

## BUILDING ST. FRANCIS OF ASSISI CHURCH AND SCHOOL IN HONG KONG: Emergence of Church and School Complex in the 1950s

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BUILDING ST. FRANCIS OF ASSISI CHURCH AND SCHOOL  
IN HONG KONG

Emergence of Church and School Complex in the 1950s

香港におけるアッシジの聖フランシスコ教会の建設

1950年代の学校併設教会堂の創出

Ayako FUKUSHIMA <sup>\*1</sup>

福島綾子

In the 1950s in Hong Kong, the Catholic Church devised a new type of church building, Church and School Complex. St. Francis of Assisi Church and School was one of such complexes (1955). It was engineered because of increasing refugee population, a free school space granted by the government as the result of inter-dependent Church-government relations, and Church's own efforts to procure funds. The architect Chien Nai-jen designed this complex in adaptive Chinese style presumably because of his deep exposure from the 1930s to 50s to such architectural movement in China, the U.S. and Hong Kong.

**Keywords :** Hong Kong, church, Catholic, church and school complex, Chien Nai-jen, adaptive Chinese architecture

香港, 教会堂, カトリック, 学校併設教会堂, チエン・ナイジェン, 中国様式近代建築

## 1. Emergence of "church and school complex" in the 1950s

The society of Hong Kong in the 1950s experienced drastic changes due to post-war reconstruction, influx of refugees from the mainland China, and expanding policies on welfare and education by the British colonial government. It was in such contexts that "church and school complex" emerged as a major building type of Catholic parish church in the 1950s.<sup>\*1)</sup> It is a complex building of a permanent parish church and a school. I confirmed 23 complexes were built. Among those, 16 were built in the short period of the 1950s and 60s.<sup>\*2)</sup> After the mid-60s, the Church ceased building complexes, instead, built Catholic schools whose halls were utilized as churches due to the shortage of funds.

Little study has been done on "church and school complex." Coomans discussed how St. Teresa's Church was planned and designed in the early 20th century.<sup>\*3)</sup> Though this study is valuable, "church and school complex" wasn't in the scope. I have previously studied typology of churches in Hong Kong from the 19th century to the present, yet, have not discussed in detail why and how the "church and school complex" was planned and materialized in the 50s.<sup>\*4)</sup>

This article, using St. Francis of Assisi Church and School as a case study, attempts to answer the followings questions: 1) what were the preceding church buildings in the 19th and early 20th centuries before "church and school complex" emerged

in the 1950s?; 2) what social and political contexts of the 50s induced "church and school complex"?; 3) how funds for site and construction were procured?; 4) what is the significance of an architect and design of St. Francis of Assisi Church and School?

St. Francis of Assisi Church and School is chosen for a case study for the following reasons: 1) it is one of the earliest among "church and school complexes," and apparently set the standard for following projects in terms of land supply and financial procurement. Revealing planning process of this church deems crucial to comprehend other church building projects of Hong Kong; 2) St. Francis of Assisi Church has the Chinese style while other "church and school complexes" don't. This study attempts to reveal what specific contexts induced such design for this church.

## 2. Methodology and Materials

Major method of study I employ is archival researches. The Archives of the Catholic Diocese of Hong Kong (HKCDA) holds various materials, which are organized by the name of church or by subject. I inspected the materials related to St. Francis of Assisi Church in Box 11 of Section IV and predecessor churches in Box 24 of Section III and Box 9 and 11 of Section IV. The documents inspected include, for example, original letters exchanged between the Diocese and the government regarding the planning of St. Francis of Assisi Church and School. There are also documents

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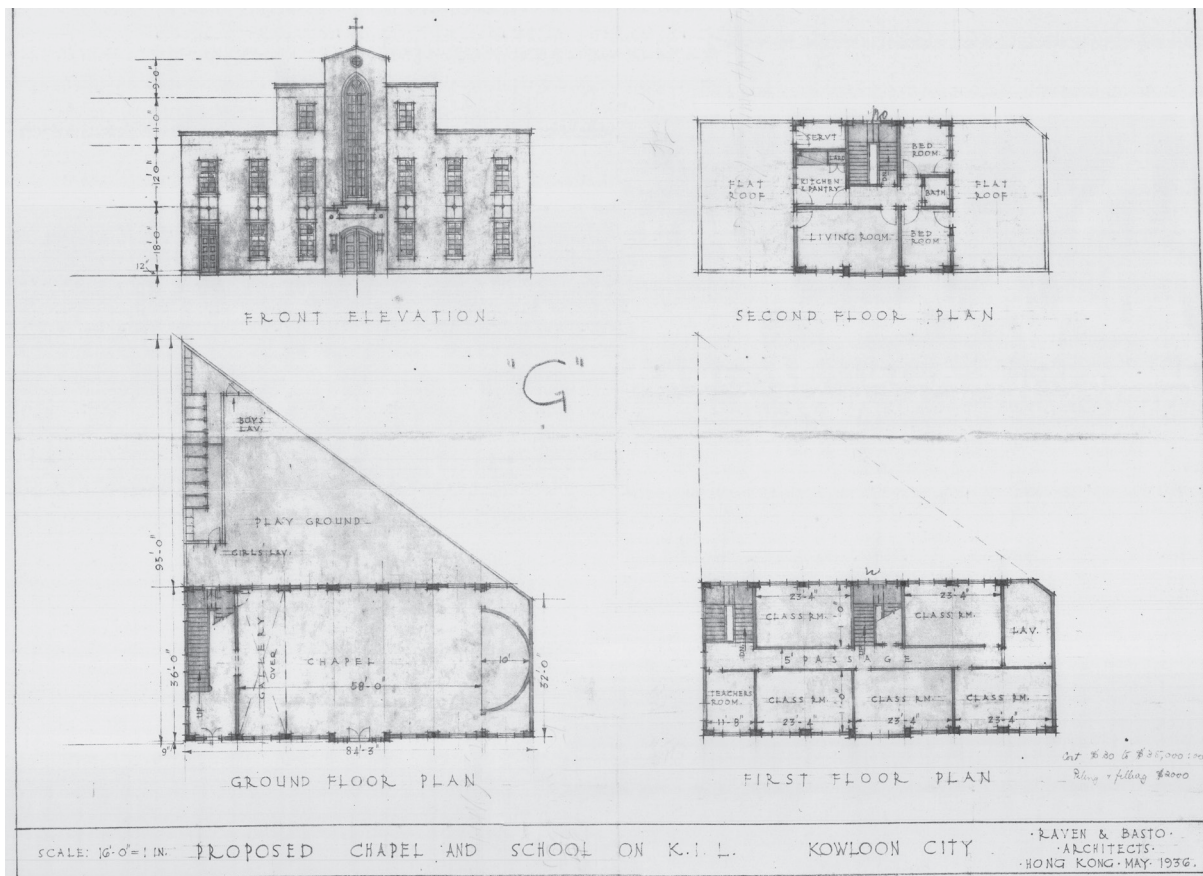


Fig.1 St. Francis of Assisi Church and Da Tung School, Kowloon City, 1937-1943 (HKCDA III-24-1)



Fig.2 Location of church facilities in Sham Shui Po/Shek Kip Mei districts (base map as of 2018)  
 1: Precious Blood Convent, 2: Tack Ching School (1929-49), 3: St. Francis of Assisi Church and Primary School  
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on funds for the building project in Box 20 and 23 of Section III. Materials are original and firsthand information from the 1910s to 50s, hence, I used them as the primary source of information.

The Main Library of the University of Hong Kong holds original copies of architectural journal "The Hong Kong & Far East Builder (later titled "Far East Architect & Builder")" published from 1941 to 1971 by Hong Kong Building Service Ltd. first bimonthly and later monthly. This journal functioned as an information hub for architectural practitioners as it was the only periodical journal in this field during that periods. Each issue carried a list of new building projects including building name, location, and architect as well as descriptions of the latest projects and topics of the industry. I used the journal issues between 1941 and 1966 as the primary source of information.

Copies of architectural drawings of St. Francis of Assisi Church and School were obtained at the Procurement Office of the Catholic Diocese of Hong Kong.

Old and recent street maps were inspected and obtained at the Lands Department of Hong Kong Government.

Inspection of the interior and exterior of St. Francis of Assisi Church and School building was conducted with the cooperation from the parish priest and parishioners of the church.

### 3. Prophase of St. Francis of Assisi Church, 1869–1954

Archival research found different types of church buildings preceded St. Francis of Assisi Church.

#### 3.1 Church in Kowloon City, 1869–1943

In 1869, St. Francis Xavier's Church was established in Kowloon City (九龍城) in the eastern part of Kowloon as a "mission station," which was a temporary facility for religious services and a place for missionaries to stay.<sup>\*5)</sup> Architectural detail of this station is unknown. Usually a mission station was a one or two storied building of stone or brick structure.

The colonial government resumed the land of the station by 1927 to construct the base of Royal Air Force.<sup>\*6)</sup> The land was exchanged with a nearby lot in Kowloon City, on which a new church building, renamed as St. Francis of Assisi Church, was built in 1937 together with a school (Da Tung School, 大同學校)(fig.1).<sup>\*7)</sup> The building area was about 250m<sup>2</sup>. The ground floor was a church, which was presumably used as a hall for school activities, too. The first floor was for the school, and the second floor was quarters for priests and servants. The architect was Raven and Basto, who designed several Catholic churches and schools pre- and post-war periods in Hong Kong.<sup>\*8)</sup>

The archival documents indicate the patron of this new building was Anna Teresa Gomes and Guilhermina Maria Gomes, the sisters, who wished to commemorate their father Francisco d'Assis Gomes and family.<sup>\*9)</sup>

In the same year of 1937, the war broke out between China and Japan, which occupied Hong Kong in 1941 until 1945. During

its occupation, the Japanese authority decided to demolish St. Francis of Assisi Church and School to make way for an aerodrome expansion. It was demolished in 1943.<sup>\*10)</sup> The Church apparently received some compensation, but postponed rebuilding until the war was ended.

#### 3.2 School of Precious Blood, 1929–1954

Sham Shui Po (深水埗) locates in the western part of Kowloon. In 1923, the Catholic religious order of the "Congregation of the Sisters of the Precious Blood (耶蘇寶血女修會)" established "Tack Ching School (德貞學校)" on Nam Cheong Street (南昌街) in Sham Shui Po, an exact location of which is unknown.<sup>\*11)</sup>

In 1927, a British army camp was set up in Sham Shui Po, whose capacity was about 3,000.<sup>\*12)</sup> In swiftly responding to this, in 1928, the vicar of Hong Kong Catholic Church began planning to build a "new military church" so as to serve the military personnel in Sham Shui Po, which could accommodate 300 people, on the lot at the junction of Taipo Road and Castle Peak Road, partially held by the Church (1 in fig.2).<sup>\*13)</sup> Yet, what was built on this lot in 1929 was the Precious Blood Convent Motherhouse.<sup>\*14)</sup> A school building was also erected next to the convent to relocate Tack Ching School from Nam Cheong Street (2 in fig.2).<sup>\*15)</sup> Since then, the ground floor of the school was used for public worship for the local Catholics, most of whom were refugees from the mainland China. This was called the "chapel of Precious Blood" and functioned as a provisional parish church until 1955.<sup>\*16)</sup>

A plan to build a new church in Sham Shui Po was being explored by the clergy in the late 1930s.<sup>\*17)</sup> However, this building plan was not proceeded most likely due to the Japanese occupation of Hong Kong, during which most of church activities were suspended.

#### 3.3 Procurement of a site for "church and school complex"

Right after the war, several thousands of squatters were built in Sham Shui Po and neighboring districts including Shek Kip Mei (石硤尾), and they kept increasing.<sup>\*18)</sup> Squatters were shelters of refugees, who fled from the Civil War and the Communists' regime in China. They were built of flammable materials, and caused multiple fires.<sup>\*19)</sup> Finally in 1950, the government decided to remedy this hazardous situation.

In 1950, Valtorta, the Catholic Bishop of Hong Kong, requested the government to grant a site for a new church and a school for boys.<sup>\*20)</sup> Bishop claimed two reasons: 1) rapid increase in the number of Catholics in the district from 300 in 1930 to 3,000 in 1950. Hence, the ground floor of Tack Ching School could no longer accommodate them. Mass had to be offered four or five times on Sunday; 2) rapid increase of poor boys in the district, who couldn't find place in existing schools.

Bishop requested the government for a site not through public auction but through private treaty, which could possibly offer the lowest amount of the land premium, based on the justification that the church and school spaces would not be used for other purposes.<sup>\*21)</sup>

Bishop asked for 30,000 ft<sup>2</sup> (2,800m<sup>2</sup>) for a church of 800 seats, a parish hall, and priests' quarters. This shows he was determined to have a large church since the very beginning of planning. He asked for 30,050 ft<sup>2</sup> for the school for 500 students by justifying that in the near future, a middle school would need to be built on the same site.<sup>\*22)</sup> He requested the site at the junction of Shek Kip Mei Street and Berwick Street (3 in fig.2).

However, this request wasn't responded promptly by the government. The Church urged it many times between 1951 and 1952.<sup>\*23)</sup> The Church also claimed that the new school was meant to replace Da Tung School in Kowloon City, which was demolished in 1943 (3.1).<sup>\*24)</sup> In 1953, the government finally approved the grant of the land by private treaty and offered the land premium of 131,360 Hong Kong dollars.<sup>\*25)</sup> This was an amount of 2/3 of market value for the Church space and full amount of the priests' quarters.<sup>\*26)</sup> No land premium was charged for the school space. The Church replied that it was prepared to pay the amount as requested although it felt the premium was quite high. It didn't further bargain with the government and paid it promptly (item 15 in table 1).

This deal of charging nil land premium for school, 2/3 for church, and full for priests' quarters became the standard for following "church and school complex" projects.<sup>\*27)</sup> This was an evidence of enhanced collaborative and inter-dependent relations between the Church and government.<sup>\*28)</sup> Such relations were expressed also in the speech given by Crozier, Director of Education, at the dedication ceremony of St. Francis of Assisi Church and School:

"This new school will be symbol of what I mean. It was thought of and planned at a time when the social fabric of this Colony was being tested by an unprecedented strain. Education was not the only, or perhaps the most important immediate problem that crowded upon us; for there were over-riding considerations of food and housing to be considered first. But the sponsors of this school, and the church that will follow it, had the wisdom to see that more relief was not enough, that even when children were fed and clothed they were still in poverty if their minds were left uncared for. ... Wisdom of this kind, pursued in the face of the distracting calls and of innumerable difficulties, is a compound of faith and practical commonsense. And in my opinion, it is a blend of those two qualities that will give us all that we, who work for Education, hope eventually to realise."<sup>\*29)</sup>

### 3.4 Procurement of funds

According to the draft application form filled out by the Church for the submission to the Education Department, the Church had no intention to ask the government for financial subsidy for construction of the building.<sup>\*30)</sup> There is a memo in the draft application form stating that "It is unlikely that in cases where the building cannot proceed without financial assistance from Government a grant of land will be made unless prior approval for any such financial assistance has been obtained." It is also stated that 100,000 dollars are estimated for 10 classrooms

Table 1 St. Francis of Assisi Fund, 1957 (HKCDA III-23-1)

	Income	Expenditure
1 From the Society for the Propagation of the Faith (US\$50,000.00)	294,275.00	
2 Various donations (1954)	12,453.85	
3 From the Society of the Holy Childhood	21,120.00	
4 From the Sacred Heart School: Proceedings of two bazaars	25,000.00	
5 From Miss Anna and Miss Guilhermina Gomes	200,000.00	
6 From St. Mary's School: Proceeds of a bazaar	20,000.00	
7 Various donations (1955)	168,172.61	
8 For the pews of the Church (Tack Ching School)	20,000.00	
9 From St. Francis of Assisi School: Rent for October–November–December 1955	6,750.00	
10 From Church and School Extension Fund (1955)	109,957.86	
11 Amount received for the "Peak Tram Shares" sold	112,700.00	
12 From Mr. Mardulyn	7,500.00	
13 Various donations (1956)	1,198.34	
14 Interest on "St. Francis of Assisi Fund" (Belgian Bank)	3,482.66	
15 To the HK Government for the purchase of the N.K.L.L.3773 Shek Kip Mei Street		131,360.00
16 For piling		105,475.00
17 For the electric installation		24,348.90
18 For the Venetian Blinds		1,963.10
19 For the Architect's fee		67,875.00
20 To the carpenters for the furniture of the Church, School and Rectory		67,779.00
21 To the contractor "Shiu Tai"		996,645.00
22 To the HK Government for Drainage–Water–Crown Rent–Roads		7,691.48
23 To Mr. Vannini for the blackboards of slate		1,740.00
24 For the removal and installation of the altar from St. Teresa's to St. Francis of Assisi's Church		1,700.00
25 For the stain glasses		7,493.00
26 Various expenses		2,558.30
	1,002,610.32	1,416,628.78
Deficit (15–1–1957)	414,018.46	
	1,416,628.78	1,416,628.78

and, at that moment, 60,000 dollars had already been procured as the capital for construction. There is also a question in the application form asking "what is it anticipated that the balance, if any, will be available?" The Church answered "No balance required: the Catholic Mission is responsible for the building. For further extension we anticipate subscriptions among the Catholic Community or Government's support, according to our desert." Those statements show the Church was determined to procure the capital for the building on its own.

The Church secured funds for this building project from various sources as shown in table 1, original document of which is held at the HKCDA.<sup>\*31)</sup> It summarizes income and expenditure of the project as of 1957. The largest donation came from the "Society for the Propagation of the Faith," an international Catholic organization, which supported and coordinated missionary works all over the world (item 1 in table 1). The second largest donation was from the Gomes sisters (item 5). This renewed their intention to commemorate their father, which was initially materialized in the building of St. Francis of Assisi Church in Kowloon City demolished in 1943 (3.1).

It should be noticed that "Church and School Extension Fund" was utilized for the first time (item 10). As I explained in the previous article, "Church and School Extension Fund" was set up in 1955 by Bishop Bianchi to procure funds for increasing building

Table 2 Building projects by Chien Nai-jen

No.	Compleat. duration	Client	Name of church	Name of school	Name of other facility	Address/ District	Area	Name of project
1	?				Guangsi Provincial Gov Bldg	Nan Ning?	China	Rebuilding
2	1954-55	RCC	St. Francis of Assisi Church 聖五傷方濟各堂 聖方濟各堂	St. Francis of Assisi School 聖五傷方濟各學校		Sham Shui Po	KWL	Proposed school and church
3	1954-55	RCC	St. Francis of Assisi Church 聖方濟各堂	St. Francis of Assisi School 聖五傷方濟各學校		Sham Shui Po	KWL	Proposed wells
4	1955	?			1 European Type House	Boundary Street	KWL	
5	1956	Anglican Church		School (unidentified)		Bonham Road	HK	
6	1956	Buddhist Assoc. of HK			Chee-Lin Orphanage and Home for the Aged	Diamond Hill	KWL	
7	1956	?			European Type House	La Salle Road	KWL	
8	1956-57	RCC		Holy Spirit Minor Seminary (Diocesan Minor Seminary) 聖神修院		Pok Fu Lam Road	HK	
9	1956-59	RCC	St. Jude's Church 聖達寶堂	St. Jude's School 聖猶達小學		North Point	HK	Proposed school and Cath. church
10	1957	?			1 European Type House	Caine Road	HK	
11	1957	?			4 European Type House	Wun Sha Street	HK	
12	1957	?			1 European Type House	Blue Pool Road	HK	
13	1957	?			5 European Type House	Mission Road	KWL	
14	1957	?			4 blocks of flats	Begonia Road	KWL	
15	1957	RCC	St. Anne's Church 聖亞納堂	St. Teresa's School and Kindergarten 聖德蘭小學		Stanley	HK	Proposed school, church & rectory
16	1957	RCC		St. Peter's Catholic Primary School 聖伯多祿學校		Aberdeen	HK	Proposed new school
17	1958	Government		Jordan Road Government Primary School 佐敦道官立小學		Jordan	KWL	
18	1958	?			3 European Type House	Pok Fu Lam	HK	
19	1958	?			4 European Type House	Pok Fu Lam	HK	
20	1958	RCC?		Church building (unidentified)		Shaukiwan	HK	
21	1958	?		School (unidentified)		Pok Fu Lam Rd	HK	
22	1958	?			4 European Type House	Ede Road	KWL	
23	1958	Anglican Church		School (unidentified)		Pok Fu Lam Rd	HK	
24	1958	RCC		St. Peter's Catholic Primary School 聖伯多祿學校		Aberdeen	HK	Proposed additional play ground
25	1958	RCC		Tang King Po School 鄧鏡波學校		Quarry Hill	KWL	Proposed extention
26	1958-60	RCC			Cathedral Parish Building	Caine Road	HK	Proposed Alterations & Additions
27	1958-60	RCC	Our Lady of Rosary Church 聖母玫瑰堂	St. Charles School 聖嘉祿小學		Kennedy Town	HK	Proposed school and church
28	1958-62	RCC		Newman College Newman Catholic College 天主教新民書院		Cliff Road	KWL	Proposed New Catholic Secondary School
29	1959	?			store	Island Road	HK	
30	1959-62	RCC	St. Francis of Assisi Church 聖方濟各堂	St. Francis of Assisi's Primary School 聖五傷方濟各小學 St. Francis of Assisi English Primary School 聖方濟各英文小學(1962) St. Francis of Assisi Caritas School 聖方濟各愛德小學(1962)		Sham Shui Po	KWL	Proposed School & Church
31	1959	RCC	Immaculate Heart of Mary Church 聖母聖心堂 聖母無玷之心堂			Tai Po	NT	Proposed church
32	1959	RCC	Cathedral 主教座堂			Caine Road	HK	Alteration of roof
33	1959-60	Chuch of Christ in China	Morrison Memorial Center 馬禮遜紀念會所			Prince Edward Road West	KWL	
34	1959-61	RCC	St. Peter's Church 聖伯多祿堂			Aberdeen	HK	Proposed new church and rectory
35	1960	?			1 block European Type Flats	Maidstone Road	KWL	
36	1960	RCC	St. Vincent's Chapel 聖雲先小堂	Wong Tai Sin Catholic Primary School 黃大仙天主教小學		Wong Tai Sin	KWL	
37	1960-62	Anglican Church		Bishop Hall Jubilee School 何明華會督銀禧中學		Kowloon Tong	KWL	Proposed Bishop Hall Jubilee School
38	1961-63	RCC	St. Francis of Assisi Church 聖方濟各堂	St. Francis of Assisi's Primary School 聖方濟各小學	socil welfare centre	Sham Shui Po	KWL	Proposed New Addition, a Social Welfare Centre for Sch. Children
39					Caritas Medical Centre			
40	1961-93	RCC			Cancer Hospital	Po On Road	KWL	Proposed New Catholic Hospital
41					Nurses Training Centre			
42	1962	RCC	Holy Family Chapel 聖家小堂	Choi Hung Estate Catholic Secondary School 彩虹邨天主教英文中學		Choi Hung Estate	KWL	Proposed Catholic Secondary School
43	1962	Church of Christ in China	The Church of Christ in China Ling Tung Church 中華基督教會嶺東堂	The Church of Christ in China Kei Wa Primary School 中華基督教會基華小學		Choi Hung Estate	KWL	
44	1962	RCC			Caritas Youth Welfare Centre 長洲青年福利會中心 Caritas Chan Chun Ha Field Studies Centre 明愛陳震夏郊野學園	Cheung Chau	Island	
45	1962-63	RCC		St. Peter's Secondary School 聖伯多祿中學		Aberdeen Main Road	HK	Proposed secondary school
46	1962-65	Anglican Church	Hong Kong Sheng Kung Hui Saint Stephen's Church 香港聖公會聖士提反堂			Bonham Road	HK	Proposed new church *Ng Chun Man
47	1963	RCC			Catholic Retreat House	Chung Hon Kok Rd	HK	
48	1963-64	RCC			Social Welfare Building Caritas Mok Cheung Sui Kun Community Centre 明愛莫張瑞勤社區中心	Pokfield Road	HK	
49	1963-65	RCC		Hong Kong Tang King Po College 香港鄧鏡波書院		Kennedy Road	HK	Proposed secondary school *T.C.Yuen
50	1963-67	Lutheran Church	Saviour Lutheran Church 香港路德會救主堂	Saviour Lutheran School		Tai Po Road	KWL	Proposed new primary school & church
51	1963-67	RCC			Social Welfare Centre Caritas Hong Kong	Caine Road	HK	Proposed Caritas social welfare centre *T.C.Yuen
52	1964-65	RCC		St. Joseph's Anglo-Chinese Secondary School 聖若瑟英文中學		Kwun Tong Road	KWL	
53	1964-66	RCC	Our Lady of Fatima Church 花地瑪聖母堂	Sacred Heart School 聖心學校		Cheung Chau	Island	proposed addition of a new building *PY Keung
54	1964-68	RCC		Holy Spirit Seminary East Wing 聖神修院東翼		Aberdeen	HK	East wing (Extension to Seminary building) *Kwan, Chu & Yang
55	1965	RCC	Notre Dame Chapel 聖母院小堂	Notre Dame College 獻主會聖母院書院		Shing Tak St.	KWL	*PY Keung
56	1965	RCC	St. Jude's Church and Rectory 聖猶達堂 Saint Jude's Mass Centre 聖猶達彌撒中心			Kam Tin	NT	

#### Legend of Columns in Table 2

**Completion/duration:** duration of project when known, or year of completion.

**Client:** name of client when known. RCC means Roman Catholic Church, and is colored in gray.

**Name of church:** when the project is a church, its name is described. When the name was changed later, it is also described below. When a church is "church and school complex," the cell is in dark gray.

**Name of school:** when the project is a school, its name is indicated.

**Name of other facility:** when the project is other than a church or a school, use or name of facility is described.

**Area:** HK=Hong Kong island, KWL=Kowloon, NT=New Territories

**Name of project:** name of the project was confirmed from drawings when available. Projects taken over by another architect were framed in bold and name of successor is indicated in this column with \*.

projects of the Church.<sup>\*32)</sup> As mentioned above, in the early 1950s, the Church didn't expect to receive financial assistance from the government in a fear that the government might not grant a site if the Church failed to show its financial capability. Hence, the Fund was needed. The Fund became one of the major financial sources for the following "church and school complex" building projects.<sup>\*33)</sup>

Table 1 also shows that the Church secured funds from another local Catholic schools (item 4,6,8), sales of shares (item 11), and many individuals, who were presumably Catholics (item 2,5,7,12,13).

#### 3.5 Squatter fire in 1953

The government informed the Church in November 1953 that the site to be granted was occupied by squatters and it's unlikely that the site could be cleared soon.<sup>\*34)</sup> On December 15, the Church signed the land lease.<sup>\*35)</sup> It was in the night of 25 December 1953, only 10 days after the lease was signed, that the fire broke out at squatters in Shek Kip Mei, and nearly 60,000 people lost their shelters.<sup>\*36)</sup> Immediately after the fire, the government launched public housing scheme to resettle refugees. Though the squatters on the Church's site were all burnt, the contractor occupied it in order to construct the public housing estates, which located right next to the church's site, and caused further delay in the Church's building project.<sup>\*37)</sup>

#### 4. St. Francis of Assisi Church and School, 1955

Finally, the site was handed over to the Church in 1954. The foundation work began in mid-1954.<sup>\*38)</sup> The foundation stone was laid on 25 March 1955 by Bishop Bianchi presided by Director of Education, Crozier.<sup>\*39)</sup> The completion was in October 1955.

##### 4.1 The Architect, Chien Nai-jen

The architect for St. Francis of Assisi Church and School was Chien Nai-jen (錢乃仁). The Catholic Church commissioned him many projects in the 1950s and the early 60s (table 2).

Chien was born in 1913 in Guangdong (廣東) in China.<sup>\*40)</sup> He graduated from Yenching University (燕京大學) in Beijing (北京). Though his major is unconfirmed, it might have been engineering. Then, in 1937, he obtained a Bachelor of Architecture from the University of Michigan, where a number of Chinese studied architecture and engineering in the 1920s and 30s.<sup>\*41)</sup> At

least several of them practiced in Hong Kong after the war.<sup>\*42)</sup>

Upon return to China, Chien taught architecture at Sun Yat-sen University (中山大學) in Guangzhou (廣州). Only one project by him is confirmed in the mainland China (No.1 in table 2).

In 1941, Chien was registered in Hong Kong as an Authorized Architect.<sup>\*43)</sup> However, no actual project authorized by him has been confirmed till 1954. It is likely that he could not practice in Hong Kong in the early 1940s due to the war. His name appears first time in 1949 in a meeting to discuss setting up an association of architects in Hong Kong.<sup>\*44)</sup>

Table 2 shows projects commissioned to Chien. I identified them by inspecting lists of projects published in the journal of "The Hong Kong & Far East Builder" between 1941 and 1966.<sup>\*45)</sup>

Among 56 projects by Chien, 32 were for the Catholic Church ("RCC" in the column of "Client" in table 2). Seven were for the different denominations of Protestant Church and one for Buddhist association. The Catholic Church was the major client for Chien. It is unconfirmed whether Chien himself was a Catholic. However, the large number of Catholic projects commissioned to him imply he was probably a Catholic. It was the practice of the Catholic Church until the 1980s to appoint Catholic architects without competition or tendering.<sup>\*46)</sup>

In early 1955, Chien was invited to the first meeting of the "Diocesan Committee for Church and School Extension" and attended though there's no record on his exact contribution.<sup>\*47)</sup>

#### 4.2 Plan and design

The structure of St. Francis of Assisi Church and School is reinforced concrete. Three wings of two stories were allocated on the site and connected (fig.3,4,7,8).

The ground floor of the church wing has a lobby and a covered playground (it's called "hall" today) with a stage, behind which were a laboratory and teachers' room (fig.7). Along the playground, four classrooms and an office were arranged. The south wing had rooms for priests and servants along with a drawing room and garage. The school wing had four classrooms on the G/F.

The first floor of the church wing is a church space with 1,000 seats including space of choir balcony, the second largest after the Cathedral (fig.5,6,8).<sup>\*48)</sup> First floor of south wing was priests' quarters. The school wing had four classrooms identically as the ground floor.

What makes this building different from others is the explicit Chinese style (fig.3-6): it is particularly expressed in the roof with upturned eaves, design of balcony, and internal columns decorated with imitated sets of bracket (斗栱) as well as coffered ceiling (格天井) of the lobby and the hall (fig.6). On the other hand, liturgical design of the church space retains that of Western Catholic church: the sanctuary is explicitly delineated by the elevated floor, enshrined by the arch decorated with cross design, and enclosed by Communion Rail, which was removed later (fig.5); the enclaved space for the original altar in the sanctuary signifies an

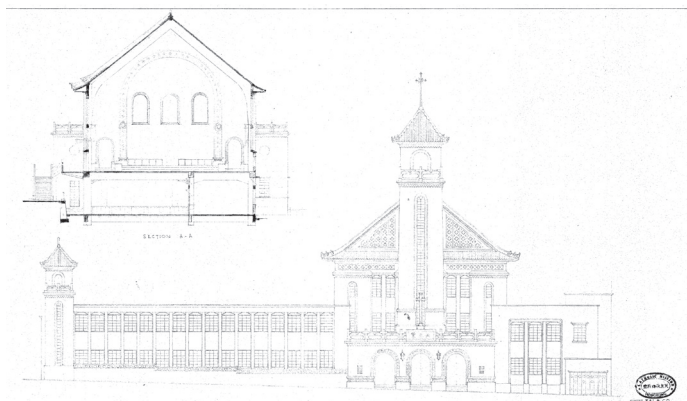


Fig.3 Elevation of St.Francis of Assisi Church and School



Fig.5 St.Francis of Assisi Church on 1/F



Fig.4 St.Francis of Assisi Church and School \*left:extention in 1962



Fig.6 Church hall on 1/F

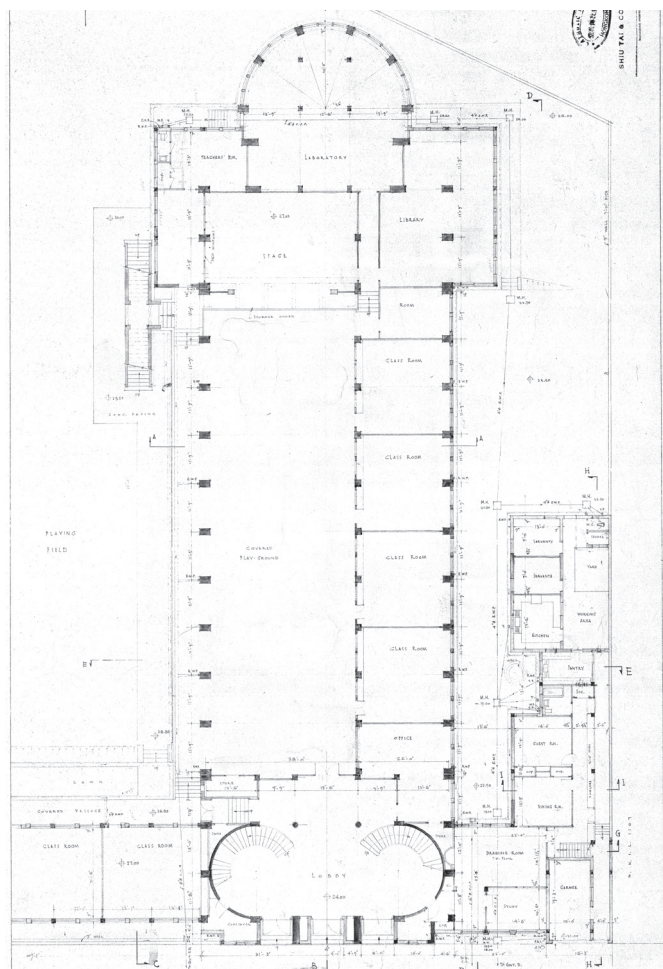


Fig.7 Ground floor plan

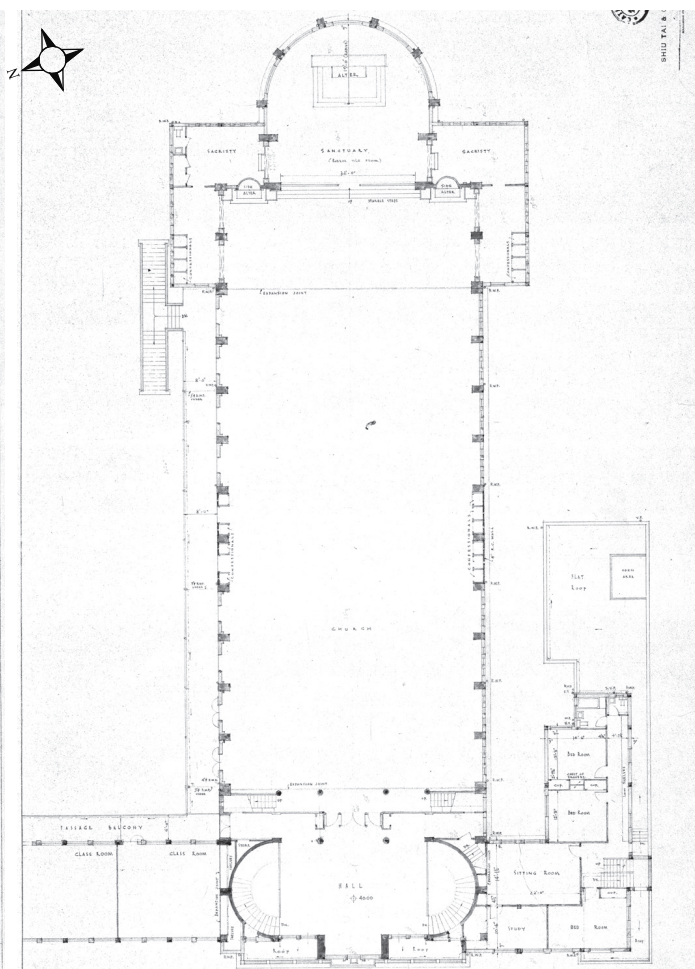


Fig.8 First floor plan

apse; pointed ceiling of church and vertically emphasized arched windows can be understood as Chien's modern interpretation of Gothic architectural style.

The style of St. Francis of Assisi Church has a strong influence of "adaptive Chinese architecture (also called Chinese Renaissance architecture [中國文藝復興建築] or traditionalist architecture)," which was the movement to adapt Chinese traditional style in modern materials, methods, and use of buildings, and emerged in the 1910s.<sup>\*49)</sup> It often emphasized Chinese design on exterior with curving upturned roof, balustrade, and lavish use of gorgeous color and interior with bracket system in concrete, all of which are observed in design of St. Francis of Assisi Church and School.

The contexts, which made Chien exploring adaptive Chinese style in designing St. Francis of Assisi Church and School could be followings: adaptive Chinese architecture flourished in China from the 1910s.<sup>\*50)</sup> While Chien studied at Yenching University in Beijing in the early 1930s, there is no doubt that he was exposed to such buildings like his own Yenching University (1918-27) and Peking Union Medical College (1916-18). The architectural education he received in the U.S. in the late 30s presumably deepened his understanding of adaptive Chinese style since its concept originated in the U.S. by Henry K. Murphy and prevailed among Chinese architectural students in the U.S.<sup>\*51)</sup> When he returned from the U.S. and taught in Guangzhou in the late 30s, there were more works of adaptive Chinese style such as Sun Yat-sen Memorial Auditorium (1928-31), Guangzhou City Hall (1931), and Sun Yat-sen (Zhongshan) University (1930-35).<sup>\*52)</sup> When Chien moved to Hong Kong in the late 1940s, the adaptive Chinese architecture was also visible there: by the 1930s, several churches in Hong Kong adopted this style such as South China Regional Seminary (today's Holy Spirit Seminary, 1931) and St. Mary's Anglican Church (1937).<sup>\*53)</sup> Other architects like Su Gin Dji (徐敬直), who also studied at the University of Michigan from the late 1920s to 1930 and moved from Shanghai to Hong Kong in 1949, promoted adaptive Chinese architecture throughout the 30s to 50s in China and Hong Kong.<sup>\*54)</sup> Chien was deeply in the midst of the adaptive Chinese architectural movement in China, the U.S. and Hong Kong from the 1930s to 50s. It could explain his motivation to develop the design of St. Francis of Assisi Church and School in Chinese style.

Chien, however, didn't use adaptive Chinese style for projects after St. Francis of Assisi.<sup>\*55)</sup> Presumably large number of projects and the Church's shortage of funding hindered him and the Church to build more church buildings in Chinese design, which required significantly higher cost.<sup>\*56)</sup> The only exception was his last project, the east wing of Holy Spirit Seminary (No.54). He seemingly adopted the Chinese style because the existing main building (1931) and the chapel (1956) were both in that style.<sup>\*57)</sup> Yet this east wing has less elaboration in design compared with St. Francis of Assisi. It must have been related to closure of Chien's firm in

1965 to emigrate to the U.S. Many of his projects in the mid-1960s were thus taken over by other architects (table 2).

His professional career in the U.S. is unknown. He died in Ohio in 2010 at the age of 97.<sup>\*58)</sup>

## 5. Conclusions

Regarding four questions of this study, followings were found:

1) a transition of types of church building was observed: first church established in the 19th century was a "mission station" as a temporary church. It was replaced by a more proper but small-scale building of church and school in the 1930s. At the same time, another Catholic school was utilized as a provisional parish church from 1929. "Church and school complex" was built finally in 1955 as a permanent church.

2) the social factor, which induced "church and school complex," was population growth and demographic change. The establishment of the army camp and influx of refugees increased the population. The latter were largely poor. This factor necessitated a large parish church and a primary school for poor boys, which were combined as a complex. In addition, political factor of increasingly inter-dependent Church and government relations enabled construction of "church and school complex." The government exempted the land premium for school space and gave a discount for church space. This deal became the standard for following projects and enabled more of them to be constructed in the 50s and 60s.

3) though the Church received exemption of land premium for school, it still needed to procure funds for land premium for church and priests' quarters as well as construction costs. The Church's efforts included securing patrons by commemorating their family member in the name of the church, establishing "Church and School Extension Fund" to appeal to local Catholics, and mobilizing international and local Catholic organizations.

4) Chinese style of St. Francis of Assisi Church and School was apparently an outcome of the adaptive Chinese architectural movement flourished throughout the 1910s to 50s, to which Chien was deeply exposed during his education and early professional career in China, the U.S. and Hong Kong.

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## Notes

- \*1) "Church" starting with capital "C" refers to the Church as a universal or local institution or group of clergy, Religious, and lay members whereas a "church" starting with lowercase "c" refers to a church building or place of worship.
- \*2) reference 4, pp.103-104
- \*3) reference 2,3
- \*4) reference 4,5,6,7
- \*5) reference 5
- \*6) reference 8, pp.77-78; reference 18, pp.34,60. The base became operational in 1930.
- \*7) Raven and Basto, "Proposed chapel and school on K.I.L. Kowloon City," 1936, HKCDA III-24-1 (abbreviation means folder 1 in Box 24 of Section III). The Documents reproduced with permission of the Hong Kong

- Catholic Diocesan Archives. © The Roman Catholic Church in Hong Kong, Licence No. HKCDA-DOC/002/2019.
- \*8) Basto's works include St. Anthony's Church and St. Louis School (1953). Basto was also the project architect for St. Teresa's Church, which was designed by Adelbert Gresnigt and completed in 1932 (reference 2,3).
  - \*9) letter from Cardinal Fumasoni to Valtorta, 16 June 1937, HKCDA IV-9-3; letter from Henry Valtorta to Anna T. Gomes and Guilhermina M. Gomes, 16 July 1943, HKCDA IV-9-3.
  - \*10) letter from 九龍地区全体教友 to apostolic vicar, 昭和十七年十月十五日 (15 October 1942), HKCDA IV-9-3; letter from Henry Valtorta to Anna T. Gomes and Guilhermina M. Gomes, 16 July 1943, HKCDA IV-9-3.
  - \*11) reference 1, p52. The Congregation was officially established in 1922 to especially cater for the poor in Hong Kong and the mainland China.
  - \*12) reference 18, p34.
  - \*13) letter from Vicar Apostolic of Hong Kong to Fr. Parisotti, 8 February 1928, HKCDA IV-11-1.
  - \*14) reference 1, pp.52-53,68.
  - \*15) reference 1, p112. This building was demolished after the war.
  - \*16) letter from Valtorta, 5 August 1942, HKCDA IV-11-1; letter from colonial Secretary to Valtorta, 3 October 1933, HKCDA IV-11-1.
  - \*17) letter from Paul Lee to vicar, 4 February 1939, HKCDA IV-11-1. A priest of Sham Shui Po was given a donation for Sham Shui Po's new church fund by a Singaporean.
  - \*18) reference 18, p158.
  - \*19) reference 18, pp.158,162.
  - \*20) letter from Valtorta to Mr. M.I.De Ville, Superintendent of P.W.D. Office, 29 November 1950, HKCDA IV-11-2; letter from Henry Valtorta to Mr. M.I.De Ville, Superintendent of P.W.D. Office, 23 June 1951, 7 August 1951, HKCDA IV-11-2.
  - \*21) reference 12, p6. "Private Treaty Grants are reserved principally for public utility companies and non-profit-making organizations. Non-profit-making organizations such as schools, welfare facilities and hospitals usually qualify for a nil or heavily subsidized premium to reflect their status. These grants will typically include special conditions that restrict the use of the land to the purposes of the grantee's operation only and will also prohibit any alienation or sale."
  - \*22) draft letter by J.S.Shak to the Director of Education, 14 October 1951, HKCDA IV-11-2; letter from Fr. A. Riganti to the Superintendent of Crown Land & Surveys, Public Works Department, 7 August 1952, HKCDA IV-11-2; In 1962, an extension of the primary school was built instead of a middle school (building on the left in fig.4).
  - \*23) letter from Henry Valtorta to Mr. M.I. De Ville, Superintendent of P.W.D. Office, 23 June 1951, HKCDA IV-11-2; letter from Fr. A. Riganti to Mr. M.I. De Ville, Superintendent of Crown Lands & Surveys, 1 July 1952, HKCDA IV-11-2.
  - \*24) draft letter by J.S.Shak to the Director of Education, 14 October 1951, HKCDA IV-11-2; APPLICATION FORM (Building of New Schools, Extension, School Site, etc.etc.) 21 February 1952, HKCDA IV-11-2; reference 15, "SAINT FRANCIS D'ASSISI CHURCH," Vol.11, No.6, 1955, pp.55-56.
  - \*25) letter from W.L.T. Crunden for Ag. Supt. of Crown Lands & Surveys to the Procurator of the Catholic Mission, 1 September 1953, HKCDA IV-11-2.
  - \*26) the copy of land lease was inspected at the Procurator Office of the Catholic Diocese of Hong Kong on 6 November 2014; email from Edward Khong to the author, 6 November 2014.
  - \*27) reference 4, pp.106-109; reference 7. The same deal was applied to St. Lawrence's Church and Good Counsel Catholic Primary School, Mother of Good Counsel Church and Ng Wah Schools, and Wong Tai Sin Catholic Primary School.

- \*28) reference 11, pp.23-46.
- \*29) reference 15, "SAINT FRANCIS D'ASSISI CHURCH," Vol.11, No.6, 1955, pp.55-56.
- \*30) APPLICATION FORM (Building of New Schools, Extension, School Site, etc.etc.) 21 February 1952, HKCDA IV-11-2.
- \*31) St. Francis of Assisi Fund, Church & School, 1957, HKCDA III-23-1.
- \*32) reference 7.
- \*33) reference 7.
- \*34) letter from W.L.T. Crunden for Ag. Supt. of Crown Lands & Surveys to the Bishop of the Roman Catholic Church, 24 November 1953, HKCDA IV-11-2.
- \*35) Copy of the land lease. See note 26.
- \*36) reference 18, p165.
- \*37) reference 18, p171; letter from Lawrence Bianchi to W.L.T. Crunden, Crown Lands and Survey Office, Public Works Department, 26 January 1954, HKCDA IV-11-2.
- \*38) 聖方濟各堂：聖方濟各堂 金禧特刊，2006, p25.
- \*39) letter from D.J.S. Crozier to Father Vath, 9 March 1955, HKCDA IV-11-2.
- \*40) The Blade: Nai-Jen CHIEN, <https://www.legacy.com/obituaries/toledoblade/obituary.aspx?n=nai-jen-chien&pid=145048472>, accessed 6 May 2019.
- \*41) Foster Campbell Jr., R.: "Michiganensian," Vol.40, 1936, p278; University of Michigan: "General Register Issue," Vol.40, No.66, 15 February 1939, p79. reference 14, p134.
- \*42) reference 16, pp.143,305,339,356-357.
- \*43) reference 10.
- \*44) reference 15, Vol.7, No.6, 1949, p21.
- \*45) reference 15, 1941-1966.
- \*46) reference 4, pp.88-121.
- \*47) invitation letters from Bishop, HKCDA III-20; Diocesan Committee for Church and School Extension: "Minutes of the First General Meeting, Thursday, January 27, 1955," HKCDA III-20-2.
- \*48) Cathedral has about 1,200 seating capacity. Christ the King Chapel built in 1928 in the compound of St. Paul's Convent in Causeway Bay has about the same capacity of 1,000 as St. Francis of Assisi.
- \*49) reference 13 pp.61-77, 218; reference 14, pp.125-201.
- \*50) reference 13, p65; reference 14, pp.125-201.
- \*51) reference 13, pp.69-77; reference 14, p134.
- \*52) reference 13, p72
- \*53) reference 2,3.
- \*54) reference 14; reference 17, pp.81-84.
- \*55) Chien built five more "church and school complexes" in modernism style (No.9,15,27,31,53 in table 2).
- \*56) reference 13, p64.
- \*57) reference 2, 9.
- \*58) see note 40.

## 和文要約

1950年代、香港では「学校併設教会堂」という新たな教会堂建築類型が出現した。本研究は、この類型である「アッシジの聖フランシスコ教会・学校」（1955年竣工）をケーススタディとして、以下の4つの課題を明らかにする：1)「学校併設教会堂」出現以前の19世紀から20世紀前半には、どのような教会堂建築が存在したのか；2)50年代のどのような社会的・政治的要因が「学校併設教会堂」を生んだのか；3)この教会堂の敷地、建設費はどのように調達されたのか；4)アッシジの聖フランシスコ教会・学校の設計者とそのデザインは、建築史的にどう位置づけられるのか。

アッシジの聖フランシスコ教会・学校をケーススタディとする理由は、全23件の「学校併設教会堂」のなかでも最初期に建設されたもののひとつで、後の事業の敷地・資金調達方法を規定するものとなり、教会堂計画史を理解するには重要な事例と考えるためである。また、この教会堂は中国様式を持つ建築であり、これは他の「学校併設教会堂」には見られない。この教会堂に中国様式が採用された背景の考察は、香港建築史において重要と考える。

主な研究方法はアーカイブ調査であり、カトリック香港教区アーカイブス所蔵一次資料、香港大学図書館所蔵建築雑誌、図面、古地図を分析した。以下のことを明らかにした。

1)「学校併設教会堂」建設に至る以前に、類型の異なる教会堂建築が複数建設された。まず19世紀に九龍城に簡易的な教会堂「ミッション・ステーション」が「聖フランシスコ・ザヴィエル教会」として設けられ、1937年に教会堂と学校が一体となった小規模建築がそれにとって替わり、「アッシジの聖フランシスコ教会・学校」と改名された。これは第二次大戦中に解体されたが、正式な教会堂の建設までに、カトリック女子修道会運営学校「徳貞学校」校舎が臨時教会堂として利用された。

2)戦後の人口急増と、それに伴う相互依存的政教関係強化が、「学校併設教会堂」建設を可能とした。戦後、中国本土からの難民が急増したため、カトリック教会は、大規模で恒久的な教会堂と難民児童のための学校を一体的に建設する必要性を強く認識し、難民集中地区である深水埗の土地供給を政府に申請した。政府は難民のための教育・福祉政策を開始したばかりであり、教会の学校建設申し出は都合の良いものであった。そこで、土地取得手数料について学校空間は免除、教会堂は市場価格の2/3、司祭居住空間は全額とした。この土地供給方針は、この後の「学校併設教会堂」事業にも同様に適用され、スタンダードとなったようである。

3)教会は、教会堂・司祭居住空間の土地取得手数料と建物全体の建設費を以下の方法で調達した：特定の信者家族を教会名に記念し寄付を得た；「教会・学校建設促進基金」を設立し、香港の信者からの寄付を得た；国際的カトリック慈善団体から寄付を得た。

4)アッシジの聖フランシスコ教会・学校を設計したのは建築家チエン・ナイジェン（錢乃仁）であった。チエンが中国様式を用いた理由は以下と推察する：チエンは北京の燕京大学を1930年代に卒業し、おそらく工学を学んだ。当時既に、中国様式近代建築（中国文芸復興建築とも呼ばれる）が建設されていた。それは、近代的な鉄筋コンクリート造の建物に、反った軒を持つ屋根、意匠的な斗拱などの伝統的中国建築の要素を取り入れたもので、1910年代から燕京大学校舎などに採用されていた。チエンは1930年代後半にミシガン大学に留学し、建築を学んだ。中国様式近代建築はそもそもアメリカ人建築家H. マーフィーが提唱し、建築専攻の中国人留学生が帰国後に実践した。アメリカ留学中、チエンはこの建築運動に深く接したであろう。帰国後、チエンが居住した廣州、さらに移住した香港でも、中国様式近代建築が複数建設されていた。同じくアメリカ留学した中国人建築家の徐敬直が、大陸・香港でこの様式を称揚していた。こうした環境と教育が影響し、チエンは中国様式でアッシジの聖フランシスコ教会・学校を設計したと考えられる。

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