

A GUIDE TO THE CITY
AND
SUBURBS OF CANTON

By Dr. KERR

Re-written and Brought up to date.



KELLY & WALSH, LTD.

HONGKONG—SHANGHAI—SINGAPORE—YOKOHAMA.

—
1904

Chas. Mason
5/22/14

A GUIDE
TO THE
CITY AND SUBURBS OF CANTON.

REGISTERED IN ACCORDANCE WITH THE PROVISIONS OF ORDINANCE
No. 10 OF 1888, AT THE OFFICE OF THE REGISTRAR GENERAL, HONGKONG.

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CANTON.

GENERAL INFORMATION.

Communications.—The Hongkong, Canton and Macao Steamboat Company runs three services a day (Sundays excepted) between Hongkong and Canton. There are also two or three other steamers daily belonging to other companies.

The Hongkong, Canton, and Macao Steamboat Company and the China Merchants' Steam Navigation Company run a steamer on alternate days (Sundays excepted) between Canton and Macao. There is thus a daily service in each direction.

The Hongkong, Canton and Macao Steamboat Company runs about four services weekly between Canton and West River ports, including Wuchow.

The China Merchants' Steam Navigation Company, China Navigation Company, Indo-China Steam Navigation Company and Hamburg-America Line run regular services between Canton and Shanghai and other Northern ports.

Customs.—These are under the Imperial Maritime Customs, and personal baggage is allowed to come in duty free. There is a 5 % export duty levied on goods exported.

Hotel.—The only one is the Victoria Hotel on the British Concession, Shameen, where sedan-chairs and guides may be obtained, and arrangements made for excursions into the interior.

Currency.—The Mexican and local dollars and subdivisions. Hongkong and local banknotes also circulate. For native transactions the tael is used—this is a weight not a coin—and divided into 10 mace, 100 candarins, and 1000 li. The local tael is worth about \$1.39; the Haikwan or Customs tael (the only currency recognised in the Custom House) about \$1.58.

Telegraphs.—There is an office on Shameen of the Imperial Chinese Telegraphs. Messages are accepted for all parts of the world.

Post Offices.—There are four in Canton :—the British, Chinese, French and German. The Imperial Chinese is at the Custom House in Sun Kee Street : the other three are on Shameen. The postal rates per $\frac{1}{2}$ ounce are

BRITISH.	Hongkong and Macao.....	2 cents.
	United Kingdom and British Colonies gener- ally (except Australia.)	4 cents.
	Australia and Countries of Postal Union.	
CHINESE.	Canton District.....	$\frac{1}{2}$ cent.
	China generally.....	1 cent.
	Hongkong, Macao, Kiao- chow, Port Arthur and Kwongchawan	4 cents.
	Postal Union Countries	
FRENCH.	Hongkong and Macao.	2 cents.
	Indo-China and French Post Offices in China.	6 cents.
	France and countries of the Postal Union.	
GERMAN.	Kiaochau and German Post Offices in China.	5 cents.
	Hongkong, Germany, and Postal Union Countries.	

Consuls.—There are British, Dutch, French, German, Portuguese, Swedish and Norwegian and United States consulates in Canton.

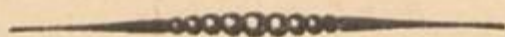
The British Consul-General acts also for Austria and Hungary. The U. S. Consul-General acts as Consul for Cuba. The Consuls for Belgium and Italy reside in Hongkong.

Passports :—These are not required in the Treaty Ports, but are necessary for journeys into the interior extending more than 100 li (35 miles) from the nearest Treaty Port or occupying more than five days. Passports to visit the interior must be obtained from the consul representing the nation to which the traveller belongs.

Clubs :—The Canton Club on Shameen ; the Customs Club in Honam ; Masonic Lodge, “Star of South China ;” Lawn Tennis and Rowing Clubs.

Churches :—Christ Church (Church of England) on the British Concession, Roman Catholic Church on the French Concession. At the Roman Catholic Cathedral in the New City, and at various mission churches services are also held, but *in Chinese*.

Banks :—Banque de l'Indo-Chine, French Concession.
 Hongkong and Shanghai Bank, *Agents*, Deacon and Co.
 Imperial Bank of China, Great Peace Street.
 National Bank of China, *Agents*, Shewan, Tomes & Co.



LOCATION AND HISTORY.

Location :—The City of Canton is situated on the Pearl River, 90 miles from Hongkong, in Lat. 23 degrees 7 minutes N., and Long. 113 degrees 14½ minutes E. It is the Capital of Kwangtung Province, and contains more than 2,000,000 inhabitants. It is the residence of the viceroy of the two Kwang Provinces, and of the high military and civil officials of the Province. It is also the seat of the officers of the Kwang Chau Department, and as the City is built in two districts or counties, it contains the offices of two District Magistrates.

The City extends about four miles along the north bank of the Pearl River, and it is about two miles wide from the river to the Five-Story Pagoda. On the south bank is the extensive suburb of Honam.

The wall around the City is a little less the six miles in circuit, and a cross-wall, running east and west, divides it into two unequal portions—the old and new Cities. The average height of the walls is 25 feet, and the width from 15 to 25 feet. They are faced with stone and brick and filled in with earth. The walls around the old City were built in the 11th century, and were completed as they now stand about A.D. 1380. The new City was enclosed by its wall in 1568. There are 16 gates, of which four are in the dividing wall, two in the west wall, six in the south, two in the east, and three in the north. Three of the south gates are small. There are besides two water-gates. A very considerable portion of the population, however, live outside the walls, on the east, south and west of the City, and there is also immense boat population.

Prior to the Chinese conquest in B.C. 110, Canton was the capital of the independent kingdom of Nan Yüeh, which included the present province of Kwangtung with parts of Kwangsi and

Topquin. It was even then famous as a trading-place. Intercourse with the West commenced at an early date, for in the annals of the City we read that in the reign of the Emperor Hwanti (A.D. 147-168) foreigners from India and Rome "came by the southern sea with tribute, and from this time regular trade was carried on at Canton with foreigners." In A.D. 700 a regular market was opened here and a Hoppo or Collector of Customs appointed. In the 8th century Arab traders began to appear, and Mohammedism is said to have been introduced by Wos Kassim, a maternal uncle of Mahomet. Chinese records of this century speak of foreign ships at Canton having a capacity of 1000 bharams, or 250 tons. In the 9th century the foreign trade of the Empire was restricted to this port, and a hundred years later the Hoppo was directed, on account of the number of piracies on the coast, to watch the doings of foreign traders pretending to bring tribute.

Towards the close of the 13th century the friar Odoric landed at Canton on his way to visit the Christian missions already established in China. In 1517 the Portuguese navigator, F. P. de Andrade, arrived at Canton, and in 1637 a fleet of English vessels entered Canton river. The East India Company was established in the City in 1684, and had the monopoly of foreign trade until 1834.

The City was taken by the Tartars (the present Dynasty) about 1650, who destroyed much of it, and slaughtered many thousands of the inhabitants. It was threatened by the English in 1841, but was ransomed by the payment of 6,000,000 dollars. It was captured by the allied forces (English and French) December 29th, 1857, and held by them for about four years, during which time the City was governed by a commission of three officers, who held court in the Tartar General's Yamen.

There are more than 125 temples in the City and suburbs. Every street has its altar (福德祠), and every shop a niche (聚寶堂) outside the door for the daily incense. In the finer shops a richly gilt idol picture, surrounded by gaudy tinsel ornaments, occupies a conspicuous place opposite the door in the front room.

The stranger approaching the City on the steamer will see, rising above the general mass of buildings, the Five-Storied Pagoda, two other pagodas, a number of pawn-shops, the Roman Catholic Cathedral and the buildings over the principal gates. The deck of the steamer, as it approaches the wharf, is the best position from which to take a view of the boats and numerous craft which lie at anchor or ply busily in the river in front of the City. Most of the smaller boats are occupied by families, and many of the larger ones are passage boats running regularly to cities and towns in the country. Below the steamer landing are rows of pleasure boats for hire and the flower boats.

The first impressions of a stranger visiting Canton are given in the following extract from a letter of a traveller :—

“ This vast City is one labyrinth of lanes bordered by houses and shops running in every direction, and any new comer, alone, would soon lose his way here. So narrow are the thoroughfares that one seems to be passing for hours through the interior of some mammoth establishment, where, in endless succession, wares of all varieties are exposed for sale, and where manufacturers and producers of the same may be seen at their work. Many of the streets form long arcades, covered, and but dimly lighted. The tempered and mellow light, the brilliant gilt and vermilion signs, with their quaint Chinese lettering, the color and variety of goods offered for sale, and the odd faces and costumes of buyers and sellers, all combine to form a picture at once strange and pleasing. For hours I journeyed through the City, stopping now to enter some shop, or visit a temple, or inspect some public building. Here were shops where the most beautiful silks and crapes and embroidered goods, vases, countless articles bearing the quaint finish of Chinese art, fans, carved boxes, artificial flowers, &c., &c., were offered for sale. Then came furniture establishments, where handsome chairs, sofas of rich woods and variegated marbles were being manufactured. Now passed a marriage or a funeral procession. Sometimes the air was freighted with incense from a neighbouring temple or ancestral

shrine. A thousand little incidents of interior life were disclosed, for everything seemed open to the eye of the passer by. There was shouting and calling! Laughing and scolding! What a singular Chinese Babel!!”

沙面 SHAMEEN.

This is the chief residence of Europeans and is delightfully situated on the Macao passage, where coasting steamers and gunboats anchor. The island is 2,850 feet long by 950 wide, and is separated from the Western suburbs on the north by a canal 100 feet wide.

Two bridges connect Shameen with the City. Its site was formerly occupied by two forts, which were surrounded by mud-flats, left bare at low tide, but covered with rickety boats and shanties on piles. In 1859-62 it was enclosed by a granite wall, and filled in at a cost of about \$325,000. On the 10th September 1883, nine houses (including Concordia Hall) and five bungalows were burned by a mob. The western part of the island—four-fifths of the whole—forms the British Concession and the eastern part the French Concession. Each Concession has its own Municipal Council and police, and is ruled by its own byelaws. Starting from the Victoria Hotel one finds first the British Municipal police station, and the Canton Dispensary of A. S. Watson and Company, Limited, overlooking the western bridge. Beyond this is the Theatre in which concerts, balls and dramatic performances are given during the winter months. At the western end of the island are the Portuguese Consulate and the boathouse of the Shameen Rowing Club. In the street which runs through the middle of the settlement will be found the Masonic Hall (No. 105), Canton Club and Library (No. 112), American Mission Press and Library (No. 144) and the French Roman Catholic Church. The Telegraph Office is in the street running across by the Roman Catholic Church. The Bund is beautifully shaded with banyan trees and plentifully supplied with seats, and affords many curious and interesting glimpses of river life. Walking along this promenade one

notes first the Post Office recently erected by the Government of French Indo-China, then the French Gardens with their bandstand. Overlooking them are the Banque de l'Indo-Chine and the French Consulate. On the British Concession are the Tennis Courts, with the Swedish-Norwegian and United States Consulates behind; and a little farther on the British Consulate and Gardens. The British Post Office is in the Consulate building. Other buildings facing the Bund are the Hongkong and Shanghai Bank agency, German Consulate and Post Office (in course of erection), Christ Church, and the Netherlands Consulate.

西關 WESTERN SUBURBS.

The Western suburbs contain a large part of the business, wealth, and manufacturing industry of the City. Some of the finest streets, largest temples, best private residences, and all the silk weaving are in this part of the City. On the outskirts, new streets of family residences are being built.

新基渡頭 Sun Kee Street.

In this street, which runs from the east end of Shameen are the Hongkong and Macao steamer wharves, the jetties from which start the launches and passage boats for Fatshan and other places in the interior, and the officers of the Imperial Maritime Customs (**粵海關**). The Chinese Post Office (**大清郵政局**) is located within the Customs compound.

沙基大街 Canal Road.

This street, on the north side of the Shameen Canal, is occupied by Chinese shops, general store-keepers, chinaware stores, the offices of the China Merchants' S. N. Co. and Chinese Mining and Engineering Co., two police stations, a native fire station, and extensive rice and bean godowns.

西興街 Sai Hing Street.

This is in the rear of Canal Road and parallel with it. The shops dealing with foreigners are found here, having lacquer ware, silk goods, embroidery, silver and ivory ware in great variety; together with curios and pictures, a printing office, a portrait painter, and a photographer.

杉木欄 Pine Street.

On this street are a variety of shops, having for sale silk and grass-cloth goods, clothing, tea and tobacco. There are several flour mills, in which ox power is used to turn the stones; each pair having an ox which walks around blindfolded. The largest of these (合成麵舖 and 盈豐), however, now employ steam power.

昭崇 Chiu Sung Street.

玉虛宮. 北帝廟—*Temple of Pak-tai or God of the North.*—This is one of the chief deities of the earliest mythology of the Chinese, and many temples are dedicated to him. This one is located in a rich neighborhood and immense crowds attend the celebration of the idol's birthday on the 3rd of the 3rd month, on which occasion a large and imposing procession parades the principal streets of this part of the City. The large open square in front of the temple is a favorite place for theatrical performances, and on these occasions is filled to its utmost capacity. In the temple is a pool in which several large turtles (龜) are kept.

麥欄街 Mak-lan Street.

鹹蛋店.—The shops for preparing salted ducks eggs (a favorite article of food) are located here. The process consists in keeping them hermetically sealed for 40 days in a mixture of salt, ashes, lime, and sometimes clay, with aromatic water.

白米街 White Rice Street

On this street is located the well-known store of **寶興** Pohing, where beautiful chinaware for the European market is for sale.

長樂街 Cheung Lok Street

On which articles used in worship of the dead are made and sold, such as paper clothing, paper money, wax candles, paper shoes, fire crackers, &c., mourning banners for funerals, &c., &c.

十三行 Thirteen Hong Street.

Passing several tea shops, large restaurants, fruit stalls and tobacco shops, the old Consou House (**洋行會館**), now occupied as a police station, is found on the north side of this street. This was the assembly hall of the guild of native merchants, who formerly had the monopoly of the foreign trade. Here the chiefs of the East India Company met the deputies of the Chinese officials, and, previous to 1839, all public business connected with foreign trade and foreign governments was transacted here. No foreign official of any rank or private person was admitted within the City walls previously to the war of 1856-58. Several fine tea-houses (**茶居**) with gardens are to be found here.

靖遠街 Tsing Ün Street.

On this street are located several shops which have canaries, larks, and a variety of singing birds for sale. It leads to the old factory site; the scene of many events in the early struggles of commerce with Chinese exclusiveness.

迴瀾橋 Ui-Lan Street.

An eating house, styled **桃李園**, is a fashionable resort. The bill of fare presents 146 dishes, from 6 cents to 90 cents each. In the kitchen, the Chinese culinary art may be seen. The rooms for parties are quite attractive.

新荳欄 New Bean Street.

五常 Ng Cheong keeps a splended assortment of painted chinaware and elegant blackwood furniture for Europeans. The altar in his front room is most richly gilt and elaborately ornamented.

登龍街 Ascending Dragon Street.

Foreign lamps and chandeliers are for sale here. Shops in which incense urns (**香案**), candle-stands, tea-pots, &c., are made of white copper. There are also shops in which the gaudy tinsel ornaments (**龍香**) for altars, and for wedding processions (**金花**) are made. Several native banks are on this street.

漿欄街 Tseung-lan Street.

In this street are shops in which birds-nest gelatin **燕窩** is sold. The nests are brought from Borneo, Java and Sumatra. There also are large medicine shops (**藥材店**) in which native medicine and native pharmacy may be seen.

甯波會館 *Ningpo Ui-kun*.—The Guildhall of the Ningpo merchants, used for merchant's exchange, theatrical performances and religious ceremonies.

十七甫 Seventeenth Ward.

愛育善堂 *Oi-yuk Tong*.—Native Dispensary and Club. This institution was started in 1871, at an expense of \$60,000, in what was the splendid residence of the Poon family. Much real estate is owned by it, from the income of which current expenses are paid. It is the result of foreign intercourse and mission hospitals. It is open daily for out-patients, and three physicians are employed to give prescriptions free. There are no in-patients, but the Society provides support for destitute widows, and supplies coffins for the poor. It also supports a few free schools. A dental office has been opened in this street and fitted up in a showy style.

In this street are also shops for the sale of native medicines, fans of all descriptions, from costly sandalwood and ivory ones to the cheapest kinds made of palm leaves. There are also several curio stores. Four or five shops make a specialty of kingfisher feather ornaments, the brilliant plumage of that bird being used to decorate objects of gold and silver, such as hair pins.

懷遠驛 Wai Yuen Yik.

In this street will be found the shops in which so-called "rice-paper" pictures are painted. The "rice-paper" is not made from rice at all but from the pith of the *Fatsia papyrifera*, a relative of the common ivy, which grows in the marshes of Yunnan and Formosa.

十八甫 Eighteenth Ward.

This was the street of Canton millionaires and the Howqua family still occupies part of the old family mansion. An annual fair for the sale of antique curios, bronzes, paintings, and other articles, is held here at the close of every Chinese year. Printing offices with moveable Chinese type and also machine shops with foreign machinery for working in iron, will be found here. Two Chinese newspapers, the "*Ling Hoi Po*" (嶺海報) and "*Yung Sin Po*" (羊城報) have their printing and publishing offices in this street, where are also located shops for the sale of fancy goods, ornaments, and Chinese books and stationery.

下九甫 Lower Ninth Ward.

徽州會館 *Guildhall of Green Tea Merchants*.—Ornamental door-ways and windows in shape of vases and flowers. The scene of the willow pattern on blue crockery is here; also a shrine to the Sage, Chū Foo Tsz. In this street is a shop in which wedding sedans (花轎) and paraphernalia for wedding processions are kept for hire. Silk piece goods and silk embroideries are also sold in this street.

西來初地 Sai-loi-cho-ti

Fine and costly marble and hardwood furniture, inlaid with mother-of-pearl, is made here.

華林寺 *Wa Lam Tsz.*—Flowery Forest Monastery or Temple of 500 Genii. It was founded A.D. 503 and rebuilt A.D. 1855. This is one of the wealthiest temples in the City and much money is spent by the rich in certain ceremonies, when they appeal to the idols. In the first pavilion are the three Buddhas. In the second a marble pagoda, of seven stories, presented by the Emperor Kien Lung. From the left of the open square, behind the pagoda, a door leads into a quadrangle, on the north side of which is the Hall of the 500 Genii, or disciples of Buddha(五百羅漢). The Hall is arranged in aisles, on each side of which are rows of richly gilt images, sitting on elevated platforms. The features, expression and posture of these images may occupy hours of observation. In the middle aisle is a fine bronze pagoda, in which are bronze images. At the north end of this aisle is an image of the Emperor Kien-lung in imperial robes, whose reign extended 60 years, from 1736 to 1796. On the west side of the pavilions are a dining-room and guest room, and on both sides are rooms for priests—of whom there are 60 or 70.

藻聖大王 *Temple of Cho Shing*, adjacent to the Forest Temple.—This is one of the patron saints of medicine and a porcelain vase contains holy water for sale to the sick. In the second hall are 60 idols, who preside over the 60 years of the Chinese cycle.

新勝街 San Sing Street.

In this street are several shops for the sale of old and new embroideries, of which Shang Tai (生泰) is the one best known to Europeans.

景雲里 King-wan Lane.

In this street are shops (漆器店) in which fine painting on lacquered ware is done.

長壽里 Longevity Lane.

In this street are several shops which deal in cornelian (瑪瑙) and other precious stones. Other shops have silk edgings for ladies dresses. This street leads to the Buddhist Monastery called —

長壽寺 *Temple of Longevity*.—It was founded in 1573 and occupies spacious grounds. In the first pavilion are the three Buddhas. In the second a seven-storied gilt pagoda, in which are 79 images of Buddha. In the third pavilion is an image of Buddha reclining and in a merry mood. Two of these pavilions were burned by a mob in 1880. A garden **修竹園** in the rear of this temple is an attractive place of resort, and another, on one side of the entrance, has a number of tanks in which goldfish are reared. In the space in front of this temple a fair is held every morning for the sale of jadestone ornaments and other articles.

長興街 Cheung-Hing Street.

In this street are many lapidaries (**玉器匠**). The manufacture of glass bangles (**料鉅**) may also be seen here.

荔枝灣 Lai Chi Wan.

陳氏書院 *Ch'an Ancestral Temple*.—This is the finest of all the ancestral halls in Canton, and its carving and decorative work are said to be unequalled in the whole of South China. It was built in 1890, at a cost of over one hundred thousand taels. It contains three pavilions or halls in which are exhibited the ancestral tablets of various members of the family or clan of Ch'an.

源頭 Yuen T'au

廣東大學堂 *The Viceroy's College*.—This institution, built in 1887-88, is located in the plain, west of the Five Storied Pagoda and north of the Western Suburbs, and is designed to foster Chinese learning.

The plan consists of a grand central avenue, entered from the south by a pavilion gateway. On the two sides of the avenue, within the entrance, are sixteen large tablets set in the walls, on which are engraved the Sacred Edict.

In the avenue are—

- 1.—A Hall for Examinations.
- 2.—A Reception Hall.
- 3.—Library Building (two stories).

On each side of the avenue are—

- 1.—Residences for officials attached to the College.
- 2.—Five ranges of rooms for students (100 rooms on each side).

On East side.—Pleasure Grounds and Reception Hall for Viceroy.

On West side.—Private Residence of the President.

The buildings are plain but very substantial, the rooms well furnished, the grounds laid out with taste, and the whole surrounded by a high wall and moat.

The students must be advanced scholars or graduates of the first degree, and receive from four to six taels per month; 100 students come from Kwangtung and 100 from Kwangsi.

黃沙 Wong Sha.

鄭氏家祠 *The Cheng Ancestral Temple* is inferior in point of interest to that of the Ch'an family already referred to.

粵漢鐵路 *The Canton-Hankow Railway Terminus* will occupy the site now filled by the offices and godowns of the American-China Development Co.—the concessionaires of the line. These are close to the Cheng Temple. The line will be 750 miles long, and will run through the heart of Kwangtung and Hunan provinces, will cross the Mei-ling Mountains at a point 1200 feet above sea level, and terminate at Wuchang, a city on the Yangtze River opposite Hankow.

The station for the Fatshan branch is at Shek Wai Tong (石圍塘) across the river from Wong Sha. This branch, which is twelve miles long, is now being extended to Samshui on the West River.

多寶大街 To P'o Street.

柔濟醫院 *The Hospital for Women*.—This was founded in 1901, and is under the direction of Dr. Mary H. Fulton of the American Presbyterian Mission. There is accommodation for about 100 patients.

逢源南 Fong Yuen Nam.

育才書社 *Sai Kwan College*.—This is one of the schools established through the munificence of Mr. Ellis Kadoorie, of Hongkong and maintained by the Yuk Choy School Society. Instruction in the English language and in western learning is imparted to Chinese boys by European masters.

疇春洞 Shau-Ch'un Street.

第七甫大巷 Tai-hong Street.

高基大街 Ko-ki Street, and

高興里 Ko-hing Lane.

Silk and damask weaving (機房) is one of the great industries of Canton, in which thousands of men are occupied. In shops on these and many other streets, primitive looms are to be seen, producing the beautiful fabrics (緞紗花綾) for which Canton has long been famous.

第七甫 Tai Ts'at Po.

In this street are the printing and publishing offices of *On Nga Yat Po* (安雅日報), the leading Chinese daily newspaper of the City.

太平街 Great Peace Street.

This is a street of wealthy shops, dealing in silk, oil of peppermint, jade-stone, &c. There are also a number of large native banks, including a branch of the Imperial Bank of China (中國通商銀行). From this street, a short one leads over a bridge to 太平門, one of the principal gates leading into the New City.

新城 NEW CITY.

Inside the Great Peace Gate on the left hand (濠畔街) are shops in which buttons and ornaments of mother-of-pearl (雲母壳器) are made.

狀元坊 Chong Yuen Street.

In a number of shops in this street embroidery on silk (繡花舖) in great variety is done. In other shops gold beating (打金薄), brass buttons, and logs of sandal-wood (檀香木) are to be seen.

天平街 Heavenly Peace Street.

In this street are shops for making bronze vessels (黃銅), working in marble (雲石店), and making palm-leaf fans.

大新街 Great New Street.

On this street the stranger will find much of interest, and the variety of articles made and exposed for sale will repay a careful survey of the shops. The finest specimens of jade-stone jewelry and ornaments (玉石器), the favorite precious stone of the Chinese, are in shops near the east end of the street. Daily fairs for the sale of jade-stone jewelry have recently been opened here. Ivoryware (象牙器) is made in a number of shops.

There are also shops in which copper vessels are covered with an enamel of porcelain, and painted: and others in which silver and copper ornaments are enamelled with the blue kingfishers' feathers. Fans, in many styles, artificial flowers, lanterns made of horn, bronze articles, Japanese ware, and curios are seen here. The Temple of Shang-ti (**大新古廟**) on the north side of the street, is one of the most gaudy and richly ornamented in the City.

濠畔街 Moat Street.

清真寺 *A Mahomedan Mosque* is near the west end of this street. There are two large guildhalls (**山陝湖南會館**). Musical instruments made of snake skin, the abacus or counting board, furs in great variety, and carpets, costly hardwood furniture inlaid with mother-of-pearl, paintings, &c., are for sale here.

華德里 Wa Tak Lane.

There are leather shops and in the next street, tanneries, &c., in which the native mode of making leather is to be seen.

小新街 Little New Street.

This street is mostly devoted to the manufacture of small shrines, picture-frames and trays inlaid with mother-of-pearl, ornamental stands for vases, &c.

元錫巷 Yuen Sik Lane.

三府前 Sam Fu Ts'in.

In these and adjoining streets are numerous shops, in which jade-stone jewelry and ornaments are polished.

玉子巷 Pearl Street.

Articles of ivory, tortoise-shell and bone are made in this street. Among the most curious of these are the ivory balls, often beautifully

carved, and containing from three or four to ten or a dozen smaller balls within the outer one. This work is done entirely by hand and is very tedious, three or four months' labour being necessary to complete a set, which is cut from one solid piece of ivory without any break or join whatever. [A full description of the operation is given in Williams' *Middle Kingdom*, vol. ii, p. 59, but is too long for quotation here.]

賣藤街 Hemp Market Street.

天主堂 *The Catholic Cathedral* is built on the site of the Viceroy Yeh's Yamen. The ground enclosed is 875 feet by 500 feet. It was begun in 1860, and the spires completed in 1880. The length is 236 feet, width 88 feet, width of transept 98 feet; arches of nave and transept 75 feet high; spires about 150 feet high. The walls are made of solid granite. It was built under the direction of Bishop Guillemin. In the rear of the Cathedral is a school for boys, with about 100 scholars.

天主育嬰堂 *R. C. Orphanage* was built in 1862. The orphans are in charge of Chinese nurses.

白米巷 White Rice Lane.

In this street is a convent of French sisters (**姑娘堂**), attached to which is a school for girls.

一德社 Yat-tak-shé Street.

天后宮 *The Temple of Tin-hau or Queen of Heaven* is well built and neatly kept. The Hoppo worships in this temple on the 1st and 15th of each month. The tea room for guests is a good specimen of the furniture and arrangement of such rooms in private houses of the wealthy.

小市大街 Little Market Street.

In this street are saddlers' shops, feather fan shops, and workers in silver ornaments and jewelry.

關部前 Kwan-Po Street.

粵海關部 *Yamen of the Haikwan, Hoppo or Superintendent of Customs.*—He has control of both native and foreign Customs, and is one of the high officials. He is always a Manchu by race.

高第街 High Street.

In this street are shops, embroidery and trunk shops. The Wesleyan Chapel, with day schools for boys and girls, has a good location on this street.

東橫街 East Cross Street.

萬壽宮 *Emperor's Temple.*—State worship is performed in this temple by all the civil and military mandarins on the Emperor's birthday, on the Chinese New Year, and on the occasion of the Emperor's marriage. Before daylight the mandarins, in the order of rank, assemble in the halls on the E. and W. sides of the court (the civil on the E. and the military on the W.), and perform the ceremony of *kow tow* in the second pavilion towards the Emperor's tablet, which is placed in the North pavilion.

廣雅書局 *Viceroy's Literary Club.*—On the former site of the arsenal is a Literary Club and Pleasure Grounds, with a very fine reception hall. A number of rooms for the use of literary men whose business will be to revise and publish, under supervision of the Viceroy, Chinese books of high merit for the Library of the College.

老城 OLD CITY.

歸德門 *The Gate of Virtue* leads from the New into the Old City. At this Gate are a number of bird shops, in which canaries, larks and many other kinds of birds are exposed for sale.

四牌樓 Sz-Pai-lau.

This street runs north from the Gate of Virtue, and takes its name from four stone monuments, in the shape of massive gateways erected over it, in honor of distinguished persons. Between this

street and the western wall is the quarter occupied by the Manchus and Bannermen, who constitute the garrison of the City. The streets are wide and the houses mostly built of adobe. The general appearance is like that of northern cities, from which these people came at the time of the Manchu conquest. The Yamens of the military officers are in this quarter.

大市街 Great Market Street.

五仙觀 *Temple of Five Genii*.—In the first pavilion the chief idol is Shang-ti **上帝**. On the right side are three halls with several idols. Behind the first pavilion is a square tower, with an arched passage, 20 feet high. In a square opening over the arch a large bell, said to weigh 10,000 pounds, is suspended. Any sound from this bell, it was said, forebodes calamity to the City. During the bombardment in 1857, a shell knocked a piece out of it and made it sound. In the rear of the bell-tower is the shrine of the Five Genii, and before the images are five stones which represent five rams. The legend is that the Five Genii came to Canton, riding through the air on rams, bearing five grains, emblematic of plenty. These rams were turned to stones, and preserved in this temple, dedicated to the Five Genii. This tradition has given to Canton the name, "City of Rams." Over the hall of the Genii is a loft, in which is an image of Yuk Wong or Pearly Emperor. From this loft a good view is had of this part of the City. In the temple-courtyard is a spring of water, said to never run dry. It bubbles out of a hole in the rock shaped like a human foot, and to it the Chinese ascribe miraculous powers.

光塔街 Smooth Pagoda Street.

光塔 *Smooth Pagoda* was built by Arabian voyagers, about A.D. 900, and was rebuilt in 1468. It is about 160 feet high. On the top is a minaret, to which a spiral staircase leads, but the entrance is now closed. The Chinese Mahommedans have a tradition that Sadi Wakas, the great Arab general, was buried beneath this pagoda, but it is probably without foundation in fact.

懷聖寺 *Mahommedan Mosque*.—Near the base of the Pagoda is this Mosque, built about A.D. 626, in which inscriptions in Arabic from the Koran are seen. There is a school for teaching boys to read the Koran in Arabic.

南海學宮 *Confucian Temple of Nam-hoi District*.—There is an image of Confucius in this temple. In a two-story building in the rear are rooms for students preparing for examination.

同文館 *Government School*, under patronage of the Tartar General, and in charge of the Imperial Maritime Customs. Originally founded to train Chinese clerks for the Customs service in the English language, its scope has been of late very considerably increased, so that at present it has professors of English, French, Japanese and Russian, and instruction is given in most branches of Western learning to Chinese students of the better classes.

大英領事衙門 *British Consul's Yamen*.

This is the northern part of the Tartar General's Yamen, and was formerly occupied as a residence by H.B.M. Consul, who, however, now only makes use of it for official receptions and visits. Some fine old banyans make this a cool and shady retreat in the middle of the City. In a park on the north side are several deer. The entrance to the Yamen is from the street on the west side.

花塔街 *Flowery Pagoda Street*.

On this street is the Flowery Pagoda (**花塔**), an octagon of nine stories, and about 170 feet high. It was built about A.D. 500, and was repaired a few years ago at an expense of over \$10,000. Visitors are not admitted to the interior.

The best view of the pagoda is to be had from a square directly behind (**八旗操場**), which is used as a drilling ground by the Manchu Bannermen.

光孝街 *Kwong-hau Street*.

光孝寺 *Kwong-hau Temple*, is one of the oldest Buddhist Temples, founded A.D. 250. There are two small granite pagodas in the court. In the second story of a building on the east side is an image of Buddha sleeping.

清泉街 Tsing Chuen Street.

In this street is the Buddhist nunnery of T'an To Om **檀度菴** one of the largest nunneries in Canton. Fifty or sixty nuns reside here, as well as a number of young novices. Buddhist nuns shave the head, and wear the same dingy grey dress as the monks, from whom they are not easily distinguishable at first sight. Their feet are natural size, for bandaging is prohibited by the rules of the order. Unlike most Chinese women they are taught to read and write, and instructed in the Classics.

觀音山 Kan Yam Hill.

There are several temples on this hill, and it is considered a sacred locality. The City Wall skirts the north side. This was the head-quarters of the English and French forces from 1858-62. The temples, five-story pagoda and other buildings were occupied as officers' quarters and barracks.

學海堂 Hok-hoi Tong.—This is a hall to encourage students. Three literati, appointed by the Viceroy, issue texts; and prizes of from one to three taels are given, four times a year, for the best compositions.

三元宮 Taoist Monastery of the Three Great Ones, founded in the 4th century.—It is located on the side of Kan Yam Hill, and approached by granite steps. It is well built, neatly kept, and Archdeacon Gray says it is the most beautiful temple in the City. About 60 priests are connected with it. There is an excellent view over the City from the upper terrace.

觀音廟 Kan Yam Temple, founded 1403, is high up and approached by a long flight of granite steps. In front of it is a stone elephant. In the chief pavilion is a gilt image of Kan Yam sitting on the lotus flower. Many votaries resort to this temple, and the officials perform state worship.

五層樓 The Five-Story Pagoda.—This is not a pagoda, but a tower built on the City Wall. On three sides the walls are very thick and strong, but on the south side, pillars support the floors

and roof. It was built between A.D. 1366 and 1399. From one of the upper stories there is a fine view of the City, the windings of the river, and the surrounding country. Down the river, towards Whampoa, two nine-story pagodas are seen. Eastward runs the range of White Cloud hills. Towards the S.W. the Sai-chiu hills (distant about 30 miles) are seen. On the north is a wide plain, dotted with villages. The hills near the City Wall are covered with graves.

Chinese imagination likens Canton City to a big junk: the five story pagoda representing the after mast with sails spread out to catch the breeze, and the flowery pagoda the naked fore mast, and the natives see in this an augury for the City's prosperity and commercial importance.

In the hollow below the five-story pagoda is a powder magazine (火藥局) belonging to the Chinese government.

A few minutes walk along the City wall, still protected (?) by ancient guns of doubtful utility, brings the visitor to the Great North Gate (大北門), by which he enters the

北關 NORTHERN SUBURBS.

棺材庄 *The City of the Dead*.—This is a repository for coffins awaiting burial or removal to another locality, neither of which can be done until the geomancers find a propitious time, and, in the case of burial locally, a site promising good *fung-shui* [lit. "wind and water," i.e. fortune or luck] to the surviving relatives. In this mortuary are more than one hundred rooms, in which coffins are deposited, the depositor paying an entrance fee of from \$10 to \$25, and a monthly rent as long as the coffin remains there. Here the relatives come at certain periods to perform the necessary rites. In front of the coffins are placed offerings of tea and other articles likely to gladden the heart or lighten the journey of the departed voyager, such as wine and (imitation) flowers, fruits, money, tobacco-pipes, slave-girls and sedan-chairs. The making of these fictitious offerings is a great industry in the city.

清真寺 *Mahommedan Burying Ground and Mosque.*—These are about half a mile beyond the city of the dead. One of the tombs in the burying ground is shown as that of Wos Kassim, a maternal uncle of Mahomet. He is said to have died in Canton A.D. 629.

老城 OLD CITY.

This is re-entered by way of the great North Gate.

總督衙門 Viceroy's Yamen.

The Viceroy or Governor-General is the highest official, and his jurisdiction extends over the Provinces of Kwang-tung and Kwang-si. His appointment is from the Emperor, for a term of three years.

惠愛街 Street of Benevolence and Love.

This street runs E. and W., connecting the two principal City Gates. The Tartar General's Yamen, and those of other high officials, are located on it.

將軍衙門 *Tartar General's Yamen.*—This is one of the largest official residences in the City. The Tartar General is the highest military officer. Two marble lions guard the main entrance. This yamen was erected during the reign of the Emperor Kanghi, (1662-1723), whose son-in-law was the first to occupy it. He had been sent down to Canton for the purpose of strengthening the rule of the Manchus in the south, and putting an end to the turbulence in these provinces.

撫臺衙門 *Governor's Yamen.*—He is second to the Viceroy, and his authority is over the province of Kwang-tung. His term of office is three years.

廣州府 *Kwang-chau Fu, or Prefect's Yamen.*—This magistrate has jurisdiction over the Kwang-Chau Department, which include fourteen districts or counties. On the west side of the Yamen is the Judgment Hall for the trial of criminals.

布政司 *Treasurer's Yamen.*—This is one of the most spacious official residences. There is a park on the W. side.

大法領事衙門 *French Consul's Yamen.*—This was formerly a park on the east side of the Treasurer's Yamen. Its site is now occupied by the Ecole Pichon, or French Government School, built of red brick in foreign style. In this school, which is under the Marist Brothers, a secular order of clergy, education is given to Chinese boys in French.

城隍廟 *City Temple, or Temple of Horrors* (see page 27).—

The idol Shing Wong is tutelary deity of the City. This Temple is much more resorted to by worshippers and idlers than any other in the City, for this reason: many fortune-tellers, peddlers, gamblers, dentists, quacks, pastry-cooks, &c., do business here. The rent paid by all these people for their table and stalls brings a large income to the lessee, who pays the Kwang-chau Fu and his subordinates about \$3,800 for a period of three years. Persons may be seen at all times paying their devotions and consulting the idols; and the sale of incense and printed slips of responses brings in many cash. The numerous votive tablets will attract attention. Great crowds visit the Temple at Chinese New Year. The Kwang-chau Fu and other officials perform state worship several times each year. The punishments of the Buddhist hell are exhibited in ten scenes (**十王殿**), in recesses on each side of the principal court, as follows;—

WEST SIDE.

1. Transmigration.
2. Grinding a culprit.
3. Boiling in oil.
4. Under red hot bell.
5. Beheading.

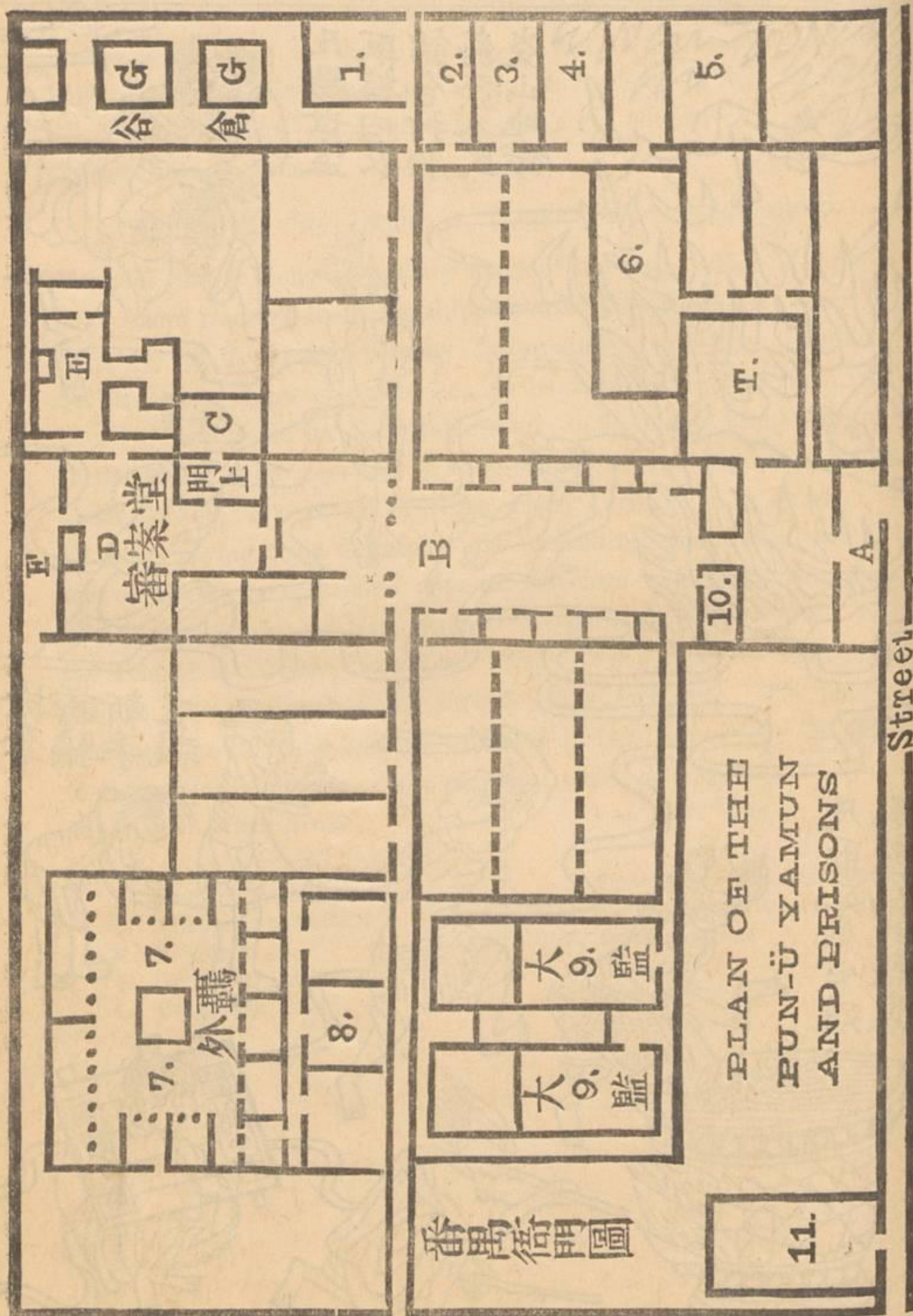
EAST SIDE.

1. Passing judgment on a criminal
2. Sawing a man between boards.
3. Transmigration.
4. Bastinado.
5. Trial of a criminal.



BUDDHIST HELL.

(From a Native work.)



番局衙門圖

PLAN OF THE
PUN-Ü YAMUN
AND PRISONS

11.

Street

藥王廟 *Temple of God of Medicine*.—On the birthday of this idol, numerous votaries bring fans, with which they fan him vigorously, and take them home to be used in fanning fever patients.

番禺衙門 *Yamen of the Pun-yü Magistrate* (see page 28).—Connected with this Yamen are judgment halls (**審案堂**) and prisons (**監房**) as shown in the plan, which is explained by the references:—

- A.—Entrance from street.
- B.—Courtyard within second gateway, on each side of which are rooms for writers and attendants.
- C.—Rooms of Chief Clerk, through whose hands all business with the Magistrate must pass.
- D.—Judgment Hall of the Magistrates (**審案堂**)
- E.—Judgment Hall of the assistant Magistrates.
- F.—In the rear are the private apartments of the Magistrate, not included in the plan.
- G.—Granaries for storing rice.
- 1, 2, 3, 4, 5 and 6.—Police Prisons for confinement, previous to trial.
- 7, 7.—Prison for minor offenders (**外羈**)
- 8.—Prison for women.
- 9.—Prisons for confinement of worst criminals (**大監**)
- 10.—Room for prisoners wearing the cangue or wooden collar.
- 11.—Apartments for prisoners of the better classes, who are able to pay for comforts.

貢院 *Examination Hall* (see page 31)—The triennial examination of candidates for the Kü-yan or second literary degree is held here. All the Siu-tsai or graduates of the first degree in the whole Province are required to compete at this examination. The enclosure is divided into two sections: that for the candidates and that for the officials. On each side of the great avenue are ranges of cells, in which the scholars write their essays. These cells are $5\frac{1}{2}$ feet long by $3\frac{2}{3}$ feet wide and are 11,616 in number. The apartments for the officials, copyists, police and servants are in the rear, and there is room for about 3,000. The examination begins on the 8th of the 8th moon,

and occupies three sessions of three days each. The same texts are given to all at daylight, and the essays must be handed in on the following morning, after which the candidates leave the Hall, to re-enter the following day for the next trial. About 130 are passed after the final trial, and these are booked for promotion in civil offices. They are also required to go to Peking to compete for the third degree. The Hall is about 1,380 feet long by 650 feet wide. The plan gives an idea of the general arrangement of an institution peculiarly Chinese.

1.—Outer entrance.

2.—Principal entrance (頭門)

3.—Gate of Equity.

4.—Dragon Gate which leads into the Great Avenue (龍門).

5.—Watch tower. God of Literature in second story.

7.—Inscription over the avenue: "The opening heavens circulate literature."

8.—Hall of Perfect Rectitude, where essays are handed in 至公堂.

9.—Hall of Restraint, where title pages of the essays are sealed up (戒慎堂).

10.—Hall of Auspicious Stars, where essays are examined (聚奎堂).

a. a.—Private rooms of Chief and second Imperial Commissioners (主考).

b. b.—Private rooms of ten Assistant Examiners.

c. x.—Private rooms of the Governor, who is the chief civil officer (監臨).

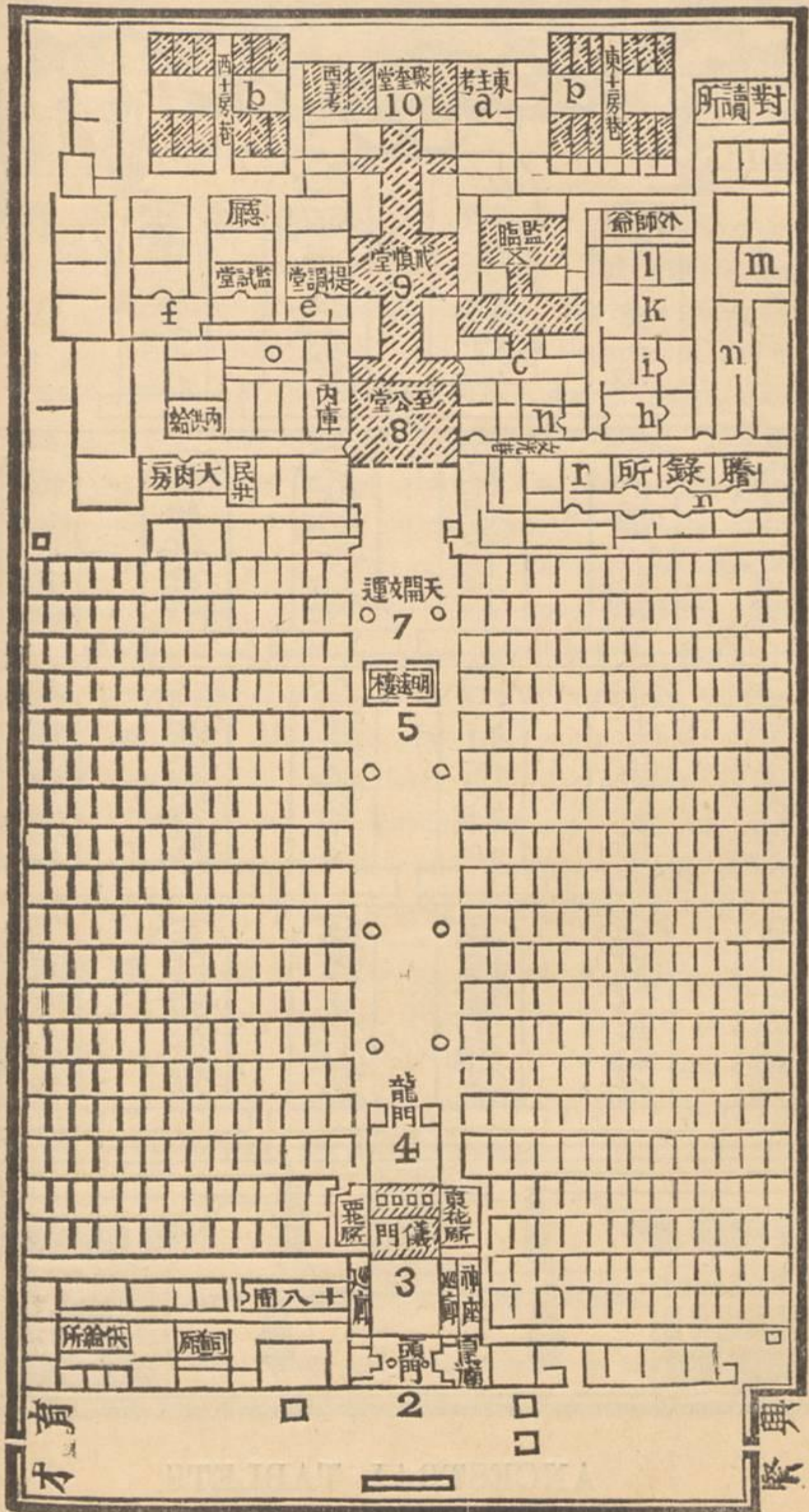
n. n.—Room where essays are copied in red ink (謄錄所).

m.—Rooms where copies of essays are read and compared (對讀所).

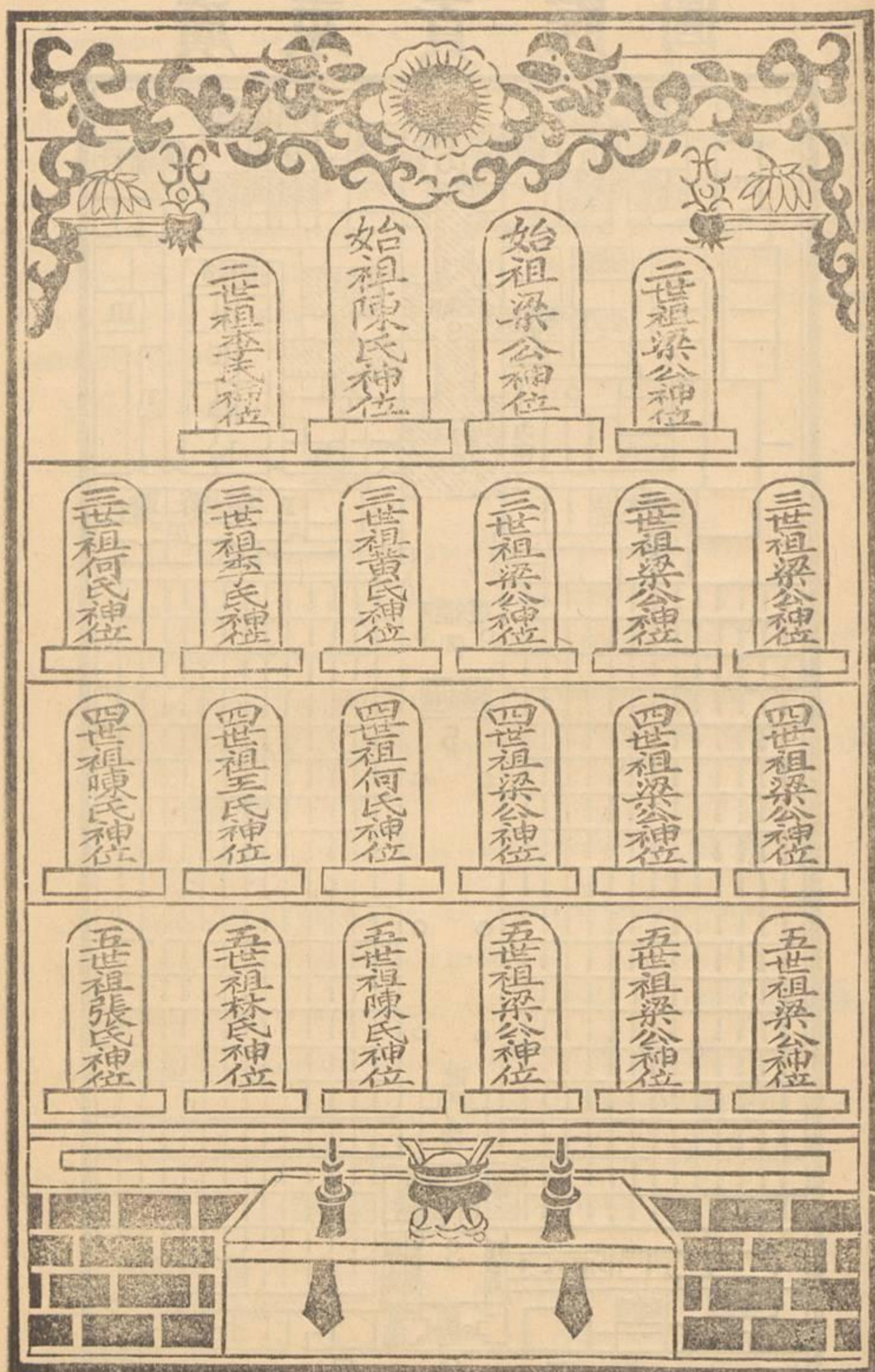
飛來里 Fei Loi Lane.

飛來寺 *Fei Loi Monastery*.—This is interesting only on account of the legend that it flew through the air from Tsing Yuen, a town on the North River, some thirty miles away, to its present situation near the Little North Gate (小北門) in Canton.

廣東貢院圖



EXAMINATION HALL.



ANCESTRAL TABLETS.

育賢坊 Yuk-In Fong.

文昌廟 *Temple of God of Literature*, built A.D. 1685.

State worship is paid by the civil and military mandarins in spring and autumn. In the court-yard three large black marble slabs are set up, on which long inscriptions are engraved.

廣州府學宮 *Temple of Confucius for Kwang-chau*

Department adjoins the Temple of Man-cheung. The high estimation placed upon literature is indicated by the numerous temples to Confucius and to the God of Literature. Every Department and every District must have one of the former. There are three in Canton, of which this is the chief, being the Prefectural temple. The tablet of the great Sage is placed in the Hall of Perfection (大成殿) and on each side, those of the "four associates." On the east and west sides of the hall are the tablets of the twelve "wise ones." In front of this hall is the "moon terrace,"—a stone platform. In two long narrow buildings on each side of a court-yard in front of the next pavilion are ranged the tablets of the 70 worthies, celebrated disciples of Confucius. On fixed days in spring and autumn, ceremonies of state worship are performed by the officials in honor of the Sage. These consist in burning incense and wax candles, offering grain, wine and meats, with music, prostrations, &c., in which all the civil and military officers, headed by the Viceroy, unite.

關帝廟 *Temple of Kwan-tai, or God of War.*—This is a

large, well-built and finely-finished Temple. In the first pavilion is the image of Kwan-tai, with his attendants. All the civil and military mandarins perform the ceremonies of state worship on New Year's Day, the god's birthday, and on other occasions.

雙門底 Sheung-Mun-Tai Street.

This is one of the widest and best streets in the City. The largest book stores are here, and of course it is a resort of the literati.

The Presbyterian chapel on this street is favorably situated. The street takes its name from a Double Gate-way (雙門底) in a section of wall built over it in the 7th or 8th centuries.

滴水樓 *Clepsydra or Water Clock*.—In a building over this double gate-way is the famous Clepsydra. It consists of four copper jars, placed on steps, so that the water drops from one to the other; and in the lowest floats an indicator, which shows the hours as the water rises. It was first put up about A.D. 1324. The water is returned to the upper jar twice in 24 hours. In an adjoining room is a printing office, in which public documents are printed.

寺前街 Tsz-ts'in Street.

大佛寺 *Tai-fat Tsz*.—This is one of the chief Buddhist monasteries. The three colossal images of Buddha, in a sitting posture, are 16 feet high. Across the breast of each is $7\frac{1}{2}$ feet. The seat and pedestal are 8 feet high. The courts are large, and on three sides are cloisters for the priests.

This temple has had a chequered career. Seized by the government some centuries ago it was restored in A.D. 1665 to the priests of Buddha. A portion has, however, since been again taken possession of by the government and is occupied by the

善後總局 *Board of Revenue*.—This board fulfils functions performed in Western lands by several departments. Besides the collection of taxes, it is responsible for the clothing and feeding of the Imperial troops, their arming, and transportation in time of war; for the collection of grain and its remittance to Peking; for the distribution of the coins issued from the Canton mint, etc. The Board consists of three officials: the Provincial Treasurer, the Imperial Judge, and the Grain Commissioner, and its affairs are managed by an expectant Taotai nominated for the purpose.

In this street, near the temple, pictures of the various Chinese idols are painted and for sale. There are also shops in which bamboo is made into articles for household use.

九曜坊 Kau-Iu Street.

學臺衙門 *Hok-toi, or Literary Chancellor's Yamen.*—This is the Hall in which the examination for *Siu-tsai*, the first literary degree, is held. On each side of the court-yard are three long ranges of stone tables. Over each range is a roof supported on pillars, so that all the tables are exposed to view. There are 232 permanent tables (each one 33 feet long), which accommodate 3,168 writers. Additional temporary tables are provided when needed. From the 14 districts of *Kwang-chau-fu*, about 25,000 under-graduates, who have passed numerous preliminary examinations, are required to compete here for the *Siu-tsai* degree. Two examinations take place in three years. Seven alternate days of the seventh month are occupied in writing essays. One day is given to each of the larger districts, but no candidate is admitted a second time. About 500 are passed each year, and their names are posted on the front wall.

In the *Hok-toi's* *Yamen* six aerolites are preserved.

Near the *Yamen* of the *Literary Chancellor* are the principal shops, where engraving characters, printing and bookbinding are done (*see* page 41). The Chinese preceded other nations in the art of printing and here it may be seen as it has been practised throughout the Empire for 1,000 years.

書坊街 Shu-fong Street.

This street is devoted to cutting rock crystal and making spectacles.

仙湖街 Sin-U Street.

The street has many literary halls (**書院**), which are used as lodging places for students attending examinations and as ancestral halls, in each of which are ancestral tablets of many generations of the family name by which the hall is built.

馬鞍街 Saddle Street.

One of the largest ancestral halls (青雲書院), in which there are not less than 2,000 tablets. It belongs to the Leung family. Sedan chairs are made in this street.

早亨街 Tso-hang Street.

南海衙門 *Nam-hoi Magistrate's Office and Prisons.*—This is like to the Yamen of the Pun-yü Magistrate. In the street are prisoners chained to stones and iron rods. West of the entrance is a room for those wearing the cangue, and on both sides of the street are gambling dens, the doors of which are closed on a signal that the Magistrate is about to pass.

南關 SOUTHERN SUBURBS.

仁濟大街 Yan-tsai Street.

博濟醫局 *The Medical Missionary Society's Hospital.*—

This consists of eleven main buildings, one of three stories being used as a medical college, and is situated on the river front.

The hospital has three hundred beds for in-patients and a modern equipment. Twenty-five to thirty thousand patients are treated annually, and each year over two thousand surgical operations are performed, many of them major operations.

It is maintained by the Medical Missionary Society, a local philanthropic organisation established in 1838, and is supported by contributions from foreigners and natives. It was first opened by Dr. Peter Parker in 1839, and removed to its present location in 1866. The late Dr. J. G. Kerr was for many years physician in charge, and he has been succeeded by the present physician, Dr. J. M. Swan, of the American Presbyterian Board of Foreign Missions.

Out-patients are received on Mondays, Wednesdays and Fridays, operating days being Tuesdays, Wednesdays and Thursdays.

Adjoining the Hospital is Miss Noyes' Female Seminary and Training School, in connection with the Presbyterian Mission.

In this street a brass foundry for delicate castings, a white lead factory (on a side street), painting on lacquer-ware and cutting jade-stone may be seen.

穀埠 Kuk Fau.

花船 *Flower Boats*.—These are decorated house-boats, some permanently fixed, and others moored only for the occasion, and they form quite a floating city. Some of them are of two or three stories; the lower stories being used as shops, the upper ones as music halls, theatres and places of amusement generally. The boats, which are moored in the river so close together as to form regular streets, along which the visitor must proceed with caution, are chiefly frequented by the gilded youth of Canton, who come here of an evening to dine, gamble, smoke opium, flirt with the singing girls, lounge, or otherwise kill time.

潮興街 Chiu-hing Street.

Tobacco cutting (烟店), fire engines (水車), and stalls for the sale of cooked dog's meat are found here.

石公祠 Shik-kung Street.

潮州八邑會館 *Swatow Guild Hall*.—This is a new Guild Hall, erected at great expense (over \$16,000,000) and decorated in the highest style of Chinese art. Over the door of the grand entrance the wood carving, in *bas relief*, lacquered and gilt, is very elaborate. In the first court stone pillars, encircled with dragons, support a canopy at the entrance of the shrine of the goddess Tin-hau (天后) or queen of heaven. The altar of this goddess, her image and all the fixtures, are rich and showy. In the second court is a platform for theatricals, and accommodation for spectators in the guest hall below and rooms above. In the upper

hall, two gods—Pak-tai (北帝) and Man-cheung (文昌)—have a shrine. On the west side is a new and extensive addition for theatrical exhibitions. On the east side of the large court, on the river front, is an ancestral hall in which tablets of the deceased members of the Guild are set up.

禮賢堂 *Berlin Mission.*—The Training School of the Berlin Mission and the residence of the German Missionaries.

仁愛街 *Residence of the Baptist Missionaries.*

會仙街 *Ui-sin Street.*

Shops in which idols are made and repaired, cabinet shops, iron shops, coopers, &c., are found in this street. Native swords and arms of all descriptions are to be bought here.

菓欄 *Fruit Market.*

菜欄 *Vegetable Market.*

In these markets a great variety of fruits and vegetables, which supply the tables of this crowded City, are to be seen and they are well worth a visit.

五仙門 *Five Genii Gate.*

This is one of the gates leading into the New City from the southern suburbs.

電燈局 *Electric Power Station.*—Close to the river is situated the power station belonging to the China Light and Power Co., Ltd, from which Shameen and other districts of Canton are supplied with electricity. Numbers of the better class native shops now use the electric light, which is growing in popularity among the Chinese every year.

增沙街 *Tsang-sha Street.*

惠師禮禮拜堂 *The Chapel and School of the Wesleyan Mission* and the residences of two Missionaries are on this street.

馬頭 *Mandarin Landing*.—All the Mandarins arriving to assume office, land at, and on departing embark from, this wharf. A bund and steamer wharf were made on the river front here in 1890.

殺人地 *Execution Ground*.—This place is 75 feet long by 25 wide, but narrow at the south end. Except when cleared off for an execution, it is used for drying pottery, made in adjoining shops. Often from ten to twenty or more criminals are executed at one time, and the average number per annum is 300. In one year (1855) not less than 50,000 rebels were beheaded. Females and criminals of the worst kind are strangled or cut to pieces on the cross; several of which may be seen leaning against the walls.

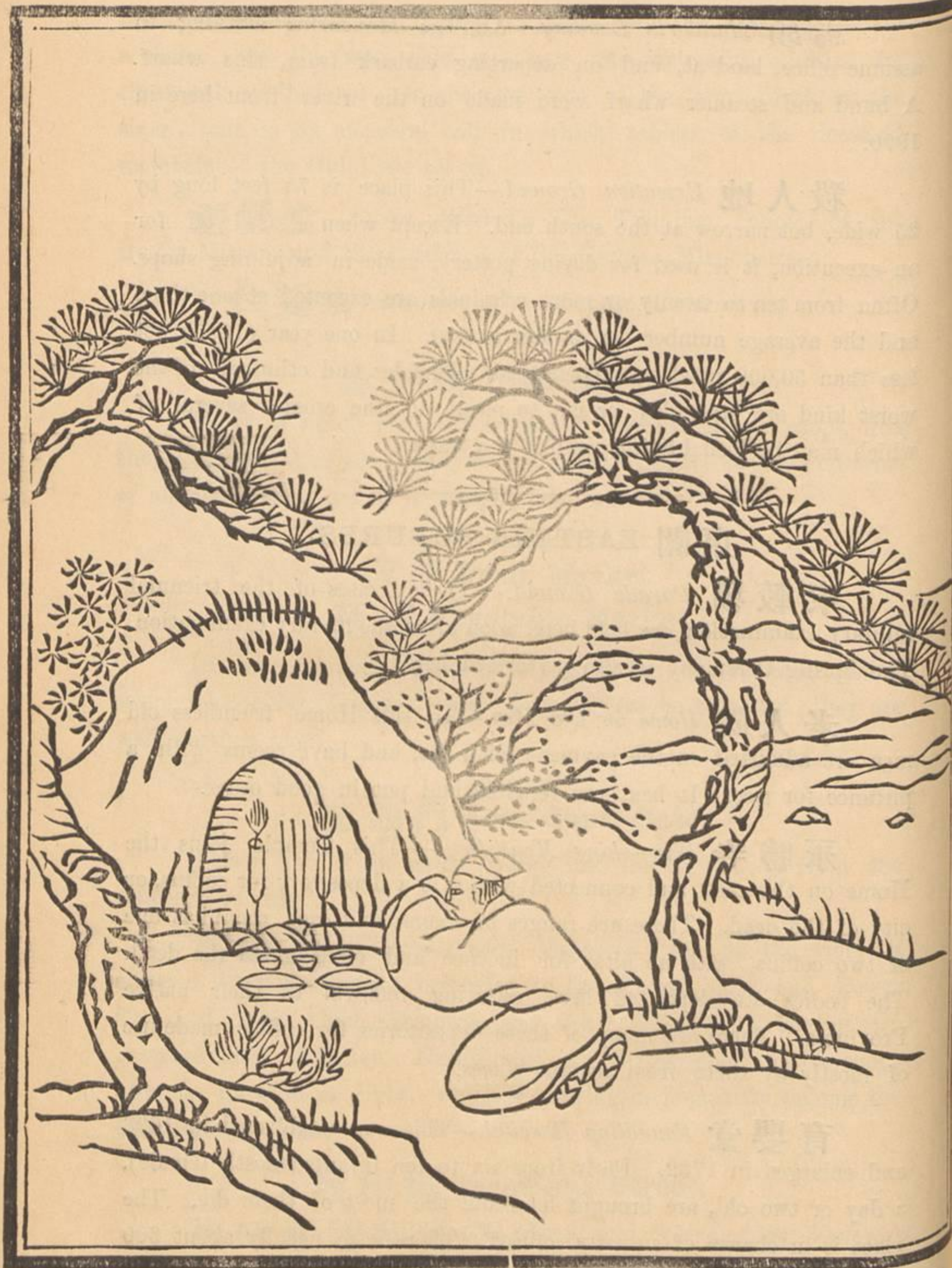
東關 EASTERN SUBURBS.

東較場 *Parade Ground*.—The exercises of the triennial military examination are held here, soon after the literary examination. The Spring Ceremony is also performed here.

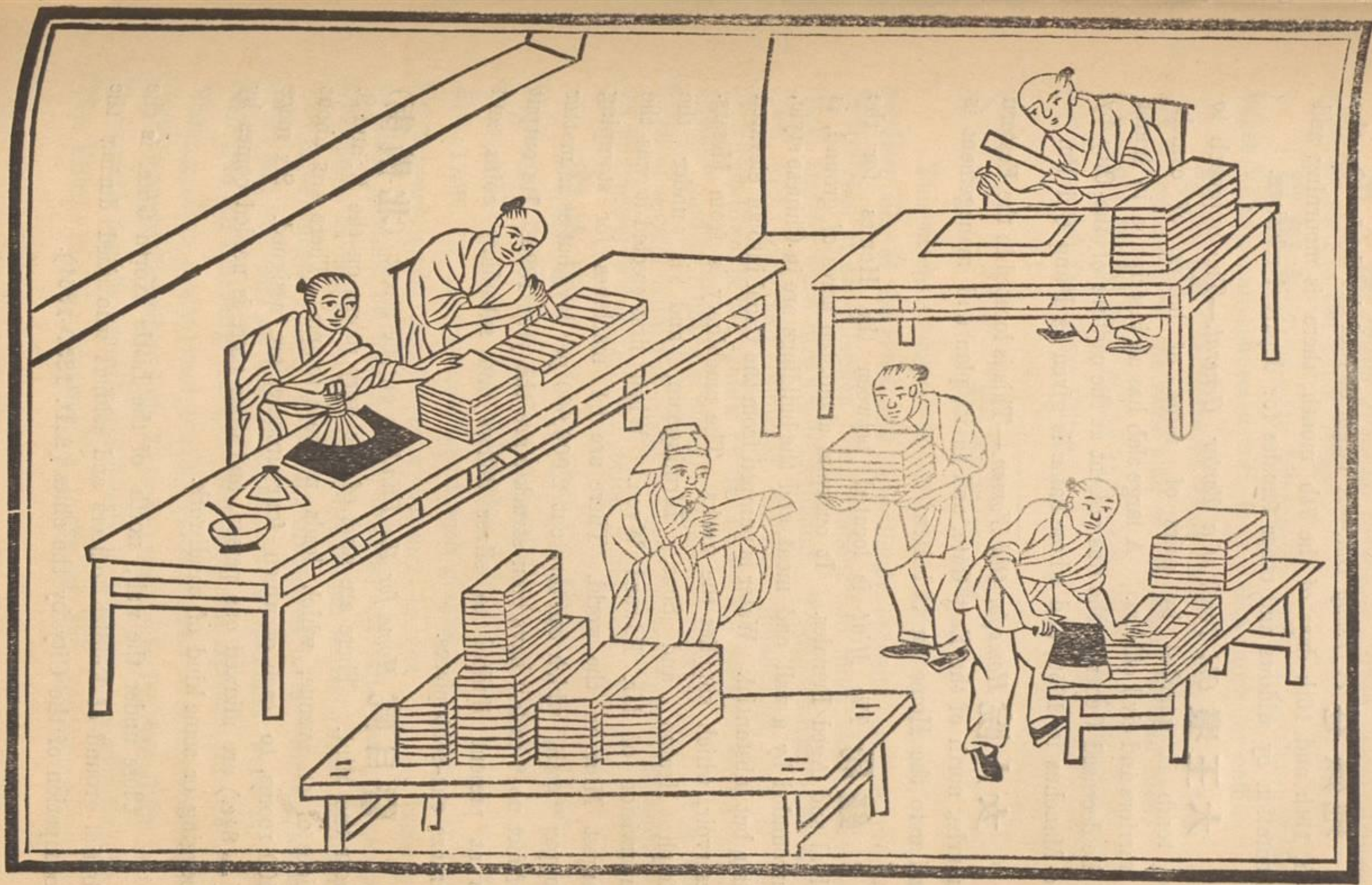
老人院 *Home for Old Men*.—To this Home friendless old men are admitted on the payment of a fee, and have rooms with a pittance for rice. It has been repaired and put in good order.

永勝寺 *Wing-shing Monastery*.—This Temple joins the Home on the east, and connected with it is a depository for coffins, or city of the dead. There are ranges of rooms, and each room has one or two coffins, with an altar for incense and offerings to the dead. The bodies are deposited here, awaiting removal to their native Provinces. There are many of these depositories for coffins, made use of mostly by those from distant places.

育嬰堂 *Foundling Hospital*.—This was established in 1698 and enlarged in 1732. Daily from six to ten infants (mostly female), a day or two old, are brought here and the most of them die. The place is in charge of a petty officer. There are usually about 300 foundlings and one wet nurse for three infants.



WORSHIPPING TOMB
(From a Chinese book).



A CHINESE PRINTING OFFICE AND BOOK-BINDERY
(From a Chinese Book).

地藏菴 *Ti Tsong Om.*—A large city of the dead. On the 14th, 15th and 16th days of the 7th month, there is mourning and lamentation by widows and other females for departed relatives.

大王墳 *Old Tomb of a Tartar General.*—The approach to the tomb is guarded by pairs of rams, of horses, of camels, of warriors and civil officers. A large slab has an inscription in honor of the deceased General, who was present at the capture of the City by the Manchus in 1650, and whose name is given as P'ang Chi Fu.

女人院 *Home for Old Women.*—This is located in the Eastern Suburbs, north of the East Gate, and in its plan and management is similar to the Home for Old Men.

錢局 *The Mint* is located between the Homes for the Blind and Aged Females. It occupies about ten acres of ground, is surrounded by a wall and moat, and the buildings are in Chinese style, plain but substantial. Water is pumped from the Canal into an elevated reservoir, which supplies the works. The machinery is from Messrs. Ralph Heaton and Sons, Birmingham, and is under the supervision of Mr. Edward Wyon. When first erected it was the largest Mint in the world. There are 84 machines for stamping copper "cash," which can turn out 2,000,000 per day, but as a matter of fact no "cash" have been struck since the year 1898. Its output is at present limited to silver dollars and subsidiary coins and bronze one-cent pieces.

瞽目院 *Home for the Blind* is on the street (北橫街) near the Mint. There are rows of one-story rooms on the N. and S. sides of an avenue, which leads up to a temple. There are about 500 rooms, to each of which four inmates are assigned. Six mace (= 84c.) are allowed one person, and what more is needed comes by begging or some kind of handiwork.

Close under the wall, north of the Little North Gate, is the burial ground of English officers and soldiers who died during the occupation of the City by the allies (A.D. 1857-1861).

萬人坑 *Burial Place for Criminals.*—This is on an elevation near the road to the Leper Village.

東明寺 *Tung-ming Monastery.*—This is on the road to the Leper Village, and connected with it is a depository for coffins.

發瘋院 *The Home for Lepers* is a mile from the East Gate and is conducted on the same plan as the Home for Old Men.

四馬崗 *The Burial Ground for Protestant Missionaries* is a mile beyond the Leper Village.

河南 HONAM.

This extensive suburb is situated, as its name implies, on the southern side of the river, and immediately opposite Canton proper. It stretches in an unbroken line for about two miles along the river bank, and for some distance back inland. To-day Honam is a large town with some two hundred thousand inhabitants, yet it was described towards the middle of the nineteenth century as “a small village” and as “offering pleasant walks for recreation”! It is the home of several industries—boat builders, engineering works, matting, tea and preserve factories, etc. being found here.

海幢寺 *The Honam Temple or Ocean Banner Monastery* is the largest Buddhist monastery in Canton; there being six or eight acres in the grounds. It was founded A.D. 1600, and enlarged about A.D. 1700. A wide avenue, paved with granite and shaded with fine old banyans, leads from the river entrance to the Second Gateway, which is guarded by four hideous images. At this gate the large quadrangle is entered, in the middle of which is the First Pavilion. The three colossal images of Buddha are seated in it, with the altar, drum and bell, and all the paraphernalia of Buddhist worship. On each side are nine large images—the eighteen Apostles of Buddha. Morning (5 to 6 A.M.) and evening (4 to 5 P.M.) the ceremonies of worship are performed by from 30 to 40 priests. In the Second Pavilion is a marble pagoda, beneath which rests, it is said, a relic of Buddha. The Third Pavilion contains an image of the goddess Kun-yam.

On the east and west sides are long corridors and ranges of rooms for the priests. The sacred pigs and chickens have quarters on the west side. The large dining-room and kitchen are on the east side, and beyond these a fruit and flower garden and the furnace for cremation; and near this the mausoleum in which the ashes are deposited.

長壽店 *Coffin Shops*.—On each side of the entrance to the Honam Temple is a large coffin shop.

伍家 *The Howqua Residence*.—At a large gateway a few steps west of the entrance to the Honam Temple, a lane (**珠海波光**) leads to the private dwellings of several branches of the Ng or Howqua family. Connected with these dwellings is a large pleasure-garden (**萬松園**), in which a lotus pond, bridges, summer-house, bowers, trees, shrubs, flowers and walks show the taste, refinement and luxury found among the higher classes of Chinese.

河南戲院.—Not far from the Temple, too, is a large *Chinese Theatre*, substantially built of stone and brick. It was erected in 1890, and has seating room for 1,500 people. Performances are frequently given, the usual hours for "*matinées*" being from 11 a.m. to 6 p.m. Evening performances begin about 8 p.m. and last all night. On a Chinese stage there is no scenery, a few tables and chairs do service for a mountain, or a character frantically beats the air in place of knocking at a door. "The stage equipments, like the stage itself, are of the simplest order, the spectator being required to supply by his imagination most of those adjuncts in the way of scenery, which in our days are carried to such perfection in the theatres of the West. There is no division of the play into separate acts or scenes, and what cannot be inferred from the dress or the pantomime of the actors, they must expressly tell the audience, as for example, who they are, what they have been doing, and the like. The orchestra is an indispensable accompaniment of a theatrical representation, and not only bursts into every interval of the acting, but also clangs with ferocity at such stirring scenes as a battle attack, or to add energy to any ordinary event." (Smith's "*Village Life in China.*")

A full company numbers about 150 souls, and the performance is kept up by different sets of actors who relieve one another at intervals, so that the acting goes on for many hours without a moment's interruption. As women are not allowed on the Chinese stage, the female parts are taken by young men.

金花廟 *Kum Fa Temple*.—This is a temple dedicated to the goddess of mothers and children, and is chiefly resorted to by women. It contains images of Kum Fa, and of her twenty attendant deities, each the guardian of a different stage of childhood. In an upper room are still carefully preserved the goddess' bed with its hangings and her silk garments, before which her devotees do worship on the diety's birthday, the 17th day of the fourth month.

On the other side of the square an ornate dragon is sculptured upon a wall overlooking a pool of water sacred to the goddess.

洗涌街 *Sin Chung Street*.

源合蓆店 *The Yuen Hop Matting Factory*—the largest of its kind in Canton—is situated in this street. Here the curious visitor may see straw-matting of all kinds in all designs and all colours being manufactured.

鰲洲外街 *Outer Ngo Chau Street*.

北帝廟 *Temple of the God of the North*.—This a small temple of no particular interest.

育才書社 *Kadoorie School*.—A school for the instruction of Chinese boys in English and Western learning has recently been opened here by the Yuk Choy School Society of Hongkong. The school is a purely secular one, and is under the direction of a European master.

仁濟醫局 *The Yan Chai Native Hospital* is situated next door to the Kadoorie School. It was opened in 1890 and is conducted on the same lines as the Oi Yuk Tong described on page 11.

伍氏大宗祠 *Howqua Ancestral Hall*, a private temple of the Ng family, contains the ancestral tablets of that family for several generations past.

濟隆新棧 *The Chy Loong Ginger Factory* is one of the places where the celebrated preserved ginger of Canton is prepared.

洲頭嘴 *Chau T'au Street.*

茶葉行 *The Packing House of Foreign Merchants* and large tea hong's of native merchants are on this street.

玄壇廟 *Temple of Yuen Tan*, the tiger-god, who is represented with a black face. Near this temple are the remains of an old fort (**紅炮台**), adjoining which is the principal landing place for boats for Shameen and the neighbouring suburbs.

粵海關烟倉 *The Customs Opium Godown* is used for storing duty paid opium for re-export or transit into the interior. Behind it is a signal-station for signalling incoming steamers.

海關波樓 *The Customs Club and Library* are partly supported by a grant from Peking.

采生茶行 *Choy Sang Tea Hong* is the largest in Canton. Here the various processes of preparing tea for the foreign market (sorting, winnowing, firing, colouring and packing) may be seen.

昌隆蓆店 *Cheung Loong Matting Factory* is at the south end of this street.

桂皮藤絲行 In other factories the preparation of rattans and of cassia cinnamon may be seen.

美國教會 *The Mission Houses* of the American Scandinavian Mission and of the United Brethren in Christ are close to Honam Point.

白蜆壳 *Pak Hin Hok.*

This was formerly a village of lime burners. Its site is now almost entirely occupied by

太古行馬頭 *Butterfield and Swire's Wharves and Godowns.*

車尾炮台 *Teetotum, or Macao Fort and Pagoda*, on a little island in the river, are in view from Shameen.

南石頭 *The Cemetery for Foreigners* is located on the shore near the fort.

花地 FA-TI.

This suburb is separated from Honam by that branch of the Pearl River known as the Macao Passage or Back Reach. It formerly consisted wholly of flower and fruit gardens, but is now rapidly being built up.

On Fa-ti Creek there are still several Nursery Gardens, in which a great variety of trees, flowers, plants and stunted shrubs, worked into the shape of animals, fish and men, may be seen. The best of these are known by the names of Yan Heung (綉香) and Choy Lam (翠林).

Near these gardens are two small Buddhist temples known as **大通古寺** and **鷺峰寺**, the grounds of which are prettily laid out.

福蔭園 *Howqua's Garden*.—This is a large garden, on a branch of Fa-ti Creek. The lotus pond, rockery, bridges, bowers and summer-houses, with the walks among the flowers, make the place quite attractive.

啟新製造玻璃廠 *Fa-ti Glass Works*.—These are large works, entirely under native control, situated on Fa-ti Creek. Lamp chimneys and shades and various other objects in plain and tinted glass are made here.

The Training School of the American Presbyterian Mission is located on Fa-ti and in connection with it the residences of the missionaries in charge.

方村 Fong Tsuen.

癲狂醫院 *Hospital for the Insane*.—This hospital, founded by the late Dr. J. G. Kerr, is said to be the only institution of its kind in China.

禮賢堂 *Berlin Mission and Church*.—The Church, a very prominent landmark on the river, was built entirely by subscriptions from Chinese converts.

The Church Missionary Society and English Presbyterian Mission have houses near the Berlin Mission, and in the same neighbourhood are several large kerosene and other godowns belonging to European and Chinese firms.

石圍塘 *Shek Wai Tong*.

Between Fa-ti Creek and this place—the terminus of the Fatsan Railway (see page 16)—are several plantations in which lichees, lung-ngans, whampees, oranges, carambolas, peaches, and other fruit are grown.

南塘村 *Nam-T'ong Village*.

北鴉村 *Pak-ap Village*.

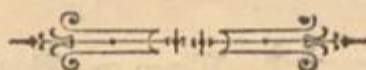
北了 *Duck Factory*.—These villages, on a branch of Fa-ti Creek, have several establishments where ducks' eggs are hatched by artificial heat.

貝底水 *Pui-tai-Shui*.

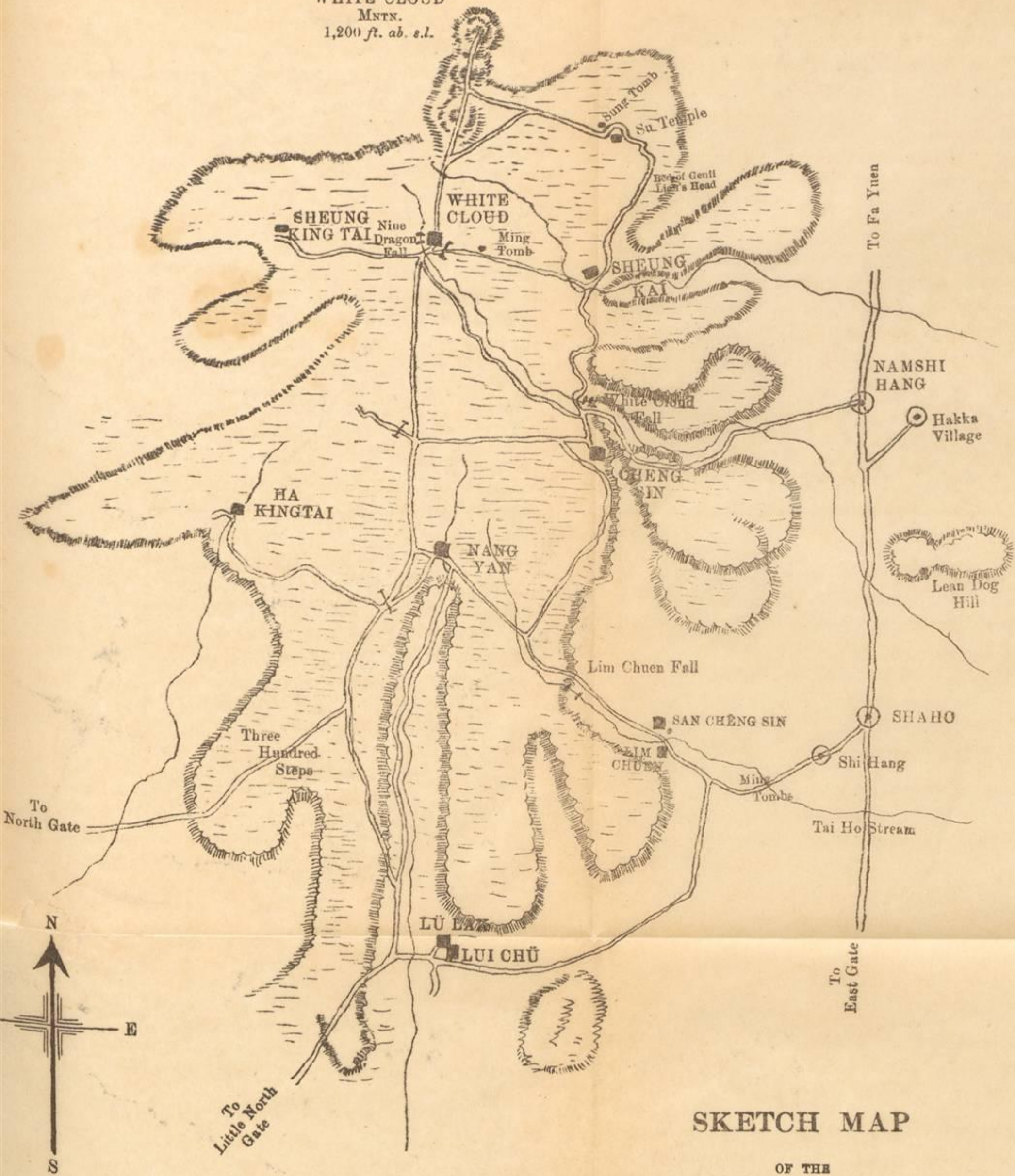
At this village a stone bridge of nine arches spans the river.

白鶴洞 *Pak-hok-Tung Village*.

坑口茶山 This is a small garden of tea plants, near the Pak-hok Village.





WHITE CLOUD
MNTN.
1,200 ft. ab. s.l.


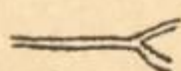


SKETCH MAP

OF THE

WHITE CLOUD HILLS.

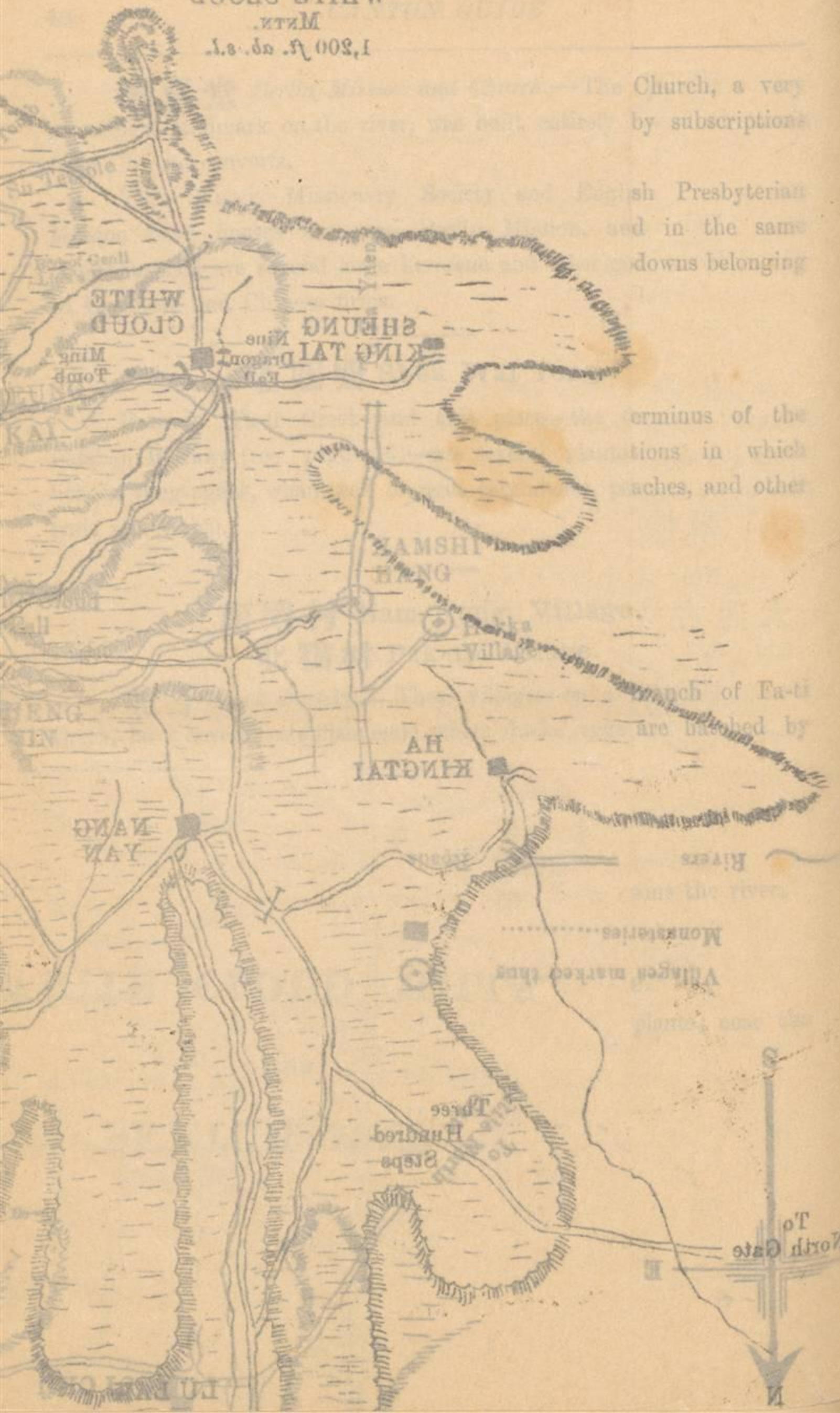
Villages marked thus 
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EXCURSIONS.

Strangers who wish to see something of the country will find the following excursions interesting. Several of them can be made in one day. Where, however, an excursion occupies more than one day it is necessary for the traveller to take with him, as well as food and servants, all such articles of bed linen and table linen as he may think necessary, as well as knives, forks, spoons, crockeryware, etc. This, of course, does not apply to the West River Trip (No. 6), unless made in a houseboat. Where the journey exceeds 100 li (35 miles) from Canton, or occupies more than five days, a passport to be obtained from the consul of the nation to which the tourist belongs (*see* General Information page 3) is necessary, and must be shown to the Chinese authorities whenever required.

1. 白雲山 WHITE CLOUD HILLS.

These hills may be reached from Shameen by chair or pony in two and a-half to three hours, and the whole journey there and back can be performed in one day. It is advisable, however, to give two or three days, if possible, to an excursion to the White Cloud Hills. Accommodation may be had either at Nang Yan Monastery, at the foot of the hills, or at Sheung Kai Monastery, near the summit. As at certain periods of the year these hills are much frequented by Chinese it is recommended that a messenger be sent up at least a day in advance to make the necessary arrangements with the monks.

Routes.—There are three routes from Shameen ordinarily taken :—

The first is through the Western Suburbs. This route runs for some distance just outside the western wall of the Old City; the Flowery Pagoda and the Five Storied Pagoda being prominent objects on the right. When quite clear of houses note by the roadside on the right a

domed tomb belonging to some early Arab voyager. A little farther on, but on the left, are the Mohammedan Mosque and the Tomb of Wos Kassim, Mahomet's uncle, referred to on page 25. The road then leads across a cultivated plain, and afterwards up a valley, at the top of which 375 steps lead to the ridge above. After passing by a fine tomb to the memory of a Hanlin graduate, and through a resthouse, Nang Yan Monastery is reached.

The second route lies through the City, and out by the Little North Gate, just beyond which, on a hill, is a fort called the Fort Victory (得勝砲台). Several villages are passed through, chiefly occupied in stone cutting. The hills are reached near the Temple of Lü Lak, from which a road ascends through a picturesque valley to Nang Yan Monastery.

The third route is through the East Gate of the City, passing on the way the Leper Village (*see* page 43). Near the village of Sha Ho a road leads up into the mountains past Lum Chuen Monastery and Cascade to Nang Yan. To reach Sheung Kai Monastery a flight of stone steps on the right just above the cascade is to be ascended.

能仁寺 *Nang Yan Monastery* is prettily situated at the head of a wooded valley. It is the neatest and best kept of all the monasteries on the hills. In the lower pavilion are images of the Three Precious Buddhas; in the pavilion above is one of the goddess Kun Yam, with sixteen hands. In a shrine to one side is an image of the Monkey god, Chai Tin Tai Sing (齊天大聖). Elected king of the monkeys, this particular animal determined to travel in search of wisdom. Learning the black art from a magician, he became immortal and aspired to supremacy over the gods. Shang Tai, the supreme deity, sent army after army against him, but all to no purpose, and only after Lao Tze had thrown a magic ring at him was he captured and led into the presence of Buddha, who asked him what qualifications the monkey had that he should become chief god. "I can change myself into seventy-two shapes," he answered, "I am immortal, and can leap six thousand miles at a bound." "Good!" replied Buddha, "if you can leap

out of my hand I will make you king of heaven." The monkey agreed, and by his magic art diminished in size until he could stand on Buddha's hand. Then he took a leap six thousand miles into space and reached a place where five great columns towered aloft to heaven. "Here at last," he thought, "I have reached the end of the world." So he wrote his name in huge characters upon the middle column, and returned to Buddha, who listened to his story. Then Buddha held out his hand, and there, upon his middle finger, was the monkey's autograph! Eventually Chai Tin Tai Sing became converted and was admitted into the Buddhist pantheon.

Taking a road up the hill which starts from near the western side of Nang Yan Monastery, a branch road on the right leads to

鄭仙寺 *Chêng Sin Monastery*, one of the oldest of all the monasteries on the hills and which is built upon the face of a precipice. Chêng On Kee, in whose honour it was erected, was a minister of state under the "First Emperor" (B.C. 221-210), the sovereign whose cruelties are still remembered by the Chinese. This emperor had heard of a herb, which on being eaten conferred immortality upon the eater, and he dispatched his minister, Chêng, to discover it, and bring it back to him. For five years the minister wandered about the Flowery Land, seeking everywhere in vain, until at length he happened to come across the plant he sought growing in profusion on the White Cloud Hills. Overjoyed at his good luck, Chêng stooped down, plucked a piece and ate it, when to his dismay the rest vanished. Knowing the punishment that awaited him if he returned empty-handed, he threw himself over the precipice, but was caught upon the back of a stork and taken direct to heaven. This monastery is built upon the precipice from which he threw himself, and his image is to be found in a shrine within, cut out of the rock.

Close to this monastery is one of the smallest but prettiest waterfalls hereabouts, the White Cloud Fall (白雲坑瀑布). Above this cascade a very picturesque road leads to Sheung Kai monastery.

雙溪古寺 *Sheung Kai Monastery*, is dependent upon Chêng Sin. To the left of the statue of Kun Yam is a tablet bearing the effigy of Chêng On Kee. On the walls of the monks' reception rooms are several very fine paintings by Chü Lin, one of the greatest of China's modern artists. An excellent view of the river and neighbouring hill-country is to be had from the terrace.

A road, presenting ever-changing vistas of river, mountain and valley, leads past the bold *Lion's Head Rocks* (獅頭石) and a cave known as the *Bed of the Genii* (仙人床) to the

蘇氏山祠 *Su Ancestral Temple*.—The founder was an Imperial Minister under the Sung emperors (about A.D. 1100). His tomb, in the characteristic style of the Sung dynasty, is just above the temple. A footpath leads thence to the summit, 1,200 feet above sea level. The panorama takes in the city of Canton and the Sai Tsiu hills on one side, the North River and Fa Yuen Hills on the other, as well as the hills which close in the East River, the village of Whampoa with its pagoda, and the various branches of the Pearl River. The return may be made by way of

白雲寺 *The White Cloud Monastery* or Dragon Emperor Temple **龍王廟** originally built in A.D. 1200, and rebuilt in A.D. 1800. In the upper pavilion are the eighteen Lohans or saints of Buddhism, with the inevitable statue of Kun Yam*; in the middle pavilion the Three Precious Buddhas, and in the lower one an image of Lung Wong, the rain-god. The Canton officials worship here twice a year, and also whenever rain is urgently needed. In the courtyard is a spring called the Nine Dragons Spring (九龍泉). The legend relates that in the reign of the Emperor Kienlung (A.D. 1736-1796), a great drought prevailed. Fung, the governor of Kwangtung, after visiting all the temples in the city, at length determined to visit this one. As he prayed he saw dancing on the green in front of the temple nine little boys, who, as soon as he rose from his knees, vanished into thin air.

* **觀音** Kun Yam (the Sanscrit *Avalokiteshvara*) is the Buddhist Goddess of Mercy.

Where they had danced now bubbled a spring of limpid water. The governor, amazed, asked the priest of the temple who these boys might be. "They are," replied the priest, "the nine dragons sent to advise your Excellency that his prayer has been heard." And before Fung could reach his yamen, the drought was broken.

Below the White Cloud Monastery four roads branch off. The one to the extreme right leads to the small monastery of Kingtai (上景泰寺). The next one goes direct to Nang Yan, and another along the side of the stream which flows out of the Nine Dragons Cascade (九龍泉瀑布) leads to Chêng Sin. The fourth, through an archway on the left, leads past a curious composite tomb, half Ming and half belonging to the present, Tsing, dynasty, to Sheung Kai Monastery.

Starting again from Nang Yan Monastery, and taking a road to the left (east), a long flight of stone steps leads down to

新鄭仙祠 *The San Chêng Sin Temple*, a Taoist establishment, situated at the foot of the *Lim Chuen Waterfall* (濂泉瀑布). This waterfall, some 300 feet in height, is regarded by the Chinese as one of the sights of the province, but is only worth seeing during the rainy season. Below the temple is a chalet belonging to the Kung family, with lotus ponds, gardens and arbours. Opposite this is the Buddhist monastery of Lim Chuen (濂溪寺). The visitor who is not averse to a rough scramble over mountain paths may return by way of the lowland market village of Sha Ho (沙河). On the way a group of pillars, stone horses, sheep and goats mark some Ming dynasty tombs, and the stone turtles show that the deceased belonged to the literati. Just beyond Sha Ho, an isolated hill on the right is called Lean Dog Hill (瘦狗嶺). The Chinese have a legend that from this hill will one day arise a rightful claimant to the Dragon Throne, and it is accordingly bombarded for several days in the autumn by the Manchu troops stationed in Canton. A little farther on is a Hakka village, and close to it the Cantonese village of Nam Shi Hang (南蛇坑), from which a track leads up the mountain side to Chêng Sin Monastery.

From Nang Yan a track to the west—starting from near the Hanlin tomb and rest-house already referred to—leads to a minor monastery known as Lower Kingtai (下景泰寺).

Just off the road to the Little North Gate is the *Taoist Monastery of Lui Chü* (呂祖廟) and adjoining it the *Buddhist Temple of Lü Lak* (彌勒寺). In this latter is a curious image of Buddha in a half-recumbent position, and on one side of this an image representing the Sleeping Buddha.

2. 金山 KAM SHAN.

This is a favourite picnic excursion with Shameen residents, and is made by steam launch or houseboat in from two to four hours according to circumstances, with a similar time for the return journey. The route is past Wong Sha (黃沙), the large island known to Europeans as Belcher's Island (白沙), and the village of Tsang P'o (增步), where the Chinese Government has an arsenal and a dockyard for its cruisers. The river ceases to be tidal at Shek Mun (石門), reckoned by Chinese among the beauty-spots of Kwangtung. This place and the old ruined monastery of Kam Shan (金山寺) should be seen by moonlight to be fully appreciated.

3. 佛山 FATSHAN.

This town is situated 15 miles W. by S. from Canton, and is estimated to contain half a million inhabitants. It has for centuries been noted for its trade and manufactures. The town is of great antiquity—nearly as old in fact as the city of Canton—and is alleged to have been founded by a great Buddhist saint, an avatar or incarnation of Buddha. Hence the name Fatshan, "the habitation (literally, 'hill') of Buddha." Fatshan is a *chin* or sub-prefectural city: its executive officer is the sub-prefect of Kwang Chau, who resides here. It is included in the district of Nam Hoi, whose

magistrate (see page 36) has jurisdiction in judicial matters. The city was formerly walled, and some parts of its walls may here and there be seen still standing, but it has long ceased to be a walled town. In July 1854 Fatshan was seized by the Taiping rebels and held by them until December of the same year. It formed the insurgent base during the unsuccessful siege of Canton. The Taipings committed barbarous cruelties during their occupation of the place, on one occasion driving numbers of people into the various squares and open places and then shooting them down by cannon. It is said that at least 200,000 human beings perished in this town alone. Before abandoning Fatshan the insurgents fired a great part of the town. Three years later the place became famous as the headquarters of the "Fatshan flotilla," a great concourse of war-junks, collected for the purpose of driving out the foreigners. Commodore (afterwards Sir Harry) Keppel proceeded in July 1857 to Fatshan where he destroyed the Chinese flotilla and seized the land batteries defending the town.

Routes.—Fatshan may be reached in about two hours by steam-launch, or in about half an hour by railway. The route taken by the steam launches is by way of Fati Creek and Fatshan river. The chief villages passed on the way are Fati, Impo and Kwapo, but innumerable smaller ones are seen on either side of the river. So well populated in fact is this district that the Chinese call it "the ninety-six villages" (九十六鄉). The staple crop is rice, but sugar-canes and mulberry trees are also largely grown, while there are many fruit gardens to be seen. At almost every turn of the river is a "pen-pagoda" (文塔), a six-sided, three or five-storied structure, with a high sloping roof surmounted by a red ball, and bearing a remote resemblance to a Chinese pencil. These buildings are supposed to influence *fung-shui* to the benefit of the neighbourhood, and especially to ensure the production of many scholars. About half-way to Fatshan, and near the village of Impo (鹽步), are the

兩益紙局 *Leung Yik Paper Mills.*—Here the whole process of paper making by machinery may be witnessed. The rags,

after being picked and sorted and the buttons removed, are thrown into bleaching-vats, from which they pass to the pulpers, where they are washed, shredded, and converted into pulp. In the next room the pulp is strained and fed into the paper-making machine, after which it is dried by passing over a long series of drums heated by steam. Finally it is rolled off on to spools, each holding several miles of paper. These are taken into an adjoining room, where the paper is cut to the required size, weighed, and the sheets counted and packed ready for the market. The machinery is by Bertram & Co., of Edinburgh, and was formerly under European supervision. The works are now, however, and have been for several years, entirely run by Chinese.

The railway starts from Shek Wai Tong (*see* page 16), running slightly inland from the river, but no great distance away, and just before reaching Kwapo comes close to it. The station at Fatshan is situated on the north bank of Sainam Creek, opposite the west end of the town.

On entering Fatshan by river from Canton, the first object to attract attention is the large two-storied Wesleyan Mission-house. The Wesleyans are at present the only Protestant missionaries permanently stationed here. At the other end of the island on which the mission-house stands, and directly opposite the landing for passage boats and launches is a *Temple of Kwantai*, the god of war (關帝廟), which is built on land reclaimed at great expense from the river. Its triple roof is surmounted by some very beautiful sculpture-work. On the opposite corner is the likin-station, at which the local duties on all goods entering, or passing through, the city, have to be paid.

As in Canton, each street has its own trade. Thus (富文里) *Fu Man Lane* and (豆豉巷) *Tan Sze Hong* are the streets in which the shops of the principal general dealers and foreign sundriesmen are to be found. (潘涌大街) *Pun Chung Street* is almost entirely occupied by shoe-shops.

學源社 *Hok Yuen Sze*.—In this street is the mansion of the Choy family (蔡大夫第), with well kept gardens. It

is a good example of the provincial residence of a wealthy Chinese family.

文明里 In *Man Ming Lane* is the Tai Wo native dispensary (**太和藥房**).

佛山祖廟 The temple known as *Chiu Min* was built originally in A.D. 1600, was destroyed by the Taipings during the great rebellion, and again by fire in 1899. It was rebuilt at a cost of a million dollars, obtained by public subscription. The temple is dedicated to Paktai, the god of the north, whose image has the place of honour within. In a side-pavilion is an image of Kun Yam, the Buddhist goddess of mercy. In front of the temple, in the centre of an open square, is a sacred pool, in which numerous live turtles are kept. These reptiles are held to be sacred to the god of the north. There is a stone model of a turtle and snake in the pool. On the other side of the square an elaborate triple arch-way leads into a courtyard in which theatrical performances are given at irregular intervals.

協天宮里 In *Hip Ting Kung Lane* are small temples of Kwantai, the god of war (**關帝廟**) and of Man Cheong, the god of literature (**文昌廟**).

麟角里 In *Lun Kwok Lane* stand, facing one another on opposite sides of the street, ancestral temples belonging to the Ho (**何氏祠**) and Lau (**劉家祠**) families.

育嬰堂 The *Yuk Ying Tong*, a hospital for infants, conducted entirely on native lines, is situated at the eastern extremity of the town. Near this hospital are dye-works in which paper is dyed (**染紙店**). Large quantities of this coloured paper are sent to Canton and other ports of the province. The dyeing of cotton fabrics is also one of the leading industries of the town. There are a number of dye-works of this character (**染布店**) in the same neighbourhood. The various stages of the work are carried on in different buildings: in one the actual dyeing, in another the drying of the fabric, while in a third it is rolled between heavy stones to spread the dye evenly through the substance.

義記爐 *Yee Kee Foundry*.—This is the largest foundry in Fatshan. The casting of the thin hemispherical iron vessels (**鐵鑊**) for cooking rice is to be seen here. In fact, here are made iron pots of all kinds and all dimensions, from small kettles to giant cauldrons, as well as braziers for use in the temples. Bells are also cast at this foundry. The casting of bells is an ancient industry in Fatshan, most of those in the temples of Canton having been cast in this city.

In this neighbourhood are several places in which cutlery is made. (**做刀仔較剪店**).

佛山正埠 *The Landing for Passage Boats* has already been referred to. Proceeding westwards from this landing-place the visitor passes through **富文里** *Fu Man Lane*, one of the chief business streets of the city.

汾甯里 *Fan Ling Lane* is chiefly occupied by native banks.

太平坊 *Great Peace Street*.—This street, which runs parallel with the river, contains most of the leading rice, paper, straw and Chinese drug hong. **廣福醫院** *The Kwong Fuk Native Hospital* is situated in this street. It is run on the same lines as the Oi Yuk Tong and similar hospitals in Canton (see page 11). **西醫院** *The Fatshan Hospital* is also in this street. It was established about a quarter of a century ago and is maintained by the Wesleyan Mission. The hospital is entirely self-supporting. It has accommodation for about sixty in-patients, with men's and women's wards. Out-patients are attended daily, Sundays excepted. A training-school for native students has been established in connection with the hospital.

Across the river from the Hospital is the *Railway Station* (**佛山鐵路車站**).

4. 黃埔 WHAMPOA.

The village of Whampoa is about twelve miles from Canton, and may be reached in from one and a-half to two hours according to tide. It was once a place of considerable importance, foreign vessels not being allowed to come higher up the river. In fact, prior to the opening

of the treaty ports in 1842, practically the whole foreign trade of the Empire may be said to have been done here. But its importance is now a thing of the past, and to Europeans the place possesses little more than historic interest. There is a branch of the Canton Customs here, and of late years the Chinese government has interposed to save the place from complete decay by turning the buildings of the former foreign settlement into training schools, arsenals and the like.

Routes.—The Pearl River divides into two Channels just in front of Shameen. As these channels, known respectively as the Front Reach and Back Reach (or Macao Passage) unite again just below Whampoa, one may be taken on the outer journey and the other on the homeward one. The total length of this excursion will be about twenty-nine miles. The excursion may also be extended to take in the interesting village of P'ò Lo, some four miles below Whampoa.

On the Front Reach, after passing Canton Hospital on the one side and Honam Theatre on the other, the island known as *Dutch Folly* (海珠砲台) will be noted. This island is said to have been granted to the Dutch in the 17th century for a trading settlement, but when the Chinese discovered that the foreigners were proceeding to fortify the island they unceremoniously drove them off. Afterwards the Chinese themselves built upon it a fort which they called the Sea Pearl Fort. In 1856 the island was occupied by the British, who from here bombarded the Yamen of the notorious Commissioner Yeh, whose site is now occupied by the Roman Catholic Cathedral. Beyond the electric light works, and the anchorage for Chinese war-vessels is the anchorage for salt junks. There are two salt-likin stations (鹽關) here. The manufacture and sale of salt is a Government monopoly in China. The Canton administration, which is under a First Class Commissioner and has its headquarters at Tungkun, near the junction of the Pearl and East Rivers, includes the Two Kwang and parts of five other provinces. The annual revenue obtained in this district from this one source is said to exceed a million taels. Near these stations a number of bamboo houses, built on piles in the water, give the appearance of a Malay Village. The *Red Stone Hill* or *Honam Pagoda* (赤岡塔) is said to be built over hidden treasure. Near this is *Chung Lau Fort* (中

流砥柱), and an obstruction erected in 1883 to keep out the French. Just beyond this latter a temple dedicated to Man Cheong, the god of literature, stands close to the water's edge. This temple, and two others farther down the river, are said to have been erected by pirates out of the proceeds of certain successful piracies, as a thanksoffering to the gods! *Whampoa Pagoda* (黃埔琶洲塔) and a deserted Buddhist monastery stand on a low wooded hill. Nearly opposite them the village of Tangkai (棠溪) prettily nestles among the trees. Two pen pagodas are passed, and then Whampoa is reached.

Returning by the Back Reach the launch passes through three more barriers erected to keep out the French. The small market town of San Chu (新造) was held for some time by the Taiping rebels. Its re-capture by the Imperial troops was marked by indescribable bloodshed; men, women and children being ruthlessly murdered.

Landing at the Customs jetty at Whampoa and turning to the right the visitor soon reaches

廣東水師學堂 *The Naval College*.—In this institution, founded by Viceroy Chang Chi Tung in 1880, instruction is given to future officers in the Chinese navy, such instruction being imparted in English and Chinese. There is accommodation for about sixty students, with dormitories, refectory, class-rooms, &c. Formerly European teachers were employed, but tuition is now given in all subjects by Chinese only.

船澳 *The Naval Docks*, one of which is now to be crossed, formerly belonged to the Whampoa Dock Co. and formed the nucleus of the present extensive docks in Hongkong. They are now owned by the Chinese government and used for the docking of cruisers.

巴西人花園及墳墓 *The Parsee Burial Ground* is on the top of a hill. Parsee residents in Canton were formerly buried here. From this hill are to be obtained charming views of river, islands and mountains. Incoming ships are signalled from an adjacent hill. Below the burial ground is a bungalow for the use of Parsee visitors to Whampoa.

After passing a small temple of Pak-tai, the god of the north, (北帝廟) a native street is entered—the old time glory has departed from it.

大英領事府 *The British Consulate* is now rarely occupied, that at Canton being more conveniently situated for all purposes. At the head of the dock close by is

水魚雷學堂 *The Torpedo School*.—Its arrangements are similar to those of the Naval College. In this case, also, the services of European instructors have recently been dispensed with.

船局 *The Naval Yard* is on the other side of the same dock. Its gardens are well-kept.

外國人墳墓 *The Cemetery for Foreigners* is on a hill just beyond the Naval Yard. This ground was used in the old factory days, and even later, for the burial of foreigners who died in Canton or on ships in the river. It is at present in a sad state of neglect, and unless speedily taken care of, will very soon have entirely disappeared.

Beyond the cemetery is a *Torpedo Station* (魚雷廠). Across the river is the real Whampoa village some distance inland. The huts along the water side are known as Bamboo Town (新洲). The true Bamboo Town, which acquired so unsavoury a notoriety in the olden days, was, however, some distance farther down the river, and has now entirely vanished. The large village across the water to the left is called Sam Chêng (深井).

From the Torpedo Station a path leads back through fir-grown hills to the Custom House. The scenery on the way is very picturesque. Below the Custom house is

廣東陸師學堂 *The Military Academy*, also founded by Viceroy Chang Chi Tung. Officers are trained here for the Chinese army. There is accommodation for about two hundred students, and behind the buildings is a large covered-in exercise ground.

Farther on is *Cheung Chau Fort* (長洲砲台), situated on a hill, and near it a large parade ground for the troops. *Yü Chiü Fort* (魚珠砲台) is across the river.

Near the village of 沙路 *Sha Lo* one of the barriers erected twenty years ago to keep out the French has been put to practical use by the natives, who have boarded it over, and converted it into a bridge spanning the river between two islands.

波羅 P'ò Lo.

Before leaving Whampoa a permit must be obtained from the Custom House to enable the steam launch to proceed farther.

The village of P'ò Lo is about a mile inland from the river, and is situated in the midst of a rich rice-producing country. Behind the village is a range of hills called the Cockspur Hills (鷄冠山). During the third Chinese month visitors throng here from far and near to worship at the shrine of the local deity.

南海神廟 *P'ò Lo Temple* is one of the largest village temples in Kwangtung, covering some four or five acres of ground at the north end of the village. It was founded about A.D. 1380, and rebuilt in A.D. 1775. The Canton officials visit this temple twice a year, accompanied, in theory, by the Governor of the province, who is, however, frequently represented by deputy.

In the outer courtyard between the two mandarin poles is a stone tablet on which is inscribed a proclamation by the Emperor Kienlung, ordering the rebuilding of the temple (1775). There is another Imperial edict inscribed on a tablet placed upon the back of a turtle close to the central gateway. Passing up the steps and turning to the right along the balcony, the so-called

洋人望波羅之神 *Statue of Marco Polo* will be found in a niche. The statue does not represent the Venetian traveller at all, and it is impossible from the figure and dress to recognise

the nationality of the person delineated. The Chinese have a story that this is the model of a sailor, who, in the early days of foreign intercourse with China, was "marooned" here. Day after day he climbed a neighbouring hill to watch for the return of his ship, but it never came back, and when the sailor died the villagers buried him and placed his monument in their temple.

On entering the temple a huge turtle will be seen, bearing on its back an enormous stone tablet. This is an edict by the Emperor Hungwu (about A.D. 1380) authorising the establishment of the temple. Note around the sides of the enclosure a number of stone memorials, which are tablets erected to commemorate the visits of various Governors, and show that these visits are not always made by proxy.

In the first pavilion is an image of Hung Sing (洪聖大王) the Water God, Rain God, and Lord of the Southern Ocean, with his eight attendants. Marvellous cures are on record as having been made in times of pestilence by this god. In the inner pavilion is the image of his wife, called the Empress-goddess. On the south side of the temple are shrines to members of the Wat and Chan families, who left lands to the establishment. On the north side is a small temple in honour of Kwantai and Man Cheong, the gods of war and literature.

凝真觀 Adjoining the Temple on the north is the *Taoist Temple and Monastery* of the Three Chiefs.

海光寺 Similarly adjacent on the south is the *Buddhist Temple and Monastery* called the Glory of the Sea.

Outside the village on the north is a low hill, surmounted by a tower (浴日亭), from which a splendid view of the river is to be had. Upon the hill in front is the *Lily Flower* or *Second Bar Pagoda* (蓮花山). It was erected about 1620 on what is known as the Guardian Hill, and is supposed to exercise a beneficent influence towards the protection of the waterway. On the same hill, below the pagoda, is a fort. In the far distance may be discerned Tiger Island, on which are the celebrated Bogue Forts.

5. 西樵山 SAI TSIU HILLS.

[NOTE.—As this excursion extends more than 100 li from Canton, a Consular passport is required.]

The Sai Tsiu Hills are about 40 miles S. W. of Canton in a direct line, but owing to the sinuosities of the rivers in the Delta the actual distance to be traversed before reaching them is much greater. They excel the White Clouds Hills in beauty and variety, and being farther from Canton are less frequently visited by Europeans. They differ from the White Clouds Hills in having villages and cultivation upon their upper levels, and within almost a stone's throw of the summit. They are among the "eight remarkable localities," which Dr. S. Wells Williams says the Cantonese "consider worthy the attention of the stranger."

Routes.

There are several routes by which the hills may be reached from Canton, the choice of which must eventually be determined by the state of the tide, draught of boat, season of year, &c. The journey may be made in a houseboat, either towed by a steam-launch or propelled by coolies. A day may be well spent on the outward journey, at least one day given to the hills, and a third to the return journey. A shot gun may advantageously be added to the tourist's impedimenta.

The routes here described enable the visitor to see the Shek Wan Potteries (石灣燒窯) on the way out, and to return through the silk districts of Shün Tak (順德) and the large city of Chan Tsun (陳村).

Route 1. Out by way of Fatshan.—Impo Paper Mills and the town of Fatshan have already been described. Fatshan is quitted by what is known locally as the Sainam Creek. Near Sha Hau (沙口) this creek is to be left if it be desired to visit Shek Wan (石灣) and re-entered afterwards, the journey being continued by way of Chü Tung (紫洞), to Ha Kau (下滘), where the main Sainam river is entered. Here an abrupt turn is made to the south. There is a silk filature at Tau Tau (竇頭), where the spinning,

of silk from the cocoons may be watched. A little farther on a narrow creek leads to Kun Shan (官山), the market town at the foot of the Sai Tsiu Hills.

Route 2. Out by way of Lan Shek.—On the Back Reach pass Fong Tsiün and Pak Hin Hok and just below Macao Fort turn to the west. A small island known as Hyacinth Island was the scene of the commencement of the Battle of Fatshan in June 1857. Ping Chow (平洲) is a market town with a pen pagoda. There is another pagoda opposite Ng Tau (五斗), a long village chiefly consisting of bamboo huts. Near here are some brick and tile works. At Lan Shek (礮石) is a silk filature, and at Siu Po (小浦), on the opposite side of the river, a silk cocoon market, as well as a large ancestral temple belonging to the Ho family (何氏祠).

石灣燒窰 *Shek Wan Potteries.*—These are on Fatshan Island, some seven miles S. W. of the town of that name. Here the visitor may watch the making, burning and glazing of almost every description of pottery, from common household jars to expensive ornamental ware. Samples of the articles manufactured here may be purchased at the Yuen Hang shop (元亨) in Sha Tan street (沙攤街), close to the river side.

There are silk filatures at Yung Chow (榕州) and at Sai Kau (西滘), a few miles inland from that village. The route now followed is the same as No. 1, by way of Chü Tung (紫洞), Ha Kau (下滘), and Tau Tau (竇頭) to Kun Shan (官山), the market town at the foot of the Sai Tsiu Hills.

Route 3. Return through Shün Tak.—On leaving the Kun Shan creek turn to the south in the main Sainam river. At Shui Tang (水簾), Lung Kong (龍江) and Lung Shan (龍山) are silk-filatures. The Lung Kong hills and two pagodas are worth a visit. At Wong Lin (黃連) and Lak Lau (勒樓) are more filatures. These places are in the heart of Shün Tak, the greatest silk-producing district of South China.

陳村 *Chan Tsiün*, the commercial centre of the district, is a city of about a quarter of a million inhabitants. It is built upon

both sides of a river always crowded with craft. There are large rice and silk godowns, fish markets, and markets for mulberry leaves and silk cocoons here. A large ancestral temple belongs to the Au family (歐家祠). There are two silk filatures in the city, one of which we will proceed to describe:

機器絲偈 *A Silk Filature.*—The first thing to attract a stranger's attention is the cocoonery, with its immense and valuable stock of silk cocoons. These are the sheaths spun by the Bombyx Pernyi or silkworm on entering its larva stage. The "worm" would, in the natural course of events, emerge therefrom as a moth, eating through the cocoon and consequently ruining the silk, but this is prevented by "firing." For this purpose the cocoons are placed into large wooden drawers, with rattan bottoms, which are stacked up over a brick oven. By this means the larva is killed, and the cocoons may be stored until required to be spun. The spinning is done entirely by women, who first soak the cocoons in hot water to wash out the glue, and then spin the thread over a wheel. The threads of from six to nine cocoons are twisted together to form a single thread of spun silk. The machinery is of the most primitive type, but is now driven by a steam engine instead of being worked by the feet. Some 500 to 1,000 women are employed in one filature.

At Pi'k Kong (碧江), just outside Chan Tsün, is an ancestral temple belonging to the Su family (蘇家祠), behind it is the hill called Tai U Kong (大烏崗). The Shek Pik Hills (石壁崗), shortly reached, are approached from the river by a shady avenue of fir-trees, with some charming bits of rock scenery here and there. The village of Shek Pik (石壁) is about two miles from the landing-place and possesses several ancestral temples as well as a silk-filature. The Back Reach is entered either at Tai Shek Barrier (大石) or just below Macao Fort.

Description.

官山 *Kun Shan* is a market town consisting of one main street running parallel with the creek and having various names on the way, and some very short streets crossing this and running back to

the hills which rise almost precipitously behind the town. The cultivation of silk has now almost entirely supplanted that of tea, which formerly grew in abundance on the Sai Tsiu hills. There is a *Taoist Temple of the Three Chiefs* (三元宮) in the town: also on the outskirts a small temple known as the *Chu Shui Miu* or *Brigand's Temple* (潮水廟). It stands under a rock, and is said to be resorted to by robbers, who come here at night to worship and seek the aid of the god before setting out upon their predatory expeditions!

吉水竇 At *Kat Shiu* a granite bridge and pen pagoda form a pretty picture to tempt the photographer.

白雲古寺 *The White Cloud Monastery*, a Buddhist establishment, seems, with its square tower to have been transplanted out of Italy, and forms, with its leafy surroundings, an enchanting scene. A temple to Chū Chu, (字祖廟) the god of writing, is near by.

雲泉仙觀 *The Cloud Stream Taoist Monastery*, erected about A.D. 1600, stands at the foot of a precipice. In the grounds is a sacred pool guarded by two rocks, fancifully called by the Chinese the *Dragon and Tiger Guards* (守壇龍虎石). Some rough steep steps, lead up to a look-out tower on the face of the precipice called the *Five Clawed Dragon Tower* (五爪金龍塔). The view from this tower was once described by Viceroy Chang Chi Tung as the finest in all Kwangtung.

曲水流觴即瀑布 *The Sai Tsiu Cascade*.—This famous waterfall is about 400 feet in height, and dashes down the mountain in a series of curves. Near the foot is a small building used as a college for Taoist priests.

養雲廬 *The Yeung Wan Lo Temple* is reached from the Cloud Stream Monastery by a flight of steps which cling to the side of the precipice. The temple is sacred to Lui Chū, and is used as a home for aged Taoist priests. In front of the temple is a tank containing gold fish, into which the devout are accustomed to throw coins.

From this temple a narrow path climbs the hill side and leads to the top of the Cascade. The view over the two monasteries and their grounds is very picturesque. Above the cascade is a large cultivated area. Crossing the stream and keeping to the right of these fields,

雲端 *Wan Tün Village*, one of the eight villages on the mountain-top, is reached. There are three ancestral temples here, belonging respectively to the Fung, Kwan, and Ma families.

雲端古廟 *Sai Tsiu Temple*, a small temple erected in the fifteenth century, stands isolated some distance from this village. Adjoining it is a college for priests, and in the neighbourhood are several Ming tombs.

The villages of Tai Wo (**大窩**) and Wan Lo (**雲路**) are the highest on the hills. A path leads from the latter to the summit, called Tai Wo Fung (**大窩峰**), some 1,500 feet above sea level. The view from this point takes in the West River, the Sai Wai mountains, some 3,000 feet high,—the Ting Yu Shan, visible on a clear day, rises to nearly 4,000 feet—the hills about Sainam, and the intricate waterways and densely populated islands of the Canton Delta.

From Tai Wo village a pretty wooded path, with here and there small tea-plantations (**茶山**), leads to Pik Wan (**碧雲**), the largest of the hill villages. Passing through the village a broad road leads down by the Ma Ancestral Temple (**馬氏祠**).

翠岩瀑布 *Choy Ngam Waterfall* and a deserted Buddhist monastery (**翠岩廟**) are in a hollow or small ravine. Beneath the waterfall are two ancient tombs. One faces the fall and, as it were, holds open its lap to receive the water. This is called the "Pouring Money into Pocket" Tomb (**倒錢入櫃**), and belongs to the Ho family. The other, standing to one side, wears the look of a suppliant, and is called the "Beggar Waiting for Rice" (**乞兒等米**). It belongs to the Wo family. In days gone by the Ho family was wealthy and proud, and held its head high in the country side, while the Wo family begged at their doors for bread. But Fortune is proverbially fickle, and so, in course of time, money ceased to pour into the pocket of the Ho family, and the beggar

who had waited for rice got it in abundance. To-day the Ho family is poor, the Wo family wealthy.

After leaving Choy Ngam the village of *Pak Shan* (碧山) is seen away to the right. The village to the left is called *Shek Pai* (石排). Near the latter village is a large waterfall (石排瀑布). Below *Snake Hill* (蛇崗), is a ravine called *Pig Gulley* (猪坑), said to be haunted by a pig-devil, powerful enough to pull down men and kill them. Near the *Chü Hang* or *Pig Cascade* (猪坑瀑布) is a large temple (二帝廟) to the gods of literature and war.

半山亭 *The Halfway Temple* is dedicated to the god of war. Attached to it is a rest-house for pilgrims. From this temple a beautiful descent, known as the Hundred Steps (百步石) leads through the woods into *Kun Shan* 官山.

APPENDIX A.

For convenience of description of the route the names of the silk filatures passed on the way have been omitted above. They are here tabulated in the order in which they are passed on the excursion. Visitors are recommended to obtain a letter of introduction from one of the European or Chinese silk merchants in Canton before setting out.

Name of Place.		Name of Filature.	
嘯石	Lan Shek	廣純經	Kwong Shun King.
榕州	Yung Chow	廣純亨	Kwong Shun Hang.
西濠	Sai Kau	廣純貞	Kwong Shun Ching.
寶頭	Tau Tau	廣宏昌	Wong Sing Cheong.
水簾	Shui Tang	普升經	Po King Yuen.
水簾	Shui Tang	冠經	Kun King.
龍江	Lung Kong	桂經	Kwai King Lun.
龍山	Lung Shan	慎裕	Shan Yu Lun.
黃連	Wong Lin	合經	Hop King Wo.
勒樓	Lak Lau	瑞綸	Shui Lun Hing.
陳村	Chan Tsün	悅新	Yut Shan Hing.
陳村	Chan Tsün	明經	Ming King Lun.
石壁	Shek Pik	致中	Chi Chung Wo.

APPENDIX B.

To those who are unable to spare time for the whole excursion, the following one-day trips may be of interest.

1. *To Shek Wan Potteries.*—Railway to Fatshan. Cross the river here, enter the town, and engage chairs. The route leads across Fatshan Island, past Oyster Hill (蠔岡), probably the original “hill of Buddha,” on which remains of an ancient Buddhist monastery are still to be seen. Shek Wan Potteries (石灣燒窯) are about seven miles from Fatshan. The return may be made either direct to Fatshan, or by way of Lan Shek (礮石), where there is a silk filature (機器絲偈). The distance from Shek Wan to Fatshan by Lan Shek is about nine miles. From Fatshan return to Canton by railway.

2. *To Shek Pik Hills.*—By steam launch in about two hours from Canton. The Shek Pik Hills (石壁) are near the river. The village of Shek Pik (石壁村) is about two miles from the landing place and possesses several ancestral temples (宗祠) and a silk filature (絲偈).

6. 西江 THE WEST RIVER.

[NOTE.—Consular passports can only be dispensed with when this excursion is made in one of the regular steamers. In any case, if visits are made to any place except the treaty ports of Kongmoon, Samshui and Wuchow, passports are required. Excursions not exceeding one hundred li may be made from either of these ports without passports.]

It is impossible to describe the West River in detail here, and the notes given are simply intended to point out to the tourist the chief places of interest on the way.

The Si Kiang, or West River, is the greatest waterway of South China. It rises in Eastern Yunnan, then for a while divides Kweichow province from that of Kwangsi. In passing through the

latter province it receives practically all the navigable waters of the province. It enters Kwangtung about eight miles below Wuchow, and unites with the North River at Samshui to make up the Canton Delta, through which it eventually reaches the sea between Macao and Hongkong. Its total length is said to be about seven hundred miles, of which about one-half—from its mouth to the city of Sinchau in Kwangsi—is open to foreign trade.

Routes.

Route 1.—Most tourists will be content to view the scenery of the river from the deck of one of the Hongkong, Canton and Macao Steamboat Co.'s stern-wheel steamers, which leave Canton for Wuchow every other morning at 8 a.m. They have excellent accommodation for European passengers, and do the round trip in four or (in the case of the steamer leaving Canton on Friday, which stays over Sunday in Wuchow) five days. These boats travel by way of Whampoa, and through the lower Shün Tak district, entering the West River at Kumchuk. The Sai Tsiu Hills are passed on the right, and the treaty port of Samshui is reached about twelve hours after leaving Canton.

Route 2.—The extension of the railway to Samshui will enable the tourist to join the steamer at that place, and so do the round trip in about two days and a half. The line passes through Fatshan and Sainam.

Route 3.—To see the river properly this excursion should be made leisurely in a houseboat. The preceding excursion is to be followed as far as Ha Kau (*see* page 64), where an abrupt turn is made to the north, Sainam is passed on the way to Samshui.

Route 4.—The Sai Tsui Hills may be included in this excursion, either by making a detour from Ha Kau, where the main Sainam river is reached (*see* page 64), or by travelling by way of Chan Tsün, and reversing the directions given on page 66. On leaving Kun Shan creek follow the main Sainam river in a northerly direction, past Ha Kau and Sainam to Samshui.

[*Routes 3 and 4 are best made in the opposite direction, that is, from Wuchow down the river.*]

Description.

甘竹 *Kumchuk* is a port of call for foreign steamers opened as such by treaty. There is a Custom House here, under the management of the Kongmoon Customs.

三水 *Samshui* is a district city near the junction of the West and North Rivers, and was opened to foreign trade in June 1897. It is surrounded by a wall erected in the middle of the sixteenth century. *The Temple of the Tiger God* (伏虎立壇), outside the north gate, was erected about 1600. Between the town and the river is a fine nine-storied pagoda. The town was once a place of some importance, but is now quite decayed. **三水關口** *The Custom House* is at Ho Hau (河口) on the river bank about two miles from the city, and this rapidly-growing village is to all intents and purposes the treaty-port. Here the foreigners and chief Chinese merchants all reside. About three miles from Samshui is the city of

西南 *Sainam*.—This is a modern town and the commercial centre of the district. It contains a large temple dedicated to the God of War (關帝廟), in which, as in the Temple of Horrors in Canton, money-changers, fortune-tellers, letter-writers and gamblers have their stalls and do a thriving business. During the season the canning of rice-birds is carried on in the city. Game is plentiful on the Sainam Hills (西南附近), a few miles north of the town. At Lo Sha (老沙), on the other side of the river, are two silk filatures (機器絲偈). Two fine pagodas near the city are also worth seeing.

西圍 *Sai Wai*.—The hills here abound in game—and tigers—and rise to nearly 3,000 feet above sea level.

鼎湖山 *The Ting U Shan* are a group of hills rising to between three and four thousand feet above sea level. There are two waterfalls and a number of monasteries on the hills. The largest of these latter is the *Ting U Monastery* (鼎湖古寺), in which live more than two hundred Buddhist monks. This monastery is situated just above the largest of the falls known by the Chinese

as the "Flying Water" (飛泉). The hills are most conveniently reached from the village of 後瀝 Hau Lik.

肇慶峽 *Shiu Heng Gorge* is about seven miles long, and of tremendous depth. The mountains rise precipitously from the river on either side to a height of about 4,000 feet, and the scenery in the gorge is most impressive. To one of the rocks on the left is given the name of the "Waiting Wife" (望夫石). She is said to have waited so long for her husband, who had gone away on business, that at length she turned into stone.

肇慶城 *Shiu Heng City* stretches along the river-bank for about six miles, and is reported one of the finest cities in China. It is a place of considerable antiquity, and has played one or two important parts in Chinese history. After the capture of Hangchow by the Mongols in A.D. 1280, the Chinese Court fled to Shiu Heng, which for a time became the capital of the Empire, or at least of that portion of it which remained faithful to the house of Sung. Afterwards the city became the residence of the Viceroy of the Two Kwang, and the seat of government for Kwangtung province. In 1582 Matthew Ricci and Michael Ruggieri, the famous Jesuits, and the pioneers of missionary enterprise in China, established themselves here. A little later the place was visited by a Portuguese embassy from Macao, and by a Spanish one from Manila. The foreign delegates appear to have been well treated, banqueted and fêted, by the Viceregal authorities, but sent back to their respective nations empty-handed. In 1630 the Viceroy and the provincial authorities removed to Canton in order to enable them to keep a better watch on the foreigners. The city was taken by the Manchus after a long siege. It was early captured by the Taiping rebels, and when it was retaken by the Imperialist troops in May 1855, these latter boasted that they put to death thirty thousand people in this City alone.

總督衙門 *The Viceroy's Yamen* is prettily situated, and its grounds shaded by fine old banians. A few miles out of the city are the *Marble Mountains* (七星巖), or "Seven Star Hills" as the Chinese call them. There are many curious caves and temples in and around these hills.

連灘 Another gorge, smaller and less impressive than that of Shiu Heng is passed through. Just beyond the village of Luk Po (祿步) are the *Cockscomb Rocks* (鷄冠石). Some caves on the other side of the river are said to lead through into Tonquin, but the assertion has presumably never been verified.

悅城 At *Yut Sing* is a large temple dedicated to the Mother of the Dragon (龍母廟), where great celebrations take place during the fifth Chinese moon.

德慶城 *Tak Heng City* as seen from the river bears a remarkably European appearance. It is surrounded by mountains said to be infested with tigers, for which species of animal this district has a particular notoriety.

東安城 *Tung On City* is on the south side of the river, some twelve miles inland: its pagoda being just visible from the deck of the river-steamer as she approaches Tak Heng during the flood-season. This town is one of the chief centres of the matting industry. It is situated among hills abounding in game—from tigers down—and natural curiosities. In its vicinity are a *Temple to Man Cheong* (文昌廟); the *Tin Lo Ngan* or *Snailshell Cave* (田螺巖), with its huge image of Buddha, some forty feet in height, and a number of other caves worth visiting for the beauty of the stalagmite and stalactite formations within.

The Monk's Head (和尚頭), a sandstone rock perched on the hill side, comes into view on the way to Doshing (都城), an authorised stopping-place for the river-steamers.

Soon afterwards the provincial boundary is crossed and Kwangsi entered. Wuchow Peak on the one side, and the pagoda on the other are seen in the distance. In mid-steam a small tree-covered islet and temple announce the present arrival at

梧州 *Wuchow*.—This is a prefectural city situated at the junction of the West River with the Fu Ho or Cassia River (撫河). It is a walled city, but the business-streets are for the most

part outside the walls, and are of little interest. The story of Wuchow goes back almost to the beginning of Chinese history, for Tsang Wu, as the district is called, was an important division of the kingdom of Nan Yueh, 2,000 years before the Christian Era. The city of Kwang Hsin, in which the princes of Annam resided for some centuries, occupied almost the same site as that of the present city of Wuchow. The present city of Wuchow dates from about A.D. 600, and in 1364 it became the capital of Kwangsi province, of which it still remains the commercial centre. The political capital of the province, was, however, removed to Kweilin in 1665, and still remains there, although successive Viceroys have proposed its removal to Wuchow. In 1857 the city was taken by the Taipings and held by them for two years. It was opened to foreign trade in June 1897.

Turning to the right from the steamer landing the visitor passes the *Temple of the Queen of Heaven* (天后廟), in front of which is a beautiful memorial-arch. Behind this temple is the Parade Ground for the troops (較操場); to the rear of this are several small temples, of which that belonging to the Sham family (沈公祠) is the one best worth visiting. On the other side of a small ravine is the *Wuchow Club* (梧州波樓), where the stranger will at once find a welcome. Beyond the Club are to be found the residences of most of the foreigners in Wuchow. The temple of *Tam Kung* (譚公廟) is on a hillside on the outskirts of the town.

Three miles to the east of the city are the 白雲山 White Cloud Hills on which the legendary Emperor Shun was said to have been buried (B.C. 2205 [Williams] or 1954 [Douglas]). It is stated that he was in the habit, in order the better to study the wants of his Empire, to periodically visit its different parts. It was on one of these visits, as he traversed the wilds of Tsang Wu, that he fell ill and died. According to modern researches, however, the "empire" of this monarch seems to have been a tiny strip of territory in the valley of the Yellow River.

Turning to the left from the steamer-landing one finds the principal business streets. Before reaching the city walls is the Temple of the God of the East (東岳廟) approached by a flight of steps. On the other side of a pond is the pretty little Buddhist *Temple of Chun Tai* (準提寺).

Entering the city the *Shing Wong Temple* (城隍廟), may be visited, as also one of the numerous official yamens. They are the Prefect's Yamen (梧州府署), that of the Literary Commissioner (學院行台), of the Brigadier General (梧州協衙門), of the District Magistrate, with courts and prison (蒼梧縣衙門), and of the Taotai (梧道衙門). The *Taotai's Yamen* is the finest of them all.

Leaving the city again on the far side, business streets are found to run parallel with the Fu Ho. At the back of the *Temple of the Mother of the Dragon* (龍母廟) is a cave called the *Drum Cave* (銅鼓巖).

Crossing the Fu Ho the *Temple of Sam Kai* (三界廟), with its turtle-pond, and *Pak Hok Taoist Monastery* (白鶴觀) may be visited. The Missionary Alliance has its buildings on this hill, while a newly constructed road leads up to the fort-like *British Consulate* (英領事署).

Returning down the river the *Flower Boats* (花船), lying off Kau Fong Street, are modelled upon those of Canton, but, of course, on a much smaller scale.

Across the West River is *Fire Hill* (火山) surmounted by a pagoda, the upper part of which was struck off by lightning many years ago. On the same hill is a *Temple to Man Cheong* (文昌廟), near which may be seen an ancient anchor dating from the twelfth century.

Beyond Wuchow the River is a succession of gorges and rapids with magnificent scenery. It is navigable as far as Sinchau, about 120 miles above Wuchow, for steam launches. On the way are passed the towns of 戎墟 Yung Shü, 赤水 Chi Shui, 容潭 Yung Tan—at this place a pagoda is worth a visit—and 人和墟 Jen Hwo.

藤縣城 *Tang Hsien* is a district city of some local importance. After passing 濛江墟 *Mong Kiang* the first of the gorges is reached. This is known as 走馬灘 *Running Horse Gorge*. Farther on are 狗尾灘 *Kau Me Gorge and Rapids*, and twenty li higher up

白馬灘 *The White Horse Gorge*, near which is the market town of 白馬墟 *Pei Ma*. There is a Temple to the God of the North (真武廟) here. Above this town are 巖蛇灘 *Yen She Gorge and Rapids*, the small town of 武林墟 *Wu Lin*, and beyond this the important district city of

平南縣城 *Ping Nan*. Beyond this city are the 姑翁灘 *Ko Yung Gorge*, 鷓鴣基灘 *Che Ku Gorge*, and the 龍門灘及虎跳灘 *Dragon and Tiger Gorges*.

大皇江埠 *Ta Wen Kiang* is the largest market town in this part of the province, and a considerable amount of native business is done here.

Leaving *Ta Wen Kiang* the traveller passes through 羊欄峽 *Yang Lan Gorge* and shortly reaches

潯州府城 *Sinchau* prefectural city. Beyond this point the river is only navigable by native boats. *Sinchau* stands at the junction of the *Tso Kiang* or *Nanning River* (左江) with the main *West River*. The former river was opened to foreign trade in 1902, but is only to be reached by steam-launches during two or three months in the year.

The distance to 南寧 *Nanning* through the *Ngan Pai Gorges* (雁排峽) and past the city of *Hwang Chau* (橫州) is about 150 miles.

The following notes are given for the benefit of the few readers who may care to go farther on. Note that the journey from this point will be almost entirely a land one, as the rivers are, for the most part, mere mountain torrents. This part of *Kwangsi* is extremely mountainous, the *Tung Lien Shan* and other mountain ranges ramifying

through it in all directions. About four days are required to reach **太平城** *Tai Ping City*, and another couple of days from this city to that of

龍州 *Lung Chow*. This city is prettily situated at the junction of the Sung Chi and Kau Ping rivers in a valley encircled by hills. Near it is a curious temple belonging to the Su family. It is the residence of a Taotai, and was opened to foreign trade in 1889. There is a branch of the Imperial (Chinese) Maritime Customs here.

A cart-road, fairly good for China, leads to the village of *Nam Kwan* (**鎮南關**) 50 kilometres distant. This place is surrounded by forts, perched for the most parts on the tops of precipitous mountains. Across the ravine between two of these runs a wall, in which is a gate called by the French, *La Porte de Chine*. The true boundary between China and Tonquin is, however, some distance farther on, and is marked by a stone with an inscription in French and Chinese. About half a mile beyond this is the French Customs station. The village of *Dong Dang*, the present terminus of the so-called Kwangsi Railway, is five kilometres from Nam Kwan. The village is almost entirely peopled by Chinese, but there is an hotel-restaurant close to the railway-station kept by a Frenchman. Thirteen kilometres from Dong Dang is the market town of *Kylua*, also peopled with Chinese. In the immediate vicinity are the Rocks of *Kylua*, with their grottoes filled with statues of gods and heroes, over which a huge Buddha seems to preside. The important military town of *Langson* was the scene of a crushing defeat inflicted by the Chinese upon the French troops in March 1885. There is a good hotel here near the post-office. The railway runs for many miles through the valley of the Song Thuong, amidst scenery of the grandest description. On reaching the plains it passes through several towns, of which *Phu Lang Thuong* is the largest, crosses the Red River by the celebrated Doumer Bridge, and reaches *Hanoi*, the capital of Tonquin and of French Indo-China. From this place a three hours' railway journey takes the traveller to the port of *Haiphong*, which is connected with Hongkong by frequent steamers.

The journey from Canton to Haiphong can be done in about twenty days.

The Chinese Imperial Post Office maintains offices at Fatshan, Sainam, Samshui, Shiu Heng, Tak Heng and Wuchow. Ordinary Chinese postal rates (*see* General Information page 2) prevail. There is also a Chinese post office at Lungchow—the rate for letters under half an ounce is ten cents, whether for China, Tonquin or Postal Union Countries. The Imperial Chinese Telegraphs connect Canton with Fatshan, Samshui and Wuchow (with numerous intermediate offices). They also connect Wuchow with Kweilin, and with Nanning and Lungchow. The French Telegraph system has been extended to Lungchow.

There are post offices throughout Tonquin. The rates for Indo-China, the French post-offices in China and France is 15 centimes per half ounce; for Hongkong and Postal Union Countries, 25 centimes per half ounce. There is good telegraphic communication throughout Indo-China: the rate in Tonquin is two centimes per word; from Tonquin offices to Annam, Cochin-China, &c., eight centimes per word. There are three cables operating: from Saigon (Cap St. Jacques) to Singapore, Saigon to Hongkong, and Tourane to Amoy.

7. 北江 THE NORTH RIVER.

[*Consular passports must be carried.*]

The North River rises in the Meiling Mountains (or “Plum Ridge”) which divide Kwangtung from Hunan, and, after a course of about 300 miles, joins the West River at Samshui to form the Canton Delta. The river forms one of the oldest trade-routes in South China. It was a recognised route in B.C. 196 when we find the king of Nan Yüeh complaining of the restrictions placed upon trade along this route by his neighbour, the King of Changsha (the modern Hunan). In B.C. 112 the Chinese troops sent to conquer Nan Yüeh and add Canton to the Empire of the Hans

marched by this route. From that time, until the opening of the Yangtze to foreign trade in the middle of last century, a very considerable volume of trade passed along this way. The opening of Hankow, however, diverted most of the traffic north of the Meilings to that port, and the trade is now mainly local.

The river is navigable for steam launches as far as Lo P'au (蘆包) all the year round. This place is about 80 miles from Canton and can be reached in nine or ten hours. From here to the Fei Loi Monastery (飛來寺) the river is navigable for steam launches during March and April only: the journey from Canton takes about fifteen hours. During the rest of the year the journey must be made in native boats and about six days will be required for the round trip.

Above Fei Loi Monastery the river is navigable for native boats only, and navigation is at all times difficult on account of the numerous rocks, rapids and shallows. The Canton-Hankow railway will follow the North River for about 200 miles, and will open to the tourist an extremely picturesque district which is at present practically inaccessible to him. The following notes are therefore taken up to the point at which the railway will leave the river to enter the province of Hunan.

Routes.—In the preceding excursion a choice of routes was given as far as Samshui (see page 71). Leaving Samshui the first place of interest is

蘆包 *Lo P'au*, a fair sized market town. There is a very fine *Temple to the God of the North* (獅江祖廟) here.

清遠 *Tsing Yuen*, a large district city, may be regarded as the birthplace of Taipingism. It was in this neighbourhood that Hung Siu Tsuen, the founder of that extraordinary medley of Christianity and Chinese superstition, was born in 1813, and it was at Tsing Yuen that he, with two companions, began in 1844 to propagate his doctrines. It was from this place, too, that the nucleus of the Taiping army set out in 1849 to overthrow the Manchus. Behind

the city are the **太和洞** *Tai Wo Hills*, on which are several monasteries, the largest being the Tai Wo Monastery (**太和寺**). The country around here is given up chiefly to tea growing.

白廟峽 *Pak Miu* or *Tsing Yuen Gorge* contains some pretty scenery. Near the head of the gorge *Fei Loi Monastery* (**飛來寺**) is romantically situated. It gets its name from the legend that the original building flew through the air one night and took up a new position near the Little North Gate inside Canton City. Close to the monastery is a big waterfall.

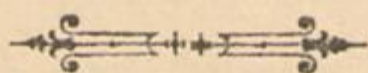
連洲江口 The *Lin Chau River* enters the North River some forty-five miles about Fei Loi monastery. On this river, not far from **陽山縣** *Yeungshan* city, is a fine cavern known as the *Ox Cave* (**牛巖**). Its entrance resembles a grand hall, with pillars seventy feet high and eight or ten feet thick. The cave is richly festooned with stalagmites and stalactites.

盲仔峽 The *Blind Man's Gorge*, the second largest gorge on the North River, is so-called from a prominent rock (**盲仔石**) bearing some resemblance to a blind man. Another rock in this gorge is known as the "General" (**將軍石**) from a fancied resemblance to a military officer. Near the head of this gorge is **英德縣城** *Ying Tak* district city, surrounded by high mountains.

觀音岩 *Kun Yam Temple and Grotto* are about seventeen miles above Ying Tak. They are described as being "charmingly situated amid waterfalls, groves, and fine scenery, near a hill about 1,850 feet high. The cliff has a sheer descent of 500 feet: the temple is in a fissure a hundred feet above the water, and consists of two stories; the steps leading up to them, the rooms, walls and cells are all cut out of the rock."

韶州府城 *Shaochau City* (locally called, **韶關** *Shiu Kwan*) is a prefectural city near the foot of the Meiling Range. It was formerly the second city in importance in the province, and

contains a number of official yamens. The *Nam Wa Temple* (南華古寺) contains a remarkable image of Buddha, said to have been once a living man. To the north-east of the city is *Tan Ha Hill* (丹霞山) from which magnificent views of the surrounding country are to be obtained.





A COMPANY OF BLIND BEGGARS.

CHIEF PLACES TO BE SEEN.

The following lists are made out to enable a stranger, who has only a few days, to make the most of his time. Chair bearers (with or without a guide) can take a traveller to the places in the order given, and the figures indicate the page of the "Canton Guide" on which the description of each place is found.

The first list will enable the visitor to skim the City in one day, giving him some idea of what there is to be seen therein. The second list will show him how he may most profitably spend a week in Canton and its vicinity. Three days are given to the City and three to places of interest in the neighbourhood.

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Amusements.

打端花談各斤放擺烟踢戲	蟋午艇相項法紙年館燕院	蟀扒命賭鷓晚市	龍船者館	Cricket Fights.
				Dragon Boat Festival.
				Flower Boats.
				Fortune Telling.
				Gambling and Lotteries.
				Juggling.
				Kite Flying.
				New Year's Market and Festivities.
				Opium Den.
				Shuttlecock (<i>played with the feet</i>).
				Theatre.

Industries.

挑鑄	板銅	印鐵	書匠		Block Cutting and Printing.
鑄確	頭鐘	禾	花	雀	Brass and Bronze Casting.
鑄做	小房	刀	剃	頭	Canning Rice Birds (<i>at Sainam—season only</i>).
磨玻	璃料	鉤	店		Casting Bells (<i>at Fatshan</i>).
吹打	玻金	薄	店		刀之匠 Cutlery, Manufacture of.
焙做	鴨坭	仔	像	店	Flour Mills.
車玉	象器	神牙	檀	木	Glass Bangle Making.
車翠	玉翠	店			Glass Blowing.
織補	簾磁	店	翠	店	Gold Beating.
漆漆	磁器	店			Hatching Ducks by Heat.
做當	磁紙	店			Idol Factory.
燒醃	紙押	店	紙	店	Ivory and Sandalwood Carving.
密搥	缸咸	店			Jadestone Jewellery.
蓮染	米畫	店	窰	店	Jadestone Cutting and Polishing.
顧紡	房繡	店	且		Kingfisher Feather Ornaments.
織打	絲機	店	羗		Matting, Weaving of.
	銀				Mending Porcelain.
					Painting Lacquer Ware.
					Painting Porcelain.
					Paper Making and Staining.
					Pawn Shops.
					Potteries (<i>at Shekwan</i>).
					Preparing Salted Ducks' Eggs.
					Preserving Ginger.
					Rice Cleaning.
					Rice Paper Painting.
					Silk Dyeing.
					Silk Embroidery.
					Silk Spinning.
					Silk Weaving.
					Silver Beating.

打揀刨 金茶烟 銀焙茶 器茶 匠
 Silver and Gold Workers.
 Tea Sorting and Firing.
 Tobacco Cutting.

Medicines.

灸穿研研鹿參珠海蛇鐘鹿虎臘 針山碎碎角 馬乾乳筋骨丸 甲獸蟹屋 片的石及別項 片骨乾角
 Acupuncture Needles.
 Armadillo Scales.
 Bones, Petrified.
 Crabs, Petrified.
 Deer and Rhinoceros Horn.
 Ginseng.
 Pearls.
 Sea Horse.
 Snakes, Dried.
 Stalactites.
 獸筋 Tendons of Deer and Other Animals.
 Tiger Bones.
 Wax Pills.

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 Ancestral Tablets.
 Boats, Imitation (sent out in storms to deceive the evil spirits).
 Buddhas and other Idols.
 Buddhist Priests and Nuns.
 Coffins.
 Compasses, Geomantic.
 Festivals.
 Idol Processions.
 Mass in Buddhist Temple.
 Mass in Taoist Temple.
 Official Worship (on New Year's Day, the Emperor's Birth-day, etc.).

紙道打墳舖拜拜	錢士醮墓店祖山樹	紙衣等	等	Paper Money, Clothing, &c., for the Dead. Taoist Priests. Ta-tsiu, or Street Worship. Tombs. Worship in Shops and Temple of Horrors. Worship of Ancestors. Worship of Tombs. Worship (Phallic) of Bamboos, Palms, &c.
<i>Sundry Curios.</i>				
各各檳酸人	欸欸榔枝力	古手	玩畫	Antique Curios. Art, Native. Betel Nut.
犯枷舊城殺象各葵女各金鑼刨圍勇西	人錢牆人牙欸扇人欸魚	木車	器艇	柏椅 Blackwood and Inlaid Furniture. Boats, Stern Wheel Passenger (<i>propelled by coolie power</i>).
	企	籠		Cage for Transport of Prisoners. Cangue.
	城刀檀雕	門	木鵝	Cash, Old. City Walls and Gates. Executioner's Swords.
	官串	鞋炮	鑲毛	邊扇 Fans, Ivory, Sandalwood and Inlaid. 扇 Fans, Ostrich Feather. Fans, Palm Leaf.
	花傍船江	官船	金錢炮	Feet, Model of Ladies' small. Fireworks. Gold fish. Gong. Gum for Ladies' Hair.
				Junks, Trading. Junks, War and Official. Junks, Whale-Back (<i>chiefly in West River rice trade</i>).

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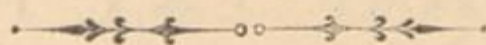
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