

**Historic Building Appraisal**  
**Albany Fresh Water Pumping Station**  
**Magazine Gap Road, Mid-Levels, H.K.**

The Albany Fresh Water Pumping Station (雅賓利食水抽水站, *Historical Interest* formerly known as the Albany Pumping Station) was built from 1938 to 1939 with its principal purpose to pump filtered water to a higher level. It has a gauge basin (量水站) as a branch to measure the flow (流量) of filtered water before the water enters the Albany Fresh Water Service Reservoir (雅賓利食水配水庫, Grade 1) which was built in 1888 – 1889.

In the 1930s, the laying of cross-harbour pipes was completed. Water from the Shing Mun Valley was filtered at Shek Lei Pui and then conveyed to Hong Kong Island to meet the increasing demand of water supply.<sup>1</sup> The filtered Shing Mun water reached the Albany Pumping Station by first passing through the Garden Road Pumping Station. It was then further pumped up to the Peak Road Service Reservoir, which was to supply water to the Mid-Levels above Robinson Road.

A contract for the construction of the Albany Pumping Station was let in August 1938 to Messrs. Lam Woo & Co. (聯益建築公司). Construction commenced in the same year and was completed in 1939. Having been in service for six decades, the Albany Pumping Station ceased operation in 1999 when its role was taken over by today's Albany No. 3 Fresh Water Pumping Station.

The Albany Pumping Station is a simple one-storey concrete structure *Architectural Merit* being rectangular in plan with a flat roof supported on beams and columns. The simple design reflects its utilitarian nature with minimal ornamentation. Through the entrance door on the west elevation of the pumping station, there are two rooms on the left respectively used as a store room and an office, and on the right is the pump hall with pumping machinery.<sup>2</sup> The store room and office were retrofitted in 1958, with the timber partitions replaced by brick walls, in order to reduce the nuisances caused to the staff members by the noise generated during the operation of pumping machinery. The office was adjoined by an underground gauge basin which measured the flow of water to be entering Albany Fresh Water Service Reservoir.

<sup>1</sup> The role of Albany Filter Beds gradually diminished as the water from Shing Mun Reservoir would have been filtered before being transferred to Hong Kong Island.

<sup>2</sup> The original set of pumping machinery was removed by the Japanese during the Japanese Occupation (1941 – 1945). New pumps were installed in 1947.

The upper part of the interior walls and columns of the pumping station was plastered and painted whereas the dado was finished with glazed white tiling. The crane beam and the railing for the operation of the lifting crane, supported on the concrete corbels on the south wall and columns, as well as the steel-framed windows with plain glass panes near the roof level and the old-styled ironmongery are still identified. The original terrazzo floor finish mixed with shell fragments had been replaced with mosaic tiles, with little traces of the former left near the pumps.

The Albany Fresh Water Pumping Station is within walking distance of other historic buildings, including the Montgomery Block of the old Victoria Barracks (舊域多利軍營蒙高瑪利樓, Grade 1), and St. Paul's Co-educational College (聖保羅男女中學), and the First Church of Christ Scientist (基督科學教會香港第一分會) (both Grade 2).

The Albany Pumping Station had been in service for six decades, and had certain social value to the population at the Mid-Levels. Being situated adjacent to the tennis courts on the roof of the service reservoir used by the Ladies' Recreation Club (婦女遊樂會) since the 1950s, it is also of some social value to the patrons of the sports facilities.

The terrazzo finish of the flooring had been replaced with mosaic tiles. **Authenticity** Besides, the office and store room were retrofitted in 1958. The authenticity of the pumping station is maintained generally.

Historically, the Albany Fresh Water Pumping Station was constructed to cater for the increased demand for water at the Mid-Levels for the population there for six decades. Architecturally, the design of the building is utilitarian with minimal ornamentation as compared with other surviving pre-war pumping stations.

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**Historic Building Appraisal**  
**Ex-Tai O Waterworks Depot**  
**Shek Tsai Po Street, Tai O, Lantau Island**

The ex-Tai O Waterworks Depot (大澳水務廠房, the “Waterworks Depot”) in Shek Tsai Po Street (石仔埗街) in Tai O (大澳), Lantau comprises a staff quarters and office as well as an annex. The Agriculture, Fisheries and Forestry Department (“AFFD”) applied to the then Colonial Secretary in November 1958 to establish an agricultural centre at Yi O (二澳), but then submitted a request in April 1959 to change the site to Tai O.<sup>1</sup> The proposed change was approved the following month, and the building plans which had been drawn up for the Yi O centre were implemented at Tai O instead. The tender for the building works was awarded to Wing Yip Construction Co. (永業建築公司) in October 1959 at a contract sum of \$15,959.

**Historical Interest**

In June 1960, the agricultural centre was reported to have started operation. The focus of its work was helping farmers improve their productions and processing agricultural loans.<sup>2</sup> Consisting of a single-storey building as staff quarters and office as well as an outbuilding containing kitchen, bathroom, toilet and storage facilities, the centre also served as an extension office. It was staffed by a Field Officer Class II and two labourers. An aerial photo dating from 1962 shows that the centre’s buildings were originally covered by pitched roofs.

In January 1965, after just a few years of operation, the AFFD proposed moving the centre to another office and dispose of the Shek Tsai Po site, and the Colonial Secretary invited interested departments to bid for the site later the same month. In fact, the Water Authority (水務監督) had already expressed to the District Office South its interest in the Shek Tsai Po site, to store pipes, fittings, etc. back in November 1964, and in February 1965, the Director of Public Works (Water) formally submitted a bid for the site in order set up a Tai O Extension Office.<sup>3</sup>

<sup>1</sup> Tai O was preferred because (i) it had a regular ferry service and was more accessible than Yi O; (ii) it would be later served by a road which would increase accessibility; and (iii) the agricultural centre was expected to also serve as an occasional fisheries post, regularly visited by an officer of the Fisheries Division, to advise and assist in the fishing fleet based at Tai O.

<sup>2</sup> 「當局致力發展大澳漁農事業」, 1960年6月3日,《華僑日報》。報導說:「農林處最近在大澳石仔埗海,建築一所農業站,業已落成,設有辦公室、職員宿舍、倉庫、浴室、廚房等,當局並派員梁金球在站常駐,日昨已展開工作,撥贈橙桔等果苗一批,分送該區梁屋村、二澳、姜山等鄉民栽植。該站係以扶助農民生產,提高生活水準,辦理農貸等為中心工作。該站直接轄屬於東涌之政府農場,場主任為梁放鶴。大澳一般農民對該站之設立,期望獲得農貸扶助者甚殷,如能順利發展,則該區農產今後將有極大改進。」

<sup>3</sup> According to the memo dated 22 February 1965, “Tai O Extension Office”, from the Director of Public Works (Water) to the Colonial Secretary (Encl. 35 in HKRS156-1-5280), it says, “*The allocation of this building to Waterworks would permit the establishment of an office and store and provide a quarter for staff visiting Tai O for repairs etc. which take more than one day. At present materials are stored on an unofficial basis in private premises and Kowloon staff have to be transported there and back daily.*” Before an extension office could be established at Shek Tsai Po, the Tai O Waterworks consisting of a roughing filter and over 4 miles of pipelines to feed about 250 metered supplies was maintained by a resident local staff of two Artisans and one unskilled labourer supplemented by staff from the Waterworks Mainland Depot to carry out repairs which was beyond the capabilities of the resident staff.

In March 1965, the Public Works Department (Water) (水務辦事處) was permitted to take over the premises in Shek Tsai Po Street, and the allocation of the site was completed by July the same year. The site was then used as Tai O Waterworks Depot, which formed part of a water supply system that had been commissioned around 1958 to provide a mains water supply to the populated area in Tai O. At this time, raw water from the Yi O Catchment (二澳集水區) was collected in the Yi O Intake (二澳進水口), which was situated at high elevation. After undergoing chlorination at Yi O Chlorine House (二澳加氯房), the water would be conveyed to Tai O via water mains by gravity. The Waterworks Depot served as an office and staff quarters for the staff responsible for the daily operation and maintenance of the water distribution network in Tai O.

Although the Tai O Water Treatment Works (大澳濾水廠) was commissioned in 1972 to treat the raw water from Yi O Intake and from Shek Pik Reservoir which was completed in 1963, the Waterworks Depot continued its function maintaining the standpipes for the fishing population. In 1987, the Waterworks Depot was reprovisioned and replaced by a new Tai O Waterworks Depot (大澳水務廠房) located in Lung Shing Street (龍盛街) near Lung Tin Estate (龍田邨). It has been left vacant ever since it was decommissioned.

The one-storey Waterworks Depot took advantage of its waterfront location, and was served by a jetty. According to original building plans, the pitched roofs and roof ridges of the staff quarters and annex were made up of corrugated asbestos and supported on wooden trusses, purlins and rafters. But they were later replaced by corrugated metal sheets. The walls of the buildings are built of red brickwork with windows framed with steel on the outside and timber on the inside. The utilitarian design of the Waterworks Depot features minimal decorative elements.

#### *Architectural Merit*

The larger building with roof truss spans across its width was used as an office and a staff quarters. The entrance faces east and consists of a steel gate and a fanlight, but its arch-like feature on its top has gone. The “terrace” marked on the plan dated 1959 had been enclosed and converted into a quarters with an addition of a partition wall and door. The annex houses a room for accommodation, a lavatory with fanlights on both sides for ventilation, and a kitchen.

Both blocks have been painted inside and outside, but the workmanship of moderate quality. The outermost coat of yellow ochre paint on the interior wall surfaces of the smaller block has peeled, revealing that the walls were once painted

light blue.

The Waterworks Depot provided fresh water to the Tai O community for two decades after it was commissioned. Although it is situated in Shek Tsai Po Street, one of Tai O's main streets, it has been obscured by heavy overgrowth after it ceased operation in 1987, and is, therefore, of limited social value and local interest.

The ex-Tai O Waterworks Depot is in walking distance of Old Tai O Police Station (舊大澳警署) and Kwan Tai Temple (關帝古廟) (all Grade 2), and Tin Hau Temple (天后古廟, Grade 3).

Having been decommissioned several decades ago, the buildings are in poor condition. According to the Water Supplies Department, there are 6 depots built before 1970 in Tai O, Shek Pik, the Peak, Tai Tam, Tai Po and Fanling.

*Social Value  
& Local  
Interest*

*Group Value  
Rarity,  
Built Heritage  
Value &  
Authenticity*

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**Historic Building Appraisal**  
**Chapel of Our Lady of the Seven Sorrows**  
**Sheung Yiu, Pak Tam Chung, Sai Kung, N.T.**

Located at Pak Tam Chung (北潭涌) on the Pak Tam Chung Nature Trail near Sheung Yiu Village (上窩村), a declared monument,<sup>1</sup> the Chapel of Our Lady of the Seven Sorrows (聖母七苦小堂) was built in 1900. **Historical Interest**

The history of the missionary activities of the Catholic Church in the New Territories can be traced back to the 1860s. The Convention of Peking (北京條約) in 1860 provided missionaries with the freedom to practise their religion in Chinese territory, and the evangelisation work in San On District (新安縣), which included parts of Hong Kong, was entrusted to the Hong Kong Apostolic Prefecture (香港宗座監牧區) later the same year. Missionaries who preached on Hong Kong Island would learn Cantonese, while those in other parts of the territory would learn the Hakka dialect. The Hakka (客家) people were more ready to accept a new religion, hoping that the church would be a source of security against the injustices they suffered. The missionaries also drew a “Map of the San-On District (新安縣全圖)” (including the present-day New Territories), with both English and Chinese characters indicating the locations of many villages, including “Pak-tam-chung” (北潭涌).

The first evangelisation work in areas not under British jurisdiction was carried out in Tai Po. Rev. Simeone Volonteri (和神父, 1831 – 1904) preached in the Hakka villages of Wun Yiu (碗窩) and Ting Kok (汀角) from 1862 to 1864, and later Rev. Gaetano Origo (柯神父, 1835 – 1868) joined him in Ting Kok. Missionary activities then spread to Sai Kung when Rev. Origo first took up residence at Sai Kung Market (西貢墟) in 1865 and then, in early 1866, he established a missionary station in the town (西貢墟傳教站), where he baptised a first group of 19 villagers. About 30 villagers from Yim Tin Tsai (鹽田仔) were baptised at Christmas that year.<sup>2</sup> By 1869, there were about 350 Catholics spreading across 12 Hakka villages in Sai Kung, including Yim Tin Tsai, Chek Keng (赤徑), Tai Long (大浪), Wong Mo Ying (黃毛應) and Pak Sha O (白沙澳).

Sheung Yiu Village (上窩村) was developed by the Wong (黃) clan, a Hakka (客家) family originally from San On District, during the late nineteenth century. They established a settlement at a strategic location along the Yung Pak Corridor (榕

<sup>1</sup> Sheung Yiu Village (上窩村), together with the lime kiln nearby, was declared a monument under the Antiquities and Monuments Ordinance (Cap. 53) in 1981. It was converted and opened as the Sheung Yiu Folk Museum (上窩民俗文物館) in 1983 after full restoration.

<sup>2</sup> According to the current land records, Yim Tin Tsai is recorded as “鹽田仔” in Chinese, while “鹽田梓” has been adopted by the Catholic Diocese of Hong Kong.

北走廊) that connected Pak Tam Chung and Yung Shue O (榕樹澳), from where a ferry sailed to Tai Po via Three Fathoms Cove (企嶺下海). They once set up a small shop named “The Passageway” (過路廊) to earn a living, providing local villagers, passers-by and travelling tradesmen with food and accommodation. Moreover, the villagers had built a lime kiln at the roadside and a brick kiln on the opposite shore. As Sai Kung was home to a wealth of coral and shell, these villagers specialised in producing lime and mortar for construction, fertiliser and daily utilities, using the kilns to fire their products. They later also produced and fired grey bricks to sustain their livelihood and the local economy.

Saint Josef Freinademetz (福若瑟神父, 1852 – 1908) of the Society of the Divine Word (聖言會) resided in Sai Kung for approximately half a year in an attempt to immerse himself in the local culture and learn the Hakka dialect. According to the archival record of Hong Kong Diocese, Rev. Freinademetz resided temporarily in Pak Tam Chung during his service in Sai Kung and was conducive to the establishment of the Catholic community in the village. As a result of the continuing efforts of the missionaries who followed Rev. Freinademetz, the entire village of Sheung Yiu, including the owner of the brick kiln, converted to Catholicism. The land on which the Chapel of Our Lady of the Seven Sorrows stands was originally owned under the name of Lo Ma Tong (羅馬堂, literally meaning Roman Catholic Church). In 1908, the land was registered as the property of the Vicar Apostolic of the Roman Catholic Church. The chapel was then consecrated to provide for the spiritual needs of the village. Government records show that the congregation of the chapel numbered 120 in 1909 and then declined to 80 in 1939.

During the Japanese Occupation (1941 – 1945), the kilns of the village were severely damaged, while the emergence of concrete as a common construction material reduced the demand for lime and bricks. In the 1950s, the villagers tried to diversify into agriculture with the assistance of the government, but the 1960s and 1970s saw them start to move out to Sai Kung Town, urban centres or even overseas to work in other trades, gradually leaving their villages to seek more opportunities and more convenient transport networks. The chapel was no longer able to hold regular masses. From the 1980s to around 2019, the chapel was used by the Catholic Scout Guild as a water activities centre.

In 1954 and 1956, the Chapel of Our Lady of the Seven Sorrows was ministered by the priest of the Sacred Heart Church, Sai Kung (西貢聖心堂), as part of the Tai Long Parish (大浪堂區). In 1955 and from 1957 to 1979, it came under administration of the Sai Kung Parish (西貢堂區). From 1980 onwards, it was managed by the Sacred Heart Church, Sai Kung (西貢聖心堂), of the Sacred Heart

Parish (聖心堂區).

The Chapel of Our Lady of the Seven Sorrows and other surviving chapels of the Catholic Diocese of Hong Kong, including St. Joseph's Chapel (聖若瑟堂) at Yim Tin Tsai, Rosary Mission Centre (玫瑰小堂) at Wong Mo Ying and Holy Family Chapel (聖家小堂) at Chek Keng (赤徑) (all Grade 2), Immaculate Conception Chapel (聖母無原罪小堂) at Tai Long (大浪) and Immaculate Heart of Mary Chapel (聖母無玷之心小堂) at Pak Sha O (both Grade 3), and the Nativity of Our Lady Chapel (聖母聖誕小堂) at Long Ke (浪茄) (Proposed Grade 3) have borne witness to the historical development of the Hakka communities and the missionary activities on the Sai Kung Peninsula.

The Chapel of Our Lady of the Seven Sorrows is a single-storey building with a pitched roof. It was built on the eastern bank of the Lung Hang (龍坑) estuary close to the Sheung Yiu jetty, which meant that boats could moor next to the chapel at high tide. The raised platform protects the building against flooding. This setting is similar to that of Sheung Yiu Village. The walls of the chapel are built of granite blocks, providing of how building method and materials were adapted to local requirements. The most decorated facade is at the west elevation, where the main entrance is located. It is ornamented with symmetrical mouldings on the pediment, moulded Chinese characters 「天主堂」, meaning “Catholic Church”, and a cross at the top that shows what the building was used for. The altar is located on the eastern side of the chapel.

*Architectural Merit*

The chapel is modest in scale with its interior space divided into two equal parts by a partition running from east to west. One half of the chapel was set aside for prayer, meditation and rites. The chapel does not feature any substantial decorations, with the exception of the altar, where a cross was placed during ceremonies and where the wall was modestly moulded with simple ornamental elements. The other half was originally intended as a dormitory for priests, who were housed there the night before holding masses. It is currently used as a storeroom.

*Social Value & Local Interest*

The building served the local Hakka villagers for several decades. In the 1960s and 1970s, masses were held there by Rev. Adelio Lambertoni (林柏棟神父, 1939 – 2006) and Rev. Valeriano Fraccaro (范賚亮神父, 1913 – 1974) who were the priests of the Sacred Heart Church in Sai Kung. They are still fondly remembered by the congregation's older generations, as the oral history interviews conducted by the Catholic Diocese of Hong Kong in 2018 show. Moreover, the chapel still has particular relevance to the Catholic community, as it bears witness to the development and spread of the Catholic faith in Hong Kong. Recent years have

seen the Catholic Church organise pilgrimage tours to the chapels in Sai Kung during the Holy Week to promote the historical and social significance of the chapels by continuing commemorative religious rites and ceremonies. The Catholic Church also holds regular open days for worshippers and people visiting the chapel primarily for prayer and meditation. Activities promoting biodiversity in the area have also been held since 2019.

The Sheung Yiu Folk Museum converted from Sheung Yiu Village, a former Hakka village, together with the restored lime kiln, are declared as monument and are in close proximity to the chapel. Some Fathers also stayed in Sheung Yiu Village the night before masses were held at the chapel. Sheung Yiu Village, thus, acts as complementary elements to the chapel to demonstrate the connection between the Catholic faith and the daily lives of the villagers there in the past.

The Chapel of Our Lady of the Seven Sorrows is a reminder of the Hakka communities and the missionary activities in the district. The roof of the Chapel should be in traditional Hakka tiled pitched roof supported by timber structure. Temporary corrugated metal sheets were used to cover the roof in the 1980s due to serious damages by typhoons. The kitchen block was rebuilt by the Catholic Scout Guild in the early 1980s. The parapet with a cross on the top of the front elevation, the walls made of granite blocks and the building form are the major historic features that have been preserved.

**Group Value**

**Rarity,**  
**Built Heritage**  
**Value &**  
**Authenticity**

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《陳瑞英、陳潤蓮訪談錄》,2018年9月12日。訪問者:古道行歷史研究小組趙飛鳳。

**Historic Building Appraisal**  
**Nativity of Our Lady Chapel**  
**Long Ke, Sai Kung, N.T.**

The Nativity of Our Lady Chapel (聖母聖誕小堂), situated at the village of Long Ke (浪茄) in Sai Kung, was built in 1918 on the initiative of two priests (司鐸), namely Rev. Emilio Teruzzi (丁味略神父, 1887 – 1942) and Rev. Philip Lo Lee-tsung (盧履中神父, 1889 – 1970) of the Catholic Diocese of Hong Kong. *Historical Interest*

The history of the missionary activities of the Catholic Church in the New Territories can be traced back to the 1860s. The Convention of Peking (北京條約) in 1860 provided missionaries with the freedom to practise their religion in Chinese territory, and the evangelisation work in San On District (新安縣), which included parts of Hong Kong, was entrusted to the Hong Kong Apostolic Prefecture (香港宗座監牧區) later the same year. Missionaries who preached on Hong Kong Island would learn Cantonese, while those in other parts of the territory would learn the Hakka dialect. The Hakka (客家) people were more ready to accept a new religion, hoping that the church would be a source of security against the injustices they suffered. The missionaries also drew a “Map of the San-On District (新安縣全圖)” (including the present-day New Territories), with both English and Chinese characters indicating the locations of many villages, on which Long Ke is marked as “Long Keh” (龍腳), meaning “dragon’s feet”.

The first evangelisation work in areas not under British jurisdiction was carried out in Tai Po. Rev. Simeone Volonteri (和神父, 1831 – 1904) preached in the Hakka villages of Wun Yiu (碗窩) and Ting Kok (汀角) from 1862 to 1864, and later Rev. Gaetano Origo (柯神父, 1835 – 1868) joined him in Ting Kok. Missionary activities then spread to Sai Kung when Rev. Origo first took up residence at Sai Kung Market (西貢墟) in 1865 and then, in early 1866, he later established a missionary station in the town (西貢墟傳教站), where he baptised a first group of 19 villagers. About 30 villagers from Yim Tin Tsai (鹽田仔) were baptised at Christmas that year.<sup>1</sup> By 1869, there were about 350 Catholics spreading across 12 Hakka villages in Sai Kung, including Yim Tin Tsai, Chek Keng (赤徑), Tai Long (大浪), Wong Mo Ying (黃毛應) and Pak Sha O (白沙澳).

According to an annual report of the Pontifical Institute for Foreign Missions (宗座外方傳教會) for 1913 – 1914, Rev. Angelo Ferrario (羅奕安神父, 1876 – 1933) started a Catholic community in the Hakka village of Long Ke. According to

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<sup>1</sup> According to the current land records, Yim Tin Tsai is recorded as “鹽田仔” in Chinese, while “鹽田梓” has been adopted by the Catholic Diocese of Hong Kong.

the annual report for 1914 – 1915 by Rev. Emilio Teruzzi (1887 – 1942),<sup>2</sup> the women of Long Ke village had been baptised at that time. Long Ke was a small village. For instance, according to a survey of the buildings and building lots at Long Ke in 1974, it had only about 30 building lots, and the villagers were surnamed Wong, Lau, Li, Cheng or Tang. Rev. Ferrario took over the responsibility of the Sai Kung District from 1905, but poor health forced him to leave Sai Kung in November 1914. He was succeeded by Rev. Emilio Teruzzi who was assisted by Rev. Yeung Cheuk-wah Joseph (楊倬華神父, 1878 – 1945) until 1917, when a newly ordained priest, Rev. Lo Lee-tsung (1889 – 1970) came to Sai Kung.<sup>3</sup> Rev. Teruzzi and Rev. Lo, while following the evangelisation method of visiting village after village (巡迴傳教), also devoted time to building chapels, including the Nativity of Our Lady Chapel at Long Ke in 1918. During his 15 years in Sai Kung, Rev. Teruzzi defended villagers against abuses and injustices. This helped him both secure the support of the old members of the congregation and attract new converts. Government records shows that the congregation of the chapel was 80 in 1920, and the figure remained unchanged in 1939. An annual report of the Roman Catholic Church dated July 1935 stated that there was a school opened by the Church in Long Ke, providing education for children of Long Ke village. During the Japanese Occupation (1941 – 1945), Rev. Emilio Teruzzi still cared for the villagers of Sai Kung and asked Bishop Enrico Valtorta (恩理覺主教, 1883 – 1951) desperately for preaching in the district. In the initial period after Japanese Occupation, masses were said at this chapel at Long Ke once a month.

In the 1950s, Long Ke had a population of about 50. In 1954 and 1956, the Nativity of Our Lady Chapel was administered by the priest of Sacred Heart Church, Sai Kung (西貢聖心堂) as part of Tai Long Parish (大浪堂區). In 1955 and from 1957 to 1966, it was managed by the same church, but as part of Sacred Heart Parish (聖心堂區). In 1953, Rev. Joseph Famiglietti (范慕琦神父, 1916 -2004) reported to the bishop that as the population of Long Ke declined, there was not enough children to study in the Catholic school and thus the school could not be open due to the shortage of pupils.

<sup>2</sup> Rev. Emilio Teruzzi (丁味略神父, 1887 – 1942) took charge of the Sai Kung District until November 1927, when he was called to work in the chancery (教會秘書處), as chancellor (秘書長), archivist (檔案處主任) and prison chaplain. Besides, he was Director of the Holy Spirit Seminary from 1928 to 1934, and Master of Ceremonies at the Cathedral of the Immaculate Conception from 1928 to 1938. He was also the representative of the Catholic Scouts (公教童軍) in Hong Kong. When war came and there was less demand for official duties, Rev. Teruzzi returned to Sai Kung, believing that he was in a better position to help the villagers than anyone else due to his close association with the people there. By that time, some 2,500 Catholics spread over 30 villages, with many of the people Catholic for four generations. Unfortunately, Rev. Teruzzi was murdered, probably by bandits, in 1942.

<sup>3</sup> Rev. Philip Lo Lee-tsung (盧履中神父, 1889 – 1970) served in Sai Kung from 1917 to 1923. In 1923-1929, he worked in Rosary Church in Tsim Sha Tsui. In the 1930s and 1940s, he was consecutively the Rector of the Tam Shui District in Huiyang (惠陽淡水區主任司鐸), Pro-rector of the Yuen Long District (元朗區代理本堂), Rector of the Tsuen Wan District (荃灣區本堂), Rector of Precious Blood Church in Sham Shui Po (深水埗寶血堂本堂), and Chaplain (駐院神師) to the Home for the Aged in Ngau Chi Wan and Precious Blood Hospital in Sham Shui Po.

No information can be found, about the management of the chapel by the Catholic Diocese of Hong Kong after 1966, which suggests that the services there were discontinued as villagers moved away in the mid to late 1960s. The emigration may be connected with the construction of High Island Reservoir (萬宜水庫) in the 1970s, which enclosed a watercourse locally known as *kwun mun shui tou* (官門水道). Tunnels were constructed to collect water for the reservoir from rivers in low-lying areas, which created a shortage of water for irrigation and thus led to the decline of farming at Long Ke. Moreover, several water channels were blocked up which, in turn seriously interrupted the water transport Long Ke relied upon. Visiting Long Ke sometime around 1968, Rev. John Paul Chan (陳保羅牧師, 1922 – 2010), Pastor of the Beautiful Gate Baptist Church (美門浸信會) described the village as abandoned.

Rev. John Paul Chan was the founder of Operation Dawn (晨曦會), which aims to rehabilitate drug addicts through the gospel. In May 1968, it established the Long Ke Rehabilitation Centre (浪茄戒毒村), the first gospel rehabilitation centre in Hong Kong. The centre operated at Long Ke until 1976 when it moved to Dawn Island (晨曦島) in Sai Kung Bay. One of the centre's best-known successes was the former triad member and drug addict Chan Shun-chi (陳慎芝), who received treatment there in 1974. Following his rehabilitation, Chan joined Rev. Harold Schock (宋和樂牧師) of the Baptist Church, who founded the Wu Oi Christian Centre (基督教互愛中心) in 1973. In 1981, the Wu Oi Christian Centre opened the Wu Oi Christian Rehabilitation and Training Centre (基督教互愛中心浪茄訓練中心) in Long Ke for male drug addicts with the Nativity of Our Lady Chapel once as its main premises for the centre, providing a dormitory and activity room for up to 20 drug addicts and several staff members. New houses built in the 1980s allowed it to receive up to 70 residents at one point, and it currently houses about 10 in the summer of 2021. Religious services were also organised in the chapel until a new one was constructed by Wu Oi in the 1980s.

The Nativity of Our Lady Chapel and other surviving chapels, including St. Joseph's Chapel (聖若瑟堂) at Yim Tin Tsai, Rosary Mission Centre (玫瑰小堂) at Wong Mo Ying and Holy Family Chapel (聖家小堂) at Chek Keng (all Grade 2), the Immaculate Conception Chapel (聖母無原罪小堂) at Tai Long and Immaculate Heart of Mary Chapel (聖母無玷之心小堂) at Pak Sha O (both Grade 3), and Our Lady of the Seven Sorrows Chapel (聖母七苦小堂) at Pak Tam Chung (北潭涌, Proposed Grade 3), is a group of historic chapels of the Catholic Diocese of Hong Kong witnessing the historical development of the Hakka communities and missionary activities at Sai Kung Peninsula.

The chapel is a single-storey building with a pitched tile-roof originally and **Architectural**

replaced by metallic materials around the late 1990s. The plastered and painted walls are built of granite blocks, providing evidence of how building methods and materials were adapted to local requirements. Chinese characters showing the name of Wu Oi Centre (互愛中心), as well as Bible excerpts including 「福音是神的大能」 (meaning “the Gospel is the Power of God”);<sup>4</sup> and 「耶穌是道路真理生命」 (meaning “Jesus is the Way, Truth and Life”),<sup>5</sup> have been painted on the facades.

The chapel is of modest scale with minimal decoration. The interior space is divided equally by a partition from east to west into two parts, connected by an archway. One half to the north was for prayer, meditation and rituals, and is currently used as a space for leisure and recreation, with the former altar in the front flanked by a pair of columns decorated with capitals connected by a stepped profile and an archway. The other half to the south is used for meeting, gathering and logistics, while its cockloft is currently used for storage of miscellaneous items.

The chapel had served the villagers of Long Ke for several decades. In the 1960s and 1970s, masses were organised there by Rev. Adelio Lambertoni (林柏棟神父, 1939 – 2006) and Rev. Valeriano Fraccaro (范賚亮神父, 1913 – 1974) who were the priests of the Sacred Heart Church, Sai Kung about once in a fortnight.<sup>6</sup> They are still fondly remembered by the older generations of the congregation, as revealed by the oral history interviews of a Sai Wan village representative conducted by the Catholic Diocese of Hong Kong in 2018. Moreover, the chapel still has particular relevance to the Catholic community in witnessing the development and spread of the Catholic faith in Hong Kong, particularly Sai Kung Peninsula. Besides, the site has also been serving as a drug rehabilitation centre for several decades. The renowned star cum Christian Roy Chiao (喬宏, 1927 – 1999) had given a speech in religious service in the chapel. Open Day is usually organised annually for the public. On the whole, this most easterly chapel at Long Ke signifies the historic presence of Catholic evangelists in the remote south-eastern tip of Sai Kung Peninsula before their role diminished due to socio-economic changes after the construction of High Island Reservoir and its related waterworks.

The chapel does not have group value with other graded buildings in the **Group Value** vicinity.

<sup>4</sup> This phrase is taken from Romans, 1:16.

<sup>5</sup> This phrase is taken from John, 14:6.

<sup>6</sup> They would embark their journey from Sai Kung Sacred Heart Church and went to Sha Tsui first on foot to celebrate mass at Immaculate Heart of Mary Chapel (the village and chapel submerged under High Island Reservoir now) there. Then they walked through the hill path to Long Ke to conduct another mass at Nativity of Our Lady Chapel. Around the evening, they arrived at Sai Wan celebrating the mass at the Star of the Sea Chapel there.

The Nativity of Our Lady Chapel is a reminder of the Hakka communities, the missionary activities and the development of waterworks in Sai Kung. The tiles and timber structure of the pitched roof were replaced with metallic materials around the late 1990s after the pitched roof was seriously damaged by typhoons. The parapet with a cross on the top of the roof has also gone. The archways and a pair of columns in the interior, the walls built of granite blocks and the building form are the major historic features that have been preserved.

**Rarity, Built Heritage Value & Authenticity**

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