Article 2 -- No Title
The China Weekly Review (1923-1950); Dec 8, 1923;
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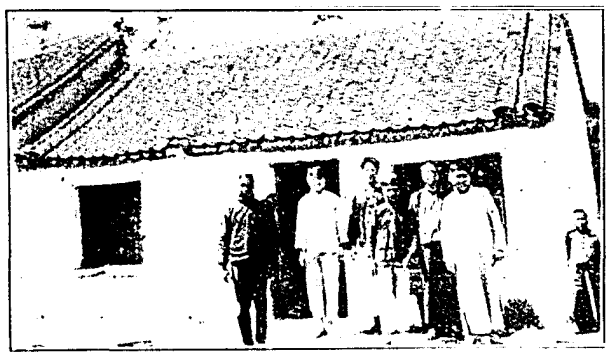
Running on their own tracks at last, the trains of the Tientsin-Pukow Railway leave Tientsin East station headed almost due south on the long run, 628 miles, to the Yangtze River at Pukow. The line now runs through thickly populated districts, leaving the province of Chihli 150 miles south of Tientsin and entering the valley of the Yellow River and plains of the "Yellow-earth" region of Shantung, Kiangsu and Anhui which support the densest population of China.

Heading South on 600 Mile Run

This is farming country, and with the exception of the largest stations there are few points on the line from which the railway carries anything but the plentiful agricultural products of the district. After leaving Tientsin the first station of unusual interest is Tsinan-fu, 220 miles to the south, but the country between is a smiling one, comparatively well watered for these northern plains. Following the line of the Grand Canal for approximately 150 miles, to Techow, the railway runs through a fruitful plain, with groves and avenues of willows, poplars and acacias. Tsangchow, on the Canal, is the leading city of this district, and is famous moreover for an enormous stone lion set in the plains nearby, of which the age and origin is uncertain. Techow, where the railway departs for a time from the course of the canal, is a large farming market town, for centuries an important distribution center for northern Shantung. It is also the site of a large government plant where firearms and railway equipment are manufactured. Techow is a typical city of the northern plain, made of the mud on which it is situated, and appearing, especially under the eerie light of the moon, like a mirage city, so completely does it fade into its background. Between Techow and Tsinan-fu more agricultural land is traversed, the chief products of which are kaoliang, peanuts, wheat, hemp and melons. Before entering Tsinan-fu the railway crosses the Yellow River by one of the longest bridges in the world, built under German engineers at a cost of approximately $5,000,000 (Mexican) and spanning 4,116 feet. This was the most difficult piece of engineering on the whole line, probably the most difficult piece of railway engineering in the Far East. Here the turbid and swift flowing waters of the river are usually dotted with the white sails of junks. Between this crossing the sea, at Kung Chai Ko, near Liching, there has just been completed the important river conservancy work undertaken by the Asia Development Company, on a contract calling for payment of $1,500,000. This task consisted in cutting a new 6,000 foot channel across a bend in the river and building a dam across the river just below the intake to

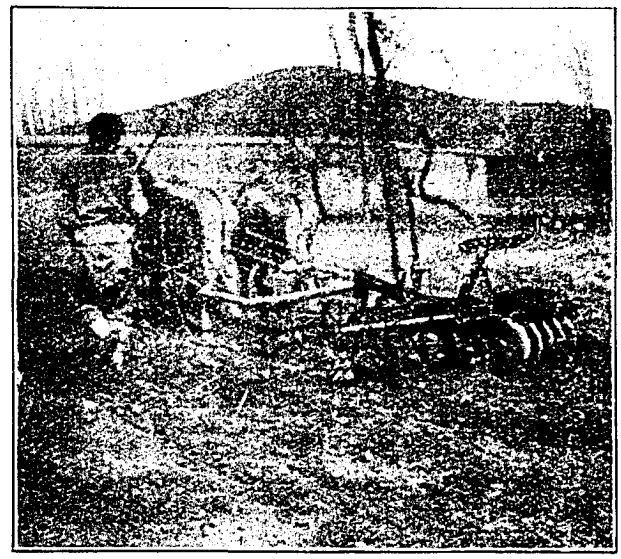


One of the small Chinese houses used as a dormitory for some of the boys at South Shangtung Industrial School, Yihsien, Shangtung

this new channel. The work is expected to mark the beginning of a new phase in the age-long and hitherto losing battle of the Chinese people with this great river, which, because of its frequent floods and changes of course, has amply earned its name, "China's Sorrow."

Flourishing Tsinan-fu

As the railway leaves the Yellow River Bridge it runs first through Lokow village, picturesquely situated on the river bank, and on into Tsinan-fu. A visit to this city is well worth the time of any traveler in China. It is at once the provincial capital and commercial center of Shantung province, lying in the heart of a rich territory and connected with its territory in all directions by efficient communications. To the north and south runs the Tientsin-Pukow Railway; to the east it is connected with the port of Tsingtao and the peninsular region of Shantung by the Shantung Railway, built by the Germans and recently returned to China by the Japanese, who had held it since the capture of Tsingtao in the first months of the Great War; from the west the junks of the Yellow River bring the products of the soil and return up the river with the manufactured products turned out in Tsinan-fu and imported goods distributed by foreign firms from the center at Tsinan-fu. It boasts a population of about 400,000 and does a commerce of approximately 40,000,000 taels annually. The Germans at Tsingtao, and later the Japanese who succeeded them there, have done much for the exploitation of this city and its territory for foreign trade, but of recent years it has also become an important center for the larger British and American firms, such as Andersen, Meyer and Company, the British American Tobacco Company, Standard Oil, Asiatic Petroleum Company, Brunner, Mond and Company, and others. It is one of the division points of the Tientsin-Pukow



An ox team, hitched to an American disk harrow at South Shangtung Industrial School, Yihsien, Shangtung

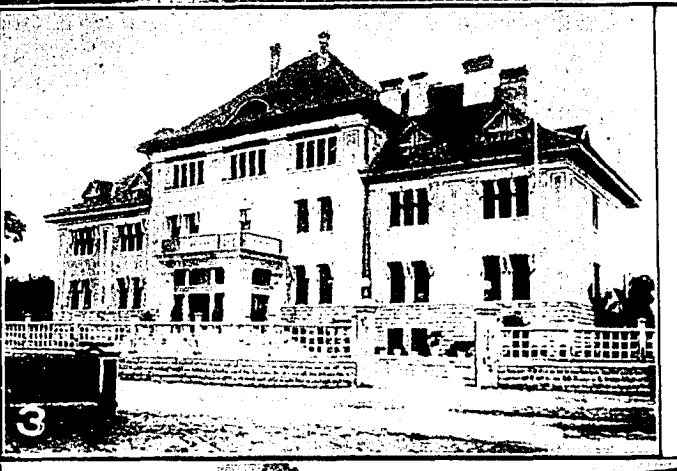
Railway, which maintains its principal shops near this city at Ta Huai Su. The prosperity of Tsinan-fu in the modern commercial sense dates from the opening of the Shantung Railway in 1904, but its greatest expansion came from the completion of the Tientsin-Pukow line in 1912. Tsinan-fu was opened to foreign trade in 1906 on the initiative of the Chinese Government, that is, not as the result of foreign treaties as in the case of the other great commercial centers. Foreign business is concentrated in the district of Shang-pu, lying outside the west gate of the Outer Wall (Tsinan-fu boasts two sets of encircling walls) and covering an area of 235 acres. The Chinese Government reserved the right to exploit Shang-pu without granting foreign concession, and to this end constructed good modern roads and encouraged the erection of substantial and fairly sightly public buildings and shops. In Shang-pu are found all the foreign consulates (American, British, German and Japanese), the railway stations, postoffice and foreign hotels.

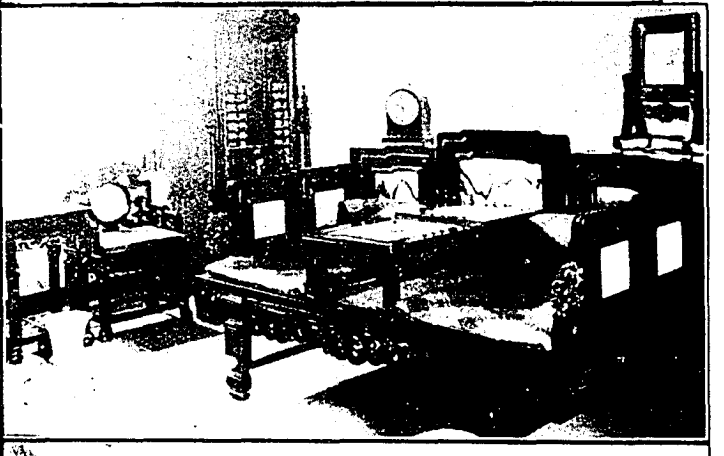
No attempt will be made here to describe in detail the industrial development or condition of Tsinan-fu, a subject which has already been covered in this magazine (Industrial Progress in China, VI. The China *Weekly Review*, May 26 1923). Lying in the heart of a rich agricultural district it is natural that its industries should be concerned chiefly with the preparation of the products of the land. Flour milling leads, there being nine mills in the city. Cotton spinning is represented, and also the preparation of bean oil. The Tientsin-Pukow Railway shops furnish employment to a large group of skilled workmen, and there are smaller machine shops. Besides these industrial enterprises there is a knitting mill, a beet sugar mill, a bone mill, paper mill, and several hair net factories, in addition to the accustomed home industries of a northern Chinese city. The surrounding district sends into Tsinan-fu for further distribution or preparation its wheat, beans, millet, kaoliang, peanuts and cotton, and there is also a considerable trade in silk, which comes from the region of Chefoo. The Shantung Arsenal is one of the city's chief industries.

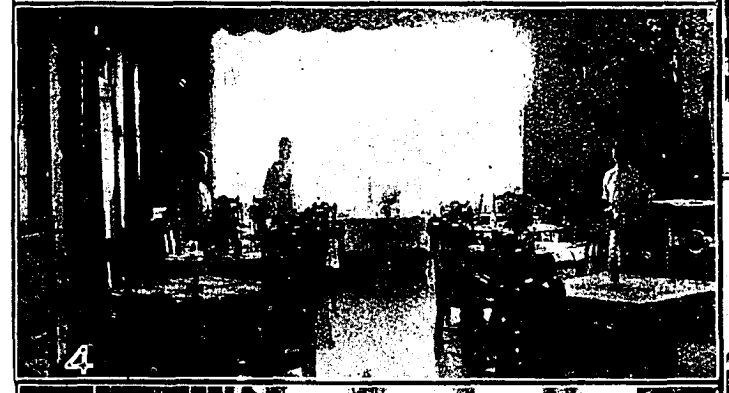
Where Wheelbarrows Reign Supreme

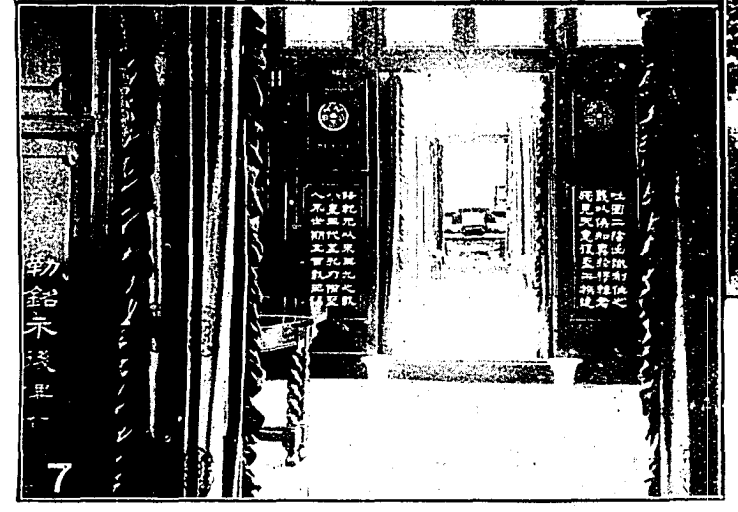
Enough for the prosaic interests of business. The visitor bent on sightseeing only will find plenty here to repay a day or two. The bustling city itself presents one of the most interesting pictures of Chinese life. There is a movement and energy here that is thoroughly modern in spirit, in contrast to the stagnation found so often in even large cities of China. Perhaps the most lasting impression is produced by the never-ending streams of wheelbarrows, which dispute the highway with the donkeys, carts and rikshas which make up the traffic. No visitor to Tsinan-fu can easily forget the strident whine of these barrows, continuous from before sun-up until after sundown, rising and falling like the noise that might come from a drove of gigantic mosquitoes.

The tourist probably will be taken first to see the famous welling spring Pao Tu Chuan (Tiger Spring), which rises







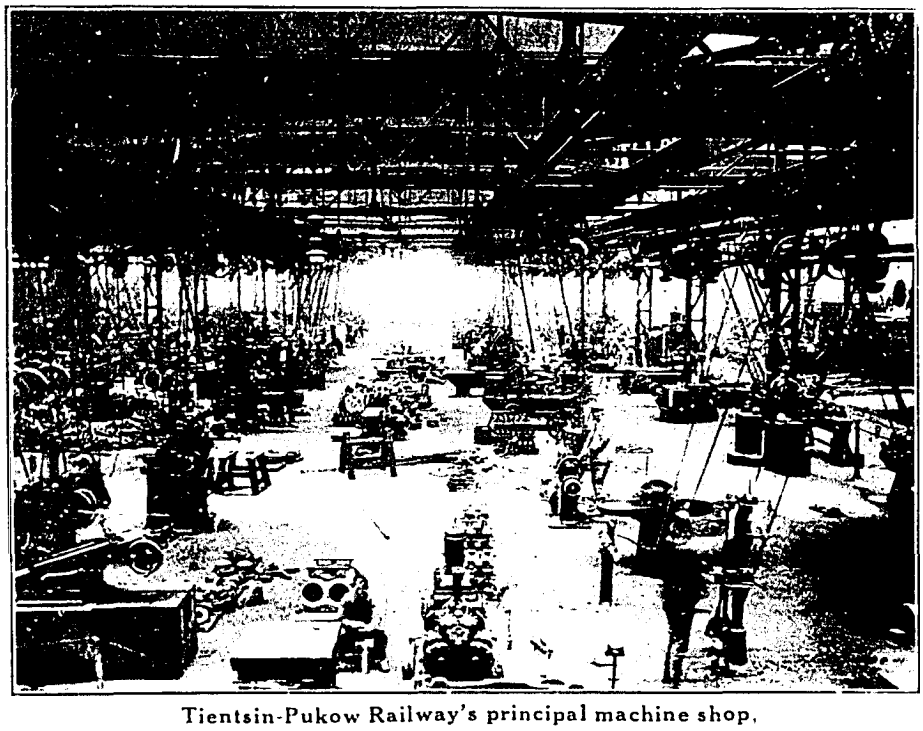


1—Rear view, Railway Hotel, Taianfu.
2—Bedroom in the Tsinpu Railway Hotel, Taianfu.
3—Front view, Tsinpu Railway Hotel, Taianfu.
4—Dining Room, Railway Hotel, Taianfu.
5—Drawing Room, richly furnished in Chinese style, Railway Hotel.
6—Front view, Railway Hotel, Taianfu.
7—Lobby, Railway Hotel, Chufou.

with tremendous volume in the middle of one of the busiest quarters of the city. This spring is really three, which well forth into a pool built round with refreshment stalls which seem to be well patronized at all times of day. Beside the pool stands the Lu Tzu Temple, dating from early Ming times, the objective of the curious and devout alike. Near the Tiger Spring there are several lesser springs, for Tsinan-fu is blessed with an abundant supply of pure water from this source, waters supposedly gathered in the neighboring hills of the range of which Li Shan is the most prominent.

Barging on Ta Ming Lake

But the big show place of this city is the Ta Ming Lake, the chief pleasure resort and the site of some of the most interesting temples of the region. It is a broad, shallow sheet of water in the northern port of the Inner City. The carping critic might consider this rather a swamp than a lake, for it is overgrown, in summer at least, with a sturdy reed growth which hides the water from the observer on the banks. Lanes, however, are cut in the reeds, making a labyrinth of waterpaths through which large barges are punted to the points of interest on the islands of the lake, and around its shores. Riding these barges seems to be one of the favorite pastimes of the wealthy of Tsinan-fu, and it is a rare day when one does not meet in the water lanes half a dozen of these pleasure boats on which Chinese gentlemen are entertaining their women folk, in many cases the singsong girls of the city, who make a bright picture in their vividly-colored silks. Ta Ming Lake is noted for its food delicacies, which are served to the visitor by several teahouses and restaurants set about in its nooks and islands. Such delicacies are the fish of the lake, lotus roots and frogs. Pei Chi Miao is the most famous temple of the lake region, a newly restored temple gorgeous in its fresh painting and still new stone work.



Tientsin-Pukow Railway's principal machine shop, Ta Huar Su, near Tsinanfu

Tsinan-fu Sights

A library, maintained by the provincial authorities in buildings which were formerly the examination hall for Shantung, is situated on the southwest corner of Ta Ming Lake and is interesting for its collection of famous inscriptions gathered in this province. The library has a garden which is one of the most beautiful in this region, fashioned out of the rock formations and trees that are so dear to the heart of the Chinese landscape gardener.

This library conserves and pays honor to a culture and to historical associations cherished by the backward looking of China. Another institution with a widely different outlook is found in another quarter of the city. This is the Tsinan-fu Museum, founded by the English Baptist Mission and now under the direction of the Shantung Christian University, which conducts it as an extension of its curriculum. This museum is the best antidote the writer has seen in China for the complacency and blind conservatism that is such a block to progress in this country. It is filled with models illustrating the material civilization of the Occident, and its walls are covered with charts showing in a manner understandable to the most unlettered intellect how China stands in relation to other nations, in literacy, public health, in charitable institutions, in the development of resources, in education and foreign trade. The lesson is an obvious one, evidently the Chinese like it, for a count kept by a turnstyle at the door shows that something like 400,000 visitors come every year to gaze at these strange and mysterious manifestations of non-Chinese civilization. The foreigner impatient with China could wish a lusty dose of this museum for every one of the four hundred millions.

Within the range of short journeys from Tsinan-fu are several other places that draw thousands of sightseers annually. Probably the most noted of these is the "Hill of the Thousand Buddhas," easily reached by riksha or wheelbarrow from the south gate of the city. On this hill, one of the Li Shan range, is an ancient monastery dating from the Sui dynasty of 1,400 years ago. For the ascent mountain chairs are available, and the climb is made doubly worth while by the splendid panorama spread out from the summit, embracing the valley of the Yellow River and the mountains that rise south of the river and extend away into Shantung. An even more imposing view can be obtained from Pagoda Hall, especially toward the south, where on clear days the form of Tai Shan rises out of the purple ranges. The Temple of the Thousand Buddhas is found on the hill of the same name, both being known by their distinctive titles because of a long line of stone Buddhas carved in a natural rock wall in the rear of the main court of the Temple, which is a part of the monastery mentioned above. These Buddhas were carved about 1,200 years ago; there are said to be a thousand of them, but to the hasty observer it seems probable that the Oriental tendency to exaggeration and love of round numbers have had play here. Near the wall of the Buddhas is the "Dragon Spring Cave" the floor of which is covered by water. There is a famous temple here, situated at the bottom of a rocky gorge.

Foreign Educational Institutions for Chinese

The interest of Tsinan-fu is not yet exhausted. No survey of the city would be complete without mention of its place as a center of education, particularly of education conducted by foreign missionaries. Here is the Shantung Christian University, occupying a splendid campus on high ground to the southeast of the city wall. This is one of the largest missionary schools in China, with an enrollment in 1922-23 of 300 students and a faculty of nearly 100 instructors, half of them foreigners. In the size of its faculty this university leads all such institutions in China. Twelve missions co-operate in its support and maintenance: English—Baptist Society for the Propagation of the Gospel, London Mission, Wesleyan Mission, English Presbyterian, Northern and Southern Presbyterian Missions; American—American Board Mission, Lutheran United Mission, Canadian Presbyterian Mission, Methodist Episcopal Mission and Methodist Women's Missionary Society. It represents the amalgamation of separate missionary educational efforts which began as early as 1864. The separate enterprises were brought together in Tsinan-fu in 1917, including the School of Arts and Science formerly at Weihsien, the School of Theology formerly at Tsingchow-fu and the School of Medicine, already in Tsinan-fu. The Medical School is second in China only to the Peking Union Medical College, and its recent expansion has been aided by a grant of $150,000 from the China Medical Board and the transfer of lower classes to Tsinan-fu from the P. U. M. C. At the same time (1917) the medical departments of the University of Nanking and the Hankow Union Medical College were incorporated with the school at Tsinan-fu. The medical school here had an enrollment of 84 in the last school year. A further extension of the school's work was signalized by the admission of women medical students at the beginning of the present school term, and the addition to the faculty of five American women physicians.

The main campus of Shantung Christian University is one of the most beautiful in China, including six new buildings, planned in an architectural style which combines some of the graces of Chinese buildings with the utility of the Occident. The buildings of the medical school are off the main campus, one of them being the hospital formerly maintained by the English Baptist Mission. Mention has already been made of the Museum which is conducted by the University as an extension of its regular work. The value of the university's buildings and equipment is set at $1,000,000 (Mexican). The 300 students enrolled in 1922-23 were drawn from fourteen

provinces, Shantung leading with 181 and Kiangsu and Chihli coming next with 28 each. The president of the university is Dr. Harold Balme, graduate of the University of London and a medical missionary in China since 1906.

While the university is the most noteworthy missionary undertaking in Tsinan-fu it is not the only one. There should be noted also the work of the American Presbyterian Mission, which maintains middle schools for both boys and girls, a school for women evangelical workers and a hospital; the English Baptist Mission, which has, among other undertakings, a soldiers' institute; and the American Southern Baptists. The Young Men's Christian Association is also working in Tsinan-fu.

On Hallowed Ground—Tai Shan Mountain

South of Tsinan-fu the Tientsin-Pukow Railway enters a district particularly hallowed for Chinese hearts by its historical associations and its ancient temples. This has been called with justice the "Holy Land of China," for it has been if tradition errs not, the objective of pilgrims for more than 4,000 years, and it is the district in which Confucius and Mencius were born, lived and worked and died and were buried. First comes Taian-fu, the jump-off station for rugged old Tai Shan, whose towering head has for at least four milleniums given aspiring humans the chance to offer the tribute of their awe and fear to the majesty of the heavens from a station far above the workaday world of the plains. If the traveler along the Tientsin-Pukow Railway stops nowhere else in the course of his journey between Shanghai and Peking he should devote one day to the ascent of Tai Shan, which is to China what Fuji-san is to Japan.

Taian-fu is 45 miles south of Tsinan-fu, and while the sacred mountain is the principal attraction here the town itself is not without interest. Its beginnings go back into the mist of legendary history, but it is certain that there was a town here where pilgrims to the mountain rested from the earliest times. And since there is good reason to believe that Tai Shan has drawn to its summit worshippers for about 4,000 years it is reasonable to conclude that there has been a town at Taian-fu for approximately the same time. The town includes some ancient and interesting temples which will be noticed briefly later.

Mountain Climbing in Chairs

For visitors to Tai Shan the Tientsin-Pukow Railway maintains one of its three modern hotels, situated immediately behind the railway station and offering accommodations comparing favorably with those of the hotels in the largest treaty ports. At the hotel arrangements can be made for making the ascent of Tai Shan. Most foreign visitors prefer to use the mountain chairs which are borne to the summit by husky carriers. These chairs, which are palanquins or half hammocks swung between poles, may be rented at $4 a day and, supplemented by cushions or blankets, provide a fairly comfortable and thoroughly safe—although at times exciting—means of transport.

To climb Tai Shan is a day's work, requiring six to seven hours for the ascent and half that time for the descent. The start therefore should be made early in the morning. It is twelve miles from the hotel to the summit, three to four miles taken up by the approach to the mountain across the plain. This walk across the level has its own charms. It leads through a pleasant countryside, presenting Chinese rural life in one of its most attractive aspects; across green commons where naked brown children tend their flocks of geese or droves of cattle, across clear streams from the mountain alongside which the chattering girls of the village squat at their washing and over which one passes by picturesque bridges of logs, through patches of maize and beans, until the first arched gateway, Tai Tsung Fang, marking the beginning of the ascent, is reached.

A Flight of 6300 Stairs

Tai Shan is climbed by a marvelous mountain road, or rather an almost continuous flight of broad stone steps reaching from the plain to the summit. Tai Shan rears its head a little more than a mile above sea level, and there are 6,300 of these steps to be climbed before the weary and windblown pilgrim pants at last on the top. This great staircase is said to have been there from before the beginning of the Christian era, and although the evidences of recent repair and improvement are many the whole is convincing to the skill and thoroughness of ancient Chinese engineering. The first half of the climb is by easy degrees, following for most of the way the course of a mountain brook that plunges to the plain through a series of beautifully wooded glens and ravines, with here and there a waterfall adding to the charm and freshness of the view. The trees on this part of the slope are mostly cypresses, furnishing a shade that becomes more and more welcome as the pilgrim nears the middle stages of the mountain and the sun heaves up toward the meridian. Curiously

carved and ornamented gates arch over the road at frequent intervals; temples there are in plenty to satisfy the most devout; tiny hamlets are found here and there perched among the big evergreens on the hillsides, inhabited by folk who seem to live by gathering wood on the mountain side or cultivating small patches; the ubiquitous beggar, represented mostly by children and old women, importunes the pilgrim from various advantageous nooks and turns in the giant staircase. Tea stalls and food stalls are encountered at nearly every level space, and the traveler climbs far before he passes out of the range of the cheap cigarette vender and the flamboyant signs that cry the virtues of his wares. Along this stage of the journey is presented a kaleidescope of nature and human life worthy of the pen of some latter-day China-loving Chaucer. Our climbing companions include Chinese of many stations, the aged scholar who sways impassively in his little chair on the shoulders of half naked bearers; the sturdy youth on foot; a family party of foreign vacationists, and a group of Japanese students, for it must be remembered that these holy places of China, especially those which bear any connection with Confucius, are hallowed also in the eyes of the Japanese, for they too revere the memory of the Sage. Frequently throughout this Holy Land of China one meets little knots of sturdy youths from Nippon, paying homage at the shrines which are to them, through the Chinese classics which every cultured Japanese must study, almost as sacred as to the Sons of Han.

A Buddhist Nunnery

An hour up from the plain we come to one of the most interesting establishments of the lower mountain slope, a Buddhist nunnery which of late years has been under the patronage of that tough old imperialist Chang Hsun, recently departed from the disappointing turmoil of Chinese politics. This old warrior, who led the abortive attempt in 1917 to restore the Manchu House to the Dragon Throne, was led to bestow his favor here because it was in this monastery that a girl, formerly his favorite, found refuge when she sought release from the stress of the world by becoming a nun. Other places worth more than passing attention are the "Flying Clouds Hall" and the "Thousand Genii Hall," the latter being the place where the Manchu Emperor Kao-tsung received the homage of his entourage when he visited the mountain two and a half centuries ago. Further up the pilgrim comes to the Tou Mu Kung temple, near which high on a rock is emblazoned an inscription which means, "Here you are about to enjoy a magnificent scene", a promise which is not exaggerated, for here the view opens out, and the adjacent valleys and peaks, clothed in the verdure of the evergreens, spread out before us. Now the wealth of the inscriptions carved on the rocks, often in apparently inaccessible places, increases, affording what must be a treasury of interest to any one scholarly enough not merely to decipher the characters but also to read into them all the rich significance with which they are invested for the knowing. In one of the valleys rises a large flat rock on which are engraved Buddhist sutras; originally there were 900 characters here each occupying a space a foot square; time has effaced all but 200 of these now. Finally the stairway climbs to the Chung Tien Men, the "Middle Gate of Heaven," on the shoulder of a spur from which there is a splendid view down a great ravine into the plain in which Taian-fu lies.

Through the "Gates of Heaven"

Beyond the "Middle Gate of Heaven," after a slight dip into a ravine, the way rises more precipitously. The cypresses and verdure of the lower levels give way to the sparser pines, which in turn yield to the altitude and leave the soaring peaks to the purple gray rock. Here we come to the last of the indigenous human life, children herding scores of black, malodorous goats that scurry bleating out of the road before the staff of an impatient climber. The way is left to us and our toiling fellows. The "South Gate of Heaven" comes into view at the end of an upward vista along which mount interminably the steps of the road, dwindling in the perspective of distance to the width of a narrow path. We cross the winding Yun Boo Bridge with its carved pillars, and a little beyond pass the Five Spreading Pines, where the first Emperor of the Chin Dynasty, over 2,000 years ago, sought shelter from a mountain shower and where he honored his shelter by giving the trees official rank. Now begins the last hard pull; the level stair landings between the flights of steps decrease in size and frequency, and at last we are mounting the last long flight, 480 steps, leading precipitously without further turnings up to the Southern Gate. When this is attained we are not yet at the summit, but the difficult climbing is over and we may rest, or climb into the tower above the gate and inscribe our names in the book which lists the devout who have won thus far on the rocky road to heaven.

Beyond the Southern Gate the way is lined with stone huts, rude shelters in which pilgrims who wish to spend the night may find a roofed, but not overly clean, refuge until they rise to view the glories of the sunrise from the summit of Tai Shan. Beyond this a half mile more of easy ascent brings us to the summit, a barren, rocky crown, topped by three larger temples and many smaller shrines and inscribed stones. The lowest of the three temples is dedicated to Confucius, and is supposed to mark the spot where the Sage "stood and felt the smallness of the world below." The second temple is dedicated to the Lady Goddess of the Sky and the topmost to Yu Huang, the Taoist Ruler of Heaven. These temples are in fairly good repair, but they, or their predecessors, have been here for milleniums. Inscriptions attest the veneration for this sacred mountain top felt by Emperors and statesmen from Han times on. Most of these inscriptions are plastered with notices forbidding the taking of rubbings, but in spite of these it is usual to find small groups busy transferring the words of wisdom to large sheets of paper for sale to believers of the world below. In the courtyard of the temple to the Emperor of Heaven a large slab marks the highest spot on the mountain, the goal which has drawn millions of feet through the centuries.

Worshippers Ascended Tai Shan Centuries Before King Tut Was Laid to Rest

From the top of Tai Shan, on clear days, there is a view said to be the finest in China. But even when the clouds roll down between the summit and the plain below there is an effect hardly less impressive. This bald, rocky knob, shut off from the world by the gray billows, is haunted by spectres that fire any imagination worthy of the name. Tai Shan is said to be the oldest sacred mountain in the world, and it is easy to believe that the veneration paid it is of more ancient origin than that given any other peak known. The other civilizations coeval with that of ancient China flourished in the river valleys of the Near East, where men had no mountains to ascend to approach nearer to the majesty of the awesome arch of the sky. On this summit it is said the good Emperor Shun, second of the three great rulers of the Golden Age of China, made sacrifice to whatever deity he conceived of, and Shun is reputed to have ruled in the twenty-third century before the Christian era. Men, civilized men, were worshipping here a thousand years before Tut-ankh-amen was laid to rest in his recently-opened tomb by the Nile, before there was a Babylonian Empire, when Thebes was young, when the ancient kings called Minos were beginning to rule at Cnossus in Crete, before Assyria or Troy or Greece or Carthage or Rome rose to power and glory. Pilgrims were toiling up Tai Shan before most of the civilizations known to history began, and most of those civilizations have risen, flourished and decayed since the good Emperor Shun ascended hither to offer his devotions to Heaven. Is there any spot on earth which has claimed such a sum of human devotion? The temples of Bel Marduk and Osiris have been claimed by the desert from which they rose, and men now visit the ruins of Athens and Rome with no thought of veneration for the gods to which these shrines were erected. But for forty centuries or more men have come devoutly to Tai Shan, and in every century the millions have climbed here to honor their primitive conception of deity.

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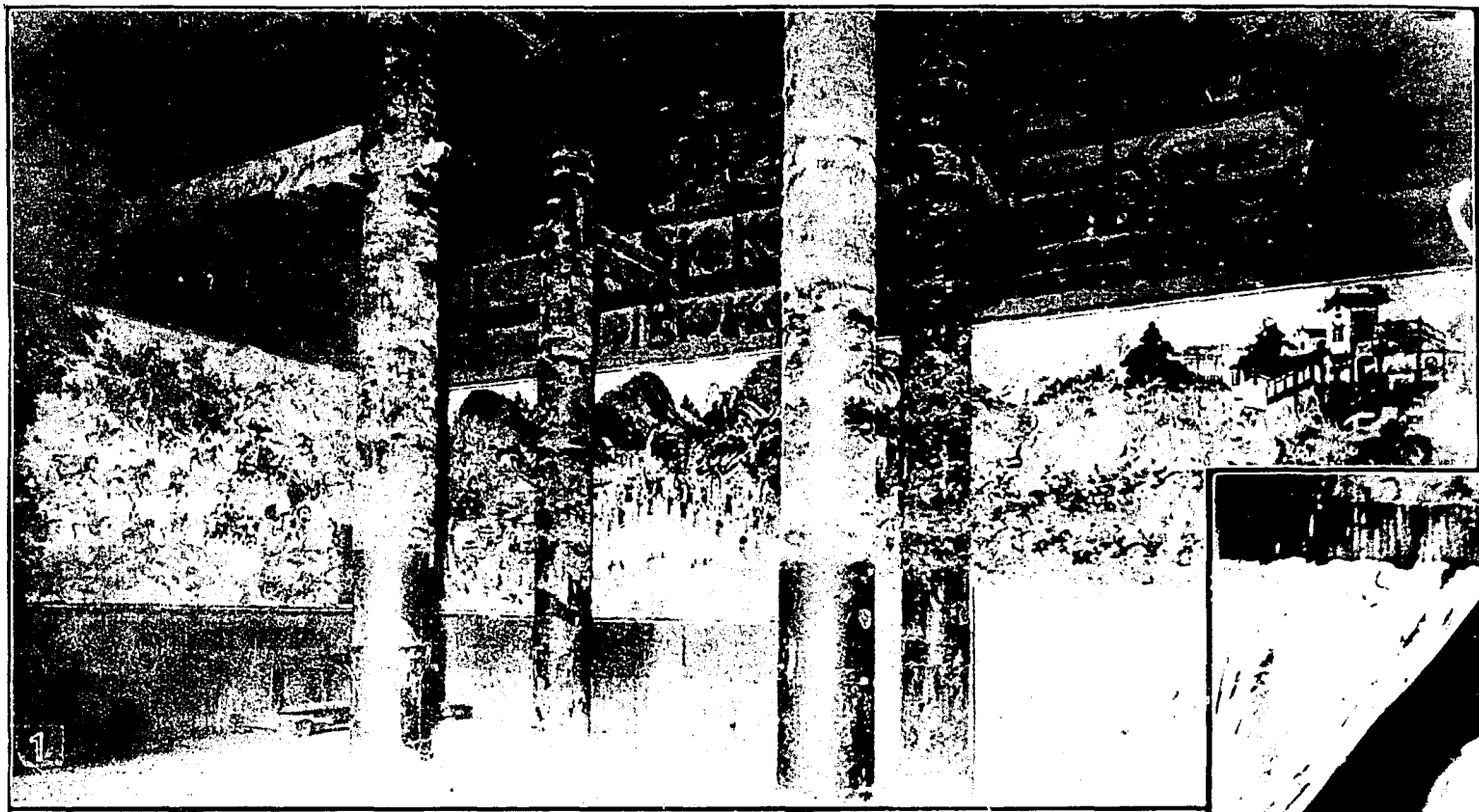
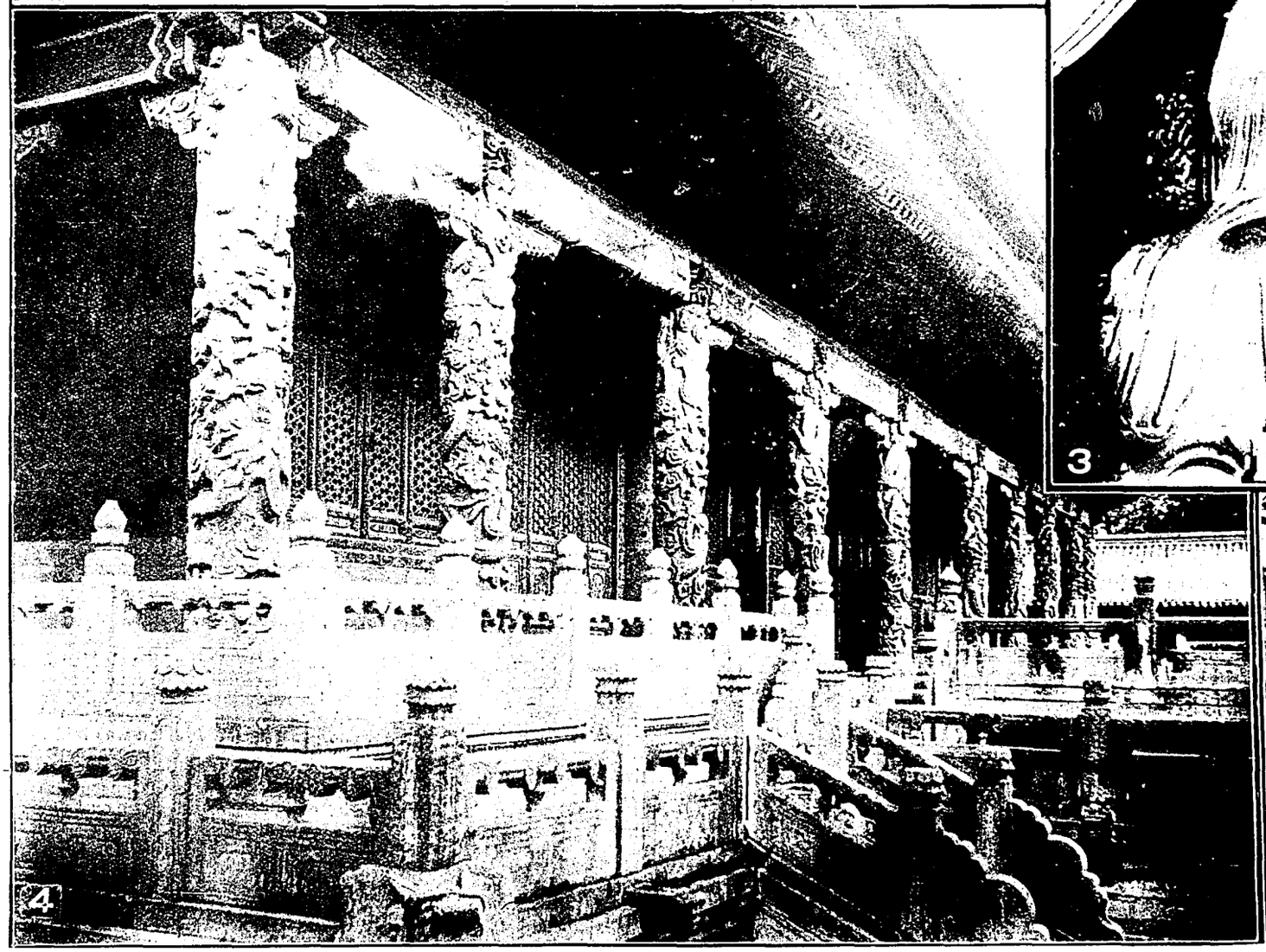
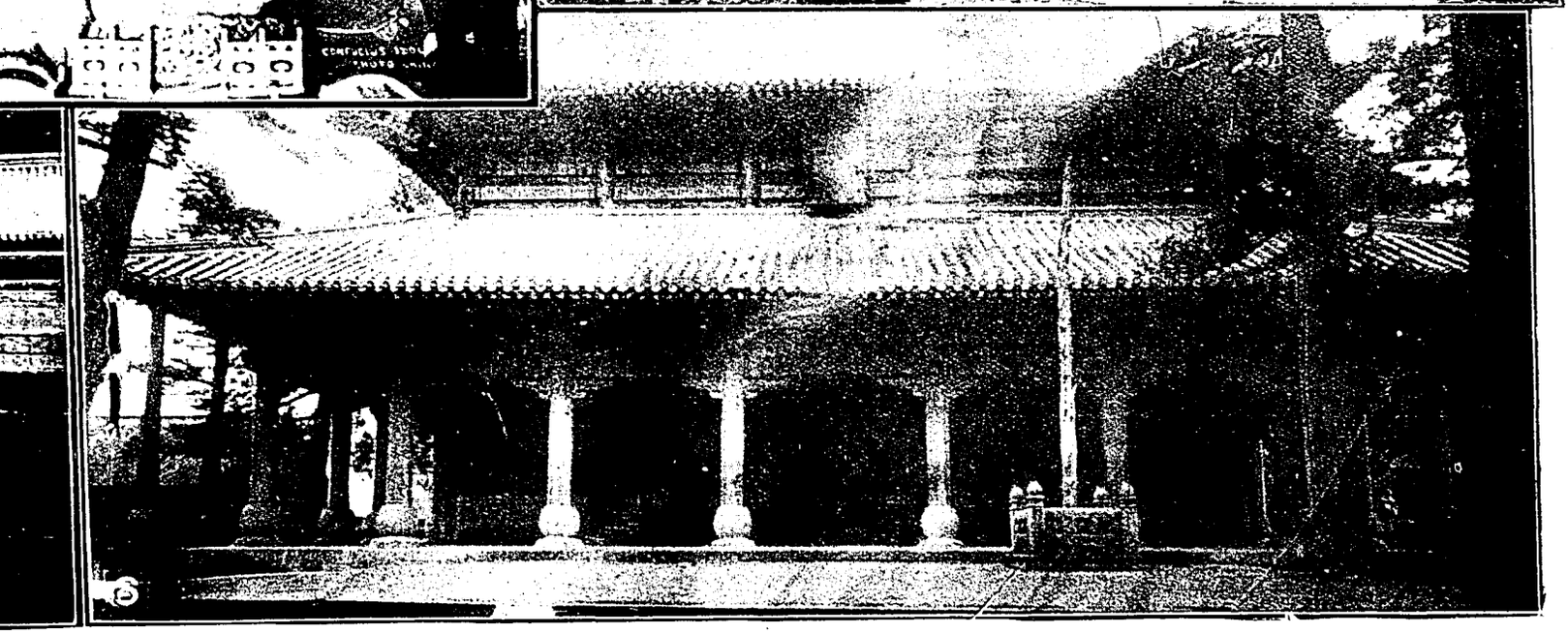
Avenue of evergreens leading to the grave of Confucius, Chufou

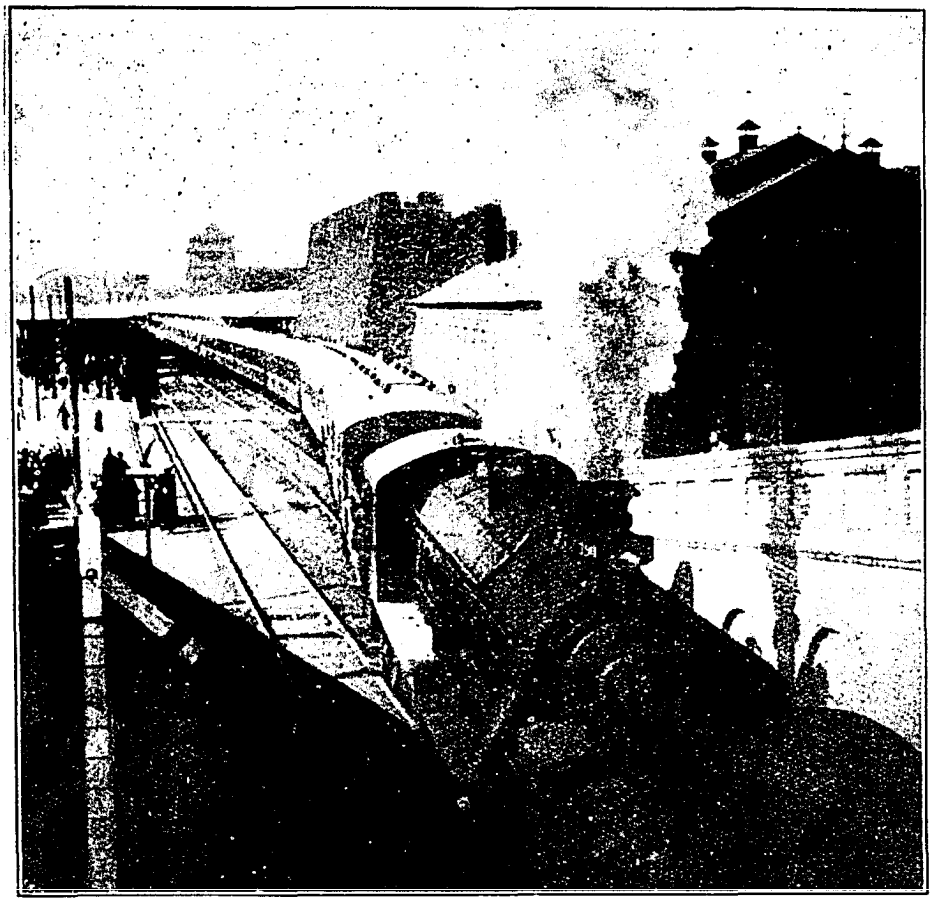




1—Paintings, dating from Ming Dynasty on the walls of the Tai Miao, Tsinanfu.
2—View at Chuchow, showing pagoda and typical Chinese bridge.
3—*Figure of Confucius, Confucius Temple, Chufou.*



4—The magnificient carved stone pillars, which are one of the glories of the Temple to Confucius, Chufou.
5—Tai Miao, most famous of the Temples of Taianfu.
6—Front view of Temple to Mencius, Chowhsien.



The "Blue Express" getting under way

(*Continued from page 11*)

That conception is still primitive, in spite of the overlaying of newer beliefs. There is no quarrel here between the old and the new, for always China has been tolerant, and the new comes in merely to pay added homage to the old. The temple of Yu Huang still claims the highest peak, but the Confucianist and the Buddhist also find shrines dedicated to the objects of their worship. This little cluster of ancient temples, elevated far above the world on this stony peak, epitomizes China—ancient, patient, tolerant, absorbing the new but venerating the old, drawing like an ever powerful magnet new and newer forces to be absorbed at last into its age long conservatism.

But on a bright day one can look far on all sides at one of the most splendid panoramas anywhere and feel with Confucius the smallness of the world. Away to the south the plain stretches for miles to blue-gray mountains of Shantung, with the silver line of the Wen Ho traced across the green expanse; to the north there is a glimpse of the Yellow River; to the east are the hills and plains that lie between Tai Shan and the sea. This expanse includes nearly all of the Holy Land of China, immortalized by a history which has strengthened the place accorded Tai Shan in the legends and religion of China and in the hearts of the Chinese people.

Descent of Tai Shan Affords Genuine Thrills

The descent of the mountain is hardly less an adventure than the ascent, and naturally it is much more comfortable. It is an experience not soon forgotten to be carried swiftly down the great staircase by the chair bearers, who make the descent with almost incredible swiftness, changing reliefs at the edge of yawning chasms with an abandon that sends the passenger's heart into his mouth, and running down the long flights of steps that seem to the startled eye to stretch endlessly below. At first one's imagination dwells on the possibilities of rolling down the great stair but the skill of the sure-footed bearers soon restores confidence and the ride down, with its swayings and turnings, becomes a joyous experience. The mountain goat and the burro have no advantage over these sturdy bearers, who make the run down — it is a run rather than a walk—in less than two hours, a third of the time required for the climb. It is evening now and the long shadows of boulders and trees stretch athwart the rocks, which are changing from brown and slate to a softer violet. The green expanse of the plain below begins to take on forms, and Taian-fu comes into view, a toy city boxed in its wall, with the white spire of the Methodist mission's church rising out of the blur as the only distinguishable landmark. By the time the stage is reached from which the railway station appears, with its ribbon of rails running away in either direction; the sun is low in the west and begins to shoot shafts of light between the teeth of the comb made by the jagged tumble of hills on the right of the causeway. And so at last, following the course of the tumbling stream of the morning's climb, we come again to the tranquil plain, washed in the last rays of the sun, soft in sound, and we make our way back to twentieth century civilization along the country road by which the little brown children are slowly taking their geese and cattle home.

Why Chair-bearers Never Stumble

This sketch of Tai Shan would not be complete without a word about the guild of mountain chair bearers, who make it possible for the most unathletic visitor to make the ascent with a minimum of effort and discomfort. They date the origin of their guild back to the time of Chien Lung, the Magnificent Monarch of the early eighteenth century. They have evolved a remarkable esprit de corps and their own code of safety for their passengers, which calls for severe penalties for the bearer who fails. They will not tell what these penalties are: they only answer, "One of us never stumbles." Curiously nearly all of them are Mohammedans, belonging to a few families who have followed this life for two centuries or more. Altogether, in their hardihood and spirit, they are quite set apart from their fellow coolies who follow the less adventurous but no less arduous callings of the fields and highways of the plain.

The attractions of the city of Taian-fu can be disposed of briefly. Chief among these is the Tai Miao, a temple of great antiquity at the northwest corner of the walled town, said to have been built first by one of the Dukes of Lu under the Chow Dynasty as a place of rest and worship for pilgrims gathering here to climb Tai Shan. Certainly there was some such temple here before the end of the days of Chow, for one of the most interesting things to be found in the court of the temple is a Wu Tze-pei monument erected here by the First Emperor of the Chin Dynasty, Shih Hnang Ti (he who burned the ancient books) to express his disapproval of the ancient ways and beliefs which in his time he found were being honored at this place. That was 200 years before the dawning of our era. Scattered through the temple yard are aged, gnarled trees, mostly cypresses, at least two of which are said to have been planted by a Han Emperor. Other of these old trees date from the Tang and Sung periods. The temple premises are filled with a bustling, interesting life combining the old and the new, hundreds chaffering or listening to story tellers or singers in stalls lined against a background of wall plastered with the hideous advertisements of the ubiquitous cheap cigarette. The flourishing time for these money changers within the temple is the spring, the season of pilgrimage to Tai Shan, when the thousands who come here from all parts of China enrich the traders in souvenirs. The Main Temple is an imposing structure, which houses a statue of the Emperor Shun, the same who, according to legend, was sacrificing on the top of Tai Shan 2,300 years before Christ. This temple is particularly interesting for its magnificent mural paintings, which cover three of its four walls, painted in the time of the first Manchu Emperor and constituting a pictoral record of a visit of this monarch in all his splendor to this temple two and a half centuries ago. Many of the colors are still remarkably fresh and vivid.

Besides the Tai Miao Taian-fu offers the sightseer a famous Buddhist Hell, a temple ringed about by a shed which covers 16 tableaux depicting the torments which the wicked face in the future life. Decay has robbed the horrors of some of their pristine efficacy, but enough remains to do justice as illustrations of Dante's most vigorous passages. The kinship of this place and the ideas it expresses to the great Italian's imaginative work is further attested by the inscription over the outer gate, which might, without much stretching, be translated into the famous "Leave all hope behind, ye who enter here." A five-minute walk from this chamber of horrors is the "Brass Temple", dedicated to the Lady Goddess of the Mountain whom we saw honored on Tai Shan. The present state of this temple is eloquent testimony to the decay of morals in later-day China, for much of its wealth

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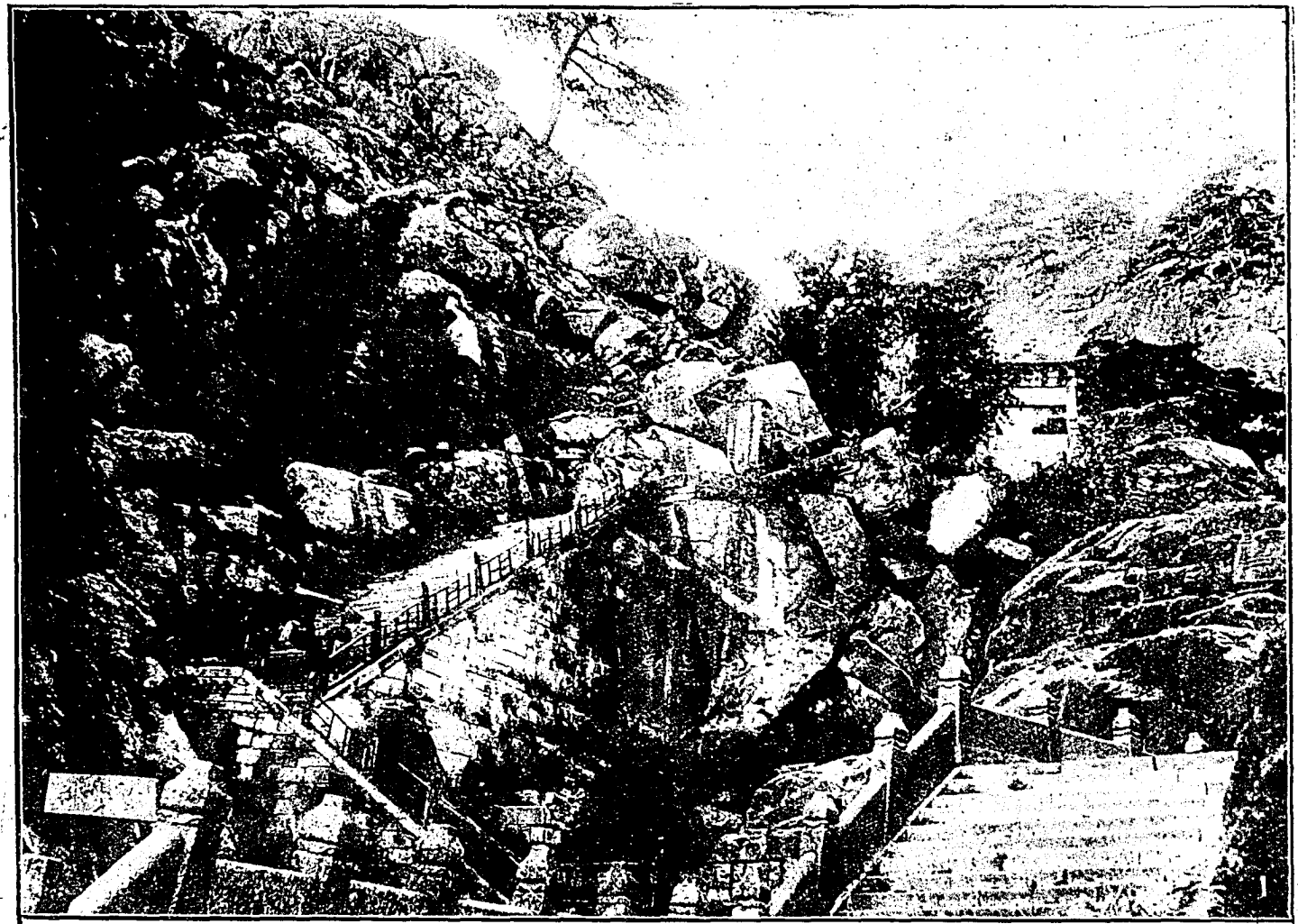
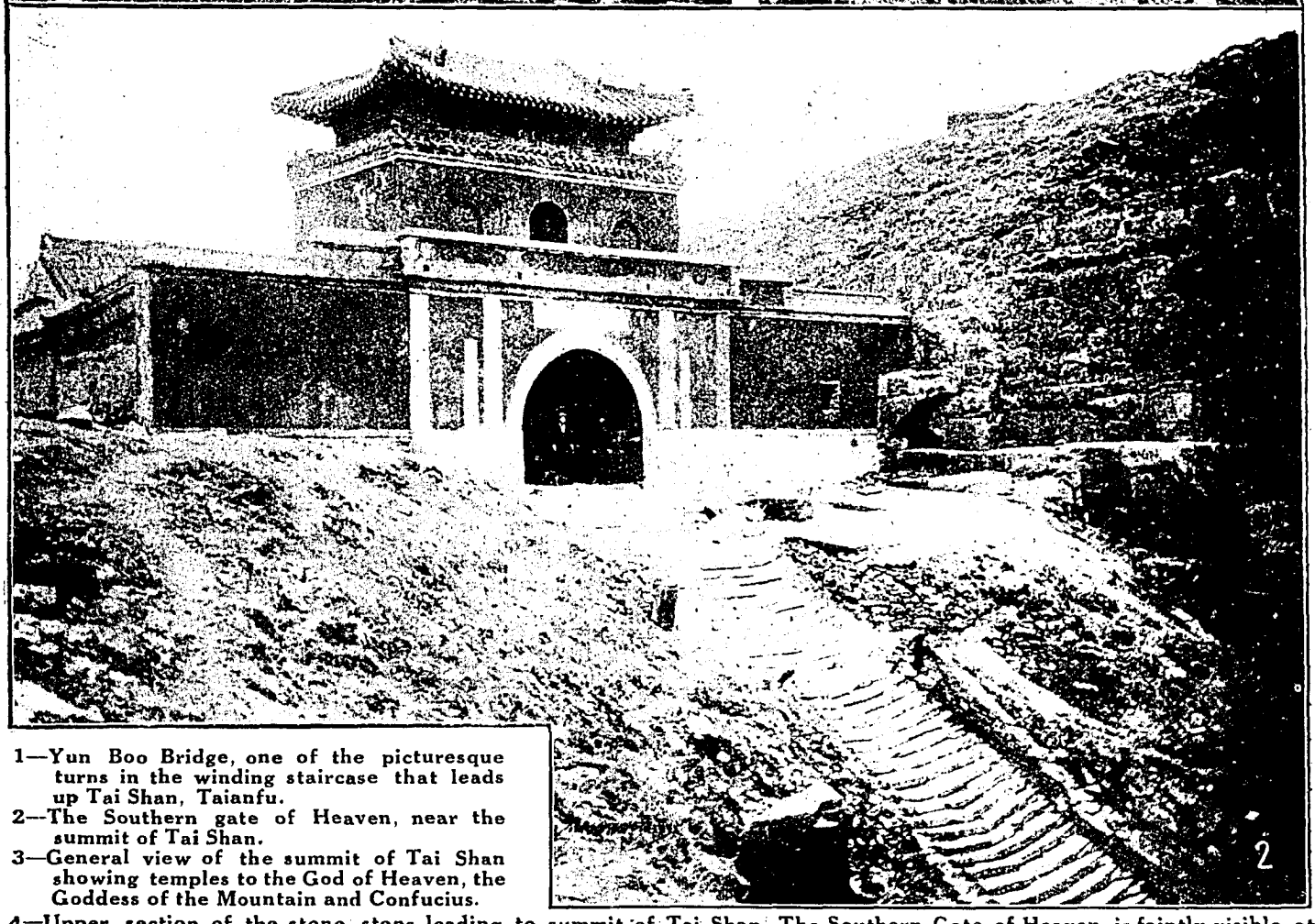


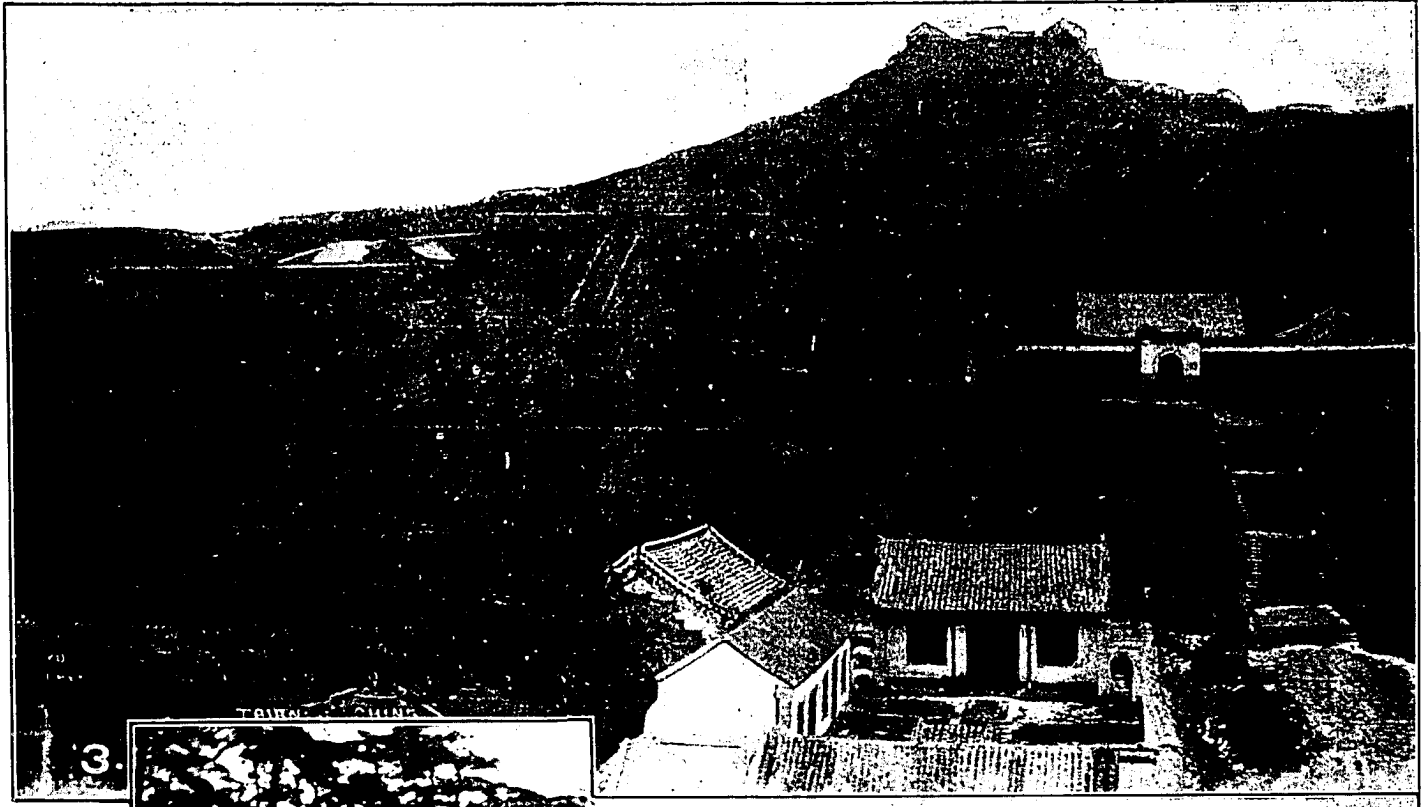


1—Yun Boo Bridge, one of the picturesque turns in the winding staircase that leads up Tai Shan, Taianfu.

2—The Southern gate of Heaven, near the summit of Tai Shan.

3—General view of the summit of Tai Shan showing temples to the God of Heaven, the Goddess of the Mountain and Confucius.

4—Upper section of the stone steps leading to summit of Tai Shan. The Southern Gate of Heaven is faintly visible at the end of the flight.



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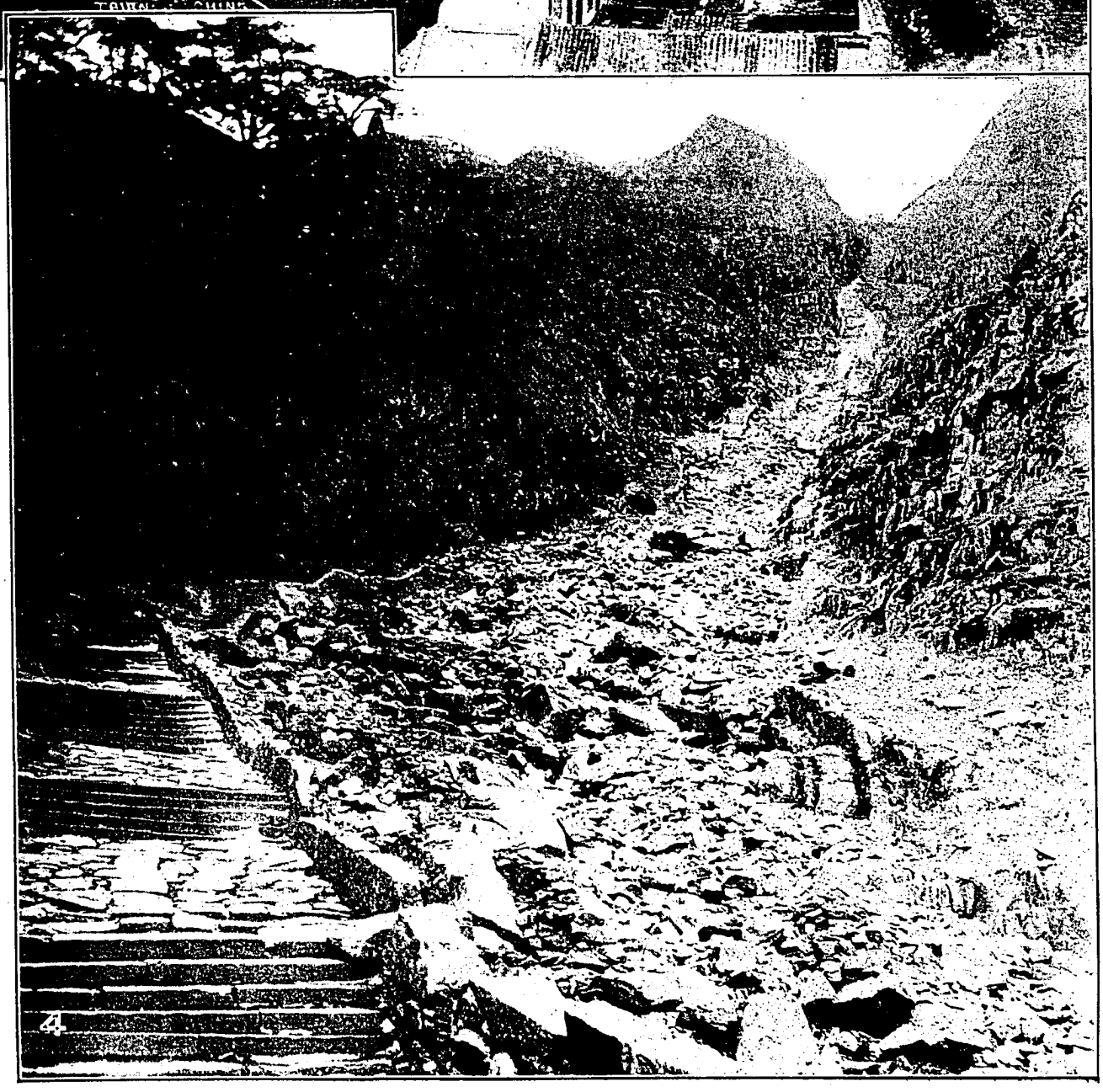

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in brass and bronze—besides its statues it formerly had brass floors, walls and heavy railings—was looted in the early years of the Republic. Most of this brass—so local report has it—was sold to the Germans in the early weeks of the Great War when preparations were being made for the defense of Tsingtao.

On to Chufou—Birthplace of Confucius

The sympathetic traveler will leave Taian-fu with regret, but the next stopping place is hardly less interesting and stimulating to the imagination. Two hours on the train brings us to Chufou, where Confucius lived and where now thousands of reverent admirers annually visit the great temple erected here in his honor and pay their respects at his tomb. The railway station at Chufou is six miles from the town itself, which is due to the conservatism of the Duke who was head of the House of Kung—the descendants of Confucius have borne this title of nobility since Han times—who, conservative to a degree even beyond the conservatism of most Chinese, refused to permit such a modern invention of evil as a railway to run through his city. Accommodations for foreigners are to be found at the Tientsin-Pukow Railway's hotel, near the station, which is built in Chinese style, but having bed rooms with all modern western conveniences, including bathrooms, and serving good foreign food. This is a new building, recently opened, and attractive in the vividness of its Chinese coloring and the luxury of the furnishings of the Chinese rooms which do duty as lobby and office. At the hotel arrangements can be made for mule carts by which the journey across the fields to the city must be made. Officials of the railway have expressed the intention to improve these facilities for visiting the birthplace of Confucius, for the six mile journey in a springless cart is anything but a joy ride, especially in the present state of the roads. Road improvement and some form of motor transportation would greatly enhance the attraction of Chufou for the Occidental traveler, and these things are promised in the not too distant future. However, the tourist should not wait for the better days promised, for there is adequate recompense for the discomforts of the journey in the sights of Chufou.

The mule cart jolts slowly over an unfenced road running through an intensely cultivated plain, where, in summer, hundreds of half naked farmers are seen toiling in their patches of sweet potatoes, beans, peanuts or kaoliang. Halfway between the railway and the town one of the most primitive ferries in the world carries the carts and passengers across a narrow but swift running river, the Ssu Ho, the landing of passengers at the further bank being accomplished on the backs of the stalwart boatmen who have punted the clumsy wooden barge that does ferry duty across the stream. At this crossing there is a hamlet, with a rough rest house, around which swarm troops of small naked boys, nearly all of whom belong to the clan of Kung—that is, claim descent from Confucius, whose Chinese name is Kung-tzu. We are now in a district largely peopled by members of this clan, which even before the time of the Sage was a family of noble lineage and high station. In Chufou city alone there are said to be 40,000 of the Kung clan, about half the population of the place. There is little to indicate that this region has changed much since the time of the Sage himself. It is easy to imagine that the youthful Confucius lived and played in much the same way as these brown unashamed unclad descendants of his. After crossing the river the walls of Chufou soon come into view, with the green roofs of the Confucian temples gleaming above the line of the wall. The city is reached across a sandy plain, whose evenness is broken occasionally by small groves of cypress and acacia trees that shelter collections of grave mounds.

Finest Temple in All China

Chufou itself differs little from the other sleepy, backward walled towns of this region. Its walls are about four miles around, and one entire end of the city, about one-third, is taken up by the great Confucian temple, Chih Sheng Miao, and its subordinate shrines. The temple itself is said to be the finest in China, and the group of which it is the largest and chief ornament forms a brilliant collection of the best in Chinese architecture, the beauty of which is little marred by the evidences of neglect and decay which the sightseer in China must expect in the most hallowed and renowned places.

The temple and its buildings have been built on the site of the home where Confucius spent the great part of his life. There is a small building today which stands on the exact spot of the Sage's home, and the well from which he drank and the place where he taught his disciples, under the shade of a large plum tree, are enclosed and marked with tablets. The trees of the temple enclosure are one of its greatest beauties, tall, stately, their shade deepening the sense of peace and harmony that pervades the place. They include cypresses, acacias, the tree called the crystal tree and said to be found nowhere else, and another tree, stems of which were used in ancient times for purposes of divination. In one of the inner courts, enclosed in marble rails, is the root of a pagoda tree said to have been planted by Confucius himself. From this old root has sprung a new tree.

The main temple is reached from the front entrance through nine gates separating a series of courtyards which contain interesting buildings and a wealth of large inscription slabs commemorationg the visits and veneration of successive Emperors since the last of the Han rulers. One of the most interesting buildings is the Hall of Ceremonial Practice, where the priests are trained in the difficult ceremonies connected with the spring and autumn festivals. The great shrine, Ta Cheng Tien, "Shrine of Perfection," sums up the best achievements of Chinese architecture. It is 78 feet high, 135 feet wide and 84 feet in depth. Its massive roof is supported in front by nine carved stone pillars, which constitute one of the marvels of Chinese sculpture. Carved from single slabs of marble, these columns are wrapped by beautifully carved dragons and conventional tracery. The eves which they support are a mass of painted wood, at present showing the evidences of weather, and above is reared the glory of the great green roof, brilliantly reflecting the run from the surface of its Chien Lung tiles, ornamented at the corners by the figures of mythical animals, Children of the Dragon, familiar to every visitor to Chinese temples, which give the impression of roguish offspring of the sky demons sliding down some celestial bannister. The main temple strikes the architectural note for the whole group, which repeat many of its features on a less brilliant scale.

"Master Exemplar for All the Ages"

Within the temple stands the figure of Confucius, ten feet high, shrouded in the respectful gloom of an interior lighted only from the front entrance. Above is hung a large horizontal tablet inscribed with the characters meaning "Master Exemplar for All the Ages." The ceilings are almost covered with other inscriptions similar in tone. The statue shows the Sage seated, hands folded across his breast, with a countenance calm and benignant. On either side are statues of the "Four Secondary Sages," one of which is Mencius, and along the sides of the hall are ranged figures of the "Twelve Disciples."

It is not proposed to give here a detailed description of all the lesser shrines that surround the main temple, for which the reader is referred to any good guide book. These include temples dedicated to the father and grandfather of the Sage, his wife, to Yen Hui, one of his favorite disciples, the Confucian library, containing a record in pictures carved on stone of the principal events of the Sage's life. There is also a long gallery sheltering figures of several score of Confucian disciples.

The first temple on this site was built in 478 B. C., the year after Confucius' death, an unpretentious three-room structure. This was succeeded by others which followed in a succession of increasing size and grandeur as the Emperors of China took up the cult of Confucius and attempted to give their veneration expression in this form. The temple on its present scale dates from about 739 A. D., in which year the Emperor Hsuan Tung conferred on Confucius the posthumous title of "Prince of Literary Enlightenment." Emperors of the Sung, Kin, Yuan and Ming dynasties enlarged and renovated the shrines during the succeeding centuries until finally, in the time of the magnificent Chien Lung, they were given approximately their present form. As it is today the Confucian Temple is more the work of Chien Lung than of any of his predecessors.

Four Year Old Boy Is 74th Descendent of Seer

Close to the temple, just beyond its outer wall, is the residence of the present head of the clan of Confucian descendants, Duke Kung Te-cheng, a 4-year-old boy, the 74th in descent from the Great Sage. The affairs of the clan are administered by his uncle and guardian, Kung Ling-yu.

To visit the grave of Confucius it is necessary to return through the city, go out by the North Gate and approach the cemetery through a mile-long avenue lined by splendid cypress trees. The grave is in a closed-off corner of the great Kung-ling or cemetery of the Kung family, a tract including about 600 acres, in which repose the bones of the Kung family for the last 2,500 years. There are walls within walls, and a series of stone or brilliantly painted wooden gates, with cypress lined avenues between, before the grave of Confucius is reached. This is inside a red wall of plaster, through which one enters by the Che Mu Men, and which encloses, besides the tomb of the Sage, the mounds also of his son and grandson and pavilions in which Emperors have rested during their visits of respect to this place. From the gate leads an avenue flanked by the carved figures of warriors and sages, tigers and mythical animals which are found at other famous Chinese tombs, notably those of the Ming Emperors. This inner enclosure is rich in the usual inscribed stone slabs, recording the visits of Emperors as far back as the Sung Dynasty.

The tomb of Confucius is severe and impressive in its simplicity. It is only a mound, about ten feet high, grown over with the weeds and grasses of the field beyond. Before it is placed a plain inscription stone bearing the words, "Ancient, Most Holy Teacher." The mound stands in the shade of a small clump of locust trees, whose leaves and twigs fall on the grave and add to the untended tangle of its surface. The stillness of the summer afternoon is emphasized rather than broken by the droning of the cicadas or the occasional whirr of the grasshopper. This place, with its entire absence of the splendor of the temples back yonder in the town, somehow seems more like the spirit of the Great Teacher would have wished—the Superior Man would have preferred the serenity of the tomb, with its disavowal of human pride, to the glory by which the pomp-loving Emperors have sought to express their admiration—and themselves—in the great green-roofed temple. So simple a monument to mark the resting place of one of the great spirits of the human race. Nowhere but in China would this be possible.

Mencius, Confucius' Disciple

To continue the note of this pilgrimage to the shrines of China's Holy Land, it is fitting to skip over the towns that lie between Chufou and Tsowhsien, and to proceed next to the latter city, which attracts the devout as the birthplace and burial place of the great teacher who succeeded him of Chufou, Mencius, the disciple and expositor of Confucius. Tsowhsien is 17 miles south of Chufou on the Tientsin-Pukow Railway, and the district between the two cities is rich in monuments preserving memories of the great philosophers.

The points of interest around Tsowhsien are somewhat scattered, but enough of them are within easy reach of the village to make a day's visit worth while. The grave in which Mencius is supposed to be buried, for instance is in an out-of-the-way cemetery about six miles north of the town, while the tomb of Mencius' mother, a woman almost as famous in Chinese legend as her son, is in another cemetery nearby. Either of these tombs is reached almost as easily by wheelbarrow or cart from Chufou as from Tsowhsien. The Temple of Mencius, however, is only a short distance outside the south gate of the town. Like the shrine dedicated to Confucius at Chufou, this temple is set in an enclosure of splendid old trees, most of them dating from the Sung Dynasty, the enclosure being filled with tablets commemorating a great number of imperial visits. The temple containing a large figure of Mencius and a wealth of laudatory inscriptions similar to those seen in the Confucian temple at Chufou.

In the temple yard stands a statue of the sage which is considered one of the finest pieces of Chinese sculpture. Between the south gate of Tsowhsien and the shrine is to be seen a memorial arch bearing the words, "Ancient Site of the Third Removal," referring to the legend of the efforts of Mencius' mother to find favorable environment for her son's younger years. The story goes that at first the family lived near a cemetery, and there the boy fell into the evil way of imitating the mourners. Next the residence was near a market, and there he learned the questionable ways of the traders. Finally his mother took him to live near a school, and there at last he came under the influence of the atmosphere of learning and virtue and his greatness flowered as a result. The young Mencius must have been a great trial to his devoted mother, for near the temple there is a hall, "Mencius' Mother Breaking the Loom Hall," commemorating an incident in which the good lady, exasperated by her son's neglect of the pursuit of wisdom, lost patience and smashed her loom to bits. To the east of this hall is the "Mencius Washing Inkstand Pool" and the "Mencius Drying Books Stage," where the philosopher is supposed to have carried on tasks incidental to the acquirement and dissemination of virtue and wisdom. Monuments abound here, erected by rulers of the Chin, Han, Yuan, Ming and Manchu Dynasties.

Some six miles to the south of Tsowhsien stands the Yi Shan range of hills, rich in relics and memories of Ancient China. On one of these hills, Wa Hua Feng, the first of the mythical emperors of China, Fu Hsi, is said to have first drawn his famous diagram of the eight trigrams, the basis of the Chinese art of divination by means of combinations of variously broken straight lines, and art embodied in the ancient I-cheng, or "Book of Changes." Fu Hsi's reign is assigned by mythical lore to the thirtieth century before Christ. The stone on which the Emperor's first diagram was inscribed is, according to report, still to be seen on this hill. Yi Shan is also noted for a bower in which Confucius is said to have made his study for a time; a stone monument ascribed to the first Emperor of the Chin Dynasty, and a peak marked as the refuge of Hsi Kung, a famous official of Han times. East of Tsowhsien is another famous hill, Hsihchi Shan, where is to be found a smaller temple dedicated to Mencius. North of of the city is Wuliti Shan, famous because here is found a stone engraved with Sanskrit writing, relic of the days of the introduction of Buddhism. Other hills in this region are also said to contain Sanskrit relics.

Tsowhsien, like Chufou, is content to rest upon the laurels of its glorious past. The progress brought by the railroad to other cities has practically passed it by; the town itself is nearly two miles from the railway station. Many of the inhabitants claim descent from Mencius, belonging to the family of Mang, although a large proportion of this clan is supposed to have emigrated to Soochow. Tsowhsien lies in the heart of a fruitful farming district, and among the products carried out of it by the railroad are peanuts, tobacco, wheat and a little raw silk.

Near Tsowhsien is another town that lives much in the past, Lianghsiatien, near which is to be found a now ruined city that was once capital of the Kingdom of Chu under the Chow Dynasty, and also the Yuhuankung Palace, which during the first month of each year draws thousands of pilgrims from the surrounding provinces for incense offerings.

Return to Modernity

This pilgrimage among places famous for their associations with the two great sages has carried us past a more modern center, to which we shall now return. This is Yenchow-fu, a city of ancient renown which has taken on importance in modern China because of the railway. From Yenchow-fu runs a branch line 20 miles southwest to the thriving city of Tsining-chow, of which more will be said later. The walls of Yenchow-fu are among the most impressive to be seen along the whole line of the railway, although their majesty is somewhat marred by the large cigarette advertisements with which they are plastered. Yenchow-fu's recent return to a measure of prosperity is due almost entirely to the shipments to and from Tsining-chow that pass through it, although it is famous on its own account for its exports of particularly fine walnuts. The sightseer in Yenchow-fu must depend altogether on wheelbarrows for transportation, for the more modern riksha seems not to have come into use here yet. Points of interest include a mediaeval bridge over the Ssu Ho, near the city, a bridge with fifteen spans, built of stone; evidence of the skill of Chinese engineers of six centuries ago. In the northeastern corner of the city wall is a pagoda, visible from miles

around, which is all that now remains of the once famous Hsing Lung Monastery, dating from the period of confusion which followed the downfall of the Hans. In the fields near the pagoda stands a more modern temple which presents a bewildering example of the coalescence of the elements of the various religions which China has adopted, Buddhist nuns, priests and forms being employed in worship which includes ideas and deities antedating the introduction of Buddhism. Here on festival days a picturesque spectacle is presented, with jugglers, hawkers and entertainers vying with chanting nuns for the attention of a colorful crowd.

Yenchow-fu is in the center of a tobacco growing country and the drying and stripping of the leaves is one of its most important occupations.

Tipplers' Paradise

The branch line to Tsining-chow traverses 20 miles of smiling countryside the railway being lined for most of its length by an avenue of poplars planted when the Germans built the line some twelve years ago. Tsining-chow presents an aspect several centuries more modern than any of the towns visited since leaving Tsinan-fu. It has a steadily growing population now exceeding 100,000, and is, for its district, an important industrial and transportation center. Its skyline, while not lacking the pagodas and temple roofs which mark other towns of this region, has also the smokestacks of modern industry. Perhaps its most important industrial establishment is the Chi Feng Flour Mill, whose product is seen ready for shipment at the railway station and on long lines of wheelbarrows which screech through the streets. There is also in Tsining-chow a match factory and a large egg processing plant. The city is now being opened up to foreign trade on the initiative of the Chinese authorities, just as Tsinan-fu was opened 17 years ago, and several important foreign firms already have agencies in the city. Tsining-chow owes much of its prosperity and importance to its communication, for it is situated on the Grand Canal and for centuries has taken its share of tribute from the cargoes traveling by that great highway of commerce. At present it lies at about the northern limit of the canal's greatest usefulness, and is a distributing point for cargoes that are received by water from the regions south almost as far as the Yangtze River.

Tsining-chow has its historical associations as well as the attractions of a modern commercial center. Its residents are proud to show a garden in which Li Tai Po, best loved of Chinese poets, is said to have done some of his renowned tippling fifteen hundred years ago. This garden is now a favorite haunt of the young bloods of Tsining-chow who follow the example of the great poet in one respect—not the literary one. Not far away is a temple curiously dedicated to a tunnel, built in the ancient feudal times when every little princeling was a law unto himself until a stronger man came along. This tunnel is presumed to have run under the city walls and given egress in the hills ten miles away, and to have been of welcome use to the lords of the city when hard pressed by beleaguering foes. The temple guardians, for a fee, will still show the beginning of the tunnel, but they admit that not for hundreds of years has any man entered it, nor does any man know for certain today where it leads to, if anywhere. Still it is a place of veneration, and hundreds visit it daily out of curiosity and for the purpose of worship at the temple near by. It is a strange example of the Chinese willingness to accept things as they are, the lack of that spirit of enquiry that has led other peoples so far ahead of China in all forms of modern research.

Grand Canal at Its Best

The Grand Canal is seen at Tsining-chow at its most picturesque, filled with barges of all descriptions and busy with a water and trading life that must be something like the picture this great route of commerce and travel presented in the days of the Mongol and Ming rulers. Tsining-chow shops are noticeably prosperous looking, with freshly painted fronts and attractively displayed goods.

Back on the main line of the railway and traveling from Yenchow-fu we come, 50 miles to the south, to Lincheng, the city on which centered world-wide interest recently from the bandit hold-up of the Blue Express the morning of May 6, 1923. Lincheng is an important station on the railway because from it runs a branch line 19 miles southeast to Yihsien, passing through Tsaochuang, where is located the colliery of the Ching Hing Mining Company, with a daily output of several hundred tons. Coal is mined at other places along this branch, and from these mines (principally that at Tsaochuang) comes most of the fuel for the operation of the Tientsin-Pukow Railway. Among the mountains visible to the east of Lincheng is Mount Pao Tzu-ku with its sawed-off top, on which Lincheng bandits held their foreign captives for 38 days.

The coal mining center at Tsaochuang is one of the most important and flourishing stations of the entire Tientsin-Pukow system. It is believed that more freight originates here (as distinguished from reshipped goods) than any other place on the line except Tientsin. The mines at Tsaochuang produce about 700,000 tons of coal annually, supplying nearly all the coal used by the railway. The capacity of these mines will be more than doubled early next year, when a new shaft will be opened and operated, with a daily capacity of 3,000 tons. This new shaft is to be equipped with the latest German mining machinery, electric and including the most modern safety devices. The mining company plans further extensions, including the establishment of a Portland cement factory close to the mines. Besides coal the station at Tsaochuang handles large shipments annually of the agricultural products of the district, having shipped more than 20,000 tons of grain during 1922 of which 4,000 tons went to Tientsin alone. This district also exports large quantities of peanuts and walnuts, mostly to Shanghai, and dried persimmons and fresh pears. During the egg season about a car load of eggs every day is sent out of Tsaochuang to consumers in the south.

Glimpse of Effective Missionary Work

Yishien is the scene of one of the most interesting missionary educational enterprises in China. This is the Shantung Industrial School conducted by the American Presbyterian Mission (North), founded in 1912, since when it has made steady progress. Further growth will come in the near future, for the school has in hand a building program which includes a new science building, shops, dormitories and a dining hall to accommodate 200 boys, and new equipment, the total calling for a budget of $53,000 (Mexican). "The aim of the school," writes one of its faculty, "is to unite the subjects of the school curriculum with practical work so as to produce sympathetic interest with practical problems of Chinese life and to develop Christian character; second, to produce salable goods so the boys may help support themselves and the school; third, by conducting agricultural and industrial departments we seek to improve rural conditions by bringing to the community the benefits of industrial education." The trades in which instruction is given include carding and spinning of cotton and wool, weaving of tuft rugs, cabinet making, blacksmithing, sheet metal and machine shop work, shoe making, and architectural drawing. In the agricultural department gardening, nursery farming and field crops are taught. Every pupil works four hours each day in field or shop, and the average pupil earns about $17 a year by this work, these earnings helping to pay his tuition in the school. The average attendance for the last school year was 68 students, but the new building program looks forward to an enrollment of at least 200 boys. The school has passed the experimental stage, and has demonstrated the value and need of industrial education for the youth of China's masses. The principal of the school is Mr. William E. Winter, and the board of directors includes the Rev. T. N. Thompson of Ichow, the Rev. K. M. Allison of Tenghsien, Dr. C. H. Yerkes of Yihsien and the Rev. W. W. Johnson of Tsining-chow.

South of Lincheng the route of the railway runs through plain country broken by undulating hills down to the point where the main line again joins the Grand Canal, from which it branches off at Techow. The two great highways come together again at Hanchuang, where the railway crosses the canal. This place is the dividing line between the portions of the railway assigned to the British and German interests which shared in its construction, the Germans having the section to the north and the British that to the south. The canal, flowing away to the southeast of Hanchuang, is a busy highway here, filled with white sailed junks laden with merchandise for exchange between the Yangtze cities and the farming country of western Shantung. Pao-tzu-ku, the mountain of bandit fame, is closer to the railway here than at any other place, and from this station visitors have been accustomed to visit the temples and monasteries which cling to the sides or are perched on the summit of the mountain. Of Pao-tzu-ku a Chinese writer says: "When from the top of the mountain one sees the sunrise, he would think that the sea washes the sun."

Where Gunpowder Was First Made

A few miles below Hanchuang is Likuoyi, of some commercial importance because of the iron mines of the region. These have been worked from ancient times and the first guns in China are believed to have been made from these ores. There is an iron cow at the foot of the Iron Mountain near Likuoyi fashioned by a famous warrior, Ti Chin of the Kin dynasty. To this warrior is also ascribed the making of guns from this ore and the use of gunpowder, at least 200 years before it was known in Europe. Lichuan and Maochuan are passed south of Likuoyi, small towns of local importance as distributing

centers for the products of the district, principally wheat, kaoliang, peas and peanuts. Coal is also mined in this region. The Willow Fountain a mile north of Lichuan station and the Cave Mountain two miles from Maochuan are much visited by Chinese travelers.

South of Likuoyi the railway runs into a narrow neck of Kiangsu province inserted between Shantung and Anhui, and the principal city of this district is Hsuchow-fu, the most populous and prosperous city on the main line between Tsinan-fu and the Yangtze.

The wealth of this city and its surrounding district is shown in the fact that the freight receipts of its station on the Tientsin-Pukow Railway are larger than those of any other place. This is due in part to the fact that here the Lunghai railway from the west forms a junction with the Tientsin-Pukow line, so that Hsuchow-fu is a reshipping point for most of the produce shipped from the rich province of Honan, lying to the west, to the Yangtze cities. As the railway system of China develops, the importance of Hsuchow-fu as a communications center is sure to increase. It now has trunk line railways running into it from the north, south and west, and the execution of plans for the extension of the Lunghai Railway to Haichow, on the coast, will link it also with the east, where it is proposed to make of Haichow a first class ocean port. Moreover there are ambitious plans for the extension of the Lunghai system to the far west of China, through Honan-fu, capital of Shensi, Lanchow-fu, capital of Kansu, and to Ili, lying at the extremity of far off Sinkiang, the great Chinese dominion of Central Asia. Hsuchow-fu will then be a shipping center through which will pass products from all parts of China north of the Yangtze-kiang.

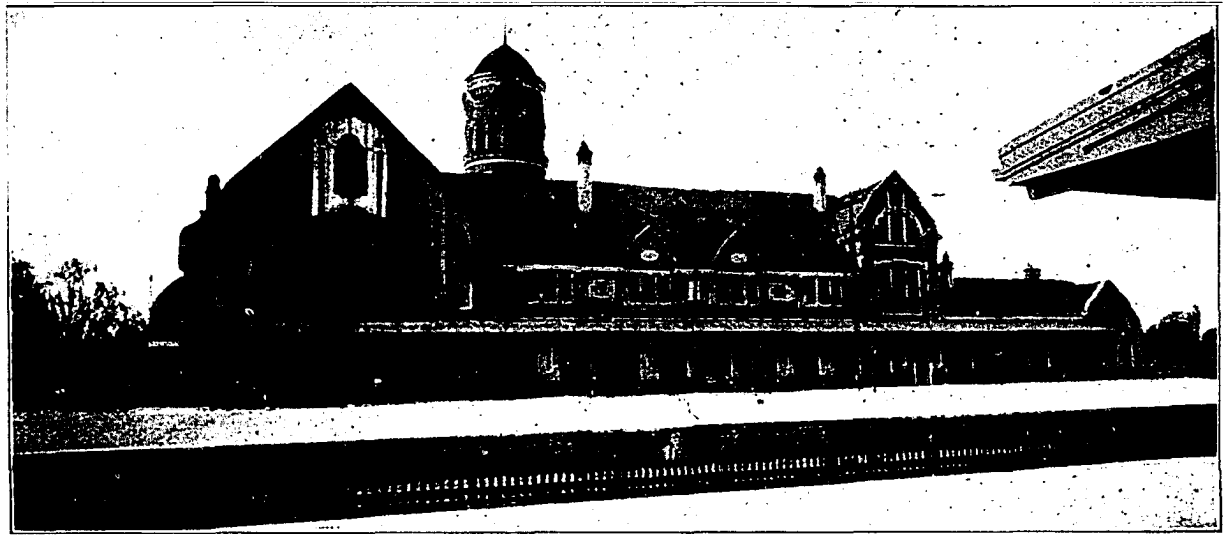
Already the evidences of prosperity are many in the city. New buildings are springing up in many places, the amount of building being one of the first impressions the visitor receives. Many of the firms building appear to be forwarding companies, showing how important a part the railways play in the commercial life of the place. But the railways are not the only source of wealth. Hsuchow-fu lies in a fertile valley, formerly that of the Yellow River, and the agricultural products of the countryside are gathered here for preparation and shipping. The principal products of this region are grains, cotton, peanuts, Chinese wine and cow and sheep hides. A view from the tower on Hubu Shan, at the northwestern corner of the city covers the entire city and shows half a dozen of the smokestacks of industry, a cigarette factory, an egg-processing plant, and electric light plant and others. From this tower a wide expanse of the surrounding country can be seen, an undulating valley nearly enclosed by a wall of hills.

Famous Battle Field of 200 B. C.

Across the plain beyond the west wall of the city rises Chuili Shan, in whose shadow was fought the decisive battle which resulted in victory for the founder of the Han Dynasty, Liu Pei, and established that great dynasty firmly on the dragon throne two hundred years before the Christian era. The hills about the city which are visible from this point are covered with old and historic temples and towers, commemorating some of the most famous and romantic episodes in Chinese history and legend. North of the city can be traced the old bed of the Yellow River, which, by one of the vagaries which have made it the cause of so much suffering and disaster, changed in 1852 to the present course, 300 miles to the north. The Yellow River followed this former course six and a half centuries (1194-1852). Hsuchow-fu has occupied a prominent place in the literary history of China, and the great names associated with the place include those of Pai Chu-yi, famous under the Tang dynasty, and Su Hsi, who was a magistrate here in Sung times. A reminder of Su Hsi is the Yellow Tower in the northeastern part of the city which was built by this literary magistrate to prevent inundation by the Yellow River. The material used was yellow earth, for the builder believed that the spirit of the soil thus chosen could subdue the spirit of the unruly waters. In modern times Hsuchow-fu has been noted as the headquarters of Chang Hsun, the tough old warrior who tried to re-establish the Manchu Dynasty in 1917, and whose death was announced a few weeks ago.

Hsuchow-fu already has a considerable amount of foreign business interested in its possibilities, and foreign firms are likely to turn to it more and more as the communications system of which it is to be the center develop. British engineers and inspectors employed on the southern half of the Tientsin-Pukow Railway make their headquarters here. There is a new foreign style hotel in Hsuchow-fu, the Hsuchow Fantien, just completed which offers fair European accommodations.

The line of the Tientsin-Pukow Railway south of Hsuchow-fu affords little of exceptional interest to the general traveler. A few miles from Hsuchow-fu the railway passes into Anhui Province, which extends, level and fertile, to the Yangtze River, where the railway has its southern terminus at Pukow. Fulichi, 40 miles below Hsuchow-fu, is an unusually rich agricultural center noted especially for its melons. This district also produces wheat and kaoliang Below this the railway enters a region in which rice is the the principal staple of agriculture and consequently the paddies give the countryside an aspect different from that of the drier plains of the north. At Tsaolaochi the Hwai River is crossed by a bridge 1876 feet long, the largest on the southern section of the railway. This is the principal river of the district between China's two greatest streams, the Yellow River and the Yangtze. The Hwai Hai is an important waterway for domestic commerce, and its surface, seen from the train windows, is livened by the junk sails.



Tsinanfu Station built by the Germans

Passing Review of Chinese Soldiery

Pengpu is the largest city between Hsuchow-fu and the Yangtze, in fact the railway's only first class station on this stretch of more than 200 miles. This is an important shipping point for the rice production of this section of Anhui. Waterways and the railway have raised Pengpu in recent years from a position of obscurity, as a small agricultural town, to a position of commercial influence. It is moreover politically important, for it is a concentration center for the troops of the Tuli of Anhui, and the through traveler by the Blue Express gathers his strongest impression of the place from the fanfare of bugles which blare, continuously it seems, from the lines of barracks along the way. The Chinese say that in ancient times the inhabitants of these parts fished for pearls along the seashore here since according to legend this country was on the coast before the slow silting process of the rivers carried the land hundreds of miles eastward to the present lines. A few miles to the south of Pengpu is the important district city of Fengyang, off the railroad, not far from which are the imposing tombs of the ancestors of the first Ming Emperor, erected by that ruler

after he had fought his way to the Dragon Throne. This region contains many places associated with the origin of the Mings. Lunghunghsi Temple, southeast of Pengpu, is said to be that in which the first of the Ming Emperors began life as a servant, and Ming Ling, south of Fengyang, is famous because of the tomb which this same ruler erected over his father's grave after he came to power.

At Mingkwang, 40 miles below Pengpu, the railway traverses a short stretch of hilly country in which the tracks run through several deep cuts until Changpaling, 26 miles southeast of Mingkwang, is reached, where the country opens up again. Chuchow, 30 miles above Pukow, is the remaining city of any size on the line, a place with an eventful history behind it. Here the first emperor of the Sung Dynasty gained a decisive victory over his enemies. The hills about the city abound in famous old buildings and gardens and in spots of remarkable natural beauty. Around Chuchow there are coal deposits, but no real effort has ever been made to exploit this source of wealth. The intensively cultivated plains from here to the Yangtze produce rice, some wheat, sesame, cotton, ginseng, etc. This country is also noted for the great numbers of wild duck which feed along its streams and which furnish in season an important part of the food of the inhabitants. Thousands of these ducks are killed each year and sold to the International Export Company, which operates one of the largest cold storage plants in the world across the Yangtze at Hsiakwan.

Looking from the car window at Wu-i, 20 miles north of Pukow, the traveler can see the partially constructed terminal of the projected Pukow-Sinyang Railway. The concession for this railway, which was to run about 300 miles to the west and tap the country immediately north of the Yangtze, was granted a British company in 1913, but work was halted by the Great War after the terminal at this point had been partially completed. The materials which had been accumulated were then sold to the Tientsin-Pukow Railway. The future of the concession, which was held by the British and Chinese Corporation, is doubtful.

Pukow—The End of the Line

The Tientsin-Pukow Railway ends at Pukow, 628 miles from its northern terminal at Tientsin. This is a small town the importance of which is due entirely to the railway. The coming of the railway, however, has infused new energy into the inhabitants and the beginnings of a real industrial development are becoming manifest. Pukow was selected, in the good old days before the Great War, as the site of one of the most ambitious port development plans in the history of the exploitation of China and a contract was signed between the Chinese Government and the Banque Industrielle de Chine for a loan of 150,000,000 francs to be used for the building of a great port for ocean shipping at Pukow, besides other smaller undertakings. But the war came, followed by Yuan Shih-kai's abortive monarchist enterprise, in which most of the money advanced on this loan was swallowed up. To complete the collapse (temporary, at least) of the Pukow Development Project the Banque Industrielle went on the rocks three years ago. But for the present status of this plan, and also for an economic survey of Pukow and its sister ports across the Yangtze, Nanking and Hsiakwan, the reader is referred to a recent article in this magazine ("Nanking, a City with a Past and a Future," Industrial Progress in China Series, The China *Weekly Review*, August 11, 1923).

Travelers who have come this far on the Tientsin-Pukow Railway continue their journey to Shanghai by the Shanghai-Nanking Railway. The river is crossed by the fast, comfortable ferry steamer maintained by the Tientsin-Pukow line, which lands passengers on the south side of the river within a few steps of the Hsiakwan station where passengers board the express for Shanghai.

While the Tientsin-Pukow Railway ends at the Yangtze, the remainder of the journey to Shanghai is, from the point of view of the tourist, a continuation of his travels by the most interesting and comfortable overland route in China, from the capital to the great port. The Shanghai-Nanking Railway runs through the richest district in the entire country, rich for the farmer and the industrialist alike and containing cities at once among the most ancient and modern of the realm.

Nanking—South of the Yangtze River

Nanking itself is well worth a stop of a day or two whether the traveler is interested in the old or the new China. Nanking has been several times the capital of the Empire, the prize for which rival dynasties and warring factions have struggled, and through many ages a center of culture and the arts, second to none. The modern city sprawls over an area now far too large for it, enclosed within its ancent walls, but with the industrial expansion which seems inevitable it is certain that Nanking will become again the great city it has been in the past. Peking alone among the cities of northeastern China surpasses Nanking in its wealth of monuments of the past. The tomb of the first Ming Emperor, which set the model for the other Ming Tombs near Peking, is found near Nanking. Few spots in China illustrate better the cataclysmic changes which have marked the history of the country than the desolate stretches which now mark the site of the former Tartar City, sacked and destroyed by the ravages of two great civil wars within the memory of living man. The ancient Drum Tower which stands in the center of a modern park is only one of scores of similar historic monuments. And in its present, and still more in its promise of a greater future, Nanking is no less impressive than for the traces of its distinguished past. New parks, schools, libraries and roads are a pledge of the further advancement in the future, for Nanking is so situated that it cannot fail to become a city of tremendous importance in the new China that must surely come some day out of the present welter and chaos. Even today Nanking is an educational center second only to Peking, with a large government university, one of the leading missionary universities of the country and some of the best secondary schools in China. It is moreover a political center of no mean standing, the capital of Kiangsu Province and the seat of Tuchun Chi Hsieh-yuan, one of the most progressive of the present group of militarist leaders of China. Since the coming of the railways placed Nanking on the great highway between Peking and Shanghai it has been a popular stopping place for tourists. Resident foreigners also flock there in considerable numbers for the hunting in the duck season, for the lagoons along the river at Nanking harbor a great profusion of waterfowl game. Nanking has a good foreign hotel under English management, the Bridge House (Rates $8 a day and up).

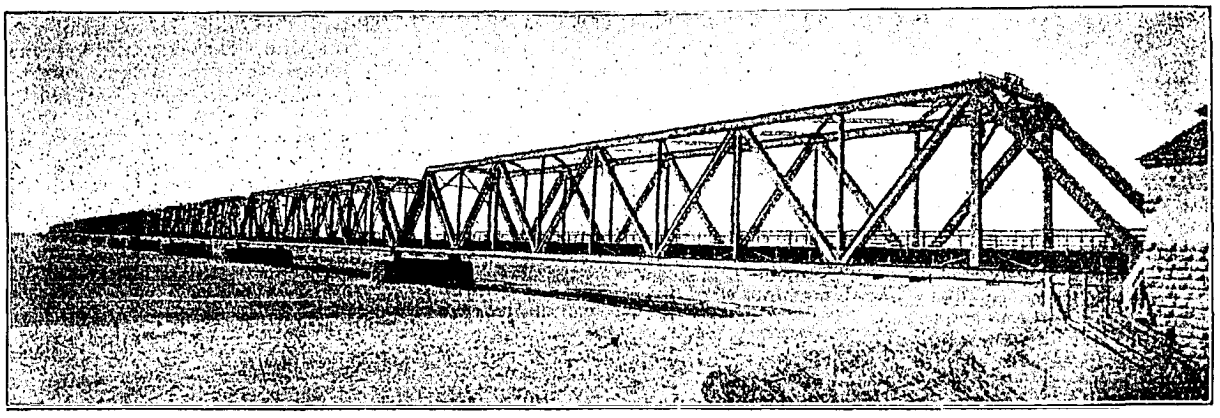
Eight Hours to Shanghai

Between Nanking and Shanghai lie such cities as Chinkiang, Wusih and Soochow, to mention only the three most important. As far as Chinkiang the railway follows the course of the Yangtze, and turning southeast at Chinkiang it parallels the Grand Canal until Soochow is reached. It is at Chinkiang that the Grand Canal crosses the Yangtze, a fact that has made it a great commercial center for centuries. Today, when the Canal has been robbed of most of its importance by more modern transport, Chinkiang is still an important port of call for river steamer traffic. Discerning travelers have called it the prettiest port on the Yangtze below Hankow. This region is intimately associated with memories of Marco Polo, for it was at Yangchow, across the river, that the great Venetian traveler was for three years a magistrate under Kublai Khan. Marco Polo's account of his journeyings in China takes note of flourishing cities at Nanking and Soochow. Chinkiang, he remarked, was in his time a great stronghold of Nestorian Christianity. "There are in this city," he wrote, "three churches of Nestorian Christians, which were built in the year 1278, when his majesty appointed a Nestorian named Mar-Sachis to the government of it for three years. By him these churches were established, where there had not been any before; and they still subsist." Marco Polo also noted the beauties of the Golden Island lying in the middle of the river against Chinkiang, an island which became still more famous in succeeding ages through the visits of the Manchu monarchs Kang Hsi and Chien Lung the Magnificent, the latter of whom was moved to a frenzy of poetical composition by the charm of the place. Chinkiang was visited by the British fleet in 1842. Yangchow, Marco Polo's seat of government, is reached from Chinkiang by a daily launch service.

Wusih belongs to modern industrial China. Next to Shanghai it is the largest industrial center of the lower Yangtze valley, boasting a population of 100,000 and a large and growing concentration of modern industries. The Chinese themselves have accomplished the industrial development of Wusih, but with a certain amount of foreign expert advice and financial assistance. Among its industral establishments are modern steam silk filatures, rice mills, flour mills, cotton mills and other factories. In the flour milling industry of China Wusih takes a position of considerable importance.

Soochow—Another Page of Old China

Chinese rhapsodists have never tired of singing the praises of Soochow, 55 miles northwest of Shanghai. "Heaven above and below Soochow and Hangchow," one of the most familiar of Chinese proverbs, expresses the high estimate that many generations of the sons of Han held of the beauties of this city, which the European, searching for any standard by which to measure his impressions, has named "the Venice of China." Soochow is one of the most ancient of Chinese cities, having been the capital of the Kingdom of Wu during



Bridge across Yellow River at Tsinan-fu

Chow Dynasty in the seventh century B. C. Marco Polo, who called it Singui, found it a "large and magnificent city, the circumference of which is 30 miles." Marco Polo noted that its inhabitants had "vast quantities of silk, and manufacture it, not only for their own consumption, all of them being clothed in it, but also for other markets," an observation as true today as it was in the time of the Venetian traveler. The spinning and weaving of silk is still the principal industry of Soochow, some of the spinning being done by filiature machinery. Plain brocade, patterned brocade and silk gauze are the most noted products of the city. The rice of the Soochow region is reputed to be the best grown in China.

Soochow is an open port, having been thrown open to foreigners as a result of the victory of Japan in the Sino-Japanese War, a provision to that effect having been included in the Treaty of Shimonoseki in 1895. The Japanese here have their own concession, while other foreign powers unite in administering the International Concession.

Any good guidebook of China devotes several pages to the points of interest which attract the tourist to Soochow, and only brief mention can be given these here. The landmark which is first impressed on the new arrival and which distinguishes the sky line of the city is the pagoda of the Hau-chu-sheng-sz, perched on "Tiger Hill," from which a splendid view of Soochow is obtainable. The Confucian Temple is the most noted of a score or more religious buildings. The great bridge of Poh-toh-Chia, 12,000 feet long, which spans a wide stream connecting the Grand Canal with Lake Tan-tai, is an object of wonder. But not less attractive than a visit to any of these celebrated places is a ride on donkey through the streets of the city, narrow, cobbled and swarming with a life typical of hundreds of cities of China today and not far different from what it was generations ago. Near Soochow is Tai-hu, the Great Lake, second in size only to Lake Tung-ting in China, around which extends the richest silk producing country of the Republic.

Either Hangchow or Shanghai can be reached from Soochow by boat, a journey by canal which will give an excellent idea of the way in which the trade and travel of the Chinese Empire was carried on in the centuries before the railways came.

Tientsin-Pukow Railway History

The tourist with an ordinarily inquiring turn of mind will be interested in some of the facts concerning the road over which he has been traveling. The preliminary negotations over the trunk line by which it was proposed to connect the Peking-Mukden system in the north with the Shanghai-Nanking Railway in the south—both these lines being some years older than the Tientsin-Pukow Railway—resulted in a division of the contract between British interests, represented by the Chinese Central Railways, Ltd., of London, and the Deutsch Asiatische Bank. The capital totalled £9,800,000, which virtually met the cost of the road and first equipment, which was $101,000,000 (Mexican). The Germans, already strongly interested in railways in northeast China, having built the Shantung Railway about a decade previously, constructed the northern section of the Tientsin-Pukow Railways, between Tientsin and the crossing of the Grand Canal at Han-chuang. Construction was begun on June 30, 1908; the German section was thrown open to traffic in February 1911, and the whole line the following June. The Germans built more elaborately in the matter of stations and other buildings, and this, with the cost of the Yellow, River and other bridges, made the northern section of the railway cost £14,000 per mile, while the British engineers built at a cost of £10,600 a mile. The contrast between the stations of the former German section and those of the British-built part of the line is noticeable, the former being mostly of stone with red tile roofs. The station at Tsinan-fu, then a center of German influence and in the exploitation of which the Germans hoped to have a commanding part, is especially well built, with a waiting room as sumptuous as a banquet hall. Before the railway was completed came the famous Imperial Edict of May 1911, ordering that all trunk lines projected or under construction should be taken over by the Imperial Government at Peking, an order that led more or less directly to the opening of the Revolution the following fall. Foreign inspectors and engineers continued to be employed on the line but the Great War, into which China finally entered on the side of the Allies, led to the elimination of German influence along the whole northern section and the substitution of an entirely Chinese personnel. British engineers and officials continue to exercise partial supervision over the operation of the southern half of the railway.

The headquarters of the railway is at Tientsin, where the managing director, Mr. V. T. Sung, appointed early in 1923, and the traffic manager, Mr. S. T. Chow, have their offices.

If only the freight and passengers carried over its own lines is considered, the Tientsin-Pukow Railway ranks third in income among the Chinese railways but if it is considered together with the Shanghai-Nanking Railway as a single great trunk system, which it really is, and if moreover the takings which go to the Peking-Mukden Railway for goods and passengers hauled over the line between Tientsin and Peking as a part of the through service between Peking and Shanghai be added to the revenues of the Tientsin-Pukow Railway, this system leads all others, surpassing the Peking-Mukden and Peking-Hankow lines. For the Tientsin-Pukow line proper the revenue in 1921 totalled $16,780,000 (Mexican), almost double the running expenses for that year. Over 2,600,000 passengers were carried that year and more than 2,500,000 tons of goods moved, the income from passenger traffic being $5,484,715 (Mexican) and the freight revenues $9,679,000 (Mexican).

No Further Danger from Bandits

It is in place here to consider the matter of protection against bandits. Ever since the Lincheng affair of last May the trains have been running with augmented forces of guards. Recently the authorities of the road announced that new defense measures would shortly be put into execution, including the arming of all trains with machine-guns with searchlights powerful enough to reveal danger in time for it to be met. Still more far-reaching improvements in the protection of trains is promised in the near future. The Chinese Government has expressed its willingness to come to terms on the matter of railway policing mutually satisfactory to the Powers and to Peking.

Officials of the Tientsin-Pukow Railway and of the Department of Communications of the national government are alive to the possibilities of further development of this great artery of commerce and travel, such as branch lines into the richest sections lying on either side of the main line. The future of plans built on these possibilities, however, is highly problematical, and depends largely on the general political and financial condition of the country. At present funds for such extensions are not available, for although the books of the company show a large profit each year this money, like so much other public money in China, disappears by devious channels. When freed from the handicap of such conditions, there is every reason why the Tientsin-Pukow Railway should become one of the richest and most serviceable land highways in the world. As it is there are few railways in Asia that can compare with it in the wealth of territory tapped and the attractions offered to the traveler both in bodily comfort and in the opportunity to see beautiful and famous places and interesting people. These attractions are just beginning to be realized but as they become better known to the visitor to China few will be content to make the journey between Peking and Shanghai in one continuous 36 hour run. Travelers will choose, rather to loiter by the road and see something of the life of China's millions outside the ports and great cities and of the monuments that keep vivid and fresh China's heritage of a history and tradition, more ancient than that of any modern people and as glorious.