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A VISIT TO PEKING,

WITH SOME NOTICE OF THE

IMPERIAL WORSHIP AT THE ALTARS

OF

HEAVEN, EARTH, SUN, MOON

AND THE

GODS OF THE GRAIN AND THE LAND.

BY

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A VISIT TO PEKING,

(With some particular notice of the worship of Heaven, Earth, Sun and Moon &c.)

TS most visitors to Peking proceed thither as far as T'ung Chow by water, they approach the city from the east. The road from T'ung Chow to Peking, when it was first made some two hundred or more years ago, was a marvel of road-making skill. The whole space set apart for the road is 100 feet in width. As the soil is alluvial, the earth was thrown up from both sides to the centre, making a raised platform of some four to six feet high, and twenty-five feet in width. On this raised surface there was first placed a layer of cement; and on this cement large flat stones of some 16 inches in thickness, were placed. They were laid perfectly smooth on the surface, and were most accurately fitted at the joinings. Some of these stones are eight feet long by two and a half feet wide. When it was made, there was probably no road equal to it in excellence in the world. A road of this kind was not only made on the 12 miles from T'ung Chow to Peking, but such a road is found through the central part of the city, from south to north, and on the west side of the city, and on the way to the Summer Palace; so that there must be nearly

* Regarding the occurrence which gave rise to this discussion, it is a singular fact that during the past few years preachers of Confucian doctrines in Canton, have asserted that the disciples of Maou fled, after his death, from China, and established the doctrine of Jesus in foreign lands, to oppose Confucius, and that they are now returning, and preaching Christianity to overthrow Confucius, and thus avenge Maou.

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70 miles of this stone-covered road, in and about the city; but everywhere it is in a state of dilapidation. On each side of this great thoroughfare from T'ung Chow to Peking, there are seen many honorary portals and stone gateways, which are the entrances to family burying grounds; for in North China, it is common for many families to have their own private cemeteries. They are beautifully planted with funeral trees, and these verdant plats are very pleasing objects in the landscape. It would appear, from the number which are seen on both sides of this road, as if it was considered a favourite place for them. But, as he proceeds, the visitor's attention is on the alert for the first appearance of the wall which surrounds the Imperial Capital. The expectations which have been excited by the descriptions given by former visitors are not disappointed. The appearance of the solid wall, some 40 feet high, and especially of the towers over the gateways, is very imposing. The towers are seventy feet high, and are pierced with four tiers of loopholes for cannon.

The city is commonly spoken of as divided into two parts, the Manchu city, and the Chinese city. The Manchu city is square and about twelve miles in circuit. It has nine gates, each one having an imposing tower over it, as above described. Three of these gates are on the South side, and two on each of the other sides. About the centre of the Manchu city, the Imperial City is located. In it all the palaces are found. It cannot be entered by the people. The Chinese city is to the south of the Manchu city, and is wider than the Manchu city from east to west. The south wall of the Manchu city, is of course, the north wall of the Chinese city, and the rest of the wall around it is only 22 feet high. The circuit of the walls of both cities is about 22 miles.

When traversing the city, it presents in every respect a very different appearance from all the cities of middle and southern China. While there are some narrow streets, many of them are *very wide*. Some of them are 50, some 70, and some 100 feet in width. While in South China, all the streets are flagged, here in Peking, with the exception of the stone covered roads, they all have loose earth surfaces, so that in dry weather they are dusty, and in wet weather they are muddy. There is no uniformity in the style of building, hence there is everywhere the most variegated appearance. On some streets there are fine large business houses and shops, and in immediate contiguity to them, there are small and old houses. From almost every point of observation in the Manchu city, some Imperial palace, or Imperial heathen temple is seen, presenting a very striking appearance. In the principal streets, honorary portals and large

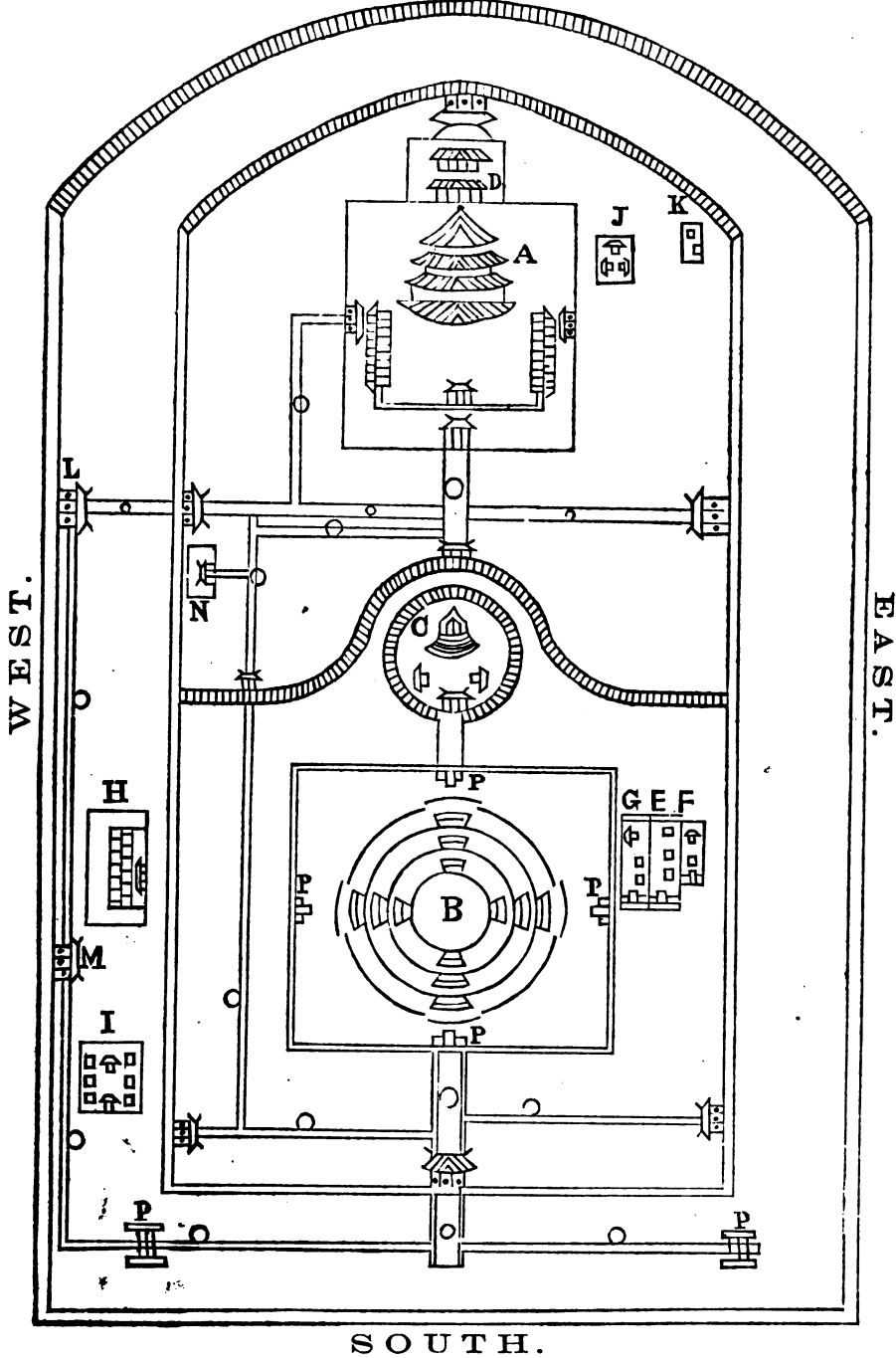
gateways are very numerous. There are two marble bridges in different parts of the city, which are objects of attention.

But perhaps there is nothing which more arrests the attention of a visitor, than the number, size and costliness of the temples which have been built by the Government, and which are supported by its revenues. Some of these temples are connected with one or another of the three systems of religion that prevail in China—the Confucian, Buddhist and Tauist. Their great number serves to deepen the impression that the Chinese Government is idolatrous; that it is wonderfully committed to the support of idolatry; and that the Government, as well as the people, may be spoken of as Paul said of the Athenians; “Ye are too superstitious.” It would be hard to say to which religion the Government patronage is most given, it is so *lavishly given* to all three. There are temples for the support of Lamas from Thibet, and Lamas from Mongolia. There are temples of each kind within the precincts of the Imperial City, as well as in its immediate vicinity. The places for state worship *in connection with Confucianism*, with the exception of the ancestral temples, the temple of Confucius, and the three-storied temple to Heaven, in which the prayer for a fruitful year is offered, are *only altars* without any buildings over them; but the various temples connected with Buddhism and Taouism, are large buildings which attract the attention of all visitors. Hence a casual observer is likely to get the impression that they are the most supported by the Government; but more careful inquiry will show that Confucianism is the one most *essentially connected* with, and supported by the Chinese Government. The number and costliness of the temples and pagodas of every kind, which were built and are supported by the Government, give the impression of very lavish expenditure in the support of idolatry, as well as a high idea of the skill in architecture of their builders.

Confucianism arranges the objects of worship under three classes, viz: Heaven, Earth and Man. In the first class are included Heaven itself, and all its parts, as the Sun, Moon and Stars, and powers of nature as connected with Heaven. In the second class are included the Earth, and all its parts, as the mountains and hills, seas and streams. The third class includes all the sages, benefactors of mankind, and ancestors. The worship of the first and second class is performed at open altars. The worship of the third class is in temples. The grounds and buildings of the temple for the worship of Confucius, are very interesting and imposing. Some of the cypress trees in these grounds are the finest to be seen about the capital. So also is the temple to the ancestors of the present dynasty, and the sages of all

ages ; but I cannot enlarge on these places, though they are of great interest and importance. I pass on to speak of that which claims our attention now, viz : the altars to Heaven, Earth, Sun and Moon, and the worship connected with them. These altars are located one upon each of the four sides of the city. The altar to Heaven, is in the southern part of the *Chinese* city, the altar to Earth, is in the northern ; the altar to the Sun, on the eastern, and that to the Moon is on the western side of the *Tartar* city. Each altar stands in a large park, the greater part of which is planted with trees ; and in the grounds connected with each altar, there are erected various buildings which are used for different purposes connected with the ceremonial worship at their respective altars. There are buildings for storing away the tents and all the sacrificial utensils. Some of them are for the accommodation of the large retinue that attends the Emperor when he goes to perform the worship. Most of these buildings will be cursorily noticed in the account of the worship. There is a general uniformity in the manner in which the grounds are laid out. They are all four square in shape, and surrounded by walls. They have well paved roads and imposing gateways leading to them. The park connected with the altar to Heaven, occupies the south-east part of the space enclosed within the Chinese city. The approach to it is by the broad stone road, which runs from the gate of the *Imperial* City, through the principal gate of the southern wall of the *Tartar* City, to the gate of the southern wall. The visitor after passing through the part of the Chinese city which is occupied by buildings, comes to an open space some 300 yards wide, between the walls which surround the park of the altar to Heaven, which is on the east side, and the wall which surrounds the altar to the god of agriculture and other gods, on the west side. There are two stone paved roads, running from east to west, connecting the gates of these two parks. The entrance to the park of the Temple to Heaven, is therefore from the west. This park is nearly a mile square, and encloses some 500 acres of ground. This space is divided into three unequal divisions by partition walls running from north to south. The western subdivision, which is the one first entered, is planted with cypress trees in rows. It is traversed by a broad paved road from west to east, leading through a large gateway having three doors, into the middle division. The middle division is subdivided into two unequal parts by a wall running east and west. On the east side of the second division wall, and on the right side of the principal road which continues towards the east, is the fasting palace, where the Emperor spends the night previous to the sacrifice, in fasting and contemplation. The second, north and south partition

Plan of the East Division of the grounds of the Altar to Heaven.
NORTH.



SOUTH.

REFERENCES.

- A. Temple in which to pray for the year.
- B. The Altar to Heaven.
- C. Imperial Expanse Temple.
- D. Imperial Heaven Temple.
- E. Depository for sacrificial vessels.
- F. Pavilion for slaughtering the victims.
- G. Depository for sacred utensils.
- H. Hall for the musicians.

- I. Stables for the sacrificial animals.
- J. Depository for sacred utensils.
- K. Pavilion for slaughtering the victims.
- L. Gate entering from the west.
- M. Gate entering from the west.
- N. Fasting palace.
- O.O.O. Paved roads through the grounds.
- P.P. Stone gate-frames or portals.

wall, has also an imposing gateway with three doors. The eastern subdivision of the park, is divided into two parts by a wall from west to east, and each of these parts is occupied by an altar, called respectively the northern and the southern altar from their position; but the proper name of the northern altar is 祈穀壇 "the altar for praying for grain;" and the other is the altar to Heaven. Both altars are round, and built precisely the same way, with three terraces, each terrace surrounded by a balustrade of white marble richly carved; and each is ascended by four flights of steps, one from each of the four points of the compass. Each terrace is paved with marble tiles so shaped as to be laid in concentric circles. The size of the altars is nearly the same. The dimensions of the southern one are 210 feet diameter at the base, 150 feet at the middle terrace and 90 feet at the top, and it is about 27 feet high. On the top of the uppermost terrace of the northern altar, 祈穀壇, is erected a very imposing structure in the shape of a three-storied dome. This is commonly called the Temple of Heaven, though it is styled in the tablet placed on it "The hall of prayer for a propitious year" 祈年殿. This building, by reason of its high elevation, its beautiful dome shape, in three successive roofs, covered as it is with azure-colored tiles, is the most striking feature in the park, though it is by no means regarded as the most important object. When standing at the foot to the south of the altar, and looking up to the building, this structure on the top of this three-terraced altar, presents a very grand appearance. In its shape and color, it is designed to represent Heaven, the object which is worshipped there. In the rear of this temple there is a square building, called "Imperial Heaven's Temple," 皇乾殿, in which the tablets to Heaven and the tablets to the Imperial ancestors are deposited, which are used in the service at this altar, and from which they are brought into the "Hall for prayer" at the time of the annual prayer for a propitious year. In the temple are the permanent shrines upon which the tablets are placed at the time of the worship. As the building is round, the space inside is circular. The tablet to Heaven is placed near the north side of the circle, facing the south. There are four shrines on each side of a passage way from the tablet of Heaven, to the south door, facing east and west, in which are placed the tablets of the Imperial ancestors arranged according to their rank. The first one upon the left side, as the place of honour, is the first founder of the dynasty, and on the right side is the first occupant of the throne of China, and thus successively in the order of their rank. The Imperial worshipper kneels in the passage way made by the location of the shrines, before each several tablet successively, render-

ing the same worship, in the order of precedence, beginning with the tablet of Heaven. As the glass rods which are placed in the circular openings of the window blinds are azure colored, the light which comes into the building through them is tinged, the ethereal blue.

The east and west wall, which separates the grounds of the northern altar from the southern altar, has also a fine gateway with three doors. The gates are very massive. The middle gate is some fifteen or more feet high, and twelve feet wide. The gates are some 8 inches thick, of solid wood, with the heads of the copper nails dotted over their surface. When shut, they are barred with a large beam of wood. The direct way from the northern altar to the southern (they are distant from each other about a quarter of a mile), is by a wide and well paved road. There is however another way of approach, by going off to the east of the grounds, instead of by the direct road. In going that way we pass through a winding passage of seventy-two compartments, of 10 feet each, leading to the slaughter house. In this part of the grounds are found the buildings where the tent furniture, coverings and poles, are all stowed away. In other buildings, the sacrificial vessels and utensils, the baskets, trenchers, trays, &c., &c., which are used at the time of offering the sacrifice, are deposited; and in others the elegantly carved throne or chair in which the tablet on which the imperial prayer is written, is carried. Also the elegantly carved and gilded seat, in which the round blue jade stone, the symbol of Heaven, is carried to and from the place of sacrifice. In the slaughter house are found all the appliances necessary for slaughtering the animals, and for receiving the blood; and there are large cauldrons of copper and iron for seething the flesh of the different animals presented in sacrifice.

After this general survey of the grounds, we come to that which is of the greatest interest, the open altar to Heaven, situated near the south-east corner of the park. The altar is not only built with three concentric terraces, but it is surrounded with two walls, of which the inner one is round, and the outer one is square. The porcelain glazed tiles covering these walls are of a blue color. Towards the four points of the compass there is in each wall a marble gateway with three doorways, but without any doors. Opposite these four doorways is the ascent by marble steps from one terrace to the other, until you arrive at the top of the third terrace, which is a round, bare surface 90 feet in diameter, covered with marble tiles in concentric circles, arranged around one large circular stone which is in the centre; and with a marble balustrade all around the outer edge, except at the four places of ascent. There are marble balustrades on each of the other

terraces. Lying around, on the different terraces, are large blocks of marble, in which there are holes, through which to pass the tent ropes and make them fast, so as to give stability to the tents. At different places in the marble tiles on the surface, there are round holes in which the tent poles are placed. There are standing in the face of the altar, five marble stands, on which are placed the five worshipping implements used at the time of sacrificing. The one in the centre is for an incense urn; those on each side of it are for two candelabra; and then, on the outside of these, are two for flower vases. To the south-east of the altar, inside of the square wall, stands the furnace for burning the whole victim. This furnace is 9 feet high and 7 feet wide, so that it is sufficiently large to receive the whole victim. Near the bottom are iron bars on which the wood to burn the sacrifice rests. On the outside are steps by which the victim is carried up and placed on the wood. This furnace is built of green tiles. To the south-west of the altar, inside of the square wall, there are three tall poles, from which at the time of sacrifice large lanterns are suspended, which throw a glimmering light over the whole scene at the time of the sacrifice in the early morning. These poles are now in a state of decay, and others have been brought, at an immense expense from the forests on the south-west border of China, to replace them. The house where the animals for sacrifice are kept, is in the middle division, west of the altar, near to the hall, in which the musicians and dancers, who take part in the sacrificial ceremonies, meet to practice. Within the square wall around the altar, are eight open work iron urns, in which the offerings of silk are burned.

On the north side of the outside wall of the altar, is a small space surrounded by a wall, having a gate-way into it, with three doors on the south side, in the same style as the other gate-ways. Inside this inclosure on the north side of it, is a *round, one-storied* building, the cover terminating in a round point, covered with blue colored tiles, which is called, "The temple of the Imperial expanse" 皇穹宇. Here are deposited the tablets to Heaven, and the tablets to the Imperial ancestors, which are placed on the top of the third terrace of the adjacent open altar, at the time of the sacrifice there on the 21st of December. These tablets are placed on the altar, at the time of sacrifice, in the same relative position which they occupy in the building from which they are taken.

I was able to get into this building, and I saw the position in which the tablets are placed there, and in this matter speak of what I saw. Each tablet is enclosed in a very finely carved and gilded case which stands on a pedestal. The tablet to Heaven, is placed on the

north side of the round hall facing the south. The tablets to the Imperial ancestors are placed four on each side of a passage-way from the tablet of Heaven to the south door, four facing to the east and four to the west. These tablets are each 8 in. wide and $2\frac{1}{2}$ feet high, finely carved at the bottom and top, with a smooth gilt surface on the front, and on it is written the name in Chinese and Manchu of the being to whom it is dedicated.

On each side of the road leading from the entrance of this enclosure to the temple, is a building in which the tablets to the sun, moon, stars, wind, clouds, &c., are deposited. The tablets to the sun and the stars, are in the building which faces to the west, and the tablets to the moon, wind, clouds, rain and thunder, are in the one which faces to the east. On the 21st of December, these tablets, from these side buildings are brought out and placed in the same relative position on the second terrace. The carved cases, in which the tablets are kept, are covered with a vesture made of blue cloth.

At the time of the sacrifice, on the early morning of the 21st of December, on the northern part of the highest terrace of the altar, there is a tent erected for each one of the tablets, under which the tablets of Heaven and the Imperial ancestors are separately placed in the same order as they are placed in the one-storied temple.

Before the tablet to Heaven, are placed the round azure gem, and the offerings of meat in trenchers, rolls of silk, one calf, one platter, five kinds of grain, wine, fruits, fish, &c. There are offerings also presented before each one of the eight tablets to the Imperial ancestors, of meats, silks, wines, fruits, &c. The incense urn, the candelabra, and the flower vases, are placed on the five marble stands.

On the southern part of the altar is placed a table, at which the ritual prayer is read. On the east side of the middle terrace is a tent, under which are placed the tablets to the sun and stars, and on the west side of this terrace, is a similar tent for the tablets of the moon and the clouds, rain, wind and thunder. On the middle terraces also, is a tent of yellow cloth, which is a robing tent for the Emperor's own use.

On the day previous to the sacrifice, the Emperor comes forth from the palace in great state, proceeding part of the way in a chair, and part in a chariot, attended by a large retinue, composed of members of the royal family, some of the nobility, civil and military officers of every rank, military guards, musicians, &c., to the number of nearly two thousand. He proceeds by the stone paved road, and entering the grounds by the west gate, he advances to the south gate of the outer wall which surrounds the altar, where he descends from

his chariot. He is then led by the proper officers of the sacrificial court, through the left door of the various gate-ways, to the "Temple of the Imperial Expanse" 皇穹宇, and burns incense before the tablets to Heaven and the Imperial ancestors, and kneels and worships before them. A deputized officer renders the same worship before the tablets to the sun and moon, &c., in the buildings which are in the same enclosure.

The Emperor then ascends the altar and looks at the tablet places, for all the tablets. He then goes to the treasury, and looks at the baskets, and the trenchers and the stables of the sacrificial animals.

After he has finished this tour of inspection, he returns by the same way to his imperial chariot, and proceeds to the hall of fasting, where he spends the night in fasting and meditation.

The next morning, about two hours before sunrise, an officer of the sacrificial court enters the hall of fasting, to tell the time. The Emperor, dressed in his sacrificial robes, proceeds in the chariot to the same gate as on the day before, and descending from his chariot, two officers of the sacrificial court lead him to the place of waiting, *outside* the square enclosing wall. At this time, officers of the sacrificial court enter "the hall of the Imperial Expanse," and invite the tablets of the gods out. When the tablets have been placed on their proper stands on top of the third terrace, the proper officer informs the Emperor, and leads him through the left south gate, of the outer and inner enclosure, up to the robing tent on the middle terrace. The attending imperial relatives, and the civil and military officers, all take their prescribed places. Those who assist the Emperor in the sacrifice have their position on the third terrace, at the top of the steps which lead up from the south. Other nobles have their position, at the bottom of the steps of the third terrace, and on the middle terrace. Others again on each side of the road towards the south; some within the first enclosure; others within the outer enclosure, all facing the north.

The service is opened with peals of music. All the attendants having taken their places, the Emperor then ascends to his worshipping place in front of the tablet to Heaven, and between the tablets of the Imperial ancestors. He stands whilst the whole burnt offering is burnt on the sacrificial furnace.

The scene presented at this time is one of impressive grandeur. The Emperor of these many millions, acting as the great high-priest of the nation, offers a great sacrifice to Heaven and his ancestors. The great retinue of high officers are attending him whilst performing these services. A vast multitude of attendants are gathered round in the attitude of profound reverence and adoration. As the pale light

is shed abroad upon this vast crowd from the suspended lanterns, and the lurid glare from the sacrificial furnace ascends in the distance, and the fragrance of the incense and the peals of music fill the air under the open vault of heaven in the early morning, the scene has all the elements of an imposing ceremony. It is however a most distressing consideration, that this worship and impressive ceremony is an idolatrous service.*

The presenting of the offerings, the frequent and repeated kneelings and worshippings, the presenting the drink offerings, &c., to Heaven and each one of the ancestors, are gone through in regular order, at the direction of the proper officer, and with the appointed pieces of music at intervals. When all the services are concluded according to the ritual, the round azure gem, which is the symbol of Heaven, is carried away. After which the tablet upon which the prayer is written, with the rolls of silk, &c., is taken by the south steps to the open work iron urns, to be burnt. The offerings which have been made to the Sun and Moon, and Stars, &c., are carried by the east and west stairs, to the appointed place to be burnt. This last part of the ceremony is also attended with music. The Emperor watches the burning of these offerings at the appointed place, which is to the south of the altar, outside the first enclosure. When the rites are all completed, the Emperor is let out through the left south gate to the waiting place, after which the tablets to Heaven and the Imperial ancestors are returned to their places of safe keeping, in the "Temple to the Imperial Expanse." 皇穹宇. Then the Emperor ascends his chariot, and returns to the palace.

Beside the annual sacrifice on the 21st, of December, there are three other sacrifices which are performed at the southern altar. The first is a prayer to Heaven on *special* occasions. This differs from the previous one in this, that at the time of sacrifice and prayer, the *only* tablet which is brought on to the altar, is that to Heaven. The worship is, however, not rendered by the Emperor, but by a delegated officer. The manner of presenting the offerings, burning the victim, presenting the drink offering, with the accompanying music, are very much the same as in the annual offering. The second is a prayer made "for a fruitful rain in behalf of the various kinds of grain" at the open altar of Heaven, *annually* in the 4th month.

* I have been told by a Young Chinese officer, who said he saw it, that there is a painting of this scene in the Audience Hall, of the Emperor at Peking. There is also a small painting of it kept for sale by a Chinese Mohammedan Artist, who has his studio in the Chinese city, in the street where the bookstores are found. I procured copies of all the photographic views of different parts of the altar of Heaven. But I did not know of this painting of the scene at the time of the sacrifice. I mention it that subsequent visitors may know where to procure it.

At this sacrifice the Emperor is present in person. He comes on the day before the sacrifice, burns incense before the tablets in "The hall to the Imperial Expanse," makes the same inspection of the offerings and of the stables of the sacrificial animals, as at the time of the annual sacrifice on the 21st of December. A whole burnt offering is also present, but the music is all especially adapted for this service. All the other rites are the same as at the great sacrifice at the winter solstice. The third, is a sacrifice at this altar in time of *excessive drought*, with an extraordinary prayer for rain. The Emperor goes in his ordinary dress to the hall of fasting, without any music, or clearing of the streets, or parade. At the time of the sacrifice, the tablets of the Imperial ancestors are not present, but only the tablets to Heaven; the tablets to the sun, moon, stars, clouds, rain, wind and thunder, are present on the middle terrace. The offerings, the rites and musical airs, are the same as in the ordinary prayer for rain. When the services are followed by rain, thanks are to be given by a delegated officer.

I proceed now to notice the service connected with the prayer for a fruitful year, which is offered in the three-storied temple on the northern altar, which is designated in the Chinese ritual, to distinguish it from the open altar, "The prayer for grain altar." 祈穀壇. This sacrifice is offered annually, on that day of the first decade of the 1st month, which is designated "sin," in the behalf of the people, to pray for a *good harvest*. The Emperor comes to the same fasting place as when he worships at the other altar, to fast and sleep. The gate by which he enters the enclosure which surrounds the northern altar is called "the prayer for the year gate" 祈年門. When he comes from his palace on the day before the ceremony, on his arrival, he goes to the square building behind the three-storied temple, which is called the "Temple of Imperial Heaven" 皇乾殿, and burns incense before the tablets to Heaven and the Imperial ancestors. He then goes into the three-storied temple and inspects the shrines, (at the sacrifice there are no other tablets than those to Heaven and the Imperial ancestors present); after which he passes through the eastgate to the building where all the utensils are deposited, to inspect the trenchers, baskets, &c., and the stables of the sacrificial animals. On the day of sacrifice, the Emperor's worshipping place is set up on the topmost terrace within the temple door. The Emperor enters by the left door of the "prayer for the year gate," and ascends from the south by the left steps, and enters the left door of the temple to his worshipping place. The position of the royal relations assisting at the sacrifice is on the top

terrace, without the temple, at the top of the steps; the position of the numerous civil and military officers is on the lowest terrace, at the foot of the steps. When the Emperor and all the officers are in their places, the head of the Board of Rites despatches an officer to "The temple of Imperial Heaven," which is to the north of the altar, to invite the tablets of the gods out, and places them in their shrines within the "Temple of prayer for the year." The whole burnt offering is burnt, as the tablet to Heaven is coming, in a sacrificial furnace a little to the south-east of the altar.

All the other services are nearly the same, and accompanied by the same kind of music, as those which are performed at the southern altar at the winter solstice.

Formerly the sacrifice to Earth was performed at an altar within the same grounds as the altar to Heaven. This arrangement existed first at Nanking, by the command of the first Emperor of the Ming dynasty. After the removal of the Capital to Peking, it was continued till A. D. 1531, when it was decreed by Kia Tsing, to provide an altar for Earth, to the north of the city.

It is situated but a short distance outside of the wall of the Tartar city, and the grounds connected with it lie four square. They are surrounded by a wall, and contain about 300 acres. The approach is from the west, through a very imposing honorary portal, and over a fine broad, paved road. The grounds are divided by division walls, and part of them is planted with trees. The buildings are in most respects the same as those connected with the worship of Heaven, except those which are connected with the three-storied temple. There is the fasting hall, the depository for the utensils used at the time of sacrifice, the slaughter house, the building for the use of the musicians, and the building where the tablets are deposited; the latter is called "the house of the Imperial Goddess," 皇祇室.

In it are the tablets to Earth and the Imperial ancestors, and between that building and the north entrance of the enclosure in which it is situated, in two side buildings, are the tablets to the mountains, hills, seas and rivers. The altar to Earth is square; and has *two terraces*, instead of three. The lower terrace is 106 feet square, the upper one is 60 feet square, and the base of the lower terrace is surrounded by a walled canal for containing water, which is about 6 feet wide and 8 feet deep. The altar is ascended by four flights of steps, one from each point of the compass. Where the steps ascend, there is a *bridge across the canal*. The terraces are flagged with *square marble tiles*, and there are marble balustrades around both terraces. Lying about on the terraces are the same kind of stones for fastening

the tent ropes as there were at the altar to Heaven. On the lower terrace there are permanent stones, in which to place the tablets to the mountains, hills, seas and rivers, twelve on one side and eleven on the other. The altar is enclosed with two square brick walls, and opposite the foot of the four flights of steps there are stone gateways with three doors in each. Between the two walls, and to the north-east of the altar, there is the pit for burying the blood and hair of the victim; and in this space, between the two walls, at different intervals, there are open iron urns for burning the silk and the other offerings. All the tiles used in building the altar and in covering the enclosing walls, and the cloth with which the tent is made, are of a *yellow color* to represent the color of the earth. The gem which is placed before the tablet to Earth, which is the symbol of the object worshipped, is also *yellow and square*, in conformity with the Chinese idea of the color and shape of the earth. The Emperor, when officiating at the annual service, is dressed in yellow colored robes. There is one high pole on which the lanterns are suspended. The annual sacrifice to Earth is offered on the day of the summer solstice, the 21st of June. On the day before, the Emperor proceeds in the same way, and accompanied by a similar retinue, as when going to worship Heaven. He enters the west gate, and proceeds in his chariot to the north side of the altar, where he descends from his chariot, and goes to the place where the tablet of Earth is deposited, and worships before it, and the tablets of his Imperial ancestors, which are in the same building. He then makes the same examination of the shrine on the top of the altar, and of the sacrificial utensils and animals, as at the sacrifice to Heaven. After this the Emperor proceeds to the hall of fasting, where he passes the night. The hour of sacrifice is the same as at the sacrifice to Heaven, about two hours before sunrise. The Emperor, having been apprized of the hour by the appointed officer, goes from the hall of fasting to the north side of the altar in his chariot. The services and ceremonies are in all respects similar to those of the sacrifice to Heaven.

The altar to the Sun is situated to the east side of the city, and the entrance to the grounds is from the north, by a large stone portal, from the stone paved road leading to T'ung Chow. The grounds connected with it are square, are surrounded by a wall which is in good repair, and contain some 300 acres. The buildings are of the same general character as in the grounds to Heaven and Earth, having a hall of fasting, a depository for the utensils, a temple for the tablet to the Sun, the slaughter house, &c. The altar is a square terrace of only one story. It is covered by square

marble tiles, and the outer edge is surrounded by a marble balustrade. It is ascended by four flights of steps, one from each of the four points of the compass. There are gates in the enclosing wall corresponding with the steps. This altar is remarkable for a very singular echo. If any one stands on the tile in the centre of the altar, and speaks a word or sentence in an explosive tone, a very distinct echo comes up from the ground below his feet. There was no opportunity to investigate what causes the echo. There is probably a well under the altar with channels leading out to the surrounding wall. The tiles covering the surrounding wall, and the tablet, are of a reddish color. The gem, which is the symbol of the object worshipped, is a round red stone. The peculiarity in regard to the annual worship of the Sun is, that the Sun-god is the *only object* worshipped.

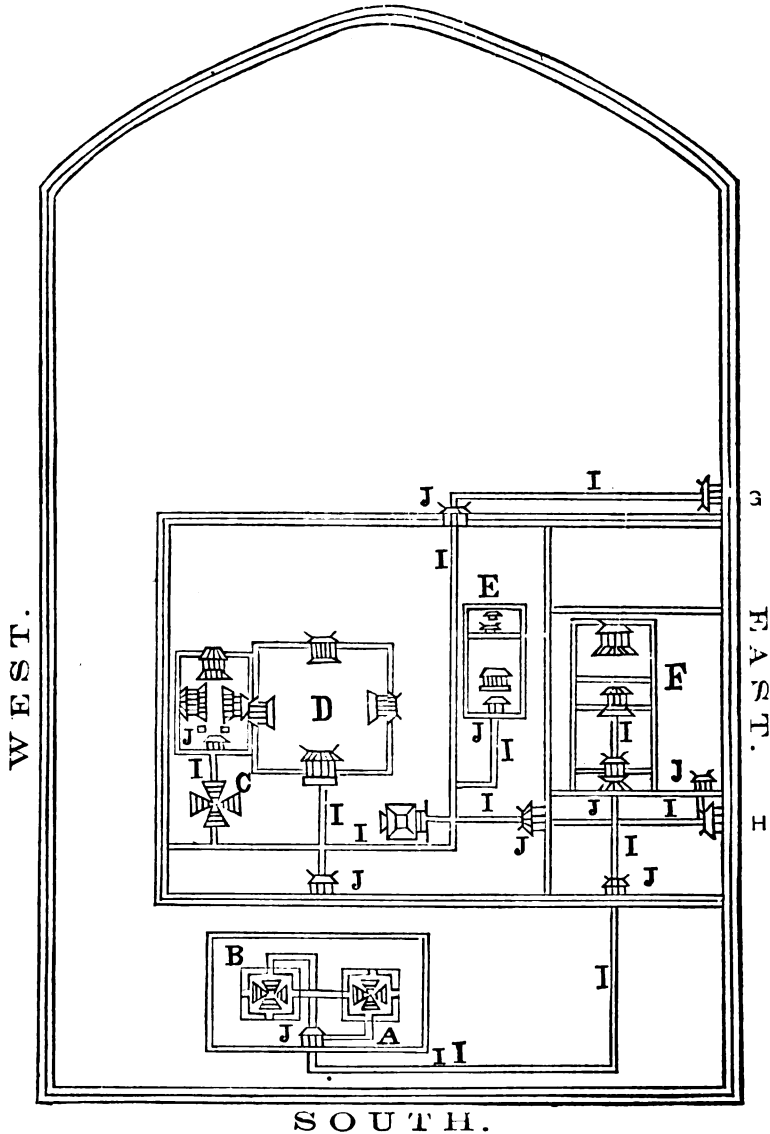
There are no participators connected with it. The time of worship is in the first month at the spring festival. The hour is the same as in the worship to Heaven, about two hours before sunrise. The service is to be performed in alternate years by the Emperor, and in the intervening years by a delegated officer. The service is very similar to that to Heaven and Earth. As the tablet faces the west, the Emperor ascends from the west steps, and all the retinue stand facing the east at the time of the sacrifice.

The altar to the Moon is on the west of the Tartar city. The grounds and buildings in nearly all things correspond to those of the Sun, except that the color of the tiles, and of the gem which is the symbol of the object worshipped, and of the robes which are worn at the worship, is white. The service is at 10 o'clock in the evening, of the day in the 7th or 8th month, on which the autumn festival falls. It is performed by the Emperor himself in alternate years, and by a delegated officer in the intervening years. The tablet of the Moon-goddess, faces the east. The Moon differs from the Sun, in that it has as participators in the sacrifice, the tablets of the Dipper, the 28 constellations, and all the rest of the stars. The tablet of the Moon faces the east, and tablets of the stars face the south; and all these tablets, with the tablet of the Moon, are covered with a tent of white cloth. The services are in nearly all respects the same as those which are connected with the worship of the Sun. In the grounds of the temple to the Moon, are the tablets on which are recorded the great victories of the Empire.

In the south-western part of the Chinese city is located what is commonly called by foreigners the Altar to Agriculture. The grounds are situated to the west of the altar to Heaven, and comprise nearly

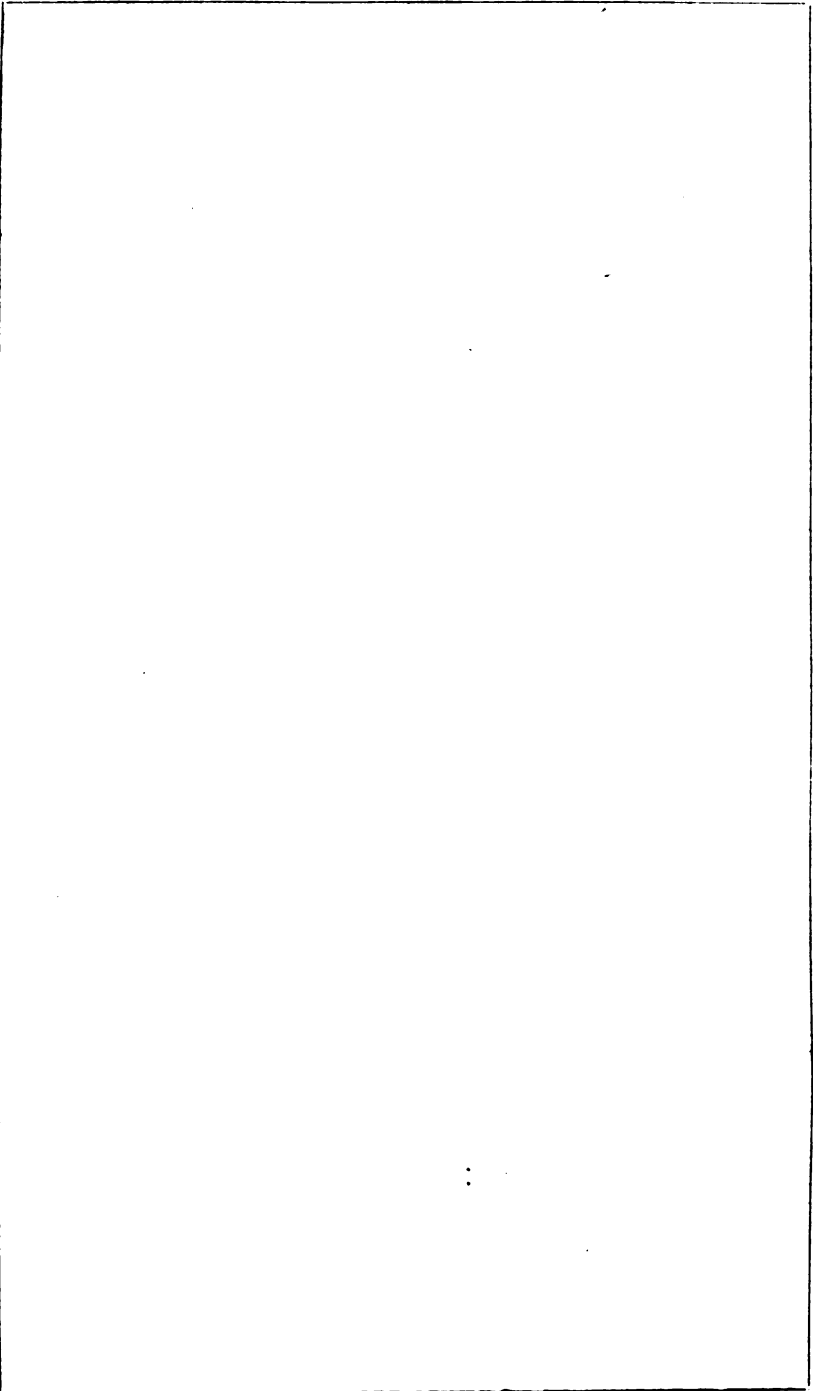
Plan of the grounds connected with the Altar to the Patron of Agriculture.

NORTH.



REFERENCES.

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| <p>A. Altar to the Heaven gods.
 B. Altar to the Earth gods.
 C. Altar to Sien Nung.
 D. Altar to the year god.
 E. Depository for sacrificial vessels.</p> | <p>F. Palace for congratulation over a fruitful
 year.
 G. Gate entering from the east.
 H. Gate entering from the east.
 I.I.I. Paved roads through the grounds.
 J.J.J. Gates from one division to another.</p> |
|---|---|



as large an extent of ground as the other. Much of the vacant ground is planted with trees; but they differ from those in the grounds to Heaven, in that, whilst there they are planted regularly in rows, here they are planted irregularly. These grounds are devoted to a great variety of uses. Within them are *four large altars*, with the appropriate buildings connected with each several one. One of these altars is devoted to the worship of the celestial gods, and is called the T'ien Shin T'an 天神壇; the 2nd is devoted to the terrestrial gods, and is called Ti Ki T'an 地祇壇; and the 3rd to the year god, and is called the T'ai Sui T'an 太歲壇; the 4th to Shin Nung, 神農壇, the teacher of husbandry. The first two altars are near together, and are square, one-story in height, and surrounded by one wall. That to the celestial gods is on the east, and the one to the terrestrial gods is on the west. The altars are fifty feet square. On the north side of the eastern altar are placed four marble shrines for the tablets. They are carved with lines representing dragons and clouds. The tablets are placed in the following order. Beginning on the east, the first one is to the wind god, then the others to the clouds, rain, and thunder gods. These tablets all face the south. The western altar is 100 feet long and sixty feet wide, and on the south side of the altar, facing north, are five marble shrines, of which three are carved with waving lines to represent mountains, and the other two are carved with a wave design to represent water. In one of the three is placed the tablet for the five mountains, in another the tablet for the five marts, and in the third the tablet for the five hills. In one of the other two is placed the tablet to the four seas, and in the last one the tablet to the four streams. On the east of the altar are placed two shrines, one carved with mountain designs, and the other with water designs, one of which is for the tablet to the celebrated mountains of the metropolitan province, and the other for the tablet to the rivers of the same province. On the west side there are also two shrines of the same kind, on one of which is placed the tablet to the celebrated hills of the whole Empire, and on the other the tablet to the celebrated rivers of the whole Empire. The sacrifice to these gods, celestial and terrestrial, is on the same day and for the same purpose, in mid-summer. After the ordinary prayer for rain, if rain does not come, these gods are to be invoked; and thanks are to be returned for favorable answers. When rain is excessive, prayer is to be made at these altars for the abatement of the waters. If in winter, snow is withheld, prayers and sacrifices are offered at these altars. When the Emperor goes to visit any part of the Empire, he is to go in person to sacrifice to the five mountains, and appoints an officer to sacrifice to the hills and streams of the district through which he passes.

The altar to the year god, is to the god who is supposed to preside over the year. The god is designated *each year* by the cyclic character by which the year itself is designated. The god of each month is associated with the year god in the sacrifice. The sacrifice to the year god is offered on a lucky day of the first ten days of the first month of the year, and also on one day before the end of the year. Besides these annual sacrifices, the year god is to be worshipped on the same occasions and days, as the celestial and terrestrial gods.

The altar to the gods of the land and the grain 社稷 is within the Imperial city, to the south-west of the south gate of the palace. The temple to the imperial ancestors occupies a similar position, to the south-west of the gate. The altar to the gods of the land and the grain consists of two terraces, and is ascended by four flights of steps, one from each of the four points of the compass. In respect to the two terraces, it is the same as the altar to Earth. It is enclosed with a square wall. The surface of the upper terrace is covered with earth of five different colors. In the centre is the yellow colored earth, on the east is the blue, the red is on the south part, the white to the west, and the black to the north. On the north-west of the altar is the spot for burying the victim. The worship here corresponds very much to that which is offered at the altar of the Earth. The tablets to the god of the land and to the god of the grain are both placed on the south side of the altar, facing north. There are two other tablets on the second terrace; that of Kou Lung 勾龍 looks west, and that of Hau Tsih 后稷 faces east. The sacrifice is to be offered on the first lucky day of the first ten days of the second month, and thanks are to be returned on the corresponding day of the first ten days of the eighth month. These services are to be performed by the Emperor in person. The square gem which is the emblem of the land god is yellow, and that which is the emblem of the grain god is light green. The Emperor on the morning of sacrifice goes from the Palace; he proceeds part of the way in the state chair, and part of the way in the state carriage. He has the same waiting and the same worshipping place as at the time of the worship to the Earth. Besides the yearly sacrifice to these gods, there is worship to be rendered on special occasions, which is done by a deputed officer. If in mid-summer, seven days after the usual prayer for rain to the celestial and terrestrial gods and the year god, there is no rain, then special prayer is to be made to these gods. Where favorable answers are received on these several occasions, thanks are to be returned. There are altars to the She Tsih 社稷, gods of the land and the grain, in all the provinces, which are to be worshipped each year by the provincial officers.

From the details of the state worship, which are all taken from the Collected Statutes of the present Dynasty 大清會典, it is clear that a most extensive worship of the objects of nature is an integral part of the state religion of China. The ritual for the worship connected with them, is regulated by official enactments; and most of the ceremonies connected with the worship are performed by the Emperor himself. The various objects which are worshipped include the Heaven, Sun, Moon, and all the Stars; all the powers of nature connected with the upper regions, as the clouds, rain, wind and thunder; the Earth and all its parts, as the four seas, the four streams, the five mountains, five hills and the five marts; the fertility of the soil, and the productiveness of the grains. It must arrest the attention of every one who considers the subject, that the great object of the services and prayers addressed to these objects of nature, is for *rain* to secure the productions of the earth, for the nourishment of the people. This statement gives an increasing fullness of meaning to the words of our Saviour, "Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? (For after *all these things do the gentiles seek;*) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." It is also a striking historical fact, that such famines have not occurred in any Christian lands from drought, as have prevailed so frequently in heathen lands. It will strike every one, how many are the points of resemblance between the sacrifices as established by the Imperial Statutes for these objects of nature, and which ceremonies have come down from the earliest ages, to those which were established by Moses, and as they were fully arranged by David and Solomon in the Jewish ritual. We find sacrificial burnt offerings, the offerings of different kinds of flesh, libations of wine, gorgeous robes and ceremonials for those who conduct the sacrifice, the burning of incense, the frequent recurrence of music, with a full band of instruments and singers. There is also the remarkable coincidence, that one of the cups of wine is called "the cup of blessing," as one of the cups in the paschal sacrifice was also called. The most natural surmise to account for these striking resemblances of the forms of worship, in countries so remotely separated, is this; that the forms of worship were carried by the ancestors of the several people, at their dispersion from the Tower of Babel, as they came down to them from their common ancestor Noah. When the nations substituted other objects for worship, instead of the true God, they continued the same ceremonies in the worship of the false gods which

had been connected with the worship of the true. It is true that in the Chinese sacrifices, there is no idea of the substitution of an innocent victim as a propitiation for the sin of the guilty, which was such a prominent idea in the Mosaic sacrifice. This is easily accounted for. The doctrine of substitution is one of special revelation. It was therefore very easy for the Chinese, while preserving the outward ceremonies which they received from their ancestors by tradition, to lose the main idea which was connected with sacrifices at their first institution. This main purpose of sacrifice was revealed to man immediately after the fall of man, and it was more fully revealed to Moses when God restored his chosen people to the promised land after their captivity in Egypt. The Chinese having, at such an early period of their history, fallen into this worship of the objects of nature, did so in company with the greater portion of the then existing nations of the earth; and they adopted that form of idolatry which has been the most prevalent of all others. This worship of Heaven and Earth, Sun, Moon and stars, prevailed in Persia, India, Greece, Rome, Syria, Phoenicia, and Egypt; or, as it is stated in Smith's Dictionary of the Bible, in the article on Idolatry: "The old religion of the Shemitic races consisted, in the opinion of Movers, in the deification of the powers and laws of nature. The sun and moon were early selected as the outward symbols of this all-prevailing power, and the worship of the heavenly bodies was not only the most ancient, but the most prevalent system of idolatry. Taking its rise in the plains of Chaldea, it spread through Egypt, Greece, Scythia, and even Mexico and Ceylon. "(English abbreviated Ed., p. 342") Even in the point of worshipping Heaven and Earth within the same grounds, if not at the same altar, there is a singular conformity with the usage at Babylon. In a translation of the Bersippa inscription by the eminent cuneiform scholar, Dr. Oppert, furnished to the American Edition of Dr. Smith's Bible Dictionary, edited by Rev. H. D. Hackett, D. D., it is stated that "the pyramid is the temple of the Heaven and the Earth, the seat of Merodach, the chief of the gods." It is stated that in a part of the same pyramid, there was a shrine to the god Sin, the *god of the month*; which is another point of resemblance to the Chinese usage.

The results of the latest researches in regard to the early nature-worship in India, is given by Prof. Max Müller, in an article in the contemporary Review for November, 1878 as follows:—

"Let us look at the origin and history of one other god, one of the oldest gods, not only of the Vedic Aryans, but of the whole Aryan race, I mean the Vedic Dyaus. His name as you know is the same as

the Greek Ζεύς. Some scholars seem still to doubt the existence of such a being in the Veda, and there is certainly no trace of Dyaus as a god, nay, even as a masculine noun, in the later literature of India. Dyaus has there become a feminine, and means simply the sky. Now it has always seemed to me one of the most wonderful discoveries made by the students of the Veda, that a deity which was known to have existed in Greece as Ζεύς πατήρ, in Italy as Jupiter, in the Edda as Tyr, in German as Jezio, and which we know ought to have existed in Sanscrit also, but which did not exist there, should suddenly have come to light in the ancient hymns of the Veda. In the Veda, Dyaus occurs not only as a masculine, but in that close connection with pitā father; as Dyaush pitā, which we find in the Latin Jupiter. This discovery of Dyaush pitā, was like finding at last, by means of a powerful telescope, the very star in the very place of the heavens which we had fixed before by calculation.

However, even in the Veda, Dyaus is already a fading star. The meaning of the word is generally given as sky, but its truer meaning would be, "The bright or the shining one" for it is derived from the root *div* or *dya*, to shine, to lighten; and it was this activity of shining and illuminating the world which was embodied in the name Dyaus. Who the shining one was, the word by itself did not declare. Afterwards only, Dyaus became the centre of mythological stories, while in the ordinary language it dwindled away just like Savitri, the life-giver, into a mere name of the sky.

This Dyaus then, the light or the illuminator of the sky, was no doubt, from the very first, preeminently to assume some kind of supremacy among the other devas or bright beings; and we know how completely that supremacy was realized in the Greek Ζεύς, and the Latin Jupiter; but it was there counteracted by the general tendency of almost every Deva to assume a superlative character.

Dyaus, the sky, is frequently invoked together with the Earth and with Fire. For instance (Rv. vi. 15. 5) "Dyaus (sky) father, and Prithivī (earth) kind mother, Agni (fire) brother, ye Vasus, ye bright ones, have mercy upon us." Dyaus, we see, occupies the first place, and so he does generally in these old invocations. He is constantly called father. For instance (i, 191. 6.) "Dyaus is father, Prithivī, the earth, your mother, Soma, your brother, Aditi, your sister." Or again, (Rv. iv. 1. 10.) Dyaus the father, the creator, Dyaush pitā ganitā. Ζεύς πατήρ γενετήρ.

More frequently however, than by himself, Dyaus (the sky) is invoked together with Prithivī the earth, and the two words joined together form a kind of dual deity, in the Veda, called Dyāvāprithivī, Heaven and Earth.

Now there are many passages in the Veda where Heaven and Earth are invoked as supreme deities. Thus the gods are said to be their sons, more particularly the two most popular deities in the Veda, Indra and Agni, are mentioned as their off-spring. It is they, the two parents, who have made the world, who protect it, who support by their power everything whatsoever exists." *Con. Review for Nov. 1878, page 117.*

Prof. Monier Williams' statements made in the *Contemporary Review* for September, 1878, are to the same effect. He writes as follows:—

"By some of the earliest hymn-composers the gods continued to be regarded as one family—children of the old pre-Vedic heavenly father (Dyu or Dyaus), while Earth (Prithivi) was fabled as a divine mother. To other sacred poets the pre-Vedic deification of *the sky* (Vauma, *Οὐρανος*) remained a principal object of adoration. He was still occasionally exalted to the position of a Supreme Being. A well-known hymn in the Atharva-veda, describes him as ruling the world, as penetrating the secrets of all hearts, as detecting the plots of wicked men, as sending down countless messengers who forever traverse the earth and scan its inmates, as numbering every wink of men's eyes, as wielding the whole universe in the manner of a gamester handling dice."

There is a most remarkable agreement in the ideas of the early Hindoos and the early Chinese as to the attributes and functions ascribed to Sky or Heaven deified. The statements quoted above describe the same thing among the Chinese, very accurately. The Chinese speak of Heaven as "overshadowing all things," as "ruling all things." But this nature worship has been forgotten in India. It is only known from the early writings of the Hindoos. But in China it has been very different. This early worship of nature, having been adopted as the State worship of the Chinese Government, it has continued, in connection with the continued existence of the Government, till the present time in its original form. It may be very properly regarded as the oldest form of false worship that now exists among men. It may for this reason be considered as presenting us with the *form of worship* which prevailed among men immediately after the deluge.

It has hitherto been the usage, in writing of the various objects of nature which have been worshipped, to write of them as the god of the Sun, and the god of the Moon, the goddess of the Earth. A more recent usage has been introduced by some of the best writers, in writing of the objects of worship in connection with nature worship, to

style them the sun-god, the moon-goddess, the earth-goddess. The writers who use this form of expression are the writers of most of the articles in Smith's Bible Dictionaries; Rawlinson in his *Five monarchies*; Dean Stanley in his *Lectures on the Jewish Church*, and writers in the *Quarterly Review*. Prof. Max Müller translates the component words of the name Jupiter in accordance with this usage. It is composed of Dyaus Heaven and Piter, Father, which is not the Father of Heaven, but "Heaven-Father." (See *Chips*, Vol. IV., p. 222). There is greater conciseness and distinctness in this way of designating them. In accordance therewith, I would designate these various objects as the Heaven-god, the Earth-goddess, the Sun-god, the Moon-goddess, the star-god, the land-god, the grain-god, the year-god, the month-god, the day-god, &c., &c.

This nature worship, which forms such an essential part of the State worship, is widely prevalent among the people, in a somewhat different form. The grain-god and the land-god are very generally worshipped among the farmers. The Rev. B. C. Henry, reports having seen a very particular form of the worship of the land-god in his last trip up the West River. The people were gathering in their rice crops; and by the way of giving thanks to the land-god for an abundant crop, a clod of earth from the field was selected, before which incense was burnt, and worship offered. The Earth-god at every door, and on so many altars in the street, or by the wayside, is a part of the same worship. The worship of Heaven and Earth is connected in most places with marriages, and in many places with funeral services. The worship of the Sun is found prevailing in some places. The worship of the Moon, on the 15th of the 8th month, is one of the most general festivals in the Empire. There are numerous indications of the worship of the stars still existing among the people as in the worship of the seven sisters in the 7th month, the worship of the Dipper constellation, and of the North Star. There is perhaps no field of investigation as to the Chinese religious customs that would yield a richer harvest than the search for the existing traces and influence of nature worship.

