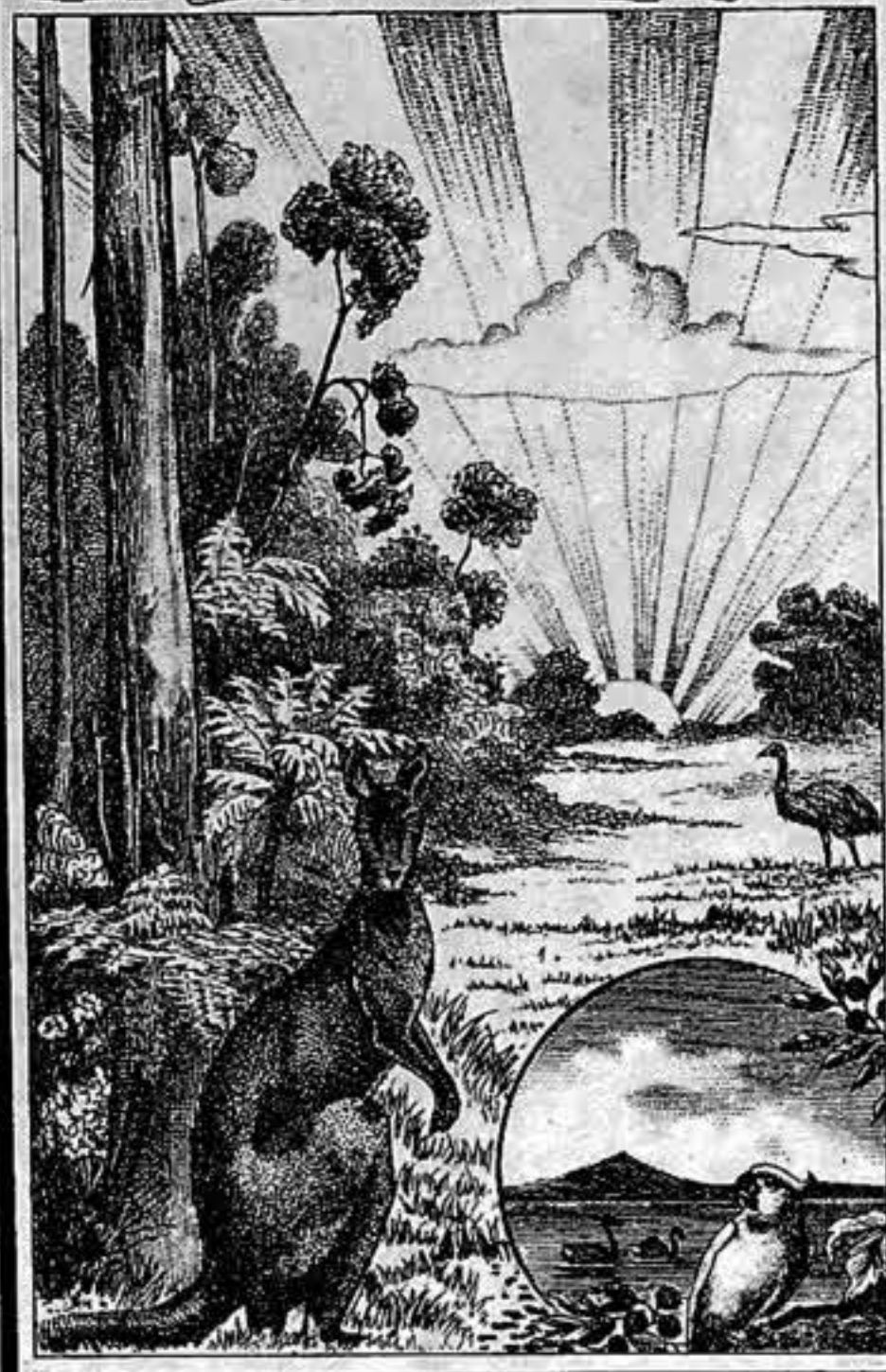


GEORGE · ERNEST MORRISON



China

9



Trip Around New York



The Public Gardens,
Shanghai.

Public Gardens Shanghai

9/14 x. 13 7/8

2



The Bund Shanghai.

Bund Shanghai





Tea Plantation N. China^{no} Plantation



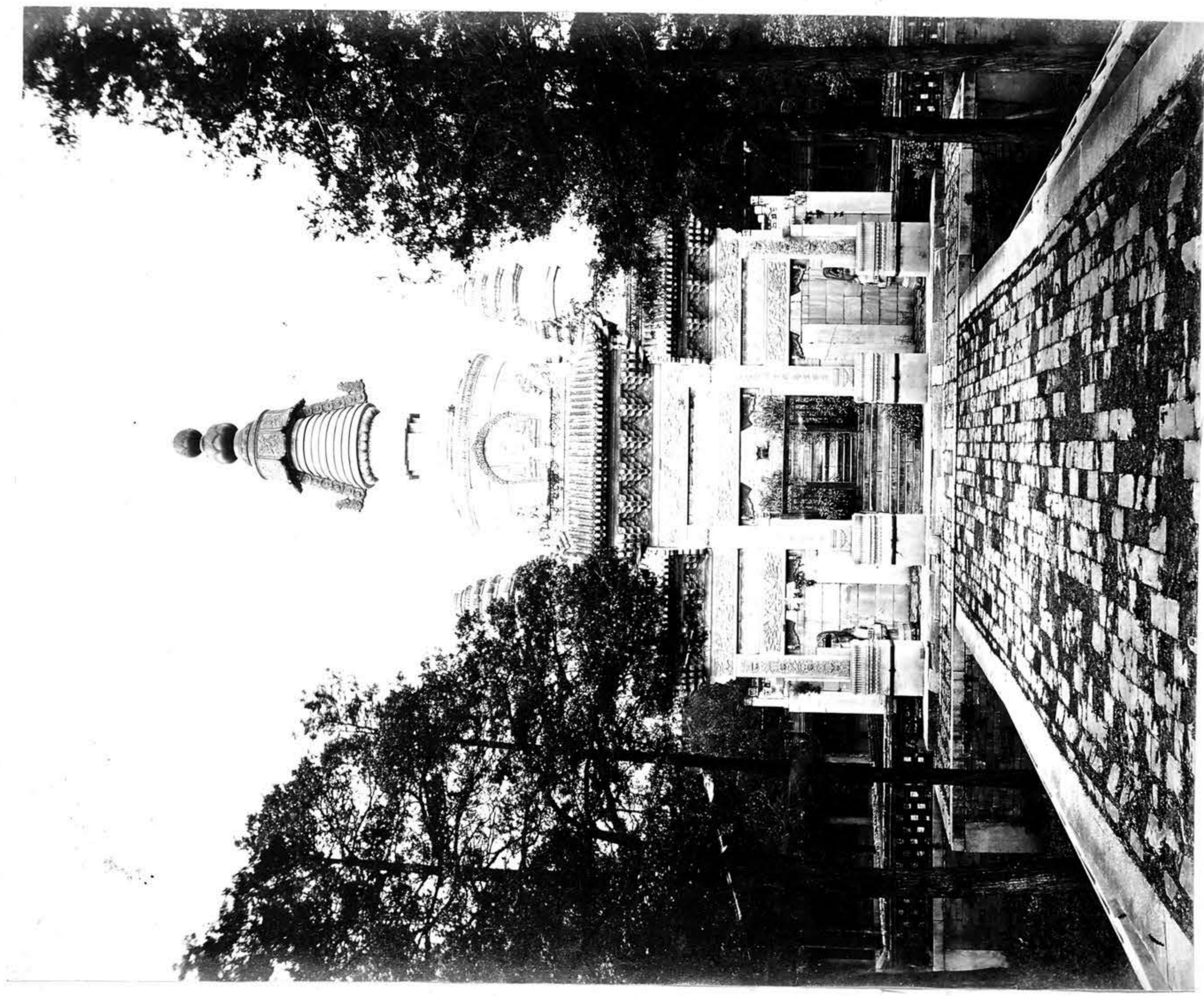
No. ²¹⁷ 613, CHEFOO.

A pretty watering place on the Shantung Promontory, known to the Chinese as Ta-ching-shan. The surrounding country from the Bay of Pe-chi-li to the river Yang-tze-kiang, is undulating and hilly, the

highest peak reaching an elevation of 910 feet. Our View was taken from the Yü-huang-shan.

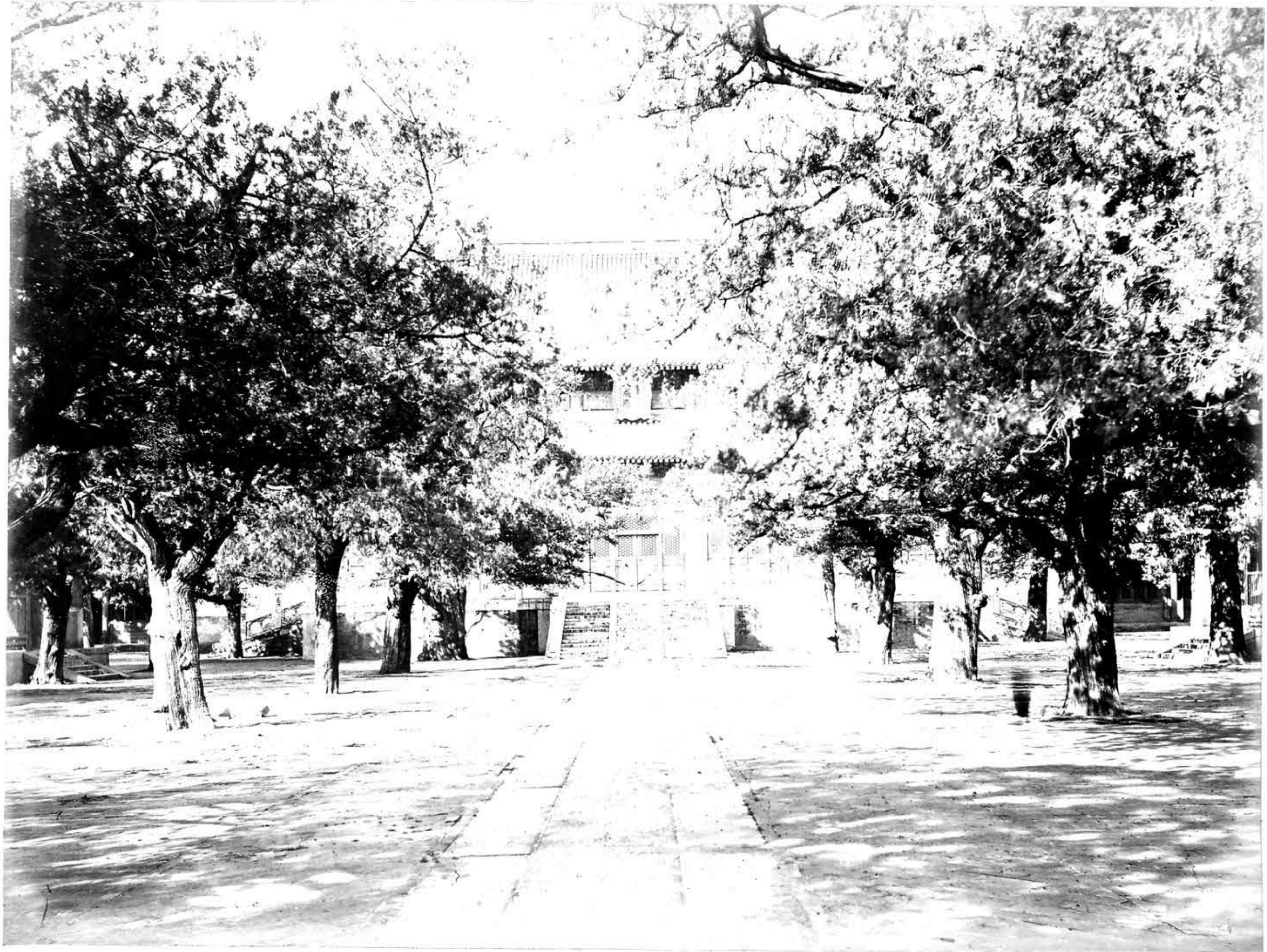


The courtyard of a Chinese Inn
en route to Peking
Chinese Inn Peking



29

Rajmahal Temple



Confucian Temple Peking



Bridge Pootoo



用·取·此·由·水·用·內·宮·脚·山·泉·玉

No. 882, YU-CH'UAN-SHAN.

In this portion of the palace grounds there is a spring celebrated for the purity of its water, and as the water in Peking is about the worst in the

Empire, the Imperial household has its supply from this neighbourhood.



The Stone Boat

Wan-shou-shan. Peking.

Stone Boat Wan Shou Shan

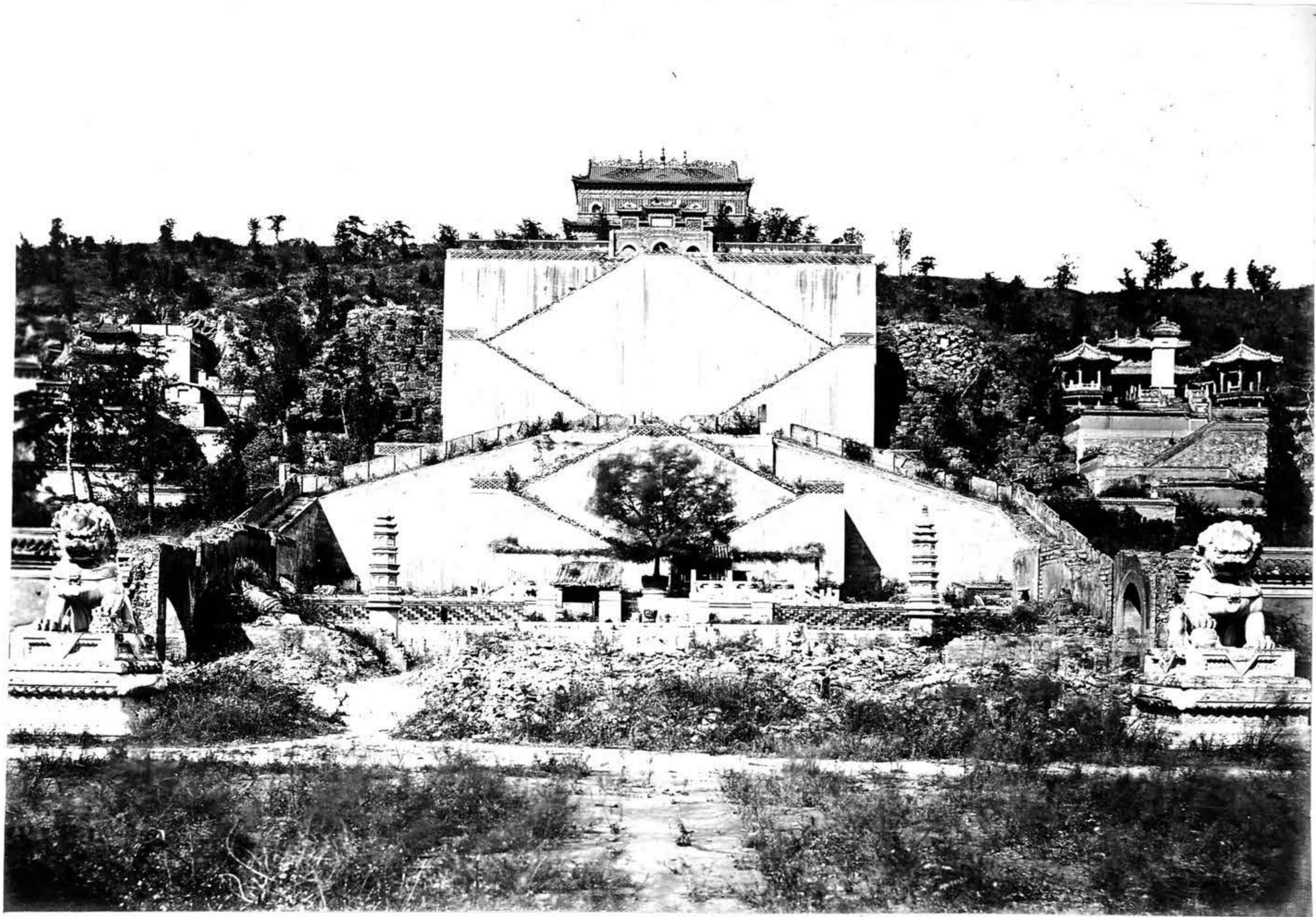


圓明園之龍月橋有所龍舟橋穿過雅致之極

No. 915, WAN-SHOU-SHAN.

Our selection of this small bridge was made as affording a capital idea of a style very common in China and that may be seen in almost any of the small hamlets.

This leads to one of the imperial pavilions in the grounds of Yuen-ming-yuen and is roofed in from the rain, or heat of the sun; the tiles are glazed yellow that being the imperial colour.



General View. Wau-shou-shan.

Wan Shou Shan



湖明昆山壽萬
No. 879, WAN-SHOU-SHAN.

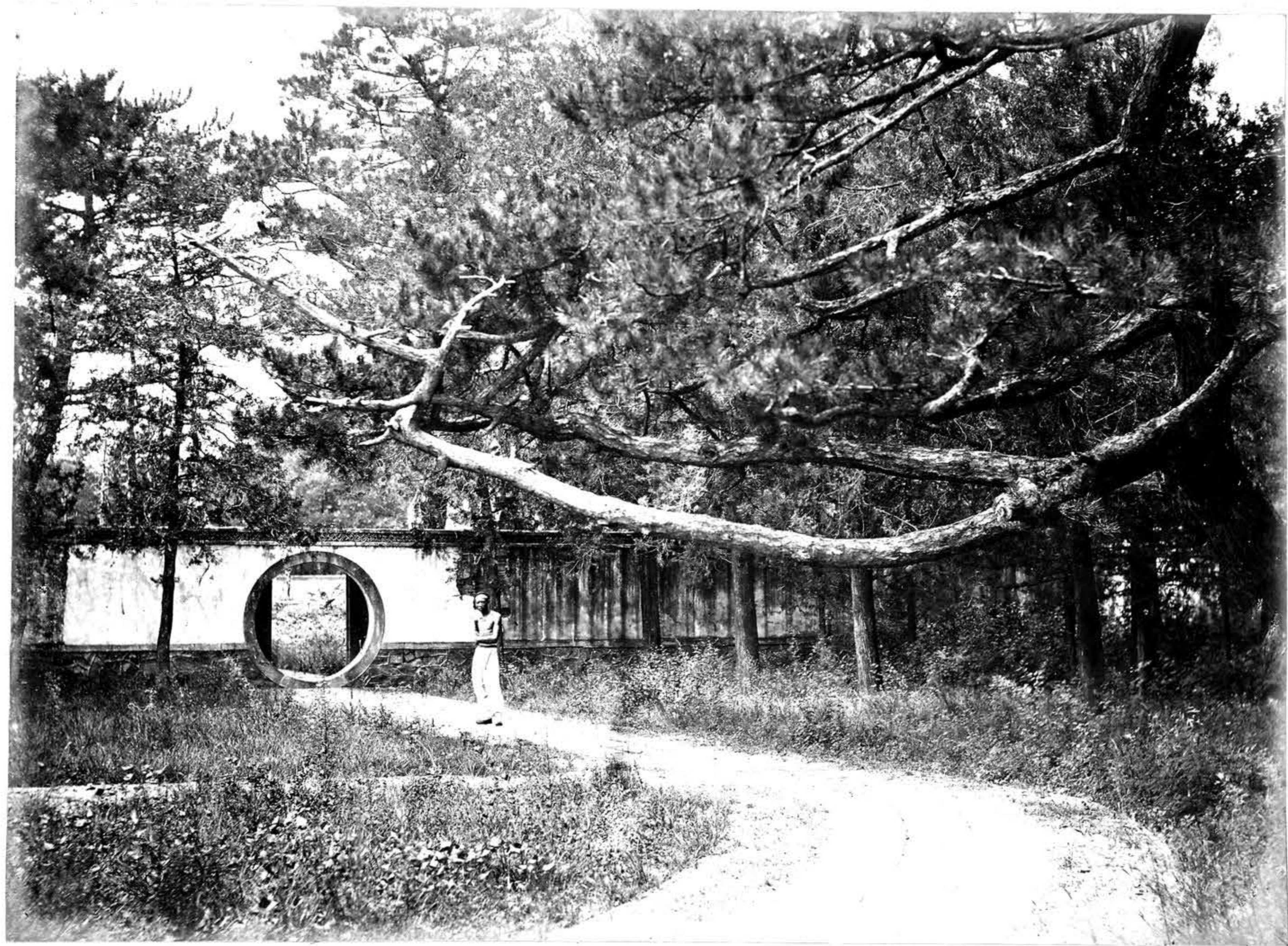
Several of the small pavilions escaped the destructive bombardment of 1860; nearly all of which like the main buildings are roofed with yellow | glazed tiles. In the centre there is a commemorative tablet.



No. 877, PEKIN.

The accompanying is a view of a temple crowning the hill, and forming the apex of the numerous buildings of the palace of Wan-shou-shan, it

is composed in great part of bright yellow tiles, and is richly carved.



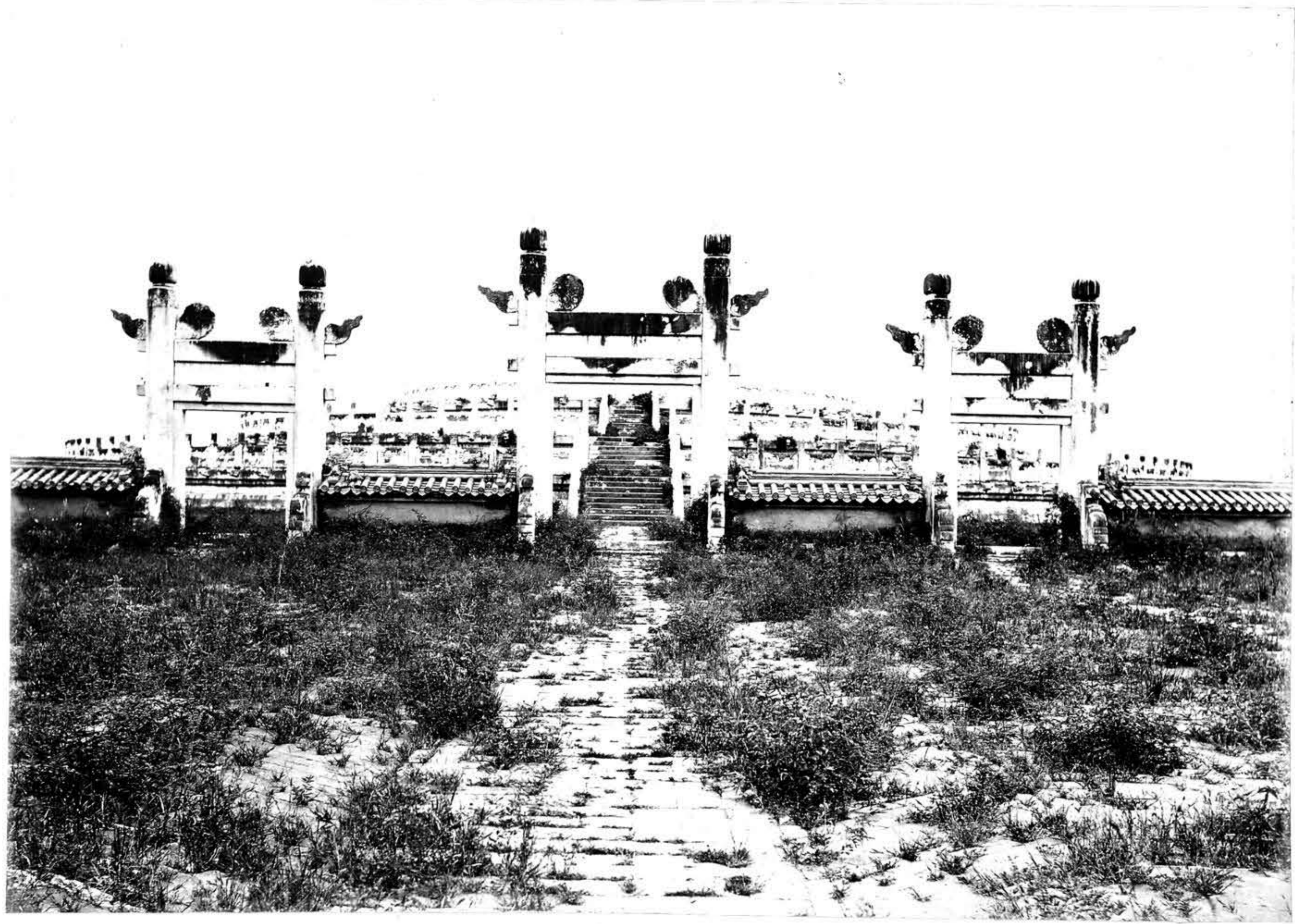
Courtyard Woon Shou Shou Peking



View on the Lakes - Wan Shou Shou



Avenue Wan Shou Shou - Peking



Altar of Heaven Peking



Temple of Heaven - Peking



極之闊廣殿此陵長名土殿進頭之皇樂永卽陵三十

No. 907, THE MING TOMBS.

Entering the first Court yard the Visitor is only separated from the great hall of Yung-lo's tomb by this pavilion



陵皇文祖成卽樣一殿大城京照內殿殿大之皇樂永外城京北

No. 908, THE MING TOMBS.

Having passed through the first pavilion the Visitor is in view of the great hall of Yung-lo's tomb.

The triple baluster is composed of white marble.



Avenue of Stone Animals Ming Tomb



十三陵此係明之塚碑樓後便安置先皇之棺槨

No. 905, THE MING TOMBS.

An exterior view of Yung-lo's Mausoleum who was the third monarch of the Ming Dynasty.



Ancient Archway - Nankou Pass



The Hankow Pass.
"The Kings Highway" from Peking to Tartary.
View of the Hankow Pass Peking



Lokui Temple Ningpo



No. 259.—A STREET, CANTON.

The Streets in all native cities (except Peking, the Northern Capital) are identical in their narrowness and gloom: wanting to the eye of a Foreigner the gay appearance universal in the cities of Europe, their tortuous windings, however, possess the advantage of cutting off the blazing rays of hot sunshine, and a stroll through them

would doubtless be enjoyable were it not for the variety of indescribable smells that rouse the olfactory nerves to antagonism with the will of an explorer.

Curio shops abound in these narrow labyrinths, but the prices asked for the wares are generally very exorbitant, and the business in consequence is not extensive.



CANTON.
 240 No. 209.—Chinese Grave.
 This View shows a Chinese Grave on the White Cloud Mountains—the small square place in front is where the Coffin is placed, at the back of Grave are two Gates, the entrances—at the right and left are also burial places.



No. 29.—THE SHANGHAI CAB AGAIN.

A farmer carrying his pig to market gives the unoccupied seat in his carriage to his produce. Comfort is perhaps pretty evenly balanced between the pair, for pigs in China, as elsewhere, are long-suffering as well as lazy animals, and do not mind being tied up in all sorts of

apparently painful postures, provided only they are saved the trouble of locomotion. Though universal throughout China this pig would be a curiosity in England, and more than one of his fellows have carried off the prize (for ugliness we presume) at agricultural exhibitions.



No. 46.—FORTUNE TELLING.

OBSERVE the authority with which the knave is eloquently declaiming to the fool. It is no question of possible or intended marriage that is occupying their attention. ЧАУБАСОН has asked whether some little pecuniary "spec" into which he has ventured is about to prove a success or where some stolen property is to be found, and the fortune teller after

much apparently deep cogitation, and careful examination of his book of divination, is earning the fee which his dupe has prepaid. The information won't be worth much, for by constant practice Chinese fortune-tellers are able to rival in their utterances the ambiguity of the ancient oracles. The face painted at the side is the common sign of a diviner's booth.



No. 45.—AN INGENIOUS DEVICE.

THE toll for a wheelbarrow going over one of the bridges in the foreign settlement being 18 cash (about $\frac{3}{4}$ d.), while a coolie carrying a burden passes for 4 cash, barrow drivers upon arriving at the gate take their barrows to pieces, and thus transforming them into simple "burdens"

avoid the additional impost. The notion is not a bad one. It combines simplicity with ingenuity, and is especially to be commended as a novel means of evading an unpopular tax.



No. 22.—SAMPAN!

The *sampan* is in appearance almost as frail as its name ("three planks") would indicate. It is the veriest cockle shell. But it will live where a stout foreign gig would inevitably be swamped, and as it is the only mode of progression for short water trips, open to incidental passengers who cannot command the services of foreign boats, the Shanghai sampan is an absolute necessity. It is propelled by a large flat-bladed scull,

which works on the principle of the screw propeller. The accommodation is not very luxurious, and there are certain objections to be taken to the cabin on a wet day, when fresh air is shut out together with the rain, by mats, and especially at the hour when the "captain" or "engineer," or whatever he may most fitly be called, is in the act of cooking his dinner.



No. 16.—CHIROPODIST.

THE "safe employ" of corn cutting is the only branch of surgery—except, indeed, the circular amputation of the head—to which the Chinese pay any attention. With a little wallet full of the most deadly looking chisels, the corn-cutter, summoned the night before, will smilingly enter your dressing-room and in an inconceivably short space of time, and with extraordinary dexterity, relieve you from the agonies you have been suffering. But don't look at what he is doing, else, under the impression that you are about inevitably to lose at least one

joint, you will start and do yourself a mischief. Having finished, if he has deprived you of a remarkably fine specimen, the corn cutter will probably deposit it in his case, otherwise you are welcome to retain the property which has lately been so much trouble to you. For the modest fee of 25 cents per visit, you can have your "poor feet" constantly kept in a state of thorough repair; and we have never heard of an accident occurring, which is more than most professors of the healing art can say about their practice.



No. 11.—THE ITINERANT COOK SHOP.

At last our friend has got a couple of customers, and while they are nimbly plying their chop-sticks, he solaces himself with a pipe. Nothing in China is accomplished without chaffering, so we may imagine that there has been a discussion about the cost of the entertainment.

judge by the satisfied faces of all three members of this group, the bargain has probably been mutually satisfactory, and the chowchow, at least, up to the average in point of quality.



No. 14.—OPIUM SMOKERS.

THESE faces need little comment. Their owners have far passed the limits of temperance which is possible in opium smoking as in everything else. The position is that invariably adopted for enjoying the pipe. The pipe itself, in its commonest form, is a wooden tube some twelve inches long, with a small earthenware bowl fastened into a hole at the side near the end opposite the mouth-piece. The smoker holds the bowl close to the flame of a small lamp, and a globule of extract of

opium about the size of a pea, is taken up on the point of a long needle, put into the bowl, and ignited at the lamp. All the vapour is inhaled at one prolonged whiff, and is retained for a considerable time in the lungs, being then discharged through the nose. The ordinary daily dose for a moderate smoker is from half a mace to one mace, or from six to twelve pipes.



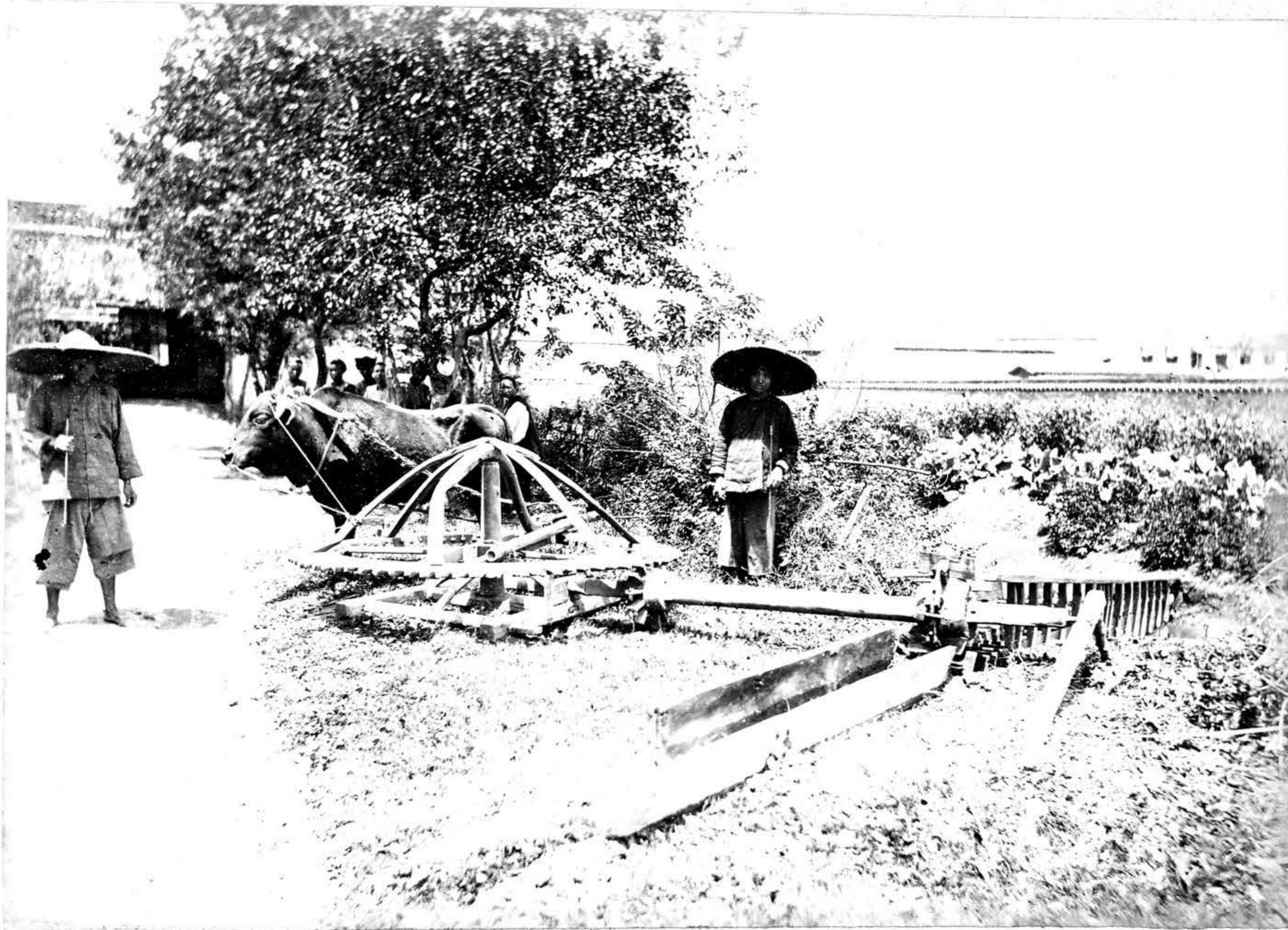
No. 7.—A FAMILY SCENE.

THE division of labour is here somewhat one-sided. The woman gains her livelihood and her husband's by washing clothes, and with the aid of her older children, looks after a rapidly increasing family of babies.

The husband, meanwhile, smokes and loafs at home, or spends his wife's money at the opium den. How the children get along is a marvel. They are literally self-educated.



An afternoon drive Shanghai.



No. 20.—IRRIGATION.

RICE requires a very wet soil, and as this is not everywhere to be found, irrigation is one of the most important farming operations. Water is almost always plentiful, and the most various devices are employed to utilise it. Sometimes the land is drenched merely by means of buckets, drawn by hand. Or, as in Egypt, the bucket is attached to a long pole, nearly poised on an upright by means of a weight. Or, again, a bucket is attached to the middle of a rope, held at the two ends by men, who, by in turn loosening and tightening the rope, dip the

bucket into a creek and jerk the water over the bank. But the most effective means is a chain pump, worked either by the feet, as on a treadmill, or, as is represented above, by a large cogged horizontal wheel moved by a buffalo, and working into a cogged axis over which the chain passes. There is yet another plan frequently adopted, namely an upright wheel with floats, *worked by the current*, and having hollow bamboos fixed to the circumference at such an angle that at the moment of descent they pour their contained water into a trough.



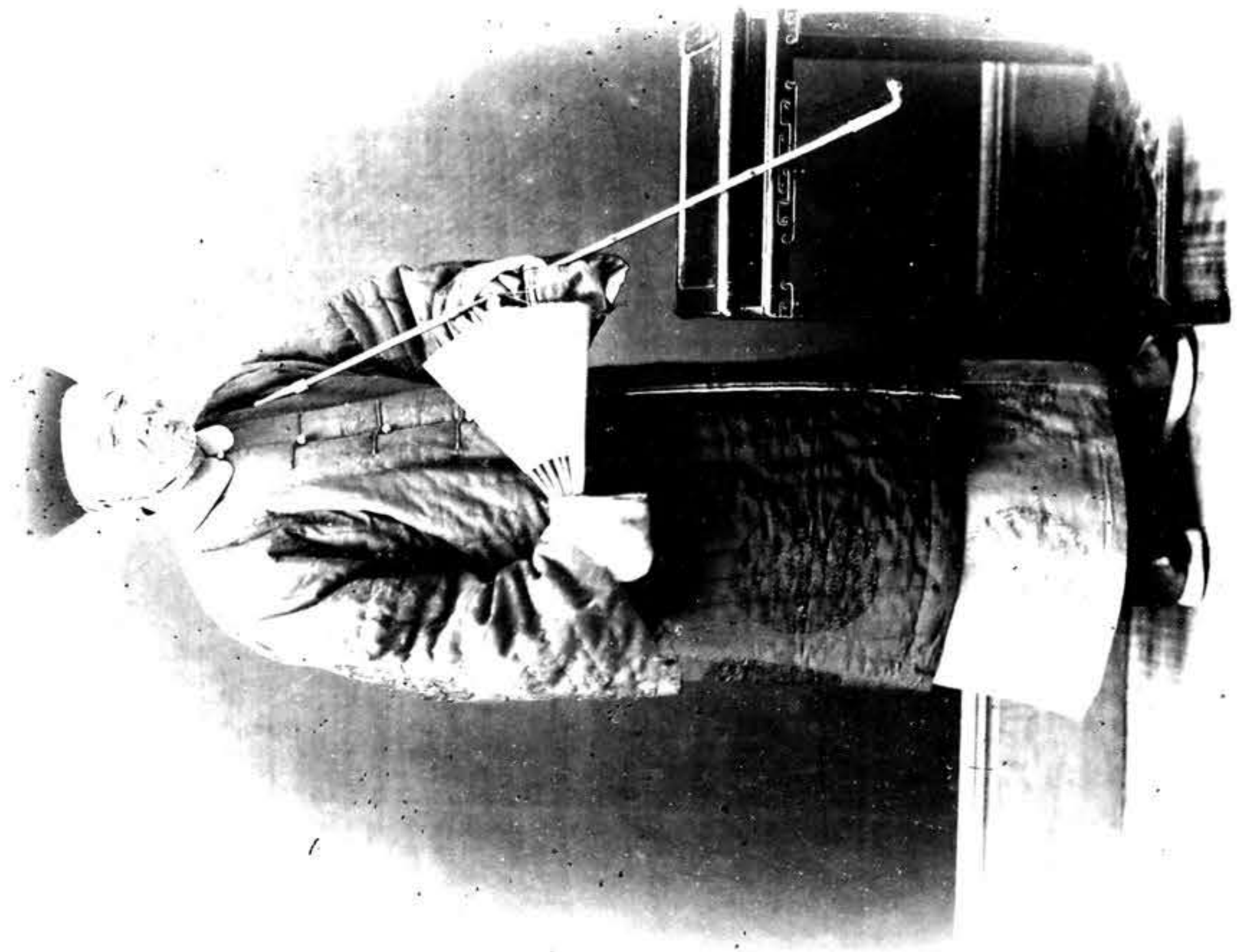
No. 30.—A COURT SCENE.

THE presiding magistrate occupies the bench, and on either side are his clerks. The prosecutor, who, in this instance, holds some small official preferment, is seated to the right of the picture, and the accused are making their statements with profuse *kow-tow* ing. Shut out by the limits of the picture is a crowd of lictors, yamun followers, coolies,

and what not, who press and jostle their superiors, as though in Chiua as well as in America, every one were as good as his neighbour, and better too. The court-room is dirty and ill-furnished, and there is a total absence of pomp about the whole procedure, no matter how important it may be.











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No. 40.—BLIND MUSICIANS.

These are nearly as great a plague as are our organ grinders. Without a handsome donation it is impossible to get rid of them; but as the sounds they produce are unbearable by any one but themselves, they make rather a good thing out of people's desire to dismiss them at any price.

The instrument delineated here is a guitar. Chinese have much pity and sympathy for the blind. Hence, perhaps, the multitude of blind beggars and musicians that one encounters in every native city.



No. 28.—AN ITINERANT PIEMAN.

THE weather is not rainy, only sunny, and our pie-man has a complexion of which, if he is not proud, he is at any rate conscious. His wares, too, need shelter. They are ghastly compounds of rice, flour, and pork fat, the latter vastly predominating, and if exposed to the burnished sun their complexion, like that of their master, is liable to be mislaid. Grease in each case has much to do with it. The umbrella

made of oiled paper stretched over splinters of bamboo is somewhat dilapidated. Our pie-man's poverty not his will consents. Pies, though eagerly devoured by the Chinese, are not usually a source of wealth, and it is seldom that the vendor attains the dignity of a shop or even of a street stall.



The *kiá*, or cangue, is a wooden frame, weighing about 20lbs., which is bolted round the neck of criminals convicted of certain minor offences. It rests on the shoulders and causes very little suffering, and it carries hardly any disgrace with it. It is, however, slightly inconvenient, as the sufferer is unable to feed himself, and is liable to have his nose tickled with straws by wicked little urchins. Persons sentenced to the

No. 31.—THE CANGUE.

cangue by purely native tribunals are obliged to wear the genuine instrument; but there is a much lighter imitation kept for use at the Shanghai Mixed Court, as here it is only foreigners that appear as accusers. The date and sentence, as well as the name, residence, and offence of the delinquent are written upon strips of paper pasted round the upper surface of the cangue, near its edge.