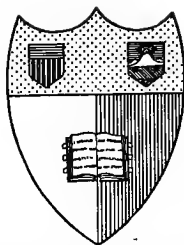


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NATIVE CITY

Christham
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BY
REV. C. E. DARWENT, M.A.
Minister of Union Church, Shanghai

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KELLY AND WALSH, LIMITED
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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 "ee" 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 gene- rally).
Good-bye	
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	
Bother; to find fault with	} S'pose you no can do, must catchee 'nother man.
If you don't do this, you will get into trouble	
	} S'pose no do, my makee largee bobbyery.

II. JINRICKSHAWS

Get me a rickshaw	Catchee my one piecee rickshaw.
Stop	Man-man.
Put the rickshaw down	Faung au lay.
Go to the Bund	Bund (if that fails, try Whang-poo).
Nanking Road	Maloo; Doo-maloo.
Kiukiang Road	Nee-maloo.
Hankow Road	San-maloo.
Foochow Road	Sz-maloo.
French Settlement	F'eranghi; 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 piecee 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 de- } Twelve piecee wanchee wal-
veloping . . . } lop.
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	rs. 9 <i>d.</i> to	rs. 11 <i>d.</i>
20 cent piece	„ „	4 <i>d.</i>
10 „ „	„ „	2 <i>d.</i>
5 „ „	„ „	1 <i>d.</i>

The tael (worth about 2*s.* 6*d.*) 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 ($1\frac{1}{3}$ lb.), the picul ($133\frac{1}{3}$ 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, 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.

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 Yangtze 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

1. 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.

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 Nossler & 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 bandstand. 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's 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 Cangue

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 Shakespeare'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 hongs 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 balks 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.

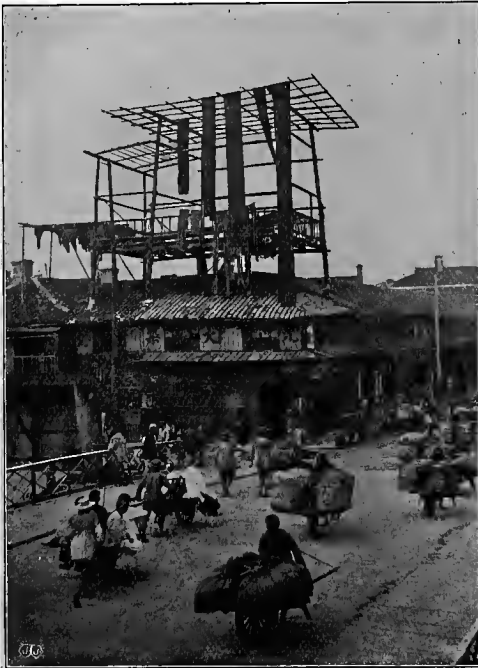
Hongkew Creek Side

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 flagstaves 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 bambooing, imprisonment, and deportation, and the infliction of the punishment of bambooing 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.

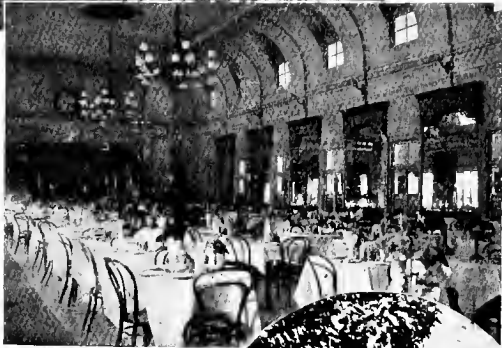
The Astor House, occupying the whole of the space at the corner of Broadway and Whangpoo Roads, is a conspicuous feature of Shanghai life, where the traveller can take his ease and find every comfort supplied lavishly enough to satisfy the veriest sybarite. Splendidly situated, with a fine view over 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 £ls. 5,520,000, 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 Josshouse (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

S LIGHTLY 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 T'soo 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 T'ien 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

Loongwaha 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

French Bund

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

sending 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.

Fortune Tellers

In the Rue de l'Administration are situated the electric lighting works of the municipality. In this street, by the way, fortune tellers may always be seen. They tell fortunes by cards, by birds, and other ingenious methods. The photographer will see pictures of refreshment and crockery stalls, etc. This whole district is good ground photographically. Crossing the bridge into the Shantung Road, he will find an abundance of subjects—barbers at work, hawkers, scroll, ink-slab, crockery, food sellers, etc., etc.

The only other foreign buildings in the Rue du Consulat is the Police Station, and farther west along the Rue Palikao is the church and premises of the Southern Methodist (U.S.A.) Mission.

A return may be made to the Bund by the route described next (III.), or Route IV. may be "done" from this point.

FRENCH SETTLEMENT

(Route III)

THOSE who wish to see Chinese Shanghai almost unadulterated by anything foreign ought to take the walk along the Quai des Fosses and the Quai de la Breche, that run along the city moat. They are reached by turning along any street to the left as you go up the Rue du Consulat. Innumerable characteristic photographs may be taken. Owing to the crowded state of the thoroughfare, jinrickshaws are tediously slow; walking is best. Things to be noted are numerous. The water in the moat is of the filthiest description, yet the people wash their rice in it, and cook with it, and live. The Chinese have evidently had for ages an empirical knowledge of the scientific fact that prolonged boiling kills bacteria, otherwise there would have been no Chinese left. Their eating cooked food only has been their salvation. Beggars in their boats seem quite comfortable, even when left stranded by the tide on the awful black mud.

The space between the moat walk and the city wall is occupied by shanties in every stage of senile decrepitude, piles of earthenware, Soochow kongs, and other merchandise. There is a footpath along which droves of black pigs are driven by the aid of bamboo poles, which are liberally applied to their unwilling bacon! "Cruelty to animals" is a conception that has not yet entered the Celestial head.

The space between the road and the creek is not wasted. Here stalls are erected; cheap clothes in all shades of blue, new and second-hand, look ridiculous enough with bamboos stuck through arms and legs. There are stalls for copper-ware, kettles, chafing-dishes, bowls, pans, pewter-ware stalls with candlesticks to hold red candles on altars, pewter storks and figures, snuff-boxes, and innumerable odds and ends. The accumulated fag-ends of the whole Settlement find their way to the second-hand dealers, who spread their wares on the ground. You may pick up a few blue snuff-bottles for

The City Moat

a few cents. These dealers exemplify the Chinese principle that nothing should be wasted. If a customer cannot afford five cents he may afford five cash. It is always worth while to look for curios along this road. The shops along the side of the road opposite the creek are much given to watches



WOMEN GOING TO WORSHIP
The first one has paper sycee in her hand

and clocks, jade-stone ornaments, pewter-ware, copper goods, and brasses. In the part of the road between the points where the Rue Petit and Rue de l'Administration run into it very good brasses may be purchased. Do not pay the price first named, nor believe that every incense-burner "b'long Ming," as the ingenuous dealer declares. The China-

North Gate

man is an obliging creature, and having observed that the "foreign devil" wants brasses of the Ming dynasty, he has promptly supplied them in unlimited quantities.

The entrances to the New North Gate (opposite the Rue Montauban) and to the North Gate (opposite to the Rue Porte du Nord) are very interesting—always crowded, always



NORTH GATE OF NATIVE CITY

dirty, always littered up with lepers and with beggars advertising their self-made sores, always sloppy with the water spilt by the water-carriers, a wild jostle of coolies, silk-arrayed gentlemen, sedan-chairs, hobbling women, melancholy dogs, and all the flotsam and jetsam of a Chinese crowd. The photographer and seeker after the picturesque errs greatly if he misses these city gates.

FRENCH SETTLEMENT

(Route IV)

THE recent extension of the Settlement west of the Defence Creek, along which runs the Quai de l'Ouest, presents features of interest. It is reached from the Rue du Consulat, or along the Thibet Road from the Nanking Road. The old cemetery is situated in this district. It may be reached from the Thibet Road. Cross the bridge over the Defence Creek at the corner of the Recreation Ground, and proceed along the Rue du Cimetière. Either go straight on and turn to the right, or go up the continuation of the Rue du Consulat and take the first to the left. This cemetery is beautifully laid out; being old, the trees and shrubs are well grown. There is peacefulness and beauty in this last resting-place for the foreigners of Shanghai. The remains of all nationalities lie together here. This cemetery has recently been extended. There is a neat chapel.

At the corner of the road, the Rue Kou Chan, opposite the cemetery gate, is a Chinese temple with orange-tinted walls. It has a wonderfully sweet and mellow bell; the sound of it adds greatly to the solemnity of funerals conducted in the neighbouring cemetery. This temple is the Foo Li Zen Yuen Nu. It is Buddhist. The priests are from the sacred island of Pootu, in the Chusan Archipelago. The most striking feature in it is a gigantic Buddha: the face measures 36 feet from the chin to the top of the head. It is of wood, gilded, and reminds one of the Daibutsu at Kamakura in Japan. The temple is entered by the back door, a little farther up the road.

Beyond the cemetery, and to the south and west of it, the French Council has laid out a large number of new roads, which are being very rapidly lined with foreign houses.



NORTH GATE OF NATIVE CITY FROM THE INSIDE

THE COUNTRY (Route V)

THE French Council has shown great enterprise in opening new roads into the country. These roads, connected with the splendid roads of the International Settlement, afford facilities for walking, cycling, riding, and driving that Shanghai has long needed.

The great Avenue de Paul Brunat starts at the corner of the old cemetery and runs right out to the Siccawei Road, near Nanyang College, whence a circuit may be made to the Bubbling Well Road by turning to the right, and by the French Siccawei Road on turning to the left on reaching the head of the road. The first cross-road on the Avenue de Paul Brunat leads to the Mohawk Road and the Race Club. It is the Route des Sœurs. The next branch on the right leaves the Avenue de Paul Brunat obliquely, running up to the Bubbling Well Road. The Route de Big Grave runs across to the French Siccawei Road. The site of the camp occupied by the French troops from 1900-1903 is on the fifth road to the left after leaving the old cemetery.

EXCURSIONS IN CHINESE QUARTERS

CHINESE BUND AND THE CHINESE SUBURB OF NANTAO

(Route I)

A GREAT mistake is made by any traveller or resident who does not visit this district. It is a rich field for any one who takes interest in "things Chinese." The way to it is right along the French Bund (Quai de France). Do not turn down to the left opposite the French water-tower, but go straight on, keeping the huge long "godowns" of the China Merchants on the left. This brings us to the south limit of the French settlement, near a red-brick police station. Here you may get on the Chinese Bund ; but if you have any wish to see native life, continue in the same straight line along the main street. The 'rickshaws must be left here, if you have come in one, and a new one, licensed by the Chinese authorities, engaged. It is best, however, to walk. A Chinese guide should always be taken for an excursion like this. It is impossible to give directions as to finding places in such a district that would be of any use to a foreigner.

This street, a continuation of the Quai de France, is a very busy one, always crowded : every house some kind of shop. Those who have no intention of visiting the native city will get a better idea of it from this suburb of Nantao than from any Chinese street in the International Settlement.

It is as well here to look in at the busy east gate of the city.

About a quarter of a mile up the street there is a building on the right that is apparently a temple, but is not. It is the guild-house of the wood merchants from Chuchou, in the province of Chekiang, near the Fokien border. Go up a narrow and dirty lane to the left of the building and enter by a narrow door. This is the Dzau Dzu Way way. There are two open courts, a theatre, and temple, the god worshipped being the Nyang-Nyang boussa (god), with the ferocious-looking

Nantao

Chei-Aye and Wong Tu Aye at the right and left hands. Here the timber merchants meet to discuss common matters of interest, and settle disputes.

Proceeding farther along the street, we pass under an archway in a whitewashed wall. At the other side of it is a square built in on all sides by high walls. A fair and small market are held here. The photographer can obtain very Chinese subjects—the public storyteller at work, peep-shows, etc., etc.



VIEW IN NANTAO

The huge wall on the left is the back of a guild-house, which we shall visit later from the Bund.

Farther along the street, away back among squalid tenements, like "a jewel in a swine's snout," is one of the most magnificent guild-houses in Shanghai, in many respects far finer and more tasteful in all its appointments than the better-known Bankers' Guild-house on the North Honan Road. It is the Mosang Way Kway, which you must ask your Chinese guide to find. It is on the right, back from the road, about a quarter of a mile past the white arch. The Mosang Way Quay is

Tung-ka-doo Cathedral

another timber merchants' guild. Entrance is secured from a door up a passage. The temple and theatre are resplendent with gold and red. The shrine of the Nyang-Nyang boussa is more cunningly carved than any I have seen: halberds, storks, incense-burners are of the best pewter; on the walls are bosses, reliefs of mythological subjects done first in wet clay, as are the figures over so many doorways. They are exquisitely executed. The walls are in lozenge and chequered pattern, like the tops of Ningpo tables. Finer examples of work in Chinese style are not to be found anywhere.

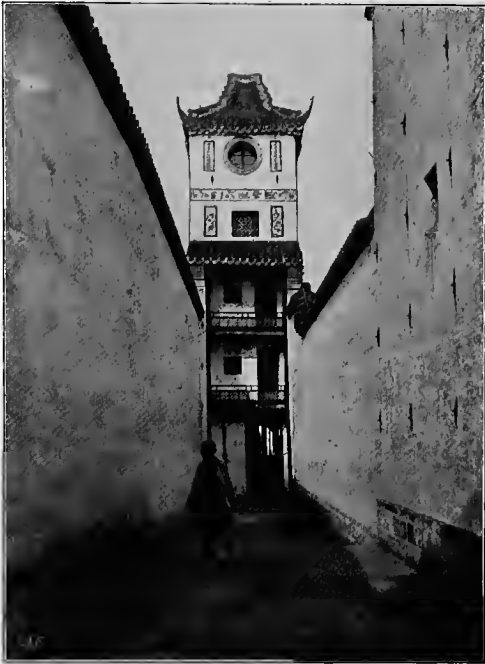
The next object of interest is the cathedral of Tung-ka-doo. Continue along the same street until you strike a fairly broad Chinese thoroughfare. Turn to the right, where will be found the great church, the largest and finest that the Roman Catholic Church possesses in Shanghai. The land was given by the Taotai as compensation for a building in the city which the Catholics alleged had belonged to them before they were expelled from China. It was built by Bishop de Besco: the foundation-stone was laid in 1849; it was opened in 1853. It is in the classic style, that of the Roman basilica. It is a large edifice; the walls within are white. There are nave and side aisles, but no transepts. It is dedicated to St. Francis Xavier, of whom there is a painting over the high altar. There are numerous good paintings in the church, copies of works by old masters. There is a fine organ in the gallery. The number of converts connected with this church is very large.

From this point we may return to the long street that we have traversed ever since leaving the French Quai de France, and continue along it to the Kiangnan Arsenal, passing a useless Chinese camp on the way. Near the arsenal are the new waterworks for the supply of the native city. Shanghai is the first Chinese city to have a water supply in foreign style.

From the Kiangnan Arsenal we may walk or 'rickshaw all the way back by the Chinese Bund. If we have no wish, however, to go farther after leaving Tung-ka-doo Cathedral, we may go right down the street on which the church stands to the Chinese Bund, and so reach the French Settlement.

Chinese Bund

The Chinese Bund was made in 1894, after a great fire which destroyed five hundred ramshackle old Chinese houses. The Bund is policed and kept in order by the Chinese authorities. It is suitable for carriages and 'rickshaws. There are plenty of interesting things to be seen. First, the enormous



TOWER IN SWATOW GUILD-HOUSE, NANTAO

crowds of boats on the river, on which there is, as always in great Chinese cities, a huge permanent floating population. Beggar-boats and fishing-boats are closely packed. Near the centre of the stream is the junk anchorage, tier on tier of them—plain Shanghai junks with brown oiled wood; Foochow junks with high, gaily, and elaborately painted sterns, often laden with immense masses of "Foochow poles" slung at each side,

Chinese Bund

making it a nautical miracle how they steer ; Ningpo junks, usually with black hulls and green and red painting on the upper parts. The Bund swarms with coolies. Here are important Chinese hong's, timber yards, bamboo oil, and pottery stores. One gains respect for the volume of purely native traffic. The doorways, gates, offices of these hong's are often very good. Endless photographs may be made.

On the Bund, beyond the water-tower, is a splendid guild-house. Its immense white wall cannot be missed. A knock



CHINESE BUND—WOMEN WASHING

at the wooden gates will usually bring the keeper ; it is the Jau Way Way Kway, a Cantonese guild-house. There is a fine, clean, flagged court ; the main building, containing the usual theatre, has a fine front. Two large flower-vases are carved in high relief on the walls. Passing under the theatre, we find another court, with the temple at the west end, and in the north-west corner a five-storied pagoda-like building, the Tien Ih Koh. The whole pile makes as good a photograph of Chinese architecture as any one need wish : the Temple

Native City

is the ideal of Chinese beauty. The shrine of 'Ti Wi is excellently carved; the hanging lamps are specially noteworthy. Owing to the size of the entrance court, this guild-house affords the photographer an opportunity of getting a good picture of the façade of a characteristically Chinese building.

Another walk may be taken in Nantao, along the outside of the native city wall in the upper part of Nantao. Turn up by the French water-tower, or up any of the streets beyond it. Here those interested may see Chinese life—all kinds of industries, stables, even a pony market, with gardens and creeks.

The circuit of the city walls may be made, and the south gate reached, whence return may be made by the west gate and Rue du Consulat. This is a long walk; no one ought to attempt this without a Chinese guide or a foreign friend who knows the way. *Crede experto.*



SAMPAN WOMAN

SHANGHAI NATIVE CITY

(Route II)

BEFORE making a visit to the native city, the first thing to do is to procure a guide. This is indispensable, and no map would enable a raw visitor to find his way about its tortuous alleys and narrow streets. The hotels will find guides for their guests. Those who have acquaintances among the business houses of Shanghai might ask for one of the Chinese staff. Native professional guides are generally to be found at the end of the Rue Montauban on the lookout for clients. They speak sufficient English, and are reliable. It is best to make a bargain with them first, as always in China.

Some visitors and even residents never visit the city, on account of the dreadful smells they have heard about. But it is not so bad as all that. No doubt the proximity of the Foreign Settlements tends to drain life, enterprise, and business

Native City

out of it, but it has still a population of 152,249 living in 27,843 houses, according to the latest native census made in the year 1900, and many interesting and beautiful trades are carried on. The odours are sometimes not good, but they are not nearly so bad or numerous as is usually imagined, and ought not to daunt a traveller with any enterprise in him.

The city forms the southern boundary of the French Settlement. It is almost circular in form; the walls, of black brick, are three miles in circumference, with 3,600 loopholes and 20 towers or guard-houses for defence. Some of these are now temples. A ditch or fosse runs round the walls, 30 feet in width, the original width being 60 feet.

The best way to see the city is to enter by the New North Gate (Sing Poh Mun), at the south end of the Rue Montauban. Note the scene crossing the

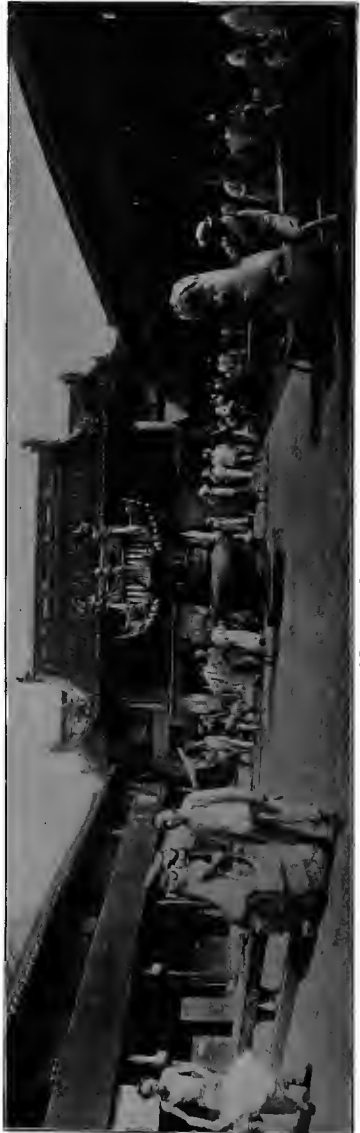
NORTH GATE OF NATIVE CITY



New North Gate

wooden bridge across the ditch. The bridge is always crowded, with water-carriers, sedans, bamboo-coolies, and general passengers. Ramshackle huts cling to the walls; stores of Chinese earthenware line the creek. Note the beggars with self-made sores and crippled limbs; these are professionals, under a beggar-king. Shopkeepers may compound with him for immunity at so much a month. Inside the outer gate is what was called in mediæval times the "inner bailey" for defensive purposes—a square enclosure, at the southern side of which is the actual New North Gate through the wall. We have now left the twentieth century, and gone back 4,000 years in time. The scene inside the walls is no doubt very much like the scene inside a gate of Jerusalem in David's time. All is of the old, old world, which must appeal to any visitor interested in Biblical times.

Directly the gate is passed there is a picturesque square where sedan chairs are manufactured.



NATIVE CITY TEMPLE

Native City

An old guard-house has been converted into a temple; it is found immediately on the right. It is the Tsung Woo Day. There is an image of Waydoo (see "Drive to Bubbling Well") downstairs; upstairs is an oblong apartment with an image of the Emperor Ye Fung of this dynasty, who was on the throne



CITY GARDENS—DRAGON GATE

when the temple was erected. On his left is a shrine to Kwangti (god of war), on his right to Midoo, and the San Quay, the Three Pure Ones, a Taoist trinity. A long, straight street leads from the east side of this square towards the centre of the city. This is the best street in the city. It is devoted to ivory, sandalwood, and fan shops. Very beautiful articles may be seen in process of manufacture—ivory gods,

Woo Sing Ding

chop-sticks, chess-men, umbrella handles, etc., etc. There are shops for brass ware, Ningpo pewter, silks, silk tassels, porcelain. In summer-time, when the narrow street is canopied with blue cloth, it has the effect of a bazaar. Note that the streets are just wide enough for two sedan chairs to pass; they are paved with long flags of Ningpo stone laid longitudinally. China had wealth and enterprise when such pavements were laid down.

A turn to the left at the end of this street along a creek side, then across a bridge to the right, leads to the famous tea-house, the Woo Sing Ding, the City Temple and smaller shrines, along with the two characteristically Chinese gardens, the East and West Gardens, which are open free on the 1st and 15th of the Chinese month; at other times on payment of a small fee. The story is that the whole of these buildings and gardens were originally a palace built by an ambitious and wealthy mandarin, in the reign of Kie Tsing, A.D. 1537. He was ambitious of having a palace as good as the emperor's. The scheme, however, came to the ears of the emperor, who violently disapproved, and the mandarin, to save himself, made his palace over to the city, which used it as temple, tea-house, and gardens for the benefit of the public.

It will be sufficient to visit one of the gardens. The quaint rock-work, winding paths, arbours, curiously shaped doors and gateways, show how much can be made of a small space. Tea may be had, and excellent studies for the photographer are on every hand in this whole group of buildings.

Next visit the tea-house, the Woo Sing Ding. It is a picturesque building on stone pillars in a pool, approached by zigzag bridges. Straight ones would be unlucky, as the Chinese believe that evil spirits travel along straight lines and are baffled by crooked ones. Hence curved roofs on Chinese houses, and the reason for one objection by Chinese to railroads and their lengths of straight line. Surrounding the pool are numerous picturesque tea-houses. The photographer will be in his element. The open ground round the pool is a fine study of Chinese life—dentists, doctors, toy-sellers,

The Willow-Pattern Tea-House

cooks, jugglers are all busy. Near the pool are three bird-markets, with really fine shows of birds from the south. This tea-house is supposed to be the original of the tea-house on "willow-pattern" plates. Nowhere can a more thoroughly Chinese view be obtained than about this pool with the broken outlines of its gabled tea-houses reflected in the water.



THE WILLOW-PATTERN TEA-HOUSE

The Vung Tsang Dien should next be visited; it is dedicated to the god of scholars, called locally, Vung Tsang. His name is usually written Wenchang when romanised. He is the god of literature; "a constellation," part of Ursa Major, is named after him; "the wheel of transmigration turned seventeen times the fate of Wenchang. His most distinguished

The Vung Tsang Dien

metempsychosis was a snake, which revenged the wrongs done to his ancestors. He then met with Buddha, who forgave his sins, allowed him to throw off the serpent's coil and return as a man. He is one of a triad with Confucius and the god of war. It is said that Wenchang prevents the vicious, even



IN THE NATIVE CITY

though learned, from obtaining an academic degree" (Du Bose).

We are now close to the City Temple, in a maze of narrow, crowded streets, lined with shops, in which scrolls, brushes, compasses, spectacles, pottery, gambling implements, opium pipes, compasses, wooden scissors, birds, etc., etc., may be purchased. If we enter it by the Great East Gate, we pass a

The Zung Wong Miao

small shrine to So Waung (the god of snakes), or the snake-king with his attendants. "If a man finds a snake on his premises, he repairs to the snake-god's temple; also rules out its tracks with manure. At the feast in the 5th moon the people mark all little children's foreheads with the character for 'king' and put yellow paint on their legs as a charm against snakes or centipedes" (Du Bose).

We may, however, enter by the Temple of the Three Emperors, Sang Vong, or Sing Sen Dien. Sometimes they are called the Three Primordial Sovereigns, three Kings of Heaven, of Earth, of Men; the length of their aggregate reigns was 18,000 years. Around the walls are sixty images—twenty-six on one side, thirty-four on the other. Each one of the sixty represents a year of the Chinese cycle, which is sixty years, not the endless time that Tennyson, in a well-known couplet, suggests. This temple is widely popular. On festival days it is hard to get round it, owing to the crowds of worshippers burning incense before the images, while the heat from the great furnace compels a rapid retreat if an attempt is made to pass it. Paper shoes representing silver sycee are burnt in it.

We now enter the great City Temple, the Zung Wong Miao, built in 1537 under the circumstances to which I have alluded. There is a large central court, with an ancient incense burner and a very artistic detached shrine with upbent roof and good carving about it, which makes an excellent photographic subject. In the afternoon this court is a fair: one cannot but think of the buyers and sellers in the temple at Jerusalem (St. Matthew xxi. 12, 13). There are refreshment stalls, toy vendors, incense shops, and jugglers, who, by the way, are well worth seeing; their production of bowls, filled with water to the brim, from the stone floor is a marvellous performance, equal to the Hindoos' trick of the growing of the mango tree.

The city god is in a building at the east end of the great central court. His name means king of the city of which he is the tutelary god. "Each of the 1,600 cities of China has its god, and the 100,000 market towns each claim a

The Confucian Temple

god. He has two assistants to help him to judge lawsuits in the other world." At festivals this temple is crowded ; the image is shrouded in curtains, so is not easy to see ; it is also surrounded by high wooden rails.

There is a small court behind the great one, reached by



SHRINE, CITY TEMPLE

passing under the stage. Through this court is the nearest way to the next place of interest, the Confucian Temple. The streets *en route* are quiet and fairly clean, much given to clothing shops. On the way we pass the Kwangti Miao, the temple of the god of war. It used to be east of the City Temple, but was removed to its present site when the Catholics returned to China, and claimed the old temple as theirs by

The Confucian Temple

right of occupation before the expulsion of the Jesuits at the end of the eighteenth century. Kwangti is a most popular god. "He is worshipped twice a month in 1,600 state temples." The Guilds (see Bankers) often chose him as their patron. "He is said to have appeared in the heavens in 1856 to encourage the Imperial troops against the Taipings. He was a general who figured in the time of the Three Kingdoms, just after the commencement of our era "



VIEW IN NATIVE CITY

(Du Bose). The ground in front of this temple is untidy, but the interior is clean enough, and does not appear to be much frequented, except by officials.

Not far away, near the west gate, from which it is best reached by those who wish to see it only, is the Confucian temple, in a large walled area, bounded by a yellow wall, above which the high carved roofs of the various shrines present a very picturesque spectacle. There is a three-storied pagoda at one corner outside the enclosure, built some five years ago. There is plenty of open space, with pond and

The Confucian Temple

spirit wall in front of it. A good photograph may be taken from this point. The great wooden gates are usually closed. Inside them is a court of rough grass. Entrance is obtained by the smaller gate to the right. Crossing two open courts, we see the Ming Loong Dong, the shrine where the scholars from the contiguous school for the training of scholars worship. The gate-keeper, whom it is best to engage to go round with you, will then open a large pair of folding-doors. These admit us into the great court in front of the Kong-foo-tsoo Miao, the Confucian temple itself, which is called the Tien Zung Dien. Along the walls of the court are sheds, which contain tablets to the 3,000 disciples of Confucius; the larger ones are to his seventy superior disciples.

Inside the temple itself there is the severest simplicity. It is just a large, open-roofed hall, the timbers being decorated with paintings. The tablet of Confucius occupies the place of honour; in front of it is a table and altar, with two plain metal candlesticks. There is no image. At each side of the hall are two subsidiary shrines. All else is bare.

Externally there is no attempt to deify the great sage of China, who, born as long ago as 551 B.C., holds so tremendous a sway over a quarter of the human race. His grave in Shantung is still the greatest pilgrim resort on earth. There is much dispute as to whether the Chinese actually *worship* Confucius. The early Jesuit missionaries did not believe it, nor does Dr. Martin, in a recent letter to the *North China Daily News*. The Pope, however, decided against the Jesuits, and so lost China to the Catholic Church; the mass of Protestant missionaries also agree with the Pope that they do. It certainly looks as if they did. There are about 1,600 temples similar to this in the empire. Sacrifices are offered to him, scholars bow before his tablet, schoolboys worship him, the emperor worships him. The great annual sacrifice is offered in the night of the eleventh day of the fourth moon of the Chinese year in spring, the anniversary of his death. His birthday is celebrated in the autumn. This is not the place to give an account of Confucianism. It is sufficient to say that while not denying the existence of Shang-Ti, the

The Confucian Temple

aboriginal Chinese god of Heaven, whom the emperor still worships once a year, Confucius ignored him, sanctioned ancestor worship, and elaborated a system of morals which still rules the nation.

Behind the chief temple is one to the father and mother of Confucius.

Opposite the front of the enclosure are three Confucian institutions—an orphanage and two refuges, one for old men and one for old women.

Next to these is a handsome, well-kept building, the Vae Zee Kung, or the Emperor's Temple. Once a year the officials proceed to this temple to do obeisance before the emperor's tablet. It is hard to distinguish it from worship. I have not been able to gain access to this building. Near it is the most famous peach orchard in the city. On our way back we pass the city lieutenant's yamen. The two giants painted on the doors are the door gods, who were two ministers of state in the Tang Dynasty (ending A.D. 936). Their names are Way Tsu Kong and Ching Soh Pao.

There is no need to visit the smaller temples in the city.

The city may also be entered by the east gate from the suburb of Nantao. The warehouses and shops of the cotton or piece goods merchants are in this quarter, also a street wholly given up to the manufacture of idols in metal, wood, and plaster.

WALK ROUND THE WALL OF THE NATIVE CITY

(Route III)

THIS walk offers an admirable opportunity of seeing China as it is, and as it has been for many ages. It is also a novelty for any one from the West to walk on a city wall at all. The circuit of the walls is between three and four miles, and can be done in one hour by going straight on, but two hours



SLIGHTLY CONGESTED
Creek leading to the native city

and a half ought to be allowed for the excursion, if the temples *en route* are to be visited.

The walls are not so very old. In A.D. 1554 a famous man named Koo Zong Li sent a memorial letter to the emperor, suggesting that walls should be built to protect the city from Japanese pirates. The emperor consented, and Fo, prefect of Sungkiang, built the walls. They had originally six gates, and a tower over the east gate only. In 1558 Loo

City Wall

Kung Zung built towers over other gates, which were called Vah Keun Dai, Tsz Sung Dai, Tsung Wa Dai (now turned into temples). There is a moat round the walls, which are of black brick, supported by a thick embankment of earth on the inside. It is really on this earth embankment that you walk, not on the wall itself, which is furnished with portholes 3,600 in number. We may ascend it by any one of the gates, but the New North Gate (Sing Poh Mun) is the most convenient, at the end of Rue Montauban. Having passed through the outer and inner gates, turn to the right along a dirty lane, climb up the slope of earth, and you are on the walls.

The general view of any native city from a height is generally disappointing, presenting, as it does, an expanse of black tiles on the one-storied buildings. Domestic buildings do not run to height in China, but there are some good dwellings of the better sort abutting on the wall; so that altogether the photographer can get a few picturesque corners. The view of the busy streets of the French Settlement outside the walls is worth attention. One gets the impression that the whole population of China is always on the streets.

After a quarter of a mile's walk we come to the Da Ching, once a guard-house or castle, now a temple. It is a very beautiful and picturesque building, and makes a splendid photograph from any point of view. Gardens and open spaces surround it; at one corner there is a pool. From that side, with the pool in the foreground, it makes a very beautiful picture. To visit it, you must go down from the wall, and enter by side door. The building has four stories on one side and two on the upper side, where it abuts on the wall. On entering and passing through the porter's living-room, there is, at the end of a narrow passage, a ferocious-looking image of a black-faced warrior, General Chow, of the Chow Dynasty, about 1100 B.C. In the hall beyond this passage is a shrine containing the figure of Tsang 'Ti Sz, who, I am informed, is still living as a famous Taoist priest. It is a case of apotheosis. To his right is a shrine to the king of snakes (see account of visit to City Temple).

The main temple area is on the second storey, to which

The Da Ching

there is an entrance from the wall. Kwangti (god of war) occupies the principal place with his two attendants, Tz Tsang and Kway Bing. On the right is the image of the god of medicine, Li Zung Yang, one of the "Eight Immortals." "He was a graduate at Peking and a mandarin, but retired to the mountains to search for immortality." On the left



STONE CARVING ON ROOFS IN CITY GARDENS
Three hundred years old

of the god of war is Zung Wong, the tutelary deity of the city. There is a kong or tub-shaped incense burner, presented to the temple by the native staff of the Municipality of the Foreign Settlement. On the left of the entrance is the groom and charger of the god of war; on the right his boatmen and boat. In the third storey is a large room, with a small shrine and pretty stained-glass windows. On the top floor—very

The Ta Vung Leu

unusual—are three gilt figures of the Taoist trinity, the Three Pure Ones; on the left another trinity, Confucius in the centre, with two of the Eight Immortals, one of whom is Han Chung Li, who revives the dead with a fan. Sometimes he has a peach (symbol of immortality) in his hand. This trinity is much worshipped by scholars.

Leaving this temple, we continue along the wall. The space inside becomes less inhabited, and is given up to numerous market gardens. Walled cities always had to have open spaces in them, to grow as much food as possible in times of siege. Notice in one of these gardens huge stone figures—horses, men, turtles, lions, of the same type as the Ming tombs at Nanking. From this point to the south gate the country outside and inside the walls is very open. Near the west gate the roofs of the Confucian Temple (see description of city, page 120) are discernible. Just before reaching the south gate, outside which is a flourishing mission of the American Southern Presbyterians, down on the level inside the walls, is the Tsi Ying An, a temple to the goddess of mercy. A little beyond the new south gate, again down on the level ground inside the wall, necessitating a detour to reach it, is the Dien Zung, the temple of the god of earth. From the south to the east gate the space inside the walls again becomes densely inhabited, on account of its proximity to the river. Outside the walls is the suburb of Nantao. Its dirty, crowded, wooden houses line the city ditch facing the walls, but yield excellent photographs. The great east gate is first reached, then the east gate leading out to the Chinese Bund.

Between the east and north gates is the Ta Vung Leu, an old tower or castle converted into a temple. It is a most picturesque object for the photographer or painter. It is near the city water-tower. Part of the temple spans the path along the city wall. Along the passage are mural paintings of the Buddhist Hades. The temple covers a large part of the embankment and a large area inside the wall. The greater part of this pile of temple buildings down to the level is called the Dien Ih Tien Mun, the First Gate of Heaven. In it are shrines to the kitchen god, who “knows intimately the faults

The Ta Vung Leu

of the family, and takes account of their sins. He is worshipped at the new and full moon" (Du Bose). "His image is in every home, and the crackers and bombs are fired off on the twenty-fourth day of the twelfth moon, just about Chinese New Year's Day, when he ascends to heaven to make his report on the 'goings on' of the family during the year."



IN THE CITY GARDENS—CHINESE ARCHITECTURE
Sacred elephant on highest roof

In order to give him a good "send-off," he has his lips smeared with sugar, so that he may present a favourable report to the Pearly Emperor. The kitchen god's name is Tsau Tsung.

We now reach the north gate again, from which we descend to the French Settlement and the Rue Montauban.

POOTUNG

THE east side of the river opposite Shanghai is called Pootung. It is the name given to the whole peninsula between the Whangpoo and the sea. It is reached by sampan from any of the pontoons (fare each way, 5 cents). There is not much for the casual visitor to see. There is only one terrace of dwelling-houses and the Pootung Hotel. The



SAMPAN

whole of the foreshore for five miles from Tunkadoo to a point below the harbour limits is taken up with the wharves, godowns, oil tanks, and various commercial establishments. The International Cotton Mill occupies a prominent place opposite the Settlement. In front of the mill is the Customs Signal Station, from which the arrival of all the shipping is signalled. If the vessel be from the south of the Yangtsze, the signal flags are on the south side of the mast ; if from the north, on the

Signal Station

north side. Two guns are fired when a steamer or tender with mails enters the lower harbour limit.

Mail Steamers from Europe or America are signalled by the national ensign over the company's flag, and a red pennant with three white crosses at the masthead or yardarm.

Men-of-War.—The national ensign over letter C.

Local Steamers.—The company's flag or letter D over the number (Marryat's Code).

Behind the cotton mill is the American Cigarette Factory. At the point where the river takes a sharp turn to the east is the



IRRIGATION WHEEL

shipbuilding and engineering yard of Farnham, Boyd & Co. If the visitor can obtain permission to visit these works, let him by all means do so. They are splendidly equipped with machinery. Nothing can be more interesting than to see the Chinese mechanics at work. They seem quite as skilful as engineers at home. On the west side of Boyd's is an old burial-ground for foreigners. The Seamen's Church has recently been pulled down.

Pootung

Should any one wish for a walk down the bank of the Whangpoo, he may land at the jetty by the Pootung Hotel, continue past the hotel into the villages, then turn to the left at the back of Boyd's works. But it is hardly worth it, except that a photographer might go for the sake of obtaining a picture of the Chinese method of fishing by means of a large square drop-net.

The country behind presents few attractions. It is best



DRAGON BOAT

visited by houseboats up the creeks running into the country from the Whangpoo. The native population is largely Roman Catholic. There is a very fine church in the country east of Tunkadoo.

EXCURSION TO WOOSUNG

THOSE who have a little time to spare and who wish to be able to boast that they have had a railway ride in China, and who, at the same time, wish to make some little acquaintance with the country round Shanghai, might take a railway journey to Woosung.

The station is at the far end of the North Honan Road, and the way to it is either by the Soochow Creek side to the North Honan Road, then straight on ; or up North Szechuen Road to the Range Road, then turn to the left up Range Road till the head of the North Honan Road is reached.

The Woosung Railway has had a chequered history. It was opened in 1876 as far as Chiangwan, the second station on the present line, and a few Shanghai men were the owners, Mr. G. J. Morrison being the moving spirit and engineer. But despite its popularity with the Chinese, the masses of whom always welcome any obvious improvement, it could not withstand the jealousy of hidebound officialdom. The viceroy objected that his consent had not been obtained, and the line was closed, and it is a blot on the memory of Sir Thos. Wade that he effected its sale to the Chinese at the end of the year. Thus in October, 1876, the Chinese paid Tls. 285,000 compensation for it, and proceeded at once to pull it up, after the last train had been run, an operation which was watched sorrowfully by the people as it made its last journey. They had no sympathy with the buttoned and satin-clad fools who ruled them. The unfortunate engine and carriages were dismembered and the parts carried over to Formosa, then in the possession of the Chinese. There they remained until 1883, when this old Woosung Railway plant was brought back to Shanghai. The present line was opened in September, 1898, officialism not venturing to interfere with it. It is very popular with the Chinese. The carriages are good, clean, and comfortable, and are fitted with sliding panels of blue glass to shade the eyes during the glare of the summer. A timetable will be found in the local papers.

Woosung Railway

Starting from Shanghai, we arrive at the Rifle Range Station in a few minutes ; close by is the new Rifle Range, owned by the Municipal Council, for the use of the volunteers. The old range occupied the site of Range Road until six or seven years ago. Ample provision is made for all kinds of rifle practice, at ranges from 100 to 800 yards. Adjoining is the prospected new Recreation Ground, which is the brilliant conception of the trustees of the Recreation Fund. Seeing the congested state of the present Recreation Ground on the Bubbling Well Road, they wrote the Municipal Council on May 23rd, 1901, stating that they were in treaty for 100 mow (about 16 acres) of land for purposes of recreation. The Council at once entered into the scheme, with the splendid result that with Tls. 40,000 borrowed from the ever-flowing Recreation Fund, and a sum of about Tls. 17,000 contributed by the Council, an area of 258 mow (about 45 acres) between the new Rifle Range and the railway has been secured to the public for ever.

An agreement has just been made with Mr. J. W. Stuckey to prepare plans for the laying of it out. "Its exact distance from the Garden Bridge, *viâ* the North Szechuen and North Honan Roads, is $2\frac{1}{4}$ miles, or one mile farther than the present Recreation Ground on the Bubbling Well Road" (M. C. Report, 1901).

The next station is Chiangwan, an unwallèd town in which some good photographs may be taken. It has a ruined pailow, a small pagoda, and good creek scenes. The line runs mostly through paddy fields until Woosung Pier Station is reached. At the Pier Station there is the Woosung Hotel, where excellent tiffins and dinners are served. It is best, if possible, to write the day before and order a meal, if you intend spending the day there. You may enjoy a ride on a Chinese wheelbarrow to the village. If you are, however, just spending the afternoon, you may do one of two things. You may go to the old terminus by the creek and alight there. A good road has been made to the creek, over which is an excellent new wooden bridge, and the village on the other side is a typical Chinese village, with narrow streets, rough paving, many smells, and

Woosung

many dogs. You may, however, avoid the village, and continue along the Whangpoo side by a splendid new Bund.

When Woosung was made a treaty port, it was anticipated that a new settlement would spring up, and a good deal of the heavy traffic would pass through it. The Bund was made, and the land laid out in squares, all ready for the building of offices and houses. So far this has not been realised; but Woosung is improved, and the walk along the river is very fine. There is



FOOCHOW JUNK WITH CARGO OF POLES LASHED TO SIDE

always a fleet of junks anchored there, among them Chinese war-junks, which may be compared to the foreign war-ships lying at anchor.

The other plan is to go on to the new terminus near the lighthouse, which, with out-buildings and farm, makes a picturesque photograph.

If you have time, by all means walk on to the old walled city of Paosan, or, as the local pronunciation has it, Pausa. The road along the shore of the Yangtze is good as far as the Chinese fort, a huge enclosure with mud walls, which existed

at the time of the conquest of Shanghai. It was around this fort and between it and Woosung that the Chinese had painted conical mud-heaps white, to make them resemble tents; this was a brilliant idea of the Chinese military genius to make the British think a vast army was encamped there. But Sir Hugh Gough was not to be scared by painted mud. On June 16th, 1842, he landed and took Woosung, and silenced the 134 guns in the fort.

From the fort ascend to the top of the embankment erected by the Chinese to keep out the flood waters of the Yangtze. The walk is a very pleasant one, and in about another mile you see the old city of Paosan. At one time it must have been on the river, for an old water-gate is visible. You may enter by the east gate and ramble about the old city; there is a good gatehouse in the centre of it, also good creek scenes and very large ruined pailows. It is historically interesting. After having taken Woosung, Sir Hugh Gough advanced on Paosan, "to which he had heard that the governor of the province had fled, with a large number of troops." He had ordered Major-General Schoedde to move to the rear of the town, and to cut off the retreat of the Chinese, and when he arrived he found the major-general in possession, and the Chinese troops flying, with the civil population, in all directions. The siege of Paosan, therefore, is not one of the great sieges of history.

The return to Woosung must be made by the same route.

Jinrickshaws may be taken at Woosung for Paosan; but as they are the "discards" of Shanghai, somewhat infirm, and, like the minstrel, "have seen a better day," they do not afford very comfortable riding; on a hot day, however, they are better than nothing.

It is a very good plan to take one's bicycle down to Woosung by train.

Those who enjoy walking would find it interesting to walk by the Whangpoo side to Woosung, along Broadway past the Point.



SHANGHAI JUNKS

HOUSEBOAT EXCURSIONS

VISITORS to Shanghai who are not pressed for time ought by all means to make a trip up country in a houseboat. It is a most restful and enjoyable holiday, and enables the visitor to see a very great deal of Chinese life and scenery. The innumerable creeks of this province, often so very beautiful, walled cities, market towns, villages, bridges, methods of irrigation and agriculture, all afford ceaseless interest.

There are two classes of houseboat, foreign and native, the former an adaptation of the latter. The native boat is the cheaper, the foreign boat infinitely more comfortable. A foreign houseboat has one central cabin, with bunks at the sides for two; there is often also another small cabin, and most of the boats are very comfortably fitted up. The hire of a foreign boat is about Tls. 5 or Tls. 6 a day; of a native boat, \$2.50 or \$3; one or two of the hotels have boats, and some private owners will let theirs for hire. The best way to

Houseboat Trip

procure a boat is to advertise, stating the number of days the boat will be required.

As to preparations for a trip, the boat, wherever hired, will have its own crew, under a captain or loadah; the traveller will need a boy and cook. All provisions have to be taken, as only chicken, eggs, fish, and a few vegetables and fruits can be procured up country. A good plan is to contract with the cook to do the catering at a fixed sum a day. He can do it well on \$1 or \$1.50 a head: this includes ordinary plain cooking; wines and mineral waters are extra. A supply of drinking-water must be taken, also coal for cooking and for the stove in winter. The cost per day, including hire of boat, will be about \$12 as a minimum; a houseboat trip is therefore no dearer than staying at a hotel. With a native boat the cost is less. This is not a guide to the country round Shanghai that may be visited by houseboats, but a few notes are appended to give a stranger some idea of the places that may be visited.

HOW TO SEE SOMETHING OF THE INTERIOR OF CHINA FROM SHANGHAI

HOUSEBOAT ITINERARY

By H. DU FLON HUTCHISON

3, 5, 7, 10, 15, 18, and 20 Days' Trips

I

THREE DAYS' TRIP

First Day. Through Naziang to Kading.

Second Day. Explore Kading, a city ruined by Taipings; extensive walls, fine Confucian temple, endless ruins of temples, wharves, bunding, pailows, dwellings.

Third Day. Return.

II

FIVE DAYS' TRIP

First Day. Everything on board houseboat and leave Shanghai in tow of boat train.

Second Day. Evening, arrive at Hangchow Foreign Settlement and anchor.

Third Day. All day at Hangchow. Hire a native covered boat, and, taking lunch with you, go and see the West Lake or Si Wu, cross by another boat to Lin Yin Sz, and walk up to the temple and to see the rock sculptures.

Fourth Day. Visit the city of Hangchow, see the medicine shops and the live deer in them, also the Mahomedan mosque and the city temple; come back, or go *viâ* the upper water and the north gate, passing over the mud slide or lock between the upper and lower waters. Leave by tow for Shanghai, arriving there next day.

Fifth Day. Arrive at Shanghai.

Houseboat Trips

III

FIVE DAYS' TRIP

To see the Hangchow Bore in Spring or Autumn

First Day. Tow to Hangchow.

Second Day. At Samun, leave the tow and yuloh or sail to Haining.

Third Day. See bore at Haining.

Fourth Day. Back to Haining and tow.

Fifth Day. Shanghai, arrive.

IV

SEVEN DAYS' TRIP

Shanghai, Hangchow, Soochow, and Back

First to Fourth Days as II., but leave Hangchow by Soochow boat train.

Fifth Day. Arrive Soochow. See two old pagodas, twin pagodas, beamless temple, Tiger Hill pagoda, City Temple, yamen, gardens, etc. Before leaving Shanghai buy "Beautiful Soo," by Dr. Du Bose.

Sixth Day. Donkey or chair ride through city; can visit cotton mill by presenting card.

Seventh Day. Leave about 5 p.m. by boat train for Shanghai, arriving early morning eighth day.

V

SEVEN DAYS' TRIP

Shanghai, Hangchow, Soochow, Ta Hoo (Great Lake), Soochow, and Back

First Day to Fifth. Same as IV. After arriving at Soochow, go straight on to Modo (Motu) and Sz-ke and on to the Ta Hoo.

Sixth Day. Spend morning on the Ta Hoo. Grand scenery on the lake, which is 40 by 40 miles; its shores

Houseboat Trips

mountainous. Leave Ta Hoo midday, arrive Soochow in evening or morning of seventh day.

Seventh Day may be spent in Soochow. Leave same evening for Shanghai.

N.B.—If Soochow has already been visited, the traveller may go straight on to the Ta Hoo, arriving in the afternoon of the second day. This will give him four days on the Ta Hoo. Those who must be back inside seven days must watch the weather and wind, or they might be delayed. In any case, they may sail across to the beautiful island of Si Dung Ding, or coast down the Dung Dung Ding peninsula (on the south of Motu).

VI

TEN DAYS' TRIP

Shanghai, Hangchow, Soochow, Kwangfoo, Ta Hoo (Great Lake), Soochow, and back

First and Second Days as II.

Third Day Hangchow, Siwu (West Lake), Lin-yin-sz.

Fourth Day. Hangchow city, North Gate, etc.

Fifth Day. Leave for Soochow.

Sixth Day. Arrive Soochow and proceed to Kwangfoo.

Seventh Day. Arrive Kwangfoo (temple, pagoda, gardens); go on to Tahoo.

Eighth Day. Return to Soochow.

Ninth and Tenth Days. Soochow.

Tenth Day. Leave for Shanghai.

VII

TEN DAYS' TRIP

Hangchow, Soochow, Ta Hoo

First and Second Days as II.

Third and Fourth Days. Hangchow. Leave fourth day for Soochow.

Houseboat Trips

Fifth Day. Soochow. Go to Sz-ke on the Ta Hoo.

Sixth Day. Cross Ta Hoo to Kwangfoo.

Seventh Day. Kwangfoo.

Eighth Day. Back to Soochow.

Ninth and Tenth Days. Soochow, and leave in evening of tenth day for Shanghai.

VIII

TEN DAYS' TRIP

Shanghai, Hangchow, Soochow, Ta Hoo, Wusieh, and back

First to Fifth Days as VII.

Sixth and Seventh Days. Sail up Ta Hoo from Sz-ke to Wusieh. Coast scenery very fine.

Eighth and Ninth Days. Wusieh; great silk centre.

Ninth Day. Leave Wusieh by boat train for Soochow.

Tenth Day. Soochow, and leave in evening for Shanghai.

IX

SEVENTEEN OR EIGHTEEN DAYS' TRIP

Soochow, Wusieh, Chinkiang

First to Ninth Days as VIII.

Tenth Day. Leave Wusieh for Chinkiang.

Eleventh or Twelfth Day. Arrive Chinkiang.

Thirteenth Day. Chinkiang.

Fourteenth Day. Start for Wusieh.

Fifteenth Day. Wusieh boat train for Soochow.

Sixteenth Day. Soochow.

Seventeenth Day. Soochow boat train to Shanghai.

X

FOURTEEN OR FIFTEEN DAYS' TRIP

Shanghai, Hangchow, Soochow, Kwangfoo, Ta Hoo, Wusieh,
and back

First Day. Leave for Hangchow.

Second Day. Arrive at Hangchow.

Houseboat Trips

Third, Fourth and Fifth Days. Hangchow and neighbourhood.

Sixth Day. Tow to Soochow.

Seventh and Eighth Days. Soochow and neighbourhood.

Ninth Day. To Kwangfoo.

Tenth and Eleventh Days. Cross Tahoo from Kwangfoo to Wusieh.

Twelfth Day. Wusieh.

Thirteenth Day. Wusieh, and leave for Shanghai *via* Soochow.

Fifteenth Day. Arrive Shanghai.

XI

NINETEEN OR TWENTY DAYS' TRIP

Shanghai, Hangchow, Soochow, Kwangfoo, Wusieh, Chinkiang and back

First to Eleventh Day. As in X. up to twelfth day, then to Chinkiang : yuloh and sail.

Thirteenth and Fourteenth Days. Chinkiang ; arrive fourteenth day.

Fifteenth Day. Chinkiang.

Sixteenth and Seventeenth Days. Back to Wusieh.

Eighteenth Day. Wusieh to Soochow.

Nineteenth Day. Soochow to Shanghai.

XII

WEEK-END TRIP TO THE HILLS

Shanghai to Fêng-wan-shan

Friday. Leave Shanghai ; yuloh or sail *via* Jessfield.

Saturday Night. Fêng-wan-shan.

Sunday Night. Leave Fêng-wan-shan.

Monday. Arrive Shanghai *via* Siccawei.

SECTION III

INSTITUTIONS AND ASSOCIATIONS

Churches

PARTICULARS as to the principal churches will be found in other places in this work. The following are the lists of services:—

I.—PROTESTANT

Church of the Holy Trinity (The Cathedral)

Sundays: 11 a.m. and 6 p.m. Sunday School, 3 p.m.

Week Days: Morning at 8; Afternoon at 3.

Holy Communion at 8 a.m., also at mid-day service monthly.

High festivals, mid-day service; Wednesdays, 6 p.m.

During Lent, Morning Prayer at 11 a.m. Saints' Days as announced.

Chaplain—REV. A. T. WALKER, B.A.

Union Church, Soochow Road

Sundays: 11 a.m. and 6 p.m. Sunday School, 3 p.m.

Lord's Supper, first Sunday in the month.

Prayer Meeting, Wednesdays, 6 p.m.

Christian Endeavour Society: Fridays, 6 p.m.

Literary and Social Guild: fortnightly, Wednesdays.

Boys' Brigade: Tuesdays, 6.15 p.m.

Singing Class: Wednesdays, 6 p.m.

Minister—REV. C. E. DARWENT, M.A.

Churches

Church of Our Saviour, Broadway

Sundays : 11 a.m. and 6 p.m.

High Festivals : Communion, 8 a.m.

Minister—REV. F. JAMES.

Baptist Church, Masonic Hall

Sundays : 11 a.m. and 6 p.m. Sunday School, 3 p.m.

Wednesdays : 6 p.m.

Deutsche Evangelische Kirche (German Evangelical Church), Whangpoo Road

Sundays : 11 a.m.

Pastor—REV. F. BOIE.

Seamen's Mission, Broadway

Sundays : 11 a.m. and 6 p.m.

Chaplain—REV. H. NEWCOMB.

II.—ROMAN CATHOLIC

St. Joseph's Church, Rue Montauban, French Settlement

Sundays at 6, 7, 8, and 10 a.m., and 4 p.m.

Daily : 6 and 7.30 a.m.

Church of the Sacred Heart of Jesus, Nanzing Road, Hongkew

Masses at 6, 7.30, and 10 a.m. Benediction at 4 p.m.

Week days : Masses at 6.30 and 8 a.m. on the first Friday of every month ; and 6 p.m., Benediction of the Blessed Sacrament.

III.—OTHERS

Mahommedan Mosque, Chekiang Road

Jewish Synagogue, 18, Peking Road

Missions in Shanghai

Shanghai is the greatest missionary centre in China, representatives of all the leading Protestant Societies being found here, as well as Roman Catholics. It is also the centre of a vast religious propaganda, which by circulating the Scriptures, by tracts and books published in Chinese on every subject under the sun, gives the people the results of Western knowledge in their own tongue. A Chinaman can obtain books on religion, arithmetic, Roman history, horticulture, geometry—indeed, on any subject. There is no place in the world that means so much for the future of China as Shanghai. No one ought to leave without having seen, if possible, at least one of the numerous missions. There are about two thousand church members in the Protestant communions of Shanghai, some thousand adherents, and about one hundred missionaries, whose work is very varied—evangelistic and educational. They are always pleased to show visitors their work. Those who wish to see work in the native city would find the missionaries very willing to take visitors with them to their chapels.

It is quite impossible to give a full history and detailed account of all the missions in Shanghai: the following particulars must serve. I have taken them from "A Short Report of Protestant Mission Work in Shanghai" for 1898, which appeared in the *North China Herald* of March 13th, 1899. Progress has been made since then, but the figures are sufficiently accurate, allowing for the interruption of mission work by the Boxer outbreak in 1900, and I have supplemented them with other information.

1. London Missionary Society

The headquarters of this mission are in Shantung Road, slightly south of the Foochow Road crossing.

Dr. Medhurst and Dr. Lockhart were the first Protestant missionaries in Shanghai, arriving from Chusan in 1843. Dr. Medhurst was a brilliant man and scholar, and the father of Sir Walter Medhurst, late H.B.M. Consul. Dr. Lockhart

Missions

founded the Shantung Road hospital in the mission compound in 1846, which is now leased to a committee. Dr. Muirhead landed in 1847, and baptised 1,600 persons during his fifty-three years in Shanghai.

The mission work consists of preaching to some 2,000 people, and holding 15 services each week. There are 400 members, besides 15 out-station members, and the 7 day schools are attended by 200 scholars; a new College has been erected in Hongkew.

2. American Presbyterian Mission

The centre of this mission, also its press, warehouse, and store, are in the Peking Road, while the printing works are now near the Rifle Range. Extensive work is carried on at the south gate of the city. The mission commenced work in 1848, the first house was built at the south gate in 1858, the Press in 1874, and the Lowrie Memorial Chapel in the Peking Road in 1896.

There are 3 native churches with some 285 members, by whom the pastors' salaries are paid. There are 2 boarding-schools in Shanghai, and 2 in the country, also 9 day schools in Shanghai; all these having a total of 300 pupils. The Press printed 45,000,000 pages in 1898.

3. Church Missionary Society

The headquarters are in the Range Road, and one of its street chapels, the one situated about half-way up the Nanking Road, is very conspicuous and readily visited. There is daily preaching, and there are four enquirers' classes. The Anglo-Chinese School in the Range Road has about 100 pupils, and is self-supporting. There are 2 girls' and 2 boys' schools, also Gleaners' Unions for men and women.

4. Southern Methodist (U.S.A.) Board of Foreign Missions

The premises of this mission are in the Quinsan Road, with a large establishment in the Thibet Road under the

Missions

Southern Methodist Women's Board of Missions. The feature of this mission is the splendid Anglo-Chinese College in the Quinsan Road, with 180 students. There are 13 day schools with 384 pupils, 2 girls' boarding-schools, 4 Epworth Leagues with 180 members, and the Y.M.C.A. and Anti-Opium League.

The College was opened in 1883, and the work begun in 1849. In Thibet Road, at the McTyere Home, the mission has a first-class boarding-school, with a church, the spire of which is visible from the Recreation Ground, and it is often mistaken for a church intended for the use of foreigners.

5. Women's Union Mission

Bridgman Home and Stevenside, on the French Siccawei Road, are the homes of the ladies of this mission.

The Margaret Williamson Hospital, for women only, belongs to this mission, and in 1898, 36,482 prescriptions were dispensed there. There is a boarding-school at the Bridgman Home, with 30 boarders; there are also four day schools and a church with 80 members.

6. Foreign Christian Mission

It has churches in Hanbury Road and at Yangtsepoo, and at several out-stations. The work, which comprises evangelistic, scholastic, and medical branches, extends as far as Tsung-ming island. There are four day schools with 70 pupils.

7. Seventh Day Baptist Mission

The headquarters are at St. Catherine's Bridge, beyond the west gate. There are 2 boarding-schools with 35 pupils, and 4 day schools with 36 pupils. Medical work is carried on, and there are 48 church members.

8. American Southern Baptist Mission

The missionaries reside at the new Rifle Range. The mission was founded in 1847 by the well-known Dr. Yates,

Missions

author of a grammar of the Shanghai dialect, and has two churches, one at the old north gate and the other at the Rifle Butts, and a membership of 118. The boys' school has 35 pupils and the girls' 30.

9. American Protestant Episcopal Mission

This mission occupies a beautiful site at Jessfield (see account of Bubbling Well Road).

St. John's College is a very complete residential scholastic establishment. It has a large staff of teachers and over 200 students. There are 7 churches with a membership of over 500; there is also a girls' school, an orphanage, and a training home for women.

Medical work is a prominent feature of this mission, carried on at St. Luke's Hospital, Hongkew. In 1898, in the men's wards, 20,323 cases were treated, 525 in hospital and 19,798 outside and in the dispensary; also 117 major and 592 minor surgical operations were performed.

The Church of the Saviour, Hongkew, belongs to this mission.

10. China Inland Mission

This mission has its extensive headquarters in Woosung Road, but does not carry on mission work in Shanghai.

11. Roman Catholic Missions

Institution of the Holy Family, 11, Woochang Road.

Institution of St. Joseph, 24, Rue Montauban.

Procure des Lazaristes, Rue Laguerre.

Procure des Missions Belges, 5, Minghong Road.

Procure des Missions Etrangères, Quai de France.

Spanish Augustinian Procuration, 5, Yangtzeppoo Road.

Sicawei Observatory, orphanage, schools, printing and publishing house, etc.

N.B.—All these missions have a large number of preaching stations in the settlements and city.

Schools

The following societies also have their headquarters for China in Shanghai:—

American Bible Society, 14, Kiukiang Road.

British and Foreign Bible Society, 13, Kiukiang Road.

China Tract Society, Depository, 18, Peking Road.

Society for the Diffusion of Christian and General Knowledge among the Chinese, Boone Road. The publications of this society have immense influence over the ruling classes and literati of the Empire. The reading of its publications led to the issue of the famous reform edicts of the emperor in 1898.

12. Missionary (Protestant) Printing and Publishing Establishments

Presbyterian (U.S.A.), 18, Peking Road.

Methodist (U.S.A.), 10, Woosung Road.

This is only the briefest summary of the work being done in Shanghai for the Chinese. In addition there are organisations of all kinds connected with the above societies, and the translation work done by the missionaries is enormous.

An enquiry into the facts as to missions, and a visit to the stations so easily accessible as the L.M.S. in Shantung Road, the Methodist (U.S.A.) in Quinsan Road and Thibet Road, and of the Episcopalians at Jessfield, ought to convince the most prejudiced anti-missionary visitor that a mighty work is being done.

Schools

The Shanghai Public School.—This is the only public school in Shanghai for foreign children. It was founded in 1886. The school is situate in Hongkew, at the corner of the Chapoo and Boone Roads. It belongs to the Municipal Council, which appoints a committee of five ratepayers to manage it. The school is open to all classes of children. There are three departments—boys', girls', and infants' or kindergarten. The course of study is based on the curriculum

Schools

for the Cambridge local examinations. A high school has recently been formed for more advanced work. Drawing, painting, singing, and needlework are well taught; French and Chinese are extra. Information as to the fees may be obtained from the secretary or from the headmaster. There are various scholarships and prizes. The school has about two hundred pupils. There is an athletic club, library, and museum, to which the headmaster will always be glad to receive contributions.

The **École Municipale** is in the Rue Montauban, in the French Settlement.

The **Deutsche Schule** (German School) has a fine new building next to the German Church in Whangpoo Road. Apply to the German pastor for terms. It is mainly for German children, but a certain proportion of children of other nationalities are admitted.

Shanghai also possesses a few good private schools.

The **Thomas Hanbury School**, in Boone Road, owes its existence to the munificence of Sir Thomas Hanbury. It was established for the education of Eurasian children, and has done an incalculable amount of good. It is supported by fees and subscriptions. There are boarders and day pupils.

Schools for Chinese

Schools for the education of the Chinese in Western knowledge and English are multiplying rapidly. A visit to one or more of these would be of great interest.

There are the various missionary colleges, of which the chief are:—

St. John's College, Jessfield.

The Anglo-Chinese College in Quinsan Road.

The Anglo-Chinese School in Range Road.

The London Mission College in Li Hongkew.

Other flourishing schools for Chinese, due to foreign and Chinese enterprise, are:—

The **Ellis Kadoorie School** in Park Road.—This school was founded in 1902 by Mr. Ellis Kadoorie, a merchant of

Freemasonry

Hongkong and Shanghai, for the education of Chinese. It is in Park Road (first turn to the right after passing the Horse Bazaar on Bubbling Well Road).

The Cantonese School in the Ningpo Road (a new Chinese building on the north side of the road).

The headmasters would be pleased to show visitors over the schools.

A Chinese public school will shortly be erected on the North Szechuen Road Extension, near the Rifle Range. This school is the outcome of the idea that, as the Chinese pay so large a portion of the taxes, they have a right to have some educational advantages provided for them. The Council has provided for the site, and wealthy Chinese, such as Chun Fai Ting and the late Tong Kidson, and others, are responsible for a donation of Tls. 30,000 for the building.

Freemasonry

The Masonic body is a very large and influential one in Shanghai. According to Gratton's "Freemasonry in Shanghai and North China," there was a "warrant granted to the Northern Lodge of China, No. 570, E.C.," on December 27th, 1849.

The "first English Mark Masters' Lodge" was held on December 15th, 1854. From the middle of the Sixties Masonry made rapid advances. That little was done during the Fifties was due to the disturbed state of the country.

The first meetings were held in a house of Chinese construction in Church Road (now Kiangse Road), opposite the present Cathedral compound, and next in a small bungalow in Foochow Road.

The first lodge-room was in Nanking Road, and is first mentioned in 1855. In 1856 this was sold, and the old second Masonic Hall was erected in Canton Road. This, becoming inconveniently small, was sold, and the present third Masonic Hall on the Bund was planned. The foundation-stone was laid with full Masonic ceremonies on July 3rd, 1865, and the building was dedicated on September 27th, 1867. (For

Theatres

further details as to the hall, see description of walk on the Bund.)

The Masonic Charity Fund is an important institution in Shanghai; administering relief, maintaining bursaries or scholarships in the public school, and so on. Full particulars may be found in "Gratton."

The Masonic body has taken a prominent part in the most striking public functions in Shanghai, such as the Diamond Jubilee of Queen Victoria.

The "North China Desk Hong List" contains full lists of the lodges and members.

Theatres and Places of Entertainment

The Lyceum Theatre is situated in the Museum Road, with its stage entrance on the Yuen-ming-yuen Road. It is close to H.B.M.'s Consulate, and is most easily approached from the Soochow Road. This theatre has been newly fitted up and decorated, and is in every way suitable for its purpose. It is the only theatre in the East high enough for the stage scenery to be lifted up to the flies; in all others it has to be rolled up.

Very early in the history of the settlement attempts at dramatic art were made by the Amateur Dramatic Club, which, as early as 1850, performed in a godown (warehouse). Unfortunately, the records of this society (the A.D.C.) were burnt in 1850, so information about early times is scanty. However, in 1867 a wooden theatre was built in Minghong Road. This theatre had a short career, being burnt to the ground on March 2nd, 1871.

We learn what the next step was from a petition of the trustees of the Lyceum Theatre in H.B.M.'s Supreme Court, January 14th, 1903. The trustees ask for relief in the matter of the trust. They state that "On May 20th, 1872, a public meeting of foreign ratepayers was held, and a scheme was approved for the raising of a fund in order to purchase a plot of ground in a convenient part of the Foreign Settlement, and to erect thereon a substantial insurable brick theatre."

The scheme provided the necessary funds by debentures.

Public Gardens

The money was easily raised, and the present theatre was opened the following year. The public of Shanghai is the ultimate owner, and may now be said to possess it. As Shanghai has increased in foreign population, the number of professional companies visiting the settlement has increased. The building is occupied by them practically from February to May.

Extract from "The History of the New Lyceum Theatre, 1874 to 1898," by Geo. R. Corner (in MS.)

"The wooden theatre in the Minghong Road having been burnt on March 2nd, 1871, the then Committee of the Amateur Dramatic Club issued a prospectus for the building of a new theatre to be called 'The New Lyceum Theatre,' for which they proceeded to raise the sum of Tls. 21,675 by debentures, bearing interest at 8 per cent. ; and Tls. 3,750, on preference debentures at 5 per cent. interest. This was duly carried out, and the new theatre was opened on January 27th, 1874."

The Lyceum Theatre is the only building in Shanghai really devoted to the entertainment of foreigners.

Occasionally travelling companies of entertainers occupy the Masonic Hall.

A list of Chinese theatres will be found on page 19.

Public Parks and Gardens

Public Gardens

(Near the Garden Bridge, with greenhouses on the opposite side of the road)

A short account of the history of the Gardens will be found in the section on the Bund. The very utmost use has been made of the small space: the lawns, shrubberies, flower-beds, and paths are well laid out. There are two fountains—one with railings around it, beautiful with roses in May; the other, at the south end of the gardens, with two terra-cotta figures forming the body of the fountain.

Recreation Grounds

Travellers who visit Shanghai in early spring should look out for the giant magnolias in bloom ; they will also see a few flowers rare in Europe, and some not to be seen there at all.

The Town Band plays in the band-stand at 5 p.m. in the early summer ; at 9 p.m. in July, August, and early September, when Shanghai comes out to enjoy the cool south breeze and listen to the music. The view from the Garden Point is always pleasant and interesting: river craft of all kinds can be studied and photographed.

The Recreation Ground

This is what the name implies—a piece of ground wholly given up to recreation. It will be found on the left, one mile up the Nanking Road.

The footpaths are well kept, and the grass, the finest stretch of sward in the Far East, is open to the pedestrian. As large a variety of games may be seen here being played at the same time as anywhere in the world—cricket, tennis, golf, baseball, etc., etc.

Five o'clock in the summer and Saturday afternoons are the best times to visit. The public may use the inner mud course for riding, but not the outer grass course. Carriages may be driven in as far as the pavilions.

New Recreation Ground

A new park or recreation ground has been acquired adjacent to the Rifle Range. It may be reached by continuing along the North Honan Road. The Rifle Butts Railway Station adjoins it. It is at present being laid out from the designs of Mr. J. W. Stuckey. About 258 mow of land will be included in the park, an invaluable addition to the open spaces of Shanghai.

The Recreation Fund Trustees have again been the prime movers in the matter, lending the Council Tls. 40,000. The Council has entered most heartily into the scheme. The park is $2\frac{1}{4}$ miles from the Garden Bridge, *via* North Honan Road.

Shanghai Library

Hongkew Park

Between Boone Road and Quinsan Roads. This is a mere playground for children.

The Chinese Gardens

(8 mow in extent on the Soochow Road) were opened in 1890 for the benefit of the Chinese of the settlement.

Chinese Gardens

Chang Su Ho's Gardens, on the Bubbling Well Road, are very popular. There is a handsome hall (Arcadia) and Assembly Room in foreign style. Refreshments may be obtained. In the summer there are frequent displays of Chinese fireworks, which are well worth seeing. Under new management all kinds of attractions are now being provided, making these gardens a Shanghai "Earl's Court." There is a water chute, cycling track, etc.

Yu Yuen Gardens.—On the Cross Road joining the Bubbling Well and Sinza Roads. Admission, 10 cents. These gardens are beautifully arranged in Chinese style, with rock-work, lily-ponds, kiosks, curious shaped doors and gateways. There is a large central hall, where refreshments are served in foreign and Chinese fashion. Excellent photographs and paintings may be made in these gardens.

Shanghai Library

The Shanghai Library was founded in the year 1849 in a very unpretentious way. One of the daily papers of March 23rd, 1893, says that "A list was sent round asking for support towards the formation of a Book Club, and on this slender foundation has been built up the fine library that exists."

It was in this way that institutions which have become of great importance to the Settlement were started, by half a dozen people meeting together on the Bund, in the Club, or at the dinner table.

The Library has always been under most efficient manage-

Chinese Festivals

ment. The selection of books is extremely good. Among its 12,000 volumes are all standard books of reference, and all new notable books of travels and science, with novels. It is doubtful whether any place in the world has so large a number of books in its public library per head of the population as Shanghai. Supposing Shanghai has now 4,000 English-speaking people; this gives 3 volumes per head. No city in the West has anything like that number. There can hardly be 4,000,000 books in the public libraries of London, including the British Museum—that gives two-thirds of a volume per head. I name this because it gives the lie to the ridiculous taunt that people in the Treaty Ports are a set of brainless pleasure-seekers.

In 1892 a change was made in the working of the Library. It was thrown open as a Reading Room to the public from 9 a.m. to 7 p.m. daily, the Municipal Council making a grant of Tls. 1,000 per annum. A large collection of the best magazines and reviews is kept.

The Library is now housed in the Town Hall, Nanking Road.

The subscription is \$16 per annum.

Open, 9 to 12 noon and 4 to 7 p.m., for exchange of books; Saturdays, 9 to 1 p.m. As a Free Public Reading Room it is open daily, from 9 a.m. to 7 p.m.; Sundays, 10 to 1 p.m. and 2 to 6 p.m.

Chinese Festivals

An opportunity is afforded the visitor to Shanghai of having an occasional glimpse of religious festivals. The photographer, if he happens to be in the place at the time and is on the look out, has a good chance of excellent pictures.

I give only the festivals that, as far as my observation goes, are obvious to the most casual visitor.

Chinese New Year.—Generally in February, so that as a rule the Chinese months (moons) are one behind ours, our second month (February) being the Chinese first moon. Note the streets at China's New Year's Eve. Business very brisk; temples, theatres, eating-houses thronged; shops full of New

Chinese Festivals

Year's decorations, paper flowers, etc., etc. On the morning of New Year's Day the streets are very quiet ; Chinese coolies distribute visiting cards ; presents being carried by coolies, who have them on red trays. In the afternoon the Chinese turn out in their most gorgeous attire, and the Nanking Road is well worth a visit.

The Feast of Lanterns.—First moon, fifteenth day ; a fixed feast. Visit the Ningpo Joss-house, in the French Settlement ; it is gorgeous with lanterns.

The Feast of Tsing Ming.—A movable feast, from the end of March to the middle of April. One of the three principal festivals of China. "Celebrated on the 106th day after the shortest day, the fifteenth after the vernal equinox ; it may be called the Feast of the Dead. Immense numbers of people worship and sacrifice at the graves of their ancestors. Originally an act of remembrance of the dead ; it is now worship, and an attempt to conciliate their spirits. The Chinese, if away from home, endeavour to return to keep this feast. The custom of eating fruit and cakes at the graves is the result of incorporating the Hao-chih, or cold food festival, which fell on the previous day, with Tsing Ming" (*North China Daily News*).

The country is well worth a visit on this day ; there are people at every grave, each of which has a stick with white paper streamers on it. There is a procession from the north to the west gate of the city, or *vice versa*, in the afternoon of the day ; the road to Loongwha Temple is crowded. Photographers must be careful. The Chinese at such times do not like their processions to be photographed. The Taotai generally issues a request to foreigners *not* to drive to Loongwha on that day. In spite of that, some do.

The Dai Wong Festival.—This is in the middle of April. A great procession of two or three thousand persons starts from the Dai Wong Temple on the Sinza Road about 9 a.m. This is very interesting. The image of Dai Wong, immense paper dragons, genii, banners, etc., are borne along ; paper flowers, food, fruits, are carried as offerings. The participators in the procession are often gorgeously dressed in

Chinese Festivals

silks. A noteworthy feature is a group of the eight fattest men procurable. They are dressed in splendid crimson silks, and are intended to represent Midoo. By way of gaining favour with the god, numbers of men suspend heavy cymbals, incense-burners, bells, and other objects, by hooks through the skin of the arm, and even from the eyelids. Dai Wong is the Dragon King, and is the god of rain and the guardian of the farmers.

The Dragon Boat Festival.—Always on the fifth day of the fifth moon (about the beginning of June). This festival originated in 450 B.C. A faithful minister of state, being dismissed by his prince, in spite of his faithfulness, threw himself into a small river in Hunan. Afraid that the fishes would devour his body, the people put out in boats to recover it, each man straining every nerve to find it. They carried with them packages of rice to throw into the water for the defunct statesman to eat. Since then, on the anniversary of the hero's death, dragon-boats race on the rivers of China, it is to be presumed, seeking his body. The dragon-boats are splendidly decorated with silk hangings, banners, lamps, embroideries, and present a beautiful picture. Some are 60 ft. long. They are long and narrow, and are propelled by paddles. The boats come down the Soochow Creek, and usually pass the Public Gardens between 1 p.m. and 3 p.m. Business is almost entirely suspended on this day.

The last festival that gives any very evident signs of its existence is the Chung-Chin-Chieh, or **Mid-Autumn Festival**, in the eighth moon, fifteenth day (in August). This corresponds to our Harvest Festival: it occurs at the full moon. Altars covered with fruits may be seen in large numbers of the Chinese shops, on verandahs, and out in the open. Moon-cakes are extensively eaten at this festival. Packets of them in red paper may be seen in all the native confectioners' shops.

A sufficiently complete list of other festivals will be found in Kelly & Walsh's Diary, with exact dates of the movable feasts, which mostly mark changes in the seasons, such as "first frost." These are wonderfully accurate. I have known

Volunteer Corps

the "first frost" to occur on the exact day given in the calendar. A complete list of the Chinese festivals to the innumerable gods and demi-gods of China will shortly be published by the Society for the Diffusion of Christian and General Knowledge.

Shanghai Volunteers

Never having had any garrison of foreign troops stationed here, except during the earliest days of conquest, during the Taiping Rebellion and the two years following the Boxer outbreak, 1900-2, Shanghai has been compelled to rely upon its own citizens for its defence. A Volunteer Corps was formed very early in the history of the settlement, the volunteers taking an honourable part in the battle of Muddy Flat.

They have been called out on several occasions, such as the various riots over the Ningpo Joss-house, during the wheelbarrow riot, and last, during the Boxer troubles of 1900, for which the various governments granted a medal to their subjects in the corps. At that time the volunteers were the sole defence of the settlement until the foreign troops arrived, too late, after all, to be of any service. Every young man, of every nationality, coming to Shanghai ought to join the volunteers, now that the foreign garrison is withdrawn.

The Municipal Council makes the corps its peculiar charge, expending in 1902 the sum of Tls. 25,890.52 upon it. A magnificent range is provided for shooting, with a lavish supply of silver cups for the various competitions. Arms and accoutrements are found, as well as a club and gymnasium in the Town Hall, where drill is performed in wet weather.

The various companies are :

The Light Horse.	German Company.
Artillery.	Japanese Company.
"A" Company.	Customs Company.
"B" Company.	Medical Staff.

The volunteers are inspected annually by an officer of field rank from Hongkong.

The requirements for efficiency are all laid down in a handbook which may be obtained from the authorities.

Police

Shanghai is admirably policed. With the huge native population and the mixture of nationalities the order kept is remarkable. Under the police superintendent there were (in 1902) 83 European constables, 167 Sikhs, 604 Chinese constables. There is a staff of foreign and native detectives, which does very smart work. In 1902, out of \$164,478 stolen no less than \$139,553 were recovered. The settlement is also patrolled by mounted Sikhs, who always attract the attention of visitors, who are often puzzled as to their nationality. I have been asked if they were Turks.

On the whole, life and property are safer in Shanghai than in most cities of the West, *very* much more so than in many of them. The visitor may make himself quite easy on the score of his personal safety among the crowds of Chinese on the streets by day. He is equally safe at night.

In 1902 there were only 56 cases of larceny from the person, 7 of robbery, none of man-slaughter, none of shooting, none of robbery with violence, 3 of murder among the Chinese only. I have not heard of any case of a foreigner having been murdered by a Chinese in the whole history of the settlement.

The weekly Police returns, which a visitor may see in the papers, look alarming, judged by the large numbers figuring in them, but on analysis they amount to nothing. For instance, January, 1902, has a grand total of 10,101 arrests; but of these 1,676 were for "nuisances," including the letting off of crackers and burning joss-paper, so dear to the Chinese heart; 1,072 for obstruction, much of which cannot be avoided; 3,263 were beggars, who try their luck in the settlement, and are rather pleased to get into a prison that provides free rice; 3,396 were 'rickshaw coolies for either being dirty or having dirty 'rickshaws. These account for 9,407 of the total number arrested. There is also a very efficient force of river police under the Imperial Maritime Customs.

The total cost of the Police Force in 1902 was Tls. 241,230,44.

The Shanghai Fire Brigade

Quite a feature of Shanghai is its Fire Brigade, Shanghai being the only important city that I am aware of in which the extinguishing of fires is undertaken voluntarily with positive enthusiasm and pleasure, even in the most unearthly hours of the night, by a staff of amateur firemen drawn from the young men of the settlement.

Up to 1866 the matter was left to each hong to put out its own fires.

In 1866 a volunteer fire brigade was formed, the Council having wells dug to supply water.

Hand-engines were imported, and the brigade placed on its present footing. Since then vast improvements have been made, and the brigade is now in a very high state of efficiency. Water is supplied from the water company's mains.

There are at present the following companies :

Mih-ho-loongs	No. 1
Hongkew	„ 2
Deluge	„ 4
Le Torrent	„ 6
Victoria	„ 7

The companies are supplied with the necessary fire-engines, hose-reels, ladders, and trucks.

In its report for 1902 the Council states that “the existing fire appliances are sufficient to cope with a fire in any building in the Settlement.” This a good many people doubt.

Men from No. 1 and No. 4 Companies have quarters at the Central Station in Honan Road. In addition to the volunteers, there is a paid native staff. The whole are under a chief engineer and paid departmental engineer.

The amount of work falling to the firemen may be gathered from the report for 1902, when there were 102 fires in the settlements, 155 houses being destroyed and 112 damaged. The cost to the ratepayers is about Tls. 21,000 per annum.

The alarm of fire is given in an old-fashioned but very

Public Band

effective manner. A bell is rung on each of two lofty wooden towers, one in Shantung Road, one at the Hongkew Police Station. A bell rings for thirty seconds at the first alarm of fire, then :

For East Hongkew	1 stroke
For West Hongkew	2 strokes
For Central District north of Nanking Road	3 strokes
West of Nanking Road	4 strokes
French Settlement	5 strokes
Bubbling Well and Sinza	6 strokes.

Public Band

A society rejoicing in the name of "The Amateur Wind Instrument Society" seems to have been first in the field with a public band. In 1879 the trustees of the Recreation Fund took over the effects of this society in trust for the public, and in that year a provisional committee was formed to establish a public band. Musicians were engaged at Manila, and the band established. The band continued under entirely private management until 1881. In that year it was taken over by the community at the annual ratepayers' meeting, and was supported from public funds, under a committee of management on which the two Councils and the ratepayers were represented. In 1900 the management was taken over directly by the Council.

The band is now a most important element in the pleasures and recreations of the Settlement.

In 1902 182 public performances were given, while 272 private engagements were fulfilled.

The bandmaster, Signor Valenza, has issued a printed *repertoire* for the convenience of the public.

There are at present 35 bandsmen, all from Manila. The band played in the Public Gardens from May 19th to November 3rd, 1902, in the afternoons; and from July 15th to September 26th, at 9 p.m. It plays in the Town Hall on Wednesday afternoons during the winter months. Its cost in 1902 was Tls. 17,460.

SECTION IV

CLUBS AND SOCIETIES

IN Shanghai all kinds of clubs and associations abound. I have done my best to classify them. The names of the various secretaries are not given, as these officials change; but there is no difficulty in ascertaining them.

I

National and Local Associations

St. George's Association

This association has not been very active for some years; but, in the course of its later history, it has given fêtes. On April 23rd, 1903, there was a promenade concert in the Town Hall, and on the King's birthday (November 9th, 1903) a fancy-dress ball in the Town Hall.

American Association of China

This association exists to "further and safeguard the interests of the citizens of the United States in China, Japan, Korea, the Philippine Islands, and elsewhere in Asia; to gather and distribute information."

Membership is open to American citizens resident in these countries. Subscription, \$10 annually for residents in Shanghai; \$5 for others.

Deutsche Vereinigung (German Association)

This association exists for the purpose of furthering German interests, especially those of a commercial character, in the Far East. There is also in Shanghai a branch of the Deutscher Flottenverein (German Navy League), which has 650,000 members all over the world.

National Associations

The Swiss Community

formed a society in October, 1902, with the name of "Helvetia," "Société Suisse en Chine."

The objects of the society are to help necessitous Swiss, and to form a rallying point for the nation in the East.

There are two classes of members, "effectifs" and "passifs." The entrance fee is \$5, the monthly subscription \$1.

The China Association

has a branch in Shanghai. In addition to the Annual Meeting it meets only when very important political and commercial matters need discussion, as during the recent matter of the new British Treaty with China.

St. Andrew's Society of Shanghai

This flourishing Society was established in 1865 (November 30th) and reorganised in 1886 (October 25th).

The objects of the society are—the relief of Scotchmen or their families, the promotion of goodwill among Scotchmen in the Far East, and the holding of a national gathering on St. Andrew's Day.

The subscription is \$2 per annum. At present there are about 700 members.

St. Andrew's Day is celebrated by a ball, which is the great annual social event in Shanghai.

The society maintains two bursaries at the Public School for children of Scotch parentage, each valued at \$100.

Association of British Colonials in the Far East

The object of this association is the promotion of goodwill and friendship among Colonials in the Far East, the relief of Colonials or their families when destitute or in difficulties, and the furthering of Colonials' interests in the Far East.

The entrance fee is \$5; the annual subscription \$2.

Candidates must be proposed, seconded, and balloted for.

The society was formed on December 11th, 1902.

Shanghai Club

St. Patrick's Society of Shanghai

The present rules were drawn up in 1894 only ; the society has existed for many years.

The objects of the society are the relief of Irishmen or their families, the promotion of goodwill and friendship among Irishmen in the Far East, and the celebration of St. Patrick's Day.

Association of Lancastrians in Shanghai

This association was founded in the year 1900, and membership is open to all born in Lancashire, or who have, in the opinion of the committee, sufficiently identified themselves with the county by residence or otherwise.

The objects of the association are partly social and partly benevolent. An annual ball is held.

The subscription for the first year is \$5, and subsequent years \$2. The number of members at present is fifty-six.

Candidates must be passed by two-thirds of the committee present.

II

Social Clubs

Shanghai Club

This club was at first a proprietary institution, the ordinary members having no vote in its management. It was built in the days when Shanghai was so abnormally prosperous that once the Autumn Races even could not be held.

It was opened in 1864, and was built on ground occupied by Hiram Fogg's store and a wood-yard. In consequence of the abundance of money at that time, the club was planned on far too ambitious a scale, though it has been good for posterity that it was, and it was in financial difficulties until the eighties. It is now the property of the members, and, having survived all the difficulties, is now the premier club in the East, and in a flourishing position. Some particulars as to its equipment

Club Concordia

will be found in the description in the section "A Walk along the Bund."

The club consists of an unlimited number of members, subscribing and honorary.

Conditions of Membership.—Proposal and seconding by members of the club; exhibition of the name for three months prior to the ballot, in which one black ball in five excludes.

Honorary Members.—Ministers, salaried Consuls-General, Consuls, a Judge exercising his functions in Shanghai, shall, on the invitation of the committee, become honorary members.

Commissioned officers of the military, naval, and diplomatic services may become subscribers without payment of entrance fee.

Visitors.—On being proposed and seconded by members, visitors may have the use of the club for fourteen days, but not oftener than three times in twelve months. Members of the Bengal, Singapore, and Hongkong clubs have visitors' privileges.

The entrance fee is \$100; monthly subscription, \$7. Absent members pay \$5 per annum.

Club Concordia

This club must be accorded the next place to the Shanghai Club in importance, as the headquarters of the influential German community in Shanghai. It was founded on October 20th, 1865; and was located in the Foochow Road. The present club house, at No. 10, Canton Road, was formerly Mackenzie's Store. This was acquired in 1880 and opened on January 1st, 1881, after being equipped with most of the requirements of a first-rate club. There is a ballroom, which is also fitted with a stage for theatrical performances. Excellent concerts are given. There are billiard-rooms, a card-room, and bowling-alley. Tiffins and dinners are served to the members in excellent style at a fixed tariff per month when desired.

Some famous entertainments have been given in the club ballroom, the most noteworthy taking place during the visit of Prince Henry of Prussia to Shanghai, in April, 1898.

Country Club

The subscription is \$6 a month, with entrance fee of \$50; candidates for membership must be proposed and seconded and balloted for. Although the membership is naturally mainly confined to Germans, the club membership is open to all who speak German. Those who cannot speak German are admitted, but have no vote in the management of the club. At present the membership is about 250. A new club house will shortly be erected on a commanding site in Jinkee Road.

Country Club

No. 120, Bubbling Well Road, opposite the Taotai's residence, is "the pleasantest club in Shanghai"; it is of a purely social character. The resident membership is limited to 175; the ladies of the members' families have all the privileges of the club without payment of entrance fees or subscriptions, though without votes. The club house stands on 65 mow of ground (nearly 11 acres); the gardens have been admirably laid out by the "Garden and Grounds Committee," with lawns, flower beds, and ornamental water. The club house is replete with every requisite for the pleasure of the members. There are six billiard tables, a card-room, a miniature theatre, and handsome ballroom, and even four ping-pong tables.

The building, despite its long, straight line, presents a comfortable and handsome appearance from the road. A circular drive has lately been made up to it.

There are three classes of members—resident, absent, and honorary. "Persons of distinction" may as well observe that the committee has power to invite them "to make use of the club as honorary members without payment of subscription." Further, "any gentleman who may temporarily visit Shanghai shall, upon being duly proposed and seconded in a book kept for that purpose, be admitted to the use of the club as a visitor for a period not exceeding ten days, without subscription." After that time he must, reasonably enough, pay.

The conditions of membership are—candidates must be proposed and seconded by members; their names are placed

Masonic Club

on the board for six days prior to a general ballot of the members ; one black ball in seven excludes ; not less than thirty members form a ballot. The entrance fee is \$100, the subscription \$7 per month.

A short sketch of its history is to be found in the "Constitution and Rules of the Club."

Masonic Club

This club, formed in 1882, has a home in the Masonic Hall, on the Bund. There is a good library, billiard-room, reading-room, bar, and all the appointments of a good club.

The yearly subscription is \$50, the entrance fee \$50, and the membership about 300.

The club rents portions of the Masonic Hall building from the executive committee in whom the hall is vested.

It must be borne in mind that it is a common mistake made by brethren attending masonic meetings at the Masonic Hall to imagine that, because the Masonic Club meets in the same building, they are entitled to use the club without having been elected members. That is, of course, not the case. A mason may, or may not, be a member of the club.

The Freemasons' Lodge Germania is for Germans only.

Mercantile Marine Officers' Association

(Nos. 4 & 5, North Soochow Road)

Every master, mate, or pilot connected with the shipping of this or any port is eligible for membership. Candidates must be proposed and seconded ; one black ball in five excludes. The entrance fee is \$10, and subscription \$2.50 per month. The club possesses a library and two billiard-tables ; there is also a bar.

The object of the society is to provide a club, to provide amusement and instruction, and "pay particular attention to the maritime meteorology of Eastern Asia."

Any otherwise eligible master, mate, or pilot who is on shore employment may become an associate member.

Marine Engineers' Institute

Visiting Members.—Members who visit this port not oftener than once in four months, or who are attached to steamers or sailing vessels whose names are not in the list of “Local Steamers and Sailing Vessels trading to Shanghai,” shall be termed visiting members. They have the same privileges as other members, and pay \$2 a year, but they shall not be entitled to vote.

Shanghai Marine Engineers' Institute

This excellent institute was formed in 1876 “to encourage and foster professional intercourse between marine engineers of all classes, whether employed in steamers trading to and from Shanghai or on shore; to provide commodious and properly furnished premises, containing library and reading-rooms supplied with books, newspapers, and periodicals, as well as appropriate aspects of technical interest; for the encouragement of self-culture, study, and advancement of a knowledge of the members' profession; also to provide room for amusement, recreation, music, meetings, refreshment, the reception and distribution of members' correspondence, and for convenience of all kinds.” All these objects it achieves in its commodious and comfortable premises, No. 8, Nanking Road.

There is an excellent library, billiard-room, bar, etc.

Membership is divided into six classes—full members, associates, graduates, visiting members, honorary members, out-port members. The subscription for full members is \$3 per month, with \$10 entrance fee.

Present membership, about 300.

Young Men's Christian Association of Shanghai

Under one management are the Foreign Association and the Chinese Association and the Student's Association. For many years there had been an association, but without a local habitation and club house.

Y.M.C.A.

Under Mr. R. E. Lewis, of the International Y.M.C.A. Committee, the present associations were formed and premises secured, for the rent of which a generous guarantee fund of Tls. 4,000 per annum for four years was raised.

The Chinese Y.M.C.A. is doing excellent work at its rooms in Peking Road. We are mostly concerned here with the Foreign Association. Its handsome premises are situated in 1, Jinkee Road (off the Bund between the Peking and Nanking Roads).

Dining- and reading-rooms and office are on the ground floor, and upstairs are the drawing-room, reading- and billiard-rooms. Above are residential rooms.

Larger premises are urgently needed for the large membership of 400. Classes are organised. A debating society is connected with the association, as well as cricket, football, and tennis clubs, for which a small subscription is charged in addition to the monthly subscription of \$2. Annual athletic sports are held, which are very well managed, and are quite a feature in the athletic life of Shanghai.

The association is under the management of directors and executive committee. The power of voting and holding office is, as usual in Y.M.C.A.'s, vested in the "active members" only—*i.e.* those who are members of orthodox Protestant Churches; other members have all the privileges of the association except that of voting and holding office.

Customs Club

This club is situated at the corner of Chapoo and Boone Roads, and is open to all members of the Imperial Maritime Customs service. Subscription, \$2 per month.

There is a library, billiard-room with three billiard tables, card-room, bar, bowling-alley, and ballroom reputed to be the best room for dancing in Shanghai (when not in use as a ballroom it is fitted up as a gymnasium). The membership is about 150

Volunteer Club

This club exists for the benefit of the Shanghai Volunteers, and has its quarters in the Town Hall, Nanking Road. There is a well-stocked reading-room, a separate room for officers, and the best gymnasium in the Far East. The club is free to volunteers.

Club Portuguez

This club was founded in 1901 for Portuguese subjects in Shanghai. It is situated at No. 30, North Szechuen Road, opposite the Club de Recreio. The buildings are new, and in every way well equipped for their purpose. The conditions of membership are the same as those of the Club de Recreio.

Deutscher Gartenclub (German Garden Club)

This is a proprietary club, with three hundred shares of Tls.100 each, for "the promotion of the social life of the members and their wives as well, as for the furtherance of interest in sport." It is intended, as far as I can gather, to be a "German Country Club."

The entrance fee is \$50, the monthly subscription \$5, and only shareholders vote.

III

Literary and Educational Associations

China Branch of the Royal Asiatic Society

In 1857, says Maclellan, the Shanghai Literary and Scientific Society was formed. In 1858 this society was affiliated with the Royal Asiatic Society, a branch of which had been established in Hongkong.

The building in which the society is housed is situated in the Museum Road, just behind the British Post Office. There is a good library of books, on Oriental subjects mainly; a good supply of the proceedings of learned societies and learned

Literary Associations

magazines is kept. There is an exceedingly comfortable lecture hall; upstairs is the museum. The fathers of the settlement did well for it; their successors do nothing. The best thing in it is the collection of the birds of China, which is well worth a visit. Papers are read at irregular intervals, as they offer. They are often monuments of erudition, and are printed in an annual volume, which is of great value.

The subscription is \$5 per annum.

Photographic Society

Years ago a society existed, but died out. A new society was formed in 1902 (April), and now has about ninety members. The Society meets in Union Church Lecture Hall, Yuen-ming-yuen Road, fortnightly during the autumn and winter. The subscription is \$5 the first year, \$2 annually for subsequent years. The society possesses a lantern of its own, for the exhibition of the members' lantern slides.

Union Church Literary and Society Guild

This society meets fortnightly during the season. It is open to residents as well as to members of this church. Members must be proposed and balloted for. Subscription, \$1. There are four hundred members. Visitors to Shanghai may attend the meetings, which are generally announced in the "Social Diary" of the *Daily News*, and the corresponding columns in the other papers.

American Women's Literary Association

This is a society confined to American ladies, who meet periodically for the reading and discussion of papers.

Horticultural Society

This society gives two flowershows per annum. They are held in the Town Hall. There is a magnificent display of flowers and vegetables and table decoration. Subscription, \$3 per annum, entitles to tickets for the show.

Chamber of Commerce

American University Club

The president of this club is the U.S.A. Consul-General. Its object is to be a bond of union among all who have passed through American Universities.

The following societies are for residents of German nationality :—

Deutscher Concert Verein (German Concert Society)

Very high-class concerts are given during the winter by this society, and I believe that tickets for these concerts must be obtained through members.

Litterarischer Abend (Literary Evening)

Papers are read and discussions held every Friday night at 9 p.m. at the house of Pastor Boie, Whangpoo Road.

Deutscher Gesangverein (German Church Choir)

This choir practises every Tuesday afternoon at 5.30 p.m. at the German School, Astor Road. At present there are thirty members. Membership is open to men of all nationalities who speak German.

IV

Professional and Business Associations

Chamber of Commerce

This is international. At its meeting in 1888 the charges, commissions, and brokerages for transacting business in Shanghai were settled. Offices, 1, Yuen-ming-yuen Road.

Stockbrokers' Association.—Offices, 4, The Bund.

S.S.P.C.A.

Pilots' Association.—Founded in 1900; offices, 5, Peking Road.

Yangtsee Pilots' Association.

Shanghai Society of Engineers and Architects

This society is for the general advancement of the science and practice of engineering and architecture.

There are two classes of members: members who have the right to vote (these are persons practising on their own account or who are in responsible positions); and members who have no right to vote are student or associate members.

The entrance is \$10, and annual subscription \$10; for students \$5. In the ballot one black ball in four excludes.

The society, which was formed in 1901, meets at 1, Yuen-ming-yuen Road. There are about one hundred members.

V

Philanthropic Societies

Shanghai Society for the Prevention of Cruelty to Animals

This society was founded in August, 1898, at a meeting called by Mr. Frank J. Maitland. Foreigners in Shanghai are not in need of this institution, but the natives are.

Despite the refuge for "aged and infirm" water-buffaloes at Soochow, there is nothing in which the Chinese character appears to less advantage than in its treatment of animals, not only of vermin such as rats—a favourite diversion being to drench them in kerosene and set them on fire—but of domestic animals. The Chinese livery-stable keepers have had several sharp lessons taught them by this society, one man having been fined \$300.

The society is managed by a committee of gentlemen of all nationalities. The subscription is \$2 per annum. The municipal police authorities have entered most heartily into the work of this society.

Philanthropic Societies

Shanghai Benevolent Society

This society has been in existence twenty-six years. It assists the destitute with money, clothing, and food. In 1901 it spent \$1,942.48. The average expenditure is about \$1,500. Subscriptions will be welcome.

N.B.—The various national societies ought really to be scheduled under this head, as they give relief to the destitute of their respective nationalities—the St. Andrew's Society to destitute Scotchmen, the St. Patrick's Society to Irishmen, etc.

Shanghai Seamen's Mission

There is a Sailors' Home on Broadway, with chaplain. A new church has been built. Mercantile marine sailors are welcome to the reading-room, etc.

Shaftesbury Home

On Seward Road. A splendid resort, much frequented by men of H.M. navy. The tariff is very moderate; bedrooms excellent. A new and palatial building was opened in 1903.

Coffee Tavern

A new coffee tavern is being built near the back of the Astor House, on Broadway. This is under the management of a committee.

First Aid Association

This association, affiliated with the St. John's Ambulance Association, has periodical lectures given by medical men on first aid to the injured.

The usual certificates are granted, and a fee of \$5 is the usual charge for the course.

Shanghai "Florence Crittenton" Home

This institution has been founded to undertake rescue work among Chinese girls. The Taotai permits girls brought up at

Shanghai Recreation Fund

the Mixed Court to be under the care of the Home while wards of the court. It is managed by a committee of ladies.

Shanghai Recreation Fund

No account of Shanghai can be made intelligible that omits on account of the Shanghai Recreation Fund, which, "originating in the public spirit of a few individuals, has rendered assistance to every movement for the intellectual, athletic, and physical good of the community."

Always admirably administered, it has done untold good, whether by the acquisition of the present priceless Recreation Ground, assisting learning by its aid to the Asiatic Society, ministering to the love of the beautiful by its assistance to the Public Gardens, or lending a hand to the healthy outdoor sports which are a distinguishing feature of Shanghai life, and are necessary to the health of the community in this climate.

The history of the Recreation Fund is simple, and reflects the greatest credit on the early residents in the settlement. It is this: There was a racecourse on the site of the Fokien Road; the ground inside the course was vacant. Four gentlemen—Messrs. R. C. Antrobus, James Whithall, Albert Heard, and Henry Dent—in view of the rapidly increasing value of land in the Settlement, thought that this ought to be secured as a public recreation ground. They accordingly bought it (34 mow, 5 fung). A meeting of residents was held, they took the land over, trustees being appointed to hold it for the public. The cost of the ground was Tls. 5,365,60, the shareholders recouping themselves by rents derived from parts of the ground let to clubs and from pasturage.

Now we come to the second removal, further into the country, to the present ground.

"In March, 1863, the value of land about Shanghai was so much enhanced that it was deemed advisable to sell the Recreation Ground, and to purchase with the proceeds a larger and more suitable piece of land in the interior of the new racecourse. The old Recreation Ground was accordingly sold for Tls. 49,425. This sum of Tls. 49,425 constituted the Recreation Fund."

Shanghai Cricket Club

The first use made of this fund was the purchase of 430 mow of land in the interior of the racecourse for Tls. 12,500, in the name of the trustees of the Shanghai Recreation Ground, on November 28th, 1863.

This is the present Recreation Ground which the visitor will see on the left when he emerges from the Nanking Road and crosses the Loongfei Bridge to the Bubbling Well Road. The value of it to the settlement is unspeakable, and I believe that Tls. 2,500,000 have been offered for it by the Chinese authorities. It is not necessary to give the further history of this fund, except to say that the balance remaining out of the Tls. 49,425, after the purchase and laying out of the Recreation Grounds, has formed an invaluable fund, always available for the assistance, by loan or otherwise, of all schemes for the benefit of the public. The Shanghai Club, Cricket Club, Baseball Club, Rowing Club, Public Gardens, and Museum are among the numerous organisations that have been assisted.

According to the last balance sheet, for the year ending December, 1902, "the fund has now settled down to an annual income of, say, Tls. 2,500, which will be available for promoting recreation without disturbing the capital of the trust."

Its assets are Tls. 82,010,42, estimating the Recreation Ground at its original value, with improvements, at Tls. 31,000 only, a ridiculously small sum.

VI

Sporting Clubs

Cricket Club

That cricket was played in the earliest days of the settlement is certain. Wherever Englishmen settle they play cricket. Probably the first pitch was very poor; it must have been among the creeks, graves, and reed-beds that occupied the site of Shanghai. We get out of prehistoric days in the years 1860 or 1861, when a club was formed, which, with the exception of a very short interval in the autumn of 1863,

Shanghai Cricket Club

has flourished, with the usual ups and downs of clubs, until now. Maclellan tells us that on September 9th, 1863, a meeting was held, where it was resolved that "the old club may be considered to have died out, and a new club be formed."

The death of the old club was, however, due to the fact that the Recreation Ground trustees had sold the old Recreation Ground, on which it had played, and purchased the present Recreation Ground. In the interval the club had nowhere to play, and was consequently dormant. But that the cricket club has ever died out is denied by the present secretary, Mr. Rayden.

At any rate, as soon as the present Recreation Ground was secured, the trustees set to work to prepare a cricket ground. Among the swamps that then composed it, a cricket ground and baseball ground were the first to be laid out. From an analysis of the funds of the Recreation Fund dated February 28th, 1866, we find that Mr. Henry Dent states that "raising, levelling, and fencing the cricket ground had cost the trustees Tls. 6,764,56. The interest on this sum is the origin of the rent which the club now pays the trustees—Tls. 300 per annum.

In 1864 the club had 80 members. At present there are 250 playing members and 200 honorary members. The ground is now the finest in the East, with a pavilion fitted out with dressing-rooms, baths, and every convenience.

The club has added lawn tennis, and is therefore the lawn tennis club of Shanghai; it also permits football on certain conditions in the winter.

There are twelve tennis courts and eighteen nets for the practice of cricket. There are few places where cricket is better "housed" than Shanghai. The drawback to all such games in the East is the fewness of clubs with which to play matches. Occasional inter-port matches are held between Yokohama, Shanghai, Hongkong, and Singapore that create great interest. In 1901 Shanghai was champion. In 1903 Shanghai lost to Hongkong.

The subscription to playing members is Tls. 16, with Tls. 10 entrance fee; honorary members, who have all the privileges

Shanghai Race Club

of the club but playing, Tls. 5. Names of intending members must be posted a week; one black ball in five excludes. Tennis privileges are of course included.

Visitors to Shanghai will appreciate Rule XV., "That any gentleman who may temporarily visit Shanghai shall, upon being duly proposed and seconded, be allowed the use of the club property and ground for one month, free of subscription."

Race Club

Horse racing, cricket, rowing, and baseball seem to have been the first sports that the earliest settlers indulged in. Racing was probably the first.

From the history of the Shanghai Recreation Fund I find that the first racecourse was "the plot of ground at the corner of Park Lane (now the Nanking Road) and Barrier Road (now the Honan Road), known as the Old Park, and used for a racecourse and for other purposes of recreation."

It is difficult to realise that the Cathedral compound and the Honan, Kiangse, and Lower Nanking Roads, now covered with four- and six-storied buildings, were once a racecourse. The Bowling Alley, No. 44, Nanking Road, is part of the original grand-stand attached to this course.

In 1854 this was sold, owing to the rise in the value of land, and what was called "the Shanghai Riding Course" was laid out, and was used for a riding and race course. The position of it can still be traced in the plan of the Settlement; Hupeh Road, Chekiang Road, Thibet Road (better known as Defence Creek Road), which form a curve, occupy part of the site. Roughly, it occupied the land round about the Drill Hall on the Nanking Road. The old grand-stand stood on the west side of the present Lloyd Road, and was pulled down so recently as 1881. This was the second racecourse.

Again land became too valuable to be used for purposes of recreation, and in either 1860 or 1861 the present grass course was purchased and laid out by twenty-four shareholders. This was called the New Racecourse.

In 1862 the Recreation Fund trustees spent Tls. 580 upon

Shanghai Race Club

it, but I can find no record of the exact date of its purchase nor of its cost. Thousands of taels have been spent upon it by the Race Club, to bring it up to its present state of perfection.

There are two racecourses: the outer one, just described, belongs to the racecourse shareholders; the inner mud course is the property of the Recreation Fund trustees, who hold the whole of the ground inside the grass course for the public. The length of the grass course is forty-four yards short of a mile and a quarter.

The Race Club, limited to four hundred members, owns a handsome club-house and grand-stand. This building must have been begun about 1861-2, but has been undergoing alterations and enlargements ever since. The clock tower was erected about 1890. There is stabling for a large number of ponies, and all appliances for racing.

Races are held twice a year, in May and November. Should a visitor be in Shanghai at the time, if he is a racing man, he may purchase a ticket of admittance; if he is not, he will find the scene one full of interest. The Chinese, a nation of born gamblers, have unfortunately taken as kindly to betting as they have to their own gambling games, and crowds surround the course. The racing is chiefly confined to China ponies.

If the visitor to Shanghai is inclined to think meanly of ponies, because they are ponies, he may have his opinion altered by this note from Mr. A. L. Robertson's account of the China pony in Mr. R. W. Little's pamphlet "The Jubilee of Shanghai": "The stamina of the China pony is almost beyond belief, as is illustrated by the weights they carry. The official standard is 10 stone for 12 hands, and three pounds for every inch above. In the early days of the Sixties, when Shanghai was very rich and prosperous, we find that even English horses were imported and run. The fall of the dollar has, however, stopped this, and now, except for a few walers (Australian horses), the racing is confined to China ponies."

The earliest recorded race was in 1851. The following table will be of interest:—

Record Times for China Ponies

FASTEST TIMES ON RECORD FOR CHINA PONIES ON THE SHANGHAI RACECOURSE.

Distance.	Owner.	Colour of Pony.	Pony.	Height.		Meeting.	Time.
				hds. in.	st. lb.		
Half a Mile	Mr. John Peel ...	Ches.	Set ...	13 3	11 7	Spring 1903	m. s. 0 55 $\frac{3}{8}$
Five Furlongs	„ Sassoon ...	Black	Blackberry ...	13 2	11 4	„	1 15
Three-Quarters of a Mile	{ „ Sassoon ...	Skew.	Hero ...	13 3	11 7	„	1 29 $\frac{1}{8}$
			„ H. Bush ...	13 2	11 4	„	1 29 $\frac{1}{8}$
Seven Furlongs... ..	„ John Peel ...	Ches.	Set ...	13 3	11 7	Autumn 1902	1 48
One Mile	„ Ring... ..	Bay	Orion ...	13 0	10 12	Spring 1895	2 2 $\frac{1}{2}$
Once Round	„ Ten Broeck... ..	Grey	Wild Dash ...	13 3	11 3	„	2 34 $\frac{1}{2}$
One Mile and a Quarter	„ Diplomat ...	Grey	Floisam ...	13 1	11 1	„	2 36 $\frac{2}{8}$
From the Two and a Half Mile Post once round and in	} „ Sassoon ...	Black	Blackberry ...	13 2	11 4	„	1893 2 46
			„ Seer	13 0	10 7	„	1875 3 11 $\frac{1}{2}$
One Mile and a Half	„ Sassoon ...	Grey	Teen Kwang ...	13 1	10 12	Autumn 1888	3 47 $\frac{2}{8}$
Two Miles	„ Trebau ...	Dun	Bovril ...	13 1	11 8	Spring 1893	4 21 $\frac{1}{2}$
Two Miles and a Half... ..	„ Buxey ...	Grey	Home Guard ...	13 1	11 2	„	1893 5 35 $\frac{1}{4}$

Dramatic Clubs

Amateur Dramatic Club of Shanghai

Generally known as the A.D.C. The exact date of the foundation of this club cannot be ascertained, the early records having been burned. It has, however, been in existence at least forty years. The object is, the "encouragement of amateur acting, and the maintenance of a theatre." The club constitution requires that members shall be those who are "willing to take an active part or otherwise to assist in dramatic performances." The number of members is limited to sixty; new members have to be proposed and seconded and elected by the general committee.

The subscription is \$5, and membership is open to all nationalities. The representations of the club are looked forward to with great interest by the public of Shanghai.

Société Dramatique Francaise

Commonly called the French A.D.C. This society was formed about the year 1868 for the purpose of fostering dramatic talent and giving performances. It was originally confined to residents of French nationality, and gave its performances in the French Municipal Hall.

From 1886 to 1892 the society lay dormant, or ceased to exist, but in 1892 it was reorganised. Membership was made open to any nationality. The performances are given in the Lyceum Theatre. Since 1892 the society has given thirty-one performances.

The subscription is \$12 per annum, entitling the members (from autumn, 1903) to two tickets for each performance, instead of three as hitherto. This society is in a very flourishing condition.

The number of members is limited to 200.

Shanghai Rowing Club

This club, founded in 1860, is in a very flourishing condition. It has about 200 members, owns 52 boats, including pleasure

Shanghai Golf Club

boats, possesses a boat-house opposite the Union Church on the Soochow Creek, and is about to build a new one. It holds two regattas annually, in May and October, on the Whangpoo, not an ideal river for rowing on account of the strong tides and currents; but the Soochow Creek, on an upper reach of which the regattas were held until 1895, is now impossible, owing to the increase of traffic.

Membership is open to all nationalities.

Conditions of Membership.—The names of intending members must be sent to the secretary with proposer and seconder. In the ballot one black ball in five excludes. The subscription is Tls. 15 per annum, with an entrance fee of Tls. 10.

“Gentlemen visiting Shanghai may, after being proposed and seconded, be allowed, at the discretion of the committee, to use the club boat-houses, boats, and property for one month, without the payment of any fee or subscription.

“Members of rowing clubs at the out-ports may become non-resident members on payment of Tls. 5 per annum.”

The club flag is dark blue with S. R. C. in gold letters.

Shanghai Golf Club

This flourishing and popular club was formed in the year 1894. That golf was so long in establishing itself in Shanghai is remarkable. The links are on the Recreation Ground, and a handsome club-house was erected in 1898, with dressing-rooms for ladies and gentlemen, gear-room, and bar.

Candidates must be balloted for, one black ball in five excluding. Numerous competitions are held during the year. The entrance fee is \$25, and subscription \$10 per year.

“Gentlemen temporarily visiting Shanghai, or newly introduced by a member, may play for one month, but this privilege cannot be claimed a second time in one season, except in case of officers of the Army and Navy.”

Members of recognised golf clubs may, *ipso facto*, be visiting members. Distinguished residents or visitors may be granted these privileges for a longer period “on the

Paper Hunt Club

approval of the committee"; and on payment of \$5 temporary residents may become members of the club for two months, and have all privileges except playing for prizes, medals, etc.

Members of the club may become life members on payment of \$100. Honorary members have all the privileges of the club except playing and voting.

Paper Hunt Club

It is not likely that Englishmen were long in Shanghai without becoming aware of the attractions of the surrounding district for cross-country riding. It is not surprising, therefore, that the Paper Hunt Club shares with the Race Club and Cricket Club the honour of being one of the three oldest clubs in Shanghai. As far back as 1855, after the collapse of the Triad rebels, "small parties of men rode over the country from point to point." But it was not until after the Taiping rebellion had been put down in 1864 that the sport became regularly organised.

It was due to some officers of regiments stationed here: they introduced paper hunting as it had been conducted in the Crimea and in India. Riders were sent ahead scattering paper; they were habited in red cowls to distinguish them from the hunters, who had to catch them. There was no finishing place, as now; the "foxes" were actually hunted.

The first paper hunt was run in 1863, and was "won by Mr. Augustus Broom on a pony called Mud," appropriately enough, in regard to the condition in which ponies arrive at the post. The sport has kept and increased its popularity, and one of the most brilliant sights in Shanghai is the club meet on a Saturday afternoon, when, if it occurs near the Settlement, the throng of hunters and spectators presents a very lively picture. Two silver cups are given each hunt, one to a light and the other to a heavy weight.

"All those standing under twelve stone are light weights," and "no prize is given to a heavy weight unless he finishes among the first six." Winners of hunts are privileged to wear a red jacket.

Shanghai Yacht Club

The Shanghai Yacht Club

The following history of the Yacht Club will be of interest. It is, as far as I know, the only history of yacht racing in Shanghai. Mr. Murray Adamson, the hon. secretary, has kindly compiled it.

“Wherever a few dozen Britishers are gathered together, and the necessary watery element is to be found, there will their native love of sailing produce something in the nature of a yacht club. Thus, in the early fifties, Shanghai’s sailing enthusiasts discovered that the muddy, swift-flowing, unattractive Whangpoo was a sufficient medium for the purposes of yacht racing. The records of those early days are missing, but we know that not later than the beginning of the sixties racing was carried out with great keenness, the craft being of very varied types, now mostly obsolete, but the bulk of them were of the houseboat type with one long China sail.

“Apart from the drawback of a swiftly flowing tidal river, the yachtsmen of Shanghai require to be skilful and alert as sailors. On account of the crowded state of the waterways, and the numerous shallows and ‘spits’ which abound in almost all parts of the river—the down-river course, when thrashing in a ‘spanking breeze’ through the crowd of junks bound up the river on the first of the flood, or to negotiate the Woosung junk anchorage in a foul tide and a blow, are no mean feats for a yachtsman; whilst the manipulation of a full-canvassed yacht in the ‘junks’ up river requires a cooler head and nicer sense of judgment than are called for by any of the yachting centres at home that I have ever seen, ‘crowded Cowes’ not excepted. It will thus be seen that, though by no means perfect, the Whangpoo presents certain sporting features which doubtless have maintained yachting on its muddy waters in the present enthusiastically vital condition.

“From the year 1872, when the club was reconstituted in its present form, until 1890, the boats raced with great regularity. They were of considerable size, varying from about

Shanghai Yacht Club

18 to 47 tons, Thames measurement. Of these, the *Charm*, *Ariadne*, *Thistle*, *Wild Dash*, *Louise*, and *Pinafore* were what might be termed centre-board houseboat yachts, and were rigged with large baton mainsail and jib. For long the *Undine* proved *facile princeps*, and held the lead until the advent of the *Clutha* (46 tons) and *Romola* (47 tons) in 1883 and 1884. Both of them were proper cutter-rigged yachts, with large centre-boards. The weekly competitions, principally over what are now known as the long courses—namely, down river, round the red buoy, outside Woosung, and return, and up river to mark-boat moored off the Sakong Creek, and return—proved that the *Clutha* easily outclassed the rest of the fleet.

“The death-blow being given in 1891 to the large class racing by the absolute invincibility of the *Clutha* over her rivals, and the cost of upkeep being gradually made more burdensome, owing to the proportionately reduced wealth of many yachtsmen, as year by year the fall in exchange reduced the value of silver savings, a class of smaller boats was introduced, and the $2\frac{1}{2}$ rater, under the then existing Y.R.A. rule of measurement, with the exception that length over all was taken—viz.
$$\frac{\text{length} \times \text{sail area in square feet}}{6,000} = \text{rating}$$
—became the standard

craft for the S.Y.C.'s weekly races.

“To meet this rule, in 1892 Mr. Moore, of Messrs. Barlow & Co., had the *Lamb* and Mr. E. C. Pearce the *Princess* constructed, and Mr. A. E. Jones designed and built the *Spoondrift*, and later the *Henrietta*, whilst Mr. Duncan Glass brought out plans from home of the *Violet*, designed for the class by Mr. G. L. Watson; and later the same eminent constructor forwarded plans of the *Winifred* to Mr. McEwen, of Jardine's—a boat intended to surpass the splendid feats of his former creation, the *Violet*, which, however, she failed to do. The *Atom* and the *Pirate*, locally designed and built by Mr. Ramsay, who afterwards designed and built the *Ella*, together with Mr. E. Graham's *Idaho*, and the 2nd-rater *Mascotte*, owned by Mr. Burgoyne, made up the club fleet under this ruling, which was successfully operated until 1896, when the *Violet* being ‘cock o' the walk,’ Captain J. P. Roberts essayed to reduce her supremacy,

Shanghai Yacht Club

and designed and built for Mr. Burgoyne the *Lorna*, a boat of the skimming-dish type, which, principally owing to very skilful handling, successfully accomplished this object.

“In 1897 a one-design class, known as ‘Flappers,’ was introduced to suit the pockets of the junior members of the club. These boats were designed on an adopted model of Mr. Linton Hope’s *Clyde* (18-ft. class) by Mr. George Watson, of Shanghai, the main difference being an over-all length of 24 ft., instead of 21 ft., and an increase of 25 square ft. in the sail area. Five boats were built to this class—viz. *Leven*, *Madcap*, *Sybil*, *Merlin*, and *Irvine*—and gave probably the best racing that has been enjoyed in Shanghai for many years, the boats proving both economical and handy.”

These boats continued racing as a separate class until 1901, when they were merged in the handicap class. The *Leven* proved all round to be the pick of the bunch, though we are inclined to believe that this was principally due to the excellent handling of her owner, Mr. Murray Adamson, and not to any superiority in the boat herself.

The *Lorna*, in 1897, being so far superior to the other boats, under the usual conditions of sailing on the Whangpoo, bid fair to cause the extinction of the 2½ rating class; accordingly the rule relating to the overhang was abolished, the proper length and sail area rule applying, the same being in force at the present time.

Messrs. D. Glass and A. E. Jones, taking advantage of this, had their boats the *Violet* and *Spoondrift* lengthened and overhangs added, which made a great improvement in the boats and benefited the racing in the class. The following year the *Lorna* changed hands, and, imitating the example of the former boats, was considerably changed, her new owner renaming her the *Winsome*.

In 1900 a new boat appeared amongst the fleet, of larger dimensions than the 2½ raters—i.e. the *Thrasher*—which boat was lengthened during the next year.

In 1901 the Midget Sailing Club was absorbed and the Rating and Flapper classes abolished, the fleet being divided into classes A and B, Class A for 2 raters and over, and

Recreation Clubs

Class B for under 2 raters, the weekly races being under handicap conditions made up by the committee. In addition to this a rating prize was allowed, which applied to the whole fleet. These conditions remain at present in force.

Midget Sailing Club

The boats used by this club are sampans—not the gaily painted and hooded variety familiar to passengers from ships to the shore, but the small, square-ended sampans used as the dingies by houseboats. They are used by sportsmen up-country for stalking wildfowl, and are sometimes sailed as well as yuloed.

The members of the club sail their sampans for sport one against the other on the waters above Shanghai. There is an occasional regatta. The club is a very informal and therefore a pleasant one. The subscription is nominal—\$1, to cover cost of printing. This club is not to be confused with that of the same name which was absorbed by the Yacht Club (which see).

Recreation Club

This club, the object of which is “the promotion of field and other sports among its members,” was founded in 1898, and is the successor of the old Athletic Club, which dates some thirty years back and used to hold annual athletic sports, as the present Y.M.C.A. does. It has an excellent field next to the Cricket Club, on the Recreation Ground, with pavilion.

For playing members the entrance fee is \$10 and annual subscription \$15; for non-playing members, no entrance fee, and subscription \$5. Candidates must be proposed and seconded and balloted for, one black ball in three excluding.

“Any gentleman who may temporarily visit Shanghai shall, upon being duly proposed and seconded, be allowed the use of the club and property for a period not exceeding one month.”

The first cricket eleven of this club is very strong.

Recreation Clubs

Football

There are, as far as I can ascertain, six football elevens in Shanghai, apart from second elevens :—

1. The Shanghai Football Club (Association and Rugby).
2. The Recreation Club Eleven.
3. The Engineers' Football Club.
4. The Dock Football Club.
5. The Y.M.C.A. Club.
6. The Police Football Club.

The chief event of the year is the match between the Shanghai Club and the Engineers, for a handsome cup.

Association football is the more popular of the two games in Shanghai.

Polo Club

This club has been established about four years. Its ground is on the south-west side of the Recreation Ground (farthest from the Bubbling Well Road).

Playing members pay \$10 per annum ; honorary members, \$5 for the season. New members must be passed by the committee, which can stop the admission of new members in case the number of playing members becomes too large. In playing, one side wears white, the other red.

All officers of the Army and Navy may be invited to join the games by the committee. Residents of the out-ports may join the games, if introduced by members.

Ponies are to be approved by the committee, and must not exceed 14 hands 2 inches.

Shanghai Drag-Hunt Club

This club has been in existence for about forty years, and three times a week during the season there are runs across country.

The membership is open to both ladies and gentlemen. If the field becomes too large, the committee may restrict further

Recreation Clubs

elections. There are about forty members. The annual subscription is \$50. In the ballot one black ball in ten excludes.

There are at present ten couples of foxhounds, all of which have been imported from England, those bred locally being useless for hunting purposes.

Baseball Club

The national game of the United States was played in the early days of the Settlement. Provision was made for it when the present Recreation Ground on the Bubbling Well Road was acquired.

In May, 1865, the Recreation Fund lent the club Tls. 2,000 to level fences and sod the baseball ground, 150 yards square, adjoining the cricket ground. This ground is now occupied by the Recreation Club. The club, however, ceased to exist in 1870, handing the ground back to the trustees of the Recreation Fund. Since then it has had a chequered career, owing to the absence of competing teams to play with. The present club has been in existence about eight years.

The subscription is \$5 per annum. Candidates for membership must be proposed and balloted for.

During the season, which extends from the conclusion of the May races till October, the club has a room in the Metro-pole Hotel, where the gear is kept. The present membership is about seventy-five.

Gun Club

This old-established club has a ground in Markham Road, where there is every convenience for the sport. Clay pigeons are used. There is a high bamboo platform for rocketers.

Sportsman's Gun Club

This club was formed in 1901. The grounds are alongside the Rifle Range, and are within ten minutes' walk of the Settlement, *viâ* the new Szechuen Road extension. The club ground is open at all times for practice.

Recreation Clubs

Swimming-Bath Club

This club was formed in 1892, and a swimming-bath was made on the Recreation Ground. Only shareholders can be members. The shares, of which there were 200 originally, at Tls. 30 apiece, are now at a very high premium—nearly Tls. 150.

The only way to obtain the advantages of the club is to buy a share at its market value, and be passed in the ordinary way. Candidates must be balloted for, one black ball in four excluding. "Visitors may be admitted to the club under such rules as the committee see fit." The subscription varies, according to the needs of the club. The bath is to the left, at the end of the straight drive into the Recreation Ground. The mat roofing has to be taken down before the autumn races, as the Race Club sold the Recreation Ground on condition that no erection should be permitted to interfere with the view of the racecourse.

Shanghai Hockey Club

This club was formed in the year 1899. It shall consist of not more than sixty members. The annual subscription is \$3; the entrance fee, \$3. In the balloting, one black ball in five excludes.

Tennis

The game of tennis is a department in the Cricket and Recreation Clubs and Y.M.C.A. There is a German Tennis Club for Germans only. Entrance fee, Tls. 20; monthly subscription, \$5. The club has a plot of the Recreation Ground allotted to it. There is a small club-house.

Bowling Alley

This club meets in one of the oldest buildings in Shanghai, in a small plastered house in the Nanking Road, nearly opposite the Kiangse Road corner. It is a survivor of the old fives and racquet court. The club is, as far as membership is concerned, the most exclusive in Shanghai: there are only

Recreation Clubs

twenty-four members. Candidates have to wait some years on the list before vacancies occur.

Shanghai Rifle Association

This association is one of very great importance. Now that the foreign troops have left Shanghai, every resident ought at least to know how to shoot.

This association affords the opportunity, for though Rule IV. of the constitution says that "membership shall be restricted to members of the defence forces of Shanghai and such others as may be specially approved by the committee," Rule I., stating "that the association shall consist of an unlimited number of members," opens it to all suitable residents.

There are some three or four shoots per month at the Rifle Range, and members may practise with Morris tubes at the Drill Hall. The subscription is only \$5 per annum.

Cups are given in the shooting competitions. "The rifle allowed shall be as follows (Rule X.): '303 magazine rifle as issued by the British Government and of private manufacture of *bonâ-fide* Government pattern, and bearing the Government viewer's mark; also any other pattern of '303 rifle issued by the Municipal Council."

Smoking Concert Club

Subscription, \$5. Holds some two or three concerts during the winter season.

Club de Recreio

This club is situated in 31, North Szechuen Road, and was founded in 1870. The membership is restricted to persons of Portuguese nationality. The objects of the club are to hold recreational, musical, and social gatherings for the members and their families. Musical and social gatherings are held at intervals, often fortnightly.

The subscription is \$3 per month, with \$1 entrance fee. Candidates must be proposed and seconded, and their names exhibited for a fortnight. Two black balls exclude.

Shooting

Shooting has been pursued with great ardour since the earliest days of the Settlement. "Few large places can boast of better shooting than Shanghai," says Mr. H. T. Wade, whose book on Shooting in the Yangtze Valley ought to be seen by all interested in this form of sport. The supply of birds in the district is due to the fact that "Shanghai lies on the eastern limit of the great migratory spring and autumn band, which is known to be five hundred miles wide." From Siberia to the south in autumn and in the opposite direction in spring countless millions of wildfowl cross the Yangtze and feed by its waters. China is also naturally rich in bird life; it is the original home of the pheasant. Two other causes account for the richness of this district, from Shanghai to Wuhu, in bird life—the fact that the natives have never been in the habit of destroying them for food, and the desolation caused by the Taipings in the sixties. The population was swept away, jungle grass grew instead of rice, cities were ruined; so that wildfowl flourished.

Some extraordinary bags have been made. "In 1887 five guns bagged 1,711 head; in 1889 five guns in twenty-one days bagged 2,049." These feats are not likely to be repeated, and greater moderation will have to be shown in the future by sportsmen. Even the bird life of China, enormous as it is, cannot stand the strain put upon it every winter by sportsmen and native trappers. Still, there is at present ample sport. Snipe are still bagged close to the Settlement, also occasional pheasants.

The best shooting-grounds can only be reached by a houseboat trip. The sportsman may visit the Pootung peninsular, and the estuary of the Yangtze by Woosung. Gazay and Kashing districts, Hoochow, Woosieh to Chiukiang and Wuhu, are favourite resorts. As far as I understand, snipe and woodcock, pheasants, wild duck, and teal may be obtained almost everywhere.

Visitors anxious for shooting ought to try and obtain expert

Riding

advice from some old hand, and read Mr. H. T. Wade's "With Boat and Gun," to be obtained at Messrs. Kelly & Walsh's. It must be remembered that the Shanghai Municipal Council enforces a close season for game; this is observed by all sportsmen. Twelve-bore cartridges are usually employed.

Riding

There are few places where the adage "The best thing for the inside of a man is the outside of a horse" is better understood than in Shanghai. Riding is one thing that is far cheaper here than at home, where to keep even a riding pony, let alone a horse, is a sign of wealth. Riding is very popular. A visit to the Bubbling Well Road between 5 a.m. and 8 a.m. will prove that no form of sport has a greater hold on the community. The usual mount is the tough China pony. Some ride Australian horses (walers), but the majority ponies. They may be bought at the Horse Bazaar and Horse Repository (*q.v.*) auctions, or hired at any of the three foreign livery stables at \$3 a ride or \$40 a month. Bargains may sometimes be got at Tls. 30 to Tls. 50. They may be bought broken or as "griffins"—*i.e.* unbroken, fresh from Mongolia. At the race auctions likely griffins at times fetch hundreds of taels. For riding there are the soft roads in the country—Robison, Gordon, Brenan, Rubicon, Hungjao Roads, Rue du Paul Brunat, etc. Riders are confined to these in spring and summer; but in winter, from the end of October until some time in March, the whole country is open. This is the paper hunt season. Any rider, however, can ride anywhere across furrow and ditch, of course taking reasonable care not to destroy the farmers' property. Strangers are warned not to despise nor treat contemptuously the China pony because he is "only a pony." Having gained his experience of human nature from the Mongolian variety of it, he has not been impressed by it, and is apt to treat man as "the enemy." There is an *x* quantity in every China pony. An undignified position on the ground is the penalty of treating him contemptuously.

SECTION V

DESCRIPTION AND HISTORY OF SHANGHAI

SHANGHAI

SHANGHAI is situated in latitude $31^{\circ} 14' 42''$ N. and longitude $121^{\circ} 29' 12''$ E. on the left bank of the River Whangpoo, twelve miles from its mouth at Woosung, where the Whangpoo falls into the mighty Yangtszekiang. It may be helpful to remember that Shanghai lies in practically the same latitude as the head of the Persian Gulf, Cairo, and New Orleans, which makes its frosty winter all the more remarkable.

History of the District

Shanghai lies in the south-east corner of that portion of the province of Kiangsu to the south of the Yangtze. Kiangsu and portions of the neighbouring provinces of Chekiang and Anhwei form a vast plain, owing its origin to the fine silt brought down in the course of ages by the Yangtze and deposited in the sea. The physical features of the district have, therefore, undergone enormous changes since the day when Wuhu was the head of the delta of the Yangtszekiang, and that river found its way to the sea by three mouths at least. Even in historic times these changes have been great. In A.D. 780 the Soochow Creek is said to have been five miles broad, and the Soochow Creek was the main stream, the Whangpoo flowing only as far as Loongwha, finding its way to the sea by another channel. These changes still continue: the Whangpoo is said to be at

Physical Features

least two hundred yards narrower than it was thirty years ago, and the Soochow Creek, in the mouth of which the British fleet anchored in 1843, now affords a passage for boats only in mid-channel. So serious has the condition of the river become that a conservancy board has been constituted by the Great Powers in conjunction with the Chinese authorities to improve navigation in the river; the largest shipping of the present day not being able to get up to Shanghai. Sir Robert Hart once predicted the ruin of Shanghai, owing to the silting up of the river.

The innumerable waterways of the province, partly natural and partly improved by the Chinese, and which form the roads of the province, are due to this sedimentary origin of the district.

Physical Features

The visitor to Shanghai cannot be refreshed by the sight of mountains. The great plain stretches to the Tahu (lake) on the west; the Yangtze on the north, say 150 by 100 miles, broken only by a few rocky hills—"The Hills," 20 miles west of Shanghai, which were once islands in the sea.

The whole plain is cultivated like a garden. It is divided into an infinite number of small holdings, which the patient farmer makes yield the utmost. Travelling is mostly done by boat, though there are footpaths suitable for foot-passengers and the native wheel-barrow. All sub-tropical products thrive, as do those of the warmer parts of the temperate zone; those of the strictly temperate zone do grow, but mature too quickly. Large crops of wheat and rape are harvested in May; the rapidity of their growth in April is incredible. Cotton and rice are planted immediately, and harvested in autumn, the network of canals affording abundance of water, which is pumped up into the fields by water-wheels, driven either by the ugly but strong water-buffalo, or by the legs of men and women. To see them for hours together on the embankments treading the paddles which raise the water is one of the sights of China.

Among the cotton, beans are sown. They manage to thrive

Physical Features

even in winter, and are ready for gathering in spring. Around Soochow are vast acreages of lily-ponds. There are small mulberry plantations, but the systematic culture of the silk-worm starts farther north, by Soochow, and west.

Of vegetables, the name is legion—egg-plants, chillies, sweet potatoes, melons of many sorts (July), cucumbers, cabbage, asparagus, carrots, and turnips. Kobe and other native vegetables grow luxuriantly, and may be had nearly all the year round. European fruits do not thrive so well, ripening too quickly; the weather is so glorious in May that flowers and fruits rush out at once. But strawberries are steadily improving in quality; raspberries are beginning to be cultivated; first-rate cherries grow on the Tahu; but apples and pears are hard and have no flavour. Of excellent fruit, however, there is plenty. Shanghai peaches are famous, especially a flattened variety with a deep sulcus in the centre; beboes, a golden-skinned fruit from a kind of laurel (in May) are good; melons are excellent; Shanghai persimmons are, I have heard it said, worth coming from the States to taste. There are plums, "Chinese dates" (which Wells Williams says are a kind of jujube-plum), lichees, bananas, mangoes, oranges from the south, and grapes from Chefoo. There is probably no place in the world so richly supplied with fruit as Shanghai.

Trees are not large. All old ones seem to have been destroyed by the Taipings. The bamboo grows everywhere: each village has its grove. There are species of elm, pine, and willow (the true Babylonian, according to Wells Williams).

Every species of flower thrives. If the visitor is disappointed at not seeing more strange varieties, he must remember that China has been ransacked for flowers, and that many of those he was familiar with at home are really natives of China—the primula, for instance. The tea-rose and climbing geranium were first found in this district. In May, spring, summer, and even autumn flowers burst out together in the first glow of the summer sun—pansies, violets, golden-rod, coxcombs, tulips, geraniums, hyacinths, forget-me-nots; even dahlias forget the proper order of their appearing, and bloom together with the daisy.

Meteorology

Visitors to Shanghai will find the weather tropical, temperate, or frosty, and even bitterly cold, according to the season at which they arrive. Generally speaking, the climate may be described, in the words of the Health Officer, as "one-third of the year tropical ; two-thirds temperate." That is and must be a good climate. There are two drawbacks : the great range of temperature, occasionally up to 40° in a day, the mean daily range for the year being 18° ; and the damp nature of the climate, the average degree of saturation for the year being 82 out of a possible 100. As compensation, there is almost continuous brilliant sunshine, even in the coldest season ; it is this that is so much missed by the residents who return home. Three dull days together are rare. The statistics for 1901 give a fair idea of the climate. They are taken from the Municipal Report. Barometer, mean, for the year, 30.03 inches. Thermometer (Fahr.) : mean, $58^{\circ} 2'$; first quarter, 40.2° ; second quarter, 63.8° ; third quarter, 76.2° · fourth quarter, 52.5° . The rainfall for the last twenty years has averaged 45.3 in. per annum. In 1901 it was 37.45 in. It is very unevenly distributed. In 1901 there fell 3.77 in. in the first quarter ; 13.58 in. in the second ; 14.95 in. in the third ; 5.15 in. in the fourth. It will be seen that most of the rain falls in the summer. The visitor need not be alarmed at the amount, which is much greater than England, a reputed wet climate. In Shanghai, when it rains, it rains heavily : it is either wet or fine ; there are no chance showers. Brilliant sunshine is the rule. Hail seldom falls ; thunderstorms are not so frequent or severe as might be expected. But little snow falls ; there is usually one slight fall in December or January, about Chinese New Year. Frost usually runs from 5° to 10° Fahr. in December and January. According to the "Hong List," the coldest weather known was on January 15th, 1893, when 24° of frost were registered. Taking the months throughout the year, the climatic conditions to be expected are as follows, starting with July : July, August, and half of September are tropical ; the thermometer may rise to 98° , but not every year, and it does

Health of Shanghai

not remain steadily very hot. Rains and typhoons moderate the heat. From the middle of September to December and January, and occasionally to March, there is the most delightful weather in the world, "set fair," brilliantly sunny, growing progressively cooler till January closes. February and March are changeable, with rain, and some hot days in March. April is equivalent to an English May. May and June are delightful months; the rain and heat make vegetation luxuriate and run riot out of sheer exuberance of vitality. A great deal of sickness is attributed to the climate which can easily be accounted for other ways.

Health

Although semi-tropical, Shanghai is a healthy place. The drainage is excellent, in spite of the fact that it is on the sea level. At the census in 1900 the "foreign population was 6,777, and consisted of 3,181 men, 1,776 women, and 1,817 children." The foreign shipping population, which numbered 1,253, was not included. The foreign houses numbered 1,600; the native houses, 49,000. The present foreign population is over 7,000; native population, 350,000. The total area within municipal limits is 5,618 acres, or $8\frac{2}{3}$ square miles; the density of population per acre, 63.5 persons. In 1901 the death rate was: Foreign, 18.03 per 1,000 (zymotic, 2.86 per 1,000); native, 15.01 per 1,000. Allowing for the fallacy of small numbers, allowing also for the fact that there are no very poor in Shanghai, and also for the fact that some few sick and old people leave for home, this rate is a remarkable one, and clearly disproves the alleged unhealthiness of Shanghai. Including the shipping population and non-residents, the rate was only 21.9 per 1,000 in 1901. The chief causes of death in that year were tuberculosis and alcoholism. Malaria is of a "very mild type, and is decreasing. Typhoid, though more prevalent than in England, is of a milder type" (Municipal Council Report, 1902).

Cholera need not be seriously feared. There was an outbreak in 1902, but not a case from 1897 to 1902. In 1896

The Native City

there were 10 cases ; in 1895 there were 20. Of the total 128 deaths in 1901, 30 per cent. were of persons from 50 to 80 years of age.

Health Precautions to be taken.—Drinking water should be boiled and filtered. All milk should be boiled. No uncooked vegetables should be eaten. Avoid chills : always be too warmly clad rather than too lightly. If damp with perspiration, change. A cholera belt is advisable, though many dispense with it. The less alcohol the better. A sun hat is indispensable in the hot weather, say from the middle of June to the middle of September. Too much exercise is not good in the hot weather ; the less the better in the extreme heat. Chills caught on returning from tennis parties have killed more than cholera.

Shanghai Native City

The voluminous history of Shanghai informs us that the site of Shanghai was originally occupied by five villages—Whasing, Shunshen, Kochong, Singkium, Kaimi ; that the first emperor of the Yuen dynasty (A.D. 1291) established a magistrate here, united the villages, and called the place Zaunghe (Shanghai), “on the sea.” The city, however, existed long before this. Mr. S. T. Laisun, in the “Account of the Jubilee of Shanghai” (*Daily News Office*), 1893, gives the following account of its origin :—

“About 304 B.C., in the days of the Fighting Kingdoms, Hwang Shieh was the chief preceptor of Yung Yuan, heir-apparent to the throne of Ts’u (Hunan, Hupeh, Kiangsi, Anhwei, and Kiangsu). In that year the armies of Ts’u were defeated by those of Tsin under General Peh Chi. The King of Ts’u was so frightened that he sent his son and Hwang Shieh as hostages to the court of Tsin (in the west), where they remained sixteen years. News came that the King of Ts’u was ill. Hwang Shieh managed to get the young prince smuggled out of prison and out of the kingdom of Tsin disguised as a charioteer, he himself remaining behind, declaring that the young prince was ill. In three weeks’ time, when

Early Visits of Foreigners

the prince had had time to reach home and secure the throne in case of his father's death, Hwang Shieh informed the angry King of Tsin what he had done. The king was for killing him, as was likely; but by the influence of the prime minister he was released, and returned to Ts'u, where the prince, now on the throne, received him with open arms, and made him governor of Soochow (founded two hundred years before), Chingkiang, and Sungkiang. He was struck by the advantageousness of the site of Shanghai, and founded the city.

"It early became famous for its cottons and gauzes and as a trading place, but was not made a walled city until the year A.D. 1554 (thirty-second year of the Ming Emperor Kia Tsing), after having suffered severely for a hundred years from Japanese pirates. Nothing of great historical importance has happened at Shanghai. The Red Head rebellion happened shortly before foreigners appeared on the scene. One Sian Keun Tsz, 'a well-known loafer,' a 'mean fellow of the baser sort,' got up this rebellion, killed the magistrate, and burned much of the city, making the Woo Sing Ding, the 'Willow-pattern Tea-house,' his headquarters. This was in 1826. He was captured, and had his eyes taken out."

Shanghai is in the foo or prefecture of Sungkiang; it is one of the eight hsien or districts into which that prefecture is divided. The district includes about 200 square miles.

Shanghai Foreign Settlement

Early Visits of Foreigners

The commercial advantages of Shanghai were not very early perceived by foreigners, the East India Company confining its attentions to Canton. But Mr. F. Pigou, of the Company's factory at Canton, reported favourably on it in 1756. The next to visit it were Mr. Lindsay and Dr. Gutzlaff (after whom the famous island with its signal station, eight hours from Shanghai, is named). This was in 1832. "They gave a glowing account of its commercial possibility, and were much struck with the forest of hundreds of junks' masts on the river."

Conquest of Shanghai

Conquest of Shanghai

The Foreign Settlement was the result of the war declared by Great Britain against China in 1839, on the conclusion of the military operations in the south, including the taking of Hongkong in 1841. The British fleet took Amoy, the Chusans, and Ningpo; and on June 16th, 1842, Sir William Parker, the British admiral, with Sir Hugh Gough, the commander of the military forces, took Woosung, capturing 134 guns, also taking Paoshan, a little walled city three miles up the Yangtsze side. After a survey of the river, on the 17th Lieutenant-Colonel Montgomery led a force of 1,000 men inland from Woosung and advanced on Shanghai, the ships following up the river. A few shots were fired at the invaders from a fort standing on the site of the present British Consulate, but no harm was done, and the city was found deserted, the inhabitants in the act of scurrying away like ants, carrying as many of their belongings away with them as they could. Those who are interested in the story of the capture of Shanghai ought to read Captain W. H. Hall's book "*The Nemesis in China*" (published 1848). The *Nemesis* was the *first steam war-vessel* (120 h.-p.) that ever visited the Far East. Some particulars given are:—

"Two hundred and fifty guns were taken at Woosung and Paoshan, one an old Spanish gun. The troops engaged were 1,000 men—the 18th, 49th, and 55th regiments, with the Madras Horse artillery, sappers, and miners. Within sight of the city on the same side of the river was a long, well-constructed battery, which opened fire on the *North Star*, but did no damage." On reaching the north gate of the city, there appeared to be no preparations made for resistance, and the only two guns mounted appeared to be harmless enough; in fact, there was none at the gate, and two or three of our men, having contrived to get over the wall, opened the gate. We are glad to hear that "very little plunder or 'loot' was taken," only a few curios. "The vast number of large trading junks surprised every one; both banks of the river were completely

Founding of the Foreign Settlement

lined with them. Several junks were on the stocks—one with a mainmast 11 feet 6 inches in circumference, a little above the deck, and 141 feet long. The foreigners were well received by the people, who soon returned to the city. Stores were taken; 68 guns were captured at Shanghai: 17 were of copper, newly cast; 56 were taken in the battery. Altogether 171 were taken. The ransom for Shanghai paid by the Chinese was \$300,000."

Founding of the Foreign Settlement

After the arrival of Sir Henry Pottinger on the conclusion of peace, the formation of a foreign settlement was decided on. Its bounds were the Yang-king-pang Creek on the south, the Whangpoo on the east, the present Peking Road on the north. It must be clearly understood that Shanghai has been from the beginning a *settlement*, not a possession. The British Government annexed Hongkong, which became British territory, and subject to British law. The land on which the Foreign Settlement of Shanghai was created was, on the other hand, only leased to the British Government. That is proved by the fact that all the landowners still pay ground rent to the Chinese Government. For instance, in the Municipal Council's Report for 1902 (p. 455) there is an item "Chinese Government Ground Tax (for roads), Tls. 372,57." The Race Club pays about Tls. 500 ground tax. The existence of a Mixed Court in which a Chinese magistrate presides is further conclusive proof as to the political standing of Shanghai, and should prevent tourists wondering why each foreigner here is under his own consular jurisdiction. At first Captain Balfour had no doubt intended that the plot of ground marked out should, like Hongkong, be British, but he was overruled.

In 1845 four roads were laid out—the Consulate Road (now Peking Road), Park Lane (Nanking Road), Ropewalk Road (now Kiukiang Road), and Hankow Road. Land regulations were drawn up in 1845, and the now world-renowned settlement was fairly founded.

Early Days

Early Days

At first H.B.M.'s Consul was the governing authority. In 1844 a Committee of Roads and Jetties was formed. The price of land on the Bund was only 50,000 to 60,000 cash (\$50 to \$60) a mow ; to-day it is at least \$40,000. A raised towing-path ran along the muddy bank of the river. "Most of the Bund lots were taken up by 1850." There was no bridge over the Yang-king-pang. The Soochow Creek was a broad waterway. The mails were carried up from Woosung by Chinese boys mounted on ponies, who raced across the country to be in first.

Each hong stood in its own compound ; the heads of the firms and the juniors having meals separate, in senior and junior messes. Specimens of these old hong's may be seen in Ward, Probst & Co.'s hong, 13, Nanking Road, and on the right hand of the Pekin Road between the Szechuen and Kiangsze Roads. The oldest existing hong is probably that occupied by Mittag & Co., at the corner of Kiangse and Siking Roads.

The Triads in Shanghai

No sooner had the Settlement got over its early troubles than it was disturbed by the Triad rebels, who took Nanking in 1853 and Shanghai on September 7th. Trade was paralysed ; it was impossible to collect the customs. The result was that the British, U.S.A., and French Consuls appointed commissioners to collect them (Mr. T. F. Wade, Mr. Lay, and Mr. A. C. Smith). Both imperialists and rebels soon became involved in difficulties with the foreigners : the imperialists for attempting to loot rifles from Messrs Gibb, Livingston & Co., and the rebel leader Lew for refusing satisfaction to the French Consul for the murder of a catechist.

Our One Battle

Thus it came about that on April 4th, 1854, the foreigners took the field against the imperialists. The force consisted of

The Taipings

the Shanghai Volunteers (led by Mr. T. F. Wade, H.M. Vice-Consul), men of H.M.S. *Encounter* and *Grecian* and U.S.A. *Plymouth*, the U.S.A. Consul accompanying his men. The encounter took place on ground now densely covered with houses, where the Fokien Road now is and the Rou Touranne. The volunteers had three men wounded, two dying. The *Encounter* and the *Grecian* had each three men wounded, and the *Plymouth* one killed and four wounded. This was the battle of Muddy Flat. The last Shanghai resident who fought in it was Mr. Barnes Dallas, who died in 1897. (I am informed that there are still—A.D. 1904—two gentlemen in London who took part in the fight.)

This affair of the Triads had momentous consequences ; in fact, it changed the whole character of the Settlement. Some twenty thousand Chinese flocked into the Foreign Settlement for safety, and foreign landowners built houses for them. Instead of being a quiet reserve for foreigners, the Settlement became the home of natives and foreigners intermixed, giving Shanghai a unique position among the treaty ports of the East.

The Taipings

In 1860 Soochow fell into the hands of the Taiping rebels. On January 12th, 1862, the rebels appeared before Shanghai native city. Barricades has been erected along the Honan Road, from which English and Indian troops fired on them, the French acting against them from the city wall. The foreigners had been able to complete their defences owing to an extraordinary fifty-eight hour snowstorm, which began on January 28th. The rebels advanced along the line of what is now the Bubbling Well Road. There was great excitement at this time, and trade was seriously affected. The Taiping trouble had the effect of attracting to Shanghai adventurers of all nations. It was to prevent them from exercising any power by votes that the municipal franchise was fixed so high as \$50 a month. It was then that Shanghai received the name of "A Sink of Iniquity" which it hardly deserved then, and certainly does not now.

The Sixties

The rebels were defeated and driven away in 1863, upon which a period of great and even inflated prosperity set in, consequent on the opening of the Yangtze to trade. Most of the principal public institutions were founded at this time; municipal government was adjusted at last; immense fortunes were made by land speculation. It is not surprising that there was a relapse at the end of this decade.

1870 to the Present Time

From this time Shanghai has exhibited a picture of steady progress, exciting events of a public nature being few. The foreign population "at each quinquennial period since 1870 shows the following expansion: 1,666, 1,673, 2,197, 3,673, 3,821, 4,684, 6,774." The enormous increase between 1895 and 1900 is remarkable. The native population shows a similar growth since 1870: 75,000, 96,000, 108,000, 168,000, 241,000, 345,000. It is difficult to realise how small Shanghai was, even in 1870, compared with to-day. There were no houses west of Museum Road; nearly all the upper parts of the Settlement west of the Honan Road were unoccupied. Hongkew had but few inhabitants.

In 1874, on May 3rd, there were riots in the French Settlement, owing to an attempt to interfere with the "Ningpo Joss-house." Eight natives were killed. In 1880 Prince Henrich of Prussia, the Duke of Genoa, and General Gordon visited Shanghai. In 1887 the Jubilee of Queen Victoria was celebrated with great splendour, and in 1893 the jubilee of the founding of the Settlement.

On April 5th, 1897, occurred the Wheelbarrow Riot, owing to a proposal to increase the licence fees, the Council surrendering to the coolies. An indignation meeting was held condemning the Council, upon which that body resigned.

In 1898 there were renewed riots on the French Concession

The American Settlement

over the Ningpo Joss-house. In 1899 the Settlement was enlarged to its present area; and in 1900 the Boxer outbreak created much excitement and even some alarm. Foreigners crowded into Shanghai from all parts of China, while at the same time there was an immense exodus of Chinese. The alarm was natural, owing to the uncertainty as to whether the outbreak would extend to mid-China, and the almost total and unusual absence of foreign ships-of-war at the time. With the advent of foreign troops alarm disappeared. The troops were removed in January, 1903. There is no doubt that the Boxer outbreak had for its consequence the thorough advertising of Shanghai throughout the world, so that the next quinquennial census will show a vaster increase of population than any preceding one.

The American Settlement

The following is the account given by Maclellan in his "Story of Shanghai" of the origin of this settlement:--

"In December of 1863, Hongkew, or the American Settlement, was formally incorporated with the so-called British Settlement. Its residents were to pay half the cost of policing it, that being considered a fair proportion, as much of the expenditure under that head was owing to the large number of sailors who lived in the district. It does not appear that the United States ever received any concession of what is called the American Settlement, or that it was specially set apart for citizens of that country. No negotiations about the settlement or lands in Hongkew ever took place between the Government of the United States and the Chinese authorities. The treaty between China and the United States gave citizens of the latter the same right to acquire lands for residence and other purposes as was given under the British and French treaties, and this was made use of probably about 1850. Some years afterwards the United States Consulate was established in Hongkew, and an American church and mission houses were built there, and hence the district became generally known as

The French Settlement

the American Settlement. The boundaries were settled in 1862 by Mr. Seward, U.S.A. Consul, as follows: "The Soochow Creek from a point opposite the entrance of the Defence Canal to the Huangpu River; thence at low-water mark to the mouth of the creek, entering the Huangpu near the lower limit of the anchorage called the Yangtszepu, westward three li along the line of that creek, thence in a straight line to the point of beginning."

For a long time Hongkew was but sparsely populated, the tide covering parts of Broadway in the sixties.

The French Settlement

(*"Concession Française"*)

The French who took part with the British in the conquest of Shanghai had a settlement granted to them in June, 1849, by "Luh, intendant of Soochow and the viceroy of the Two Kwangs," with the usual rights to French subjects. The U.S.A. Consul protested against the French having a separate settlement.

The district allotted to France is contiguous to the wall of the native city. It is bounded on the east by the Whangpoo, on the west by the temple of the god of war, on the north by the Yang-king-pang Creek, and on the south by the native city. The Settlement was enlarged westward in 1899.

History

The history of the French Settlement is very much the same as that of the International Settlement, except that the French have had more conflicts with the natives than the British and Americans.

On May 3rd, 1874, owing to the making of two new roads near the Ningpo Joss-house, the Chinese attacked the French inspector of roads and his family, and broke into the neighbouring houses, throwing a lady missionary, Miss Mitchell, downstairs. She only saved herself by crying out that she was not French. Marines from a French gun-boat were landed, and eight

The French Settlement

Chinese were killed in the affair. For other conflicts over that bone of contention the Ningpo Joss-house, see the history of the International Settlement.

Government

The government is by a Municipal Council. It differs from the council of the International Settlement in being more under the control of the French Consul-General than the International Settlement is under the control of the Consuls-General of the Powers. For a long time its functions were very uncertain, and in 1865 all the members resigned. The present regulations governing it are dated April 14th, 1868, when Vicomte Brenier de Montmorand was Consul-General.

The French Consul-General is *ex-officio* chairman, but he generally delegates his power to a chairman selected by the council, who must be a Frenchman. There are eight councillors—four French and four other nationalities. The Consul-General may suspend the council for a maximum period of three months, but he must report his action at once to the French Minister at Peking, the ultimate decision resting with the French Government. The franchise is more varied and is lower than that of the International Settlement. The conditions conferring a right to vote for Frenchmen and strangers over 21 years of age are:—

(1) To be a registered landowner in the settlement, whether of French or other nationality.

(2) To pay an annual house-rent of 1,000 francs at least.

(3) To have lived within the settlement for three months, and to prove an income of at least 4,000 francs a year.

The functions of the council are similar to those of the council of the International Settlement. Various attempts have been made to unite the two settlements, but all negotiations have failed. The convenience of the public and economy would both be served by the union. The objections have always come from the French authorities.

The International Settlement

Mixed Court.

For Chinese there is a Mixed Court, as in the International Settlement. The relation of the French magistrate to the Chinese official is precisely the same, I am informed on the best authority, as that of the foreign assessor and the Chinese magistrate in the International Mixed Court. There is this difference, however—the only languages employed in this Mixed Court are French and Chinese, which is very ridiculous and awkward, seeing that the one foreign language best known to the Chinese is English.

Government of the “International” Settlement

The most casual visitor will be interested in a slight sketch of the government of Shanghai. This is by means of various enactments called the “Land Regulations.” The first were passed in 1845, and were for British subjects only. In 1851 the Taotai issued a proclamation in which merchants of all nations are permitted to build in the settlements.

New regulations were issued in 1854, in consequence of the vast numbers of Chinese crowding into the Settlement, contrary to the intention of the founders. The Municipal Council was formed, and met for the first time on July 17th, 1854. The legal status of the council was questioned by H.B.M.’s legal officers at Hongkong, with the result that for many years the Council took legal action through the Consuls. About 1863 local government was in great confusion, owing to the question of the Chinese in the settlement, H.B.M.’s Minister at Peking denying that the council had any right to interfere between the Chinese in the settlement and the native authorities; doubt was thrown also on the right to tax Chinese residents.

In 1866 a step forward was taken when the land renters were consulted as to the framing of the new regulations. These were issued in 1869 for the so-called “British Settlement,” with which the “American Settlement” had been amalgamated in 1863. The French Consul-General claimed

The International Settlement

the right to vote on the regulations of the other settlements, despite the fact that the French had framed regulations of their own.

In 1882 fresh regulations were enacted by the Ministers of the Treaty Powers in Peking somewhat curtailing the powers of the council.

In 1898 new regulations, which are now in force, were enacted. At the same time the hitherto so-called British and American Settlements, by agreements among the Powers, became what is known as the **International Settlement**, and had its boundaries enlarged. It is, however, very doubtful whether the British Government has actually relinquished its claim to the old British Settlement.

The Council has charge of police, licensing, etc. It consists of nine members elected annually. Householders paying Tls. 50 per month rent have a vote. The annual meeting of ratepayers is held in March. This is the final authority for all expenditure.

In addition to the Municipal Council there is a large variety of judicial authorities in Shanghai. Hardly any place in the world has such a mixture of governments.

The *Court of Consuls*, established in 1869, enables persons to sue the Municipal Council before it. It is also the intermediary between the Municipal Council and the Foreign Ministers at Peking.

The litigation of *British subjects* is amply provided for. The *Supreme Court*, established in 1865, originally had jurisdiction over British subjects in China and Japan; but now of China only, since the cessation of extraterritoriality in the latter country. Sir Edmund Hornby was first Chief Justice. This court is the court of appeal from the British Consuls in China. The court-house is behind the British Consulate buildings, of which it is part. It fronts Yuen-ming-yuen Road. Sir H. S. Wilkinson is Chief Justice, F. S. A. Bourne, Esq., Assistant Judge. There is also a British police magistrate for petty cases. This court meets in a room to the right after entering the main door of H.B.M.'s Consulate.

Commerce of Shanghai

For all other nationalities the Consul-General or Consul is the judicial authority.

For Chinese there is the **Mixed Court**. This was established in 1863 for the trial of Chinese in cases in which foreigners are involved. The Chinese magistrate is assisted by foreign assessors—one American, one British, one German—in turns. The court-house was in the Nanking Road, but a new Mixed Court-house was opened in 1899 on the North Chekiang Road. The best approach to it is along the North Honan Road, and up the Boone Road to the left. Visitors ought to see the Mixed Court in session. The Chinese mandarin and foreign assessor sit on a raised platform, the mandarin being assisted in his deliberations by numerous cups of tea. The prisoners are brought in by yamen runners, and kneel before the magistrate. The only native punishments inflicted are the cangue (a wooden board round the neck of the culprit) and bambooing and imprisonment. Those who desire to witness this form of punishment may do so about 4 p.m.

Commerce

A few particulars as to the commerce of Shanghai may be acceptable to the tourist. From the figures given, its title to be called a "vast emporium" will be evident. Value will be given in Haikwan taels. The Haikwan tael was in 1902 equivalent in English money to 2s. 7d., American (gold) to \$0.63, French to 3.28 francs, German to 2.65 marks, in Mexican dollars to \$1.51, "at the average sight exchange on London, New York, Paris, Berlin, Calcutta, and Hong-kong respectively for 1902." The picul is equivalent to 133 $\frac{1}{2}$ lb. avoirdupois. The figures are from the Returns of Trade issued by the Inspectorate-General of Customs for 1902.

At the whole of the Treaty Ports of China the total revenue collected was, in 1902, Haikwan Tls. 30,007,044; the value of the net imports was Haikwan Tls. 315,363,905, and of

Commerce of Shanghai

the exports Haikwan Tls. 214,181,584. "Shipping entries from foreign ports were 8,737 vessels, aggregating 7,224,000 tons; coastwise entries were 25,678 vessels, making 19,749,000 tons. The total tonnage, entries, and clearances was 53,990,000 tons; and of this total Great Britain contributed 50 per cent.; China, 17 per cent.; Japan, 14 per cent.; Germany, 13 per cent.; France, 1.50 per cent.; Norway, 1.50 per cent.; Russia and America, 1 per cent."

The share of Shanghai in this commerce will be appreciated from the following figures: The revenue collected by the Customs at Shanghai was Haikwan Tls. 10,814,077,74, or 30 per cent. of the whole. The gross value of the foreign goods imported was Haikwan Tls. 183,295,031, of which Haikwan Tls. 182,179,795 was from foreign countries and Hongkong. The value of goods re-exported was Haikwan Tls. 129,900,084, mainly to the northern and Yangtze ports, leaving the net total foreign imports Haikwan Tls. 53,394,947. "The total exports of local origin amount to Haikwan Tls. 76,832,103. The gross value of the trade of the port was Haikwan Tls. 346,122,864."

It is not possible to enter into details as to the articles of commerce represented by these figures. The imports include every species of goods. Cotton goods of all kinds were valued in 1902 at Haikwan Tls. 127,545,309, and metals at Haikwan Tls. 10,574,928, and sundries at Haikwan Tls. 136,948,982. The exports include sesamum seed, bean-cakes, beans, hides, oils, feathers, hemp, animal tallow, wool, straw-braid, etc.

The visitor with time to spare might well walk along the wharves, when he will gain a good idea of the immensity of the trade of Shanghai. The wharves to visit are:

Japanese Wharf. Go along Whangpoo Road and turn to the right down Woochang Road.

The Associated Wharves. Along the Broadway, and turn down Keechong or Yuenfong Roads.

French Bund. Along the English Bund, and cross the Yang-king-pang Creek.

A considerable manufacturing industry is carried on in

Commerce of Shanghai

cotton spinning, silk filatures, feather cleaning, match making, packing factories, paper making, flour milling. These industries, except the great packing establishments, are situated along the Broadway and on the banks of the Soochow and Hongkew Creeks. It is not worth while giving particulars, as they are not open to the public. Those anxious to visit them must apply to the managers of the various concerns, and try their luck at getting permission.

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BANQUE DE L'INDO-CHINE.

Organised under Decrees of 21st January, 1875; 20th February, 1888;
and 16th May, 1900.

CAPITAL	Frs. 24,000,000
RESERVES	„ 3,607,603
SPECIAL RESERVE	„ 4,800,000

Head Office: **15 BIS, RUE LAFFITTE, PARIS.**

Chairman: **M. LE BARON HELY D'OISSEL.**

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Saigon.	Pnom-Penh.	Hankéou.
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Hanoi.	Hongkong.	Bangkok.
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BANKERS.

In France.

Comptoir National d'Escompte de Paris.
Crédit Lyonnais.
Banque de Paris et des Pays-Bas.
Crédit Industriel et Commercial.
Société Générale.

Paris.

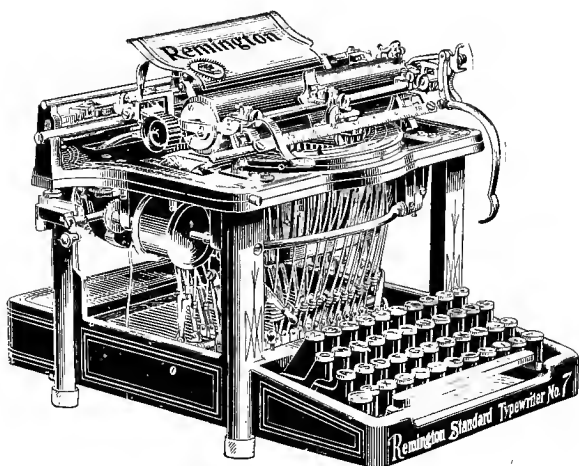
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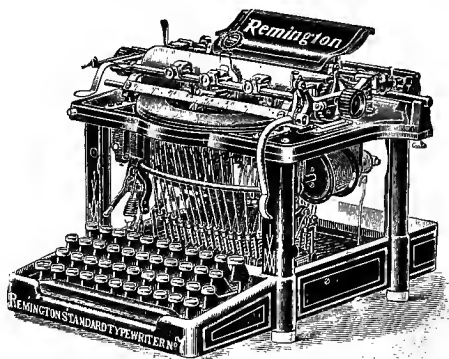
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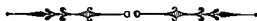
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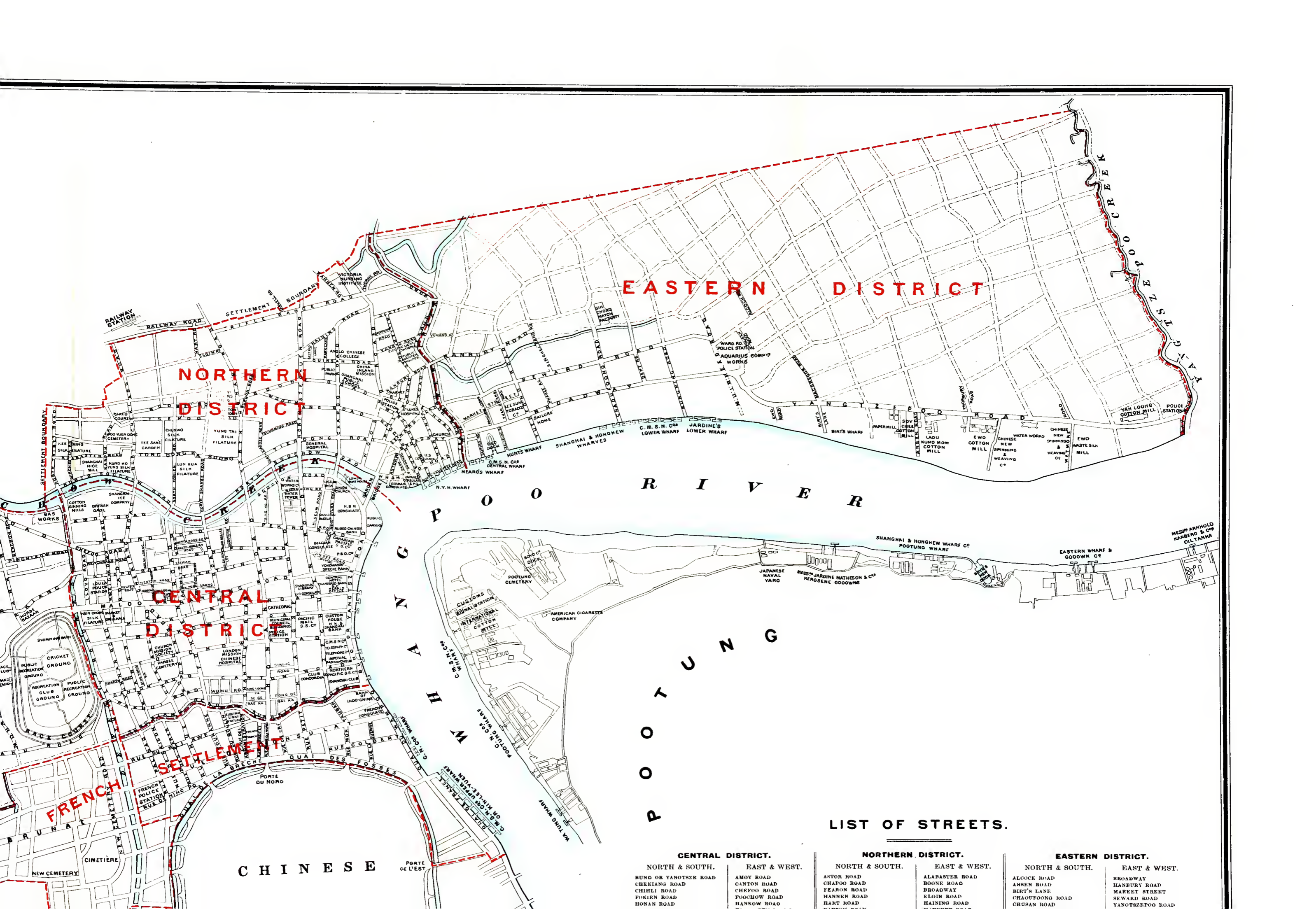
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EASTERN DISTRICT

NORTHERN DISTRICT

CENTRAL DISTRICT

FRENCH SETTLEMENT

CHINESE SETTLEMENT

CHINESE

P O O R I V E R

P O O T U N G

LIST OF STREETS.

CENTRAL DISTRICT.

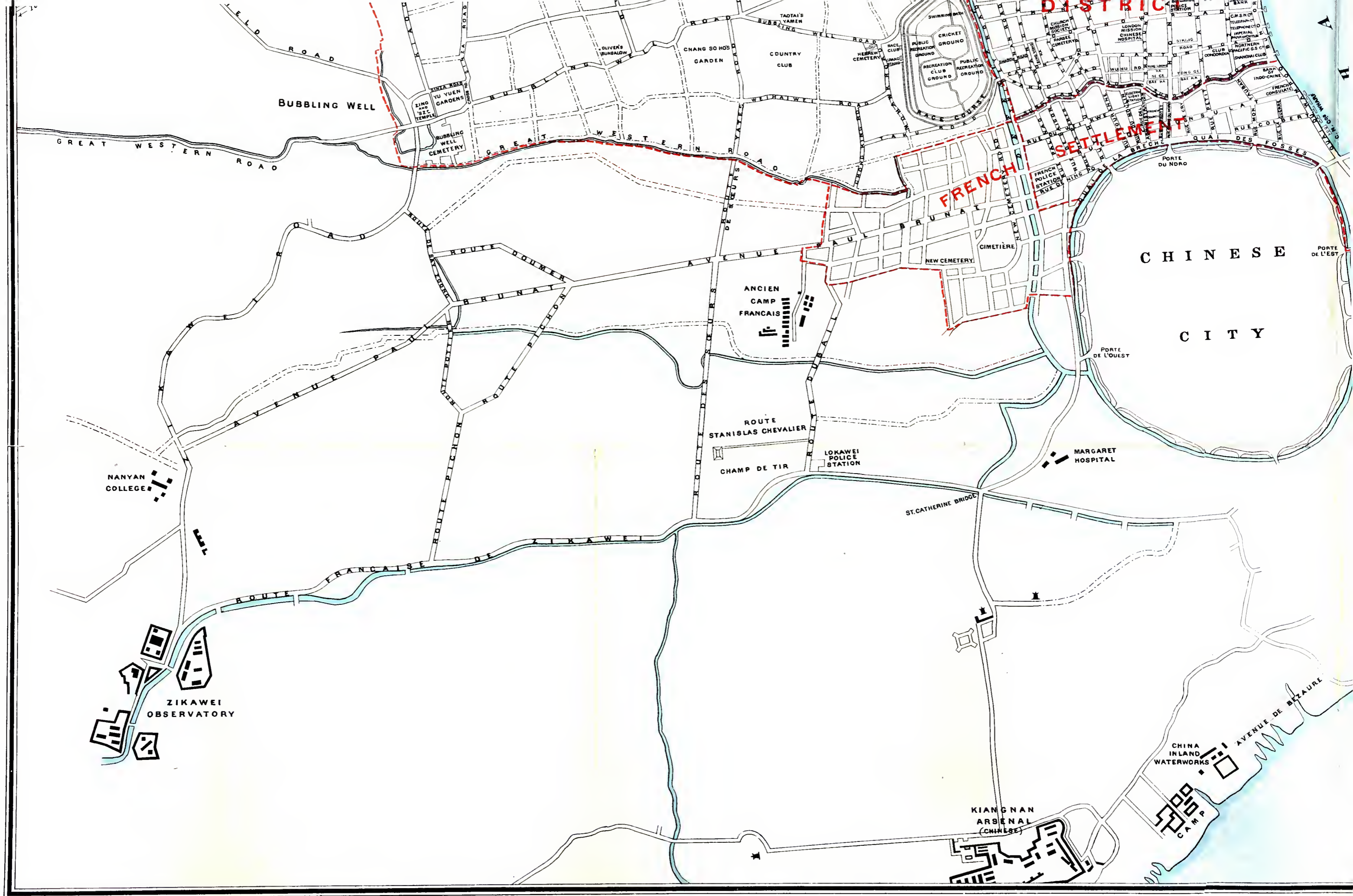
- | | |
|---------------------------|-------------------------|
| NORTH & SOUTH. | EAST & WEST. |
| BUNG OR YANOTSE ROAD | AMOY ROAD |
| CHEKIANG ROAD | CANTON ROAD |
| CHILLI ROAD | CHEFOO ROAD |
| FOKIEN ROAD | FUOCHOW ROAD |
| HONAN ROAD | HANKOW ROAD |

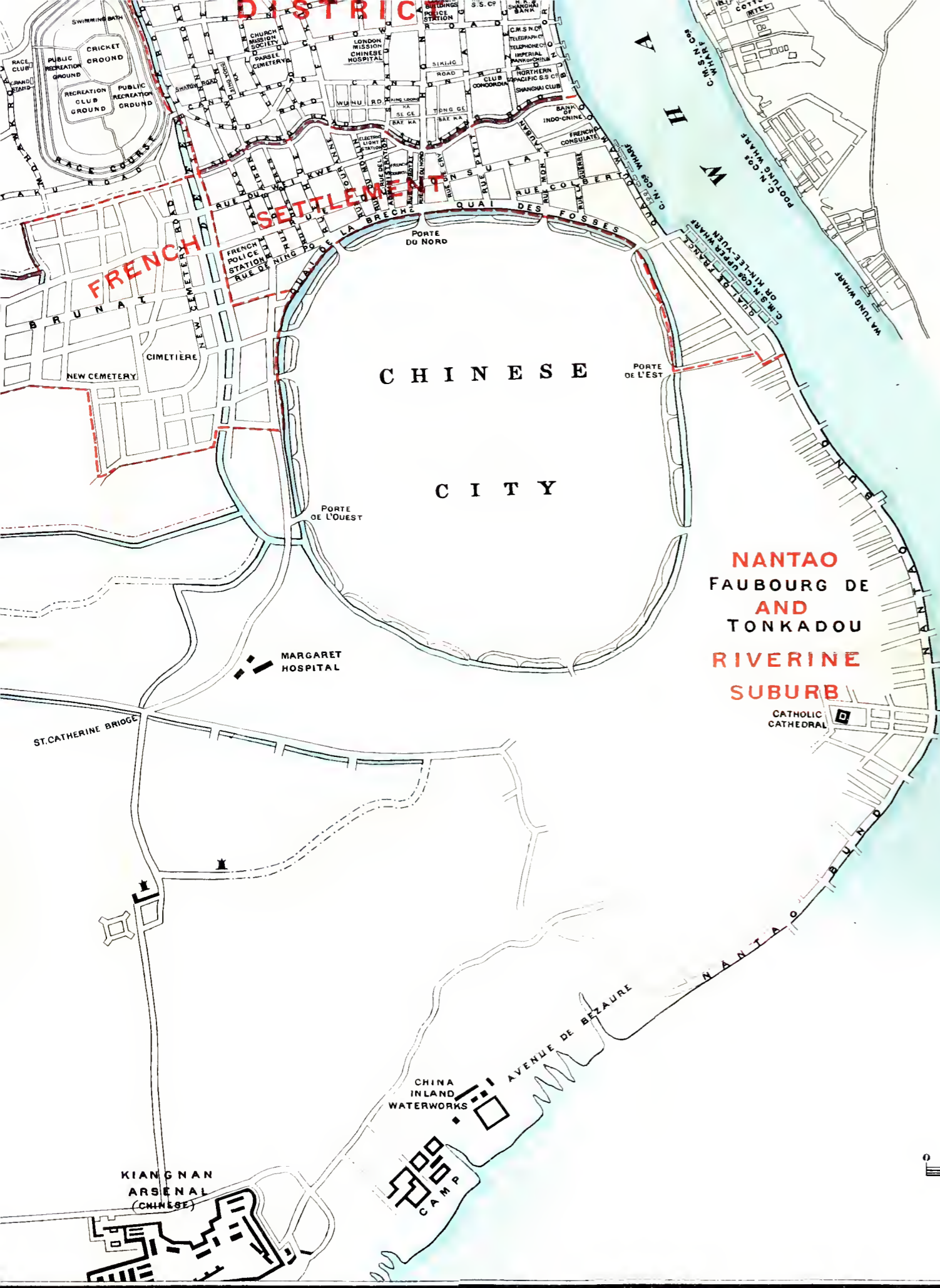
NORTHERN DISTRICT.

- | | |
|---------------------------|-------------------------|
| NORTH & SOUTH. | EAST & WEST. |
| ANTOR ROAD | ALABASTER ROAD |
| CHAPOO ROAD | BOONE ROAD |
| FEARON ROAD | BROADWAY |
| HANNEN ROAD | ELGIN ROAD |
| HART ROAD | HAINING ROAD |

EASTERN DISTRICT.

- | | |
|---------------------------|-------------------------|
| NORTH & SOUTH. | EAST & WEST. |
| ALCOCK ROAD | BROADWAY |
| AMSEN ROAD | HANBURY ROAD |
| BIRT'S LANE | MARKET STREET |
| CHAOUFOONG ROAD | SEWARD ROAD |
| CHUSAN ROAD | YANOTSEPOO ROAD |





P
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LIST OF STREETS.

- | | | | | | | | | | | | |
|--|--|--|--|---|--|---|--|--|--|--|--|
| <p>CENTRAL DISTRICT.</p> <p>NORTH & SOUTH.</p> <p>BUND OR YANGTZE ROAD
CHENKIANG ROAD
CHIHLI ROAD
FOKIEN ROAD
HONAN ROAD
HOPEH ROAD
KIANG FUN LOONG
KIANGSE ROAD
KIEN KIE LEE
KOO KA LOONG
KUNG MAE LEE
KWANSE ROAD
KWEI CHOW ROAD
LOYD ROAD
LOONG ZE YUEN
MUSEUM ROAD
SHANSE ROAD
SHANTUNG ROAD
SING YONG KA
SZECHUEN ROAD
THIBET ROAD
TSHO YO KA
WOO FOO LOONG
YUEN MING YUEN ROAD
YUNNAN ROAD</p> | | <p>EAST & WEST.</p> <p>AMOI ROAD
CANTON ROAD
CHEFNO ROAD
FOOCHOW ROAD
HANKOW ROAD
HIANO FUN LOONG
HONG KONG ROAD
JIN LEE ROAD
KING LOONG KA
KIURIANG ROAD
MALOO OR NANKING ROAD
NEWCHWANG ROAD
NINGFO ROAD
NORTH WOOSIEH ROAD
PAKHOI ROAD
PEKING ROAD
SE-GE-BAE KA
SIKING ROAD
SOOCHOW ROAD
SOUTH WOOSIEH ROAD
SUNOKIANO ROAD
SUN TONG LOONG
SWATOW ROAD
TAJWAN ROAD
TIENTSIN ROAD
TONG GE BAE KA
WOHU ROAD</p> | | <p>NORTHERN DISTRICT.</p> <p>NORTH & SOUTH.</p> <p>ASTOR ROAD
CHAPOO ROAD
FEARON ROAD
HANNEN ROAD
HART ROAD
KANSOH ROAD
MILLER ROAD
MINGHONG ROAD
NANZING ROAD
NORTH CHEKIANG ROAD
NORTH FOKIEN ROAD
NORTH HONAN ROAD
NORTH KIANGSE ROAD
NORTH SHANSE ROAD
NORTH SZECHUEN ROAD
NORTH THIBET ROAD
PARK LANE
PURDON ROAD
WEST END LANE
WINCHESTER ROAD
WOOSUNG ROAD</p> | | <p>EAST & WEST.</p> <p>ALABASTER ROAD
BOONE ROAD
BROADWAY
ELOIN ROAD
HAINING ROAD
HANBURY ROAD
MOBRISON ROAD
NORTH SOOCHOW ROAD
NORTH YANGTZE ROAD
QUINSAN ROAD
RIEPE BANGOE ROAD
SCOTT ROAD
SEWARD ROAD
THORNE ROAD
TIENDONG ROAD
TONG DONG KA LOONG
TSEFOO ROAD
TSUNG MING ROAD
WEANOFPOO ROAD
YUHANG ROAD</p> | | <p>EASTERN DISTRICT.</p> <p>NORTH & SOUTH.</p> <p>ALCOCK ROAD
ANSEN ROAD
BIRT'S LANE
CHAOUFOONG ROAD
CHUSAN ROAD
DENT ROAD
EWO ROAD
HWAKEE ROAD
KUNG PING ROAD
KEE CHEONG ROAD
LAY ROAD
MAOOBEGOR ROAD
MIDREHEAD ROAD
RANOROE LOONG
SINGERI FANO ROAD
TAIPING ROAD
THORBURY ROAD
WETMORE ROAD
YUENCHANO ROAD
YUENFONG ROAD</p> | | <p>EAST & WEST.</p> <p>BROADWAY
HANBURY ROAD
MARKET STREET
SEWARD ROAD
YANGTSEPOO ROAD
YUHANO ROAD</p> | |
| <p>WESTERN DISTRICT.</p> <p>NORTH & SOUTH.</p> <p>CARTER ROAD
CHONG RING ROAD
CROSS ROAD
FERRY ROAD
GORDON ROAD
KIAO CHIAO ROAD
MARKHAM ROAD
MOHAWK ROAD
PARK ROAD
WENCHOW ROAD
YATES ROAD</p> | | <p>EAST & WEST.</p> <p>AVENUE ROAD
BUBBLING WELL ROAD
GREAT WESTERN ROAD
PINGHIAOW ROAD
SEOU ZAE KIANG
SINZA ROAD
TAKU ROAD
WEI HAI WEI ROAD</p> | | <p>OUTSIDE ROADS.</p> <p>NORTH & SOUTH.</p> <p>BEZAIRES, AVENUE DE
DUBAIL, ROUTE
HASEILL ROAD
NANTAO BOND
PICHON, ROUTE
POTIER, ROUTE
RAILWAY ROAD
SAYZOUNG, ROUTE DE
SOEURS, ROUTE DES
ZIKAWEI ROAD</p> | | <p>EAST & WEST.</p> <p>DOUMER, ROUTE
GREAT WESTERN ROAD
JESSFIELD ROAD
PAUL BRUNAT, AVENUE
ROBISON ROAD
STANISLAS CHEVALIER,
ROUTE
ZIKAWEI, ROUTE
FRANÇAISE DE</p> | | <p>FRENCH SETTLEMENT.</p> <p>NORTH & SOUTH.</p> <p>DISCRY, RUE
FRANCE, QUAÏ DE LA
GERRE, RUE LA
HUE, RUE
L'ADMINISTRATION, RUE DE
MONTAURAN, RUE
MOULIN, RUE DU
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PERES, RUE DES
PETIT, RUE
PORTE DU NORD, RUE
PROTET, RUE
SAIGON, RUE DE
TOURANNE, RUE
WAMPPOO, QUAÏ DU</p> | | <p>EAST & WEST.</p> <p>BRECHS, QUAÏ DE LA
COLBERT, RUE
CONSILAT, RUE DE
FOSSÉS, QUAÏ DE
NINGFO, RUE DE
PAUL BRUNAT, AVENUE
WEIKWE, RUE DU</p> | |

A MAP OF
THE FOREIGN SETTLEMENTS AT
SHANGHAI
1904

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Agents

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MODERATE



CONDITIONS
LIBERAL

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(ESTABLISHED 1825)



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