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The catholic churches of modern times (1840-1949) in apostolic vicariate of southern Fo-kien (Amoy), China

The Catholic Dominican missionaries, hierarchy and architectural characters of modern Catholic Churches in Southern Fo-kien

A BRIEF INTRODUCTION OF THE MISSIONARY WORKS OF CATHOLICISM IN FUJIAN, CHINA BEFORE MODERN TIMES

Catholicism has a long history of missionary works in China, and the construction of the Catholic Diocese started in the Yuan Dynasty¹. Ever since then along the maritime Silk Road Catholic dioceses in Fujian (Fo-kien) province have been successively established among three cities, Quanzhou (Ancient Citong), Fuzhou, and Xiamen (Amoy Port).

The Yuan Dynasty was the earliest period when Catholicism was introduced into Fujian. As an important port on the Silk Road, Quanzhou (ancient Citong Port) has a large number of foreigners settled down and a large number of missionaries to preach here, hence playing an important role in the history of Catholic missions in Fujian, China².

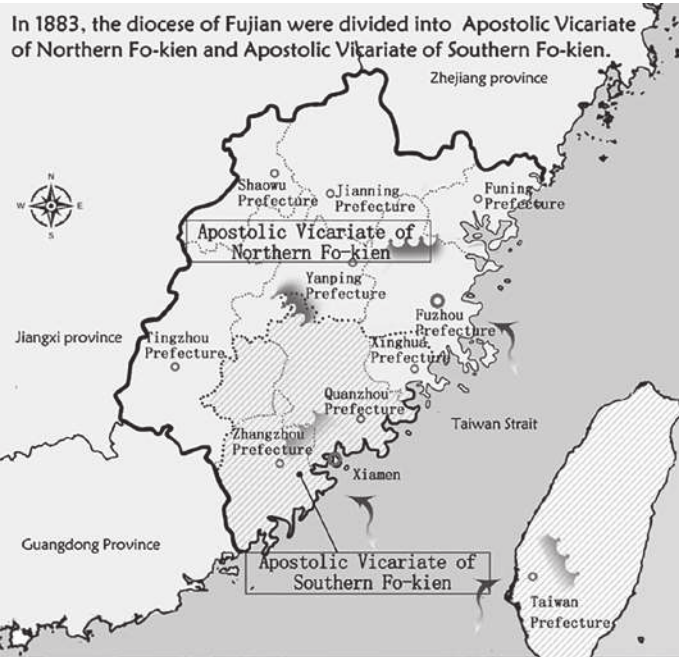
After the demise of the Yuan Dynasty and in the early Ming Dynasty, the spread of Catholicism in China was interrupted due to the implementation of the sea ban policy. As the Portugal has the "Patronage"³, Macao Diocese, Nanjing Diocese, and Beijing Diocese⁴ were established between 1576 and 1659. Fujian belongs to the Nanjing diocese. In 1680, the Apostolic Vicariate of Fujian was established to manage the missionary works of nine provinces among Fujian, Zhejiang,

Jiangxi, Guangdong, Guangxi, Sichuan, Huguang, Yunnan, and Guizhou.⁵ In Qing Dynasty, the constant Sea Ban Policy and the forbiddance of religion have stopped the missionary work and the evolution of the Catholic churches.

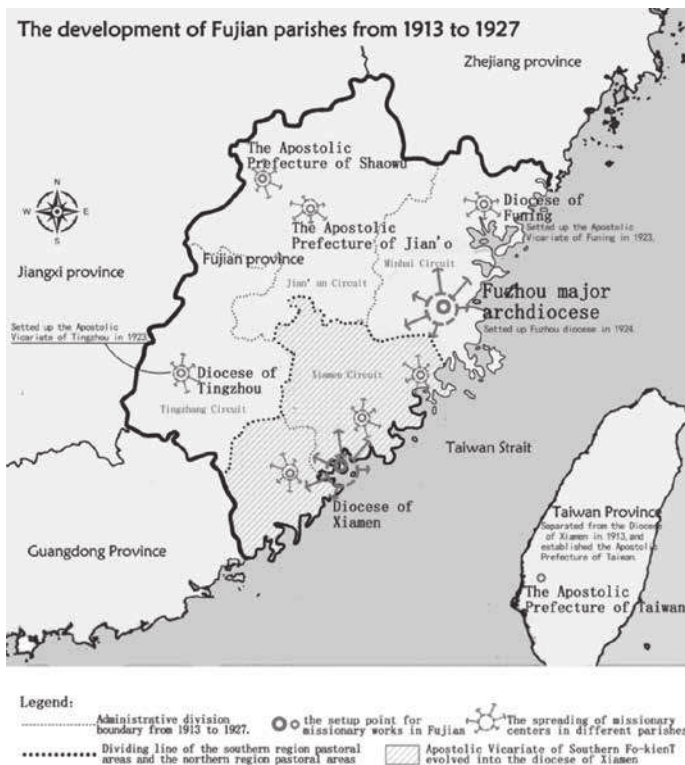
FORMATION AND DEVELOPMENT OF APOSTOLIC VICARIATE OF FUJIAN (FO-KIEN) AFTER THE OPIUM WAR

After the Opium War, the Emperor Daoguang lifted the prohibition of spreading religions policy. Catholics came to Fujian from other countries to preach again. During this time, the Catholic Church mainly activated the missionary areas that already existed before the sea ban policy. The development was formed gradually, and after 1840, the Dominican Order centralized in Fuzhou and Xiamen as a setup point for missionary works. In 1883, the Diocese of Fujian were divided into North and South areas. The Northern Region Pastoral Areas manage the missionary works of Fuzhou, Funing, Yanping, and Jianning prefectures; the Southern Region Pastoral Area covered Xiamen, Tong'an, Zhangzhou, Quanzhou, Taiwan, Yongchun, and Longyan⁶ (Figure 1). At the end of the 19th century, the Roman Curia classified the Fujian Catholic Church as the Dominican Order.

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1. The Jurisdiction of Apostolic Vicariate of Northern Fo-kien and Southern Fo-kien (1883-1913). Source: Author developed based on county annals.



2. The Jurisdiction of Apostolic Vicariate of Northern Fo-kien and Southern Fo-kien (1913-1949), pp. 6 and 7. Source: Author developed based on county annals.

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In 1913, Xiamen Prefecture ruled the southern Fujian region and Putian region, but Taiwan was separated from it, and established the Apostolic Prefecture of the Island of Formosa.⁷ In 1923 to 1931, the Northern Region Pastoral area was divided into the Apostolic Vicariate of Fuzhou, of Tingzhou, of Jian'ou, and of Shaowu. From 1946 to 1947, the pastoral areas of various generations were successively promoted to be the diocese, and Fuzhou was appointed as the major archdiocese (Figure 2). The Fujian Catholic Church changed the jurisdiction of the province's parishes. The former Putian area was designated to the Diocese of Fuzhou, and the Longyan area was designated to the Diocese of Xiamen⁸.

the superior geographical environment of the area to land from the coast and developed inland along the rivers.

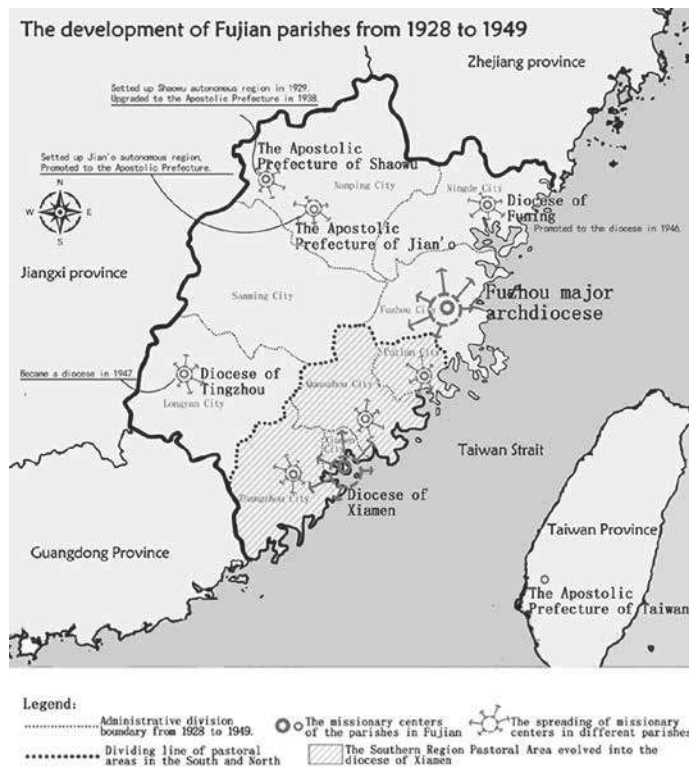
Centered in Xiamen as the headquarter of the South Region of Fujian Pastrol Area, missionaries went from Xiamen to Zhangzhou and Quanzhou. In 1844, Francisco Zea (Lin Fangji) left Gulangyu and went to Zhangzhou⁹. Since then, Catholicism Dominican has developed into the surrounding areas of Houban, Zhangzhou as the center. In 1890, it developed into Zhangping, Longyan and Anxi, Quanzhou and other neighbouring areas. It was introduced into Quanzhou in 1886 and centred around Quanzhou, spread to Huian, Dehua, Yongchun, Anxi and other counties for further development of missionary works.

CATHOLIC HISTORY AND THE CONSTRUCTION OF CHURCH BUILDINGS IN DIFFERENT AREAS OF XIAMEN DIOCESE (SOUTH FUJIAN) IN MODERN TIMES

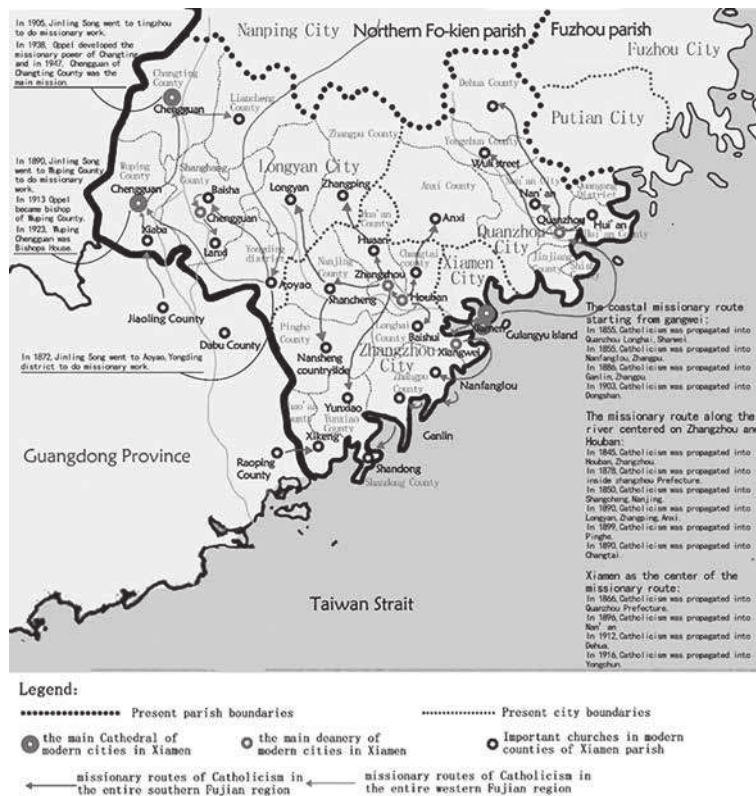
South Fujian is located among the coastal areas in Southern Fujian, and with two major rivers, the Jiulongjiang River and Jinjiang River, has convenient transportation. Catholicism relied on

LEVELS OF CATHOLIC CHURCHES

Catholic Church buildings in Apostolic Vicariate of Fujian in modern times were organized into four levels according to the importance, beginning with the main cathedral and, through the main church and the deanery, ending with a simple office.



The catholic churches of modern times (1840-1949)



3. The missionary route and locations of churches of modern Catholicism in Southern Fujian. Source: Author developed based on Lin (2007) and county annals.

1. The earliest Catholic Church –Houban Catholic Church in Zhangzhou

Zhangzhou Houban Catholic Church was formerly known as Hanyuan Catholic Church, it was named after its location in Zhangzhou Hanyuan Village (now Houban Village). Built in 1670, it was the earliest church of the Catholic Dominican Church in southern Fujian. There have been many competent foreign missionaries serving as priests in this church. For example, in the early Qing Dynasty, the Yan's Family of Hanyuan Village together with Joao da Rocha have developed the missionary works here. The missionary of Dominican Order, Magin Ventallol also centralised in here in 1698, and further developed to various parts of Zhangzhou. In 1844 the new church was built by Father Francisco Zea (Lin Fangji) with a Gothic single bell tower (Figure 4-1). It was restored in 1878 by Father Jose Dutras and reconstructed in 1987 (Figure 4-2).

2. Cathedral in prefectural cities – Xiamen Catholic Cathedral

Built by Italian Father Liang and Spanish Father

Angel Bofarull from 1859 to 1863, the Xiamen Catholic Church was a Romanesque double campanile style and was the Cathedral of the Vicariate Apostolic of Amoy. It covered an area of 400 square meters and could accommodate more than 500 people (Figure 4-3). It was to manage the missionary works of Zhangzhou, Quanzhou, Taiwan, Yongchun and Longyan in southern Fujian at the time¹⁰. Ancillary buildings including a priests' house and a charity hall were built around 1880s (Figure 4-4). It was then changed into a medicine factory during the Cultural Revolution, and was demolished in 2004.

3. Main churches in prefectural cities – Zhangzhou Catholic Church and Quanzhou Catholic Church

With the former name Dongbanhou Catholic Church, it was widely known as Zhangzhou Catholic Church (Figure 4-5). Built in 1884 by the Dominican Order society¹¹, the church was a Gothic twin tower with an area of more than 600 square meters and able to accommodate thousands of people. It has been changed into a factory during the Cultural Revolution, destroyed in 1980s and was rebuilt in 1987.

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Quanzhou Catholic Church was located in Huaxiang, Gucheng in Quanzhou, also named as the Church of Huaxiang (Figure 4-6). Built by Seraphin Moya in 1926, the church was a Gothic single-tower with three-story red building, able to accommodate around four hundred people. It was used as a wood factory, destroyed during the Cultural Revolution, and was rebuilt in 1981¹². These two churches, as important main churches in prefectural cities, have been responsible for the Catholic affairs of these two cities.

4. Deanery in counties – Gangwei Catholic Church and Hui'an Catholic Church

Some Catholic churches in coastal counties were built earlier than churches in cities. For instance, the Gangwei Catholic Church had a long history, and was built by the priest of the Dominican Order, Angel Bofarull in 1855, who built the Xiamen Cathedral in 1860s. The church was a Gothic twin-tower brick-wood church (Figure 4-7).

Quanzhou has been a “large port” since ancient times, and among 36 churches and offices in total,

21 were built in Hui'an County. Obviously Hui'an County was active in Catholic missionary works in Quanzhou. Hui'an Catholic Church (Figure 4-8) was the Deanery hub of the entire county. It was built in 1887 together with a priest building.

5. Deanery in villages – Zhangpu Ganlin Catholic Church and Hui'an Taku Island Catholic Church

They were mostly built in the late 19th and early 20th centuries. Ganlin Catholic church was a representative rural church (Figure 4-9). In 1912, the Chinese Father Luo Zhusan, after Father Spanish, I. Gonoraleg, served as the priest of the deanery. He built a Catholic church in Ganlin Village, Zhangpu County¹³. The church occupied up to 14 acres, of which the Catholic Church covers an area of about 160 square meters. The church is earthen and wooden structure, and the overall style is classical Renaissance style, with a priest building, a nun building and others. There were also many rural churches in the port county Hui'an, Quanzhou. In the 1900s, a unique stone church (Figure 4-10) was built on Taku Island, Hui'an, where is rich in stone materials.

The first rural church



4-1. Houban Catholic Church (1844). Source: Father Guoshui Feng.



4-2. Reconstructed in 1987. Source: Father Chuanyi Guo.

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The Main Cathedral in southern Fujian



4-3. Xiamen Catholic Cathedral (1860s). Source: Ziri collection.



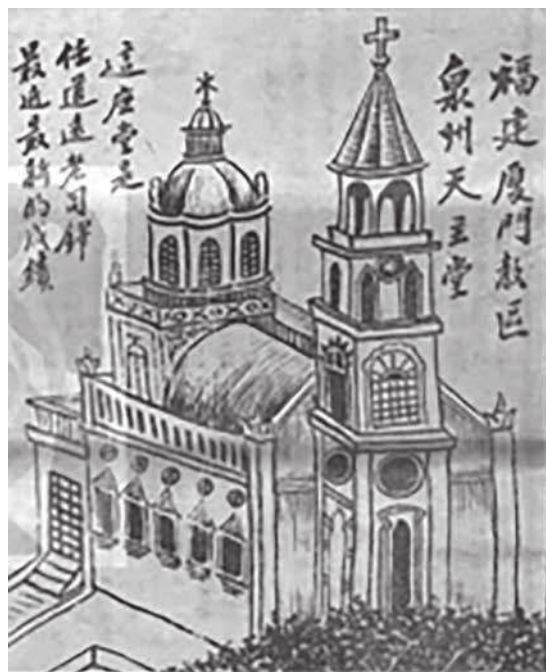
4-4. Xiamen Catholic Cathedral and ancillary buildings (1880s). Source: Ziri collection.

Main Churches in prefectural cities

4-5. Zhangzhou Catholic Church (1884). Source: Father Muqing Zhuang.



4-6. Quanzhou Catholic Church (1926). Source: Gongjiao weekly, April 21, 1929.



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Deanery in counties



4-7. Gangwei Catholic Church. Source: Father Chuanyi Guo.



4-8. Hui'an Catholic Church. Source: Father Lianmo Jiang.

Deanery in counties



4-9. Ganlin Catholic Church. Source: Father Chuanyi Guo.



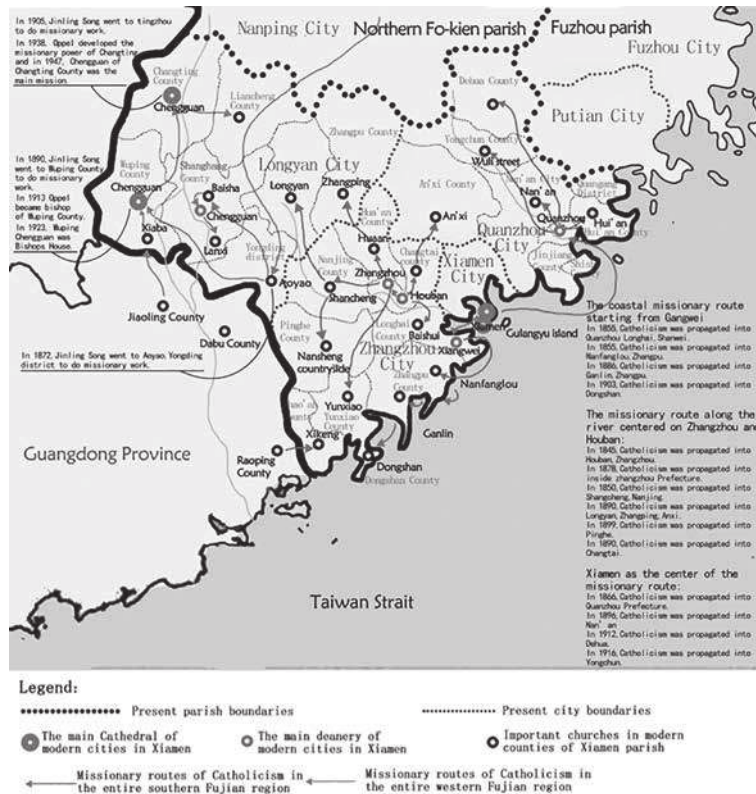
4-10. Taku Catholic Church. Source: Father Lianmo Jiang.

CHARACTERISTICS OF CATHOLIC TRANSMISSION
IN SOUTHERN FUJIAN — ZHANGZHOU CITY AS AN
EXAMPLE

Zhangzhou city was a major place for the spread of Catholicism and many churches were built in Zhangzhou in modern times. The

Catholic transmission route in Zhangzhou is the most representative in southern Fujian, and it spreads through multiple centers (Figure 5). With Xiamen as a hub, the Dominican Order was introduced up to the Jiulong River, preaching over the Longhai area in 1842, and finally led to the current Zhangzhou Catholic Church in 1844.

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5. Missionary routes between Zhangzhou and its neighboring prefectures in modern times. Source: Author developed based on the religious historical records in Zhangzhou.

CURRENT STATUS OF CATHOLIC CHURCHES IN ZHANGZHOU DURING MODERN TIMES

The following table (Table 1) shows the current status of Catholic Dominican churches in modern times in Zhangzhou based on interviews and surveys

during 2018 to 2019. Catholic churches in modern times in Zhangzhou were mainly built with brick and wooden structures based on the availability of local materials. After the Cultural Revolution, most of the churches were used as factories. By 1990s many churches have been demolished.

Table 1. Timetable of Deconstruction of Modern Catholic Church in Zhangzhou

Church Names	Time of Construction	Designer or Priest	Time of Deconstruction
Zhangzhou Catholic Church	1890	Spain Ordo Dominicanorum	2001
Shipu Catholic Church	1929	C Fernavder (Spanish Priest)	1993
Tianbao Catholic Church	1890	Spain Ordo Dominicanorum	1998
Chengguangdao Catholic Church	1885	Joseph Ramos (Foreign Priest)	1958
Pu-nan Catholic Church	1900	Unknown	1987
Houban Catholic Church	1845	Ordo Dominicanorum	Unknown
Houban Catholic Church addition	1924	Ma Deli (Spanish Priest)	2000
Shima Catholic Church	1909	I. Gonoraleg (Spanish Priest)	During Culture Revolution
Gangwei Catholic Church	1855	Angel Bofurull (Spanish Priest)	1997

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Gucheng Catholic Church	1908	Spanish Priest	1993
Lingdong Catholic Church	1886	Priest Jose Dutras	1995
Zhuanglin Catholic Church	1912-1949	Chen Hualiu (Chinese Priest)	1986
Daxia Catholic Church	1941	Chen Hualiu (Chinese Priest)	1992
Fegnshen Catholic Church	1930	Luo Zhu (Chinese Priest)	During Culture Revolution
Xiazhou Catholic Church	1923	Luo Zhu (Chinese Priest)	2009
Linxia Catholic Church	1900	Unknown	During Culture Revolution
Gangkou Catholic Church	1902	Li Xiu (Chinese Priest)	1987
Baishui Catholic Church	1882	Ramon Colomer (Spain Ordo Dominicanorum Priest)	Unknown
Haiting South Gate Catholic Church	1924	Yan Xian (Chinese Priest)	Unknown
Shancheng Catholic Church	1886	Li Xinjin (Chinese Priest)	1986
Changtai Catholic Church	1903	M-Polvrgueg (Spain Ordo Dominicanorum Priest)	1958
Ganlin Catholic Church	1886	I-Gonoraleg (Spanish Priest) and Ruan (Chinese Priest)	2000
Chihu Catholic Church	1921	Zheng Xipan (Chinese Priest)	1997
Luqian Catholic Church	1926	Cai Family	1993
Nanfang Building Catholic Church	1855	Ordo Dominicanorum	After 1949
Baishi Catholic Church	1892	Liang (Foreign Priest)	2010
Jiangkou Catholic Church	1868	(Italian Priest)	After 1949
Yunxiao Catholic Church	1914	Gao Dao-an (Chinese Priest)	2004
Nanzhao Sacred Heart Church	1902	Qiu Nanjue (Spanish Priest)	2006
Xikeng Catholic Church	1905	Unknown	2010
Lintou Village Catholic Church	1919	Unknown	2004
Dongshan Catholic Church	1918	Spanish Priest	1985
Pinghe Catholic Church	1902	Unknown	1923

ARCHITECTURAL STYLE OF CATHOLIC CHURCH OF MODERN TIMES IN ZHANGZHOU

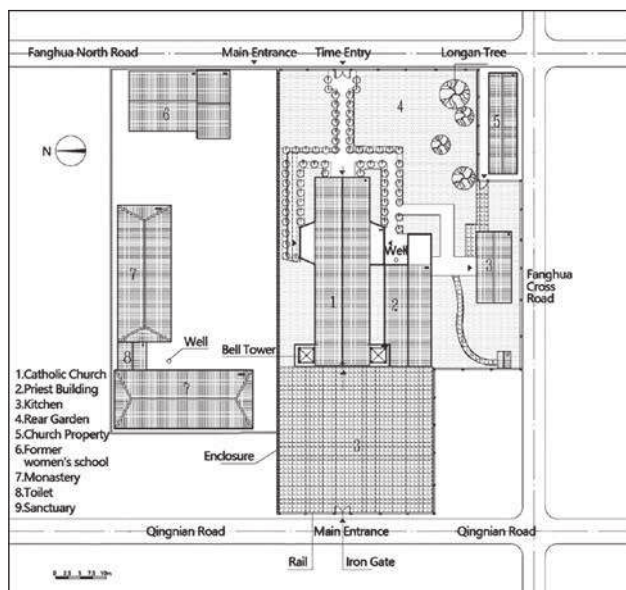
The Catholic Churches in modern times in Zhangzhou were mainly designed and built by the Spanish Dominican priests or local priests. During a 100 years of modern times (1840-1949), the foreign architecture of catholic churches was continuously built along with the missionary work within the Apostolic Vicariate of Southern Fo-kien (Amoy). With over decades of adaptation, this foreign architecture has been gradually rooted in the region of southern Fujian in aspects

of layout pattern, plan, building materials, and decorative techniques.

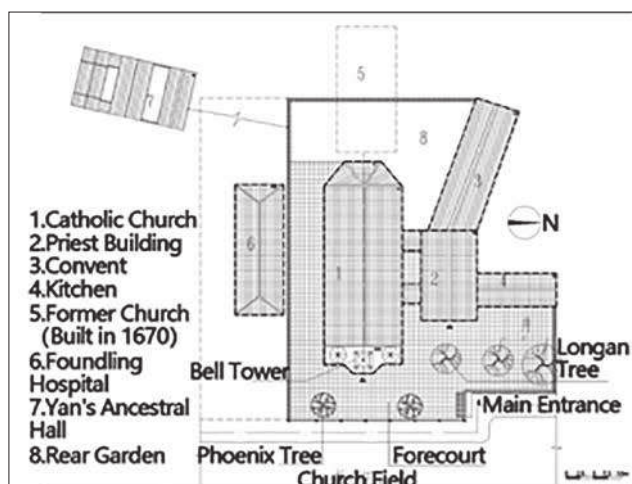
1. Location and layout

Many Catholic churches were distributed in the areas along rivers and coastal villages. The layouts of the Catholic churches in Zhangzhou were mainly gated. For example, in the restored master plan of the Zhangzhou Catholic Church, the church and its attached buildings — the priest's building, the kitchen, and the toilet are fenced together (Figure 6).

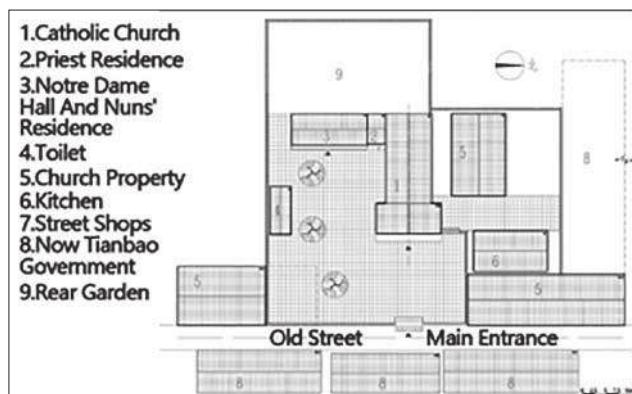
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6-1. Layout of Zhangzhou (Dongbanhou) Catholic Church. Source: author.



6-2. Houban Catholic Church. Source: author.

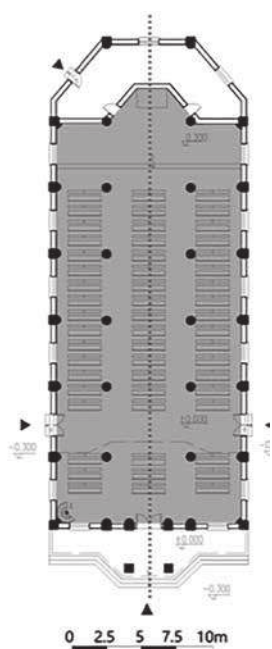


6-3. Tianbao Catholic Church. Source: author.

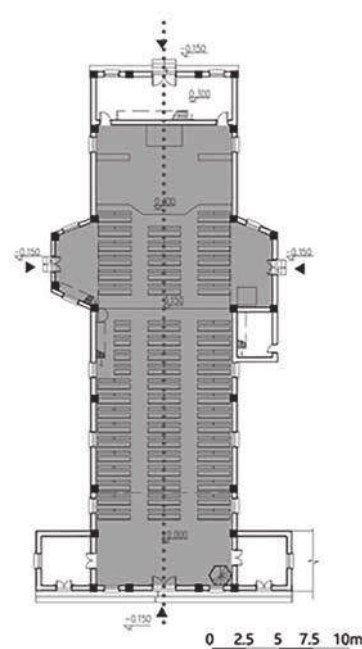
2. Floor plan

Viewing from the plan form, most of the Catholic church plans in Zhangzhou were mainly the reformed Basilica style (Figure 7-1), the Latin cross (Figure 7-2), or combination of the traditional courtyard house of the southern Fujian (Figure 7-3). In terms of scale, Catholic

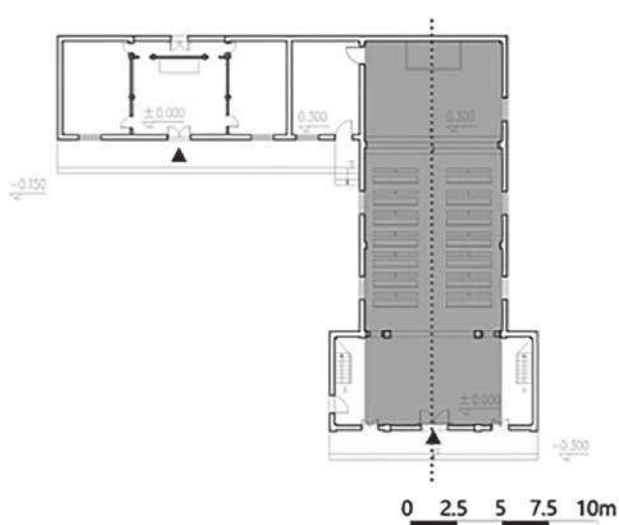
Churches in Zhangzhou were built smaller only to accommodate hundreds of people. The total flat areas of the lobbies of Zhangzhou main churches – Zhangzhou Catholic Church and Houban Catholic Church are more than 600 square meters, while the total flat area of Tianbao Catholic Church is around 200 square meters.



7-1. Houban Catholic Church.
Source: by author.



7-2. Zhangzhou Catholic Church. Source:
by author.

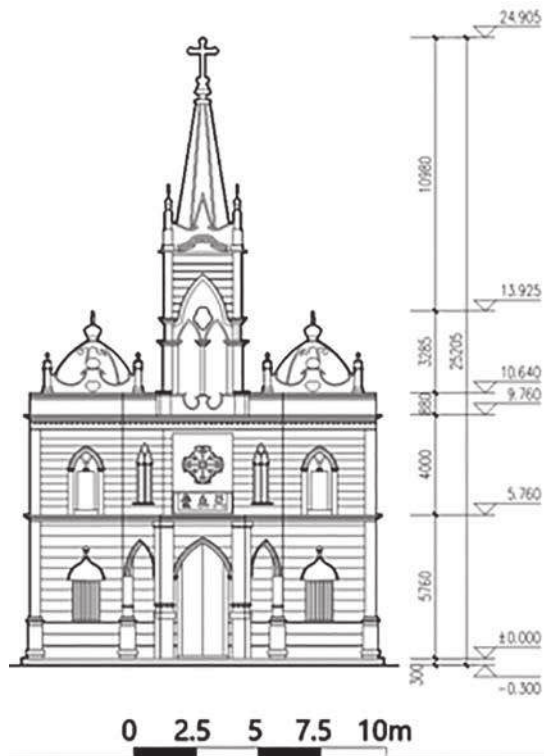


7-3. Tianbao Catholic Church. Source: by author.

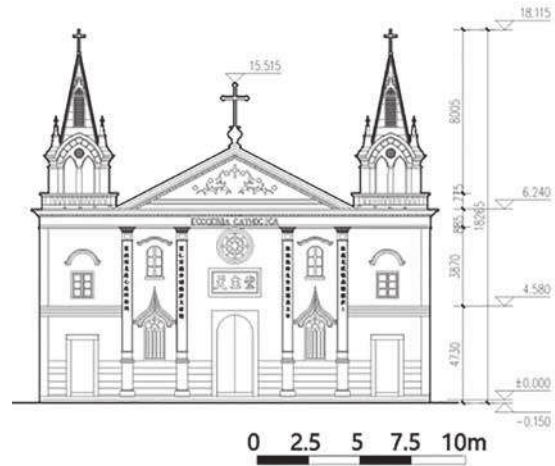
3. Facade

The Catholic Churches of Zhangzhou mainly adopt Gothic style and Roman style with the southern Fujian traditional decoration (Figure 8). The façades are all in symmetrical, and the horizontal spaces are divided into three or five parts by pillars.

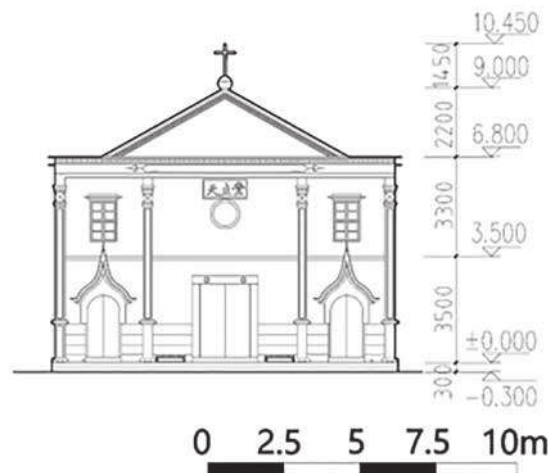
The connection of the Nanjing Shancheng Catholic Church and the priest building is a baroque hallway with a bell on the roof (Figure 8-4). The bell tower of Zhangzhou Church is mainly a Gothic minaret (Figure 8-2), and there are also domes-like forms such as the circular domes on both sides of the Houban Catholic Church (Figure 8-1).



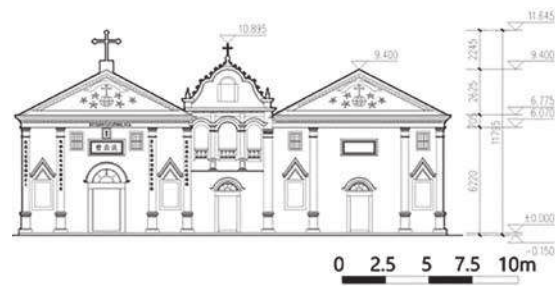
8-1. Houban Catholic Church. Source: by author.



8-2. Zhangzhou Catholic Church. Source: by author.



8-3. Tianbao Catholic Church. Source: by author.



8-4. Nanjing mountain city Catholic Church . Source: by author.

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4. Building materials and decorations

Building materials of the Catholic Church in Zhangzhou are mainly from local resources. The commonly used building materials are red bricks, blue bricks, red tiles, blue tiles, wood, and stone. The overall construction method imitates

European forms but the construction crafts and materials remained traditional local forms. Traditional Chinese elements such as bricks, tiles, door bearing, stone bars, traditional Chinese pillar foundations, plaques, couplets are used to emphasize arched doors and windows, the main facade, and to convey information (Figure 9).



9-1. Blue brick and red tile.



9-2. Chinese style stone gate.



9-3. Pointed flame door.



9-4. Chinese column foundation.

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9-5. Cathedral plaque.



9-6. "Imperial edict" plaque.



9-7. Chinese stone pier skirting.



9-8. Couplet on wall column.

CONCLUSION

Catholic Churches of Modern times in the

Zhangzhou area were mainly built with brick and wooden structures, and most of the churches were demolished and rebuilt in the early 21th century,

which largely represents the situation of entire Diocese of Xiamen. These Catholic churches are rich in types, forms, styles, and craftsmanship. These unique construction methods and forms reveal a two-way exchange; hence it is meaningful to conduct further study on the localization of Catholic churches in order to provide knowledge

to the evolution of Catholic churches in other southern Fujian areas.

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NOTES

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4. Macao Diocese: Established in 1576, governing Guangdong, Guangxi, and Hainan; Beijing Diocese was established in 1659, governing Zhili, Henan, Shandong, Shanxi, Shaanxi, Sichuan, Liaodong, Mongolia, and Korea; Nanjing Diocese was established in 1659 to manage Jiangnan, Jiangxi, Zhejiang, Fujian, Huguang, Yunnan and Guizhou.

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Le chiese cattoliche nel Fujian meridionale (1840-1949)

by Han Jie, Tang Shujuan

Gli autori riportano gli esiti di una ricerca svolta nel 2018-19 che, a partire da un'estensiva campagna di ricerche rilievi e interviste, ha ricostruito le vicende storiche e le caratteristiche degli edifici di culto cattolici nel Fujian meridionale a partire dalla metà dell'Ottocento, spesso fino alla loro recente distruzione. A partire dai principali centri di diffusione del Cattolicesimo nella regione, la struttura gerarchica del Vicariato apostolico del Fujian era articolata per gradi, corrispondenti a cattedrali, chiese, decanati e uffici. A questi diversi livelli corrispondevano edifici diversi per tipologia e dimensioni, accomunati dal ricorso a un linguaggio architettonico eclettico con prevalenza di caratteri romanici e gotici. Tuttavia, con il trascorrere del tempo, queste architetture divennero, anche per il ricorso a materiali del posto e manodopera autoctona, sempre più radicate nella tradizione costruttiva locale, integrando motivi decorativi cinesi in organismi architettonici di stampo europeo.