is a flagged court. The building on the left on entering is the shrine of Tien Jing, the warrior of heaven. In the middle of the court is a tall incense burner; printed paper, being sacred, is also burnt in it. It is not ancient, having been cast at Woosieh (north of Soochow) in the twelfth year of the Emperor Kwangsu—*i.e.* fifteen years

Li Tsoo Dien Temple

ago. The temple itself is only twenty years old, and was built by Mr. Shu.

In the centre of the temple floor is a ferocious-looking wooden image with bronzed face, with a pale-faced wife sitting on his left. He might be mistaken for the god of thunder,



IDOL, LOONGWHA TEMPLE

but he is Mo-san, and he and his wife are dressed in embroidered scarlet silk robes. We must go behind this image, where we shall find a red lacquer and gilt shrine, in the centre of which is the figure of the tutelary deity of the temple—the god of thunder, with his black beard; he holds in his hands a pen and a joo-i, an ornament which, for want of a better

Nien Tsung Dien

name, has been called a sceptre. It is an emblem of amity, and is of a "shape less bent than the letter S, about eighteen inches long" (Davis). Its strictly religious origin is proved by the fact of its having the lotus frequently carved on the disc at the end of it. The joo-i carved in jade stone is a very valued gift.

After rejoining the carriage, we pass, on the left, the Margaret Williamson Hospital for Chinese women, built in 1885, and rebuilt, after a fire, in 1899. It belongs to the Women's Union Mission (U.S.A.). The lady doctors who work it live at "Stevenside," a good foreign-built residence farther up the road. But before reaching it, look out for a small octagonal building on the left over a bamboo fence, which is a Baby Tower, a receptacle for dead babies. It is not, as has sometimes been thought, for the convenience of the practice of infanticide, which does not seem to exist in this neighbourhood.

Outside "Stevenside" there are three roads: that to the left leads down to the south gate of the city; the road by which we have come goes to Siccawei. We take the road which crosses the wooden bridge over the creek opposite "Stevenside" gates.

There is a guardhouse with Chinese soldiers by the bridge, because this is the way to the Kiangnan Arsenal. We pass several of them *en route*; the soldiers have blue coats with red facings. At the next turn of the road on the right is an imposing building which looks like a temple, but is not; it is the Guild-house of the natives of Hwuy-chau, in the province of Ngan-hwui, west of Hangchow, in the green tea country. The roof is very fine, the ridges being covered with mythological figures in stone. The main building has red lacquer railings. The building is quite new, the incense burner bearing the date 25th year of Kwangsu (*i.e.* it is two years old), and is noteworthy as proving that the Chinese have not lost the art of building and founding, as it is sometimes asserted.

The cemetery, with low gravestones, on the left after passing this Guild-house, is an instance of native charity: it is for the free burial of the poor, and is called the Nien Tsung Dien, or righteous man's burial-ground. Of course the righteous man

Kiangnan Arsenal

is the donor, who has heaped up a great deal of merit by his charity.

Another mile along the road brings us to the entrance to the Kiangnan Arsenal. Permission to view it can only be obtained by ticket from the Director-General.

The Arsenal was established in 1867 by Li Hung Chang, who soon after the Taiping rebellion founded an arms factory in Hongkew. This soon became too small, and led to the erection of the vast buildings on the present site, which cover several acres. A dry dock, 400 feet long, is used for repairing Chinese gunboats; one or two have even been built.

The Chinese workmen show remarkable skill in using complicated and delicate modern machinery. Rifles and heavy ordnance are turned out, equal, it is said, to those of the West; even disappearing guns are manufactured, and shells up to 700 lbs. weight. All the castings, turned brass work, etc., are made here; there is no patent law in China, hence the Chinese are at liberty to copy any patent ordnance or machinery of the West. Mr. N. E. Cornish, late of Lord Armstrong's works at Newcastle, is the foreign director. Under Dr. John Fryer there is also a department for the translation of standard foreign books into Chinese.

Outside the Arsenal gate is a signpost with three arms:

To Shanghai.

To Loongwha.

To Arsenal.

The road to Loongwha is to the right, and the most noticeable feature of this part of the drive is the immense extent of the peach orchards: as far as the eye can see it is all peach orchard. Shanghai is very famous for a flattened variety of this fruit, and this drive in April, when the country is a sea of white blossom, is very beautiful.

The only noteworthy features *en route* are a fine funeral pailow, and two ancient gravestones, upright shafts of carved stone some 15 feet high. Typical Chinese farms may be noted, and after crossing the Limestone Creek by a wooden bridge we are in the village of Loongwha. There is a winding creek to the

Loongwha

Whangpoo, the approach for houseboat parties to the pagoda. Facing us, this creek, with a stone bridge over it, makes a good picture. Loongwha, however, is attractive for its temple and pagoda. The former is on the east side of a great open space, which at festival times is crammed with worshippers, hucksters, jugglers, and all the odds and ends of both silk-robed and ragged celestial humanity. The beggar king has often been photographed, with his professional rags and fat face; he has for years been one of the features of Loongwha.

The great temple is worth a good deal of attention. It is dedicated to the King of Heaven, and is a typical Chinese temple, kept in good order. Connected with it is a monastery with three hundred monks, who conduct the services. The plan of it is simple: an oblong enclosure about 150 yards long and 60 yards wide, with four main buildings and three courts and smaller shrines down the west wall (on the left as you enter), and the priests' dwellings on the right. The Biblical student can obtain a better idea of the temple at Jerusalem with its courts from a temple like this than from any Western building. The Jewish priests lived on the premises, as we learn from 1 Kings vi. 5, "Solomon built dwellings against the walls of the house round about, and he made chambers round about."

The first building is dedicated to Midoo, the coming Buddha. He is the most popular god in China, and is worshipped *con amore*. There are scrolls of Indian subjects on the walls. To the left and right of the first court are the Drum and Bell Towers. These are not to summon worshippers, but to arouse Buddha's attention, and are fine three-storied buildings. Similar ones are found in all Buddhist temples in Japan. Crossing the first court, we enter the great wooden gates of the building dedicated to Tien Waung Dien (the god of heaven), where there is a double shrine in the centre of the floor to Waydoo, behind whom is the god of wealth. There are four gigantic and hideous painted figures of wood, two on each side of the temple. These are the four heavenly kings, Sz Tien Waung; the two on the right have snakes twisted round their bodies, and one on the left is

The Tah Ying Pau Dien

playing a lute; the other holds an umbrella (see "Bubbling Well Temple"). That the Chinese do in some sense acknowledge heaven as supreme seems certain. Dr. Du Bose says that the most potent force in conserving the Chinese nation so long is "their religion," "their faith in the powers above, controlling the destiny of the Empire and the fortune of the people." A proverb says, "You may deceive men, but not heaven." The emperor is the "son of heaven."

Crossing the second court, there faces us the principal temple and largest building, the Tah Ying Pau Dien, or temple to Buddha. In China there are three religions, Buddhism, Taoism, and Confucianism, which are all mixed up; the gods of all three, with aboriginal nature worship, are inextricably mingled. A finely executed image of Buddha occupies the centre, "a statue solid set, and moulded in colossal calm."

At each side of him are the figures of the two patriarchs. The one on the right is Kashiapa (Sanskrit, Samantabhadra): he is the special patron of those who practise a species of ecstatic meditation; he was converted by seeing Buddha put the dragon into a rice-bowl. The one on the left is Ananda (Sanskrit, Manjuori), "the apotheosis of transcendental wisdom": he was "the constant companion of the sage"; he never left Buddha's side. With a thousand secretaries he wrote down the dharma, or law, which he had listened to so attentively that it was indelibly impressed on his memory. Each of these patriarchs is seated on a sacred lotus, which is supported by an elephant, which in its turn rests on a massive and elegantly carved pediment of red and black soap-stone. Candles of red wax burn as usual in front of the image, and should the visitor visit the temple between 3 and 4 p.m., he will be able to witness a Buddhist service.

The monks are dressed in yellow robes; their heads are shaven, and the spots on their heads where the skin is bare are "branded by lighted incense, which, burning on the head, leaves an indelible impression." Those deeply initiated are known by the number of spots. The priests do not bear the best of reputations among the people. Should the visitor

The Dien Zaung Waung

be there during service, he will see the priests kneeling on mats in front of the image. A gong of fine bronze, in the shape of a huge bowl, is struck with a wooden pestle, whereupon the priests commence a chant, most of which they do not understand, knocking their heads nine times upon the ground, first facing the image, and then the two companies face one another. The great wooden fish, a sacred symbol, is beaten at intervals, and the priests sometimes make a sinuous procession round the floor in front of it. At the conclusion the chief priest prostrates himself nine times, when all file out in proper ecclesiastical style.

Do not attempt to walk about the temple while worship is proceeding, for undevout as the priests appear, looking round at the foreigners all the time, there is no reason why we should treat them worse than we should expect them to treat our worship. It is by inattention to these matters that foreigners get into disrepute with the Chinese.

There is a great bell on the left side of Buddha and a drum on the right; these are like the drum and bell in the towers at the entrance to the temple, to call the attention of the *god* to the fact that he is about to be worshipped, *not* to call the attention of *worshippers*, as with us. Buddha needs rousing. Biblical students may compare this with the Old Testament references to the deafness of the gods of the heathen; *vide* the account of Elijah on Carmel and the priests of Baal, 1 Kings xviii. 27. Elijah taunts them: "peradventure he sleepeth, and must be awaked."

Notice that around the walls are thirty-six images—eighteen on each side. There are the Sing Sen Dien, so-called locally; but they are most likely the eighteen Lohan, each one duplicated. These are the eighteen immediate and most worthy disciples of Buddha.

Crossing the third court, we come to the last temple, and it may be remarked that while we call the whole of the mass of buildings the temple of Loongwha, each of the buildings within it dedicated to different gods must be called a temple too. This last temple is the Dien Zaung Waung, the temple of the "god of the earth." This idol is a small one of bronze-

Loongwha Temple

coloured wood in the centre of the floor; he too has a disciple at each side of him, "the two thoughts engraven on the Chinese mind are the duties of honouring the father and mother who care for them in childhood, and of worshipping Heaven and Earth, the great father and mother of the Universe."

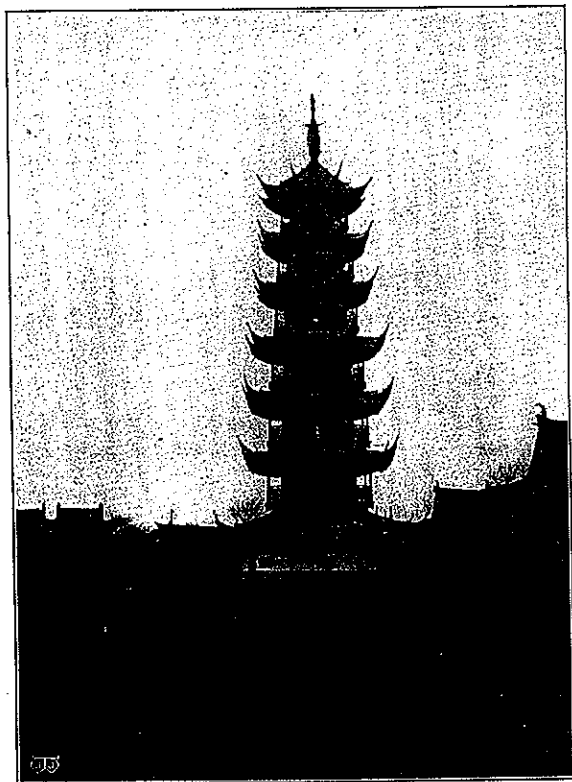
The best way to go back to the entrance gate is to walk up to the right-hand (*i.e.* right on returning) or west side; this enables us to see three more of the subsidiary temples in this great enclosure. The first is on the right of this last court, close to the Dien Zaung Waung, and is dedicated to Kwanyin, the most popular of Chinese deities. She was the daughter of an Indian king. She insisted on entering a nunnery rather than marry, and returned from the underworld to heal her father, sending him her own eye and hand. Her name means "heedful of prayers"; she is the patron of mothers, a compound of the Venus Genetrix and Lucina of ancient Rome. She is the "sailor's god"; she protects in sorrow, and the prayer to her is, "Great mercy, great pity, save from evil, great responsive Kwanyin." She is the model of beauty; other gods are feared while she is loved. She is the Kwannon of Japan (in Sans, Avalokitesvara), and has numerous metamorphoses, the most popular being that of the "thousand handed Kwannon." Note on her right her companions, thirty-six monks, each one differently occupied—one nursing a child, one holding a lion, one studying a book, etc.

Passing on, we come to another temple to the coming Buddha, the one god in China sincerely worshipped, and this is facing the court. In this shrine Buddha is enclosed in a glass case, with flowers about it. The last of the smaller temples is found up a passage on the right, just beyond the preceding one near the exit gate. The visitor will find at the end of the passage a court with a gold-fish pond in the centre; beyond it is a spirit-wall, the function of which is to baffle spirits roaming about at night, to prevent them finding their way into houses. The Chinese attribute the meanest intelligence to their gods. The temple opposite the wall is to the Lohan, and ranged round the

Loongwha Pagoda

wall are bronze-coloured images of 500 monks. This completes our survey of this great temple.

Crossing the open space, we are in front of the great pagoda. As far as the origin of pagodas is concerned, the opinion of Dr. A. P. Parker, of Shanghai, will be of interest. He says:

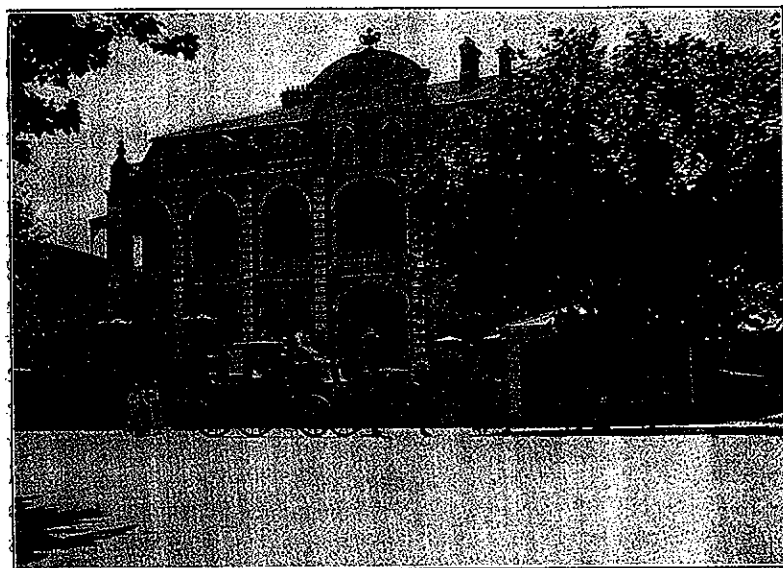


LOONGWHA PAGODA

"So far as my investigations have gone, I find that the building of pagodas in China followed the introduction of Buddhism into the country. The Soochow History, a Chinese book of 150 volumes, in giving accounts of the various pagodas in and around Soochow, almost invariably states that they were built in connection with some Buddhist temple, and it is

Origin of Pagodas

plainly stated that the great pagoda in the north part of Soochow was built to hold some Buddhist relics that were supposed to have been brought there from India. The style of architecture is Indian, and of itself proves them to be of foreign origin. It is true that in later years, or rather later centuries, we might say, the original purpose for the erection of pagodas has been largely lost sight of by the people, and they are now considered more as being vitally connected with the Feng Shui of the region where they stand, rather than as peculiarly Buddhistic in their object. There is a black square pagoda situated north of our Methodist premises inside the east gate of Soochow, which, according to the Soochow History, was built to correct the Feng Shui of the region and assist the scholars of that part of the city in getting through the Government examinations and securing the emoluments coming therefrom. But it is nevertheless true that all of the old pagodas were built originally as an expression of devotion on the part of Buddhist devotees. For instance, the oldest pagoda in Soochow, the one at the south gate, was built by Sun Kuen, a famous ruler of the Wu kingdom, who flourished about A.D. 300, in honour of his mother, who, with himself, were devoted believers in Buddha, and this pagoda was an expression of his faith and devotion. As to the number of stories, I do not think there is any well-established rule, except that I have heard that the number is always an odd number, as 7, 9, 13, etc. The large pagoda in North Soochow has nine stories. There is a famous pagoda near Peking of thirteen stories; and some smaller ones are built containing seven stories. I do not remember to have seen or heard of any pagoda less than seven or more than thirteen stories." Since the time of the Boxer outbreak in 1900 the pagoda has been closed. If the key can be procured from the priests of the temple, the ascent to the top should be made. There is a magnificent view of the country.



FRENCH CONSULATE

FRENCH SETTLEMENT

(Route I)

A WALK along the Quai de France and Quai de Keen Le Yuen, or, to give them their usual name, the French Bund, should be made. Starting from the bridge over the Yang-king-pang Creek, the first noteworthy object is the signal station on the left near the bridge, where the weather forecasts for the China coast are signalled from the world-famous observatory at Siccawei. Weather charts in French and English are hung up for inspection. Contiguous to it is the pontoon from which the tenders for the French and German mail steamers sail. The offices are on the opposite side of the road.

At the corner of the Rue du Consulat, overlooking the river, is the handsome pile of the French Consulate-General. The foundation stone of the building was laid on August 22nd, 1894, and it was opened on January 14th 1896. The architect was M. J. J. Chollot, the present municipal surveyor. The architecture is of the modern colonial type, with large

verandah. The front of it faces the Rue du Consulat, from which it is separated by a good garden. The building at the opposite corner of the street is a Roman Catholic Mission, the Procure des Missions Etrangères.

From this point onward the French Bund is wholly given up to business. The offices and godowns of the great British shipping firm of Butterfield & Swire (Tai-Koo) cover a very large area. There is no better place to obtain an idea of the business of Shanghai than a walk along this Bund. Butterfield and Swire's steamers line the wharf; merchandise of all kinds is being carried on bamboo poles across the road to and from the godown. The weights carried by these coolies will astonish strangers, as well as the expedition with which vessels are loaded and unloaded. It will be noted that the absence of docks in Shanghai results in the river pre-

French Bund



FRENCH BUND

French Bund

senting a scene of far greater animation, with steamers, cargo-boats, sampans, and craft of all kinds, than any home commercial river presents. The Mersey is dull compared with the Whangpoo.

At the end of Butterfield and Swire's premises is an open space on the right from which the city wall is visible. There is the water-tower in the Place du Château d'Eau, belonging to the French waterworks for supplying the Settlement. The water is drawn from the upper reaches of the Whangpoo. The cost was about Tls. 350,000, and water was turned on first in February, 1902.

From this point there are two roads open—to continue along the Quai de France, with the enormous godowns of the China Merchants Co. on the left, or turn to proceed along the Quai de Keen Le Yuen. The latter is a very interesting walk. The wharves are lined with the steamers of the China Merchants Co., distinguishable by the yellow band on their funnels. The photographer can obtain good pictures along this quay.

We reach the limits of the Settlement at the Rue de l'Est, where there is a police station. The native city may be entered here by the east gate.

We may vary our return walk by proceeding up the Rue de l'Est to the Quai des Ramparts, which borders the city wall. The buildings on the wall and under the wall, with the creek and crowds of Chinese, afford good pictures. We arrive again at the Place du Château d'Eau, where we may return by the French Bund, or we may continue up the Quai de Fosses to the western end of the Settlement, at the head of the Rue du Consulat. (See next walk.)



CHINESE TUMBLERS

FRENCH SETTLEMENT

(Route II)

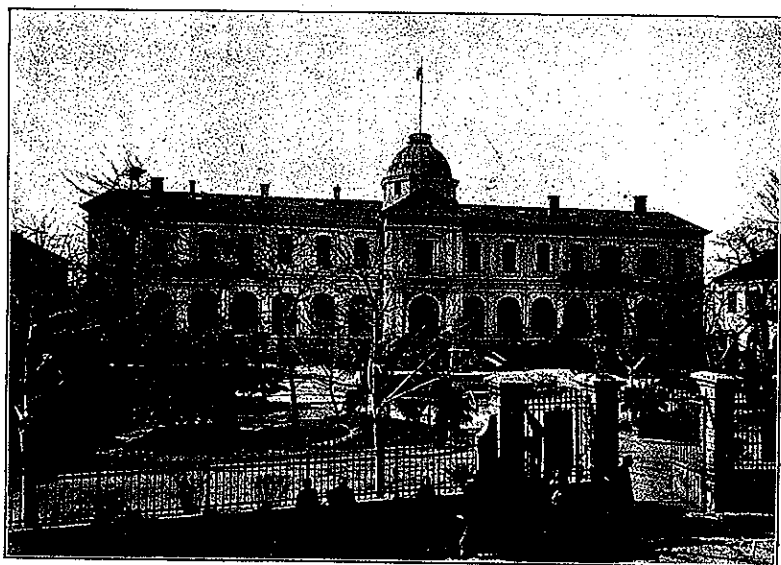
THE French Settlement is bisected by a long thoroughfare, the Rue du Consulat, otherwise known as the French Maloo.

The first street crossing it at right angles is the Rue Montauban, with the first-class Hôtel des Colonies at the corner, with an Annexe on the opposite side of the road. Nearer the International Settlement is the French Post Office, a new red-brick building. Turning to the left along the same street is the Convent School, the French Municipal School, and St. Joseph's Church standing well back from the road with a flagged court in front of it. This church was begun in 1859, and opened at the Feast of the Assumption in 1862. It is used for services both for foreigners and for Chinese Christians, as is the case with all the Catholic churches in the settlements. There are large numbers of pictures over the altars and round the walls, many of them painted by the pupils at the school at

Opium-smoking Den

Siccawei. Over the high altar is a large oil painting of St. Joseph and the Holy Child. In the chapel by the south door is a very well executed carved scene of the Crucifixion, Mary with the body of Jesus; the twelve apostles are carried round the altar.

For half a mile or thereabouts the Rue du Consulat is lined with Chinese shops for the sale of goods of all descriptions: the side streets are of a rather squalid, poverty-



FRENCH TOWN HALL

stricken type. There are second-hand shops with immense quantities of old Chinese tools, books, clothes, etc. An odd curio may be picked up in these. In the Rue Discry is a wood carving shop, and in the Rue de la Porte du Nord a shop for the sale of white porcelain idols (very dear). There is also one very large opium-smoking establishment. This should be visited. The drug is purchased on entering; a large stock of pipes is kept. Upstairs one sees room after room of opium sots, men and women in all stages of intoxication down to absolute imbecility. One glimpse at a place like this ought

French Town Hall

to convince any reasonable mind that the pleas for opium smoking are only due to self-interest or ignorance.

In the lot between the Rue Protet and the Rue de l'Administration stands the French Town Hall, an imposing building in the modern colonial style, which is seen to great advantage in the spacious ground surrounding it. As has been said, it is a little bit of France transplanted to China. The principal building was erected in 1864, and the side pavilions in 1877. The first object that strikes our attention is a bronze statue on a granite pedestal, occupying the centre of the grounds. It is to Admiral Protet, who was killed fighting against the Taiping rebels at Nanjao, near Soochow, May 17th, 1862. The inscription reads as follows:—

A
L'AMIRAL PROTET
AUX
OFFICIERS
MARINES ET SOLDATS
TUES GLORIEUSEMENT
DEVANT LES REBELLES
SUR LA TERRE DE CHINA
1855—1862.

The statue is the work of Thiebaut. The whole effect of the grounds, with their well-swept paths and Parisian lamp-posts, the handsome façade of the Town Hall with its dome and windows and ornamentation, is very tasteful. The double flight of steps leading up to the main door adds greatly to the appearance of the building. The interior is well adapted for the purpose for which it was built. Off a long passage are the offices of the secretary, of the central police station, of the electrical engineer, and other officials. There are quarters for the non-commissioned officers in the side pavilions. To the left of the staircase is the Fêtes Hall, a very fine apartment for public functions, with mirrors, heavy hangings, and a small stage at one end.

On leaving, the fire station of "Le Torrent" will be observed.