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Preface 1

Diocesan Working Committee for “Following Thy Way” (“Following Thy Way”), under the Catholic Diocese of Hong Kong was officially established in January 2018 with the approval of the late Bishop Michael Yeung Ming-cheung. It is mainly responsible for the restoration, conservation and management of the historic chapels of the Hong Kong Diocese on the Sai Kung Peninsula.

Another important mission is to organize and study the missionary history of Catholic Mission in the villages of Sai Kung. Therefore, “Following Thy Way” has specially set up a historical research group, which is responsible for exploring the importance of Sai Kung chapels to the life of remote villages, the establishment of mission stations, and the connection between priests and villagers. “Heritage of Belief and Culture: “Following Thy Way” Historical Research on Catholic Church and Chapels in Sai Kung” led by the group is planned for this purpose. This research has also received sponsorship and support from the “Lord Wilson Heritage Trust”, a major heritage conservation organisation in Hong Kong. Although the research work of this project has been postponed due to the COVID-19 epidemic, all project deliverables have been completed according to the revised timetable and targets by the end of 2021. The most important step of this project is to publish a book on the history of Catholicism in Hong Kong. The publication of the book *Follow in the Missionary Footsteps: The Evolution of the Catholic Mission in Sai Kung (1841-2000)* is the major achievement of this project. I am very delighted with this project outcome!

This project needs to organise the history of Catholicism in Sai Kung of more than 150 years. The project coordinator, Dr. Yuen Chi-wai, together with Dr. Lam Suet-pik from the Holy Spirit Seminary College of Theology & Philosophy and Mr. Anthony Yeung Kam-chuen, an expert in ecology and geography, are responsible for editing and supervising the research publication. They have also led a group of young scholars and researchers to read various diocesan documents of more than 100 years, and also visited more than 20 remote villages, over mountains and mountains, to find the routes of the

missionaries of the past.

During the research process of more than two years, they sorted out and recorded the local historical events surrounding the chapels, and made monthly reports on historical investigation to the Executive Committee of “Following Thy Way”. They were also responsible for liaising with the Antiquities and Monuments Office to carry out historical assessment for grading of the ten chapels together, in order to enhance the significance in historical and architectural merits. The research findings were also promulgated on our Facebook page, for parishioners and Non-catholics to learn more about the relevant information. During the epidemic, everyone could continue on their “virtual pilgrimage” to these chapels, and it was praiseworthy for being able to share this joy while staying at home!

Due to the considerable scale and geographical scope of the research, we were fortunate to have the full support of various diocesan organisations and parishes, including the Catholic Diocesan Archives, the Pontifical Institute for Foreign Missions (PIME) and the Sisters of the Precious Blood, and many brothers and sisters, including Mr. Paul Wong Yee-tin, the former Chairman of the Pastoral Council of the Immaculate Heart of Mary Church in Tai Po, and Mr. Ma Ka-wai, Chairman of the Pastoral Council of the Church of the Sacred Heart in Sai Kung. Both fully supported and helped connect the main informants, who have been the “human library of history” to tell their own stories. In order to let more Hong Kong people understand the deeds of the pioneering missionaries, genuinely an important part of the history of Hong Kong, we also invited and welcomed friends, scholars and villagers from all walks of life to explore together.

The historical research project depends on the support and encouragement of all parties. I wish the research projects of the historical research group could be pursued on this basis and have more fruitful results in future!

Rev. Peter Choy Wai-man

Vicar General, Catholic Diocese of Hong Kong
Chairperson of “Following Thy Way”

Preface 2

The History of Catholic Mission and Chapels in Sai Kung is not only a history of evangelisation in Hong Kong, but also a history of the regional and cultural landscape of the Sai Kung Peninsula. Since the inception of Hong Kong trading port in 1841, and after the British acquisition of the Kowloon Peninsula in 1860, Sai Kung was still under the jurisdiction of San On County under the Qing Dynasty. The missionary work in Sai Kung was actually Catholicism coming to China, which was a page in the history of Catholic Mission in China.

Since the departure from the Diocese of Macau in 1841, Hong Kong became the Prefecture Apostolic and was then upgraded to the Vicariate Apostolic in 1874. The pastoral area stretched from Hong Kong Island and Kowloon Peninsula, which were governed by the British, to San On, which was still under the jurisdiction of the Qing government, Guishan (Huiyang), Hoi Fung and other continental districts. It was not until 1898 that Sai Kung became part of Hong Kong’s New Territories--north of Boundary Street and south of Shenzhen River. Due to its geographical location, Sai Kung was a district accessible to San On inland area through Mirs Bay and other places. Sai Kung had essentially become the “Mother’s Cradle” of missionaries’ evangelisation work. Many missionaries who came to China in those days were sent to Sai Kung for internship training, adaption to the new environment and learning of the local language and culture. Why did missionaries had to travel long distances across the ocean from the West to the East, and even preached the Gospels in remote villages like Sai Kung Peninsula, lived with local villagers, provided education, medical care and other livelihood benefits, and built homes with different local ethnic groups? There was only one reason, and that was to practice what Jesus said to His disciples after His ascension: “Go into all the world and proclaim the good news to the whole creation.” (Mark 16:15). Therefore, missionaries, with the spirit of martyrdom, endured the sufferings and hardships, witnessed Christ’s benevolence and perseverance, lived out the spirit of Christ, and became “Chinese” for the sake of Chinese.

There are not many scholars who have been studying the history of Catholicism in Sai Kung other than the church historians, in particular Rev. Sergio Ticozzi, Rev. Gianni Criveller, the priests of PIME, and Rev. Louis Ha Keloon of the Hong Kong Diocese. On the basis of their research outcomes, the “Following Thy Way” project team has conducted in-depth research for more than two years from the perspective of Catholics. The team leader, Dr. Yuen Chi-wai, edited and reviewed the first draft of the manuscripts, while two senior members, Dr. Lam Suet-pik and Mr. Anthony Yeung Kam-chuen, were responsible for supervising the research work conducted by young researcher Ivan Yu, writers Aaron Hui and John Ngo, and many other volunteers. The team earnestly collected information, conducted on-the-spot investigations in the mountains and seas, and conducted oral history records. Ms. Portia Lee also planned, organised and edited the “Walking with the Lord Series” to introduce four important chapels through publication of the booklets for free distribution to churches and religious organisations. This book *Following the Missionary Footsteps: The History of Catholic Mission in Sai Kung (1841-2000)* presents the encounter between the local Hakka people and Catholic faith in Sai Kung, as well as the transformation and development of Sai Kung district. While entering the chapels to explore the history with the research group, we admit the history of every chapel and village coincides with our life.

Rev. Deacon Faustus Lam Sair-ling
Conservation Architect

Preface 3

Sai Kung was a bridge between Hong Kong and Po On, Huiyang and other places of Guangdong from the Qing Dynasty to the post-war period. In fact, when the Catholic Mission was founded in Hong Kong during 1841, missionaries in the Central District mainly served missionaries in and out of the mainland and local Westerners. Nevertheless they wished to preach to the mainland, so they set off to Sai Kung, such as Yim Tin Tsai, for the first time by boat. At that time, Sai Kung was still under the jurisdiction of San On County of the Qing Dynasty, so it could be regarded as the first training place for Western missionaries at the onset of exposure to Oriental culture. They could also take boats via Sai Kung to San On County villages along the coast of Mirs Bay and continental districts.

Dr. Yuen Chi-wai, project coordinator and editor-in-chief of this book *Follow in the Missionary Footsteps: The Evolution of the Catholic Mission in Sai Kung (1841-2000)*, has been engaged in the research of lineages in the New Territories of Hong Kong for many years, especially the Hakka people in the border areas and major clans in the North-eastern part of the New Territories. When I served as a reviewer for his doctoral dissertation more than ten years ago, he took the Lin Ma Hang, a Hakka village as his research point of view on the border between Mainland China and Hong Kong, reflecting his desire to gradually shift the research perspective of Hong Kong history to the area that has always been ignored by scholars. In frontier history, he later published his doctoral dissertation as *A Hundred Years of Changes in the China-Hong Kong Boundary: Starting from Lin Ma Hang Village, Sha Tau Kok*, and then other publications on the China-Hong Kong border including *Entry Prohibition: History of Hong Kong Frontier Closed Areas and Restricted Areas: The Sha Tau Kok in the Gap*. After him, well-known Hong Kong historians have also developed a strong academic interest in the compilation of local chronicles in the border areas. In this regard, Dr. Yuen has made a great contribution to the establishment of a new perspective for the Hong Kong historians.

Sai Kung was a particularly densely populated area of Catholic villages, including Pak Sha O, Tai Long, and Chek Keng. There were Catholic missionaries in the villages as early as the 19th century, and chapels were built here. However, local scholars had little research on Sai Kung in the past and have rarely touched on the assistance and contribution of Catholicism to the life of the villagers in this area. For example, priests, sisters and the Catholic Social Welfare Bureau have made great achievements in social services in the Sai Kung Market and fishermen communities after the war. The Catholic communities in St. Peter's Village, Ming Shun Village and Tai Ping Village reflected the importance of the church's development in Sai Kung District. The connection between the Hakka villages in Sai Kung was not only the lineage organisations in South China focusing on the ancestral halls, but to a certain extent, they were organised by religious groups, such as those in Pak Sha O and Tai Long, as well as the Luk Yeuk and Shap Sze Heung, etc. In the past, scholars rarely studied the Sai Kung sub-districts of Tung Hoi District, such as Pak Tam Chung, Long Ke, and Wong Mo Ying. Different from the past research institutes that studied the history of Catholicism in Hong Kong in the 20th century from the perspective of the whole Hong Kong, and often less involved in the operation of faith groups in rural areas, this study, led by Dr. Yuen and supervised by other members of the "Following Thy Way" research group, focused on exploring in detail the connection between the Catholic Church and the countryside so that the gaps in the history of Sai Kung could be filled.

I wish that the historical research on Catholic History in Hong Kong can be further promoted by the scholars of the new generation in historical studies with more full-fledged support from the veteran professors and researchers. This could certainly render more comprehensive studies of Hong Kong history!

Frederick Cheung Hok-ming, PhD

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Senior College Tutor of New Asia College

Introduction

Missionaries as a Medium of Cultural Exchange Between the East and the West

2021 was the 180th anniversary of the Hong Kong Catholic Mission. On 22 April 1841, the Roman Catholic Church established the Apostolic Prefecture of Hong Kong to shepherd the Irish soldiers of the British Army during the First Opium War.¹ Rev. Theodorus Joset was the first Pontifical Pastor. The Catholic Church began preaching in the Sai Kung area of San On County as early as in the 1860s during the Qing Dynasty. On 17 November 1874, the Apostolic Prefecture of Hong Kong was upgraded to Apostolic Vicariate of Hong Kong.² After this establishment, the founding of the Sacred Heart Church in Sai Kung Market in 1880 manifested the importance of the Sai Kung district in the development of Catholicism in Hong Kong. In 1890, St. Joseph's Chapel in Yim Tin Tsai was founded, followed by more than a dozen rural chapels built in other villages, such as Kei Ling Ha, Che Ha and even the easternmost Long Ke in the early 20th century. However, the Catholic mission stations established in Ting Kok, Ho Chung and Sha Kok Mei were obstructed by local people and had fewer congregants than in areas such as Pak Sha O, Tai Long and Chek Keng. In 1930s, the independent Tai Long District was established, and a new community different from the traditional rural society was adopted with the church as the centre of village life.

On 11 April 1946, the Holy See upgraded Hong Kong Catholic Mission from

1 An Apostolic Prefecture is generally the first step toward organisation of a church hierarchy in a determined territory. It is ordinarily headed by a priest, the Prefect Apostolic, a representative from Rome appointed simply by the decree of the Sacred Congregation of Propaganda Fide. See Hong Kong Catholic Diocesan Archives, "The Succession Line", <https://www.archives1841.hk/Succession%20Line/SL-Index.htm>, retrieved on 27 February 2022.

2 An Apostolic Vicariate is a local church governed by the Pope through the actual direction of the central missionary agency in Rome, the Sacred Congregation of Propaganda Fide, which assigned a titular bishop with apostolic letters to govern the vicariate. See Ibid.

Apostolic Vicariate of Hong Kong to Diocese of Hong Kong under the Episcopal Hierarchy.³ Rev. Enrico Valtorta (PIME, 1883-1951) was appointed as the first Bishop of the Diocese of Hong Kong. In November 1949, he went to Sai Wan Village located at Tai Long Wan to serve the Introductory Sacrament for the first group of catechumens after the Second World War. Teachers and students of the Yuk Ying School in Tai Long Village also came to greet the Bishop under very lively atmosphere. Especially after the war, the Western missionaries changed the preaching methodology in the rural communities of Sai Kung. They no longer relied only on setting up mission stations to spread the gospel, but embraced the perspectives of Chinese in culture, language and customs when introducing this Western belief to the people, particularly those underprivileged and neglected ethnicities such as the boat people.

Further to the above general history, the Following Thy Way Historical Research Group would like to present the Catholic Mission of Sai Kung from a bottom-up historical perspective. As the beginning in the narration of this important part in the history of Hong Kong, the first chapter of this book briefly describes the history, people and ambit of Sai Kung before and after the British lease of the New Territories in 1898, including the settlement of mainly Hakka people in villages scattered over the Sai Kung Peninsula and their contribution to the development of Sai Kung market. This chapter will also illuminate the preaching journey of the missionaries in the remote and mountainous areas of Sai Kung.

Chapter 2 focuses on the early days of missionary work of the church. The first missionary from Milan Institute for the Foreign Missions (MEM) arrived in Hong Kong in 1858, whose footsteps were followed in by Rev. Simeone Volonteri (MEM, 1831-1904) and Rev. Andreas Leong Chi-hing (1837-1920) debuting their pastoral visits to Sai Kung. The chapter also reviews the missionary activities of Pontifical Institute for Foreign Missions (PIME, the then MEM) in Sai Kung by Rev. Richard Brooks and Rev. Emilio Teruzzi, also the Chinese priest Rev. Rectus Kwok King-wan, Rev. Francis Wong Chi-him and other clergys.

3 A Diocese is an ordinary territorial division of the church headed by a bishop, who governs it in his own name. The bishop, though he is subject to the Roman Pontiff, is not the vicar of the latter. A Diocese ordinarily takes its name from the see city, the community where the bishop resides, and his cathedral is located. See *ibid.*

Chapter 3 reviews the Catholic Mission in the Sai Kung Peninsula from the establishment of Apostolic Vicariate to the founding of Tai Long District. Most of the historic chapels in the area were built after the Vicariate's establishment in 1874. During this period, Sai Kung Catholic Mission, including Yim Tin Tsai St. Joseph's Chapel, Chek Keng Holy Family Chapel and Pak Sha O Immaculate Heart of Mary Chapel had become the internship training sites for Catholic missionaries. Before they started off their services, they had to first learn Hakka language and understand the Chinese customs, such as *feng shui* and popular beliefs. In particular, the Italian Rev. Emilio Teruzzi of PIME was still learning Chinese when he first came to Sai Kung in 1912, but soon he had to take over the Lung Shun Wan Chapel built in 1910 and dozens of chapels from the senior Rev. Angelo Ferrario.

Chapter 4 will be a retrospect of the martyrdom of missionaries and the establishment of Tai Long District. In 1931 when Tai Long became an independent mission district, and people living in Tai Long, Chek Keng and Pak Sha O had all converted to Catholicism along with the establishment of many chapels in rural Sai Kung, signifying the golden age of evangelism. However, the suffers faced by the clergy and murder of priests during the Japanese Occupation represents the "dark age" in the Sai Kung missionary history. Among them, Rev. Rectus Kwok was killed by gangsters when he was the acting director of the Sacred Heart Church in Sai Kung market from 1941 to 1942, and soon after, Rev. Francis Wong was also killed by gangsters while serving in Tai Long District. In 1942, Rev. Emilio Teruzzi was abducted by unknown armed soldiers during his mission in Tai Tung, the west of Three Fathoms Cove (Kei Ling Ha Hoi). He was carried in a sampan to Sham Chung offshore and got killed in the sea. The murder has remained as a mystery with identity and motive of the perpetrators yet to reveal. On the other hand, the guerrilla East River Column had once set up its headquarters with the use of the deserted Holy Family Chapel in Chek Keng during the war while the Hong Kong and Kowloon Battalion was also established earlier at the Wong Mo Ying Rosary Chapel in Sai Kung to fight against the Japanese army. They had successfully rescued and assisted many cultural celebrities to flee persecution.

Chapter 5 retraces the rebuilding of Sai Kung Catholic Mission in the aftermath of the Second World War. Although many priests returned to their villages to serve Masses, the church parishioners had been dropping continuously due to emigration overseas or resettled in the urbans. With the abandonment of the villages by the indigenous people, some of these chapels had been also dilapidated. Fortunately,

some others were developed to serve other social purposes under the management of charitable organisations under the changing contexts with the consent of the Church. Regarding the way of evangelistic work and in view of the lack of resources after the war, daily necessities such as blankets, milk and bread were often brought along with the missionaries for the villagers, either taking boats to the coastal villages or strenuously walking up the hill to reach the sparsely populated Catholic villages. Their deep concerns about the needs of the villagers helped fortify much closer relationship or networks between the Church and the indigenous people. The Church had also established or expanded several primary schools in Sham Chung, Tan Ka Wan and Sha Tsui to provide elementary education for the children of both Catholics and pagans. These social services have reunited the church members under the same charitable cause in Sai Kung District and solicited the recognition from the town people or rural communities in general.

The church entered into the renewal cum localisation period since the late 1960s. Chapter 6 describes that, despite of the abandonment of many remote chapels, this period witnessed the Catholic Church's active interaction with Sai Kung villagers. In addition to preaching, missionaries provided charity and social services. Among other priests, Rev. Adelio Lambertoni and Rev. Valeriano Fraccaro focused especially on the less affluent ethnic groups surrounding Sai Kung Market. With the financial assistance of the National Catholic Welfare Conference (NCWC), USA, the two priests overseeing a charitable project aiming at provision of residential houses for the fishermen immersed in poor living conditions and relocation of the floating population from the shore to the land premises.

Chapter 7 begins with the celebration of the centenary of the Sacred Heart Church in Sai Kung in 1981. Despite priests from the Immaculate Heart of Mary Church, Tai Po had celebrated special Masses in several historic chapels in the Sai Kung Peninsula seasonally, like Lunar New Year, most of the chapels had been deserted for many years. Not till the end of the 1990s had enthusiastic church members, villagers and priests started to adapt the former sacred places for pilgrimages and spiritual gatherings. The restoration of Yim Tin Tsai St. Joseph's Chapel in the millennium aroused the interest of Catholics to be pilgrims to these historic chapels once again. Parishes began to organise tours for pilgrimages to follow in the footprints of the pioneering missionaries in the old rural Sai Kung.

The "Following Thy Way" Historical Research Group had not only spent more

than two years in reading through the century-old archival documents of the related parishes and the government, but also tramping around the mountains to visit more than 20 villages in the Sai Kung Peninsula to trace the footprints of the missionaries. "Following Thy Way" aims to explore why the Catholic Church designated Sai Kung as the base to preach in Hong Kong. We hope the readers, both Catholics and non-Catholics, can know more about the history of Catholic missions in rural Hong Kong and how Catholicism had exerted influence in the development of Sai Kung as it is rarely discussed in the Hong Kong historical publications. Along with over one hundred meticulously selected precious photos, we hope to depict the routes the missionaries had taken during foundation of Catholic Mission in Sai Kung rural area with a view to probe into how they acted as a medium in cultural exchanges between the East and the West, especially the way these missionaries preached while meshing with traditional Chinese social structure, architecture, customs, and culture. This book adopts the perspective of historical anthropology instead of religious studies in examining the development and evolution of Hong Kong Catholicism in Sai Kung since the establishment of the Apostolic Prefecture in 1841. It focuses not only on the Catholic rituals or the belief itself, but also how Catholicism was practiced under the trend of localisation and the organic change of the lives of the followers in conjunction with their faith and relationship with the missionaries. The co-authors took a "History from Below" approach to study the perspectives of the Catholics towards the missionary work, instead of mere knowledge acquisition of the missionary activities. With a macro perspective in presenting Catholic development in Sai Kung since the inception of Hong Kong, the authors hope to heighten the authenticity and historical significance of Catholicism in Hong Kong. Owing to tight time constraints and limited capability, we admit that there will be inevitable omissions in the book. I sincerely hope that people from all walks of life will not hesitate to point them out and provide valuable advice. I also hope that this book is only a start, and a broader spectrum of books on Hong Kong Catholic history will be published successively.

In this book, we have adopted the traditional way of naming places and peoples according to their local Chinese dialects (Cantonese, Hakka or Hoklo). Therefore, the Romanisation is compatible with the sources and would be more familiar to most readers. For examples: Sai Kung, not Xigong; Po On, not Bao'an; Hoi Fung, not Haifeng, To Yeung, not Tuyang and so on.

Chinese who have Western names are presented in the following manner: Western

first name in its English form, followed by the Chinese family name, in the most commonly established form. For instances, Andrew Leong, not Liang Zijing. Francis Wong, not Huang Ziqian.

Names of Western persons, including the names of PIME missionaries, are always kept in their original language. For example, Lorenzo Bianchi and not Lawrence Bianchi. The names of selected PIME missionaries who had worked continuously in Sai Kung (including Sai Kung North, Tai Po) are given in the appendix of the book together with their Chinese names, generally listed in order of arrival in Hong Kong. Owing to the limited space, some missionaries who just remained in Sai Kung for a short period are left out from list.

Yuen Chi-wai, PhD, LLB
Editor-in-Chief
History of Sai Kung Chapels Series
at the Chinese University of Hong Kong
in Early Autumn 2021

Chapter 1

Traditional Society of Sai Kung and the Encounter with Catholicism

1841

1874

1931

1945

1969

1981

2000

The Sai Kung District nowadays was originally part of San On County during the Qing Dynasty. After the First Opium War, China was forced to sign the unequal “Treaty of Nanking” with the United Kingdom (UK) on 29 August 1842, ceded Hong Kong Island to UK as a colony. Under this historic development, the Roman Catholic Church took the opportunity to formally enter South China, and Hong Kong became an important part of the missionary district in China established by the Holy See at that time, acting as a springboard for missionaries to set foot in Mainland China. Since the coast of Sai Kung was the hub of entry into the inland areas, the beginning process of Catholic missionaries in Sai Kung villages, including the establishment of mission stations and chapels, had become an important venue of demonstration for missionary activities stretching inland. The clergy who used to serve in this area had a very close relationship with the mainland. They toured between the coasts of Sai Kung and the mainland. The customs of social exchanges between the two places became the basis for maintaining an inseparable connection between Sai Kung and the mainland in the future.

The Geographical and Natural Environment of Sai Kung

Sai Kung is located at the southeastern part of the present-day Hong Kong New Territories. It is an administrative division under the jurisdiction of the present-day Hong Kong Special Administrative Region. It covers three administrative areas: Sai Kung, Hang Hau Rural and Tseung Kwan O New Town, with an area of 13,632 hectares, making it the fifth largest administrative region in Hong Kong.¹ There are currently 58 official villages in Sai Kung region, which are bordered by Tai Po in the north, Lei Yue Mun in Victoria Harbour in the south, Kowloon peak in the west, and Mirs Bay in the east.² Geographically, it comprises of the central area of Ma On Shan, the Sai Kung Peninsula and the Clear Water Bay Peninsula. Most areas of Sai Kung

have been designated as country parks since the 1970s. The country parks now cover Ma On Shan, West Sai Kung, East Sai Kung and Clear Water Bay Peninsula. Therefore, Sai Kung also has the reputation of “back garden of Hong Kong” or “leisure garden of Hong Kong”. Sai Kung area is well-known for its cliffy terrain abundant with river valleys, plenty of high mountains which are above 400 meters, and more than 70 various islands.

Sai Kung is relatively remote and inconvenient for transportation. In the past, it was isolated from the urban area, as well as the Kowloon Peninsula by mountains. Residents there mainly used two ancient mountain paths connecting Sha Tin and Kowloon. Before the 1970s, the branch from Hiram’s Highway connecting Tai Mong Tsai from Sai Kung Market could only reach Tai Mong Tsai. Until the government started to build the High Island Reservoir and established a road system extending to the reservoir and its catchment tunnel and pumping station, road traffic could eventually reach Pak Tam Chung, but the section of Pak Tam Road between Hoi Ha and Pak Tam Chung was a vehicle-restricted road, and only allowed drivers with a license. On the whole, the main roads in Sai Kung include Clear Water Bay Road, Hiram’s Highway, Sai Sha Road, Tai Mong Tsai Road, Pak Tam Road, Hoi Ha Road, etc. In addition, there are motor roads connecting the east and west dams on the north and south sides of High Island Reservoir. However, Sai Kung Man Yee Road is a vehicle-restricted road, under the jurisdiction of the Water Supplies Department, and non-local residents are not permitted to use the road directly.

History of Sai Kung

According to modern archaeological excavations, there are ancient traces of human activities in Sai Kung. For example, there are ancient depicting the image of a dragon stone carvings on Tung Lung Island, which are believed to be totems left by fishing people. Archaeological experts inferred that it may have a history of more than 3,000 years. Wong Tei Tung, located between Sham Chung and Yung Shue O villages, found a workshop where ancient humans made stone tools in the Paleolithic Age.³ Cultural relics from the Eastern Han Dynasty were also unearthed in Kau Sai Chau in Sai Kung, whereas cultural relics including stone axes and pottery pieces were also unearthed in Tai Long Wan. There is a Song Dynasty stone carving near the Tin Hau Temple at the Fat Tong Mun to commemorate the salt official who visited the salt field

return, and then hid into the mountains such as Lek Yuen. The soldiers did everything possible to sack and kill the traitors, and the area was finally free from riots again.

During the Qing Dynasty, Sai Kung was part of San On County, and the county official was located in Nam Tou, Shenzhen. According to the Jiaqing edition of *San On County Chronicles* compiled in 1819, there were about 26 Cantonese walled villages and 21 Hakka villages in Sai Kung at that time.⁹ However, due to the mountainous terrain, there were no large villages such as Yuen Long, Tai Po or Sha Tin. In the early 20th century, most villages had a population of less than 100 people. Since the county office was located in Nam Tou, Shenzhen, which was far away from other areas in San On County, county government officials seldom patrol the villages. Therefore, in terms of tax revenue, the taxes were mainly from the large clans of Yuen Long and the north New Territories, such as the Tangs or the Lius and other powerful great clans representing the government to collect them. These great clans had long affected these smaller villages in Sai Kung for a long time. *San On County Chronicles* did not list the Sai Kung Market and Hang Hau Market, but Tai Po Market, Sheung Shui Shek Wu Market, Yuen Long Market and Shenzhen (Sham Chun) Market.

In ancient times, the external traffic of Sai Kung was basically separated from the Kowloon Peninsula. Residents generally relied on two ancient roads to travel back and forth between Shatin and Kowloon. The ancient roads are connected with the aforementioned ancient villages. One of them is from Ho Chung, and then out of Ngau Chi Wan or Kowloon City via the Tai Nam Wu (literally “Big Blue Lake”), Pak Fa Lam (literally “Hundred Flowers Forest”) and Pak Kung Au. The second was from Pak Kong to Siu Lek Yuen via Mao Ping, Shek Long Tsai, Mui Tsz Lam, Fa Sum Hang, Wong Nai Tau, and Chap Wai Kon villages. The waterway went by sea, by passing the Clear Water Bay Peninsula, to Hang Hau in Tseung Kwan O as a midway stop, and then to Shau Kei Wan on the eastern coast of Hong Kong Island.

Since the villages in the southern part of the Sai Kung Peninsula were connected to Sai Kung by boats in the early days, therefore Pak Tam Chung, Sha Tsui, Lan Nai Wan, Yim Tin Tsai, Tsam Chuk Wan, Tso Wo Hang, etc., were all included in the jurisdiction of Sai Kung. However, since the villages along the northern part of the Sai Kung Peninsula, Tolo Harbour and the Tolo Strait, such as Sham Chung, Lai Chi Chong, Chek Keng, and even Ko Lau Wan, were mostly connected to the Tai Po Kau

Pier near Tai Po Market by boats, these villages were collectively referred to as “Sai Kung North” after the war and were included in the Tai Po District.¹⁰ Therefore, the chapels in these areas were included in the jurisdiction of the Tai Po parish.

The theme of this book is based on the historical perspective of Catholic missions. Therefore, the Sai Kung district referred to in the book includes the original Sai Kung District (ie Sai Kung Market, Kei Ling Ha, Pak Tam Chung, Wong Mo Ying, Wo Mei and Yim Tin Tsai), Tai Long District and Sai Kung North (the villages on the south shore of Tolo Harbour) and does not include Hang Hau and Clear Water Bay Peninsula which belong to the present administrative region of Sai Kung.

The Population Distribution and Society of Sai Kung

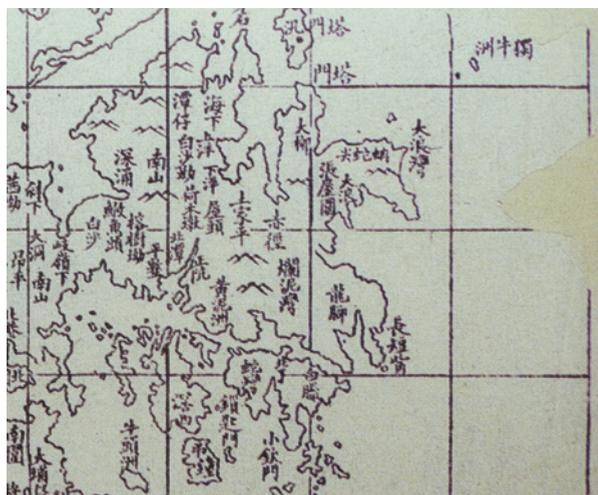
Sai Kung was still a borderland in the 19th century. Most of the Puntis (in Cantonese, means “locals”) and Hakkas did not gradually settle in Sai Kung until the 18th century. In such period, many fishing communities had possibly anchored near the Sai Kung Hoi. In the late 17th century, only three villages in San On County were included in the *San On County Chronicles*, including Ho Chung, Sha Kok Mei and Pak Kong where villagers mainly spoke Cantonese or local dialects. They were all located in valleys with abundant water resources in Sai Kung, and close to the footpaths leading to Sha Tin and Kowloon. Among them, the villagers in Sha Kok Mei had more than ten surnames such as Tse, Lau, Wai, Cheung and Tsang.¹¹

In addition to the three villages mentioned in the *San On County Chronicles* of the Jiaqing edition of 1819, the villages under Guanfusi’s management were also included in Tai Long Village and Pak Tam Village, while the Hakka villages under Guanfusi’s management included Tseng Lan Shue, Sheung Yeung, Ma Yau Tong, Tai Lo, Mang Kung Uk, Sha Kok Mei, Pan Long Wan, Lan Nai Wan¹², Ko Tong, Wong Chuk Yeung, Cheung Sheung and Cho Wo Hang, etc. They reflected the trend of Hakkas migrating to San On County from the mid to late Qing Dynasty. They could only occupy some dry land or mountainous land, and mainly engaged in farming. The coastal Hakka people living on the shore would also rely on fishing as a sideline. In fact, the wealthier clans were mainly large clans residing close to the Sai Kung market, such as Ho Chung, Sha Kok Mei or Nam Wai villages. However, in the early 20th century, most of the villages had decreased to less than 100 people.¹³

The 1897 Guangdong Tongzhi (*A General Gazetteer of Guangdong*) also listed

many villages, including Hoi Ha, Sheung Yeung, Ha Yeung, Tam Tsai, Pak Sha Au, Nam Shan, Sham Chung, Yung Shue Au, Ping Tun, Pak Tam, Ho Muk Tun, Uk Tau, To Ka Ping, Chek Keng, Tai Lau, Cheung Uk Wai, Tai Long, Chin Hang, Wong Nai Chau, Lan Nai Wan, Lung Kut, Pak A, Shue Wan, Pak Lap, etc.

The Lockhart Report written by the Great Britain during the lease of the New Territories in 1898, pointed out that villages in the New Territories had their own local government. If a person was arrested by the village's security guards, he would be sent to a special place in the village where squires and the elders would execute the punishment. This kind of village authority elected by the villagers to handle cases on behalf of the clan was called "Kuk" (Council in Cantonese). Usually such cases involved theft, land acquisition, family disputes or debts, and they were all handled by the "Kuk" in a simplified manner in accordance with local customs, and the "Kuk"'s decision was the final decision. If a party was dissatisfied with the decision, it could appeal to the "tung", or a larger "Kuk" represented by the "tung". The villages belonging to the Sai Kung District today were all included in the "Sheung U Tung" or "Kau Lung Tung" of the six sub-districts ("tungs"). However, the map of Hong Kong drawn by the British government in 1899 included part of the area originally belonging to Sheung U Tung and Kau Tung, including Sai Kung, Cheung Muk Tau, Ko Tong, Chek Keng, and Pak Lap Chau (Leung Shuen Wan) into the "Tung Hoi Tung".



The Sai Kung part of the map of San On County in *A General Gazetteer of Guangdong* in 1897.

The villages, population and ethnic groups of the "Sheung U Tung" and "Kau Lung Tung" in the Lockhart Report.

Kau Lung Tung			Sheung U Tung		
Name of Village	Population	Ethnic Group	Name of Village	Population	Ethnic Group
Tai Po Tsai	100	Punti	Tai Wai	250	Punti
Po Toi O	60	Punti	Tap Mun	200	Hakka
Pak Lap	40	Punti	Pak Sha Au	150	Punti
Tai Long	80	Punti	Hoi Ha	50	Hakka
Sai Wan	40	Punti	Uk Tau	20	Hakka
Chik Kang	150	Hakka	Ko Tong	100	Punti
Lan Nai Wan	150	Hakka	Tan Ka Wan	80	Hakka
Wong Nai Chau	60	Hakka	Tai Lau	160	Hakka
Pak Tam Chung	30	Hakka	Im Tin Tsz	120	Hakka
Kau Sai	80	Punti/Hakka	Sai Kung	800	Hakka
Lai Chi Chong	60	Hakka	Tsiu Hang	20	Hakka
Nam Shan	30	Hakka	Heung Chung	20	Hakka
Ham Tin	50	Hakka	Sha Kok Mi	250	Punti
Sham Chung	50	Hakka	Pak Kong	100	Punti
Cheung Muk Tau	40	Punti	Ho Chung	600	Punti

Ethnic Group

Cantonese (also called "Punti" in Cantonese) were believed to have come from the southern provinces of the Yangtze River Basin. Their ancestors had settled in San On County as early as the Southern Song Dynasty, and they occupied on relatively fertile land. However, because the area was mountainous and there was no large plains, it was difficult to form large-scale villages. Most of the villages had fewer than 1,000 people in the early 20th century. In the *Lockhart Report*, the Punti mainly settled in the Ho Chung Valley, Sha Kok Mei and Pak Kong areas. In addition, the villages of Cheung Muk Tau, Wu Kai Sha, Tai Tung, Ma Kwu Lam, and Sai Keng along the "Sai Sha Highway" today also spoke local dialect. They occupied relatively flat river valleys and were mainly engaged in agriculture. They also engaged in commercial trade, shipping or other industries operating overseas. The Punti of Sai Kung included the Cheung clans in Ho Chung, the Lau and Wai clans in Sha Kok Mei, the Cheng and Lok clans in Pak



The Map of Hong Kong drawn by the British government in 1899 listed Sai Kung, Cheung Muk Tau, Ko Tong, Chek Keng and Leung Shuen Wan in Tung Hoi Tung. (modelled on the original)¹⁴



The villages within part of the “Tung Hoi Tung” when the British government compiled the Map of Hong Kong in 1899, including Tai Long, Sai Wan, Long Ke, Chek Keng, Pak Tam Chung, Wong Nai Chau, Wong Mo Ying and Yim Tin Tsai.

Kong, the Tsam, Cheung and Lam clans in Tai Long, the Lai family in Sai Wan, and the Wan’s family in Cheung Muk Tau.¹⁵

Most of the Hakka people came to settled in this area in the 18th century and cultivated in the mountainous and relatively barren land. Regarding the theory of the origin of Hakka, Lo Hsiang-lin first proposed that the “ancestors of Hakka” were indigenous people (people of the Middle Kingdom) who originally lived in the north.¹⁶ The Hakka moved in San On County was closely related to the policies of the imperial government. According to the *San On County Chronicles*, in the 18th year of Shunzhi (1661), the Qing imperial government with the excuse that “the worries over the sea were not yet settled” and the suspicion that Ming’s survivor Zheng Chenggong was still assisted by coastal ordered the evacuation of people from the coastal areas to the inland. In the first year of Kangxi (1662), the imperial government issued an order to move people to the inland for fifty miles. During the relocation, the residents were displaced to live in the wild, or even lost their lives in the foreign land, and some migrated to Dongguan and Guishan counties. In the 7th year of Kangxi (1668), under the initiative of the viceroy of Guangdong and Guangxi Chau Yau Tak and the governor of Guangdong, Wong Loi Yam, and other officials, after repeated surveys of the border and the establishment of defensive frontier, the Qing government completely lifted the order in the 22nd year of Kangxi (1683). People of San On County could finally resume their lives only after the delimitation order was suspended.¹⁷ The Qing government even encouraged the Hakka to move to San On to fill the emptiness along the coast. Driven by the Qing government’s de-boundary policy, the people of Jiaying prefecture migrated to the Pearl River Delta region, including San On County (including Hong Kong), and settled. They were called “Hakka” people because of their dialects and living customs were different from those of the indigenous people. After moving to central and western Guangdong, compared with the local residents, they also had the consciousness of “visitors”. Although the reference “Hakka” was first called by others, the term gradually became recognized by the ethnic group themselves and they also called themselves “Hakka”.

In addition to farming in mountainous areas, Hakkas in coastal areas also had a sideline – lime kilns. Large lime kilns had been built in some Hakka villages, such as Hoi Ha and Pak Tam Chung. The Hakka people used the corals on the shore to burn lime to decorate the walls of the buildings in the villages or markets. 20th century, the brick industry also emerged in Pak Tam Chung. At the beginning, red bricks were the