

## Historic Building Appraisal

### Village Houses, Nos. 24 and 25 Fung Wong Wu

#### Tak Kwu Ling, N.T.

The houses at Nos. 24 and 25 Fung Wong Wu (鳳凰湖) in Ta Kwu Ling *Historical Interest* (打鼓嶺) were probably built around the 1920s. Fung Wong Wu (literally meaning “phoenix lake”), can be identified in the 1688 edition of the *Gazetteer of Xin’an County* (《新安縣志》). Although later described as a Hakka (客家, literally meaning “guest people”) village in the 1819 edition of this *Gazetteer*, Fung Wong Wu is a village with Punti (本地, literally meaning “local people”) and Hakka residents.<sup>1</sup> Today, Fung Wong Wu is still a member of a village alliance known as Ta Kwu Ling Luk Yeuk (打鼓嶺六約, “the Six Alliances of Ta Kwu Ling”), which was founded by the Punti and Hakka villages in Ta Kwu Ling in combination in the late nineteenth century.<sup>2</sup>

Fung Wong Wu was first inhabited by the Yiks (易) (Punti),<sup>3</sup> and later joined by the Yeungs (楊) (Punti) and Ngs (吳) (Hakka). The Yik clan’s eleventh-generation ancestor, Yik Kwong-lun (易光倫), migrated from Heshan (鶴山) in Guangdong province to Pak Sha Tsuen (白沙村) at Tai Tong (大棠) in Yuen Long during the early Qing dynasty (1644 – 1911).<sup>4</sup> However, there was insufficient land and resources for all at Tai Tong. Consequently, some of the Yiks later left Pak Sha Tsuen and settled at Fung Wong Wu, where they could grow rice, sugar cane and vegetables. In 2022, the youngest members of the Yik clan in Hong Kong are the twenty-third generation.

No. 24 is now situated on a plot of land registered as Section C of

<sup>1</sup> The Coastal Evacuation Order (遷海令) was carried out from 1662 to 1669 during the early Qing dynasty (1644 – 1911). Few people returned to their home villages, as many deaths and casualties had resulted from the migration, and the long-deserted fields had become too barren for cultivation. Therefore, in 1684, i.e. the twenty-third year of the Kangxi reign (康熙二十三年), the Qing government encouraged the migration of villagers from Guangdong (廣東), Fujian (福建) and Jiangxi (江西) provinces to Hong Kong. The clans who had settled there earlier, before the repeal of the Coastal Evacuation Order, were regarded as local people (Punti) while those who settled there later were known as “guest people” (Hakka).

<sup>2</sup> Ta Kwu Ling Luk Yeuk is composed of villages including Fung Wong Wu, Lo Shue Ling (老鼠嶺), Ping Yeung (坪洋), Kan Tau Wai (簡頭圍), Sheung Shan Kai Yuet (上山雞乙), Ha Shan Kai Yuet (下山雞乙), Lee Uk Tsuen (李屋村), Chow Tin (週田), Tak Yuet Lau (得月樓), Heung Yuen Wai (香園圍), Muk Wu (木湖), Tai Po Tin (大埔田), Chuk Yuen (竹園), San Uk Ling (新屋嶺), Lo Wu (羅湖), Nga Yiu Ha (瓦壩下), Wo Keng Shan (禾徑山), Ping Che (坪輦), Tong Fong (塘坊), Nga Yiu (瓦壩) and Chung Yuen Ha (松園下).

<sup>3</sup> According to land records, the family name “易” is spelt as “Yik” or “Yick”.

<sup>4</sup> The Yiks (Punti) migrated from Heshan to Pak Sha Tsuen in Yuen Long in the early Qing dynasty. Some of them later moved to Fung Wong Wu. The Yeungs (Punti) migrated first from Huizhou (惠州) to Shenzhen (深圳), and later from Shenzhen to So Lo Pun (鎖羅盆) in Sha Tau Kok (沙頭角). Some of them later moved from So Lo Pun to Fung Wong Wu in the Daoguang reign (道光, 1821 - 1850). The Ngs are Hakka people who moved from Sha Lan Ha (沙欄下) in Sha Tau Kok to Fung Wong Wu in the late nineteenth century.

Sub-section 4 of Section B of Taxlord Lot No. T13 in Demarcation District No. 82. A Block Government Lease dated 22 March 1910 is the earliest available official record on this Taxlord Lot No. T13 before its sub-division into Sections A to G after 1912. In this Block Government Lease, the use of Taxlord Lot No. T13 is stated to be “Waste”.<sup>5</sup>

No. 25 is now situated on a plot of land registered as Section B of Fung Wong Wu Lot No. 15 in Demarcation District No. 82. A Block Government Lease dated 27 March 1905 is the earliest available official record on this Fung Wong Wu Lot No. 15 before its sub-division into Sections A to B in 1933. In this Block Government Lease, Fung Wong Wu Lot No. 15 is recorded as a “House Lot”.<sup>6</sup>

According to the village elders of the Yiks in Fung Wong Wu, in the late nineteenth century, the grandfather’s generation worked in a laundry shop in the United States, and later remitted money home to build these houses. Since there are no official records which can show the building history of the land lots on which Nos. 24 and 25 are situated, the exact year of construction of the houses is not known. However, No. 25 can be identified in the earliest aerial photo dated 1924. As for No. 24, it cannot be identified in the aerial photo of 1924, but it is shown in the one dated 1945 (the second oldest aerial photo). According to the village elders of the Yiks in 2022, No. 24 was believed to have been built around the 1920s.

In the 1960s, the son’s generation emigrated to the United Kingdom for better opportunities, and in the 1970s the grandsons followed. The Yiks stayed in the houses for about a week when they came back to the village to worship their ancestors during the Ching Ming Festival and for another week during the Chung Yeung Festival.<sup>7</sup> Such short stays in the houses took place for decades until sometime around 2018.

The houses are built of fair-faced grey-brick walls laid in header (丁) *Architectural* and stretches (順) courses, which support the pitched roofs comprising timber *Merit* rafters, purlins and clay tiles.<sup>8</sup>

---

<sup>5</sup> The Land Registry, Block Government Lease of DD82 TL.

<sup>6</sup> The Land Registry, Block Government Lease of DD82 FWL.

<sup>7</sup> According to Yik village elders, a rule (祖訓) set out by their ancestors decreed that no ancestral hall should be built in Hong Kong. This embodied their wish that their descendants would return to Heshan to worship at their ancestors’ graves and meet other members of the clan there, thus maintaining the cohesion and solidarity of the clan.

<sup>8</sup> According to the village elders, it was said that the grey bricks and roof tiles were manufactured in mainland China.

No. 24 had once housed two units. However, the two units have been combined into one. The entrance doorway, consisting of a granite doorframe, an iron sliding door known as *tong lung* (趟籠), a double-leaf wooden door, and a granite floor slab and header with square and circular slots respectively, is retained. The parapets and canopies with plastered mouldings featuring flowers, fruits and birds are present at both units. However, the entrance doorway of the unit at the west end has been blocked up with grey brickwork, and a new window opened. Besides, there are two windows on the side elevation and four windows on the back elevation, all having been altered with cement. The two windows at the upper level retain the canopies with plastered mouldings; but the windows have been enlarged.

Internally, each unit of No. 24 at first consisted of an entrance hall with a cooking stove and a bathing alcove, a living room in the middle, and bedrooms and a cockloft at the end. The entrance hall of each unit has a flat concrete roof, while the living room and bedrooms are covered by a raised tiled pitched roof. The difference of levels between the roofs has allowed for the installation of a window for natural lighting and ventilation. It is observed that the entrance hall with flat concrete roof is a later addition.

Further alterations resulted from the combination of the two units into one are also observed. First of all, a new doorway has been opened in the partition wall at the entrance hall between the two units. Moreover, the cooking stove and bathing alcove at the east end unit (i.e. the unit adhering to No. 25) have been removed, only those at the west end unit being retained. Besides, while cocklofts are present at both units, only the internal layout of the east end unit remains unchanged, comprising an entrance hall, a living room with an altar and bedrooms.<sup>9</sup> The west end unit has only an entrance hall and bedrooms.

No. 25 consists of a single unit. It is observed that the entrance hall with a flat concrete roof has been added to the house. On the front facade, the top of the flat concrete roof is enclosed by a parapet and a canopy above the entrance, both of which are decorated with plastered mouldings with a relief of flowers, fruits and birds. But the entrance doorway has been altered, with the granite doorframe, sliding door, double-leaf wooden door, and the granite floor slab and header with square and circular slots respectively having been removed. Besides, there are two windows on the ground floor, one on the front elevation and the other one on the back

---

<sup>9</sup> The granite block at one end and a hole at the other end of a rice-polishing mill (腳踏碓) can be identified in the living room of the east end unit.

elevation. Alteration with cement can be identified.

Internally, No. 25 consists of an entrance hall with a cooking stove and a bathing alcove, a living room in the middle, and bedrooms and a cockloft at the end. There is an altar in the living room. The entrance hall has a flat concrete roof, while the living room and bedrooms are covered by a raised tiled pitched roof. The difference of levels between the roofs has allowed for the installation of a window for natural lighting and ventilation.

Fung Wong Wu was in the Frontier Closed Area from 1951 to 2012. Accessibility by the public was thus limited. As Nos. 24 and 25 are private residences of the Yiks, they have some social value to the local neighbourhood. ***Social Value, & Local Interest***

Nos. 24 and 25 Fung Wong Wu have group value with the graded buildings in the village, namely the village houses at Nos. 35 – 37, the Ng Ancestral Hall (吳氏宗祠) and the Yeung Ancestral Hall (楊氏宗祠) (all Grade 3). ***Group Value***

The houses are a reminder of the Yik's early settlement at Fung Wong Wu and the historical development of the village, and thus have some built heritage value. They are a common example of traditional village houses in the New Territories. The fair-faced brickwork, doorways, a sliding door, delicate plastered mouldings at the canopies and the tiled roofs are retained. The authenticity of the houses is generally maintained, while it is also observed that the entrance halls were later additions. ***Built Heritage Value Authenticity and Rarity***

## REFERENCES

### **Document Records at The Land Registry Office, Hong Kong**

Property Particulars of Lot No. T13, S.B ss.4 in D.D. 82TLL.  
Property Particulars of Lot No. T13 S.B ss.4 S.C in D.D. 82TLL.  
Property Particulars of Lot No. T13 in D.D. 82TLL.  
Property Particulars of Lot No. T13 S.B in D.D. 82TLL.  
Property Particulars of Lot No. 15 S.B in D.D.82FWWL.  
Property Particulars of Lot No. 15 S.A in D.D.82FWWL.  
Property Particulars of Lot No. 14 in D.D.82FWWL.  
Property Particulars of Lot No. 15 in D.D.82FWWL.  
Property Particulars of Lot No. 1513 in D.D. 82L.  
Block Government Lease of D.D. 82FWWL.  
Block Government Lease of D.D. 82TL.

### **Aerial Photos of the Hong Kong Government**

Survey and Mapping Office, Lands Department. Aerial photo dated 26 November 1924 (Ref. No.: 23-H65).  
Survey and Mapping Office, Lands Department. Aerial photo dated 6 November 1945 (Ref. No.: 4024-681/4).

### **Records of the Colonial Office and Hong Kong Government**

*A Gazetteer of Place Names in Hong Kong, Kowloon and the New Territories*, Hong Kong: Government Printer, 1960.

### **Newspaper**

《北區星報》，1987年5月1日，第8頁。

### **Books, Articles and Other Sources**

Faure, David. *The Structure of Chinese Rural Society: Lineage and Village in the Eastern New Territories, Hong Kong* (Hong Kong: Oxford University Press, 1986).  
Hase, P.H. "The Mutual Defence Alliance (約, Yeuk) of the New Territories." *Journal of the Hong Kong Branch of the Royal Asiatic Society*. Vol. 29, 1989.  
Hase, P.H. "Notes and Queries: Ta Kwu Ling, Wong Pui Ling and the Kim Hau Bridges." *Journal of the Hong Kong Branch of the Royal Asiatic Society*. Vol. 30, 1990.  
靳文謨修、黃袞裳、鄧文蔚等纂，《新安縣志：十三卷》（廣州：廣州出版社，2015年，第一版，據康熙27年刊本影印）。  
舒懋官修、王崇熙等纂，《新安縣志》，《中國方志叢書·華南地方第172號》（台北：成文出版社有限公司，1974年，第一版，據嘉慶25年刊本影印）。  
北區區議會，《北區風物志》（香港：北區區議會，1994）。  
蕭國健，《香港新界北部鄉村之歷史與風貌》（香港：顯朝書室，2010）。

- 蕭國健，《香港古代史新編》(香港：中華書局(香港)有限公司，2019)。
- 阮志，《入境問禁：香港邊境禁區史》(香港：三聯書店(香港)有限公司，2014)。
- 阮志，《越界：香港跨境村莊及文化遺產》(香港：三聯書店(香港)有限公司，2016)。
- 「陳友才口述歷史訪問記錄」，訪問日期：1982年8月5日，訪問者：科大衛、鄭萃群、李麗梅，整理：李麗梅。香港中文大學圖書館藏。
- 「楊才先生口述歷史訪問」，訪問日期：1982年7月28日。訪問者：楊玉珍、鄭萃群、李麗梅；整理：李麗梅。香港中文大學圖書館藏。
- 「萬遠慶口述歷史訪問記錄」，訪問日期：1982年8月4日，訪問者：科大衛、趙惠明、黃永豪，整理：黃永豪。香港中文大學圖書館藏。
- 「鳳凰湖楊才先生訪問記錄」，訪問日期：1982年7月28日，載《北區、沙田及西貢口述歷史資料(1981-1982)》。訪問員：楊玉珍、鄭萃群、李麗梅。整理者：李麗梅。
- Oral history interview with the village elders of the Yiks in Fung Wong Wu by the Antiquities and Monuments Office on 7 April 2022.

**Historic Building Appraisal**  
**Lee Kee Memorial Dispensary**  
**No. 99 Carpenter Road, Kowloon City, Kowloon**

The construction of the Lee Kee Memorial Dispensary (李基紀念醫局) in 1951 – 1952 was the joint effort of the Kowloon City District Kai Fong Welfare Association (九龍城區街坊福利會) and the government. Its purpose was to manage the medical needs of the rising population in Kowloon City, and to take the place of a former dispensary, destroyed by the Japanese during the Japanese Occupation to make way for the expansion of Kai Tak Airport. *Historical Interest*

The Lee Kee Memorial Dispensary was initiated in April 1951 by Lee Iu-cheung (李耀祥, 1896 – 1976),<sup>1</sup> Chief Supervisor (監事長) of Kowloon City District Kai Fong Welfare Association. In response, in November 1951, the government promised a grant of land and payment of half the construction fee. The remaining half of the construction fee was donated by Lee Iu-cheung and his wife. The dispensary was named in memory of Lee Kee (李基), the late father of Lee Iu-cheung.

The foundation stone of the dispensary was laid by Dr. K.C. Yeo (楊國璋), Director of Medical Services (醫務總監), on 24 November 1951. Inscribed with the characters “基礎永固” (forever stout foundation) and “一九五一年十一月二十四日” (24 November 1951), it can still be identified near the main entrance. The dispensary was officially opened by the then Colonial Secretary, Sir Robert Black, on 4 April 1952. The government was responsible for its daily operation and operational costs, reflecting the partnership between the government and charitable associations.

The Lee Kee Memorial Dispensary was designed by Chau & Lee Architects & Engineering (周李建築工程師事務所).<sup>2</sup> It is a single-storey public dispensary housing medical facilities including two medical consultation rooms, two dressing rooms, a children’s welfare room, a pharmacy and a service room. A special feature was the provision made for obstetrics services, including two rooms for midwives and one room for nurses. In front of the dispensary a paved way connected the main entrance gate from Carpenter Road to the front verandah, where the main entrance *Architectural Merit*

<sup>1</sup> Lee Iu-cheung (李耀祥) was a prominent businessman and philanthropist in Hong Kong. He served on the Board of Directors of Kwong Wah Hospital, Tung Wah Hospital and Po Leung Kuk from the 1920s to the 1940s. He was awarded an M.B.E. in 1949, an O.B.E. in 1952 and a C.B.E. in 1958.

<sup>2</sup> Chau & Lee was established by Chau Iu-Nin (周耀年) and Richard Lee (李禮之) in 1933. Chau graduated from The University of Hong Kong with a B.Sc. (Engineering) degree while Lee was trained as an architect in the UK. They were the first generation of Chinese architects in Hong Kong. Chau & Lee was a leading Chinese architectural firm in Hong Kong before the Japanese Occupation (1941 – 1945). St. Mary’s Church in Causeway Bay (1937), No. 92 Blue Pool Road in Happy Valley (1950), University Lodge (1950) and No. 86 Stanley Main Street (1951) are examples of Chau & Lee’s works.

was located. When people entered the interior, they found a large waiting room in the middle, which opened out into all the other rooms. An open lawn area was located between the boundary wall and the front facade. A side entrance, located on Nga Tsin Long Road, gave access to the waiting room which served the obstetrics area. Probably from some time before 1961, the entrance gate from Carpenter Road was linked to the front verandah by a covered walkway at the front of the dispensary, added to provide a sheltered area for patients as they queued up for their medical consultation.

The Lee Kee Memorial Dispensary is built of reinforced concrete and modernist in design. Its form is irregular, determined by its interior functions as reflected in the spatial arrangement, the clerestory windows around the central waiting room, the deep verandah facing a large open lawn at the front, and the large window openings in the rooms for good cross ventilation and natural lighting for the interior. Apart from the functional concern, streamlined profile could be found at the side entrance, where curved wall and a pair of circular pillars are adopted.

In 1970, major alterations took place. The obstetrics services were replaced by a dental clinic (which included three rooms for dental surgery and an X-ray room). The service room was converted into an office. The west part of the covered walkway was enclosed to form an indoor area for the provision of health services for the elderly. Additionally, the front verandah was also enclosed to provide additional waiting space outside the pharmacy, a shroff's office and a negative pressure room. In the interior, part of the waiting room was sub-divided to form two extra rooms. Besides, the interior is mainly finished with plastered wall with glazed tile dados. The ceiling is decorated with plastered ceiling mouldings with a stepped profile and the doors and windows have been replaced by modern materials although some timber fanlights from earlier days can still be identified.

The Lee Kee Memorial Dispensary has been providing health care services to the residents of Kowloon City since its inception and is, therefore, of some social value and local interest to the local community. The dispensary has provided health services like general out-patient services, dental care, methadone therapy, social hygiene, and maternal and child health.

***Social Value  
& Local  
Interest***

The declared monuments and graded historic buildings in the vicinity of Lee Kee Memorial Dispensary include the Remnants of the South Gate of Kowloon Walled City (九龍寨城南門遺蹟), former Yamen Building of Kowloon Walled City (前九龍寨城衙門) and Hau Wong Temple (侯王古廟) (all Declared Monuments), Bethel Bible Seminary (伯特利神學院, Grade 2), Nos. 31 – 35 Hau Wong Temple New Village (侯王廟新村), No. 24 Nga Tsin Long Road (衙前壟

***Group Value***



道) and Nos. 1 and 3 Hau Wong Road (侯王道) (all Grade 3).

The construction of the Lee Kee Memorial Dispensary testifies to the growth in population and increased demand for medical services in Kowloon City after the Second World War, and it is thus of some built heritage value to the local community. However, its authenticity has been compromised by the renovations which have taken place over the years as well as by the works which have been performed in relation to changes in the services offered by the dispensary.

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

## REFERENCES

### Archives at Public Records Office, Hong Kong

HKRS156-1-2837. Li Ki Memorial Dispensary, Kowloon City - 1. Construction of - 2. Construction of New Kowloon City Maternity & Child Health Centre on the Site of -, dated 4.5.1950 - 4.12.1967.

### Records from the Architectural Services Department

Record Drawings on Lee Kee Memorial Dispensary from Architectural Services Department.

### Aerial Photos of the Hong Kong Government

Survey and Mapping Office, Aerial photos dated 21 October 1954 (Photo Ref.: 0208 NCAP\_JARIC\_81A\_RAF\_0542\_F21)

Survey and Mapping Office, Aerial photos dated 21 May 2002 (Photo Ref.: Kowloon City CW40715 Oblique)

### Maps of the Hong Kong Government

Crown Lands and Survey Office, P. W. D. Historical map of June 1978 (Map Ref.: 11-NE-11A).

Crown Lands and Survey Office, P. W. D. Historical map of November 1980 (Map Ref.: 11-NE-11A)

### Newspapers

“Foundation Stone for New Clinic”. *South China Morning Post*. 25 November, 1951.

“Governor to Inspect Health Centres”. *South China Morning Post*. 23 August, 1953;

“Lee Kee Memorial Dispensary”. *South China Morning Post*. 5 April, 1952.

“Lee Kee Memorial Dispensary Opened at Kowloon City”. *South China Morning Post*. 4 April, 1952.

「九龍城街坊會，李基紀念醫院奠基」，《香港工商日報》，1951年11月25日。

「九龍城街坊福利會，三喜典禮盛況」，《華僑日報》，1951年11月25日。

「李基紀念醫局，輔政司柏力基主禮」，《華僑日報》，1951年11月25日。

「李基紀念醫局，下月四日開幕」，《華僑日報》，1952年3月30日。

「九龍城新建醫局，昨隆重開幕」，《香港工商日報》，1952年4月5日。

「貧苦孕婦福音」，《香港工商日報》，1953年5月25日。

「五間公立醫局，下月起辦夜診」，《香港工商日報》，1954年8月29日。

「總督巡視九龍醫療機構」，《華僑日報》，1953年8月26日。

### Books, Articles, and Other Sources

“Lee Kee Methadone Clinic to cease operation”. Press Releases of the Government of the Hong Kong Special Administrative Region. Sep 5, 2016, <<https://www.info.gov.hk/gia/general/201609/05/P2016090100913.htm?fontSize=1>>.

Ng Kai Chung and Sid C. H. Chu, ‘100 Years of Hong Kong Architecture, Chronicles of Early Chinese Architects in Hong Kong III’, *HKIA Journal*, Issue 43, 3rd Quarter, 2005, pp. 39 – 41.

梁元生、卜永堅，《香港園丁：李耀祥傳》（香港：中華書局（香港）有限公司，2019）。

**Historic Building Appraisal**  
**Our Lady of Perpetual Help Chapel**  
**No. 112 Tai O Tai Ping Street, Tai O, Lantau Island**

The chapel, now known as “Our Lady of Perpetual Help Chapel” (永助聖母小堂),<sup>1</sup> on Tai O Tai Ping Street (大澳太平街), was built in 1937, and an extension was built in 1961 to accommodate the ex-Wing Chor School (前永助學校, “Wing Chor” literally means “perpetual help”). The history of Catholic missionary activities on Lantau Island can be traced back to the early 1920s, when the priests of the Pontifical Institute for Foreign Missions (PIME, 宗座外方傳教會) of Italy, began to preach in Tai O. A chapel, temporarily housed in a rented residence, was managed by the Cheung Chau Parish. In about 1923, Rev. Richard Brookes (穀祿師神父, 1892 – 1980) of PIME constructed permanent premises for the chapel at the present site. He also opened a primary school named Yuk Chi School (育智學校) there, in the hope of giving the children in Tai O more opportunities to receive education and learn Catholicism. He was also the school supervisor (校監). Unfortunately, the chapel was destroyed by a typhoon in 1925. Subsequently, teaching was carried out in neighbouring residences until 1937. *Historical Interest*

In 1937, Rev. O. M. Liberatore (何達華神父, 1901 – 1972) of PIME built a new two-storey chapel on the same site. The chapel, Our Lady of Perpetual Help Chapel, was named after its Patroness (主保), Our Lady of Perpetual Help, and managed by Our Lady of Fatima Catholic Church (花地瑪聖母堂) of the Cheung Chau Parish (長洲堂區). The chapel on the upper floor had accommodation for one hundred people. Masses and funerals took place there. The school, formerly named Yuk Chi School, was renamed Wing Chor School and operated in two classrooms on the ground floor. In 1938, it became a subsidised school and Rev. Liberatore served as the school supervisor. When interviewed in 2022, an alumna who was admitted to the school in 1941, recalled that the subjects taught included Chinese Language, English Language, Mathematics, General Knowledge (常識, including geography and astronomy), Letter Writing (尺牘), Physical Education and Bible Studies.

But five years after the chapel and school were opened, the Japanese Occupation (1941 – 1945) took place. Fortunately, according to local elders, life in Tai O was generally peaceful during the occupation. Although all the

<sup>1</sup> The chapel was first known as “永助聖母堂” in Chinese. In 1954 – 1965, it was renamed as “聖母永助小堂” and in 1966, reverted to “永助聖母堂”. By 1 July 1979, “永助聖母小堂” had been adopted.

Italian Fathers were evacuated, the chapel was not damaged, and all the timberwork was retained. Only some copperware, such as chalices and candlesticks, was lost. The school was closed for a short period only in the early days of the occupation and re-opened in 1942; but only the Japanese Language and the game of *ping-pong* were taught. The school was fully resumed in 1945 under the supervision of its new supervisor, Rev. Edmondo Bruzzone (潘崇理神父, 1903 – 1981) of PIME.

In 1950, the school made use of the space at the chapel to teach in order to cope with increasing number of students. In 1961, Rev. Nicola Ruggiero (陸之樂神父, 1925 – 2012) of PIME expanded the school further by constructing the existing three-storey building comprising six classrooms connected to the chapel building. The chapel building was also renovated. The ground floor of the chapel served as the school hall. The new school building was blessed by Bishop Bianchi (白英奇主教, 1899 – 1983) on 11 June 1962. After the blessing ceremony, the Bishop celebrated Mass in the chapel.

The ex-Wing Chor School operated both morning and afternoon sessions. According to a government report for 1961, the number of school places increased from 145 to 270 (i.e. an increase of 125) in one session after the completion of the new school building.<sup>2</sup> Alumni who studied there between the late 1950s and the early 1960s reminisced that two new subjects – Social Studies (社會, replacing General Knowledge) and Health Education (健康教育) – were added to the post-war curriculum.

The ex-Wing Chor School was one of the five primary schools in Tai O, and was said to be the most popular.<sup>3</sup> The reasons are twofold. Firstly, the school, on Tai O Tai Ping Street, was situated at the social and economic hub of Tai O. Tai O consists of a coastal plain and a small island, separated from

---

<sup>2</sup> “Education, Social Welfare and Relief Services”, *Hong Kong Annual Departmental Report by the District Commissioner, New Territories for the Financial Year 1960 – 61* (Hong Kong: Government Printer, 1961), Appendix III of Chapter XI, p. 128.

<sup>3</sup> The other primary schools are:

- (i) Tai O Primary School (大澳小學) in Tai O Market Street (大澳街市街), which was opened in 1925 and still in operation;
- (ii) Tai O Man Kuen School (大澳民權學校) in Tai O Market Street (大澳街市街), which was opened in the 1940s and closed in 1964;
- (iii) Tai O Fishermen’s Children’s School (大澳漁民子弟學校) in Tai O Tai Ping Street (大澳太平街), which was opened in 1945 and closed in 1986; and
- (iv) Tai O Public School (大澳公立學校) in Shek Tsai Po Street (石仔埗街), which was opened in 1964 and closed in 1999.

「大嶼山鄉村學校」 <<http://www.hkhikers.com/Village%20schools%20-%20Lantau.htm>>, accessed on 19 April 2022.

each other by a watercourse known as Tai O Tai Chung (大澳大涌).<sup>4</sup> Tai O Tai Ping Street and Tai O Wing On Street (大澳永安街) are on the coastal plain, whereas Shek Tsai Po Street (石仔埗街), Tai O Market Street (大澳街市街), Kat Hing Street (吉慶街) and Kat Hing Back Street (吉慶後街) are the main streets on the island. The ex-Wing Chor School was situated at a convenient location on the coastal plain, so students could save the expense of the small boat service across Tai O Tai Chung. Also, the school had a good reputation for teaching quality and academic and sports achievements, attracting children from outside the neighbourhood. Children living at Shui Hau (水口) and Pui O (貝澳), for instance, also studied there.

In 1965, Our Lady of Perpetual Help Chapel was put under the purview of the Tai O Parish. On 1 July 1979, the chapel became an independent parish. The priests residing in Tai O also took care of the Mass Centre (彌撒中心) in Mui Wo (梅窩). On 8 September 1980, Our Lady of Perpetual Help Chapel was affiliated to the Epiphany Parish (主顯堂區) of Mui Wo. The chapel and the school were served by PIME Fathers for many years, from the early 1920s to the early 1990s.<sup>5</sup> They were succeeded by the Missionary Oblates of Mary Immaculate (OMI, 無玷聖母獻主會) and later by the Missionary Sisters of Our Lady of the Angels (MNDA, 天神之后傳教女修會). Now, since 1 November 2015, the Epiphany Parish has been served by Claretian Missionary Fathers (聖母聖心愛子會).<sup>6</sup>

Fishing, salt-making and rice-growing formed the backbone of the local economy of Tai O until their decline from the 1970s onwards, when many local residents moved to urban areas to achieve better livelihoods. The population of Tai O decreased from 12,000 in 1979, to 2,897 in 1991 and 2,223 in 1996,<sup>7</sup> and enrollment at the ex-Wing Chor School inevitably decreased in parallel with this. The school was closed in 2003, when the enrollment for the academic year 2002 – 2003 was only 32.<sup>8</sup> As for Our Lady of Perpetual Help Chapel, it has a congregation of about 30 persons in 2022, including an 80-year-old woman baptised as recently as April 2022.<sup>9</sup> Mass in Cantonese is

---

<sup>4</sup> Before the Tai Chung Bridge was built in 1996, travels across the watercourse relied on the small boat service.

<sup>5</sup> Apart from Rev. Richard Brookes, Rev. O. M. Liberatore, Rev. Edmondo Bruzzone and Rev. Nicola Ruggiero, other PIME Fathers have included Rev. Francesco Riciardi, Rev. Antonio Garaventa, Rev. J. Salaroli, Rev. Giovanni Viganò and Rev. Pietro Martinelli.

<sup>6</sup> The Epiphany Parish comprises Our Lady of Perpetual Help Chapel in Tai O, Epiphany Chapel in Mui Wo and Our Lady Queen of Peace Chapel (和平之后小堂) on Ping Chau (坪洲).

<sup>7</sup> 《大澳永助學校六十週年紀念》(香港：德文印刷公司，1997)，頁 21。

<sup>8</sup> 「夕陽下的永助學校」，《教城校園報》，第 2 期，2003 年 6 月 6 日。

<sup>9</sup> Oral history interviews with the elders of Our Lady of Perpetual Help Chapel by the Antiquities and Monuments Office on 8 April 2022.

celebrated in the chapel at 10 a.m. every Saturday whereas mass in English is celebrated at 5 p.m. every Sunday. The former classrooms on the ground floor are now used as an office, a dining room and a religious gifts shop. Those on the upper floors house a sacristy, a prayers room, an activity room and rooms for retreatants.

Back in 1937, the original design of Our Lady of Perpetual Help Chapel displayed the influence of the Neo-Gothic style, featuring pointed-arch windows around the first floor and a rose window on the front facade facing south. The main entrance was flanked by a pair of windows and topped with a semi-circular hood. Reading from right to left, the names “永助學校” (Wing Chor School) and “天主堂” (Catholic Church) were shown on the front facade. In front of the chapel was a fence wall containing the site entrance, a portal with a pair of rectangular pillars, topped by a feature with a cross. The fence walls on either side were slightly curved to the top of the pillars. *Architectural Merit*

In 1961, a three-storey school building and a two-storey annex block were constructed. Additionally, the chapel was renovated. While some major decorative features of the chapel were stripped off, including the pointed arches over the windows on the first floor, the rose window, and the semi-circular hood over the main entrance, some decorative features on the exterior of the chapel were retained, including the pedestals with ball finial at the acroteria, the cross at the tip of the gable wall, and the moulded cornices running around the edges of the roof.

The chapel is located on the first floor of the chapel building and a school hall on the ground floor. The clay floor tiles on the ground floor have been replaced by modern tiles, while the stage is still finished with mosaic tiles in a plaid pattern. At the front facade, a staircase leads from the ground floor to the chapel. The pitched roof covered with corrugated sheets is supported on purlins and roof trusses. Here, the original clay floor tiles remain intact. Although the entrance doors to the ground and first floors have been replaced, the timber boarded doors with fanlights on the first floor are in good condition. The interior of the chapel is orientated in a north-south direction and follows a church layout typical after Vatican II, where the altar is located on a raised platform within the sanctuary, facing the congregation. The altar at the end wall of the sanctuary is decorated with Corinthian columns and clover motifs.

The school building has a bellcote, designed with a pyramidal roof crowned with a cross. The four descending ridges have curled up ends, and the roof edges are highlighted with curved decorative features. There is a plastered heart motif on either side of the pyramidal roof. Additionally, the flat roof of the school building is decorated with scrolled cloud motifs at each of the four corners. The bellcote and the decorative features of the flat roof were added before 1967. They are eye-catching features and enhance the aesthetics of the building. The bell itself bears the inscription, “OUR LADY OF PERPETUAL HELP PRAY FOR US”, and was rescued from the rubble of the former chapel building which was destroyed by a typhoon in 1925. A chimney stack at a corner of the roof also remains intact. The interior of the school building is mainly finished with mosaic tiled dado. Both the timber boarded doors with fanlights at the stair wells and the timber panelled doors of the rooms themselves are in good condition.

The annex block mainly accommodates toilets and ancillary facilities on the ground floor and Father’s quarters on the upper floor. The original clay floor tiles in the Father’s quarters are in good condition.

Although the school has closed and the number of church members has decreased over the years, the premises still have social value to the local community. The school is still fondly remembered by the ex-teaching staff, alumni and local residents. In the past, the school Sports Day, Christmas celebrations and other school activities were occasionally reported in the newspapers. Some alumni reminisced that they were proud of being a “Wing Chor student”. What is more, in addition to religious activities and funerals, the community services which are provided in the school and chapel buildings serve to maintain the social value of the premises. For instance, over the years, the upper floors of the school and chapel have served as emergency shelters whenever Tai O was hard hit by floods or typhoons, the former most recently in 2009. The services provided in the premises, such as meal distribution and birthday celebrations for seniors, piano lessons for children, cultural exhibitions, and musical, dancing and Cantonese opera performances for residents, meet the social needs of the local community.

***Social Value,  
& Local Interest***

Our Lady of Perpetual Help Chapel, together with the ex-Wing Chor School, is within walking distance of other historic buildings in Tai O, including Yeung Hau Temple (楊侯古廟) at Po Chue Tam (寶珠潭) (Declared Monument), Kwan Tai Temple (關帝古廟, Grade 2), Tin Hau Temple (天后古廟, Grade 3), No. 95 Kat Hing Back Street (吉慶後街, Grade 2), Shek Lun Kok (石麟閣, Grade 3), Wing Hing Petrol Station (永慶

***Group Value***

火油倉, Grade 3) and Old Tai O Police Station (舊大澳警署, Grade 2).

Our Lady of Perpetual Help Chapel and the ex-Wing Chor School have built heritage value. They are historical reminders of the missionary activities of the Catholic Church and the development of education in Tai O. Additionally, the social services organised at the chapel and school buildings serve to maintain the connection between the premises and the local community. Major alterations to the chapel were carried out in 1961 – 1962. But in general, the appearance of the chapel and that of the ex-school building are in harmony with each other. The most recent renovation of the buildings, which mainly involved redecoration of the walls and the application of new waterproofing membrane to the roof of the chapel, was carried out in 2012. The internal layout, building form and architectural features, such the bellcote, pedestals with ball finial, the cross and moulded cornices, remain intact.

***Built Heritage Value Authenticity and Rarity***



## REFERENCES

### **Aerial Photos of the Hong Kong Government**

Survey and Mapping Office, Aerial photos dated 2 May 1949 (Photo Ref.:

NCAP\_JARIC\_81A\_RAF\_0120\_5087)

Survey and Mapping Office, Aerial photos dated 25 Feb 1963 (Photo Ref.: 63\_1047)

### **Records of the Hong Kong Public Libraries**

“Aerial View of Tai O., New Territories = 新界大澳空中景觀”, dated 1967 (Photo Ref.: PHA4186.3)

“Lantau Island – Waterpipes for Tai O Village = 大嶼山 — 往大澳的輸水道”, dated 1972 (Photo Ref.: PH7961.9)

### **Records of the Colonial Office and Hong Kong Government**

“Ecclesiastical Returns of Hong Kong for the Year 1938”, Hongkong Blue Book, 1938, from Hong Kong Government Reports Online.

“Ecclesiastical Returns of Hong Kong for the Year 1939”, Hongkong Blue Book, 1939, from Hong Kong Government Reports Online.

“Education, Social Welfare and Relief Services”, *Hong Kong Annual Departmental Report by the District Commissioner, New Territories for the Financial Year 1960 - 61* (Hong Kong: Government Printer, 1961), Appendix III of Chapter XI, p. 128.

### **Records of the Hong Kong Catholic Diocesan Archives**

「永助聖母堂五十年回顧與前瞻」，《公教報》，1987年4月24日。檔案編號: VI-15D-01-33, P.1 (@天主教香港教區版權特許編號 HKCDA-DOC/002/2022，經天主教香港教區檔案處准許使用)。

### **Newspapers**

“New School Building in Tai O”, *South China Morning Post*, 8 June 1962

“Events and Reminders for Today”, *South China Morning Post*, 11 June 1962.

“New School at Tai O Blessed”, *South China Morning Post*, 12 June 1962.

「永助學校聖誕節日」，《華僑日報》，1947年12月23日。

「大澳永助學校 校運競賽成績」，《華僑日報》，1960年12月19日。

「永助學校」，《華僑日報》，1961年2月2日。

「白主奇主教赴大澳 主持永助學校剪綵」，《華僑日報》，1962年6月12日。

「大澳永助學校 三屆運動大會昨告圓滿閉幕」，《華僑日報》，1962年11月18日。

## Books, Articles and Other Sources

廖迪生、張兆和，《大澳》，香港第 1 版，香港地區史研究（香港：三聯書店(香港)有限公司，2006 年）。

《大澳永助學校六十週年紀念》(香港：德文印刷公司，1997)，頁 13。

黃惠琮《大澳水鄉的變遷：風、土、人、情二三事》(香港：進一步多媒體有限公司，2000)。

黃惠琮《澳水靈山》(香港：黃惠琮，2004)。

黃惠琮《但願人長久》(香港：進一步多媒體有限公司，2013)。

Hong Kong Catholic Diocesan Archives <<https://archives.catholic.org.hk/>>, accessed on 25 April 2022.

Hong Kong Catholic Diocesan Archives, “Tai O Parish History”, *Sunday Examiner*, 22 May 1987. File Ref.: VI-15D-01-33, P.2 (@ 天主教香港教區版權特許編號 HKCDA-DOC/002/2022，經天主教香港教區檔案處准許使用)。

天主教香港教區，「永助學校」新校舍落成後的歷史照片 (@天主教香港教區版權特許編號 HKCDA-DOC/002/2022，經天主教香港教區檔案處准許使用)。

天主教香港教區，「聖堂建築 - 顯主堂」，  
<[https://www.catholicheritage.org.hk/tc/catholic\\_building/epiphany\\_church/index.html](https://www.catholicheritage.org.hk/tc/catholic_building/epiphany_church/index.html)>,  
accessed on 25 April 2022.

天主教香港教區，「各聖堂簡史 - 永助聖母小堂」  
<<https://archives.catholic.org.hk/Church%20Building/New%20Territories/NT-OLPHC.htm>>,  
accessed on 25 April 2022.

主顯堂，「大澳永助聖母小堂」  
<<https://epiphany.catholic.org.hk/home/our-lady-of-perpetual-help-chapel-tai-o/>>  
accessed on 25 April 2022.

“Our Lady of Perpetual Help Chapel 永助聖母小堂”，  
<<https://archives.catholic.org.hk/Church%20Building/New%20Territories/NT-OLPHC.htm>>,  
accessed on 3 May 2022.

“Rev. BROOKES, Riccardo PIME 穀祿師神父 (福利嘉)”，  
<<https://archives.catholic.org.hk/In%20Memoriam/Clergy-Brother/R-Brookes.htm>>,  
accessed on 3 May 2022.

“Rev. LIBERATORE, Ottavio PIME 何達華神父”，  
<<https://archives.catholic.org.hk/In%20Memoriam/Clergy-Brother/O-Liberatore.htm>>,  
accessed on 3 May 2022.

“Rev. BRUZZONE, Edmondo PIME 潘崇理神父”，  
<<https://archives.catholic.org.hk/In%20Memoriam/Clergy-Brother/E-Bruzzo.htm>>,  
accessed on 3 May 2022.

“Rev. RUGGIERO, Nicola PIME 陸之樂神父”，  
<<https://archives.catholic.org.hk/In%20Memoriam/Clergy-Brother/N-Ruggiero.htm>>,  
accessed on 3 May 2022.

“Bishop BIANCHI, Lorenzo PIME 白英奇主教 (白勞靈)”，

<<https://archives.catholic.org.hk/In%20Memoriam/Clergy-Brother/L-Bianchi.htm>>, accessed on 3 May 2022.

“Rev. VIGANO, Giovanni PIME 李安諾神父”,

<<https://archives.catholic.org.hk/In%20Memoriam/Clergy-Brother/G-Vigano.htm>>, accessed on 3 May 2022.

Oral history interviews with the elders of Our Lady of Perpetual Help Chapel and alumni of the ex-Wing Chor School by the Antiquities and Monuments Office on 8 and 29 April 2022.

**Historic Building Appraisal**  
**Epiphany of Our Lord Chapel,**  
**Sham Chung, Tai Po, N.T.**

Epiphany of Our Lord Chapel (三王來朝小堂) is situated at Kau Tong Wai (教堂圍), one of the five Hakka clusters (圍) in Sham Chung,<sup>1</sup> which is on the west coast of Sai Kung. The chapel was originally built in 1879, one of the earliest Catholic churches in Sai Kung. The present chapel is a 1956 rebuilding at the same site.

*Historical  
Interest*

The missionary activities of the Catholic Church in Hong Kong began in 1841 when the Roman Catholic Church established an Apostolic Prefecture (宗座監牧區) in Hong Kong.<sup>2</sup> As early as 1860, evangelisation work in the San On County which included the New Territories, was entrusted to the Apostolic Prefecture of Hong Kong. Rev. Simeone VOLONTERI (和神父, 1831–1904) and Rev. Gaetano ORIGO (柯神父, 1835–1868) began their mission journeys to Tai Po and Sai Kung in the 1860s. In 1866, Rev. VOLONTERI completed the Map of the County of San On (新安縣全圖), which records the name and location of the villages he visited, including Sham Chung.

Rev. Luigi PIAZZOLI (和神父, 1845–1904) was the first to preach in Sham Chung. In the early 1870s, he travelled from the mission station in Ting Kok, Tai Po to other Hakka villages in Sai Kung and started his missionary work at Sham Chung. In 1879, the first purpose-built Epiphany of Our Lord Chapel was constructed on the site where the current chapel now stands. As a result of continuing missionary work, the number of Catholics in Sham Chung increased.

The priests not only administered to the spiritual needs of the villagers but also ran a school to provide education to village students. The chapel housed a school set up by the missionaries called Kung Man School (公民學校) which can be dated back to the 1930s.<sup>3</sup>

The present chapel-cum-school building was built in 1956 to replace the deteriorating old one. The opening ceremony for the new chapel and Kung Man School took place later in the same year and was officiated by Bishop Lorenzo

---

<sup>1</sup> The other four Hakka clusters in Sham Chung are Pao Lei Tsai (包籬仔), Shek Tau Yin (石頭峴), Wan Tsai (灣仔) and Wan To (灣肚).

<sup>2</sup> An Apostolic Prefecture is generally the first step toward organization of a church hierarchy in a determined territory. It is ordinarily headed by a priest, the Prefect Apostolic. The Apostolic Prefecture of Hong Kong was raised in status to an Apostolic Vicariate in 1874, and was made a Diocese in 1946. (See the Hong Kong Catholic Diocesan Archives website, “The Succession Line”, <<https://archives.catholic.org.hk/Succession%20Line/SL-Index.htm>>, accessed on 26 April 2022.)

<sup>3</sup> A government document dated 1957 says that the Kung Man School was established inside the chapel, and provided primary education to the children in Sham Chung for 25 years, thus implying the school was built in 1932. (HKRS1690-1-178, “Proposed Sham Chung Public School” – *Application Form – Building for New Schools, Extensions, School Sites etc.*, 19 October 1957.)

BIANCHI (白英奇主教, 1899–1983). The Chinese name of the school, “公民學校” (Kung Man School) inscribed on the school’s façade was written by Chan Pun Chiu (陳本照) who was the principal of Tai Po Vernacular Normal School (大埔官立漢文師範學校), an institute to train primary school teachers for the New Territories.

But within a few years of the rebuilding of the chapel, the increasing population of the villages made it impossible for Kung Man School to take in all school-age children. In 1959, the Government constructed a new school, named Sham Chung School (深涌學校) in Shek Tau Yin (石頭峴). So, by the early 1960s, Kung Man School ceased operation. Despite its closure, Catholic services continued at the chapel throughout the 1960s and 1970s, wherein villagers went for Mass, prayers and other gatherings.

By the 1970s, many of the villagers of Sham Chung had either emigrated abroad or moved to the urban areas. By the early 1980s, the use of rural chapels continued to decline. Bishop John Cheng Chung WU (胡振中主教, 1925–2002), then Bishop of the Catholic Diocese of Hong Kong, suggested to Rev. Paul Yee Tseng WAN (溫以政神父) that a Camp Site Committee be established, and that the chapels in remote areas, including the Epiphany of Our Lord Chapel, should be repurposed as camp sites for Catholic church members and scouts and retreats for clergy. In the late 1990s, the camp site in Sham Chung was closed and the chapel has been left vacant and in disuse ever since.

Epiphany of Our Lord Chapel is a single-storey building. It was built as a school as well as a chapel, and consists of two large compartments. Immediately upon entry to the building is the part which was used as the Kung Man School classroom, with a teachers’ room also at ground level. The high ceiling allowed for a cockloft above the classroom, which was used as the priests’ quarters in the past. Further inside is the compartment for the chapel, oriented along an east-west direction. Located on a raised platform is the sanctuary, where the altar is placed at the centre of the west end. At the rear of the building is a small outhouse which served as an ancillary kitchen. As the building faces a large open yard at the front, it is believed that the classroom was deliberately accommodated in the front compartment to receive a better intake of daylight from the row of south-facing windows. The chapel is closer to the slope at the rear, and thus could enjoy a relatively private and tranquil environment.

### *Architectural Merit*

Epiphany of Our Lord Chapel adopted a simple, humble and functional approach with little decoration. It has a gable wall as the front façade, quite typical for a Western church building. At the tip of the gable wall is a Latin cross. There are two small windows at the cockloft level, and a small opening above them, which formerly housed the chapel bell. The Chinese name of the former school, “Kung Man School” (公民學校) and the Chinese characters meaning “Catholic Church” (天主堂) are found on the front façade, indicating the functions of the building. The fenestrations are regular on the four elevations, all are below projecting overhangs running around the building envelope. The rhythmic fenestration, the deep overhangs and a rather functional design approach reflect some influences from the Modernist architectural style.

The chapel adopted a Catholic church setting, which was typical before the liturgical reforms laid out by the Second Vatican Council (Vatican II, 1962–1965).<sup>4</sup> The altar (祭台) was built against the end wall, and the priests celebrated Mass facing the altar with the congregation. The altar rails (聖體欄), for use by the congregation during Holy Eucharist (聖餐禮), were placed on either side facing the altar, an arrangement reflecting early traditional ritual practices. The altar adopted a stepped design, and a cross (a golden Budded Cross overlaid by a red Latin Cross) is inscribed within a circle on the front. The altar is designed with an ambry on one side and a sacarium on the other side.

The Chinese roof, laid with traditional Hakka and Canton roof tiles on timber battens and purlins, on the other hand, shows local influences on the construction materials and method used.

The existing chapel and school building is divided into two compartments with the classroom at the front and the chapel at the back. This is a unique layout amongst the Catholic chapel-cum-school buildings in Sai Kung, where the schools are usually built adjacent to the chapels.

A considerable number of architectural features have been maintained, namely the general external appearance with the original metal windows, projecting overhangs, the names “天主堂” and “公民學校” on the front façade, the opening for the bell, the original interior layout, the walls and partitions, the chapel setting common before Vatican II, including the altar built against the wall and the presence of the altar rails, though old photos reveal that the original altar rails have been shortened in length. Despite the building is in a poor condition, it has not experienced large-scale intervention apart from a few door replacements. The chapel still maintains its authenticity.

The chapel not only demonstrates its religious role in preaching Catholicism to a Hakka community, but also retains traces of the social interaction between early missionaries and the local villagers. In addition to sharing their religion, the Catholic missionaries also assisted in improving the livelihood of the villagers. For instance, soon after the coming of Catholicism to Sham Chung in the 1870s, Rev Luigi PIAZZOLI mobilized the villagers to build a long embankment, so as to prevent seawater from flooding the farmland. This in turn yielded more land for cultivation and what was harvested was able to feed half the population of the village. In addition to improve the local economy, the missionaries also responded to the villagers’ specific needs, often by offering bread, flour and even pocket money to those in need, and by assisting in the search for jobs.

*Rarity,  
Built*

*Heritage  
Value &  
Authenticity*

*Social Value  
& Local  
Interest*

---

<sup>4</sup> Pope John XXIII announced the creation of the Second Vatican Council (also known as Vatican II) in January 1959. The council met in St. Peter's Basilica in the Vatican for four sessions of meetings between 1962 and 1965. It brought together thousands of bishops from around the world to address the relationship between the church and the modern world, and to forge a new set of operating principles for the church. After the meetings, the council decided on many dramatic changes in the church's traditions so as to bring Catholicism closer to the modern world. Among these were the use of languages other than Latin for the celebration of Mass as well as making the celebration of Mass into a more interactive ceremony.

The chapel also testifies to the villagers' enthusiasm for religious events. It served as a central gathering place for both Catholics and non-Catholics in the village, and fostered unity among Hakka communities. For instance, every year, the villagers would observe the annual Epiphany with great pomp and zeal. According to a 1932 story published in *Kung Kao Po*, on the eve of the annual Epiphany, the Catholic villagers would raise money to buy paper flowers and banners, and post couplets so as to decorate the chapel lavishly. When the ritual was over, they would set off firecrackers and slaughter pigs for a banquet that was open to all villagers, Catholic and non-Catholic alike. It was an important event, to which all were invited. From the oral history of villagers who lived in Shek Tau Yin and Kau Tong Wai between the 1950s and the 1970s, we know that this festive event lasted well into the 1960s. The village children even dressed up as the Magi, complete with paper crowns, to perform a play in the open space in front of the chapel. This was followed by the enactment of Chinese traditions such as setting off firecrackers and holding basin feasts. These activities showcase how Catholic activities intertwined with traditional rural customs and how Catholic and Hakka traditions blended seamlessly in the village life of Sham Chung.

According to a villager who lived in Kau Tong Wai from the 1950s to the 1960s, although the priests were not stationed at the chapel and only went to Sham Chung once or twice a month to hold Mass, the Catholic villagers would gather at the chapel without the priests every night and weekend for prayers. In addition to regular Catholic Sunday services, the priests also held weddings and funerals at the chapel. The devout Catholics among the villagers would insist on conducting the ceremonies of their life events – weddings and funerals – according to the rites of the Catholic church. Another villager recalled how, when Catholics villagers passed away, their family members insisted on waiting for the priest to come to the village from outside to conduct the funeral service and say prayers for their souls before a proper burial. All these examples show how Catholicism was firmly embedded in the Hakka communities.

A former resident of Kau Tong Wai also remembers, back in the 1950s and 1960s, when the priests arrived at the village to hold Mass, they would stay at the chapel the night before. Villagers would take turns inviting them for dinner at their homes. The hospitality showed the special bonding between the missionaries and the indigenous villagers, arising from established friendships, which lasted through the generations.

Epiphany of Our Lord Chapel together with the other surviving Catholic chapels in Sai Kung, including St. Joseph's Chapel (聖若瑟堂) at Yim Tin Tsai (鹽田仔) (Grade 2), Rosary Mission Centre (玫瑰小堂) at Wong Mo Ying (黃毛應) (Grade 2), Holy Family Chapel (聖家小堂) at Chek Keng (赤徑) (Grade 2), Immaculate Conception Chapel (聖母無原罪小堂) at Tai Long (大浪) (Grade 3), Immaculate Heart of Mary Chapel (聖母無玷之心小堂) at Pak Sha O (白沙澳) (Grade 3), Nativity of Our Lady Chapel (聖母聖誕小堂) at Long Ke (浪茄) (Grade 3) and Chapel of Our Lady of the Seven Sorrows (聖母七苦小堂) at Pak Tam Chung (北潭涌) (Grade 3) are of group value, as they link up to serve as tangible testimonies to trace back the development of Catholicism among

**Group Value**

the Hakka villages in Sai Kung.



## REFERENCES

### Archives at Public Records Office, Hong Kong

HKRS163-1-2203. *SCHOOLS IN THE NEW TERRITORIES - 1. CLOSURE OF THE MAN MING SCHOOL 2. SHAM CHUNG SCHOOL*, 11 November 1958 to 23 May 1960.

HKRS1075-3-82. *SHAN CHUNG SCHOOL, SHAM CHUNG*, 14 September 1957 to 4 December 1978.

HKRS1690-1-178. *PROPOSED SHAM CHUNG PUBLIC SCHOOL*, 27 September 1957 to 31 May 1959.

### Document Records at The Land Registry Office, Hong Kong

Property Particulars of Lot No. 77 in D.D. 190.

Block Government Lease of D.D. 190.

### Records of the Hong Kong Government

“Ecclesiastical Returns”, *Hongkong Blue Book*, 1908, from Hong Kong Government Reports Online.

“Ecclesiastical Returns”, *Hongkong Blue Book*, 1909, from Hong Kong Government Reports Online.

“Ecclesiastical Returns”, *Hongkong Blue Book*, 1910, from Hong Kong Government Reports Online.

“Ecclesiastical Returns”, *Hongkong Blue Book*, 1911, from Hong Kong Government Reports Online.

“Ecclesiastical Returns”, *Hongkong Blue Book*, 1912, from Hong Kong Government Reports Online.

“Ecclesiastical Returns”, *Hongkong Blue Book*, 1913, from Hong Kong Government Reports Online.

“Ecclesiastical Returns”, *Hongkong Blue Book*, 1914, from Hong Kong Government Reports Online.

“Ecclesiastical Returns”, *Hongkong Blue Book*, 1915, from Hong Kong Government Reports Online.

“Ecclesiastical Returns”, *Hongkong Blue Book*, 1916, from Hong Kong Government Reports Online.

“Ecclesiastical Returns”, *Hongkong Blue Book*, 1917, from Hong Kong Government Reports Online.

“Ecclesiastical Returns”, *Hongkong Blue Book*, 1918, from Hong Kong Government Reports Online.

“Ecclesiastical Returns”, *Hongkong Blue Book*, 1919, from Hong Kong Government Reports Online.

“Ecclesiastical Returns”, *Hongkong Blue Book*, 1920, from Hong Kong Government Reports Online.

“Ecclesiastical Returns”, *Hongkong Blue Book*, 1921, from Hong Kong Government Reports Online.

“Ecclesiastical Returns”, *Hongkong Blue Book*, 1922, from Hong Kong Government Reports Online.

“Ecclesiastical Returns”, *Hongkong Blue Book*, 1923, from Hong Kong Government Reports Online.

“Ecclesiastical Returns”, *Hongkong Blue Book*, 1924, from Hong Kong Government Reports Online.

“Ecclesiastical Returns”, *Hongkong Blue Book*, 1925, from Hong Kong Government Reports Online.

“Ecclesiastical Returns”, *Hongkong Blue Book*, 1926, from Hong Kong Government Reports Online.

“Ecclesiastical Returns”, *Hongkong Blue Book*, 1927, from Hong Kong Government Reports Online.

“Ecclesiastical Returns”, *Hongkong Blue Book*, 1928, from Hong Kong Government Reports Online.

“Ecclesiastical Returns”, *Hongkong Blue Book*, 1929, from Hong Kong Government Reports Online.

“Ecclesiastical Returns”, *Hongkong Blue Book*, 1930, from Hong Kong Government Reports Online.

“Ecclesiastical Returns”, *Hongkong Blue Book*, 1931, from Hong Kong Government Reports Online.

“Ecclesiastical Returns”, *Hongkong Blue Book*, 1932, from Hong Kong Government Reports Online.

“Ecclesiastical Returns”, *Hongkong Blue Book*, 1933, from Hong Kong Government Reports Online.

“Ecclesiastical Returns”, *Hongkong Blue Book*, 1934, from Hong Kong Government Reports Online.

“Ecclesiastical Returns”, *Hongkong Blue Book*, 1935, from Hong Kong Government Reports Online.

“Ecclesiastical Returns”, *Hongkong Blue Book*, 1936, from Hong Kong Government Reports Online.

“Ecclesiastical Returns”, *Hongkong Blue Book*, 1937, from Hong Kong Government Reports Online.

“Ecclesiastical Returns”, *Hongkong Blue Book*, 1938, from Hong Kong Government Reports Online.

“Ecclesiastical Returns”, *Hongkong Blue Book*, 1939, from Hong Kong Government Reports Online.

### **Aerial Photos of the Hong Kong Government**

Survey and Mapping Office, Lands Department. Aerial photos dated 2 June 1949 (Ref. No. N81A\_0134-5164)

Survey and Mapping Office, Lands Department. Aerial photos dated 19 October 1954 (Ref. No. N81A\_0539-F22\_0021)

Survey and Mapping Office, Lands Department. Aerial photos dated 28 December 1956 (Ref. No. F22\_560-0169)

Survey and Mapping Office, Lands Department. Aerial photos dated 17 February 1963 (Ref. No. 1963-9301)

Survey and Mapping Office, Lands Department. Aerial photos dated 30 January 1973 (Ref. No. 02951)

Survey and Mapping Office, Lands Department. Aerial photos dated 25 November 1983 (Ref. No. 50684)

Survey and Mapping Office, Lands Department. Aerial photos dated 13 April 1993 (Ref. No. A34164)

### **Record of the Hong Kong Catholic Diocesan Archives (License number HKCDA-DOC/003/2022)**

Hong Kong Catholic Diocesan Archives: I/5/1, “PRAEFECTVRA APOSTOLICA DE HONG KONG – MISSIO APVD INFIDELES ANNO 1872”.

Hong Kong Catholic Diocesan Archives: IV/14/01, “The Catholic Directory 1877”.

Hong Kong Catholic Diocesan Archives: I/8/2, “PROSPECTUS 1958-1959”.

Hong Kong Catholic Diocesan Archives: IV/14/03, 「1946-1947 年香港天主教區每年教務報告表」.

### **Newspapers**

「深涌恭祝三王來朝瞻禮盛況」,《公教報》,1932年3月1日。

「深涌村堂校落成 舞麒麟誌慶 白主教主持開幕典禮」,《華僑日報》,1956年6月2日。

「90歲溫以政神父晉鐸鑽禧 傳福音拓展天國輾轉廣馬港」,《公教報》,2020年11月27日。

「深涌村荒廢 30 年小教堂復修」,《香港商報》,2022年1月2日。

### **Books, Articles and Other Sources**

*A Gazetteer of Place Names in Hong Kong, Kowloon, and the New Territories*, (Hong Kong: The Government Printer, 1960).

*Catholic Guide to Hong Kong*, (Hong Kong: Catholic Truth Society, 1962).

Hase, Patrick H. *150 Years of Evangelization in Taipo: 50 Years of Foundation of the Church*, (Hong Kong: Immaculate Heart of Mary Parish, 2011).

*Hong Kong Catholic Directory and Year Book for The Year of Our Lord 1954*, (Hong Kong: Catholic Truth Society, 1954).

*Hong Kong Catholic Directory and Year Book for The Year of Our Lord 1955*, (Hong Kong: Catholic Truth Society, 1955).

*Hong Kong Catholic Directory and Year Book for The Year of Our Lord 1956*, (Hong Kong: Catholic Truth Society, 1956).

*Hong Kong Catholic Directory and Year Book for The Year of Our Lord 1957*, (Hong Kong: Catholic Truth Society, 1957).

*Hong Kong Catholic Directory and Year Book for The Year of Our Lord 1958*, (Hong Kong: Catholic Truth Society, 1958).

*Hong Kong Catholic Directory and Year Book for The Year of Our Lord 1959*, (Hong Kong: Catholic Truth Society, 1959).

*Hong Kong Catholic Directory and Year Book for The Year of Our Lord 1960*, (Hong Kong: Catholic Truth Society, 1960).

*Hong Kong Catholic Directory and Year Book for The Year of Our Lord 1961*, (Hong Kong: Catholic Truth Society, 1961).

*Hong Kong Catholic Directory and Year Book for The Year of Our Lord 1962*, (Hong Kong: Catholic Truth Society, 1962).

*Hong Kong Catholic Directory and Year Book for The Year of Our Lord 1963*, (Hong Kong: Catholic Truth Society, 1963).

*Hong Kong Catholic Directory and Year Book for The Year of Our Lord 1964*, (Hong Kong: Catholic Truth Society, 1964).

*Hong Kong Catholic Directory and Year Book for The Year of Our Lord 1965*, (Hong Kong: Catholic Truth Society, 1965).

*Hong Kong Catholic Directory and Year Book for The Year of Our Lord 1966*, (Hong Kong: Catholic Truth Society, 1966).

*Hong Kong Catholic Directory and Year Book for The Year of Our Lord 1967*, (Hong Kong: Catholic Truth Society, 1967).

*Hong Kong Catholic Directory and Year Book for The Year of Our Lord 1968*, (Hong Kong: Catholic Truth Society, 1968).

*Hong Kong Catholic Directory and Year Book for The Year of Our Lord 1969*, (Hong Kong: Catholic Truth Society, 1969).

*Hong Kong Catholic Directory and Year Book for The Year of Our Lord 1970*, (Hong Kong: Catholic Truth Society, 1970).

*Hong Kong Catholic Directory and Year Book for The Year of Our Lord 1974*, (Hong Kong: Catholic Truth Society, 1974).

*Hong Kong Catholic Directory and Year Book for The Year of Our Lord 1975*, (Hong Kong: Catholic Truth Society, 1975).

*Hong Kong Catholic Directory and Year Book for The Year of Our Lord 1979*, (Hong Kong: Catholic Truth Society, 1979).

*Hong Kong Catholic Directory and Year Book for The Year of Our Lord 1980*, (Hong Kong: Catholic Truth Society, 1980).

*Hong Kong Catholic Directory and Year Book for The Year of Our Lord 1985*, (Hong Kong: Catholic Truth Society, 1985).

*Hong Kong Catholic Directory and Year Book for The Year of Our Lord 1988*, (Hong Kong: Catholic Truth Society, 1988).

*Hong Kong Catholic Directory and Year Book for The Year of Our Lord 1989*, (Hong Kong: Catholic Truth Society, 1989).

*Hong Kong Catholic Directory and Year Book for The Year of Our Lord 1990*, (Hong Kong: Catholic Truth Society, 1990).

*Hong Kong Catholic Directory and Year Book for The Year of Our Lord 1991*, (Hong Kong: Catholic Truth Society, 1991).

*Hong Kong Catholic Directory and Year Book for The Year of Our Lord 1996*, (Hong Kong: Catholic Truth Society, 1996).

*Hong Kong Catholic Directory and Year Book for The Year of Our Lord 1997*, (Hong Kong: Catholic Truth Society, 1997).

*Hong Kong Catholic Directory and Year Book for The Year of Our Lord 1998*, (Hong Kong: Catholic Truth Society, 1998).

天主教香港教區 - 教區「古道行」工作小組，《細說深涌 - 大自然、生態與人的皈依》，(香港：香港公教真理學會，2021年)。

阮志偉，《先賢之路：西貢天主教傳教史》，(香港：中華書局(香港)有限公司，2021年)。

張小蘭、黃奕清編，《東西薈萃-香港天主教會的口述歷史》，(香港：香港中文大學天主教研究中心，2019年)。

梁煦華，《穿村：鄉村歷史、傳聞與鄉情》，(香港：天地圖書有限公司，2002年)。

羅慧燕，《藍天樹下：新界鄉村學校》，(香港：三聯書店香港有限公司，2015年)。

方駿：〈大埔官立漢文師範學校 (1926 - 1941)：新界基礎教育的開拓者〉，《教育學報》，第29冊第1期，2001年夏。

夏其龍，〈香港客家村落中的天主教〉，載《香港客家》，(廣西：廣西師範大學出版社，2005)。

Ticozzi, Sergio. "The Catholic Church and Nineteenth Century Village Life in Hong Kong", From Journal of Royal Asiatic Society Hong Kong Branch vol.48, (Hong Kong: Royal Asiatic Society Hong Kong Branch, 2008), p.129-131.

- Oral history interview with a village head, Mr. LI, who lived in Wan Tsai in the 1940s to 1960s.  
The interview was conducted by the Antiquities and Monuments Office on 14 April 2022.
- Oral history interview with a village head, Mr. LEE, who lived in Pao Lei Tsai in the 1940s to 1960s. The interview was conducted by the Antiquities and Monuments Office on 20 April 2022
- Oral history interview with a villager, Ms. LEE who lived in Shek Tau Yin in the 1950s to 1970s.  
The interview was conducted by the Antiquities and Monuments Office on 21 April 2022.
- Oral history interview with a villager, Ms. LI, who lived in Kau Tong Wai in the 1950s to 1960s.  
The interview was conducted by the Antiquities and Monuments Office on 21 April 2022.
- Oral history interview with Rev. Paul WAN. The interview was conducted by the Antiquities and Monuments Office on 29 April 2022.
- “Bishop PIAZZOLI, Luigi MEM 和主教”, Hong Kong Catholic Diocesan Archives Website.  
Accessed on 26 April 2022,  
<https://archives.catholic.org.hk/Succession%20Line/L-Piazzoli.htm>.
- “Bp. BIANCHI, Lorenzo 白英奇主教”, Hong Kong Catholic Diocesan Archives Website.  
Accessed on 26 April 2022, <https://archives.catholic.org.hk/Succession Line/L-Bianchi.htm>.
- “Epiphany of Our Lord Chapel 三王來朝小堂”, Hong Kong Catholic Diocesan Archives Website. Accessed on 26 April 2022,  
<https://archives.catholic.org.hk/Church%20Building/New%20Territories/NT-EOLC.htm>.
- “Map of the San-On District, (Kwangtung Province)”, National Library of Australia Website.  
Accessed on 26 April 2022, <https://nla.gov.au/nla.obj-231220841/view>.
- “Rev. ORIGO, Gaetano MEM 柯神父” Hong Kong Catholic Diocesan Archives Website.  
Accessed on 26 April 2022,  
<https://archives.catholic.org.hk/In%20Memoriam/Clergy-Brother/G-Origo.htm>.
- “Rev. SANTINON, Narciso PIME 桑得嵐神父”, Hong Kong Catholic Diocesan Archives Website. Accessed on 26 April 2022,  
<https://archives.catholic.org.hk/In%20Memoriam/Clergy-Brother/N-Santinon.htm>.
- “Rev. TSANG, Chi-Kwong Paul 曾子光神父”, Hong Kong Catholic Diocesan Archives Website. Accessed on 26 April 2022,  
<https://archives.catholic.org.hk/In%20Memoriam/Clergy-Brother/P-Tsang.htm>.
- “Rev. VOLONTERI, Simeone MEM 和神父 (安西滿主教)”, Hong Kong Catholic Diocesan Archives Website. Accessed on 26 April 2022,  
<https://archives.catholic.org.hk/In%20Memoriam/Clergy-Brother/S-Volonteri.htm>.
- “The Succession Line”, Hong Kong Catholic Diocesan Archives website. Accessed on 26 April 2022, <https://archives.catholic.org.hk/Succession%20Line/SL-Index.htm>.

**Historic Building Appraisal**  
**Sung Ming School**  
**Tan Ka Wan, Tai Po, N.T.**

Sung Ming School (崇明學校) is located at the centre of Tan Ka Wan (蛋家灣) in the northern part of Sai Kung Peninsula and is affiliated with St. Peter's Chapel which is situated on a small hill about a hundred metres away from the school.

*Historical  
Interest*

As early as the 1860s, Catholicism had taken root in Tan Ka Wan. In 1865, when Rev. Simone VOLONTERI (和神父, 1831–1904) and Rev. Gaetano ORIGO (柯神父, 1835–1868) first went to the villages of Sai Kung to preach, they passed through Tan Ka Wan. The Map of San On County (新安縣全圖), drawn by Rev. VOLONTERI in 1866, shows the name and location of Tan Ka Wan, an evidence that missionaries had visited there.

In 1872, Bishop Raimondi TIMOLEONE (高主教, 1827–1894) visited and set up a missionary station in Tan Ka Wan, where there were already 16 Catholics. The first chapel, St. Peter's Chapel, was built in Tan Ka Wan in 1873, but was seriously damaged by typhoon in 1874. In 1908, the Catholic Diocese signed a land agreement with the Hong Kong government to exchange the land on DD 271 Lot 6, where the first St. Peter's Chapel was located, for another piece of land on Lot 366. In the same year a new chapel was built on the hill of this new land lot, which is the current location of the existing chapel.

The missionaries also established a school in Tan Ka Wan for providing education to children, while at the same time preaching the Catholic faith. It is uncertain when the school building was built, but a government record from the year 1957 reveals that the school had been in existence for about 60 years, thus implying that the old Sung Ming School was established in the 1890s. In 1959, because the old Sung Ming School building was in danger of collapse, a new school was built in its present location with subsidies from the government.

In the 1960s, due to the decline of farming and fishing, the population of Tan Ka Wan decreased. Most of the villagers moved to the urban areas or migrated abroad. A government record shows that only four families were still residing at Tan Ka Wan in 1966 and only three children were attending Sung Ming School. St. Peter's Chapel gradually fell into disrepair in the 1960s, while Sung Ming School was discontinued in 1967.

During the late 1970s to the 1990s, Rev. Paul Yee Tseng WAN (溫以政神父) held masses at the vacant Sung Ming School, as St. Peter's Chapel was so dilapidated that it was no longer suitable to serve as a place of worship. In the early 1980s, Rev. Paul WAN was assigned by the then Bishop John Cheng Chung WU (胡振中主教, 1925–2002) to convert the abandoned chapels and schools in Sai Kung to Catholic camps. Sung Ming School was one of these and was renovated as a clubhouse named “天主教會所” (Catholic Church Clubhouse) for

the use of Catholic believers, but it subsequently ceased operation in the late 1990s.

In 1984, the Finnish Evangelical Lutheran Mission (基督教信義會芬蘭差會) established a gospel rehabilitation centre at Tan Ka Wan to assist drug addicts. St. Peter's Chapel was rebuilt and leased to the Mission in 1997 as a place of worship and rehabilitation centre, named Ling Oi Centre (靈愛戒毒中心). In 2019, a Diocesan Working Committee named "Following Thy Way" (教區「古道行」工作小組)<sup>1</sup> took over the chapel, and renovations to both the chapel and its affiliated school were completed in 2021.

The existing Sung Ming School building was completed in 1959 by the Public Works Department. According to the 1957 building plans, it adopted a one-classroom school layout. A latrine is located at the rear of the school with four cubicles and a low wall in front, which is now disused.

*Architectural  
Merit*

The school building has a simple rectangular form with a pitched roof. The roof is extended at the front to form a verandah area. Above the entrance is a painted sign giving the name of the school in Chinese "崇明學校" (Sung Ming School) reading from right to left, while above the middle window is a wooden plaque with the Chinese characters "天主教會所" (Catholic Church Clubhouse), and above this is a crucifix. The school design is rather functional.

According to available records, the existing Sung Ming School was built with stone walls with a concrete foundation. The roof was originally covered with corrugated asbestos roofing, laid on hardwood roof structures including two king post trusses. The whole roof has been replaced by modern roofing materials, such as metal and insulation sheets, during a recent renovation. Hardwood fascia boards are installed along the roof eaves. The metal windows and hardwood entrance door, which were originally installed, were replaced by glass louvres and an aluminium door in the recent renovation. The metal security bars on the exterior are believed to be from earlier days. In the interior, mosaic flooring tiles are laid out in a plaid pattern.

Sung Ming School retains little authenticity in terms of the building structure, namely the structural walls, but with different interventions to the building fabric over time. It first underwent renovation in the 1980s when it was converted into a clubhouse. At this time, a kitchen and a toilet were added to the interior of the building.

*Rarity,  
Built  
Heritage  
Value,  
Authenticity*

In the recent renovation carried out by the Diocesan Working Committee, "Following Thy Way", in 2021, the original asbestos roof was replaced with metal and insulation sheets and the wooden entrance door was replaced with an aluminium door. All the deteriorated interior windows were replaced. The interior was further renovated with air conditioners and new lighting installed.

---

<sup>1</sup> The Diocesan Working Committee, "Following Thy Way", was established on 1 January 2018 under the Catholic Diocese of Hong Kong. It is mainly responsible for the restoration, conservation and management of the historic chapels of the Diocese on the Sai Kung Peninsula.



The plaque with the name “天主教會所” (Catholic Church Clubhouse), depicting its most recent previous function, is still visible on the façade of the building, and it is believed to be the only Catholic building in Hong Kong named “clubhouse”.

Sung Ming School is tangible testimony to the work of Catholic evangelisation in Sai Kung in the late nineteenth century. It shows the Catholic missions in providing education to the children in rural Hakka villages as a means of preaching the Gospel. In addition to following the regular school curriculum, the students also engaged in scouting activities, as evidenced by a group photo of the 1930s, featuring Bishop Enrico VALTORTA, (恩理覺主教, 1883–1951) and the Sung Ming School Band dressed in scout uniform, taken in front of an unknown chapel.

***Social Value  
& Local  
Interest***

According to the oral account of a villager, who studied in Sung Ming School in the late 1940s, students learnt Chinese and English there and nuns would come to Tan Ka Wan once or twice a year to guide the villagers to read and understand the Bible. When the missionaries visited the village, the villagers were delighted and were in the habit of preparing meals for them, thus demonstrating the close relationship between the missionaries and the local villagers.

Although Sung Ming school has not performed its original role as a school since as long ago as the late 1960s, the building has served as a place of worship for Tan Ka Wan villagers since the 1970s. Subsequently, during the 1980s up to the late 1990s, it continued and even enhanced its usefulness by serving as a clubhouse for broader Catholic communities.

Together with the other surviving Catholic chapels in Sai Kung, Sung Ming School, an affiliated school of St. Peter’s Chapel, bears witness to the development of Catholic missions among the Hakka communities in Sai Kung. These chapels include St. Joseph’s Chapel (聖若瑟堂) at Yim Tin Tsai (鹽田仔) (Grade 2), Rosary Mission Centre (玫瑰小堂) at Wong Mo Ying (黃毛應) (Grade 2), Holy Family Chapel (聖家小堂) at Chek Keng (赤徑) (Grade 2), Immaculate Conception Chapel (聖母無原罪小堂) at Tai Long (大浪) (Grade 3), Immaculate Heart of Mary Chapel (聖母無玷之心小堂) at Pak Sha O (白沙澳) (Grade 3), Nativity of Our Lady Chapel (聖母聖誕小堂) at Long Ke (浪茄) (Grade 3) and Chapel of Our Lady of the Seven Sorrows (聖母七苦小堂) at Pak Tam Chung (北潭涌) (Grade 3).

***Group Value***

## REFERENCES

### Architectural Drawings

Public Works Department, *Village Schools in New Territories*, Drawing no.: A/5476, 10 September 1957.

Public Works Department, *Village Schools in New Territories General Details*, Drawing no.: A/5477, 10 September 1957.

Public Works Department, *Village Schools in New Territories Alternative Steel Truss & Purlins*, Drawing no.: A/5478, 10 September 1957.

Public Works Department, *Typical Dry Pail Latrine*, Drawing no.: A/5479, 10 September 1957.

### Archives at Public Records Office, Hong Kong

HKRS 1075-3-76\_Sung Ming School, Tan Ka Wan, 1 October 1957 to 27 September 1966.

### Document Records at The Land Registry Office, Hong Kong

Property Particulars of Lot No. 366 in D.D. 271.

Block Government Lease of D.D. 271.

### Records of the Hong Kong Government

*Hong Kong Government Gazette* dated 8 April 1899, Notification No. 204.

“Ecclesiastical Returns”, *Hongkong Blue Book*, 1908, from Hong Kong Government Reports Online.

“Ecclesiastical Returns”, *Hongkong Blue Book*, 1909, from Hong Kong Government Reports Online.

“Ecclesiastical Returns”, *Hongkong Blue Book*, 1910, from Hong Kong Government Reports Online.

“Ecclesiastical Returns”, *Hongkong Blue Book*, 1911, from Hong Kong Government Reports Online.

“Ecclesiastical Returns”, *Hongkong Blue Book*, 1912, from Hong Kong Government Reports Online.

“Ecclesiastical Returns”, *Hongkong Blue Book*, 1913, from Hong Kong Government Reports Online.

“Ecclesiastical Returns”, *Hongkong Blue Book*, 1914, from Hong Kong Government Reports Online.

“Ecclesiastical Returns”, *Hongkong Blue Book*, 1915, from Hong Kong Government Reports Online.

“Ecclesiastical Returns”, *Hongkong Blue Book*, 1916, from Hong Kong Government Reports Online.

“Ecclesiastical Returns”, *Hongkong Blue Book*, 1917, from Hong Kong Government Reports Online.

“Ecclesiastical Returns”, *Hongkong Blue Book*, 1918, from Hong Kong Government Reports Online.

“Ecclesiastical Returns”, *Hongkong Blue Book*, 1919, from Hong Kong Government Reports Online.

“Ecclesiastical Returns”, *Hongkong Blue Book*, 1920, from Hong Kong Government Reports Online.

“Ecclesiastical Returns”, *Hongkong Blue Book*, 1921, from Hong Kong Government Reports Online.

“Ecclesiastical Returns”, *Hongkong Blue Book*, 1922, from Hong Kong Government Reports Online.

“Ecclesiastical Returns”, *Hongkong Blue Book*, 1923, from Hong Kong Government Reports Online.

“Ecclesiastical Returns”, *Hongkong Blue Book*, 1924, from Hong Kong Government Reports Online.

“Ecclesiastical Returns”, *Hongkong Blue Book*, 1925, from Hong Kong Government Reports Online.

“Ecclesiastical Returns”, *Hongkong Blue Book*, 1926, from Hong Kong Government Reports Online.

“Ecclesiastical Returns”, *Hongkong Blue Book*, 1927, from Hong Kong Government Reports Online.

“Ecclesiastical Returns”, *Hongkong Blue Book*, 1928, from Hong Kong Government Reports Online.

“Ecclesiastical Returns”, *Hongkong Blue Book*, 1929, from Hong Kong Government Reports Online.

“Ecclesiastical Returns”, *Hongkong Blue Book*, 1930, from Hong Kong Government Reports Online.

“Ecclesiastical Returns”, *Hongkong Blue Book*, 1931, from Hong Kong Government Reports Online.

“Ecclesiastical Returns”, *Hongkong Blue Book*, 1932, from Hong Kong Government Reports Online.

“Ecclesiastical Returns”, *Hongkong Blue Book*, 1933, from Hong Kong Government Reports Online.

“Ecclesiastical Returns”, *Hongkong Blue Book*, 1934, from Hong Kong Government Reports Online.

“Ecclesiastical Returns”, *Hongkong Blue Book*, 1935, from Hong Kong Government Reports Online.

“Ecclesiastical Returns”, *Hongkong Blue Book*, 1936, from Hong Kong Government Reports Online.

“Ecclesiastical Returns”, *Hongkong Blue Book*, 1937, from Hong Kong Government Reports Online.

“Ecclesiastical Returns”, *Hongkong Blue Book*, 1938, from Hong Kong Government Reports Online.

“Ecclesiastical Returns”, *Hongkong Blue Book*, 1939, from Hong Kong Government Reports Online.

### **Aerial Photos of the Hong Kong Government**

Survey and Mapping Office, Lands Department. Aerial photos dated 20 June 1949 (Ref. No. N81A\_0145\_0030)

Survey and Mapping Office, Lands Department. Aerial photos dated 19 October 1954 (Ref. No. N81A\_0539-F22\_0003)

Survey and Mapping Office, Lands Department. Aerial photos dated 17 February 1963 (Ref. No. 1963-9395)

Survey and Mapping Office, Lands Department. Aerial photos dated 25 November 1983 (Ref. No. 50733)

Survey and Mapping Office, Lands Department. Aerial photos dated 12 June 1996 (Ref. No. CN14369)

### **Record of the Hong Kong Catholic Diocesan Archives (License number HKCDA-DOC/003/2022)**

Hong Kong Catholic Diocesan Archives: I/5/1, “PRAEFECTVRA APOSTOLICA DE HONG KONG – MISSIO APVD INFIDELES ANNO 1872”.

Hong Kong Catholic Diocesan Archives: I/8/2, “PROSPECTUS 1958-1959”.

Hong Kong Catholic Diocesan Archives: IV/14/01, “The Catholic Directory 1877”.

Hong Kong Catholic Diocesan Archives: IV/14/03, “Resignation Letter from Tse Tai”.

### **Books, Articles and Other Sources**

*A Gazetteer of Place Names in Hong Kong, Kowloon, and the New Territories*, (Hong Kong: The Government Printer, 1960).

*Catholic Guide to Hong Kong*, (Hong Kong: Catholic Truth Society, 1962).

Hase, Patrick H. *150 Years of Evangelization in Taipo: 50 Years of Foundation of the Church*, (Hong Kong: Immaculate Heart of Mary Parish, 2011).

*Hong Kong Catholic Directory and Year Book for The Year of Our Lord 1954*, (Hong Kong: Catholic Truth Society, 1954).

*Hong Kong Catholic Directory and Year Book for The Year of Our Lord 1955*, (Hong Kong: Catholic Truth Society, 1955).

*Hong Kong Catholic Directory and Year Book for The Year of Our Lord 1956*, (Hong Kong: Catholic Truth Society, 1956).

*Hong Kong Catholic Directory and Year Book for The Year of Our Lord 1957*, (Hong Kong: Catholic Truth Society, 1957).

*Hong Kong Catholic Directory and Year Book for The Year of Our Lord 1958*, (Hong Kong: Catholic Truth Society, 1958).

*Hong Kong Catholic Directory and Year Book for The Year of Our Lord 1959*, (Hong Kong: Catholic Truth Society, 1959).

*Hong Kong Catholic Directory and Year Book for The Year of Our Lord 1960*, (Hong Kong: Catholic Truth Society, 1960).

*Hong Kong Catholic Directory and Year Book for The Year of Our Lord 1961*, (Hong Kong: Catholic Truth Society, 1961).

*Hong Kong Catholic Directory and Year Book for The Year of Our Lord 1962*, (Hong Kong: Catholic Truth Society, 1962).

*Hong Kong Catholic Directory and Year Book for The Year of Our Lord 1963*, (Hong Kong: Catholic Truth Society, 1963).

*Hong Kong Catholic Directory and Year Book for The Year of Our Lord 1964*, (Hong Kong: Catholic Truth Society, 1964).

*Hong Kong Catholic Directory and Year Book for The Year of Our Lord 1965*, (Hong Kong: Catholic Truth Society, 1965).

*Hong Kong Catholic Directory and Year Book for The Year of Our Lord 1966*, (Hong Kong: Catholic Truth Society, 1966).

*Hong Kong Catholic Directory and Year Book for The Year of Our Lord 1967*, (Hong Kong: Catholic Truth Society, 1967).

*Hong Kong Catholic Directory and Year Book for The Year of Our Lord 1968*, (Hong Kong: Catholic Truth Society, 1968).

*Hong Kong Catholic Directory and Year Book for The Year of Our Lord 1969*, (Hong Kong: Catholic Truth Society, 1969).

*Hong Kong Catholic Directory and Year Book for The Year of Our Lord 1970*, (Hong Kong: Catholic Truth Society, 1970).

*Hong Kong Catholic Directory and Year Book for The Year of Our Lord 1974*, (Hong Kong: Catholic Truth Society, 1974).

*Hong Kong Catholic Directory and Year Book for The Year of Our Lord 1975*, (Hong Kong: Catholic Truth Society, 1975).

*Hong Kong Catholic Directory and Year Book for The Year of Our Lord 1979*, (Hong Kong: Catholic Truth Society, 1979).

*Hong Kong Catholic Directory and Year Book for The Year of Our Lord 1980*, (Hong Kong: Catholic Truth Society, 1980).

*Hong Kong Catholic Directory and Year Book for The Year of Our Lord 1985*, (Hong Kong: Catholic Truth Society, 1985).

*Hong Kong Catholic Directory and Year Book for The Year of Our Lord 1988*, (Hong Kong: Catholic Truth Society, 1988).

*Hong Kong Catholic Directory and Year Book for The Year of Our Lord 1989*, (Hong Kong: Catholic Truth Society, 1989).

*Hong Kong Catholic Directory and Year Book for The Year of Our Lord 1990*, (Hong Kong: Catholic Truth Society, 1990).

*Hong Kong Catholic Directory and Year Book for The Year of Our Lord 1991*, (Hong Kong: Catholic Truth Society, 1991).

*Hong Kong Catholic Directory and Year Book for The Year of Our Lord 1996*, (Hong Kong: Catholic Truth Society, 1996).

*Hong Kong Catholic Directory and Year Book for The Year of Our Lord 1997*, (Hong Kong: Catholic Truth Society, 1997).

*Hong Kong Catholic Directory and Year Book for The Year of Our Lord 1998*, (Hong Kong: Catholic Truth Society, 1998).

阮志偉，《先賢之路：西貢天主教傳教史》，（香港：中華書局（香港）有限公司，2021年）。  
張小蘭、黃奕清編，《東西薈萃-香港天主教會的口述歷史》，（香港：香港中文大學天主教研究中心，2019年）。

葉德平、丘逸，《古樹發奇香—消失中的客家文化》，（香港：中華書局（香港）有限公司，2016年）。

Ticozzi, Sergio. “The Catholic Church and Nineteenth Century Village Life in Hong Kong”, From *Journal of Royal Asiatic Society Hong Kong Branch* vol.48, (Hong Kong: Royal Asiatic Society Hong Kong Branch, 2008).

《天主教大埔傳教 130 週年暨聖母無玷之心堂成立 70 週年紀念特刊》，（香港：天主教大埔傳教 130 週年暨聖母無玷之心堂成立 70 週年慶典委員會，1992年）。

Oral history interview with a villager, Ms. TSE, who lived in Tse Uk in the 1930s to 1950s. The interview was conducted by the Antiquities and Monuments Office on 20 April 2022.

Oral interviews with Mr. Shek Fook Fung, Shek Kwong Lin and Tse Kwan. The interviews were conducted by the Chinese University of Hong Kong on 16 November 1980. Collection of the Chinese University of Hong Kong Library.

Oral history interview with Rev. Paul WAN. The interview was conducted by the Antiquities and Monuments Office on 29 April 2022.

“About Us”, The Evangelical Lutheran Church of Hong Kong, Ling Oi Centre Website. Accessed on 26 April 2022, <http://www.lingoi.org/aboutus.php?language=en>.

“Bishop PIAZZOLI, Luigi MEM 和主教”, Hong Kong Catholic Diocesan Archives Website. Accessed on 26 April 2022, <https://archives.catholic.org.hk/Succession%20Line/L-Piazzoli.htm>.

“Bishop RAIMONDI, Giovanni Timoleone MEM 高主教”, Hong Kong Catholic Diocesan

Archives Website. Accessed on 26 April 2022,  
<https://archives.catholic.org.hk/Succession%20Line/GT-Raimondi.htm>.

“Building Restoration – St. Peter’s Chapel at Tan Ka Wan”, Following Thy Way Website.  
Accessed on 26 April 2022, <https://thyway.catholic.org.hk/%e4%bf%9d%e8%82%b2/>.

“Chronology”, Catholic Diocese of Hong Kong. Accessed on 29 April 2022,  
<https://catholic.org.hk/en/chronology/>.

“History – St. Peter’s Chapel”, Following Thy Way Website. Accessed on 26 April 2022,  
<https://thyway.catholic.org.hk/%E8%9B%8B%E5%AE%B6%E7%81%A3-tan-ka-wan/>.

“Introduction”, Catholic Diocesan of Hong Kong Website. Accessed on 26 April 2022,  
<https://catholic.org.hk/en/%e6%95%99%e5%8d%80%e7%b0%a1%e4%bb%8b/>.

“Map of the San-On District, (Kwangtung Province)”, National Library of Australia Website.  
Accessed on 26 April 2022, <https://nla.gov.au/nla.obj-231220841/view>.

“Rev. ORIGO, Gaetano MEM 柯神父” Hong Kong Catholic Diocesan Archives Website.  
Accessed on 26 April 2022,  
<https://archives.catholic.org.hk/In%20Memoriam/Clergy-Brother/G-Origo.htm>.

“Rev. VOLONTERI, Simeone MEM 和神父 (安西滿主教)”, Hong Kong Catholic Diocesan  
Archives Website. Accessed on 26 April 2022,  
<https://archives.catholic.org.hk/In%20Memoriam/Clergy-Brother/S-Volonteri.htm>.

“The Succession Line”, Hong Kong Catholic Diocesan Archives website. Accessed on 26 April  
2022, <https://archives.catholic.org.hk/Succession%20Line/SL-Index.htm>.