

Front Cover	Taichung City Religious Architecture Pilgrimage
Table of Contents	<p>Taichung Confucian Temple 02</p> <p>Central District Yanagihara Church 03</p> <p>Xitun District Luce Memorial Chapel 04</p> <p>East District Leh Cherng Temple 05</p> <p>South District Lin Ancestral Temple 06</p> <p>Nantun Wanhe Temple 07</p> <p>Nantun Wenchang Temple 08</p> <p>Beitun Wenchang Temple 09</p> <p>Dadu Huanghsi Academy 10</p> <p>Wuci Chenwu Temple 11</p> <p>Wuci Haotien Temple 12</p> <p>Dajia Wenchang Shrine 13</p> <p>Dajia Jenn Lann Temple 14</p> <p>Publisher: Wang Chiu-Tung</p> <p>Editing Committee Members: Lu Ying-Chun, Hsieh Wen-Hao, Huang Ya-Chun, Yang Chao-Fu, Chu Keng-Te, Lin Yao-Cheng</p> <p>Planning and Publishing Authority: Civil Affairs Bureau, Taichung City Government</p> <p>Address: 6F, Hui-Chung Building, No.99, Sec. 3, Taiwan Blvd., Xitun Dist., Taichung City 407, Taiwan (R.O.C.)</p> <p>Telephone: 04-22289111</p> <p>Website: http://www.civil.taichung.gov.tw</p> <p>Design: E-LIN Public Sell</p> <p>Address: No.20, Zhongxin St., West Dist., Taichung City 403, Taiwan (R.O.C.)</p> <p>Telephone: 04-23724061</p> <p>Date of Publication: 2012 December</p>
Inside Back Cover	<p>Promotional photos for big events of the Civil Affairs Bureau</p> <p>All People's Concert</p>
Back Cover	Advertisement of the Civil Affairs Bureau, Taichung City Government

Pilgrimage to the Temple 02

Taichung Confucian Temple

Central deity: Confucius

Address: No.30, Sec. 2, Shuangshi Rd., North Dist., Taichung City 404, Taiwan (R.O.C.)

04-22342264

Taichung Bus/ Jen-yu Bus

<http://www.confucius.taichung.gov.tw/>

Profile

The Taichung Confucian Temple was planned, designed, and constructed under the supervision of the Taiwan Public Construction Bureau in 1967. To distinguish its architectural style from the adjacent Martyrs' Shrine (Qing Dynasty palace-style architecture and ornamented paintings), architects decided to adopt a Song Dynasty palace-style architecture, utilizing its powerful, solemn, simple, and spectacular characteristics. With reference to the layout of the Confucian Temple in Qufu (Shandong Province of China), the Taichung Confucian Temple was a small version of the Qufu Confucian Temple with a Song Dynasty style planar configuration, which is hardly seen in Taiwan. The structure is complex and versatile; the ornament is intricate and exquisite. Colour paintings at all palaces in the Confucian Temple also adopts the Song Dynasty style, which features a multitude of curled grasses and flowers, and depictions of styles by using shades of colours, the craftsmanship of which is particularly delicate and complex. Taichung Confucian Temple is a rarely seen architecture model in Taiwan, which is worthy of the public's study and appreciation.

The entire architectural compound of Taichung Confucian Temple

Consisting of two monumental archways, each of which is engraved with the "doctrine passing through the ancient time to the present day" and "virtue comparable to the universe", screen walls, Ling-hsing Gate, a front yard with a half-moon shaped pond, Kuan-te Gate, Yu-tsui Gate, Liao Pavilion, tomb grottos, Ta-cheng Gate, Ta-cheng Hall, which is also variously translated as "Hall of Great Achievement", "Hall of Great Completion", or "Hall of Great Perfection, East Veranda, West Veranda, Chung-sheng Shrine, which is also translated as "shrine of Adoring the Sages", Li Gate, and I Road, the Taichung Confucian Temple can be ranked as one of the most complete Confucian Temples in Taiwan, as well as a pioneer of a new presentation of Chinese classical architecture. On the morning of Teacher's Day every year, ceremonies devoted to worshipping and offering sacrifices to Confucius are held at the temple's Ta-cheng Hall. Ceremonies are performed in accordance with ancient rituals, with Li Sing Elementary School students performing Pa Yi Dance to express reverence and tribute to the greatest sage and educator Confucius. Attracting the speculation of numerous domestic and foreign tourists every year, the ritual has become an annual significant event in Taichung.

Pilgrimage to the Temple 03

Central District Yanagihara Church

Address: No.119, Xingzhong St., Central Dist., Taichung City 400, Taiwan (R.O.C.)

04-22222749

Taichung Bus/Chuan Hang Bus/Ubus / Jen-yu Bus

<http://www.liuyuan.org.tw/>

Profile:

Yanagihara Church (formerly known as Dongdadun Chapel), which was established near the current location in 1898, purchased the land at the current address in 1915 and used the local construction materials of red brick and Chinese fir to build a Scottish style church building based on a church pattern provided by the British preacher and pastor Rev.Campbell N.Moody. Completed in October 1916, the church started operation and adopted the orthodox name Taichung Church in the following year. In 1965, a new Gothic-architecture style church was constructed on the south side of the original church, and changed its name to the present Yanagihara Church. In 1998, the church was renovated, and an underground parking lot, an education pavilion, and a few manses were constructed for the centennial celebration of the church establishment.

Architectural features

The interior of the Yanagihara church has a simple rectangular plane surface, which is the basic style of early Christian churches and is called “Baxilika” plane. With a reasonable spatial arrangement, sufficient lighting, and excellent view, Yanagihara church is the best church architecture model among local Christian churches. With a synagogue style, giant arched windows on the front gable, buttresses on both sides of walls, arched and hexagonal windows between the buttresses, partial Ching-shui brick stucco washing finish on the entire ornament, a porch next to the entrance, and two water outlets on the right and left sides of the upper eaves with two squatting sculptured kylins, Yanagihara church transmit an unique style that blends the local and the Western.

Pilgrimage to the Temple 04

Xitun District Luce Memorial Chapel

Address: No.1727, Sec. 4, Taiwan Blvd., Xitun Dist., Taichung City 407, Taiwan (R.O.C.)

04-23590121

Taichung Bus/ Geya Bus/ Ubus/ Fengyuan Bus

<http://www.thu.edu.tw/>

Profile :

Tunghai University is a church school. When the university was established in 1955 in a backwater area where traffic was inconvenient, the university decided to build a chapel inside the campus, driven by a strong feeling that there were no venues for spiritual cultivation, church services, and conventions. The construction of Luce Memorial Chapel began in 1962 and was completed in the following year. The chapel was designated the name Luce in the memory of Mr Henry W. Luce (1868-1941), who had been a missionary in the Chinese speaking countries for 44 years since 1897, and assisted in funding Cheeloo University and Yenching University.

The artwork of famous architect Leoh Ming Pei

With a joint design by the world renowned architect M.r Leoh Ming Pei and the school's first Department of Architecture Head Mr. Chen Chi-Kuan, the central part of the campus was finally determined as the establishment site after a deliberate consideration. Being situated in the center of campus, Luce Memorial Chapel is open to the entire school, always sending out an amicable gesture, and is not located on any axis. In terms of spatial configuration, a location between teaching areas and dormitories made it visible to the entire school district when plants and trees in the campus were not tall yet during the early years.

Architectural features

Luce Memorial Chapel is formed by four surfaces, which are completely separated and appears like an upside-down book. The two rear surfaces are slightly higher than the two front surfaces, while the location of the height difference is where the altar inside the chapel is located. Upon entering the chapel, one's eyes would naturally rise along the house surfaces' curves to the dormers on the roof ridge. Prayers at worship can often witness the sunshine, coming down from the sky in the shape of a narrow strip, proceeding unhurriedly on the alter, creating a scene that inspires people to long for the brightness and honouring the Lord.

Pilgrimage to the Temple 05

East District Lech Cherng Temple

Central deity: Heavenly Holy Mother

Address: No.48, Hanxi St., East Dist., Taichung City 401, Taiwan (R.O.C.)

04-22111928

Taichung Bus/Chuan Hang Bus/Ubuss/ Jen-yu Bus

<http://www.lech.org.tw>

Profile :

The central deity of Taichung Lech Cherng Temple, which is situated in the east and facing the west with a little to the south, is Heavenly Holy Mother (commonly known as Hanxi Matsu). In the 18th year of Kan-lung Emperor in the Qing Dynasty (A.D. 1753), funds were collected to build a temple, which is the predecessor of the current Taichung Lech Cherng Temple. The temple was appraised by the Ministry of Interior as a third-class historical site, with its original wooden structure undergoing an expansion project in 1921 after years of vicissitude.

Architecture features

Lech-Cherng Temple is constructed in the traditional Chinese “Si-he-yuan” layout which consists of a courtyard surrounded by buildings on all four sides. At the present, the main hall of the temple and its connecting corridors, as well as its entrance hall, the “San-chuan Hall, and the “Lung-hu Hall” are all considered sites of great historic interest. These sites are works of craftsmanship in the Zhang-zhou style, by great master-carpenter Chen Ying-Ping, and particularly the “sheng-an Chia-ssu-chui style, with “chih-hu-dou-gong” style beams supporting the eaves; columns with “Chin-Kua” pumpkin-style capitals, styles animal joints between roof, beams, and pillars; and mythical animal “Shih-hu-motif” characters, as the written characters are themselves composed of the bodies of the creatures in craving. San-chuan Hall has five entrances and its breath is nine kai-chien wide-this is a measurement of structural space between framework features such as columns, walls, etc. San-chuan Hall also features a doubled-tiered roof which combines the features of Hsieh-Shan style and Ying-Shan style roof constructions, while the height of the hall is steep and tall, which all of the aforementioned exemplifies the style of “sheng-an Chia-ssu-chui” and it has influenced the construction styles of the later temples in Taiwan, which is why this is considered a special masterpiece of Chen Ying-Ping's work. With respect to the wooden structure of San-chuan hall, the upper eaves were structure was built up by the piling up of connecting beams, which is Chen Ying-Ping's usual style. In addition, around the eaves there are Liu-jing-dou-gong to prop up patterns of fallen flowers, and the ends of Liu-jing-dou-gong extend backward to pillars delicately. Moreover, structures in this building are "two connecting beams, three stands sculptured in melon shape"; abundant materials are used and the shapes are elegant, which are coupled with Chen Ying-Ping’s adept

skills: vivid Chih-hu arches, Hsiung-ting, and round engravings. On the other hand, the wooden structure of its five gates is inclined to simplicity.

Pilgrimage to the Temple 06

South District Lin Ancestral Temple

Central deity: Heavenly Holy Mother

Address: No.55, Guoguang Rd., South Dist., Taichung City 402, Taiwan (R.O.C.)

04-22246928

<http://mmweb.tw/52653/>

Profile:

Taichung Lin Ancestral Temple was constructed by the Lin family after they migrated to the central part of Taiwan, opened new lands for farming, and gradually settled down to have a stable life. To remember their ancestors, the Lin family gathered support and funds from other consanguine Lin decedents in the Taichung area to construct the Taichung Lin Ancestral Temple.

Architectural aesthetics feature

The architectural layout of Lin Ancestral Temple is a two-structure and two-tutelary-dragon compound courtyard. At the main axis, the mountain gate is in the front and the main hall is at the back, and with wings at the two sides connected by connecting corridors. As the main function of an ancestral temple is simply offering sacrifice to the ancestors, a rear hall, which could be used to worship other deities, is omitted. Instead, a horizontal nine-kai-chien” breath (the main gate with a five-kai-chien width, connecting corridors on the left and right sides, and two wings) is created vertically, resulting in Lin Ancestral Temple’s solemn and magnificent spatial dimension. In addition to the outer courtyard plaza, the two-structure and two-tutelary-dragon layout of Lin Ancestral Temple, through the spatial arrangement of connecting corridors, forms a giant seven-courtyard (inner courtyards and patios) compound courtyard architecture cluster. When being overlooked from the sky, it forms a unique narrow-front-and-wide-rear shape which is called “dustpan-shaped house” to comply with the idea of Feng Shui. The architectural structure is mainly a lord-bearing brick wall structure and wooden structure. A wooden structure is one of the most representative features of the Lin Ancestral Temple. The lifting beam structure, the height design, the roof structure of “Tieh-wu-tou” and “Chia-ssu-chui”, “Pai-lou-tou-kung”, “Kan-chia-tou-kung” shuttle-shaped columns, and steles, of the two construction units: the main gate and the main hall, are all exquisite representation of Chen Ying-Ping’s personal profound architecture literacy, and a perfect fusion of style aesthetics and structural mechanics.

Pilgrimage to the Temple 07

Nantun Wanhe Temple

Central deity: Heavenly Holy Mother

Address: No.51, Sec. 1, Wanhe Rd., Nantun Dist., Taichung City 408, Taiwan (R.O.C.)

04-23893285

Jen-yu Bus/Taichung Bus

<http://www.wanhgong.org.tw/>

Profile

Wanhe Temple enshrines the Heavenly Holy Mother (commonly known as Matsu). According to legend, the statue of Matsu was carried to Taiwan from Meizhou, Guangdong province, respectfully on a guarded boat by Chang kuo in the 23rd year of Kangxi Emperor in the Qing Dynasty (1684 A.D.) to bless the reclamation in Nantun, which has been over 300 years since then. At first, only a small shrine was built for worship. Later on, the 12 most influential patriarchal clans among the earliest settlers after reclamation jointly raised funds to expand the shrine. Construction was completed at the 4th year of Yongzheng Emperor in Qing Dynasty (AD 1726) and was named Wanhe Temple. The word ‘Wanhe’ means by worshipping Matsu, Matsu would bless people from different ethnic groups to “have the same heart and live in harmony”, and collaborate in the local development. With perennially flourishing incenses from numerous prayers since its establishment, Wanhe Temple has been a religious hub at the Great Taichung Area for a long time.

Architecture features

The traditional architecture style of Zhangzhou and Quanzhou areas in Fujian province is ubiquitous at the whole Wanhe Temple. Forming a shape of a Chinese character “日” when being overlooked from the sky, the palace has three layers of buildings, two courtyards, two tutelary dragons, and a west sitting and east facing aspect. With an integrated configuration and system, distinctive layers, and carving-decorated beams and ornamented columns, Wanhe Temple is an antique beauty with ageless splendor.

Arts and culture promotion

In 1985, the Ministry of Interior rated Wanhe Temple as a national third-class historical site, which the temple personnel have endeavored to preserve over the years. To promote local culture affairs, the Wanhe Culture Building was built in June 1993. The underground level is designed to be a restaurant, the first level is an office, the second level is a conference room, the third level is a library, the fourth level is a heritage museum, and the fifth floor is the “Jute Art Culture Museum”, which is the first civil local culture museum in the Taichung City. With between five to six sessions of exhibitions for Nutun local artists and other renowned artists to exhibit their artworks at the “Creative Gallery” inside the museum,

Jute Art Culture Museum has successfully scouted a handful of local artistic talents and promoted the ethos for local artistic activities. In 2003, Wanhe Temple also established volunteer teams to provide temple guidance and explanation services.

Pilgrimage to the Temple 08

Nantun Wenchang Temple

Central deity: Lord Emperor Wenchang

Address: No.100, Wenchang St., Nantun Dist., Taichung City 408, Taiwan (R.O.C.)

04 -23891827

Taichung Bus/ Jen-yu Bus

<http://www.wcgt.org/>

Profile

At the 2nd year of Chia-ching Emperor in Qing Dynasty, the late sage Tseng Yu-Yin initiated the construction of “Li-tou-tien Wenchang Shrine” and “community schools” “through fundraising and recruited masters of Confucianism to educate the public. As the birthplace of education in Taichung, Li-tou-tien Wenchang Shrine is of great culture value which combines folk beliefs and social education. Inside the shrine, there are several antique tablets from Qing Dynasty, two steles at the worship hall, and two rolls of “writings from ancestors”, to witness the cultural meaning of historical architecture. The shrine was used as Nantun Public School classrooms at some period in the early years of the Japanese Colonial period (1895-1945), and it still continues to promote a variety of culture and education undertakings in the present day. Although the building has been converted to a “cloister and pavilion” Confusion Temple style, the course of its preservation and the cultural function it plays deserves to be acknowledged. In addition, it also has the function of educating people of the good traditional Wenchang belief, and presenting the value of historical architecture.

Architecture features

Structures and configurations of Nantun Wenchang Temple follows the example of Confucius Temple; in order to make full use of space, grounds of the main hall are raised, and its installation adopted a style of cloister and pavilion, and is built as a loft with two stories. A pair of double-vertical ladders connected to the main hall on second level is installed at the center in front of level one of Nantun Wenchang Temple, the roof of which was constructed in a gable and hip style, and decorated with yellow glazed tiles . Its ridges are constructed in a straight horseback style, instead of a swallow tail style, which is commonly seen the in the Min-Nan area. The two ends of each ridge are decorated with “ridge monster” statues made of glazed tiles. The statues, in the shape of a legendary animal “Chih-wen”, face inward and keep ends of ridges in their mouths as ornaments. Vertical roof ridges on all sides are made with ridge monsters “Tsou-yu”, which look like lions and tigers. Beside the function of making ridges fixed, the ridge monsters also emphasize the greatness and beauty of all ridges. Although vertical ridges at the front and rear sides are not decorated with osprey statutes, the vertical ridges extending toward the left and

right sides are made with animals such as dragons and lions on the corners of each eave, making the entire roof look peaceful, solemn, and magnificent. Space on the second floor is planned for temple ritual purpose. Its central area is the “main hall”, and there is a platform in front of the main hall’s main gate. The breadth of the inner area is a bigger-sized “three kai-chien” wide-this is a measurement of structural space between framework features such as columns, walls, etc. The inner space of the main hall, which is built with large spans and without pillars, has a space to place a tabernacle for “five Wenchang deities”.

Pilgrimage to the Temple 09

Beitun Wenchang Temple

Central deity: Lord Emperor Wenchang

Address: No.41, Sec. 2, Changping Rd., Beitun Dist., Taichung City 406, Taiwan (R.O.C.)

04-24225845

Feng-yuan Bus

Profile

Beitun Wenchang Temple has evolved from a previous local community school. At the 5th year of Tao-kuang Emperor in Qing Dynasty, Sizhangli village Tribute Student Tseng Yu-Yin initiated the founding of “Wen-wei Club” with some congenial pals to have regular study sessions together when he sensed a sluggish literary ethos in the local area. At the 24th year of Tao-kuang Emperor, other people also organized “Wen-ping Club” as a private school to teach Chinese culture and knowledge. At the 2nd year of Tung-chih Emperor (A.D. 1863), the two clubs jointly raised funds to construct the Wenchang Temple, which was completed at the 10th year of T'ung-chih Emperor, to enrich cultural and educational ethos in the Sizhangli area.

Architecture features

In 1986, the palace of deities, worship pavilions, and roof of San-chuan Hall, in Beitun Wen-chang Temple were renovated based on its prototype. In addition, both left-right side wings and storages were reconstructed; new places such as golden pavilions and toilets were built. The temple, which is north-sitting-south-facing and approximately eight degrees to the east, has the structure of a “five-kai-chien” in breadth, two entrances, two wings, and two worship pavilions. Since the two wings on the right and left sides are not connected with the front hall, it doesn't have the feature of a traditional Chinese “Si-he-yuan”, which consists of a courtyard surrounded by buildings on all four sides. The front gate of the three- kai-chien wide front hall is similar to that of normal temples, but it has a special feature that wall doors on the left and right sides are closely attached to the gable. The breadth of the main hall, with a four-pillared pavilion in the front, is five kai-chien wide this is a measurement of structural space between framework features such as columns, walls, etc. (which becomes seven kai-chien wide if the breadth of two wings are included). Being connected to short walls and wings on the left and right hand sides, it forms a traditional Chinese “San-ho-yuan” layout, which consists of a central building with two wings attached perpendicular to either side. Door caves in the shape of flower vases are carved out of the bricks on the short walls, which correspond with the horizontal rolls and leaking windows in the shape of Pa-kua on both sides of walls in the main hall. The screen walls and dragon ponds are new works in later ages.

Pilgrimage to the Temple 10

Dadu Huanghsi Academy

Central deity: Lord Emperor Wenchang

Address: No.10, Wenchang 1st St., Dadu Dist., Taichung City 432, Taiwan (R.O.C.)

04-26991105

Taichung Bus/ Jen-yu Bus

Profile

Huanghsi Academy, commonly known as Wenchang Shrine (Temple), enshrines five Wenchang deities which are headed by the central deity Lord Emperor Wenchang. It was formerly the culture and education hub in the Dadu district. During the reign of Qing dynasty, numerous outstanding scholars followed through after Chao Pi, the son of local gentry Chao Shun-Fang, passed the county level imperial examination. These scholars admired culture and literature, and had high regard for philosophy, resulting in a formation of such ethos. Aspiring to promote a literary ethos and popularize education, in the 13th year of Emperor Kuang-hsu (A.D.1887), Chao Shun-Fang advocated to establish an academy at Wenchang shrine and named it “Huanghsi Academy” as a site to play with arts and discuss about knowledge. During the Japanese colonial period, “Huanghsi Academy” was once used as the site for Dadu Public School, which later on moved out of Huanghsi Academy and become the predecessor of Dadu Elementary School. In 1985, Huanghsi Academy was decreed by the Ministry of Interior as a third-class historical site. In 2010, after the merger of Taichung City and Taichung County, Huanghsi Academy was listed by the Bureau of Cultural Assets Administration under the Ministry of Culture as a municipal monumental academy. It is the only remaining monumental academy in Taichung City at present.

Architecture features

Huanghsi Academy is constructed in the traditional Chinese “Si-he-yuan” layout, which consists of a courtyard surrounded by buildings on all four sides. It has the breadth of seven kai-chien wide, this is a measurement of structural space between framework features such as columns, walls, etc., in addition to two entrances, two wings, and a few several four-sided pavilions. It is situated in the south and facing the north. The arrangement from outside to the inside is gable, worship hall, and main hall in succession. There are also wings on both sides, and connecting corridors between the main hall and two wings. The foundation of Huanghsi Academy, which is 30 cm in height, is tessellated with celadon tiles, finished with red bricks on the edges, tiled with pebbles on the reverse side, and covered with slates. The first entrance took the breadth of three kai-chien in the central part as its mountain gate; the swallowtail ridges descend to the left and right sides gradationally, making the facade of the seven kai-chien-wide Huanghsi Academy spread evenly. The second entrance leads to a three kai-chien-wide auditorium, which enshrines

Lord Emperor Wenchang in the center. In the front, there is a four-sided pavilion that buttresses an eight-pillared gable and hip roof. On the two sides of auditorium, the engraved bricks on the outer walls of the connecting corridors attached to the wings on both sides have the most exquisite carving skills. The overall structural mechanics is illustrated perfectly, with audacity and innovation reflected on many aspects. In architectural aesthetics, the majestic and ornate brick crafts of unparalleled excellence are hailed by many experts and scholars as the best among the Qing Dynasty architecture in Taiwan.

Pilgrimage to the temple 11

Wuci Chenwu Temple

Central deity: Mysterious Heavenly Upper Emperor

Address: No.104, Xijian Rd., Zhonghe Vil., Wuci Dist., Taichung City 435, Taiwan (R.O.C.)

04-26574890

Geya Bus/ Fengyuan Bus /Jen-yu Bus

Introduction

Chenwu Temple was constructed in the 25th year of Tao-guang Emperor in Qing Dynasty (A.D.1845) under the collaboration of the then business association "Chi-shun-hao" chief directors: Tsai Ta-Pin, Tsai Hu-Pan, vice directors: Tsai Chin-Chao, Tsai Chin-Cho, and two other anonymous people, for the religious worship of the Lien-tang Tsai clan and residents in the Chungho village. In the early days, in addition to being where local senior residents gathered, held conventions, and conversed about the world and history, it was also a space with multiple-functions, such as temporary residence of officials, religion, economy, and education. At present, Chenwu Temple still preserves a stick-shaped wooden plate sculptured with the words "newly constructed by the minister of the Chenwu Temple, Chi-shun-hao chief directors: Tsai Ta-Pin, Tsai Hu-Pan, vice directors: Tsai Chin-Chao, Tsai Chin-Cho, and two other people, at the 63rd year before the People's Republic of China, Chi-yu year; and renovated in the mid-autumn month of the 42nd year of the People's Republic of China", as a historical witness for the years of establishment and renovation. Besides, a "conspicuous power at oceans and islands" tablet related the suppression of Dai Chao-Chun Incident during the reign of the Tung-chih Emperor, was donated by the then Changhua County prefectural officer Wang Chen and military officer Cheng Jung to show the utmost gratitude to the manifestation of Mysterious Heavenly Upper Emperor's divinity. Witnessing a history of over 150 years, Chenwu Temple appears quaint and elegant. As many temples in Taiwan have been renovated to a northern palace style or have adopted a contemporary craftsmanship, Chenwu Temple is the only construction on an old street in the Wuci district that still preserves a traditional temple configuration, and records the development history of the old street.

Architecture features

The main area of Chenwu Temple consists of a mountain gate, a four-sided pavilion, wings on both sides, and a main hall. The façade of the mountain gate is three-kai-chien wide, this is a measurement of structural space between framework features such as columns, walls, etc. The roof of the mountain gate is made of purlins buttressed by three pilasters and seven stands based on the traditional San-chuan ridge style structure. The four-sided pavilion, a transitional space between the mountain gate and main hall, adopts a round roof style in structure. As for the building frames, a structure consisting of two connecting beams and four stands sculptured in melon shape, i.e. melon tubes, is adopted. The structure of two wings

consists of buttresses and eaves pilasters without a cantilever structure. The façade of the main hall is three- three-kai-chien wide, and the roof structure of the main hall is simpler than the roof structure of the mountain gate. A Tieh-tou structure of four-pilaster-eleven-stand purlins is used for the main room, whereas a Chuan-tou structure of four-pilaster-eleven-stand purlins is used in the second room.

Pilgrimage to the Temple 12

Wuci Haotien Temple

Central deity: Heavenly Holy Mother

Address: No.784, Sec. 1, Zhongyang Rd., Wuci Dist., Taichung City 435, Taiwan (R.O.C.)

04-26565949

Geya Bus /Fengyuan Bus / U-bus

<http://tw.myblog.yahoo.com./haotiengong>

Profile

Haotien Temple has a long history. In addition to having the flourishing incenses from numerous worshipers, it is also the local religious pivot. The temple still preserves three steles from the Qing dynasty: "Strict prohibition to unauthorized reclamation by magistrates" stele, "Strict prohibition to authorized reclamation in Niupu special notice stele", and "Wu-fu-jun Notice" stele, which were put up during the reign of Tao-kuang Emperor and Kuang-hsu Emperor, and are of significant historical value. In addition, there is a "virtue protecting the common people" tablet, which was contributed by the then Changhua prefectural officer Wang Chen and military officer Cheng Jung in the third year of Tung-chih Emperor to express their gratitude for the blessing of the Gods after the suppression of Dai Chao-Chun Incident, a commotion occurring in the first year of Tung-chih Emperor.

Architecture features

The east-sitting and west-facing Haotien Temple, which consists of three gates and three halls, is a sample of the typical temple architecture. The main hall is three-kai-chien wide this is a measurement of structural space between framework features such as columns, walls, etc., with a Chinese gabled roof, and covered with arc-shaped tiles on the roof slopes, which are the only roof slopes without glazed arc-shaped tiles at Haotien Temple. On the main roof ridge, two tutelary dragons sit on the two ends to protect a tower on the central ridge. On the ends of ridges, there are cut-and-paste ornamentations about the love story of Hsueh Ting-Shan, and Fan Li-hua, two characters in a Chinese opera. The worship hall, which is in front of the main hall, is also three-kai-chien wide. The worship hall has a round ridge roof covered with brownish glazed arc-shaped tiles, ridges that have cut-and-paste ornamentations in the pattern of the Old Man of the South Pole (longevity Deity) on the top, as well as complicated and ornate cut-and-paste ornamentations at the ridge ends. In addition, there are one bell tower and one drum tower on the second story of the north wing and south wing respectively. The rear hall is five-kai-chien wide and three-kai-chien long. It also has a Chinese gabled San-chuan ridge style, which is tessellated with green glazed arc-shaped tile on the rooftop. The structure of San-chuan Hall adopts the Tieh-tou style; components such as stands sculptured in melon shape, i.e. melon tubes, and small objects resembling a dipper or cup, i.e. small dippers, are placed on the two connecting beams. Patterns of a special type of

knife Guan-dao and a mythical animal Chih-hu are both used to decorate the arches; high-quality materials are picked and structures were designed strictly. The structure of the main hall is also made in the Tieh-tou style, and “three connecting beams, five melon tubes” are adopted, meaning that it is formed by the main connecting beam, the second beam, and the third beam, as well as five melon tubes, which is an example of Chuan style craftsmen. There are also big legendary turtles stuck with horns on top of four gold pillars; the selected materials are of optimum quality and the proportion is appropriate, which is rarely seen. In 1977, the tabernacle in the main hall was once repaired by famous carpenters Shi Kun-Yu and his son Shi Chen-Yang from Lukang. In the worship hall, there is a pair of dragon pillars, which were made by a washing stucco technique in the Japanese colonial period, and painted in colour on the surface.

Pilgrimage to the Temple 13

Dajia Wenchang Shrine

Central deity: Lord Emperor Wenchang

Address: No.116, Wenwu Rd., Dajia Dist., Taichung City 437, Taiwan (R.O.C.)

04-22290280

Fengyuan Bus

Profile

Dajia Wenchang Shrine, which is also called Dajia Lord Emperor Wenchang Temple, was originally a free private school. It is located inside the Western Gate of Dajia city and the western side of the old Dajia Street, with Lord Emperor Wenchang as the central deity. Wenchang Shrine is also called Confucian Temple as it started to be used for Confucian worship after the retrocession of Taiwan. On November 27th of the 74th year of the People's Republic of China (A.D. 1985), Wenchang Shrine was designated and pronounced by the Ministry of Interior as a third-class historical site in the Taiwan-Fujian area, and a municipality designated site of historical interest at present.

Architecture features

The breadth of the temple is three kai-chien wide, this is a measurement of structural space between framework features such as columns, walls, etc., and the San-chuan Hall is located on its first entrance. The San-chuan Hall has an eaves gallery structure, three ridges with curled-up ends like the swallowtails, and a roof with arc-shaped tiles. The material used to decorate the outer eaves is mainly wood and interspersed with walls of stone carvings. There are also coloured paintings of door-gods on both left and right doors. The wings on both sides are built with side doors which allow for independent access. The surface of gables is embellished with red bricks. There are connecting arcades and patios between both wings and shrines in the middle. Wenchang Shrine, which is located at the second entrance, enshrines the Lord Emperor Wenchang. It is a place to seek for fortune at literary pursuit and prosperity in education undertaking.

Pilgrimage to the Temple 14

Dajia Jenn-Lann Temple

Central deity: Heavenly Holy Mother

Address: No.158, Shuntian Rd., Dajia Dist., Taichung City 437, Taiwan (R.O.C.)

04-26763522

Geya Bus – No.168 Bus

<http://www.dajiamazu.org.tw/>

Profile:

In the 8th year of Yung-cheng Emperor in the Qing Dynasty (A.D. 1730), Lin Yung-Hsing, a native of Meizhou Island, Putian City, Fujian Province, brought the statue of Heavenly Holy Mother from the Meizhou Matsu Temple to Taiwan with reverence. He decided to settle down and make a living in Dajia district, where he had stopped by in the trip. At that time, immigrants who were devout believers of Meizhou Matsu all came to worship, and their worship turned out to be efficacious. In the 10th year of Yung-cheng Emperor in the Qing Dynasty, local gentries, who witnessed the flourishing incenses from numerous believers, embarked on the construction of a small shrine on the same site as the current temple. The small shrine, which was renovated at the 52nd year of Chien-lung Emperor in the Qing Dynasty, subsequently underwent a number of restorations initiated by Dajia Fen-ssu-cheng-fu Tsung Chin-Ting, a successful candidate in the highest imperial civil service examination Chen Feng-hao from the same village, local gentry Lien Kun-Shan, and Chiao Hua-Lung, who cooperated on this great undertaking of shrine expansion and retitled the shrine as "Jenn Lann Temple".

A collection of artworks from National Heritage Awards gurus

Although Jenn Lann Temple was converted to the current new building in 1980, the temple still collects and preserves the biggest number of artworks that are made by gurus of "National Heritage Awards" winners in agony and sweat, resulting from the careful preservation and appropriate measures of temple management personnel. These great artworks include the entire exterior appearance and configuration of Jenn Lann Temple, which was designed by the Major Carpentry Heritage Award winner Wang Chin-Mu; tabernacles in Jenn Lann Temple, which were sculptured by the Wooden Sculpture Heritage Award winner Shih Chen-Yang from Lukang City, Changhua County, and his father Shih Kuen-Yu, and, were appraised as the most exquisite sculpture artwork in the entire Taiwan. Patterns on screens behind the statues by the Colourful Painting Heritage Award winner Pan Li-Shui were what Shih Chen-Yang's sculpture is based on; paintings on the San-chuan Hall were created by another Colourful Painting Heritage Award winner Li Han-Ching from Xuejia District, Tianan City; the cut-and-paste ornamentations in Jenn Lann Temple from Hung Kun-Fu, the progeny of the famous cut-and-paste ornamentation artisan Chiang Ching-Lu; and stone sculptures that are the most proud artwork of Nieh

Hsiang-Sheng from Shalu District, Taichung City. These numerous exquisite artistic works enable culture to be passed on to future generations.

Cultural activities

Dajia Matsu Pilgrimage, which lasts for nine days and eight nights, is a part of the “Craze for Matsu” event at the third lunar month every year. Attracting millions of devout male and female believers from home or abroad each year to closely follow Matsu’ palankeen in a surveillance circuit, Dajia Mazu Pilgrimage has become Taiwan’s most distinctive religious event, and one of the three biggest religious activities in the world. It was nominated as a “national important intangible cultural activity asset” on July 4th, 2008.

Note: Business Advocacy

- I) Behaviors of offence by unregistered alters should be treated by managing authorities in accordance with the following "regulations and corresponding measures regarding violation behaviors of alters" list:**

Behavior of Offence	Managing Authority
1. Extorting money or property of others or committing other criminal behaviors under the pretext of providence 2. Unauthorized occupation of roads, arcades, or pedestrians, which results in traffic obstruction 3. Indecent behaviors that harms social atmosphere or sex autonomy.	Police Bureau
4. Using improper methods to supply drugs, and performing medical practices 5. Unlicensed doctors engaging in medical practices	Health Bureau
6. Using a sound amplifier to jeopardize the tranquil life of others 7. Burning paper money that results in air pollution and affects nearby residents	Environmental Protection Bureau
8. Illegally modifying the use of buildings or putting up illegal construction	Urban Development Bureau
9. Violating the Fire Services Act and related regulations	Fire Bureau

(Ministry of the Interior, June 3, 2004, Tai-Na-Min-Zi No. 0930066098 letter)

II) Funeral Business Advocacy

Illegal burial of the dead and reburial of collected bones of the dead are not permitted. Using legal infrastructure for burial is compulsory.

- * Pursuant to Article 29 of the Funeral Management Provisions, one is not allowed to excavated tombs, coffins, corpses, or ashes (skeletons) of the dead at a cemetery, unless with an excavation permit issued by the managing authority of the municipality, county (city), township (town, city) or its commissioned authority. Changing burial sites according to the law is exempted from this article. Contraveners of Article 29 are subject to a fine between NTD 30,000 and NTD 150,000 as penalty.

* Pursuant to Article 70 of the Funeral Management Provisions, “corpses of the dead should be buried at a cemetery; ashes or excavated skeletons of the dead should be placed at an ashes (skeletons) storage facility or be cremated”. In addition, an application for an excavation permit should be made to the municipal Life Rituals Management Center or a district office in order to make an application to put ashes and skeletons into a bone ash tower. Contraveners of Article 70 are subject to a fine between NTD 30,000 and NTD 150,000 as penalty, and would be given a deadline to seek improvement. Contraveners who fail to make to improvement at the expiry of deadline would be punished based on times of offence.

III) Temple Registration Business Advocacy

In order to regulate the temple registration application procedures as well as the required forms and documents, “information one has to know for temple registration” was promulgated by the Ministry of Interior.

1. Temples that meet the following requirements can proceed with temple registration in accordance with the “information one has to know for temple registration” herein:
 - a) The construction of a temple has been sanctified by the managing authority, a construction permit for the building purpose as a temple has been issued, and a permit to use the building upon completion of construction has been issued.
 - b) The exterior of the temple has the architecture style of the religion it belongs to, or has been approved by its owning religious organization that the temple has such religious architecture style.
 - c) The temple has statues of Gods or Buddha figures for people to worship, and is actually practicing religious activities.
2. The following documents are required for temple registration application:
 - a) Registration application
 - b) A copy of the front and the reverse pages of the Taiwanese identity card, household registration, or other identification documents, of the person in charge of temple affairs.
 - c) Six copies of the temple registration form
 - d) License for building usage, registration book (transcript) of improvements to building, and land registration book (transcript).
 - e) Written information of the temple history
 - f) Photos of the exterior of temple buildings
 - g) Documents of the participated or owning religious organization. Those with no such documents are exempted.
 - h) Donation consent and chop of land or building donor. Privately constructed temples are exempted.

(Ministry of the Interior, February 3, 2005, Tai-Na-Min-Zi No. 0940068261 order)

IV) Promotional photos for big events of the Civil Affairs Bureau

Joint wedding of Taichung City residents, government employees, and teachers

Taiwan Boulevard road race