




**Batch II of the Revitalising Historic Buildings Through Partnership Scheme: Details of the selected projects**

Project	Old Tai Po Police Station	Viva Blue House	Stone Houses
<b>Adaptive re-use</b>	To revitalize the compound into a landmark to promote sustainable living and integrated conservation	To establish a multi-functional services complex at Blue House Cluster	To establish a themed cafeteria-cum-visitor information centre
<b>Basic Information</b>	<p>Address: 11 Wan Tau Kok Lane, Tai Po, New Territories  Gross Floor Area: 1 300 sq.m.  Year Built: 1899  Grading: Grade 1</p> 	<p>Blue House Cluster includes –</p> <p><i>(a) Blue House</i>  Address: 72, 72A, 74, 74A Stone Nullah Lane, Wan Chai  Gross Floor Area: about 1 035 sq.m.  Year Built: 1923-1925  Grading: Grade 1</p> <p><i>(b) Yellow House</i>  Address: 2, 4, 6, 8 Hing Wan Street, Wan Chai  Gross Floor Area: about 456 sq.m.  Year Built: 1922-1925  Grading: Grade 3</p> <p><i>(c) Orange House</i>  Address: 8 King Sing Street, Wan Chai  Gross Floor Area: about 198 sq.m.  Year Built: 1956-57  Grading: No grade</p> 	<p>Address: 31-35 Hau Wong Temple New Village, Junction Road, Kowloon  Gross Floor Area: About 335 sq.m.  Year Built: 1937-57  Grading: Grade 3</p> 

<b>Project</b>	<b>Old Tai Po Police Station</b>	<b>Viva Blue House</b>	<b>Stone Houses</b>
<b>Selected Organisation</b>	<b>Kadoorie Farm and Botanic Garden (KFBG):</b> established in 1956 to provide agricultural aid to farmers in need of support to help them lead independent lives. Today, KFBG aims at increasing public awareness of our relationship with the environment and bringing about positive change through conservation and education.	<b>St. James' Settlement:</b> a multi-social service agency established in 1949 under Hong Kong Sheng Kung Hui.  Joint applicants: Community Cultural Concern and Heritage Hong Kong Foundation Limited.	<b>Wing Kwong So-Care Company Limited,</b> the social service arm of Wing Kwong Pentecostal Holiness Church specialising in youth programme and community services.  Joint Applicant: Wing Kwong Pentecostal Holiness Church Limited.
<b>Social Benefit</b>	The project will create “The Green Hub”, a centre for promoting simple, affordable and meaningful strategies for ecologically responsible and low-carbon living by- <ul style="list-style-type: none"> <li>- organizing education programmes to promote heritage conservation and sustainable living;</li> <li>- providing training capacity and facilitating community collaboration in cultivating a low carbon economy; and</li> <li>- adopting an integrated approach for heritage conservation and participatory sustainable development.</li> </ul>	The project will preserve the multi-use character of typical tenement houses in Hong Kong and serve the local community with integrated services including – <ul style="list-style-type: none"> <li>- affordable residential accommodation;</li> <li>- a unit dedicated for research, collection of oral history and exhibition on the local living style;</li> <li>- two innovative and affordable restaurants for traditional and healthy cuisine; and</li> <li>- a community service centre based on a barter system for non-marketable skills and resources.</li> </ul>	The project will restore Stone Houses and revitalise the site into a youth hub with – <ul style="list-style-type: none"> <li>- a themed café;</li> <li>- ancillary services such as training courses and tours; and</li> <li>- facilities such as an interpretation centre for educational purpose, open space outside the Stone Houses and an open theatre.</li> </ul>
<b>Job creation</b>	The project will create: <ul style="list-style-type: none"> <li>- 64 jobs during the renovation period; and</li> <li>- 12 full-time and 9 part-time jobs with priority given to low-income families in the local district upon project commissioning.</li> </ul>	The project will create: <ul style="list-style-type: none"> <li>- 76 jobs during the renovation period; and</li> <li>- 17 full-time and 7 part-time jobs with priority given to underprivileged residents upon project commissioning.</li> </ul>	The project will create: <ul style="list-style-type: none"> <li>- 40 jobs during the renovation period; and</li> <li>- 11 full-time and 6 part-time jobs upon project commissioning.</li> </ul>

**Batch II of the Revitalising Historic Buildings  
Through Partnership Scheme: financial implications and estimated work  
programme of the three selected projects**

<b>Historic building</b>	<b>Selected project</b>	<b>Government subsidy for capital cost (\$'M)<sup>1</sup></b>	<b>Government subsidy for social enterprise operation (\$'M)<sup>1</sup></b>	<b>Anticipated renovation period (months)</b>	<b>Project commissioning</b>
Old Tai Po Police Station	The Green Hub for sustainable living	\$39.11	\$1.842	15	Second half of 2013
Blue House Cluster	Viva Blue House	\$56.91	\$4.168	18	Second half of 2013
Stone Houses	Stone Houses Revitalisation Scheme	\$30.8	\$2.328	15	Second half of 2013
Total		\$126.82	\$8.3338	-	-

<sup>1</sup> Price levels as at September 2010



**Information on four recently declared monuments**

**Tung Wah Museum**  
**Kwong Wah Hospital, 25 Waterloo Road, Yau Ma Tei, Kowloon**

**Brief History**

Tung Wah Museum was originally the old Main Hall of Kwong Wah Hospital, the first hospital founded in Kowloon. Kwong Wah Hospital was established by a group of Chinese community leaders led by Dr HO Kai on 24 August 1911 to provide both Western and Chinese herbal medical treatment to the Chinese community. In 1931, in consideration of better management and coordination, Kwong Wah Hospital was amalgamated with Tung Wah Hospital (founded in 1870) and Tung Wah Eastern Hospital (東華東院) (founded in 1929) into Tung Wah Group of Hospitals (東華三院) (TWGHs). In 1958, Kwong Wah Hospital was reconstructed and only the old Main Hall was retained. In 1971, the Main Hall was converted into the Tung Wah Museum. The Museum was subsequently open to the public in 1993.

2. Before Kwong Wah Hospital came into existence, the people living in Kowloon had to cross the harbour to be treated in Tung Wah Hospital on Hong Kong Island. In 1907, the inconvenience was felt with concern. A group of Chinese community leaders then submitted a request to the Secretary for Chinese Affairs for a land grant so that a free hospital, named Kwong Wah Hospital as a branch of Tung Wah Hospital, could be established on the Kowloon Peninsula. The Chinese community leaders, including Dr HO Kai (何啓), Mr WAN Po-san (韋寶珊), Mr LAU Chu-pak (劉鑄伯), Mr TANG Chi-ngong (鄧志昂) etc, made crucial contributions to the establishment of Kwong Wah Hospital. Notably, Dr HO Kai, one of the earliest Chinese members of the Executive Council, was later elected Chairman of the Founding Board of Directors of Kwong Wah Hospital. Kwong Wah Hospital was established under the Tung Wah Hospital Extension Ordinance 1911 (1911 年東華醫院擴充法規) on 24 August 1911. The Opening Ceremony, held on 9 October 1911, was officiated by the Governor, Sir Frederick Lugard, who personally donated \$100 to the hospital fund.

3. At the early stage after its inception, Kwong Wah Hospital provided both Western and traditional Chinese medical services to the public with only 72 beds. Notwithstanding the generous support of the Chinese community leaders,

the initial financial situation of the hospital was unsatisfactory due to increasing demand for its medical services. After Yau Ma Tei Civil Clinic (油麻地公立醫局) was placed under the administration of Kwong Wah Hospital, the latter's financial situation was further aggravated. In 1914, Tin Hau Temple on Temple Street of Kowloon put under the management of Kwong Wah Hospital. A portion of the temple's revenue was given to the Hospital, thus relieving its financial difficulties. Kwong Wah Hospital started free distribution of Chinese herbal medicine at its Outpatient Department in 1923. The service was funded by rental income from properties that the Directors had purchased with donations.

4. In 1931, the three hospitals, namely Tung Wah Hospital (founded in 1870), Kwong Wah Hospital (founded in 1911) and Tung Wah Eastern Hospital (founded in 1929), were amalgamated and became known as the Tung Wah Group of Hospitals. During the depression from 1934 to 1939, the Directors faced enormous difficulties in raising funds. During the Japanese Occupation from 1941 to 1945, the Hospital tried to cut down expenses by reducing staff number and postponing all expansion plans.

5. In 1947, due to termite infestation of the timber roof structure, major repairs were carried out for the Main Hall of Kwong Wah Hospital at a cost of \$29,750. In 1958, Kwong Wah Hospital underwent a thorough reconstruction, leaving only the Main Hall intact. In commemoration of the founding of the TWGHs, Mr Leo T. H. Lee and his fellow Directors had the Old Main Hall renovated and converted into the Tung Wah Museum in 1971. The Museum was intended to systemically collect and conserve the historic archives and valuable relics of the TWGHs. It was open to the public in 1993. A soul tablet of the God of *Shennong* (炎帝神農氏神位), who is recognized as the “founder of Chinese medicine”, is placed in the Main Hall. A ceremony for celebrating the Birthday of *Shennong* (神農寶誕) is held in the Main Hall every year on the 28<sup>th</sup> day of the fourth lunar month.

6. Tung Wah Museum has witnessed not only the development of medical services in Hong Kong over the past century, but also the efforts made by the local Chinese community leaders in improving social welfare services in Hong Kong.

## **Architecture**

7. Tung Wah Museum has a symmetrical layout, with a main hall in the middle flanked by two side chambers. The ceremonial character of the

building bears resemblance to that of ancestral halls in South China. The Museum is a traditional “column-and-beam” structure. Structural columns in timber stand on carved granite bases. The walls are constructed with green bricks with very fine pointing. The entire Museum sits on a granite platform fronted by granite steps.

8. The building originally had one storey. The two side chambers were subsequently converted into double-storey in 1919 to accommodate more wards. The Museum building is of Chinese Renaissance style, characterized by a composition of Chinese and Western styles. The Chinese style is exemplified by the ancestral hall setting and the Chinese decorations at the front elevation. Exquisite wood carvings are found on the floral and auspicious motifs of the eaves board, as well as the truss system and camel’s humps along the verandah. Door panels with gilded floral carvings are found at the main entrance. Checkered and floral patterns of the red window frames are eye-catching features of the façade. The pitched roof is laid with green glazed tiles. The ridge, which was reconstructed in 1991 based on the original design, is decorated with a pearl in the middle and two dragon fishes standing on geometric patterns at the ridge ends.

9. Western influences are found in many parts of the buildings. Bull’s eye windows and segmental arched windows with keystones were used. Inside the Main Hall, the four arch doorways leading to the exhibition rooms carry western-style fan-lights. While the roof of the Main Hall is supported by traditional Chinese purlins and truss system, Queen post trusses are found in the side chambers.





Front elevation of Tung Wah Museum

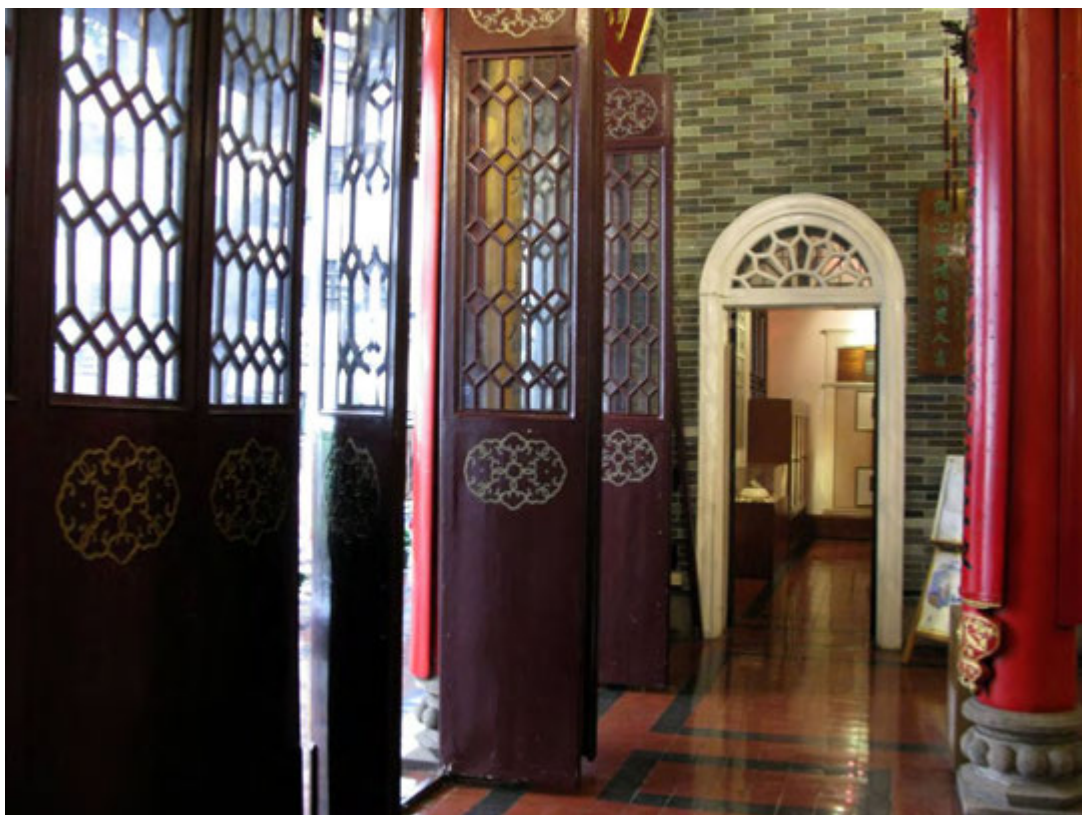


Historic plaques and couplets are displayed in the Museum





The Chinese truss system inside the main hall



Chinese wooden doors and Western arch doorway



Western-style window openings and wall decorations of the rear elevation

## **Man Mo Temple Compound** **124-126, 128 and 130 Hollywood Road, Sheung Wan**

### **Brief History**

Located at Hollywood Road, the Man Mo Temple Compound (文武廟) is a place of significant historical and social values to the Chinese community on Hong Kong Island. The compound comprises three blocks, namely Man Mo Temple, Lit Shing Kung (列聖宮) and Kung Sor (公所). Man Mo Temple is generally believed to be built in the 27<sup>th</sup> year of Emperor Daoguang (道光) of the Qing Dynasty (i.e. 1847) by two wealthy and influential leaders of the Chinese community, Mr LO Ah-guo and Mr TAM Ah-choy. Lit Shing Kung was built nearly the same time as Man Mo Temple. Kung Sor was added to the Temple in the first year of Emperor Tongzhi (同治) (i.e. 1862) for resolving matters related to the Chinese community in the area. Two alleys, namely Po Yuet (步月) and Lei Chong (履中) as inscribed on the entrance gateways, separate the three blocks. There was a study hall attached to the right of Man Mo Temple. It was subsequently demolished and replaced by a primary school.

2. Man Mo Temple was built for the worship of Man Cheong (文昌) (God of Literature) and Mo Ti (武帝) (God of Martial Arts). Pau Kung (包公) (God of Justice) and Shing Wong (城隍) (City God) are worshipped at the side bays. Two sedan chairs, made in 1862 and 1885 respectively, are displayed in the front hall and were used for carrying the statues of Man Cheong and Mo Ti in parades in the past. Adjacent to Man Mo Temple, Lit Shing Kung was built for the worship of all heavenly gods, including Kwun Yum (觀音), Lu Tso (呂祖), etc.

3. Kung Sor used to be a place to settle community disputes, as reflected by the couplet at the entrance door frame, which reads “公爾忘私入斯門貴無偏袒·所欲與聚到此地切莫糊塗” (exhorting those who enter to abandon their selfish interests and prejudices, and to be upright, just and clear-headed). In 1857, Sai Ying Pun, Tai Ping Shan, Sheung Wan and Central districts set up a Yulan Procession Committee (四環盂蘭公所) in Kung Sor to make preparation for the Yulan Festival (i.e. Hungry Ghost Festival). The responsibilities of Kung Sor reflected the desire of the Chinese community to take care of their own affairs beyond the interference of the colonial government.

4. After the establishment of Man Mo Temple, a Temple Committee was formed for the management of the Temple. In 1850, the Temple was renovated and enlarged with financial support from various Chinese ethnic groups and

guilds in the territory. The expansion testified to the prosperity of the Temple and the rise of Chinese community leaders in the area. According to E.J. Eitel, the Temple Committee had a strong influence over the business of local Chinese. It also acted as commercial arbitrators and negotiated for the sale of official titles. The Temple Committee formed an informal link between the Chinese residents of Hong Kong and Guangdong authorities<sup>1</sup>.

5. In 1880, Mr LEUNG On (梁安), who was the Chairman of the Founding Board of Tung Wah Hospital and a Temple Committee member of the year, together with other Chinese community leaders from Tung Wah Hospital and Man Mo Temple, established a free school at Hollywood Road named Man Mo Temple Free School (文武廟義學) with the income of the Temple. The Free School was under the management of Tung Wah Hospital and became a forerunner in the provision of free education in Hong Kong. By 1903, eight free schools had been founded and funded by the income of the Temple.

6. With the establishment of Tung Wah Hospital in 1870, the social functions of the Temple in the Chinese community were gradually taken over by the Hospital and the Temple retained only its religious function. In fact, Tung Wah Hospital was also a member of the Temple Committee and the Temple was practically managed by the Tung Wah Directors. In 1906, when the registration of Man Mo Temple was discussed, it was found that most of the trustees of the Temple were dead or could not be traced. At the initiative of the Government, Man Mo Temple was officially handed to Tung Wah Hospital with the enactment of the Man Mo Temple Ordinance (文武廟條例) in 1908. Since then, the Temple has become an important benefactor of Tung Wah Hospital.

7. In 1931, Tung Wah Hospital, Kwong Wah Hospital and Tung Wah Eastern Hospital were amalgamated into a single entity, named “Tung Wah Group of Hospitals” (TWGHs). In the ninth month of the lunar year, Directors of TWGHs and community representatives congregate at Man Mo Temple for the annual Autumn Sacrificial Rites to pay homage to the two gods and to pray for the prosperity of Hong Kong. The ritual arose from the Chinese tradition of offering thanksgiving to the gods for an abundant harvest.

8. Due to its popularity, Man Mo Temple has become a renowned attraction for both locals and tourists.

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<sup>1</sup> Eitel, E. J. 1983 *Europe in China*. Hong Kong: Oxford University Press. pp. 282.

## Architecture

9. The Man Mo Temple Compound is mainly composed of three green brick structures with pitched roofs. Man Mo Temple is a three-bay and two-hall building fronted by two granite drum platforms. A pair of screen doors is placed in the front hall. Following the traditional Chinese architectural layout, the rear hall housing the altars of the deities is a few steps higher than the front hall. Between the two halls is a covered courtyard flanked by two side chambers of humpbacked roofs (捲棚頂). The courtyard is covered with a double eaved hip-and-gable roof (重檐歇山頂), which is supported by four granite columns at the corners of the courtyard.

10. Lit Shing Kung, which stands to the left of Man Mo Temple, is originally a three-hall-two-courtyard building. The two courtyards were later covered by steel roofs. Kung Sor is a simple one-hall structure. The historic granite doorframe, which carries the construction year of Kung Sor, is well preserved. Kung Sor has been converted into a souvenir shop. The modern structure attached to the back of Kung Sor, named Virtue Court (善德宮), was added in 1994 for ancestor worship. As the Virtue Court is a new addition to the historic buildings, it is outside the monument boundary.

11. The magnificent Man Mo Temple Compound is exquisitely decorated with *Shiwan* (石灣) ceramic figurines, granite and wood carvings, plastered mouldings and murals, reflecting the superb craftsmanship of the old days. Two types of gable walls are found in the Temple, i.e. curvilinear gable of Man Mo Temple and pointed gable of Lit Shing Kung and Kung Sor. The delicate *Shiwan* ceramic ridge of Man Mo Temple, made in 1893, contains ceramic figurines and displays a Cantonese opera stage setting. A ceramic pearl is placed in the middle of the ridge and two dragon fishes are placed at the ridge ends. It is interesting to note that brick carvings are found on the gable front (墀頭) of Man Mo Temple and Kung Sor while the gable front of Lit Shing Kung is decorated with *Shiwan* ceramic figurines.





An overview of Man Mo Temple



*Shiwan* ceramic figurines on the ridge of Man Mo Temple



Front view of Lit Shing Kung



The historic granite doorframe of Kung Sor



**Tang Kwong U Ancestral Hall**  
**at No. 32 Shui Tau, Kam Tin, Yuen Long, New Territories**

**Brief History**

Tang Kwong U Ancestral Hall (廣瑜鄧公祠), also known as Loi Shing Tong (來成堂), in Shui Tau (水頭), Kam Tin (錦田), was built by the TANG Tseung-luk, alias Tang Chik-kin, the twenty-first generation of the Tang clan, in the 40<sup>th</sup> year of Kangxi (康熙) Reign (i.e. 1701) of the Qing Dynasty (清朝, 1644-1911). It was built to commemorate the ancestor, Mr. TANG Kwong-u, alias TANG Chung-fung, the seventeenth generation of the Tang clan. According to a stone tablet in the ancestral hall, the building underwent major renovation in the forth-seventh year of the Qianlong (乾隆) reign (i.e.1782) of the Qing Dynasty with donations from clansmen.

2. From the 1950s to 1960s, the building was converted into a retail shop apart from serving as an ancestral hall. At the turn of 1960s, it was converted into a metal goods manufacturing factory. The factory was closed down around the end of the 1970s and the early 1980s. The ancestral hall subsequently remained vacant until it was deemed as a monument in 1994. Full restoration works were carried out in 1995 to restore the original appearance of the ancestral hall and a rehabilitation ceremony was held on 30 June 1996.

3. In the main hall, a board inscribed with the name of the ancestral trust, i.e. Loi Shing Tong (來成堂), hangs above the altar. Several plaques are found in the ancestral hall to commemorate the rehabilitation of the ancestral hall in 1996. Some of them were given by other branches of the Tang clan in the New Territories, demonstrating the social cohesion and solidarity among the Tangs. On the right of the altar, a stone tablet inscribed with the details of the renovation works carried out in 1784 is embedded in the wall.

4. An exquisitely decorated *fa pau* (花炮) (floral shrine) can be found in the rear hall of the ancestral hall. This *fa pau* was drawn in celebration of the birthday of Hung Shing (洪聖) in Shui Tau (水頭) on the 15<sup>th</sup> day of the first month of the lunar year. The ancestral hall now serves as a meeting place of the clan and a venue for holding traditional ceremonies, such as lantern raising ceremony, ancestor worship and basin meal banquets.

5. Apart from Tang Kwong U Ancestral Hall, several historic buildings of the Tang clan are located in Pak Wai Tsuen, including Yi Tai Study Hall (二帝書院) (declared monument), Cheung Chun Yuen (長春園), Hung Shing Temple (洪聖宮), Lik Wing Tong Study Hall (力榮堂書室), Tang Ching Lok Ancestral Hall (清樂鄧公祠), etc. These historic buildings form a unique group of clan buildings, depicting the historical and social development of a renowned lineage settlement in Hong Kong.

## **Architecture**

6. Tang Kwong U Ancestral Hall is a two-hall green-brick building with side chambers in the open courtyard. The three-bay ancestral hall presents a simple and symmetrical architectural layout. A pair of granite blocks, commonly known as *menzhen* stone (門枕石), are located at the main entrance for fixing the main doors. Exquisite plastered mouldings are found under the eaves of the side bays on the façade.

7. Screen doors are placed in the front hall immediately behind the entrance for *fengshui* reasons. There is a side room on each side bay of the front hall for storage use. The side chambers in the courtyard are of humpbacked roofs and fronted with wooden latticed doors and ceramic window grilles. Parapets above the side chambers are decorated with plastered mouldings of auspicious motifs. Ancestral tablets of the Tang clan for ancestors from the first to the twenty-first generation are placed in a delicate carved wooden altar at the main bay of the rear hall.

8. The traditional pitched roofs are constructed with timber rafters and purlins, and laid with pan and roll tiles. The ridges with curling ends are richly decorated with floral mouldings. The eaves boards and the tie beams at the front hall and the rear hall are carved with geometric and floral patterns. The floors are mainly paved with Canton floor tiles. Granite curbs, steps and paving slabs in the open courtyard are well preserved. After the full restoration carried out in 1996 and subsequent maintenance works carried out by the Antiquities and Monuments Office, the ancestral hall is currently in a sound condition.



The front elevation of the Tang Kwong U Ancestral Hall



The courtyard and the rear hall of the ancestral hall



The plastered moulding under the eaves of the façade



The wooden latticed doors and ceramic window grilles of the side chamber





The carved wooden altar at the rear hall

**Kom Tong Hall**  
**at 7 Castle Road, Mid-levels, Hong Kong**

**Brief History**

Built in 1914, Kom Tong Hall (甘棠第) was named after its first owner, Mr Ho Kom-tong. Mr Ho Kom-tong (1866 – 1950), alias Ho Kai-tong and otherwise known as Ho Tai-sang, was a younger brother of Sir Robert Ho Tung. He was a prominent businessman, community leader and philanthropist. He received his early education at the Central School (now Queen's College), and was a school-mate of Dr Sun Yat-sen. Mr Ho started his commercial career at the age of 20 as a compradore of the Jardine, Matheson & Co., Ltd., Hong Kong. His business expanded throughout China and Southeast Asia, and he was one of the founders of the Chinese Commercial Union (subsequently renamed as the Chinese General Chamber of Commerce).

2. After the 1894–1904 plague in Hong Kong, Mr Ho established the Kau-U-Fong Public Dispensary in 1906 to safeguard the health of the Chinese populace. When a smallpox epidemic broke out in Hong Kong towards the end of 1908, Mr Ho successfully sought official permission to allow Chinese medical practitioners to treat the disease. This enhanced the local population's trust in Chinese medicine.

3. The disastrous typhoon in 1906 caused heavy losses of life and property and the fishing folk suffered immensely. With the assistance of the Hong Kong Government, Mr Ho raised \$1.8 million within a short time. \$630,000 of the relief fund was subsequently used for the construction of the Yaumatei Typhoon Shelter.

4. In 1908, when the Guangdong Province suffered from flooding, Mr Ho donated \$50,000 and held a Relief Fund Bazaar, raising another \$400,000. When the flood came again in 1910, Mr Ho donated \$50,000 and, together with contribution from the Hong Kong Government, raised \$400,000 in total. Apart from necessary disaster relief, the remaining fund was used to build dykes and embankments to prevent further flooding.

5. Mr Ho was the Chairman of the Board of Directors of Tung Wah Hospital in 1906. As the local population proliferated, Mr Ho recognised the need for another public hospital in addition to Tung Wah Hospital. With the aid of his colleagues, he founded Kwong Wah Hospital, the first hospital on the Kowloon Peninsula. In 1915, Mr Ho founded the St. John Ambulance Brigade in Hong Kong. In 1928, when membership increased to 300 with rising

expenditure, an Endowment Fund, supported by public subscriptions, was set up to maintain the Brigade.

6. Mr Ho was one of the founding members of the Aberdeen Chinese Permanent Cemetery and the Confucian Society in Hong Kong. He was a Justice of the Peace in Hong Kong, and was conferred the Order of St. John of Jerusalem by the St. John Ambulance Brigade, England, in 1924. He was further conferred the Officer of the Most Excellent Order of the British Empire (OBE) in 1928.

7. Mr Ho was also honoured with several Chinese decorations: the Order of Chia Ho (Excellent Corp), Third Class from President Yuan Shih-kai; the Second Class of the same Order from President Fung Kwok-chang and the Second Class of the Order from President Hsu Shih-chang. The Red Cross Society of China honoured him with a Medal.

8. When the Japanese invaded Hong Kong in 1941, the British Air Raid Precaution Association used Kom Tong Hall as an emergency station. The Japanese attempted to occupy the building, but did not succeed. Soon after the Japanese had taken over Hong Kong, horse racing resumed and for some time Mr Ho was coerced to run for the presidency of the Hong Kong Race Club.

9. Mr Ho Kom-tong passed away in 1950. Kom Tong Hall remained the residence of his descendants until 1959, when a rich merchant surnamed Cheng purchased the building and in 1960 sold it to the Church of Jesus Christ of Latter-day Saints, commonly known as the Mormons. The former common room of the building was converted into a chapel and the lower basement became a place for baptism.

10. Until the mid-1980s, the building fulfilled a variety of the Church's needs as a chapel, an administrative office, a genealogical centre and a religious education institute. In 2004, the Government acquired Kom Tong Hall from the Church for \$53 million for conservation of the invaluable built heritage and subsequently established the Dr. Sun Yat-sen Museum there. The Museum was open to the public in 2006.

## **Architecture**

11. Kom Tong Hall is a large stately mansion house built in the Composite Classical style, which was popular in the Edwardian Colonial Period in Hong Kong. It combined red brickwork with stucco or stone work architectural features, with a similar design as the Old Pathological Institute on Caine Road



(1906) and the Central Police Station on Hollywood Road (1919). The Composite Classical style borrows architectural features and details from the four Classical Orders: Corinthian, Ionic, Doric and Tuscan. Baroque, Rococo and Art Nouveau decorative features can also be found both internally and externally.

12. The architectural composition of the façade of the main elevation comprises a central curved bay with open colonnaded verandahs on the second and the third floors set above rusticated stucco-work on the ground floor and the basement level. The central bay is flanked on either side by red brick wings with stucco or stone dressings. The façade is topped by an entablature, comprising a frieze, dentil mouldings, cornice, parapet wall and central panel decorated with a cartouche and swag in Baroque style. Two pavilions at the roof over the side wings complete the architectural composition.

13. Architectural features on the main façade include Corinthian capitals to columns, keystones over arched windows; balconettes to third floor windows with ornamental metalwork balustrades; and apron panels below windows on the ground floor, each decorated with a cartouche and swag in Rococo style. Windows and doors are fitted with external louvered shutters or jalousies, all constructed in hardwood.

14. The west elevation facing Castle Road has a complicated composition, comprising a carved entrance bay with splayed wing, and a projecting rectangular bay with a splayed corner. The main entrance is set in curved rusticated stonework with curved granite steps, flanked by rusticated pilasters. The top of the main entrance is decorated with stepped voussoirs forming a flat arch, with a keystone carrying the inscription *Kom Tong Dei* in Chinese characters and a Baroque cartouche carrying the inscription “1914” over the keystone. The upper storeys are built in red brickwork with stucco or stone quoins, and architraves around window and door openings. Architectural features include ornamental ironwork balustraded balconies to upper storey windows, keystones or moulded hoods over windows, decorative panels and plaques, and a classical entablature. All hardwood windows, doors and shutters appear to be original.

15. Internally, the main rooms and the corridors on the ground floor and the first floor are lavishly fitted out with lacquered rich dark hardwood wainscoting. Fluted square and rectangular wood columns with Corinthian and Doric features flank the corridors, and a grand staircase with ornamental balustrading serves the building from the basement to the second floor. The ceilings of the main rooms and the corridors are ornately decorated with moulded cornices and plaster panels highlighted in gold leaf. Colourful stained glass windows in Art

Nouveau patterns of the period illuminate the main staircase and can be found in other prominent positions where they could be admired by visitors to the house.

16. Classical architectural details and features in Baroque and Rococo styles abound in the house, including dentil mouldings, egg-and-dart mouldings, swags, wreaths, festoons, tassels, acanthus leaves, fluting and beading. Of particular interest are the ornamental ironwork balustrades to the balconies with designs composed of trefoils, scrolls, and curvilinear foliage in Rococo style around a central intertwined monogram “HO”, recalling the family name of the first owner of the house.

17. The servants’ quarters are situated on a mezzanine floor served by a simple rear staircase from the basement where original wall and floor tiling still exists. The roof, which is also served by this rear staircase, features two corner pavilions or gazebos built to resemble Greek or Roman temples and a colonnade of columns in the Doric or Tuscan Classical Orders.



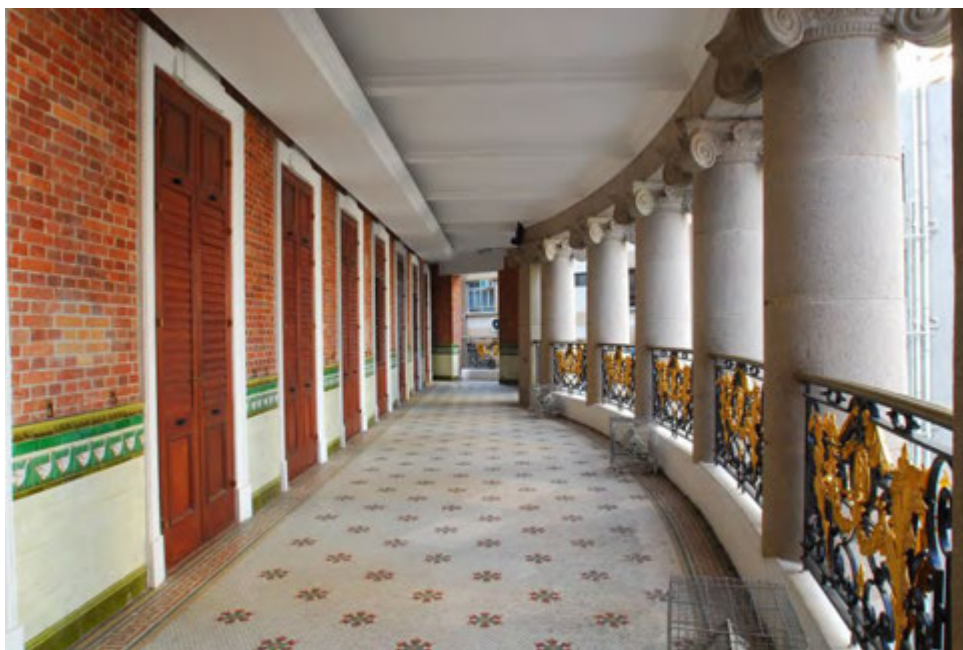
The front elevation of Kom Tong Hall facing Caine Road



The French Parlour on the upper ground floor of Kom Tong Hall



The original teakwood staircase with the stained glass window in the background



The veranda, wall tiles and railings are all preserved intact

**Financial Assistance for Maintenance Scheme**

(1) Approved applications (total: 9 as at end October 2010)

- Maintenance works for the following four approved applications have been completed -
  - (a) Lo Pan Temple, Belcher's Street, Kennedy Town (Grade 1);
  - (b) Tao Fong Shan Christian Centre, Tao Fung Shan Road, Sha Tin (Grade 2);
  - (c) Main Building of Helena May, Garden Road, Central (the exterior of the building has been declared as a monument and the interior of the building is a Grade 2 building); and
  - (d) Ancestral Hall of Shan Ha Wai (commonly known as Tsang Tai Uk), Shan Ha Wai Village, Sha Tin (Grade 1).
- The works design or maintenance works for the following five approved applications are in progress -
  - (a) Jamia Mosque, Shelly Street, Sheung Wan (Grade 1);
  - (b) No. 3 Bungalow, St. Stephen's College, Stanley (Grade 2)
  - (c) Tin Hau Temple, Kam Tin, Yuen Long (Grade 3);
  - (d) Hung Shing Temple, Hung Leng, Fanling (Grade 2); and
  - (e) Hung Shing Temple, Ping Shan, Yuen Long (Grade 2).

(2) Applications under processing (total: 7 as at end October 2010)

- (a) Earth God Shrine of Kam Tsin Tsuen, Sheung Shui (Grade 2);
- (b) Holy Trinity Church, Ma Tau Chung Road (Grade 2);
- (c) Tat Yan Study Hall, Shan Ha Tsuen, Yuen Long (Grade 2);
- (d) Tao Fong Shan Christian Centre – Side Chapel, Tao Fung Shan Road, Sha Tin (Grade 2);
- (e) Leung Clan Ancestral Hall, Lam Tsuen, Tai Po (Grade 3);
- (f) Lin Kong Tong, Lantau Island (Grade 3); and

(g) No. 8 San Lau Street, Sha Tau Kok (Grade 2).



## **Conserving Central: Implementation Progress**

Apart from the revitalisation of the Central Police Station Compound and the Former Police Married Quarters on Hollywood Road, the implementation progress of the remaining six projects under the “Conserving Central” initiative is set out below –

### **(a) Central Market**

The preparatory work for revitalising Central Market is on schedule. The Urban Renewal Authority (URA) completed the structural appraisal of the market building in August 2010 and submitted a report to Buildings Department for vetting. The URA is exploring options on the structural strengthening works pertaining to the adaptive reuse of the market building. At the same time, the URA also completed a consultancy to develop a set of Conservation Principles and a list of Character Defining Elements for the building to guide the future revitalization and conservation works.

The Central Oasis Community Advisory Committee organized two workshops, one with professional institutes and the other with the Central and Western District Council in July and September 2010 respectively to tap the views of professionals and stakeholders’ on the revitalisation of the market building. All the public engagement activities have been completed and the findings are available on the dedicated website of the Central Oasis ([www.centraloasis.org.hk](http://www.centraloasis.org.hk)).

### **(b) Central Government Offices Complex**

The redevelopment scheme for the West Wing site seeking to “Restore a Green Central” has been worked out. A public park of about 6 800 sq.m. will be developed at the eastern portion of the West Wing site. It will link up the natural green hillside from the Government House down to Ice House Street and Battery Path, forming an integral part of an extensive greenery network in Central. The development of a Grade A office/commercial building at the west end of the West Wing site will help to address the demand for Grade A offices in the Central Business District (CBD). The office building will sit on a podium with a green façade facing Queen’s Road Central and Ice House Street, covered by appropriate vegetation to blend in with the vegetated slope of Battery Path.

Since the launch of the public consultation exercise on 17 September 2010, we



have been consulting the Central and Western District Council and the Panel on Development of the Legislative Council, and are meeting with the professional institutes. We have also co-organized an exhibition with the Central and Western District Council at the International Finance Centre Mall on 10-19 November. The proposed redevelopment scheme will be fine-tuned, taking account of public comments before the submission of amendments to the Central District Outline Zoning Plan to the Town Planning Board.

**(c) Murray Building**

To pave the way for the conversion of Murray Building into a hotel, we have rezoned the site to “Other Specified Uses” annotated “Building with Architectural Merits Preserved for Hotel Use” on the Central District Outline Zoning Plan in July 2010. Representations related to the site received during the inspection of the Outline Zoning Plan will be considered by the Town Planning Board in accordance with the statutory procedures. A set of development requirements to preserve the architectural merits of the Murray Building has also been developed. Detailed conservation requirements will be set out in the tender conditions. We aim to invite submission of open tender to tie in with the relocation of the existing users to the new Central Government Complex at Tamar. The project will be promoted both locally and overseas for call for tenders.

**(d) New Central Harbourfront**

Sites 1 and 2 are planned to be developed into a distinctive civic node and mixed use precinct featuring low-rise structures for exhibition, retail, entertainment, civic and community uses under public-private collaboration to capture the creativity and expertise of the private sector while ensuring public enjoyment of the development. The development of Sites 1 and 2 will take some time to materialise since different parts of the two sites are required for the works associated with the construction of the Central-Wan Chai Bypass until July 2015.

**(e) Former French Mission Building**

The Former French Mission Building will only be available for adaptive re-use in 2014 at the earliest. We welcome ideas on the most suitable adaptive re-use of the building.

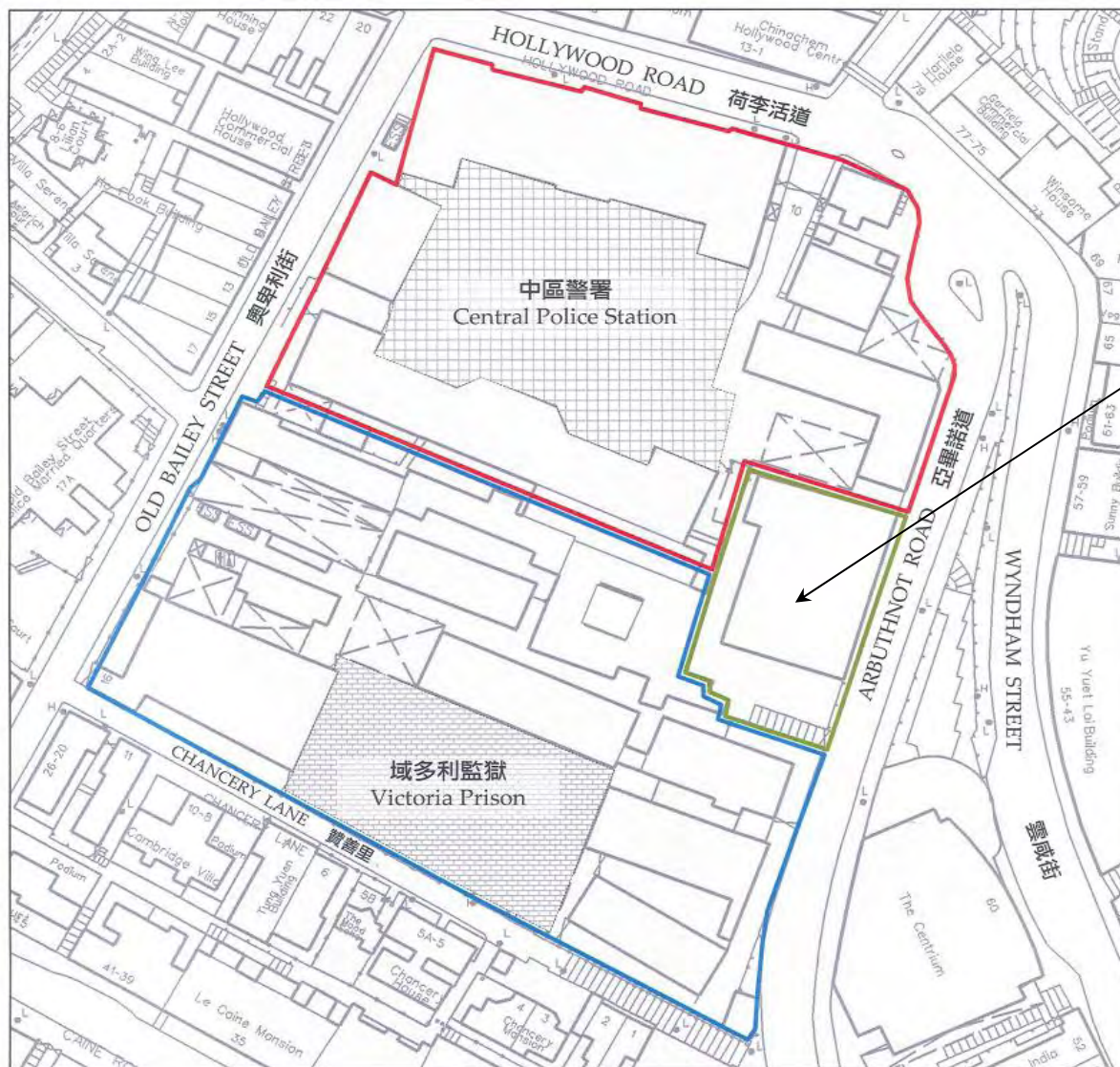
**(f) Hong Kong Sheng Kung Hui Compound**

This conservation-cum-development project requires changes to the specified land uses in the land leases. The Hong Kong Sheng Kung Hui (HKSKH) is finalising the design for the development and preparing the applications for modifications to the land leases. Subject to necessary approval, the HKSKH expects to commence construction works in mid-2011 for completion in 2015.



**Revised Schematic Design for the Conservation and Revitalisation  
of the Central Police Station (CPS) Compound**  
保育和活化中區警署建築群的修訂設計

**現有 CPS 建築群平面圖**  
**Site Plan showing the Existing Layout of the CPS Compound)**



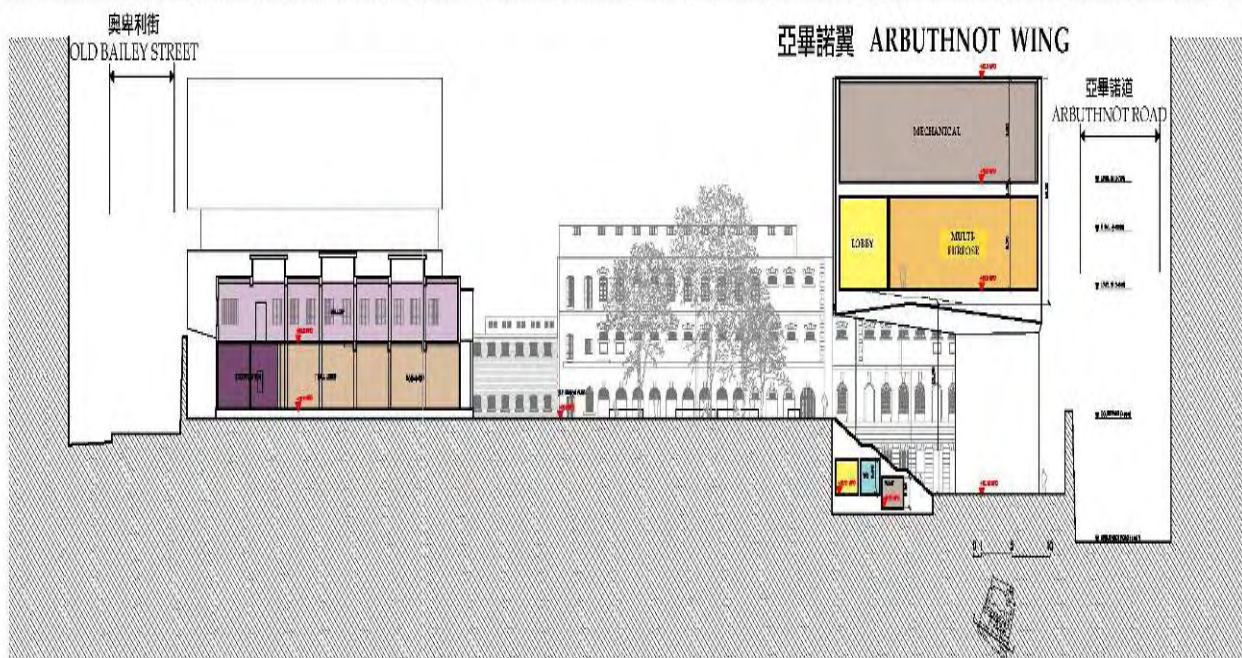
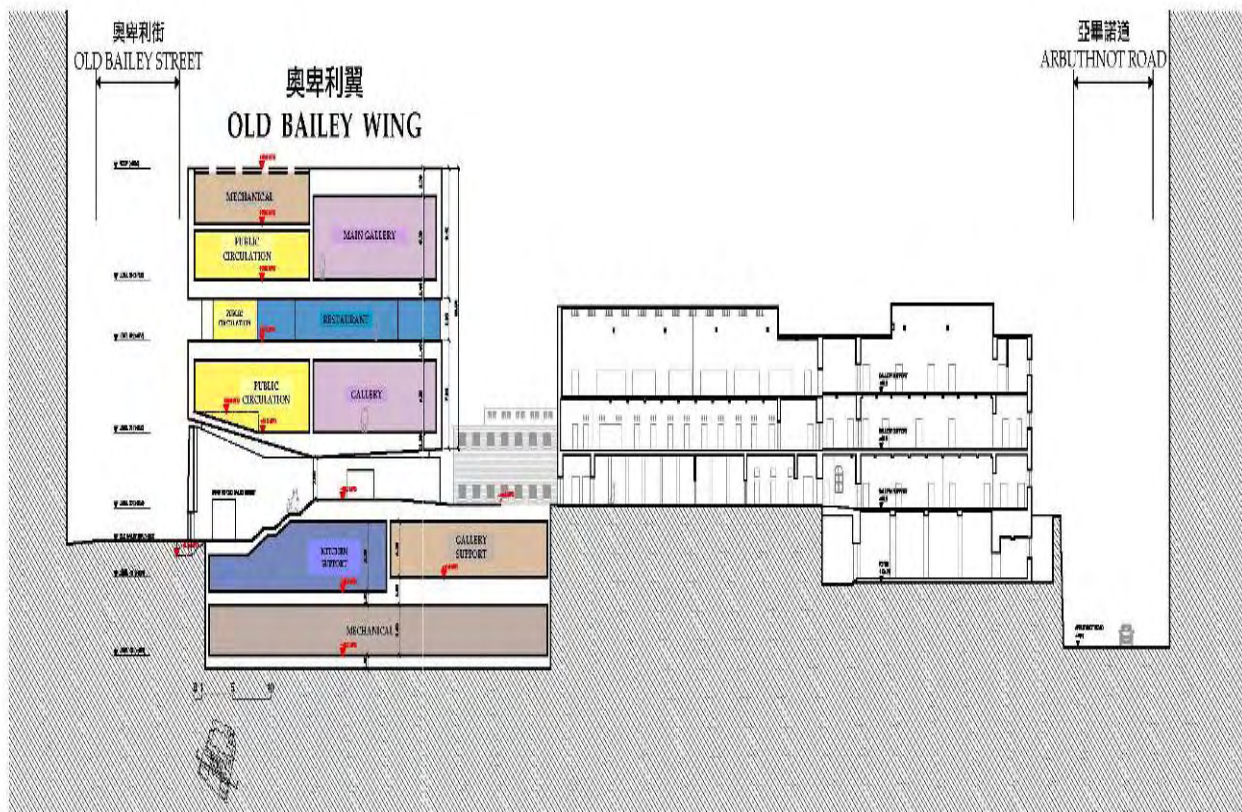
前中央裁判司署  
Former  
Central  
Magistracy

北面景觀  
North View





# 新建築物的縱切面 Longitudinal Section of the New Structures



HERZOG & DE MEURON	DATE: 20/10/2016	DAVID XU	ROLE: 1:20 @ A1	SCHEMATIC DESIGN DRAFT
06 - CH HONG KONG		FILE		縱剖面 LONGITUDINAL SECTION



# 新建築物的橫截面 Cross Section of the New Structures

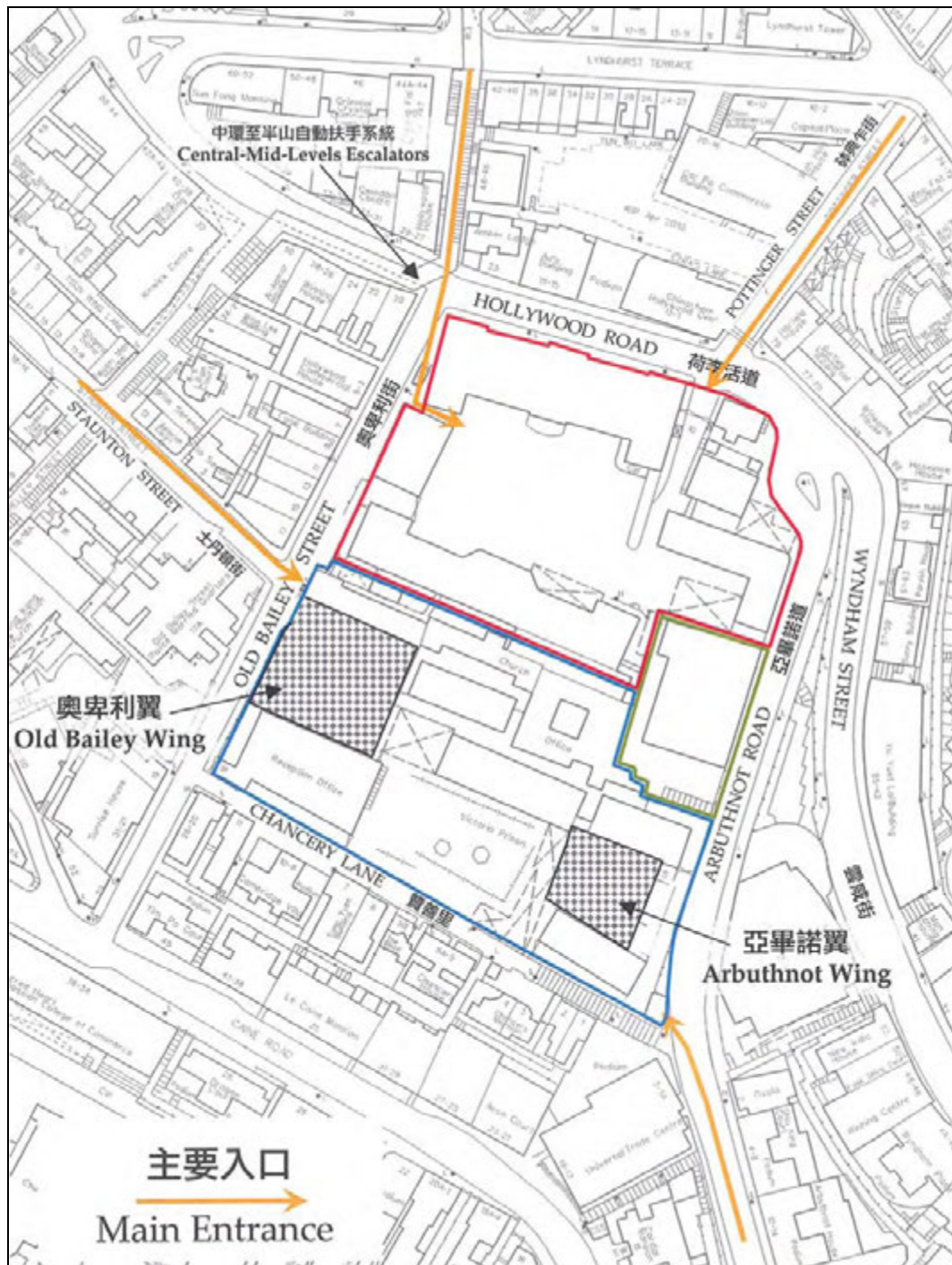


HERZOG & DE MEURON	DWG NO. 101	SCALE 1:200 @ A1	SCHEMATIC DESIGN DRAFT
200-05510-000000	DATE: 2010.08.18	FILE	橫剖面 CROSS SECTIONS




活化後中區警署建築群的主要入口令建築群之間及其與中環其他地段更通達連接

**Main entrances to the revitalised CPS Compound to enhance accessibility to the Compound and connectivity within the Compound**





**Details of the selected project for transforming the former Police Married Quarters Site on Hollywood Road**

<b>Project</b>	Transformation of the former Police Married Quarters Site on Hollywood Road into a creative industries landmark
<b>Basic Information</b>	<p>Address: 35 Aberdeen Street, Central Gross Floor Area: 15 400 sq.m. Site Area: 6 000 sq.m Year Built and Grading: 2 quarters blocks built in 1951 (Grade 3); A two-storey high recreation centre (Grade 3) built in 1951, which was converted into the Junior Police Call Building in 1974; archaeological remnants of the Former Central School (as site of archaeological interest)</p> 

<b>Selected Organisation</b>	<p><b>Musketeers Education and Culture Charitable Foundation Limited:</b> a charity foundation established in 2008. It has been committed to the advancement of education and culture. They aim to establish the quarters as the icon for the creative industries in Hong Kong and the region.</p> <p>Joint applicants: Hong Kong Design Centre, The Hong Kong Polytechnic University and Hong Kong Design Institute, Vocational Training Council),</p> <p>The Hong Kong Design Centre, being a strategic partner of Innocentre, has rich experience in the promotion of creative industries in Hong Kong. The Hong Kong Polytechnic University has close links with public and private practitioners of the creative industries and actively participates in the relevant fields. The Vocational Training Council has a long history of providing education and training in design.</p>
<b>Benefit to the creative industries and the community</b>	<p>The project will create a new creative industries and design landmark in Hong Kong. It focused on the design sector which cut across various creative industries, and targeted at providing a platform for displaying products by designers and create-preneurs as well as providing a retail outlet for them. The project would benefit individual creative industries talents, small- and medium-sized creative enterprises, the local neighbourhood, the creative industries and the community at large by-</p> <ul style="list-style-type: none"> <li>- providing studio to create-preneurs at discounted rent policy;</li> <li>- attracting establishments from different sectors, regions, functions and levels of prominence to the tenants;</li> <li>- constructing an underground interpretation area to appreciate the underground remains of the Former Central School at close range;</li> <li>- organizing guided tours, seminar and workshops to promote heritage conservation; and</li> <li>- providing 2 000 sq.m. of quality landscaped open space for the local community.</li> </ul>
<b>Job creation</b>	<p>The project will create:</p> <ul style="list-style-type: none"> <li>- 280 jobs during the renovation period; and</li> <li>- 26 full-time and 105 part-time jobs upon project commissioning.</li> </ul>