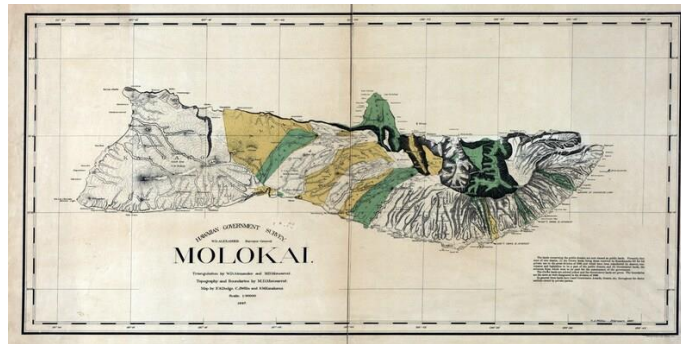




Beyond the Leprosarium!

The Sacred Hearts (SS.CC.) Story on *Molokai*: 180+ Years of Love



A Chronological History

From the 19<sup>th</sup> to the 21<sup>st</sup> Centuries

compiled by

Fr. Brian Vincenzo Guerrini, ss.cc.  
US-West Region of the US Province

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Dear readers,

In your hands, you hold a precious book. Our brother Father Brian Guerrini, SSCC began writing it when he was a parish priest on the island of *Molokai*, between 2019-2022. During those years, on account of COVID, he was obliged to a life of confinement on *Molokai*. This proved to be an invaluable occasion that Brian took advantage of to deepen our knowledge of the history of the presence of the Congregation of the Sacred Hearts on this island.

*Molokai* is indeed a "holy land" that has been blessed with some remarkable figures such as Father Damien, Mother Marianne Cope and the layman Joseph Dutton. These figures of holiness, pastoral creativity and dedication to the service of the lepers, the people of *Molokai*, form part of a long list of religious men, women and lay catechists who have served on the island from 1842 to the present day.

Fr. Brian draws us into their story through the voice of its actors, preserved in fragments of their letters. In this way he opens a window for us to peek into the daily life of these men and women, seeing the joys and fatigues of their missionary service, the precariousness of the means available to them and the generosity of their dedication, their zeal to announce with their lives, the closeness of God.

They were men and women who were transformed by their encounter with the people, by the geography of the place, by the customs of its inhabitants. It was a long apprenticeship. They had to learn everything anew: language, way of preaching, new customs. The harvest was abundant and the workers were few. For this reason, you will often read in these letters the request for more missionaries to come and collaborate in this mission. Such volunteers would have needed to be men and women, full of zeal and patience, with a good disposition to endure solitude and having an especially good pair of legs! How different being in *Molokai* must have been from the formation the first missionaries received in their seminaries! Nevertheless, all of them had been marked by a missionary fervor that sprang from the love of God manifested in the hearts of Jesus and Mary.

In this book, you will read some beautiful pages of that hidden, discreet and generous history of the mission of the Brothers and Sisters of the Sacred Hearts. In the words of *Evangelii Gaudium*: "*Our history as a Church, is glorious precisely because it is a history of sacrifice, of hopes and daily struggles, of lives spent in service and fidelity to work, tiring as it may be, for all work is "the sweat of our brow". (EG 96).*

Thanks to patient research in the archives of *Hawaii*, Rome and Belgium, Fr. Brian presents the names of all those, religious brothers and sisters, priests and laity, Catholics and Evangelicals, foreigners and locals, who over time put a face on the Church in *Molokai* and who went out to meet and walk (and still do) with the men and women of the time. This book can help us to discover other *Molokai's* closer to us, because "there are *Molokai's* everywhere"

Most Reverend Father Alberto Toutin, ss.cc.  
Superior General of the Brothers Branch  
Congregation of the Sacred Hearts of Jesus and Mary (SS.CC.)  
Rome, Italy  
February 6, 2024



CONGREGATION OF THE SACRED HEARTS - UNITED STATES PROVINCE

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March 20, 2024

Aloha Kakou,

Congratulations to Fr. Brian Guerrini, ss.cc. completing “Beyond the Lepersarium: The Picpus Story of Moloka’i 180+ Years of Love”. Fr. Brian writes this book after being assigned as Pastor of St. Damien of Moloka’i parish located in Kaunakakai, Moloka’i. He has done the research for the sake of perpetuating our brother Damien’s legacy of “LOVE”.

We are all challenged today to be an “Apostle of Love” where at times it is difficult to find love in everyday living. Societal values continue to conflict with Christian values when it comes to the care of the marginalized, the sick both mental and physical, the houseless, immigrants, and the ethnic diverse. Our brother Damien saw and experienced the plight of his sisters and brothers who were banished to a life of isolation without any sense of hope.

We are called to bring God’s mercy and his love of hope to a people searching for consolation.

May this book remind us daily that we have great models who have come before us in teaching us about LOVE.

Blessings and graces upon those who read this publication and may you be inspired like Damien, Marianne and Joseph Dutton.

Me ke aloha pumehana. I remain,

Sincerely,

  
Very Reverend Lane K. Akiona, ss.cc.

Provincial Superior – US Province

## **Preface**

At our first meeting with Fr. Brian, when he came to do his research in our collections in Leuven and Tremelo, Belgium, one thing struck us : this was a man with a mission.

During his time as a pastor on the island of Molokai, he had noticed that the history of the Congregation of the Sacred Hearts on the island of Molokai was always overshadowed by the history of the leprosy settlement on the Kalaupapa Peninsula. Fr. Brian, however, made it his business to try to fill this gap in historiography.

So he set off on a journey, first of all to the relevant archives on the Hawaii Islands, and then to Europe, to the archives of the Congregation of the Sacred Hearts in Rome and Leuven. He was able to collect a mass of historical material on the history of the SS.CC. on the island of Molokai. By doing so, he enables us to read the story of many people, man and woman, priest, brother, sister and laity, which had been sleeping in the archives for such a long time.

This collection of research data, the fruit of his hard and meticulous work, is a strong base to start from when writing an article or book on the history of the SS.CC and their faithful on Molokai. In such an article, the data collected by Fr. Brian could also be set in a broader framework, taking into account the history of the mission, the catholic church and the situation of the other denominations in Hawaii and on Molokai.

Historiography is like a choir that sings : the more voices participate, the more beautiful and varied the result. With his research volume, Fr. Brian has lined up a great many voices to be part of that choir. It is the task of all of us, who take up this volume as part of our research, to make use of these voices and to make the song of the history of the people of Molokai sound as beautiful as possible.

Ruben Boon & Patrik Jaspers  
Staff Members, Damien Museum, Tremelo, Belgium

## **A Blessing For the Reader**

God of Light and Wisdom, we praise you for your gifts; for giving us the power to see and the ability to write and read and understand and for the use of art to print.

Bless this book born out of the heart of a brother of the Congregation of the Sacred Hearts, Fr. Brian Vincenzo Guerrini, SS.CC.

May all who read it grow in wisdom and grace before You O God and, like Mary, ponder more deeply and fully the lives of all our brothers and sisters who served on Molokai.

When Brian asked me to write a Blessing for the book I remember telling him, “I never heard of that. A Blessing for a book?” Well, here we are celebrating a discovery born of a curious desire to call forth what has been lost and bring to memory the forgotten.

Fr. Rich Danyluk, SS.CC.  
US-West Regional Superior

# Forward

*Kamalo, Molokai, Hawaii, USA*  
September, 2022

The writing of *Beyond the Leprosarium! The Sacred Hearts (SS.CC.) Story on Molokai: 180+ Years of Love, A Chronological History From the 19<sup>th</sup> to the 21<sup>st</sup> Centuries*, was inspired by my three years of ministry on topside *Molokai*, as a member of the US-West Region of the United States Province of the Congregation, during the COVID-19 pandemic from 2019 through 2022 as pastor/administrator of St. Damien of *Molokai* Parish and Missions on “topside” *Molokai*. “Topside” *Molokai* is pretty much the entire island except for the small *Kalaupapa* peninsula where the leprosy settlement was. In *Hawaiian*, the word *Molokai* means “twisted sea”. It is an island 10 by 40 miles in dimensions and of volcanic origin. In general, the island is mountainous, with sea cliffs, headlands and ranch and plantation-type land. It is still sparsely populated (7,404 in 2023)<sup>(39)</sup> but has a good number of the faithful who cling to their faith.

From the time I first stepped onto the island of *Molokai* some years ago at *Kalaupapa* and through the time I first visited “topside” *Molokai*, something told me that there was much more to the SS.CC. story on *Molokai* than Father Damien and the leprosy settlement. So, I set out to discover the fuller history of Sacred Hearts on *Molokai* once I arrived to serve as pastor/administrator in 2019. Despite the pandemic, I would periodically visit our Provincial Archives in *Honolulu*. It was there that I discovered this fuller history of Sacred Hearts on *Molokai*, a history that pre-dates Father Damien by over thirty years and post-dates him by over 130 years. Sacred Hearts priests were visiting and ministering on *Molokai* since the early 1840’s and possibly even since the late 1830’s. These included visits to the *Kalaupapa* peninsula prior to the establishment of the leprosy settlement. SS.CC.-trained catechists sent from *Oahu* were on *Molokai* and the peninsula possibly as early as the mid to late 1830’s. This book is a tribute to all those courageous and loving Sacred Hearts priests, brothers, sisters and Sacred Hearts-trained lay catechists who served the good people of *Molokai* for over 180 years. From north to south, from east to west, the love of the Hearts of Jesus and Mary was shared over the entire island of *Molokai*.

A word about terminology in this book. The word “leper” is nowadays considered a hurtful and derogatory word to describe people with leprosy, with all its overtones of unclean, somebody to be shunned, banished, etc. Accordingly, it is not used here except possibly when it is in a direct quote from somebody’s writings. The word “leprosy,” on the other hand, is an accepted medical term mostly free of such overtones and is used here. I took the liberty to replace instances of the word “leper” with “victim” or “patient” and the words “leper settlement” with “leprosy settlement” out of respect for all the past and present patients of leprosy at *Kalawao* and *Kalaupapa*.

Also, words in brackets are the author’s side notes and *Hawaiian* words have been italicized. Small, bold, underlined numbers in parentheses refer to the Bibliography/Sources.

Fr. Brian Vincenzo Guerrini, ss.cc. , US West Region, US Province

# Introduction

This is mainly a chronology of the religious of the Congregation of the Sacred Hearts of Jesus and Mary (SS.CC.), of the places and the events related to their missionary efforts in the history of the island of *Molokai*, the fifth largest, but most-*Hawaiian*, of the five major *Hawaiian* Islands. It is also the SS.CC. story of “topside” *Molokai*, the “forgotten” *Molokai*, as told by the missionaries who lived it.

All quotes in this chronology are taken directly from the letters, journals and diaries of Father Damien de Veuster, SS.CC., Msgr. (Bishop) Louis Desire Maigret, SS.CC., Fr. Modeste Favens, SS.CC., Bro. Joseph Louis (Victorin) Bertrand, SS.CC., Fr. Raymond Delalande, SS.CC., Fr. Aubert Bouillon, SS.CC., Fr. Andre Burgerman, SS.CC., Fr. Joachim Marechal, SS.CC., and from other SS.CC. priests and sources (see Bibliography/Sources at the end of this book).

Starting in 1827, when several SS.CC. missionary priests and brothers came to *Hawaii* from France, the long line of SS.CC. religious who made their way to the Kingdom of *Hawaii*, and especially, to *Molokai*, is most amazing and inspirational. And, to this day, SS.CC. are still ministering to the people of *Hawaii* and *Molokai*.

As the first SS.CC.-trained lay catechists arrived on *Molokai*, some years before the SS.CC. priests visited the island, possibly in the late 1830's or early 1840's, persecutions by Protestants against Catholics were happening all over the *Hawaiian* Kingdom, especially on *Oahu*. The persecutions eventually spread to *Molokai*, where native *Molokai*ians, as they were being catechized by these lay catechists, were wanting to be baptized in the Catholic faith.

As Sacred Hearts priests began to visit *Molokai* to attend to the spiritual and sacramental needs of the people, it became evident that *Molokai* would be a real challenge to the Catholic Mission in *Hawaii*. *Molokai* remains, even today, a challenging SS.CC. missionary experience. In 1857, in fact, the Catholics of *Molokai* actually sent a letter to the Superior General of the Sacred Hearts almost demanding a priest for the entire island of *Molokai* (see p. 25)!

Over the many years, SS.CC. priests, brothers and sisters answered the call. A list of these SS.CC. missionaries is contained at the end of this book.

This is their legacy as gleaned from the annals of SS.CC. history!

A map of *Molokai*, with a legend, of place names and locations, is also included at the back of this book, to better acquaint the reader with the travels of our SS.CC. missionaries on *Molokai*.

Let us begin the journey!

## The Story

The first evidence I found of SS.CC. on *Molokai* is a reference to Fr. Dositheus Desvault, ss.cc., Vice Prefect Apostolic for the Sandwich Islands (1841-1846) and Provincial (1846-1850), who, in 1842, made a trip by canoe from *Oahu* to *Molokai*. There is also evidence that an SS.CC.-trained lay catechist was on *Molokai* in 1842, and possibly, Valeriano, a Hawaiian, and others before him. The catechist's name was Dennis (Dionysius or Dionitio). It is possible that SS.CC.-trained lay catechists and an SS.CC. priest had visited *Molokai* (including the *Kalaupapa* peninsula) prior to this, however. In 1842, the estimated demographics for *Molokai* read: population = ~ 10,000, Catholics = 60, missionaries = 0, churches or chapels = 1, schools = 1, and students = ~ 60 [~ means approximately]. By 1846, the first SS.CC. Fathers were on the island of *Maui* and by November and December of that year, these fathers had visited the island of *Molokai*, both at *Kalaupapa* and "topside". From the personal Journals and Diaries of SS.CC. priests, visits to *Molokai* by Sacred Hearts Fathers were made in February and April of 1847, May and October of 1848, and April and May of 1849. These were, most likely, visits by Fr. Modeste Favens, ss.cc. who was stationed in *Lahaina*, on *Maui*, as recorded in his Journal. By 1848, *Molokai* had an estimated 8,000 to 10,000 inhabitants with no resident priest, only periodic visits by priests from *Oahu* and *Maui*. It also had approximately two to three hundred Christians, three chapels and 3 schools. By the 1850's, other SS.CC. priests were taking over for Fr. Favens visiting *Molokai*, in April, July and December of 1851, January through April of 1852, and in 1854. These priests were from *Maui* and *Oahu*. They included the Vicar Apostolic of *Hawaii*, Msgr. Louis Desire Maigret, ss.cc., who, in July of 1851, spent the entire month on *Molokai*, along with several of his priests, baptizing, confirming, saying mass and encouraging the faithful on *Molokai*, from the east end of *Molokai* to the *Kalaupapa* peninsula. These priests also helped build two churches on *Molokai* in 1851, one topside, near *Kalae* (top of the *pali* sea cliff separating the *Kalaupapa* peninsula from topside *Molokai*), and the other at *Kalaupapa*, although these chapels no longer exist. Frs. Aubert Bouillon, ss.cc., Joachim Marechal, ss.cc., Matthias Gracia, ss.cc., and Louis Marie Heurtel, ss.cc. accompanied Maigret, as did some lay people, including two young people. Fr. Gregoire Archambaux, ss.cc. also visited *Molokai* in that year. Through the 1860's and into the early 1870's, Fr. Raymond Delalande, ss.cc. visited *Molokai* from *Maui*, taking over for Fr. Bouillon. The first leprosy patients were sent to the *Kalaupapa* peninsula on *Molokai* in 1866 by the Government of *Hawaii*. SS.CC.-trained catechists and SS.CC. priests had been visiting *Kalaupapa* since 1842 or possibly even before. By 1867, there were no longer any Catholic churches on *Molokai*, however. Then, in January of 1872, Bro. Joseph Louis (Victorin) Bertrand, ss.cc. began constructing a chapel on *Oahu* which was shipped piece by piece to *Kalawao*, *Molokai*, six years after the first leprosy patients were sent to the *Kalaupapa* peninsula by the *Hawaiian* government. This church, named St. Philomena, was put up by Bro. Bertrand and used by the leprosy settlement for mass. No other Catholic church existed on *Molokai* at the time, although, according to the Maigret Journal, two grass thatch churches were built over twenty years earlier, back in 1851. The *Kalaupapa* peninsula was the site where leprosy patients were exiled and confined. However, it is important to note that it was a well-populated and thriving community before it was chosen in 1865 as "the place set apart" for the "isolation and separation" of people with leprosy from the rest of society. Accordingly, to accomplish this segregation, the people that were living on the peninsula had to be removed and relocated someplace else. It was not until 1895, thirty years after the settlement was established that the last of these "old-timers" finally left.

When Father Joseph Damien de Veuster, ss.cc. accompanied Maigret to the *Kalaupapa* peninsula to visit the leprosy settlement on May 10, 1873, he, Damien, was to be the first of four ss.cc. priests (Fr. Damien DeVeuster, ss.cc., Fr. Boniface Schaeffer, ss.cc., Fr. Rupert Lauter, ss.cc. and Fr. Gulstan Ropert, ss.cc.) who had volunteered to spend a few months each year ministering to the leprosy victims. However, the Catholics at the settlement, as well as on topside *Molokai*, had other plans. They petitioned Maigret for a resident priest to serve “all” of *Molokai*. So, Fr. Damien became the first resident SS.CC. priest on *Molokai*, although he was far from being the first SS.CC. to visit the island. For over thirty years before the arrival of Father Damien, Sacred Hearts Fathers had missioned on *Molokai* both topside and on the peninsula.

Father Damien saw a great need for a church and a resident priest to serve topside *Molokai*, and later, a second priest and church to serve the leprosy settlement. In 1873, Frs. Rupert Theodore Lauter, ss.cc. and Boniface Schafer, ss.cc. assisted Fr. Damien on *Molokai*. In 1874, Father Damien completed Our Lady of Seven Sorrows church in *Kaluaaha* on topside *Molokai* and Fr. Andre Burgerman, ss.cc. became the first resident priest on topside *Molokai* and would cover the leprosy settlement when Father Damien came topside to build churches. Fr. Andre, it is believed, contracted leprosy. Also, in 1874, Fr. Columban Beissel, ss.cc. assisted Fr. Damien on *Molokai*. Fr. Damien had plans to build another chapel on topside *Molokai* at either *Kaunakakai* or *Palaau*, as he says in a letter in 1874. Around 1875, Fr. Damien built a small chapel in *Kalaupapa* (approximately 2 miles west of *Kalawao*) to serve the Catholics there, calling it Our Lady Health of the Sick. Later, he moved this small chapel to *Pelekunu* Valley to the east of the leper settlement where taro farmers helped supply the leprosy settlement with food, calling it St. Anthony, and built a larger Our Lady Health of the Sick chapel in *Kalaupapa* around that time, and completed it in the 1880’s. By the middle of 1875, Fr. Damien was lent a house in *Kaunakakai*, topside, to say mass in, by the administrator of King *Kamehameha’s* land on *Molokai*.

From 1875-1878, Fr. Andre Burgerman, ss.cc. covered topside while Father Damien continued at the leprosy settlement. Fr. Andre continued to cover for Damien at the settlement as Damien continued building churches topside at the request of the faithful. Damien built St. John the Evangelist chapel in *Moanui* on topside *Molokai* in 1877-1878. Around 1876-1878, Fr. Damien constructed St. Joseph and the Child Jesus chapel in *Kamalo* (the major port) on topside *Molokai* to serve the growing Catholic population there.

Also, in 1878, Damien asked Fr. Andre to return to the settlement from topside to be the pastor of Our Lady Health of the Sick church in *Kalaupapa*, with Father Damien remaining at *Kalawao* and traveling topside to cover that district. Fr. Regis Moncany, ss.cc. helped on *Molokai* in 1879. Fr. Damien completed another chapel, St. Ann, in 1880 on the far east end of topside *Molokai* in *Halawa* Valley. Vicar Apostolic Herman Koeckeman, ss.cc. visited *Molokai* in 1881. Until 1885, Father Damien continued to serve the two settlement churches and the churches he had built topside (Our Lady of Seven Sorrows in *Kaluaaha*, St. Joseph in *Kamalo*, St. John the Evangelist in *Moanui* and St. Ann in *Halawa*) as well as St. Anthony in *Pelekunu*. In 1885, Frs. Albert Montiton, ss.cc. (resident priest) and Columban Beissel, ss.cc. (visiting priest) were the two priests assisting Father Damien with the *Molokai* ministry. It is believed that Fr. Albert contracted leprosy. Fr. Andre Burgerman had left *Molokai* in 1880.

By the end of 1885, Father Damien could no longer travel to the topside churches because of his worsening leprosy and no longer was there a priest to serve these places on a regular basis. Although, in July of 1886, Fr. Damien did visit *Honolulu*. In 1886, a layman, Ira Barnes “Brother Joseph” Dutton, came from America to help Father Damien at the leprosy settlement. He would stay until he died in *Honolulu* in 1931. And, in 1888, Mother Marianne Cope, OSF and the Franciscan Sisters of Syracuse, New York, USA would come to help at the leprosy settlement in *Kalaupapa*. Priests from *Honolulu* and *Maui* would help on topside periodically. This lasted for fifteen years, until 1900. There was no resident priest topside from 1878-1900.

In 1888, Fr. Wendelin Moellers, ss.cc. came to be a resident priest at the leprosy settlement with Frs. Gregoire Archimbaux, ss.cc. and Leonor Fouesnel, ss.cc. helping on a periodic basis. It is believed that Fr. Gregoire contracted leprosy and died from it a year before Fr. Damien succumbed to the disease. A diocesan priest from Oregon, USA, Fr. Lambert-Louis Conrardy, who had been ministering to Indians (native Americans), came in 1888, to help at the leprosarium. He stayed until 1895. It is believed that Fr. Conrardy contracted leprosy (see p. 89). In 1888, a Christian Brother from Australia, “a tall auburn-haired giant of an Irishman,” Bro. James, came to help at the leprosy settlement (just after Frs. Wendelin and Conrardy arrived). According to Fr. Conrardy, St. Philomena church was completed in June of 1889 at *Kalawao*. On April 15, 1889, Father Damien died at *Kalawao*, in the arms of Fr. Conrardy. He had ministered on *Molokai* for 16 long years. In July of 1889, Mother Marianne and the Franciscan Sisters took charge of the home for boys started by Fr. Damien in *Kalawao* with Bro. Joseph Dutton as Assistant Administrator. Three of the Franciscan Sisters resided at the home for boys in *Kalawao* with Mother Marianne staying in *Kalaupapa*. Also, in 1889, according to Joseph Dutton, St. Philomena’s church was fully completed, which Dutton called the rock church. By 1890, SS.CC. priests were continuing to serve at the leprosy settlement, both in *Kalawao* and *Kalaupapa*, and helping the topside churches periodically.

SS.CC. Priests on Molokai, 1892:

Fr. Wendelin Moellers, ss.cc.	Our Lady Health of the Sick	Kalaupapa
Fr. Louis Conrardy	St. Philomena	Kalawao

In 1895, Father Damien’s older brother, Pamphile, ss.cc., came to serve at the leprosy settlement in the footsteps of his younger brother, until 1897. In 1895, Dutton assumed full management of the newly completed Baldwin Home for Boys and four SS.CC. lay brothers also came then to replace the Franciscan sisters: Bros. Dominic Lappe, ss.cc., Sylvanus Vanvolsen, ss.cc., Serapion Van Hoof, ss.cc., and Severinus Baltes, ss.cc. Bro. Serapion later was diagnosed with leprosy, although he died of other causes. The Bishop Home for Girls in *Kalaupapa* was staffed by Mother Marianne Cope, OSF and the Franciscan Sisters of Syracuse, New York.

In 1897, Fr. Thomas Geloan, ss.cc. arrived on *Molokai*. He was to serve until 1928, especially at the churches on topside *Molokai*. In 1898 and 1899, two more brothers came to the settlement to serve: Bro. Aloysius (Louis) Leisen, ss.cc. (1898-1944) and Bro. Victor Schumpf, ss.cc. (1899). A new church was built in *Kalaupapa* in 1900 and called St. Francis. It burned down in 1906. Between 1901 and 1904, two priests and five brothers came to serve the settlement: in 1901, Bro. Laurence Bergmans, ss.cc. and Fr. Joseph (Louis) Juliotte, ss.cc. and, in 1902, Bros. Rochus Rech, ss.cc. and Severianus Sprenger, ss.cc. and Fr. Maxime Andre, ss.cc. Fr. Joseph replaced Fr. Thomas at *Kalaupapa*. Fr. Thomas goes to topside *Molokai*. In 1903, Bro. Willibrord Slaats, ss.cc. came to *Molokai*, and, in 1904, Bros. Sylvester Barbe, ss.cc., Materne Laschet, ss.cc. (1904-1927, 1935-1948) and Liborius Hengst, ss.cc. All of the SS.CC brothers who came to *Molokai* served at the settlement. The year 1907 saw Fr. Emmeran Schulte, ss.cc. come to *Molokai* to serve. In 1908, a new St. Francis church was built in *Kalaupapa* to replace the old St. Francis church which burned down. From 1903, a building was used as a church topside in *Kaunakakai* town. It was called Sts. George and Sophie, after the couple who donated it. Fr. Philip Blom, ss.cc. and Bro. Wenceslaus Van Vorst, ss.cc. arrived on *Molokai* in 1912. In 1913, Bro. Gerard Majella Jeanson, ss.cc. came to the leprosy settlement. Msgr. Pedro (Peter) Stephen Alencastre, ss.cc. paid a visit to *Molokai* as did Fr. Bruno Bens, ss.cc. in 1914. St. Sophia church was dedicated by Msgr. Alencastre in 1914 in *Kaunakakai*. In 1915, Fr. Engelbert Jan DeVries, ss.cc. was on *Molokai*.

As the First World War raged in Europe, *Molokai* saw Fr. Athanasius Bous, ss.cc. in 1918 and Fr. Martin Dornbusch, ss.cc. in 1919 serving the island. In 1921, there continued the two primary churches at the leprosy settlement, one in Kalawao and the other in Kalaupapa. There were two small chapels: one for the SS.CC. Brothers and one for the Franciscan Sisters. Topside, there was one main church, at Kaluaaha, with groups of faithful at Halawa, Moanui, Wailau, Pelekunu, Kamalo and Kaunakakai. The 1920's had three SS.CC.: Bros. Jules Haagen, ss.cc. (1920-1935), Pascal de Bruyn, ss.cc. in 1923 and Ludger Freise, ss.cc. in 1927 serving the leprosy settlement, as well as two priests who came to serve *Molokai*, Frs. Peter d'Orgeval Dubouchet, ss.cc. in 1925 and Henry Boeynaems, ss.cc. in 1929. Bro. Jules spent 15 years as Infirmarian at the leprosy settlement and worked for 11 years with "Brother" Joseph Dutton. Fr. Peter was later diagnosed with leprosy in a spot on his forehead and was recorded by the Board of Health as a *Kalaupapa* patient. The spot was excised, and he was later declared negative and "released" by the Board of Health. Sacred Heart church was built in 1928 in *Hoolehua* to serve the faithful in the north and west of topside *Molokai*. In the 1920's and 1930's pineapple plantations were on topside *Molokai*. The 1930's saw 6 priests and 3 brothers of the Congregation serve on *Molokai*: Frs. Philibert Van Frachem, ss.cc. in 1932, Pierre Henris, ss.cc. and Philip Blom, ss.cc. (again) in 1933, John Mary Systemans, ss.cc. and Aloysius Vervloesem, ss.cc. in 1934, Robert Helemans, ss.cc. in 1938, and Bros. Francis X. Mattus, ss.cc. in 1933, Materne Laschet, ss.cc. (again) in 1935 and Tharcisius Theodore Yap, ss.cc. in 1939. In 1930, St. Ann's in Halawa was abandoned. In 1934, St. John the Evangelist in Moanui was torn down. In 1937, St. Sophia church in *Kaunakakai* was expanded to seat more people.

Between 1929 and 1944, the priests who served topside Molokai lived in Hoolehua at Sacred Heart.

Six ss.cc. priests and six brothers came to serve on *Molokai* in the 1940's: Frs. Sebastian Konze, ss.cc. in 1944 (1<sup>st</sup> resident pastor of St. Sophia in Kaunakakai), Gregory Charles

Shea, ss.cc., Octave (Gaston) Igodt, ss.cc. and Patrick Logan, ss.cc. in 1947, Rudolph Vercammen, ss.cc. and Rolandus Petrus Peeters, ss.cc. in 1948, and Bros. Brendan McGoohan, ss.cc. in 1940, Dominic William Stone, ss.cc. and Patrick John Hughes, ss.cc. in 1944, Ladislav Van der Eide, ss.cc. and Engelbert Joseph Swerts, ss.cc. in 1946, and Edward Emile Christens, ss.cc. in 1949. Msgr. Pedro (Peter) Stephen Alencastre, ss.cc. visited *Molokai* in 1940 to dedicate St. Vincent Ferrer church in *Maunaloa* on the west end of *Molokai* to serve the pineapple plantation and ranch workers, many of whom were Filipinos. And, in 1946, the hall at Sacred Heart church in *Hoolehua* was moved to *Kualapuu* and made into St. Theresa church to serve the plantation workers there. As of September of 1948, the following SS.CC. priests were stationed on Molokai: Fr. Roland Peeters, ss.cc., responsible for Sacred Heart in Hoolehua, St. Theresa in Kualapuu and St. Vincent Ferrer in Maunaloa; Fr. Patrick Logan, ss.cc., responsible for St. Francis in Kalaupapa; and Fr. Rudolph Vercammen, ss.cc., responsible for St. Sophia in Kaunakakai, St. Joseph in Kamalo and Our Lady of Seven Sorrows in Kaluaaha.

As long as Kalawao existed, there were two resident priests at the leper settlement (one at Kalaupapa and one at Kalawao).

After 1950, no more SS.CC. brothers would serve *Molokai* until 2005, only SS.CC. priests. In 1950, Fr. Vercammen, ss.cc. built a rectory for St. Sophia a mile from the church on the beach. In the 1950's, there were seven SS.CC. priests that were sent to serve *Molokai*: Frs. Anselm E. Gouveia, ss.cc. in 1951, Bonaventure Henry Crols, ss.cc. in 1953, Basil James Colloton, ss.cc. in 1954, Anthony O'Brien, ss.cc. and Ildephonse Alfons Kuntz, ss.cc. in 1955, Constant Albert Leunens, ss.cc. in 1956 (*Kaunakakai*) and Herman Florent Van Den Wijngaert, ss.cc. in 1959. At this time, there were eight Catholic churches on *Molokai*: three parishes and five missions. The three parishes were St. Sophia in *Kaunakakai* (with its missions of Our Lady of Seven Sorrows in *Kaluaaha* and St. Joseph in *Kamalo*), Sacred Heart in *Hoolehua* (with its missions of St. Vincent Ferrer in *Maunaloa* and St. Theresa in *Kualapuu*) and St. Francis in *Kalaupapa* (with its mission of St. Philomena in *Kalawao*). In 1957, a new rectory was built for St. Sophia next to the church. In 1959, there were 3 SS.CC. priests on Molokai.

SS.CC. assignments on Molokai in the 1950's and into the early 2000's:

1955	Fr. Patrick Logan, ss.cc. at St. Francis in Kalaupapa Fr. Bonaventure (Henri) Crols, ss.cc. at Sacred Heart in Hoolehua
1956	Fr. Patrick Logan, ss.cc. at St. Francis in Kalaupapa Fr. Bonaventure (Henri) Crols, ss.cc. at Sacred Heart in Hoolehua Fr. Albert Leunens, ss.cc. at St. Sophia in Kaunakakai
1957	same as 1956
1958	Fr. Gustave Fierens, ss.cc. at St. Francis in Kalaupapa Fr. Bonaventure (Henri) Crols, ss.cc. at Sacred Heart in Hoolehua Fr. Albert Leunens, ss.cc. at St. Sophia in Kaunakakai
1959	Fr. Herman Van Den Wijngaert, ss.cc. at Sacred Heart in Hoolehua Fr. Albert Leunens, ss.cc. at St. Sophia in Kaunakakai Fr. Gustave Fierens, ss.cc. at St. Francis in Kalaupapa
1960	same as 1959

1961 same as 1960  
1962 same as 1961  
1963 Fr. Gustave Fierens, ss.cc. at St Francis in Kalaupapa  
Fr. Herman Van Den Wijngaert, ss.cc. at Sacred Heart in Hoolehua  
Fr. John Van Gils, ss.cc. at St. Sophia in Kaunakakai  
1964 same as 1963  
1966 Fr. Ildephonse Kuntz, ss.cc. at Sacred Heart in Hoolehua  
Fr. Gustave Fierens, ss.cc. at St. Francis in Kalaupapa  
Fr. John Van Gils, ss.cc. at St. Sophia in Kaunakakai  
1967 same is 1966  
1969 Fr. Louis (Philibert) Vanfrachem, ss.cc. at St. Francis in Kalaupapa  
Fr. Ildephonse Kuntz, ss.cc. at Sacred Heart in Hoolehua  
Fr. John Van Gils, ss.cc. at St. Sophia, Kaunakakai  
1970 Fr. John Van Gils, ss.cc. at St. Sophia, Kaunakakai  
Fr. Maurice Holemans, ss.cc. at St. Sophia, Kaunakakai  
Fr. Ildephonse Kuntz, ss.cc. at Sacred Heart in Hoolehua  
1971 Fr. Gerard Christopher, ss.cc. at St. Sophia in Kaunakakai  
Fr. Matthew Lochs, ss.cc. at Sacred Heart in Hoolehua  
Fr. Louis (Philibert) Van Frachem, ss.cc. at St. Francis in Kalaupapa  
1972 Fr. Jerry Omakanim, ss.cc. at St. Sophia in Kaunakakai  
Fr. David-Paul Todd, ss.cc. at Sacred Heart in Hoolehua  
Fr. Louis (Philibert) Van Frachem, ss.cc. at St. Francis in Kalaupapa  
1977 Fr. David-Paul Todd, ss.cc. at Sacred Heart in Hoolehua  
Fr. Louis (Philibert) Van Frachem, ss.cc. at St. Francis in Kalaupapa  
1979 Fr. Gaston Diels, ss.cc. at Sacred Heart in Hoolehua  
Fr. Nobincio Fernandez, ss.cc. at St. Francis in Kalaupapa  
1980 Fr. Nobincio Fernandez, ss.cc. at St. Francis in Kalaupapa  
1981 Fr. Gaston Diels, ss.cc. at Sacred Heart in Hoolehua  
Fr. Nobincio Fernandez, ss.cc. at St. Francis in Kalaupapa  
1983 Fr. Nobincio Fernandez, ss.cc. at St. Francis in Kalaupapa  
1986 same as 1983  
1987 same as 1986  
1990 same as 1987  
2000 Fr. Joseph Hendricks, ss.cc. at St. Francis in Kalaupapa  
2001 same as 2000  
2006 same as 2001  
2008 Fr. Felix Vandebroek, ss.cc. at St. Francis in Kalaupapa  
Fr. Clyde Guerreiro, ss.cc. at Molokai Catholic Community (topside)

Some Statistics, 1958:

<u>Place</u>	<u>Infant Baptisms</u>	<u>Converts</u>	<u>Marriages</u>	<u>Deaths</u>	<u>Kids in Catechism</u>
Hoolehua	50	5	7	7	290
Kaunakakai	43	1	4	7	220
Kalaupapa	0	0	0	4	0

Infant Baptisms, 1948 versus 1958:

<u>Place</u>	<u>1948</u>	<u>1958</u>
Hoolehua	32	50
Kaunakakai	20	43
Kalaupapa	0	0

Eight SS.CC. priests served *Molokai* in the 1960's: Frs. Firminus Francis Schellemans, ss.cc. in 1961, Paulinus Jules Baijot, ss.cc. and (Berulf) John Van Gils, ss.cc. in 1962, (Celestinus) Joseph Hendriks, ss.cc. in 1964, Ildephonse Alfons Kuntz, ss.cc. (again) in 1965, Arsenius Henry Daenen, ss.cc. and Jerry Omakanim, ss.cc. in 1966, and Philibert Van Frachem, ss.cc. (again) in 1968. In 1963, a small catechetical center was built next to St. Sophia in Kaunakakai. St. Sophia's was enlarged in 1965. In 1966, repairs were done on Our Lady of Seven Sorrows chapel in *Kaluaaha* topside by Fr. Van Gils, ss.cc. and parishioners. There were 3 parishes on Molokai in 1966. In 1967, four Holy Family Sisters commuted to Molokai from Oahu each week to assist in the religious education of youth. A cottage for their use was built at St. Joseph's in Kamalo.

Five more SS.CC. priests served the island in the 1970's: Frs. Matthew Leo Locks, ss.cc. and Ghislenu (Joseph) Putman, ss.cc. in 1971, David Charles Todd, ss.cc. in 1972, Gerard Majella Christopher, ss.cc. in 1973 and Gaston Frans Diels, ss.cc. in 1979. It was in the 1970's that St. Joseph chapel in *Kamalo* was placed on the State of *Hawaii* Register of Historic Places.

The 1980's on *Molokai* saw diocesan priests being sent to help with the ministry. SS.CC. Fathers Todd and Diels continued to serve on the island. In 1986, the pineapple plantations withdrew from *Molokai*. In 1989, all the churches on topside *Molokai* were canonically consolidated and renamed the "*Molokai* Catholic Community". A number of diocesan priests served *Molokai* in the 1980's.

In the 1990's, three SS.CC. priests served: Frs. Arsenius Henry Daenen, ss.cc. (again) in 1992, Martin Mary (Nobincio) Fernandez, ss.cc. in 1997 and (Celestinus) Joseph Hendriks, ss.cc. (again) in 1998. Fr. Nobincio was diagnosed with leprosy. In 1990, Sacred Heart in *Hoolehua* and St. Theresa in *Kualapuu* were closed. In 1995, St. Joseph chapel in *Kamalo* was refurbished. As of February of 1998, 7,200 was the population of *Molokai* with a topside parish census showing 1,426+ registered parishioners with 300+ adults and 95+ children regularly attending Mass. Four Masses were said every weekend from the east to the west ends of topside *Molokai*. By this time, the ministry at the settlement had decreased substantially with the

lessening number of leprosy patients.

The early 2000's saw two SS.CC. priests, an SS.CC. brother and 3 SS.CC. sisters accept the ministry of being on *Molokai*: Bro. Charles Kaahanui, ss.cc. in 2005, Frs. Clyde Guerreiro, ss.cc. and Felix Vandebroek, ss.cc. in 2007, and Srs. Jessie Kai, ss.cc., Marie Christine Plateros, ss.cc. and Herman Julia Aki, ss.cc. in 2008. The three SS.CC. sisters were the first Sacred Hearts sisters to serve in residence on *Molokai*.

The second decade of the third millennium saw seven SS.CC. priests serve the island of *Molokai*: Frs. Ambrose Sanar, ss.cc. in 2011, Patrick Killilea, ss.cc., William Petrie, ss.cc. and Michael Kelly, ss.cc. in 2012, Kristopher Kaitapu, ss.cc. and Clyde Guerreiro, ss.cc. (again) in 2018, and Brian Guerrini, ss.cc. in 2019. In 2010, the steeple of St. Joseph church in *Kamalo* was damaged in a wind storm. In 2011, a new, \$3 million parish church was completed in *Kaunakakai* to serve as the main parish church for *Molokai*, called St. Damien of *Molokai* Parish. It had three missions: Our Lady of Seven Sorrows in *Kaluaaha*, St. Vincent Ferrer in *Maunaloa* and St. Joseph shrine chapel in *Kamalo*. Fr. Patrick Fanning, ss.cc., began as pastor on topside *Molokai* in October of 2022.

[Note: As far as we know from past records, there were at least 16 Catholic churches or chapels built on *Molokai* between the years 1851 and 2011: ten on topside *Molokai* and six on the *Kalaupapa* peninsula. One of these chapels was moved from *Kalaupapa* (the original Our Lady Health of the Sick) to *Pelekunu* (renamed St. Anthony) on the northeast shore of *Molokai*. Fr. Damien also proposed erecting a chapel in 1874 at either *Kaunakakai* or *Palaau* on topside *Molokai*, but it was never built. Fr. Damien built or worked on at least 7 of these 16 churches.]

**LIST OF CATHOLIC CHURCHES & CHAPELS BUILT OR BUILDINGS LEASED AS CHURCHES & CHAPELS ON  
MOLOKAI (1851-2011) (1)(33)**

- 1851            *Kalae* (topside)(probably, thatched)(no longer exists)  
 1851            *Kalaupapa* (peninsula)(probably, thatched)(no longer exists)  
 [Note: as of 1867, there were no Catholic churches or chapels on the island of *Molokai*, according to the *Hawaii* Catholic Mission in *Honolulu*]  
 1872            St. Philomena, *Kalawao* (peninsula)(brought over in pieces from *Oahu* & erected by Bro. Bertrand, ss.cc.)(added to by Fr. Damien in later years & finished in 1889)  
 1874            Our Lady of Seven Sorrows, *Kaluaaha* (topside)(built by Fr. Damien)  
 1875            Our Lady Health of the Sick, *Kalaupapa* (peninsula)(built by Fr. Damien)(moved to *Pelekunu* in 1876 & renamed St. Anthony of Padua)(no longer exists)  
 1875            A small house in *Kaunakakai*, topside, is leased to Fr. Damien, to say mass in, by the administrator of King *Kamehameha's* land on *Molokai*  
 1876            Our Lady Health of the Sick, *Kalaupapa* (peninsula)(built by Fr. Damien)(finished in 1882)(no longer exists)(replaced 1<sup>st</sup> Our Lady Health of the Sick church which was moved to *Pelekunu*)  
 1877            St. John the Evangelist, *Moanui* (topside)(built by Fr. Damien)(no longer exists)  
 1876-78        St. Joseph and the Child Jesus, *Kamalo* (topside)(built by Fr. Damien)  
 1880            St. Anne, *Halawa* (topside)(built by Fr. Damien)(no longer exists)  
 [Note: by 1885, there were 7 churches and chapels on *Molokai*]  
 1889            St. Philomena was further expanded at the leprosy settlement in *Kalawao* and finished shortly after Fr. Damien's death.  
 1899            St. Francis of Assisi, *Kalaupapa* (peninsula)(no longer exists, burned down in 1906)  
 1903            A rented building was used as Sts. George & Sophie church, named after the couple who donated it, in *Kaunakakai*, topside. (no longer exists)  
 1908            St. Francis of Assisi, *Kalaupapa* (peninsula)(replaced old St. Francis of Assisi which burned down in 1906)  
 1914            St. Sophia, *Kaunakakai* (topside)(it was expanded in 1937)(no longer exists, burned down in 2010)  
 1928            Sacred Heart of Jesus, *Hoolehua* (topside)(no longer in use, now, a women's shelter)  
 1940            St. Vincent Ferrer, *Maunaloa* (topside)  
 1946            St. Theresa of Liseux, *Kualapuu* (topside)(old Sacred Heart parish hall was moved from *Hoolehua* to *Kualapuu* and became St. Theresa of Liseux church)(no longer in use; now, a private residence)  
 2011            St. Damien of *Molokai*, *Kaunakakai* (topside) was built to replace St. Sophia which burned down in 2010

[Note: Original Our Lady Health of the Sick church was built to the east of the present St. Francis church. It was moved to *Pelekunu* and renamed St. Anthony. A new Our Lady Health of the Sick church was built where the current St. Francis church is. The original St. Francis church was built where the original Our Lady Health of the Sick church was. The original St. Francis church burned down. The present St. Francis church was built where Our Lady Health of the Sick was. The present-day church hall was used as a temporary church until the new St. Francis church was built.]

**SS.CC. Comings & Goings To & From *Molokai* (1842-2022):**  
**(especially of Father Damien) (1)(33)**

1842 (1 week)	Fr. Dositheus Desvault, ss.cc. visited <i>Molokai</i>
1842	Dennis (Dionitio, Dionysius), SS.CC.-trained lay catechist was persecuted by non-Catholics on <i>Molokai</i>
1846, November-December	Fr. Modeste Favens, ss.cc. visited <i>Molokai</i> from <i>Maui</i>
1847, February	Fr. Modeste Favens, ss.cc. visited <i>Molokai</i>
1847, April 17-21	Fr. Modeste Favens, ss.cc. visited <i>Molokai</i>
1848, May 16-20	Fr. Modeste Favens, ss.cc. visited <i>Molokai</i>
1848, October	Fr. Aubert Bouillon, ss.cc. visited <i>Molokai</i>
Late 1840's-1870's	Fr. Aubert Bouillon, ss.cc. visited <i>Molokai</i> periodically from <i>Maui</i>
1849, April 22-28	Fr. Modeste Favens, ss.cc. visited <i>Molokai</i>
1849, May 22-29	Fr. Modeste Favens, ss.cc. visited <i>Molokai</i>
1851, April	Fr. Modeste Favens, ss.cc. visited <i>Molokai</i>
1851, June 30-July 29 (Topside & <i>Kalaupapa</i> )	Rt. Rev. Louis Desire Maigret (Vicar Aposolic), ss.cc. visited <i>Molokai</i> from <i>Maui</i> , with Fr. Joachim Marechal, ss.cc., Fr. Aubert Bouillon, ss.cc., Fr. Louis Marie Heurtel, ss.cc. & Fr. Mathias Gracia, ss.cc.
1851, December	Fr. Gregoire Archambaux, ss.cc. visited <i>Molokai</i>
1852, January 13-April 13	Fr. Louis Marie Heurtel, ss.cc. visited <i>Molokai</i>
1854	Fr. Aubert Bouillon, ss.cc. was on <i>Molokai</i> as a guide for French naturalist Jules Remy
1860's-early 1870's	Fr. Raymond Delalande, ss.cc. and others visited <i>Molokai</i> periodically
1872, April 9-1873	Bro. Joseph Louis (Victorin) Bertrand, ss.cc. arrived on <i>Molokai</i> to build St. Philomena church in <i>Kalawao, Molokai</i> , from pre-fab pieces brought over from <i>Oahu</i>
1873	Fr. Rupert Theodore Lauter, ss.cc. & Fr. Boniface Schaefer, ss.cc. visited to help on <i>Molokai</i>
1873, May 10	Fr. Damien de Veuster, ss.cc. accompanied Rt. Rev. Louis Maigret, ss.cc. from <i>Lahaina, Maui</i> to <i>Kalaupapa, Molokai</i> & Damien stayed on as resident priest
1873, May 15-19	Fr. Damien, ss.cc. visited <i>Pelekunu Valley</i> and baptized
1873, June	Fr. Damien baptized on topside <i>Molokai</i>
1873, July 9	Fr. Damien visited <i>Honolulu, Oahu</i>
1873, August 1	Fr. Damien baptized in <i>Pelekunu Valley</i>
1873, August 17-20	Fr. Damien baptized on topside <i>Molokai</i>
1873, October	Either Fr. Damien or Fr. Rupert Theodore Lauter, ss.cc. baptized on topside <i>Molokai</i>
1873, December	Either Fr. Damien or Fr. Rupert Theodore Lauter, ss.cc. baptized on topside <i>Molokai</i>
1874	Fr. Jacques (Columban) Beissel, ss.cc. helped on <i>Molokai</i>

1874, February 5	Fr. Damien was on topside <i>Molokai</i> and picked up Fr. Andre Burgerman, ss.cc.
1874, February 20-23	who would serve as the resident priest on topside <i>Molokai</i> for five years Fr. Damien visited <i>Honolulu, Oahu</i>
1874, April 19-August 17	Fr. Damien was on topside <i>Molokai</i> building Our Lady of Seven Sorrows church in <i>Kaluaaha</i> for Fr. Andre who stayed at the leprosy settlement
1874, September 1	Fr. Damien planned to work with a small group of Christians in <i>Kaunakakai</i> or <i>Palaau</i> on topside <i>Molokai</i> , possibly even building them a church
1874, September 21-22	Fr. Damien visited <i>Honolulu, Oahu</i>
1874, November 25	Fr. Damien was in <i>Kaunakakai</i> on topside, <i>Molokai</i>
1874, December	Fr. Damien was in <i>Kaluaaha</i> on topside <i>Molokai</i>
1875, June 1	Rt. Rev. Maigret was in <i>Kaunakakai</i> on topside <i>Molokai</i>
1875, June 7-14	Rt. Rev. Maigret was on topside <i>Molokai</i> and at <i>Kalaupapa</i>
1875, July 17-19	Fr. Damien visited <i>Honolulu, Oahu</i>
1876, July 5-17	Fr. Damien visited <i>Honolulu, Oahu</i>
1877, January 27-Feb. 8	Fr. Andre visited <i>Honolulu, Oahu</i>
1877, April 12-30	Fr. Damien visited <i>Honolulu, Oahu</i>
1877, December 13-27	Fr. Andre visited Honolulu, Oahu
1878, January 18	Fr. Damien visited <i>Pelekunu Valley</i>
1878, February 15	Fr. Damien visited <i>Pelekunu Valley</i>
1878, December 21	Fr. Andre was asked by Fr. Damien to return from topside <i>Molokai</i> to become pastor of Our Lady Health of the Sick at <i>Kalaupapa</i> . Fr. Damien remained at <i>Kalawao</i> and continued to visit topside <i>Molokai</i>
Nov. 1878-Jan. 31, 1880	Fr. Damien visited topside <i>Molokai</i> once a month for at least 15 months
1879	Fr. Regis Moncany, ss.cc. visited <i>Molokai</i>
1879, July 16-21	Fr. Damien visited <i>Honolulu, Oahu</i>
1879, July 30	Fr. Damien was in <i>Moanui</i> on topside <i>Molokai</i>
1879, August 31-September 8	Fr. Andre visited <i>Honolulu, Oahu</i>
1879, Sept.-1880, Apr.	Fr. Damien & Fr. Andre made visits to topside <i>Molokai</i>
1880, April 2-5	Fr. Damien visited <i>Honolulu, Oahu</i>
1880, June 14-18	Fr. Regis Moncany, ss.cc. visited Molokai
1880, July 23-August 9	Fr. Damien was in <i>Honolulu, Oahu</i> for business and a retreat
1880, July 30-August 9	Fr. Andre was in <i>Honolulu, Oahu</i> for a retreat
1880, November 5-8	Fr. Damien visited <i>Honolulu, Oahu</i>
1880	Fr. Damien baptized on topside <i>Molokai</i>
1881, January 21-24	Fr. Damien visited <i>Honolulu, Oahu</i>
1881, July 17-25	Fr. Damien was in <i>Honolulu, Oahu</i> for a retreat
1881, September 20	Fr. Damien visited <i>Honolulu, Oahu</i>
1881, October 4-7	Rt. Rev. Herman Koeckeman visited <i>Molokai</i>
1881, November 5-16	Fr. Damien was on topside <i>Molokai</i>
1881, December 13-16	Fr. Damien was on topside Molokai
1881	Fr. Damien was baptizing on topside <i>Molokai</i>

1882, June 23-July 5	Fr. Damien visited <i>Honolulu, Oahu</i>
1882, September 7	Fr. Damien was on topside <i>Molokai</i>
1882, September 13-20	Fr. Damien was on topside <i>Molokai</i>
1882, October 17	Fr. Damien was on topside <i>Molokai</i>
1882, December 3	Fr. Damien was on topside <i>Molokai</i>
1882, December 27-29	Fr. Damien was on topside <i>Molokai</i>
1882	Fr. Damien baptized on topside <i>Molokai</i>
Dec. 29, 1882-Jan. 8, 1883	Fr. Damien visited <i>Honolulu, Oahu</i>
1883, January 10-15	Fr. Damien was on topside <i>Molokai</i>
1883, April 19-22	Fr. Damien was on topside <i>Molokai</i>
1883, May 3-7	Fr. Damien visited <i>Honolulu, Oahu</i>
1883, June 14-July 27	Fr. Damien was on topside <i>Molokai</i>
1883, October 12	Fr. Damien was baptizing on topside <i>Molokai</i>
1883, December 12	Fr. Damien was baptizing on topside <i>Molokai</i>
1883, December 25	Fr. Damien was baptizing on topside <i>Molokai</i>
1884, January 12-?	Fr. Damien visited <i>Honolulu, Oahu</i>
1884, March 20-27	Fr. Albert Montiton, ss.cc. visited <i>Honolulu, Oahu</i>
1884, April 24	Fr. Damien was on topside <i>Molokai</i> baptizing
1884, September 20	Fr. Damien was at <i>Pelekunu</i> Valley
1884, December 3	Fr. Damien was at <i>Pelekunu</i> Valley
1885, January 2-7	Fr. Damien visited <i>Honolulu, Oahu</i>
1885, March 19-29	Fr. Albert Montiton, ss.cc. was on topside <i>Molokai</i> , then left for Tahiti
1885, April 20	Fr. Columban Beissel, ss.cc. was at <i>Kalawao, Molokai</i>
1885, December 5-12	Fr. Damien went to <i>Lahaina, Maui</i> to testify in a murder trial
1886, February 1	Fr. Columban Beissel, ss.cc. was on <i>Molokai</i>
[Note: 1886, July	Ira Barnes "Brother Joseph" Dutton came to <i>Kalawao</i> from America]
1886, July 10	Fr. Damien visited <i>Honolulu, Oahu</i>
1887, October 2	Topside wedding with Fr. Columban, ss.cc.
1887, November 3-15	Fr. Columban Beissel, ss.cc. was on <i>Molokai</i>
1887	Fr. Beissel, ss.cc. was baptizing on topside <i>Molokai</i>
1888, January 2	Fr. Gregoire Archambaux, ss.cc. was on <i>Molokai</i>
1888, May 14	Fr. Conrardy (a diocesan priest from the state of Oregon) was on <i>Molokai</i>
1888, September 11	Fr. Leonor Fouesnel, ss.cc. came to <i>Molokai</i>
[Note: 1888, November	Sr. Marianne Cope and Franciscan Sisters of Syracuse, NY arrived at <i>Kalaupapa</i> ]
1888, November 13	Fr. Matthias Gracia, ss.cc. came to <i>Molokai</i>
1888, November 19	Fr. Wendelin Moellers, ss.cc. arrived on <i>Molokai</i>
1888, December 1	Fr. Columban Beissel, ss.cc. came to <i>Molokai</i>
1888	Fr. Columban was baptizing on <i>Molokai</i>
1889, April 15	Fr. Damien de Veuster, ss.cc. died at <i>Kalawao, Molokai</i>
[1889-1900	SS.CC. priests assisted on topside <i>Molokai</i> and remained at the leprosy settlement]
1895-1897	Fr. Pamphile de Veuster, ss.cc. served at the leprosy settlement

1895 Bros. Dominic Lappe, ss.cc., Sylvanus Van Volsen, ss.cc., Serapion Van Hoof, ss.cc. & Severinus Baltus, ss.cc. arrived to serve at *Kalawao*

1897-1928 Fr. Thomas Geloan, ss.cc. arrived on *Molokai* to serve at the leprosarium and later on topside

1898 Bro. Aloysius (Louis) Leisen, ss.cc. arrived to help at *Kalawao*

1899 Bro. Victor Schumpf, ss.cc. arrived to help at *Kalawao*

1901 Bro. Laurence Bergmans, ss.cc. & Fr. Joseph (Louis) Juliotte, ss.cc. arrived to help at *Kalawao*

1902 Bro. Rochus Rech, ss.cc., Bro. Severianus Sprenger, ss.cc. & Fr. Maxime Andre, ss.cc. arrived to help at *Kalawao* and *Kalaupapa*

1903 Bro. Willibrord Slaats, ss.cc. arrived to help at *Kalawao*

1904 Bro. Sylvester Barbe, ss.cc., Bro. Materne Laschet, ss.cc. & Bro. Liborius Hengst, ss.cc. arrived to help at *Kalawao*

1907 Fr. Emmeran Schulte arrived to help at the leprosy settlement

1912 Fr. Philip Blom, ss.cc. & Bro. Wenceslaus Van Vorst, ss.cc. arrived to help at the leprosy settlement

1913 Bro. Gerard Majella Jeanson, ss.cc. arrived to help at the leprosy settlement

1914 Msgr. Stephen Pedro Alencastre, ss.cc. & Fr. Bruno Bens, ss.cc. visited topside and the leprosy settlement

1915 Fr. Engelbert Jan DeVries, ss.cc. arrived to help on *Molokai*

1918 Fr. Athanasius Bous, ss.cc. arrived to help on *Molokai*

1919 Fr. Martin Dornbusch, ss.cc. was on *Molokai* to help

1920 Bro. Jules Haagen, ss.cc. arrived to help at the leprosy settlement

1923 Bro. Pascal de Bruyn, ss.cc. arrived to help at the leprosy settlement

1927 Bro. Ludger Freise, ss.cc. arrived to help at the leprosy settlement

1929 Fr. Henry Boeynaems, ss.cc. arrived to help on *Molokai*

1932 Fr. Philibert Van Frachem, ss.cc. arrived to help on *Molokai*

1933 Fr. Pierre Henris, ss.cc., Fr. Philip Blom, ss.cc. (again) & Bro. Francis X. Mattus, ss.cc. arrived to help on *Molokai*

1934 Fr. John Mary Systemans, ss.cc. & Fr. Aloysius Vervloesem, ss.cc. arrived to help on *Molokai*

1935 Bro. Materne Laschet, ss.cc. (again) arrived to help at the leprosy settlement

1938 Fr. Robert Helemans, ss.cc. arrived to help on *Molokai*

1939 Bro. Tharcisius Yap, ss.cc. arrived to help at the leprosy settlement

1940 Bro. Brendan McGoohan, ss.cc. arrived to help at the leprosy settlement & Msgr. Stephen Pedro Alencastre, ss.cc. visited topside

1944 Fr. Sebastian Konze, ss.cc., Bro. Dominic William Stone, ss.cc. & Bro. Patrick John Hughes arrived to help on *Molokai*

1946 Bro. Ladislav Van Der Eide, ss.cc. & Bro. Engelbert Joseph Swerts, ss.cc. arrived to help on *Molokai*

1947 Fr. Gregory Charles Shea, ss.cc., Fr. Octave (Gaston) Igodt, ss.cc. & Fr. Patrick Logan, ss.cc. arrived to help on *Molokai*

1948 Fr. Rudolph Vercammen, ss.cc. & Fr. Rolandus Petrus Peeters, ss.cc. arrived to help on *Molokai*

1949 Bro. Edward Emile Christens, ss.cc. arrived to help at the leprosy settlement

1951 Fr. Anselm E. Gouveia, ss.cc. arrived to help on topside

1953 Fr. Bonaventure Henry Crols, ss.cc. arrived to help on *Molokai*

1954 Fr. Basil James Colloton, ss.cc. arrived to help on *Molokai*

1955 Fr. Anthony O'Brien, ss.cc. & Fr. Ildephonse Alfons Kuntz, ss.cc. arrived to help on *Molokai*

1956 Fr. Constant Albert Leunens, ss.cc. arrived to help on *Molokai*

1959 Fr. Herman Florent Van Den Wijngaert, ss.cc. arrived to help on *Molokai*

1961 Fr. Firminus Francis Schellemans, ss.cc. arrived to help on *Molokai*

1962 Fr. Paulinus Jules Baijot, ss.cc. & Fr. (Berulf) John Van Gils, ss.cc. arrived to help on *Molokai*

1964 Fr. (Celestinus) Joseph Hendriks, ss.cc. arrived to help on *Molokai*

1965 Fr. Ildephonse Alfons Kuntz, ss.cc. arrived (again) to help on *Molokai*

1966 Fr. Arsenius Henry Denen, ss.cc. and Fr. Jerry Omakanim, ss.cc. arrived to help on *Molokai*

1968 Fr. Philibert Van Frachem, ss.cc. arrived (again) to help on *Molokai*

1971 Fr. Matthew Leo Locks, ss.cc. and Fr. Ghislenus (Joseph) Putman, ss.cc. arrived to help on *Molokai*

1972 Fr. David Charles Todd, ss.cc. arrived to help on *Molokai*

1973 Fr. Gerard Majella Christopher, ss.cc. arrived to help on *Molokai*

1979 Fr. Gaston Frans Diels, ss.cc. arrived to help on *Molokai*

1980's Diocesan priests arrived to help topside

1992 Fr. Arsenius Henry Daenen, ss.cc. arrived to help on *Molokai*

1997 Fr. Martin Mary (Nobincio) Fernandez, ss.cc. arrived to help at *Kalaupapa*

1998 Fr. (Celestinus) Joseph Hendriks, ss.cc. arrived (again) to help at *Kalaupapa*

2005 Bro. Charles Kaahanui, ss.cc. arrived to help on *Molokai*

2007 Fr. Clyde Guerreiro, ss.cc. arrived to help topside and Fr. Felix Vandebroek, ss.cc. arrived to help at *Kalaupapa*

2008 Sr. Jessie Kai, ss.cc. and Sr. Marie Christine Plateros, ss.cc. and Sr. Herman Julia Aki, ss.cc. arrived to help topside

2011 Fr. Ambrose Sanar, ss.cc. arrived to help at *Kalaupapa*

2012 Fr. Patrick Killilea, ss.cc. arrived to help at *Kalaupapa* and Frs. William Petrie, ss.cc. and Michael Kelly, ss.cc. arrived to help topside

2018 Fr. Kristofer Kaitapu, ss.cc. and Fr. Clyde Guerreiro arrived to help topside

2019 Fr. Brian Guerrini, ss.cc. arrived to help topside

2022 Fr. Patrick Fanning, ss.cc. arrived to help topside

As you can see, there were a lot of comings and goings to and from the island of *Molokai* over the years. Father Damien himself did not always stay at the leprosy settlement. In fact, in the 16 years he was at the leprosy settlement, Damien traveled outside the leprosarium many times, mostly to topside *Molokai*, to build churches and attend to the spiritual needs of the people, but also, many times to *Honolulu*, several times to *Pelekunu Valley* on the northeastern coast of *Molokai* and even to *Maui*.

Statistically, Damien visited topside *Molokai* on more than 43 separate occasions between the years 1873 and 1886, according to his letters. During those years, he also visited *Honolulu* at least 19 separate times and the *Pelekunu Valley* six separate times. At least twice, he traveled to *Maui*, once to testify at a murder trial and another time for a few days of rest and relaxation.

In his first six months at the leprosy settlement [which was the entire *Kalaupapa* peninsula], Damien was supposed to restrict himself to remain at the settlement according to the *Hawaiian Government Segregation Law*. But, in those first six months, he traveled outside the settlement six times, 3 times to topside *Molokai*, twice to *Pelekunu Valley* and once to *Honolulu*. He was actually breaking the *Segregation Law* until the Government, in November of 1873, said that ministers and doctors would be allowed to travel in and out of the leprosy settlement.

In those days, travel to and from *Molokai* was not easy! It had to be by boat, in the beginning, by canoe, then by schooner or steamer. In the case of those traveling between the leprosy settlement and topside, it was either by boat when the sea was relatively calm, or by foot, mule or horse, having to go over 2,000 foot mountains. One had to be in good physical condition to make these journeys. Even today, the only ways in or out of the island of *Molokai* [both the settlement and topside], are by boat or by a small plane.

# The Chronology:

*(bold, underlined numbers in parentheses refer to the Bibliography)*

## 1820's

1827 Frs. Bachelot, ss.cc. & Short, ss.cc. are among a group of SS.CC. missionaries who arrive from France in the Kingdom of *Hawaii* to the island of *Oahu* (2)(3)

## 1830's

1831 Frs. Bachelot, ss.cc. & Short, ss.cc. are expelled from the Kingdom of *Hawaii* & sent to California; lay brothers stay in *Hawaii* with the people (2)(3)

1830's Training of lay catechists by the SS.CC. lay brothers continues on *Oahu* (2)(3)

(An Ordinance Rejecting the Catholic Religion by King *Kamehameha* III, written from *Lahaina, Maui*):

December 18, 1837 “As we have seen the peculiarities of the Catholic religion and the proceedings of the priests of the Romish faith to be calculated to set man against man in our kingdom, and as we formerly saw that disturbance was made in the time of *Kaahumanu* I and as it was on this account that the priests of the Romish faith were at that time banished and sent away from this kingdom, and as from that time they have been under sentence of banishment until within this past year when we have been brought into new and increased trouble on account of those who follow the Pope; and as our determination to keep away such persons is by no means recent, and also on account of the requests of foreigners that we make it known in writing, Therefore, I, with my chiefs, forbid, by this document that any one should teach the peculiarities of the Pope’s religion, nor shall it be allowed to any one who teaches those doctrines or those peculiarities to reside in this kingdom; nor shall the ceremonies be exhibited in our kingdom, nor shall any one teaching its peculiarities or its faith be permitted to land on these shores; for it is not proper that two religions be found in this small kingdom. Therefore we utterly refuse to allow any one to teach those peculiarities in any manner whatsoever. We moreover prohibit all vessels whatsoever from bringing any teacher of that religion into this kingdom.

Any vessel that shall bring here a teacher of the Pope’s religion or any thing similar, and wishes to enter the harbor on business, may enter, subject however to these regulations, viz. there shall be no teacher from on board his ship be by any means permitted to come on shore, because all such have been strictly

prohibited from this kingdom. And if any such teacher should come ashore, he shall be seized and returned to the vessel which he left. And the vessel in which he came shall not leave except he shall sail with it.

And if any shall come on shore without liberty and shall be concealed until the vessel in which he came shall have sailed and afterwards shall be discovered, he shall remain a prisoner until a proper vessel can be obtained for him to return and then he shall go after having paid to the chiefs a fine at their discretion.

But if it should be impossible for the said person to dwell on board, it shall be permitted him in writing to dwell for a season on shore, on his giving bonds and security for the protection of the kingdom.

If the master of a vessel shall refuse to obey this law and shall set on shore the teacher prohibited by this act, in contempt of the government, then the vessel shall be forfeited to the chiefs of these islands and become theirs, and the cargo on board the vessel shall likewise become theirs, and the master of the vessel shall pay the sum of ten thousand dollars, but it may be optional with the chiefs to remit any part of the sum.

Moreover if a stranger shall present himself as a mechanic, a merchant or of any other business, and it shall be granted him to reside here, and afterwards he shall be found teaching the doctrine of the Pope or any thing else whereby this kingdom shall be disturbed, this law shall be in force against him and he may be retained a prisoner or banished, after he shall have paid a fine at the discretion of the chiefs. That this law may be extensively known, it shall be printed and published, and on the arrival of a vessel, it shall be the duty of the Pilot to carry with him this law and give it to the master of the vessel that he may not be ignorant of the law. And if the law is not shown to the master of the vessel by the Pilot and any prohibited person should come ashore because the Pilot did not show this law to the master of the vessel, the Pilot shall pay to the chiefs one hundred dollars; and the person who left the vessel shall be returned on board again.

If anyone, either foreigner or native, shall be found assisting another in teaching the doctrine of the Pope's religion, he shall pay to the government a fine of one hundred dollars for every such offence." (42)

1837

Bachelot & Short return to *Hawaii* but couldn't stay until freedom of religion was allowed (2)(3)

Late 1830's or early 1840's

Some of the Sacred Hearts-trained lay catechists go to *Molokai* fleeing *Oahu* persecution by Protestants. They are persecuted on *Molokai* by Protestants. (2)

July 12, 1839

Freedom of religion established in *Hawaii*. SS.CC. are officially free to return.

## 1840's

1840                      A cattle industry develops on topside *Molokai* (3)

(from Fr. Joachim Marechal, ss.cc. to the Superior General in Paris, written from *Oahu*):

February 9, 1841        Fr. Joachim mentions *Maui* and *Molokai* as existing islands in *Hawaii* [probably needing to be evangelized]. (17)

(from *History of the Catholic Mission in the Hawaiian Islands*, Fr. Reginald Yzendoorn, SS.CC.):

1842                      Fr. Dositheus Desvault, ss.cc., Vice Prefect Apostolic for the Sandwich Islands, embarks by canoe from *Waimanalo, Oahu* with 2-3 Catholic *Hawaiians* to *Molokai*. He spends whole week consoling, exhorting & instructing catechists, converts & catechumens. He protested the *Molokai* persecutions of Catholics by Protestants & demanded religious freedom for all Catholics on *Molokai* (2)

(from Msgr. Desiree Louis Maignet, ss.cc. to the Superior General in Paris, written from *Honolulu*):

September 29, 1842    “Our Christians on *Hawaii* [the Big Island], on *Maui*, and on *Molokai*, are more persecuted than ever. See how we must rely on the promises made by our natives to the commanders of warships! On *Molokai*, a Christian called Dionitio (Denis) has just died. It is said, as a result of bad treatment. He was forced to go and work on the construction of a Calvinist church. ‘No,’ he answered. ‘I will not go. Because by going there I would be disobeying the word of God. Besides, we were told that in the future, the chiefs would no longer allow us to work on these churches.’ His feet [the feet of Dionitio] were tied to his hands, Then, a long stick was passed between his body and the ropes which fastened him. Two policemen thus carried him suspended on their shoulders, nearly a quarter of a league [0.85 miles]. He was about to expire when at last he was let go. ‘Consent to obey our orders and all will be finished,’ said the chiefs to him. ‘I can’t,’ answered Dionitio, dying. ‘My body is yours, do what you want. But, my soul is God’s.’ They carried him home. He was dripping blood profusely. His feet and hands were so swollen that he could no longer use them. In a word, he was very ill when a Christian came from *Molokai* to tell me that Dionitio was very anxious to see me before he died. I was unable to go there, to my great regret, and I still do not know if this dear confessor of the faith is alive, or if not, if he was able to receive the consolations of religion at the time of his death. But, we are reassured that, no doubt, he would have died a martyr. Later, I will not fail to give you all the details.” (13)

(from *Missions of the Sandwich Islands*, author unknown, General SS.CC. Brothers’ Archives, Rome):

December 5, 1842        “New persecutions on [Big Island], *Maui* and *Molokai*.” (12)

1842-1846 SS.CC. priests from *Honolulu* periodically visit *Molokai's* topside leeward (southern shore) group of Catholics [from *Naiwa* to *Halawa*] as well as the *Kalaupapa* Peninsula (2)(3)

(from Missions of the Sandwich Islands, author unknown, General SS.CC. Brothers' Archives, Rome):

August 22, 1843 "Maui and Molokai need some missionaries." (12)

(from Fr. Martial Jan to the Superior General in Paris, written from *Oahu*):

February 15, 1844 "What a misfortune that this holy Prelate [Msgr. Maigret] could not join us with the much help he is sending us! How sad it is to see so many thousands of catechumens in this archipelago who, for more than three years [since before 1841], have been asking in vain for missionaries! This is the position of the savages of *Maui* and *Molokai*, among whom there are more than 3,000 catechumens who have not yet had the happiness of being a missionary. They have built small presbyteries and several chapels where they often assemble for prayer, waiting for heaven to send them priests." (10)

(from Fr. Joachim Marechal, ss.cc. to Msgr. Louis Maigret, ss.cc. written from the Big Island of Hawaii):

August 16, 1844: Statistics (17)

Population of <i>Molokai</i> : 1822	3,500
1832	6,000
1836	6,000

(from Msgr. Louis Maigret, ss.cc. to Very Rev. Marcellin Bousquet, ss.cc., Superior General, written from *Honolulu*):

May 12, 1845 Maigret complains to the Superior General in Paris that there are not enough priests in *Hawaii* and "that includes *Molokai* as well." (13)

(from the Diary of Father Modeste Favens, ss.cc.):

Sept.-Dec., 1846 Half a dozen villages with Catholics on *Molokai*.

October 18, 1846 First SS.CC. priests on *Maui*. These SS.CC. missionaries from *Lahaina, Maui* visited *Molokai* periodically during subsequent years.

October 21, 1846 The Diary mentioned a schoolmaster from *Molokai* & continued persecutions of *Molokai* Catholics & catechists by Protestants

November 22, 1846 "Baptisms on *Molokai*"

December 14, 1846 Fr. Favens landed in *Kumueli* [*Kamalo*], *Molokai*, from *Lahaina, Maui*, by canoe with 2 *Hawaiians*. He baptized 2 catechumens

December 15, 1846 “Went to *Naiwa* [topside, north and west of *Kaunakakai*] & I baptized 2 in *Naiwa* & stayed the night at an abandoned *heiau* [ancient *Hawaiian* temple]”

December 16, 1846 “We are going to *Naiwa* to baptize 27 persons & hear 11 confessions”

December 17, 1846 “I baptize 27 persons in *Naiwa*, then I return to *Kalaupapa*, down the *pali*, where I find 15 [older] Christians & where I baptize 37 catechumens. Remained in *Kalaupapa* several days”

December 20, 1846 “Sunday, I return to sleep in *Naiwa*”

December 21, 1846 “I return to *Kumueli* [*Kamalo*] where I sleep”

December 22, 1846 Mentioned *Naiwa*

December 28, 1846 Fr. Modeste Favens, ss.cc. left *Molokai*

December 14-28, 1846 “Found good number of Catholics in [*Honomuni*], baptized 31 catechumens”

April 14, 1847 “I confess 3 persons from *Molokai*, they come to *Lahaina* requesting a priest to visit *Molokai*” [Father Favens is on *Maui* at this time]

April 16, 1847 “I leave [*Maui*] for *Molokai*”

April 17, 1847 “Visit *Kumueli* [*Kamalo*], then *Naiwa* & *Kalaupapa* (a tiny but fervent flock), 11 communions in *Kumueli*, I’m going to sleep in *Naiwa*”

April 18, 1847 “Sunday, 13 communions, 17 baptisms in *Naiwa*”

April 19, 1847 “3 communions in *Naiwa*, confessions in *Koolau* [north shore of *Molokai* between *Kalawao* and *Halawa*]”

April 20, 1847 “13 communions & 4 baptisms in *Koolau* [north shore of *Molokai*, between *Kalawao* and *Halawa*]. I sleep in *Kumueli*. I enter the house of the Protestant minister.”

April 21, 1847 “I confess 5 from *Kumueli*, 3 communions & 10 baptisms”

May 16, 1848 “I go to *Molokai*”

May 17, 1848 “I go to *Kalaupapa*, 9 communions”

May 18, 1848 “I go to *Naiwa*, 17 communions & 2 baptisms”

May 20, 1848 “I return to *Kumueli*, 11 communions” (5)

(letter from Msgr. Louis Maigret, ss.cc. to the Superior General in Paris, written from *Honolulu*):

September 17, 1848 “*Lanai* and *Molokai* are without priests.” (13)

(from the Diary of Father Modeste Favens, ss.cc.):

October 31, 1848 “Fr. Aubert [Bouillon, ss.cc.] is on *Molokai*”

April 22, 1849 “I go to *Molokai*, 31 baptisms”

May 22, 1849 “I go to *Molokai*, 31 baptisms”

May 28, 1849 “*Kumueli*”

May 29, 1849 “I return to *Maui* [from *Molokai*]” (5)

(from *Pioneers of the Faith*, Schoofs, ss.cc.):

1802-1850                      *Lahaina* [*Mauī*] was the capital of the Kingdom of *Hawaii* (3)  
1848 thru 1850                Fr. Modeste Favens, ss.cc. continued to visit *Molokai* [from *Mauī*](2)(3)

(from Bishop Louis Maigret, ss.cc. Diaries):

May 21, 1849                    “I should leave for *Molokai* – transportation not ready” (6)

## 1850’s

(from letter by Fr. Joachim Marechal, ss.cc. to Msgr. Doumer, Bishop, Valparaiso, Chile written from *Oahu*)

January 28, 1850                As of January, 1849: *Molokai* population=3,429; deaths=412; births=52

(from Bishop Louis Maigret, ss.cc. Diaries):

June 30, 1851                    “Left around noon [from *Oahu*] for *Molokai* – Frs. Joachim, ss.cc., Aubert, ss.cc., L.M., ss.cc., the two youngsters & I – very turbulent sea – Severino accompanies us on his launch – we arrive at *Kumueli* [*Kamalo*] at about 4pm from *Oahu*”

July 1, 1851                        “Frs. Aubert [Bouillon], ss.cc. & Joachim, ss.cc. go to *Kalaupapa* with lil’ Philippe, Frs. L. Marie, ss.cc., Matthias, ss.cc. & I stay on at *Kumueli* [*Kamalo*]”

July 2, 1851                        “Frs. L. Marie, ss.cc. & Matthias, ss.cc. and Akoni and I go from *Kumueli* [*Kamalo*] to *Halawa* to Atoroniko’s. Fr. Matthias is ailing”

July 3, 1851                        “Akoni who has come with us returns to *Kumueli* [*Kamalo*]”

July 4, 1851                        “Fr. Matthias has recuperated – he, L. Marie & I return to *Kumueli* from *Halawa* where we encounter .....

July 5, 1851                        “Preparations for tomorrow at *Kumueli* – people come in for the ceremonies”

July 6, 1851 (Sun.)                “8 baptisms and 91 confirmations in *Kumueli* [*Kamalo*] – Fr. Joachim, ss.cc. & lil’ Philippe go on to *Honouli* [*Halawa*]”

July 7, 1851                        “Fr. L. Marie, ss.cc. off to *Kalae* to build chapel, 1 Baptism”  
[According to Bishop Maigret’s Journal, a thatched chapel was built in *Kalae*, at the top of the *pali* (topside)]

July 8, 1851                        “Frs. Aubert [Bouillon], ss.cc., Matthias, ss.cc. & I travel to *Kalae* where we sleep at Filipo’s – great wave of enthusiasm for work on the church”

July 9-12, 1851                    “Work on the church”

July 13, 1851 (Sun.)                “7 baptisms & 8 confirmations at *Kalae* – late in day, we travel on to *Kalaupapa* to Keonikio’s & Melanie’s”

July 14, 1851                        “We undertake construction of another chapel at *Kalaupapa*”  
[According to Bishop Maigret’s Journal, a thatched chapel was built at *Kalaupapa*]

July 15, 1851                        “4 baptisms & 13 confirmations – work on the church at *Kalaupapa*”

July 16, 1851                        “Continuation of the work undertaken on the church at *Kalaupapa*”

July 17, 1851 "Continuation of the work undertaken on the church at *Kalaupapa*"  
 July 18, 1851 "Continuation of the work undertaken on the church at *Kalaupapa*"  
 July 19, 1851 "Continuation of the work undertaken on the church at *Kalaupapa*"  
 July 20, 1851 (Sun.) "24 baptisms & 31 confirmations at *Kalaupapa* – return to *Kalae* & *Naiwa*"  
 July 21, 1851 "Worked on the chapel [at *Kalae*] which is not yet finished"  
 July 22, 1851 "3 baptisms & 3 confirmations at *Kalae*/[*Naiwa*?]"  
 July 23, 1851 "5 baptisms & 6 confirmations at *Kalae* – return to *Kumueli*, Fr. L.M., ss.cc. is in from *Kalaupapa*"  
 July 24, 1851 "5 baptisms & 5 confirmations in *Kamalo* – Fr. L.M., ss.cc. arrives from *Kalaupapa*"  
 July 25, 1851 "3 baptisms & 5 confirmations in *Kamalo*"  
 July 26, 1851 "4 baptisms & 4 confirmations in *Kamalo*"  
 July 27, 1851 (Sun.) "8 baptisms & 10 confirmations in *Kamalo*"  
 July 28, 1851 "7 baptisms & 7 confirmations in *Kamalo* – Fr. Aubert [Bouillon], ss.cc. leaves for *Honouli*"  
 July 29, 1851 "Fr. Joachim, ss.cc., the two boys & I leave [*Molokai*] with Akoni for *Lahaina* [*Maui*] which we reach at 11am – Fr. Gregoire, ss.cc. arrives around 3pm with the mail"  
 July 31, 1851 "Akoni returns to *Molokai* from *Lahaina* [*Maui*]" (6)

(from Msgr. Louis Maigret to Msgr. D'Oumer, Bishop in Valparaiso, Chile, written from *Honolulu*):

September 26, 1851 "The 30<sup>th</sup> of June, I left *Maui* for *Molokai* with Frs. Marechal, Aubert and J. Marie. Spend a whole month there. [see above entries] Baptize and confirm 213 people. Build 3 churches. Establish 5 schools. [Apparently, by this time, 3 churches & 5 schools had been built on *Molokai*](13)

[Latter part of 1851, Rudolph W. Meyer, who became Superintendent of the Leprosarium, comes to *Molokai*](2)(3)

(from Bishop Louis Maigret, ss.cc. Diaries):

December 16, 1851 "Loui of *Molokai* leaves *Lahaina* [*Maui*] tomorrow"  
 December 17, 1851 "Fr. Gregory [Gregoire], ss.cc. left *Maui* this morning for *Molokai* with Petero Kanaoka"  
 January 3, 1852 "Fr. L. Marie arrived yesterday in *Maui* from *Molokai* – left the day before  
 January 13, 1852 "Fr. L.M. goes back to *Molokai* from *Maui*" (6)

(from Fr. Aubert Bouillon to Msgr. D'Oumer, Bishop, Valparaiso, Chile, written from *Lahaina, Maui*):

February 8, 1852 "We will always be too few if we are less than six priests on *Maui* and two on *Molokai*. It's the least, since there would be a lot of work for twenty." (15)

(from the Diary of Father Modeste Favens, ss.cc.):

April 13, 1852           “Fr. L. Marie arrives from *Molokai* at *Lahaina* [*Maui*]” (5)

(from *Pioneers of the Faith*, Schoofs, ss.cc.):

1854                      Fr. [Aubert] Bouillon, ss.cc. was a guide on *Molokai* for French naturalist Jules Remy [findings published in a brochure “L’ile de *Molokai*”]. Most inhabitants [on *Molokai*] were Calvinist [Congregationalist] & ill at ease with Catholic priests. (3)

(from Mission of the Sandwich Islands, author unknown, General SS.CC. Brothers’ Archives, Rome):

December 10, 1854      “Fr. Gregoire [Archambaux, ss.cc.], 4 ½ years with Fr. Aubert [Bouillon, ss.cc.]. They serve *Maui*, *Molokai* and *Lahaina*.” (12)

(1850’s: SS.CC. priests continue to visit *Molokai* from *Maui* [*Lahaina*])(2)(3)

(from Fr. Aubert Bouillon, ss.cc. to Very Rev. Fr. Euthyme Rouchouze, ss.cc., Superior General, in Paris, written from *Lahaina*, *Maui*):

January 18, 1856        “*We still getting Molokai and Lanai workers. We were doing well in Maui.*” (15)

(a letter from the Christians of *Molokai* to Very Rev. Fr. Euthyme Rouchouze, ss.cc., Superior General in Paris, written from *Molokai*):

May 27, 1857           “Receive our greetings.

We, your brothers in the Lord, here is the thought that we have to communicate to you. More than sixteen years have passed [before 1841] since our entry into the Catholic religion; however no priest has yet come to reside in a fixed manner among us. This is why we appeal to your heart.

Father Aubert [Bouillon, ss.cc.], or one of his companions, comes to see us once a year; the rest of the time we are without mass, without confession, without communion. There is no one to administer the sacraments of penance and extreme unction to us at death's door, no one to teach our children.

We are perhaps two hundred Christians on *Molokai*, and there is an immense chasm that separates us from our priests. We are hungry, and there is no one to feed our soul; we are thirsty, and no one pours us the water that refreshes our hearts. There is no one to wash away the stains from our conscience, no one to excite us to good, no one to open the eyes of heretics and pagans, no one to defend our religion from the outrages that are done to it. This is why our

compatriots persevere stubbornly in error, and say: *When your priests are established here to stay, then we will be converted.* Accordingly, Most Reverend Father, give us good and learned missionaries, that they may oppose Calvinists and Mormons; sturdy missionaries too, so that they can climb the steep mountains of our island.

Receive, very respectable man, our greetings and our congratulations.

*(Following signatures of Molokai Catholics)" (43)*

(1858: Maria Lanakila becomes first parish on Maui [*Lahaina*])(2)(3)

(from Fr. Aubert Bouillon, ss.cc. to Fr. Frederic Leriche, ss.cc. in Poitiers, written from *Lahaina, Maui*):

January 12, 1858

"One day on the island of *Molokai*, natives ran up to me and grabbed my horse's bridle and said to me: Stop, we have something to tell you. There is here, they tell me, a foreigner who says he is more learned than the Catholic and Calvinist priests. We think that you will not dare to attack him. "I'm not afraid of him", I tell them, and that's how he talks.

At a distance from the pass of these pagan Calvinists and Mormons who knew me by reputation, I go to this pretender inspired by heaven and after a fairly ordinary conversation on the nature of his country he shows his bible and says to me, is your bible like this one. It was a Calvinist bible in the *Hawaiian* language. No, I tell him, because this one is nothing but a Bible book; and this gave me occasion to explain to him and to the natives that the Bible of the Calvinists was incomplete and badly translated. Then our mission is looking for a text that tended to prove the necessity of baptism by immersion in the seas so, argue, I said to him (notes that we always teach in the *Hawaiian* language). But, if after having disputed for a long time we do not agree on the direction of a text, what will judge us in the last report; for I don't want to argue in vain, if I am a Mormon I will become a Mormon, and if you are a Mormon, I want you to be Pope Catholic. I don't understand, he said to me in English, but I said to him, if you Mormon ministers do not agree on the meaning of a text, who do you call on to resolve the difficulty? He understood and says to myself in the *Hawaiian* language: we are never in disagreement." (15)

(from Fr. Aubert Bouillon, ss.cc. to Very Rev. Fr. Euthyme Rouchouze, ss.cc., Superior General in Paris, written from *Lahaina, Maui*):

January 10, 1859

"I think the Rev. Fr. Modeste is going to give us one of the new missionaries to help us comply with the Circular Letter of the General Chapter of 1858. We will need more than one, our Christianity in *Molokai* is dying out for lack of a priest."

July 28, 1859

"I go to *Molokai*. I spent two weeks there and sometimes I had ideas similar to those of Jeremiah on the ruins of Jerusalem. The churches are in ruins. They are deserted. When we are not there, the older Christians are discouraged because we do not send them priests. Their children are raised in Calvinist schools, don't see older signs of religion. Many of our older Christians died exercising the Holy ministry. But we, are able to spend so little time there to instruct and prepare them. It is too heavy a weight for my conscience. It is almost the same in the places of our island of Maui that we will be able to visit only rarely.

On *Molokai*, I went for the first time last week to someone called Ignatius. I wanted to convert him, but he is very set against us. We would have liked to have the Rev. Fr. Regis work on the island of *Molokai*, but he has a larger responsibility on *Hawaii* [the Big Island]." (15)

(from Missions of the Sandwich Islands, author unknown, General SS.CC. Brothers' Archives, Rome):

July 28, 1859

"Fr. Aubert [Bouillon, ss.cc.], mix of consolation and toil – not enough missionaries – someone [needs to go] to *Molokai*. Bro. Ignatius on *Molokai* in the quagmire." (12)

## 1860's

(from Fr. Aubert Bouillon to Rev. Fr. Modeste Favens, written from *Wailuku, Maui*):

February 7, 1860

"*Molokai* will continue to go to ruin.

The Rev. Fr. Gregoire, the Christians of *Molokai* and myself have made known our needs to our Very Rev. Fr. Euthyme [Superior General], he seems to take part in it by the last sending of mail; but he relied on our Rev. Frs. from Valparaiso [Chile], who put too much into practice the principle: Charity to himself first, many to those who are in the greatest distress; and the Rev. Fr. Edmond went to all the sessions without getting anything out of it, they decided to send him to us to get rid of him. Strange system, that of sending to plant the faith those who think nothing of doing anything in the countries where it has been planted for a long time!" (15)

(from the Deeds to Land Purchased by Roman Catholic Church of *Hawaii*):

Aug. 21, 1861

Guardian of the minor, Thomas H. Wright sold 4.22 acres of land in *Kaluaaha* [*Molokai*] to Rt. Rev. Louis Maigret, ss.cc. for \$600. The land was registered Jan. 27, 1862 (8)

(from Bishop Louis Maigret, ss.cc. Diaries):

March 19, 1864 “Return to *Honolulu* – C. Judd informs me en route of the arrival of our travelers [Bros. Lieven, Clement & Damien]”

March 26, 1864 “Pontifical Mass – ordained Bros. Lieven & Damien sub-Deacons”

April 17, 1864 (Sun.) “Pontifical Mass – diaconate for Bros. Clement, Lieven & Damien”

May 14, 1864 “Bros. Lieven, Clement & Damien begin their retreat”

May 21, 1864 “Ordination to the priesthood of Bros. Lieven, Clement & Damien”

May 29, 1864 (Sun.) “High Mass instruction – Fr. Herman [is] catechist, Fr. Damien [to] *Waikiki*”

June 7, 1864 “Fr. Clement, Fr. Damien & I leave around 5pm for the Big Island on the *Kilauea*”

June 8, 1864 “Reach *Lahaina, Maui* at 7am, saw Frs. Aubert [Bouillon], Gregoire, & Edmund. Fr. Damien said Mass. Continue our journey at 9am, to land on [*Molokai*], en route to *Kalaupapa*, fire aboard the ship, return to *Lahaina, Maui*” (6)

[1865, *Kalaupapa* Peninsula on *Molokai* declared government leprosy settlement for Kingdom of *Hawaii*. All the existing residents of the *Kalaupapa* peninsula were to be relocated, but it was not until 1895 that the last of these were removed.](2)(3)

[1866, 1<sup>st</sup> leprosy patients sent to *Kalawao, Molokai* on the *Kalaupapa* Peninsula (9 men, 3 women)](2)(3)

Census of *Hawaii* (1853-1866):

	<u>1853</u>	<u>1860</u>	<u>1866</u>
<i>Hawaii</i>	24,450	21,481	19,808
<i>Maui</i>	17,574	16,400	14,035
<i>Oahu</i>	19,126	21,275	19,599
<i>Kauai</i>	6,991	6,487	6,299
<i>Molokai</i>	3,607	2,864	2,299
<i>Lanai</i>	600	646	394
<i>Niihau</i>	790	647	325
Totals	73,138	69,800	62,959 (- Strangers (4,193) = 58,766)

(from *Hawaii* Catholic Mission in *Honolulu*, Vicariate Apostolic Printing Office, *Hawaii* files, Generalate):

As of 1867 No Catholic churches and chapels on *Molokai* (11)

(from Missions of the Sandwich Islands, author unknown, General SS.CC. Brothers’ Archives, Rome):

December 20, 1867 “Fr. Regis [Moncany, ss.cc.], [proposed project]: to go to *Molokai* with Fr. Lebret, ss.cc. for the lepers.” (12)

(from the Deeds to Land Purchased by Roman Catholic Church of *Hawaii*):

December 30, 1867      *Lekiohoku* of *Kaluaaha* [Molokai] sold 1107 sq. fathoms [0.91 acres] of land to Rt. Rev. Louis Maigret, ss.cc., for \$100. The land was not registered until December 11, 1882 (8)

(from Fr. Aubert Bouillon to Rev. Fr. S. Dumonteil, ss.cc., written from *Lahaina, Maui*):

July 15, 1868              “The number of priests is not sufficient, since *Molokai*, with its 4000 inhabitants, will still be without priests. It would be good to have Bro. Quentin [Weber] on *Molokai*.” (15)

(from Mission of the Sandwich Islands, author unknown, General SS.CC. Brothers’ Archives, Rome):

July 15, 1868              “It would be good to have Bro. Quentin [Weber, ss.cc.] on *Molokai*.” (12)

(from Bishop Louis Maigret, ss.cc. Diaries):

April 19, 1869              “Fr. Raymond [Delalande] is getting ready to go to *Molokai* at the first opportunity”

May 26, 1869              “Fr. Raymond [Delalande] comes in from *Molokai*” (6)

[1850 thru late 1860’s: Fr. [Aubert] Bouillon, ss.cc. is visiting *Molokai* from *Lahaina, Maui*](3)(15)

[Late 1860’s to 1873: Fr. Raymond Delalande, ss.cc. is visiting *Molokai* from *Lahaina, Maui*](3)(14)

## 1870’s

(from Bishop Louis Maigret, ss.cc. Diaries):

Jan. 15, 1872              “Began the chapel for the leprosy victims [of *Molokai*]”  
[the church for *Kalawao, Molokai* is built on *Oahu* by Bro. Bertrand and shipped in pieces to *Molokai*]

Jan. 26, 1872              “Work goes forward on the church for the leprosy patients [at *Kalawao*] on *Molokai*”

Jan. 29, 1872              “Work continues on the church for *Molokai* [for *Kalawao*, named St. Philomena]”

April 9, 1872              “Bro. Joseph Louis [Victorin] Bertrand, ss.cc. leaves for *Molokai*”

June 15, 1872              “Fr. Raymond [Delalande] comes in [to *Oahu*] from *Molokai*”

Jan. 15 – July, 1872      Bro. Bertrand, ss.cc. from the *Honolulu* Catholic Mission builds St. Philomena at *Kalawao, Molokai* from pre-fab brought over from *Honolulu, Oahu*

March 3, 1873              “Fr. Boniface [Schaeffer, ss.cc.] leaves [*Oahu*] for *Molokai*” (6)

(from Fr. Boniface Schaefer, ss.cc. to Fr. Modeste Favens, ss.cc., written from *Kalae, Molokai*):

March 12, 1873            “Arrived in *Pukoo [Molokai]* at 7pm. Saturday, Sunday and Monday, traveled the district [topside] from *Honoulimoo* to *Puakolau*. Have found very few Catholics who have not abandoned their faith. Calvinists (sectarians) in ‘ekalesias’ from *Kumueli [Kamalo]* to *Kaluaaha* and a schism between the Calvinist brothers and the minister. O! If a priest could stay here! The two houses on the land of our mission are more and more in ruins. Yesterday, I arrived in *Kalae* where I rested with Mr. [Rudolph] Meyer. After I finish this letter, I leave for *Kalaupapa*.” (19)

(from Fr. Boniface Schaefer, ss.cc. to Fr. Modeste Favens, ss.cc., written from *Kalawao, Molokai*):

March 18, 1873            “I arrived here [*Kalawao*] last Wednesday at midday. The same evening, we began the Mission. The chapel is ready [St. Philomena] On Sunday, I had 14 baptisms, 12 adults and 2 infants, and 63 communions. I ministered to a great number of sick who couldn’t come to the church. I left here Thursday and went to *Kalae* [topside] to see the Christians there.” Fr. Boniface speaks of the poor Catholics of the leprosarium when he leaves *Molokai*. (19)

(from Fr. Boniface Schaefer, ss.cc., written from *Lahaina, Maui*):

March 31, 1873            Fr. Boniface says that on *Molokai* he had 23 baptisms, 5 infants, and the rest adults. He thanks the hospitality of the “*kanacs*” [natives], Mr. [Rudolph] Meyer in *Kalae*, Mr. Louis Lepert in *Kalaupapa*, and Mr. Rogers in *Kaluaaha*, and the cuisine of Mr. Gibson. “While at the leprosarium, I did 91 communions. Sunday, at the first mass, there were 63 communions. I had a funeral for a good Catholic named Joane from *Oahu*. He had much faith and devotion. This good Christian had no more than 2 fingers on the left hand. He would recite the prayers before and after communion. He prayed up until the day he fell and died. While I prayed with him before he died, 3 people in his house demanded he get baptized in the Protestant religion. Oh! Such is precious the death of the saints! How beautiful this in a body of one who says, from hand to feet, what isn’t holy. I stop.” (19)

(from Fr. Modeste Favens, ss.cc., Provincial):

April 23, 1873            Fr. Favens speaks of leprosy and *Molokai*. He says that last March [1872], Fr. Boniface Schaefer, ss.cc. visited *Molokai*, an island without a priest. (21)

(from Bishop Louis Maigret, ss.cc. Diaries):

May 10, 1873           “Fr. Damien, ss.cc. accompanies me [Maigret] to visit the *Kalaupapa* leprosarium [hospital] at *Kalawao, Molokai* from *Lahaina, Maui*. We enter the humble chapel [St. Philomena] erected by Bro. Bertrand, ss.cc. A delegation from leeward *Molokai* [topside] see Fr. Damien, ss.cc., requesting mass & communion. Father Damien will remain some two weeks among the leprosy patients.” [6]

[Note: the following quotes taken from Father Damien’s Letters mostly pertain to topside *Molokai*][1]

(in a letter from Fr. Damien to Father Modeste Favens, ss.cc., missionary Provincial, written from *Kalawao, Molokai*):

May 12, 1873           [quoted from Bishop Maigret’s diaries]:

“[On May 10, 1873] Following our masses [on Maui], we [Fr. Damien & I] board the *Kilauea* [at *Lahaina, Maui*]. Arrive 11am at *Kalaupapa* [*Molokai*], visit the leprosarium [hospital] at *Kalawao*. Enter the humble chapel recently erected by Brother Bertrand. Our poor neophytes [those preparing to be baptized] come in impressive enough numbers. I speak a few words to them. They seem happy to see us. Fr. Damien will remain some two weeks among them. A petition bearing 200 signatures is presented to me. They are asking that a priest remain permanently among them, but where is one to be found. [I] return aboard around 5pm and leave for *Honolulu*.”

[Father Damien’s words to Bishop Maigret and Fr. Modeste Favens from *Kalawao*):

“I am sending these words by the schooner *Warwick* to let you know the desire to have a resident priest in this post. The sick arrive in great numbers and then there are the dead. I wish to sacrifice myself for the poor leprosy patients. The harvest here appears ripe. Pray and have prayers said for me and for all of us.” [6]

[May, 1873-Feb. 1874 Fr. Damien, ss.cc. makes regular climbing trips over the mountain to attend to leeward Catholics on topside *Molokai*][1]

(from the Register of the Catholic Church, *Kalawao, Molokai*, 1873-1930):

May 19, 1873           10 baptisms in *Pelekunu* [by Father Damien][*Pelekunu* was a valley on the water, two valleys to the east of *Kalawao*] [9]

(in a letter from Father Damien to Father Modeste Favens, ss.cc., missionary provincial, written from *Kalawao*):

May 20, 1873            “According to what I have been told, in one of the valleys, some miles from here [*Kalawao*] by sea, there is a great number of Christians. The area is called *Pelekunu* [two valleys to the east of *Kalawao*]. It is well populated. 300 *kanakas* [natives] some say. I will go on Friday after the Ascension to spend a Sunday there. Pray and have prayers said that the heavenly seed will sprout in this land. Please let me know on whom you, with the Bishop, decide the privileged priest will be, to gather in the harvest of the Lord; it is ripe here, in the absence of a harvester, it will perish in a short time. Please say to Mother Superior that I lay claim to all the particular prayers of all the community for the conversion of the poor leprosy patients on the whole Island of *Molokai*.” (1)

(in a letter from Father Damien to Father Modeste Favens, ss.cc., missionary provincial, written from *Kalawao, Molokai*):

May 27, 1873            “I hope that in eight days I can go back to running after the lost sheep of *Molokai*. On Friday, I went to *Pelekunu* where I found a small knot of good Christians of whom many had not seen a priest in more than ten years [since before 1863]. I baptized 10 here. I did it on the 15<sup>th</sup>, the Feast of the Ascension, and 5 were in danger of death. In all, 30!” (1)

(from Fr. Modeste Favens, ss.cc. to Very Rev. Marcellin Bousquet, ss.cc., Superior General in Paris, written from *Honolulu*):

May 28, 1873            “You see the letters of Fr. Raymond [Delalande] who visited many times the *Molokai* leprosarium and of Bro. Bertrand who built a chapel and the letter of last March of Fr. Boniface who made a fruitful visit to *Molokai*. But, all the publicity has been for Fr. Damien as you have seen (May 17, 1873, *Honolulu Advertiser*) praising Fr. Damien. You see Very Rev. Fr., by what providential circumstances the Rev. Fr. Damien finds himself on *Molokai*. It was extraordinary that the steamer touched at the leprosarium and gave Msgr. [Maigret] the opportunity to see the miserable victims of this great scourge, and to leave Rev. Fr. Damien, whose heart was softened at the sight of so much misery to relieve, of so much good to do to these souls, who even in rotting bodies, are always in the image of God. This happened at a time when the need for a priest [on *Molokai*] was becoming more and more urgent; for the number of these misfortunates, always increasing, has reached 600. My Very Rev. Fr., without taking anything away from the devotion of Fr. Damien, I must tell you to the praise of our fathers that several of them had asked to devote themselves to the service of lepers. We didn’t want to send a single priest to stay; but in view of the

circumstances which led him there, the good effect his appearance had on the public, and the necessity of administering the sacraments to the dying, we are, so to speak, forced to leave him [Damien] there. A nights sailing is enough to take him to *Honolulu* when he needs to confess.”(21)

(from Fr. Raymond Delalande, ss.cc. to Very Rev. Marcellin Bousquet, Superior General, written from *Honolulu*)

May 29, 1873                    “I was on *Molokai* for three years to serve the lepers. Now I am dispensed from going there because Msgr. Maigret has just installed Rev. Fr. Damien to reside there.”(14)

(from the Register of the Catholic Church, *Kalawao, Molokai*, 1873-1930):

June , 1873                    1 baptism in *Palaau*, 4 baptisms in *Halawa*, 2 baptisms in *Waialua*, 1 baptism in  
[all topside]                    *Honomuni* [all by Fr. Damien](9)

[1873 Fr. Damien, ss.cc. continues to work on St. Philomena’s church in *Kalawao*](1)

[July, 1873, Fr. Damien takes a census and reports 342 Catholics living at *Kalawao* (by 1880, only 32 are still living)](10)

(from Bishop Louis Maigret, ss.cc. Diaries):

July 9, 1873                    “Fr. Damien returns to *Molokai*” [This means Damien traveled to *Oahu*](6)

(in a letter from Father Damien to Msgr. Louis Maigret, ss.cc., written from *Kalawao*):

July 28, 1873                    “I have not yet had the time to go out [again] from the leprosarium [the leprosarium was the entire *Kalaupapa* peninsula].

Next week, however, I hope to visit again [meaning Damien had visited topside previously] the whole island if my foot, a bit inflamed from a small injury, is healed.

I do not know what is most pressing to be done on the island. The chapel at *Kaluaaha* [topside] is absolutely necessary, but I will not have the time to do it myself. That would demand one long absence from my dying in *Kalawao*.

If your Excellency should accept the offer of the good Father Aubert [Bouillon, ss.cc., who had offered to come to the assistance of Father Damien]; I believe that we would arrange things well together. Then I could also engage myself in the material things of the island. Have pity, Bishop, on the island of *Molokai*

which, having waited until all the other islands were increasing in terms of chapels and priests, merits that finally you extend a merciful hand.” (1)

(from the Register of the Catholic Church, *Kalawao, Molokai*, 1873-1930):

August 1, 1873            1 baptism in *Pelekunu* [Fr. Damien](9)

(in a letter from Father Damien to Father Marcellin (Sylvain) Bousquet, ss.cc., Superior General, Congregation of the Sacred Hearts, written from the *Molokai* Leprosarium, Sandwich [Islands]):

August, 1873            “I take the liberty to address these lines to you in my capacity as pastor of an exceptional parish of 800 leprosy patients of whom very close to a half are now Catholic. I will tell you first how I came here and got established. On the island of *Molokai*, there was never a resident priest. In 1865, the Government was [thinking of] sending the first leprosy patients into this corner of the island separated by high impassable mountains; in a short time, there were about 300. Once or twice a year, Father Raymond [Alphonse] Delalande, ss.cc. went to visit the Catholics [on *Molokai*].

Beyond the leprosarium [outside the *Kalaupapa* peninsula], I have to visit the whole island, which in length is two days travel. There is neither chapel nor house for the priest; there are about 200 Catholics scattered about. During two visits, I have had the honor of baptizing about 25 adults and infants. A good number are catechumens [those preparing for Baptism]. We are preparing ourselves to build a chapel and a presbytery in the principal area of the island where the mission [the Catholic Mission of *Hawaii*] has a good piece of land [*Kaluaaha*]. I therefore ask you, very reverend Father, to please take into consideration the very difficult circumstances where I find myself.

I am totally alone on this island. For me to go to confession I need to go to *Honolulu*. I am so insufficient for the work that the need for a second priest is urgent.” (1)

(from the Register of the Catholic Church, *Kalawao, Molokai*, 1873-1930):

August 17, 1873            4 baptisms in ? [topside?][Fr. Damien]

August 20, 1873            1 baptism in *Honomuni* [topside][Fr. Damien]

October, 1873            1 baptism in *Kalae* [topside][Fr. Damien or Fr. Lauter] (9)

(in a letter from Father Damien to Father Pamphile De Veuster, ss.cc. [Damien’s blood brother] written from *Molokai*, Hospital of Leper Patients):

November 25, 1873        “Today a dispatch of the French Consul announced my deliverance.”

[For over six months, since the time he arrived on *Molokai*, Damien had been traveling in and out of the settlement to other parts of the Island [of *Molokai*] and to *Honolulu*. This was a violation of the segregation law which prohibited people, other than Board of Health Agents, from freely leaving and then returning to the settlement. In a letter dated September 1, 1873, the Board of Health informed Father Damien of the restrictive provision of the segregation law and told him that if he wished to stay at the settlement he could, but in so doing he would not be allowed to leave. Were he to leave, he would not be permitted to ever return. The Catholic Mission in *Honolulu* sought the intervention of the French Consul. The Board of Health, thanks to the French Consul intervention, then amended (November 15, 1873) its policies to allow “the visits of medical men and ministers of religion” having “previously obtained special written permission.”]

“I will be able to travel for the conversion of the whole island where there has never been a resident priest. Pray and have others pray that the Lord will see fit to bless my mission.

I would need a second priest. But where is he? Prepare for us therefore young priests. I invite with all my heart the students and novices of Louvain to come aid us. The harvest is ripe.” (1)

(from the Register of the Catholic Church, *Kalawao, Molokai*, 1873-1930):

December 7, 1873      1 baptism in *Palaau* [topside][Fr. Damien or Fr. Lauter], 1 baptism in *Honomuni* [topside][Fr. Damien or Fr. Lauter]

December 10, 1873    3 baptisms in *Kalae* [topside][Fr. Damien or Fr. Lauter] (9)

1873: Baptisms on Topside & *Pelekunu*: *Pelekunu* (11), *Halawa* (4), *Palaau* (4), *Kalae* (4), *Honomuni* (3), *Waialua* (2):

Fr. Damien, ss.cc. (*Pelekunu, Palaau, Halawa, Waialua, Honomuni*)

Fr. Theodore Lauter, ss.cc. (*Palaau, Kalae*) (9)

(from *Hawaii Mission Statistics, Honolulu*):

1873                    Leprosarium (Baptisms = 137, Marriages = 0)(Fr. Damien)  
*Kaluahaha* (topside)(Baptisms = 0, Marriages = 0)(Fr. Andre) (12)

[February, 1874 Fr. Andre Burgerman, ss.cc. becomes resident priest on topside *Molokai*](1)

(from Bishop Louis Maigret, ss.cc. Diaries):

February 4, 1874      “This AM, Fr. Andre leaves for *Molokai*.” (6)

(in a letter from Father Damien to Father Modeste Favens, ss.cc., missionary provincial, written from *Kalae* [topside], *Molokai*):

February 5, 1874      “Thank you very much for sending good Fr. Andre Burgerman, ss.cc. here by steamer. He arrived here the evening of the day on which he had departed from you. Today, I am leaving with him for *Kaluaaha* [topside]. After showing him the leeward side of the island [topside *Molokai*], I will bring him to *Kalawao*.”

[Henri-Michel (Andre) Burgerman, ss.cc. (1829-1907), was assigned to be the priest for the whole of topside *Molokai*, but substituted for Damien at the *Kalaupapa* settlement while Damien went up the *pali* (cliff) to build a church where Fr. Burgerman would serve (*Kaluaaha*)]

[*Kaluaaha*, located on the southeastern shore of *Molokai* (topside), but not part of the leprosy settlement. It is where Damien would build the church for Fr. Andre Burgerman, ss.cc., dedicated to Our Lady of Seven Sorrows. It was originally named Our Lady of the Seven Dolors]

“The good Mr. Rudolph Meyer will pay the Bishop a visit. Although a Protestant, he is very devoted to helping us. We stay at his house in *Kalae* [top of the *pali*, above *Kalaupapa*, topside *Molokai*].” (1)

(from Bishop Louis Maignet, ss.cc. Diaries):

Feb. 20, 1874      “Fr. Damien in [to *Oahu*] from *Molokai*”

Feb. 23, 1874      “Frs. Modeste Favens, Herman Koeckeman, & Damien & I pay a visit to His Majesty [King *Kalakaaua*, King of *Hawaiian* Kingdom from 1874-1891], Fr. Damien takes leave of us in the evening” (6)

(from Fr. Andre Burgerman, ss.cc. to Fr. Damien, ss.cc., written from *Kaluaaha*)

Feb. 24, 1874      “Monday last I was on my way to go to *Kalawao*, when I was informed that you [Fr. Damien] had left for *Honolulu* at that moment. I have too much work to leave my post [topside] so I will not come until Monday or Tuesday March 9th or 10<sup>th</sup>. For what concerns the chapel [Our Lady of Seven Sorrows in *Kaluaaha*], if Monsignor cannot give a brother [to finish it], I rather prefer it to remain as it is. I do not doubt your good will, as you pointed out to me that if we do we will be left to manage, while if a brother comes we will give him everything necessary to finish it in *Kaluaaha*. Everything is fine and I find myself as if I had already been here for a long time.” (16)

(in a letter from Father Damien to Father Modeste Favens, ss.cc., missionary provincial, written from *Kalawao*):

March 16, 1874

“Good Father Andre [Burgerman, ss.cc.] came here to visit me. Coming down the *pali* he slipped and slid. [The *pali* is the 2,000 foot cliff between *Kalaupapa* and topside *Molokai*, accessible only by climbing a treacherous trail.] I showed him the plan for his church [Our Lady of Seven Sorrows in *Kaluaaha*], 36 x 20, and he found that it was too small. He insisted that it should be 44 feet by 22, and he is only half satisfied that I’ll be the one building it. He understands as well as I do that I don’t have the time at all and perhaps not even the ability to build it as it should be. Therefore, I insist again that you send him one or two lay brothers. If, however, you persist in your resolve that I should build it, since I gave my consent, I do not retract my word, and resign myself if he, too, will be reconciled to the fact that he will spend a few weeks replacing me at the hospital [settlement] ministry. Please order him to do so.

In this case, please send to *Pukoo*, at the first opportunity, the materials herein indicated. [*Pukoo* was a landing site on the southeast shore of topside *Molokai*, near *Kaluaaha*, where steamers landed supplies.]

Please write to me before Easter so that I can prepare myself here before leaving for *Kaluaaha*, where I have to go the week after easter to hear the confessions of Father’s [Father Andre’s] Christians. Then, after that, I will begin at once.

Rev. Father, ponder well the position of *Kalawao*. It is not that I am afraid of work. On the contrary, I like working on the chapels [topside], but I like working at the conversion of my poor leprosy patients even more.

Order and you will be obeyed.” (1)

(in a letter from Father Damien to Father Modeste Favens, ss.cc., missionary provincial, written from *Kaluaaha* [topside], *Molokai*):

April 19, 1874

“We have just received your letter of the 8<sup>th</sup> of this month, addressed to Father Andre in which you mention the arrival of lumber. Since God’s will is clearly expressed in this letter, I will try to execute this big job as best I can. Father Andre will take charge of the leprosarium while I work in his district [topside]. I have to make an observation. The captain of the small [ship] *Warwick*, who took good care of all our small belongings that were put on his ship, is not happy.”

[The materials for building the new church (topside, Our Lady of Seven Sorrows, in *Kaluaaha*) can be divided between (two ships), the *Warwick* and the *Mile*

*Morris* for its delivery to both *Kaluaaha* and *Pukoo* (both topside). It seems that the Catholic Mission (in *Honolulu*) intended shipping the whole load by the Portuguese schooner (the *Mile Morris*). Damien is arguing for this division because of inbuilt constraints.]

“Where the church is concerned, we have not given him at least a part of the materials. His ship owner has told him not to take on any of our small trinkets any longer. The Portuguese man [a Mr. Lima, captain of the Portuguese schooner, the *Mile Morris*, whose future relative was buried at Our Lady of Seven Sorrows cemetery] does not even have the right to go to *Kalawao*, so this would perhaps lead to serious consequences. Since it is going to cost probably the same, I am taking the liberty of asking you to give him at least half of the freight. He has promised to unload it here at *Kaluaaha* where there is a small port, which the Portuguese, who probably doesn’t know the land too well, will not dare enter. He would unload the whole cargo at *Pukoo*, a half-league [1.5 miles] from here. I beg of you, then, to take these various reasons into consideration, especially the small favors of the *Hawaiian* Captain [of the *Warwick*] has often done for me.

I hope that the boat [the Leprosarium] will continue to fare well under the leadership of Father Andre. I hope the harvest will be equally abundant here in *Kaluaaha*.

Presuming your permission, I am thinking of hiring a *Kanaka* [*Hawaiian* native], a carpenter of sorts, to help me with my work [in *Kaluaaha*]. [Andrew *Poaha*, a young man at that time living in *Kaluaaha*. Andrew was asked by Father Damien, along with Andrew’s wife [after helping him in *Kaluaaha*], to come to the leprosy settlement and help, Andrew as Damien’s right-hand man, and Andrew’s wife as the launderer of Father Damien’s and the settlement’s doctor’s clothes. The *Poaha*’s returned from the settlement to topside in the 1890’s.][Andrew *Poaha*’s daughter later aspired to become a Sacred Hearts Sister but death claimed her life before her profession. She is buried at the cemetery at Our Lady of Seven Sorrows in *Kaluaaha*.]

I forgot to put on the list of materials, 300 tapered boards for the bell tower [at *Kaluaaha*], and also some putty.

Tomorrow morning, I will start the foundation of the church [in *Kaluaaha*] in stone; the Irishmen [Hugh & Daniel *McCorriston*] will loan us their wagon to haul the stones. Please give me an explanation for the term “temporary chapel.” Am I not to finish it [the church at *Kaluaaha*], or have you cut something from the list of materials?

Please pray and ask the brother carpenters to pray for him [Father Damien]

who replaces them on *Molokai*. Placing myself under the special protection of St. Joseph, I hope to successfully complete the cathedral of *Kaluaaha*.” (1)

(from Bishop Louis Maigret, ss.cc. Diaries):

April 21, 1874           “Message from Fr. Andre on *Molokai*”  
April 22, 1874           “Letters from *Molokai*” (6)

(in a letter from Father Damien to Father Modeste Favens, ss.cc., missionary provincial, written from *Kaluaaha* [topside], *Molokai*):

May 6, 1874            “I have been working here [*Kaluaaha*] for three weeks and I have received neither nails nor tools, none of the things I was supposed to have had from the very first day. The dawdling, slow Portuguese has not shown up for two weeks since he brought the scaffolding, which is entirely in place. We have used wooden pegs in all the mortises. I have had to work with the wretched tools of the *Kanaka* [natives]. If all of this is going to drag on like that, I will need at least 6 months. A vague rumor has informed me that the *Warwick* has taken my tools to *Honolulu*. Coming from *Kalaupapa*, it has passed by here without bringing me my tools. Please inquire. If it does not want to bring them, one or another of our confreres will have to lend me the necessary tools to finish this job, which I beg you to send me as soon as possible.

O shorten my work a little, please have one of our lay brother-carpenters make a railing for the altar in the style that I saw Br. Arsene Bernat, ss.cc. make for *Waipio* [the Big Island]. Never having made one myself, I am afraid I would not be very successful at it. The top of the railing will be 10 in. width x 5 in. height. I could make the columns for the railing on the spot, if they loan me their molding-planes, which will have to be 10 ½ inches from the altar step. They will also have to make the frame for a rose window, complete with glass. The diameter of the rose window must be 4 ft. Father Andre wants me to shape the windows in (oval) gothic style as well as the double doors. I forgot to order 2 types of small bolts to close the entrance doors. The base for the bell-tower, as planned, will be 31 ft. above the foundation (3 ft.). The spire is 14 ft. with a cross of 8 ft.

If the good Lord grants me the strength, the patience, and the necessary time, I think *Kaluaaha* will have a beautiful church and it will be a long time before one will have to start over again. Since we have to spend money, why make something temporary?

I will finish up when the boat gets here with the lumber.” (1)

(in a letter from Father Damien to Father Modeste Favens, ss.cc., missionary provincial, written from *Kaluaaha* [topside], *Molokai*):

May, 1874                    “Caret Turner came to look at my work and has helped me with the ceiling. I have commissioned him to purchase moldings. Please take care of the bill that you will get [from him].

I am leaving [topside] for Kalawao. The entire exterior is finished.

[signed] Brother Damien, hurried” (1)

(in a letter from Father Damien to Father Modeste Favens, ss.cc., missionary provincial, written from *Kaluaaha* [topside], *Molokai*):

May 13, 1874                “I acknowledge receipt of all the materials that I had put on my request list, though I haven’t counted yet how many feet of lumber there are.

Our work progresses fairly well if the brothers would be so good as to make the railing and the rose-window, as I asked in my previous letter, I expect everything else to go well.

However, here is something I submit for your decision. Should we leave space behind the altar for a room of about 8 feet long, or should I put the altar against the gable wall? This room could serve for teaching classes and the church would still be large enough.

When at a later time, as was the case in Kohala [on the Big Island], the Christian community grows one has but to pull the partition. It’s up to you.

Someone made a mistake in sending 5 large paint brushes instead of 2 or 3 small ones to apply the different colors – only the thickness of a finger, and also the paint – red, black, and brown.

The galvanized sheets being very small, I foresee that I won’t have enough with 3 of them. I will need at least 4 or 6 more. I would prefer some small pointed French nails. (I did find my tools!)

Tomorrow is Ascension Day (of rest).” (1)

(in a letter from Father Damien to Father Modeste Favens, ss.cc., missionary provincial, written from *Kaluaaha* [topside], *Molokai*):

June 14, 1874

“Our work in *Kaluaaha* is advancing; in two weeks, there won’t be many nails left to pound into place. Then comes the painting. Please send me a bell and a nice painting for the altar, as well as a supply of all colors of paint, either in powdered form or in cans – colors: red, green, blue, yellow, brown.

Kindly reach some understanding with the Bishop concerning the blessing of the chapel [in *Kaluaaha*] in the month of July. The island of *Molokai* needs an episcopal visit.

Still waiting for repair is the old stone house [at *Kaluaaha*]. The roof and one wall are still good. With 1,000 feet of rough lumber placed upright, it would make a good schoolhouse or something else. What?” (1)

(in a letter from Father Damien to Father Modeste Favens, ss.cc., missionary provincial, written from *Kaluaaha* [topside], *Molokai*):

June 21, 1874

“If you agree with the plan to enlarge the chapel [in *Kaluaaha*], you could pass on this letter, if not, pass on the other one.

The doors and the windows still need to be put up. The altar is hewn with a nice pediment.

I hope that Father Andre will be happy with his church. At least I did my best. May it contribute to the conversion of the population.

Before going back to the leprosy hospital, I am thinking of taking a few days off at our Fathers’ in *Maui*. I will go there this coming Saturday if the ocean is calm. If His Excellency cannot come, please ask him to delegate Rev. Father Aubert Bouillon, ss.cc. to bless the chapel. My calculation of the wood has been very exact, nothing too much, just enough.

I will send you later the amount of my expenses here. I would be grateful if you would send me the different bills you had to pay for this church [*Kaluaaha*], so that I can have an idea what it costs for a chapel of that kind. Tomorrow morning I will get the information regarding the materials, which you told me are aboard the *Warwick*, which is now in the harbor [*Pukoo* or *Kaluaaha*].

I hope that the obedience will soon let me go back to my post in *Kalawao*.

I am thinking of leaving to Father Andre the repair of the 2 old houses [at

*Kaluaaha*] unless you say otherwise.”

[Apparently, the two old houses refer to a house as a rectory and another house as a possible school] (1)

(in a letter from Father Damien to Father Modeste Favens, ss.cc., missionary provincial, written from *Kaluaaha* [topside], *Molokai*):

July 7, 1874

“I am busy making a good cabinet for the sacristy [at *Kaluaaha*] where the vestments will be safe. So have no fear of sending an assortment of nice Mass vestments and some church linen with a chalice and ciborium. Don’t forget a bit of white silk for the tabernacle.

The Bishop has been invited to come; please advise me as soon as possible what his plan is – for coming and for repairing the old house [as a rectory at *Kaluaaha*].

Twelve feet of rough redwood will be enough.

Pray for us.” (1)

(in a letter from Father Damien to Father Modeste Favens, ss.cc., missionary provincial, written from *Kaluaaha* [topside], *Molokai*):

July 16, 1874

“Thank you very much for the beautiful ornament, etc., which I received today. I have been painting since Monday. Since I wish to finish everything the way it should be, please send me two cans of paint (zinc paint) with the first schooner. I would like to make a few benches, 5 or 6, but I have only 200 feet of board left for that purpose if you please.

His Excellency thinks it is better to repair the old house [as a rectory] with stones. Right now, it is not good! When you make it with wood, that’s how it gets. It will never turn into a nice house even if a mason does the work. I will thus leave it to Rev. Father Andre the way it is.

While my paint is drying, I will make an excursion tomorrow and Saturday, to the *Koolau-Halawaiki* ridge [northeast *Molokai*]. May the Sacred Hearts find us some good souls. I hope soon to have some lodging in the beautiful bay of *Halawa* [east end of *Molokai*].” (1)

(in a letter from Father Damien to Father Modeste Favens, ss.cc., missionary provincial, written from *Kaluaaha* [topside], *Molokai*):

July 24, 1874

“I am sorry to report that the bell I just received is not worth being installed in the nice tower. It has a large crack and sounds like a broken pot. I am thinking of sending it back to you unless you tell me it is unnecessary. Will you please send me another one (only the bell, not the other gadgets)? Since our church is more beautiful than anything the Calvinists have around here, we should not have a bell inferior to those of the others.

Our Dedication is set for the Feast of the Assumption [August 15]. Many people from *Mau*i are coming. I have started fixing the old house [the rectory]. I will do it as I can. It is a mess and after a lot of expenses, it would still be a mess. I am fixing it as best I can; I will only be spending about \$20. If 2 cans of paint are not on their way yet, then as soon as possible please; otherwise the work will be unfinished. There is only one side on the exterior that has clean paint. Inside we still have to do the gable above the door. To have something to offer the numerous guests, I will need a bag of flour, rice and a supply of coffee. We are all out of coffee, says the cook.

Since he cannot come to perform this ceremony, will you please ask the Bishop to assign the oldest Father to come to bless the chapel [in *Kaluaaha*]?” (1)

(in a letter from Father Damien to Father Modeste Favens, ss.cc., missionary provincial, written from *Kaluaaha* [topside], *Molokai*):

July 31, 1874

“Since His Excellency would like the old house to be repaired with stones, we started with a *kanaka* mason. He tells me, for what is left to be built, he will need 2 casks of lime and another one of plaster. I did in wood the part that was really impossible to do in stone. Please send this lime as soon as possible so that everything will be finished for August 15, the day of Dedication.

In last week’s letter, which may not have arrived yet since it had no stamps. I asked for flour, biscuits, and above all a bell to replace this one with a large crack. The wine is also nearly all gone.

Next week, the steamboat will touch *Kaunakakai*. Try to convince His Excellency to get on it. I will first bring him to our dear sick people [probably the leprosy patients at *Kalawao*] where there are many to be confirmed and from there to here [*Kaluaaha*] for the 15<sup>th</sup>.” (1)

(in a letter from Father Damien to Father Modeste Favens, ss.cc., missionary provincial, written from *Kaunakakai* [topside], *Molokai*):

August 17, 1874      “I am going back to *Kalawao* together with Father Leonor [Fouesnel, ss.cc.]. Grand solemnity Saturday and Sunday at *Kaluaaha* – 38 baptisms, etc.

The band from *Wailuku* [*Maui*] and their music captivated us.

If in a few days, a young man, Joseke, will give you a letter from me, be good enough to give him \$15 in payment for two months of work. I left with Father Andre the money that I intended giving him.

PS: Father Leonor, who is on route, sends you his respects.” (1)

(in a letter from Father Damien to Father Modeste Favens, ss.cc., missionary provincial, written from *Kalawao*, *Molokai*):

September 1, 1874      “Will you be so kind as to send each article necessary to celebrate the Holy Mass enclosed in a small box locked with a key – to my address for unloading at *Kaunakakai* on the Portuguese’s schooner (the *Mile Morris*).

(The ship named *Mile Morris* was a twenty-two ton schooner, owned by Joseph Lima. Damien refers to Lima as “the Portuguese”.)

It is for starting a new Christian community either at *Kaunakakai* or at *Palaau*. Mr. Meyer will put a wooden house at my disposition to try it first before starting to build a permanent chapel. Since it is not far from here, I will take care to form this budding community. There is already a good nucleus of baptized, and there is hope for the others. Those of *Kalae* [at the top of the *pali*] will be able to come here.” (1)

[Apparently, Father Damien intended to build a chapel at either *Kaunakakai* or *Palaau* on topside *Molokai* to serve the Catholics in the central district of *Molokai*]

(from Fr. Aubert Bouillon, ss.cc. to Very Rev. Fr. Marcellin Bousquet, ss.cc., Superior General, written from *Lahaina*, *Maui*):

September 14, 1874      “I asked our Apostolic Vicar and our Provincial for permission to go and establish myself at *Molokai* among the lepers, they did not see fit.

I took advantage of the steamer which was going to carry provisions there [to *Molokai*] and when I arrived, I went to the shore peopled with these poor lepers. I knew a certain number of them from our island of *Maui*. I didn't hold

back my arms when I saw these unfortunate people isolated for their lives. I spent about two hours with them, then I went with the steamer to *Honolulu*.

After two weeks, the Rev. Fr. Provincial passed through our midst for our great edification, because it is enough to see him to feel that he has much piety. He returned by the steamer to see Fr. Damien at the leprosarium. But unfortunately! Puritanism was in power, and jealousy had made them post a resolution that he [Fr. Provincial] could not go down to speak to Fr. Damien, and Father Damien could only speak to him from a distance, what? Not have the right to leave the steamer! As no one understood French, Fr. Provincial was in a good position to hear Fr. Damien's confession from the ship.

In the month of November, there was a request by a sick Frenchman, who had been in another part of the island of *Molokai* for a long time. I knew this old dying man who had been on the island of *Mauui* before me, and who, for more than 40 years, had received the sacraments. This gave me many consolations. I think that his conversion was due, after the good God and the good virgin, to the good lessons he had received in his youth from a Christian mother and a nun in Brittany. But, I wanted to kill two birds with one stone. I thought of our missionary priest [Fr. Damien], I wanted to see him; but how?" (15)

(from Bishop Louis Maigret, ss.cc. Diaries):

September 21, 1874      "Fr. Damien is here [on *Oahu*]"  
September 22, 1874      "Fr. Damien departs [*Oahu* for *Molokai*]" (6)

(in a letter from Father Damien to Father Modeste Favens, ss.cc., missionary provincial, written from *Kalawao, Molokai*):

November 18, 1874      "Pray and have others pray for us. I need to go see Father Andre for confession. I have scarcely the time. I will probably spend next Sunday at *Kaunakakai*." (1)

(from Msgr. Maigret to Very Rev. Fr. Marcellin Bousquet, ss.cc., Superior General in Paris):

Sometime in 1874      "Our intrepid Fr. Damien is always delighted with the lepers; he writes to us that now the great majority [of patients] is Catholic. Their two chapels [St. Philomena in *Kalawao* and Our Lady Health of the Sick in *Kalaupapa* (original one)] are no longer large enough to contain all the people. He asks us for materials to enlarge them. Fr. Andre, his neighbor, is specially in charge of the rest of the island. He has a lovely newly-built chapel with presbytery and house, but he is far from believing that it is enough for him." (13)

(in a letter from Father Damien to Father Pamphile De Veuster, ss.cc., his brother, written from *Molokai*, the Leper Hospital):

December 8, 1874      “Rev. Father Andre, who has replaced me here [*Kalawao*] over four months, has baptized 40. During these four months, I built a nice chapel [in *Kaluaaha*] for him [Father Andre] on the other side of the island [topside] where he had also a big number of Baptisms when the church [Our Lady of Seven Sorrows in *Kaluaaha*] was blessed. That’s where this new pastor is living at present. I hope to build two more small chapels [St. Joseph, *Kamalo* & St. John the Evangelist, *Moanui*] so that this island will have several stations as they have on the other islands of our archipelago.” (1)

(in a letter from Father Damien to his mother, brothers and relatives, written from *Molokai*, the Leprosy Hospital):

December 8, 1874      “During last summer, I worked four months outside the hospital [outside the *Kalaupapa* Peninsula], as a joint-carpenter. It was necessary to build a church of 44 feet long and 22 feet wide. There are 10 Gothic windows and a 50 foot tower. The entire building has cost more than 5,000 francs. A new priest lives there [Fr. Andre].

I have no shame to work as a laborer, mason or carpenter, when it is for the glory of God. I built a church and a chapel every year, for the 10 years of mission here [in *Hawaii*].” (1)

(in a letter from Father Damien to Father Marcellin (Sylvain) Bousquet, ss.cc., Superior General, written from *Molokai*, the Leprosy Hospital):

December 17, 1874      “Father Andre has spent 4 months in the facility [the Leprosarium] while I was building him a chapel [Our Lady of Seven Sorrows, *Kaluaaha*]. When the building of his church [Our Lady of Sorrows church in *Kaluaaha*], presbytery [rectory] and school were completed [in *Kaluaaha*], he was permanently installed in his position, which His Excellency had offered him. We are a good day’s distance apart.

The number of baptisms on this island will nearly total 160 this year. 100 at the Hospital [at the Settlement on *Kalaupapa* peninsula] and 60 outside the Leprosarium, topside].” (1)

(in a letter from Father Damien to Father Modeste Favens, ss.cc., missionary provincial, written from *Kalawao, Molokai*):

December 28, 1874      "I spent:

\$8.25 for a trip and a small room at *Kaluaaha*.

In *Kaluaaha* I spent \$100 for the church and more. I do not recall anymore how much.

During the year, 113 have been baptized at the leprosarium and 3 from outside were inscribed.

Father Andre arrived this Tuesday night in relatively good health." (1)

(from the Register of the Catholic Church, *Kalawao, Molokai*, 1873-1930):

1874 Baptism: Fr. Damien or Fr. Andre, (at *Halawa*)[topside] (9)

(from *Hawaii Mission Statistics, Honolulu*):

1874                      Leprosarium (Baptisms = 116, Marriages = 10)(Fr. Damien)  
*Kaluaaha* (topside)(Baptisms = 63, Marriages = 9)(Fr. Andre) (11)

[1874-1875: 1<sup>st</sup> Our Lady Health of the Sick church is built in *Kalaupapa* by Father Damien] (1)

[Catholics from eastern *Molokai* request for 3 chapels & a church from Fr. Damien, ss.cc. A request from Fr. Damien, ss.cc. for SS.CC. brothers to build these chapels and church is rejected because the brothers are too busy elsewhere] (1)

(from the Deeds to Land Purchased by Roman Catholic Church of *Hawaii*):

April 8, 1875              Mahoe & Opunni sold 64 sq. fathoms (.05 acres) of land in *Pelekunu* to Rt. Rev. Louis Maignet, ss.cc. for \$15. Land not registered (8)

[Fr. Damien, ss.cc. has built or is planning to build 4 churches topside: *Kaluaaha*: Our Lady of the Seven Dolours church (1874-present), *Kamalo*: St. Joseph & the Child Jesus church (1876-1878 to present), *Moanui*: St. John the Evangelist church (1877-1878 to 1934), and *Halawa*: St. Ann church (1880-1930)] (1)

[Fr. Andre, ss.cc. goes to *Kalaupapa* & Fr. Damien, ss.cc. comes topside for 2-3 days](1)

[While in *Pukoo* District (topside), Fr. Damien, ss.cc. befriends a staunch Catholic, Joseph Manu, who lives in *Pelekunu* Valley of *Molokai* (north shore). Only 6 Catholics in *Pelekunu*. Fr. Damien, ss.cc. said mass at

Manu's house. Manu would take Fr. Damien to *Halawa* for 1 day & 1 night.] (1)

[Fr. Damien moves original Our Lady Health of the Sick from *Kalaupapa* to *Pelekunu* Valley and renames it St. Anthony of Padua, and plans building a larger Our Lady Health of the Sick in *Kalaupapa*.] (1)

[Andrew *Poaha* of *Kaluaaha* is asked by Fr. Damien to help him (Fr. Damien) on topside *Molokai*. Andrew was 17 years old in 1873 when Father Damien arrived on *Molokai*. Later, Fr. Damien asks Andrew & his wife to move to *Makanalua* on the *Kalaupapa* peninsula of *Molokai*. Andrew becomes Fr. Damien's right-hand man and his wife does Fr. Damien & the settlement doctor's laundry.] (1)

(from Fr. Andre Burgerman, ss.cc. to Rev. Fr. Gabriel, ss.cc., written from *Kaluaaha*):

June 1, 1875

"I wish to thank you for your good and kind letter, at the same time I ask you to offer my thanks and my very sincere wishes to Very Rev. Fr. Trumance. I believe that the Rev. Father Damien is going to reply to his kind and touching letter. Please accept for yourself and offer to all our fathers and brothers my ardent wishes for the new year.

You ask me for some news from the Sandwich Islands, from *Molokai*, and at the same time to tell you what you can send to me. I want to do justice to both of your requests.

Sandwich is a beautiful country, very healthy, not too harsh, and more advanced than all the other islands I have seen in Oceania. Msgr. Rev. Maigret, the Good Father Modeste, and some other of our Fathers have told me on several occasions that we, in the annals, are called the Sandwichais of the Savages. More than a few read the annals in English, including the enemies of religion, without pointing out that it may be good to know that the word "savage", or even "Indian" is an insult that goes straight to their hearts. The general word used is "*kanac*", for a native, but many do not deserve it. Education, even civilization, is perhaps too advanced here. In *Honolulu* and many of the population centers the youth have been well trained and become literate in English correctly, some, even in Spanish; for the sciences and in music, they can be compared with the youth of Europe and, perhaps one day, the government will understand that it has too many colleges and superior schools, and that everyone wants to be a lawyer, a doctor, a deputy, a *kahuna*. They learn everything here, including the science of salvation.

You already know that the Catholic religion here is making great progress. The population seems to be tired of all these so-called religions. The small island of *Molokai* has had more than 200 adult baptisms this year. In *Honolulu*, His Eminence is busy enlarging and embellishing his cathedral. The Sisters have made a request there for the benefit of the Holy Childhood which has produced more

than 4,000 francs. The king, accompanied by the prince and the consuls, wanted to celebrate the Holy Day of Our Lady of Peace. Louis, Petero, Aubert, Gregorio and *Kamiano*, the fathers, have visited them [the royal government] most often. Today there are several Anakalers. The island of *Molokai*, although very fertile and strewn with small valleys, has not any properly-called plantations because it is only a chain of high mountains, but there are many details here. There are several European breeders who bring their products to *Honolulu* or *Maui*. The *Kanacs* are employed in these farms. They plant *taro*, potatoes, take care of fishing and sell everything in *Maui*, especially products from the sugar cane plantations. On one side of the island on a strip of land about 2 leagues long by one wide finds the leper colony with its infirmities. This part is separated from the rest of the island by the so-called *pali* cliffs. It is almost inaccessible, so that you can only get there properly speaking by sea. There are, of course, three sections of paths on the top of its hills, but the first is not useable, although in the old days the government did indeed begin to do something about it. I went up with the Rev. Father Damien, but in some places we were suspended by our hands on precipices of rock hundreds of feet in height and it was a struggle there. There was an accident that happened to me the first time that I descended it [the *pali*]. From *Kaluaaha*, early one day, I arrived around 2 am in *Kalae* [at the top of the *pali*] at the house of the good German Inspector of the leprosarium, governor of the island of *Molokai* [Meyer]. He receives me with open arms, prepares a good dinner, and asks me to wait until the next day for my descent. He accompanies me a certain distance in person and gets me on the way a definite guide to lead me. We go forward until we arrive in a certain place. Meyer tells me that the horses do not wish to go more. He orders the guide to lead me to Rev. Father Damien's and wishes me a good trip. We attach our horses and we start to descend towards a place. I turn to ask him if it is the Famous *Pali*, he answers me, yes. Oh, in this case, it is not very dangerous, he says. You should know that I am from *Molokai* and that I speak the Sandwichais [language] properly and I understand it. With a sign of the right hand we climb, we go down, we walk in a road full of sugar cane and from time to time, I look and turn my head to see a tongue of earth and houses. The guide tells me that it is the leprosarium. He shows me the path to go down. I ask him if I can go on another road. He answers me no. Oh, in this case, you still have a very bad road to go. The sun begins to go down. If you want to go back to try again this evening. I will go down, well, alone. The good Matthias wants to come, but I ask him to go back because his way seems very long to me and I was already caught up. He withdrew and I descend, very happy to have arrived at a place where I can jump from stone to stone. I no longer see the road. A detached stone under my feet, I slip. I hang on. On my way I hang on to a tree branch, it breaks and I tumble to the end. I want to get up. I fall back. But what is this? It is of wood. It's like a log. It's maybe the grave of a leper. The dogs are howling. I'm screaming. I'm screaming louder, but, no answer. The dogs

are howling. Finally, I see a kind of light in the distance. I'm screaming with all my strength. No answer. I don't want to get up. The moon is shining. In a moment, I see the danger where I am. It disappears in the clouds. It is more than a speck. I take my rosary. I didn't look for the one in my pocket. What I ever know I prayed with. I repeated with all goodness so many acts of contritions. Finally, the day begins to dawn. However, I do not move yet. I was trying myself to barely get up on my knees. I fall upside down; I wonder if I have my backbone, but no, at all costs, I cling to the stones in the wood. I pull myself up. Finally. I get there. I abandon the branch to see if I can stay. My legs bend. Here I am on the ground. I cry for help. No answer. I feel my legs, if they are broken. But no, at least I don't know where. I didn't suffer everything. I want to get up. I don't know. I pray to God, the Blessed Virgin of Lourdes. Oh, if I could come at least on this small elevation. I was on my knees. I hoist myself with my hands, my knees forward. I get there. I see houses, but no one. I shout. No answer. I shout at the top of my strength, useless. I see the road, it gives me strength and courage. I climb it on my knees and on my arms. I get there. I go down it step by step. I arrive at the bottom, filled with gray stones. I cross it as best I can. I am flat on the ground of gray stones and weeds. I see men, they don't hear me. I want to get up to give them a sign. I can't, I fall back. I advance on my knees and on my hands. I arrive at the first enclosure. I shout. Finally, I see a man coming towards me. He looks at me, tells me to get up. I tell him that I can't. I don't understand. I ask as best I can. He understands a little. He offers me his horse. I tell him that I can't ride it. I ask him for Fr. Damien's house. It is still three miles away. Lepers stay in their houses. Comes a man on horseback. He's the son of Father Damien's cook. He is a leper. We wave to him to come. He comes. He recognizes the cassock. He runs at full bridle "*Anakalea, Anakalea! Moha ia ae, Aloha maitai!* (Andre, Andre hello, my good greetings!)" He offers his horse, but I cannot get up. My legs refuse to leave me. I do not touch the ground. These four men lift me up. They place me on the horse. The young man guides him. Here I am on the main road. *Alohas* from all sides. I'm going to the chapel, the father's house. Lepers run ahead to warn him. He runs to meet me. He wants me to come down for a little while. He laughs, he talks, he stops my horse. We gear up. I tell him that I can't. He doesn't understand me. Arrive the lepers. "*Aloha, Andre! Aloha!*" I tell him about the accident. He himself guides my horse into his paddock. He wants me to get off. I don't. No, there's a pile of planks. I tell him to take the horse there. I don't feel any more holes in my legs. I was about to go down. I fall. They lead me in the house. They put me to bed. They make tea with wine. I warm up. I can live again.

I'm safe. It gives me courage. I eat, I drink, I change my clothes, I go to bed, I fall asleep. Towards evening, I'm healed except for some pain. The next day I say the Holy Rosary in thanksgiving. I preach. On leaving the chapel, I speak to everyone. No one understands me. They want to give me their hand. I wanted to engage them, however, I observe the instructions for prudence thanks to the good sense

of the Rev. Father Damien. In three days I was completely recovered. I will stay there for another ten days. I visit all the sick. I say the Mass, sometimes in *Kalawao*, sometimes in *Kalaupapa* at the other end of the leprosarium, and finally I return home, fully resolved. The only thing I regret about all this is that a good watch the Very Rev. Father gave to me as a keepsake, along with my souvenir pipe from Rev. Fr. Engelbert have disappeared. Back in *Kaluaaha*, I'm back to work, catechisms, baptize, marry as I have for six weeks. Then, being Easter time, Rev. Father Damian come to confess the old Christians. In the meantime, a letter from Monseigneur arrives which allows us to build a beautiful chapel here. The Rev. Father Damien, who had already built several in the other islands and who had just finished that of *Kalaupapa*, can take care of it on condition that I take charge for three or 4 months of the leprosarium. I accept with a good heart and the next day I'm on my way to the famous *Pali*. I almost stop. I take my guide to the house. I arrive safe and sound around two in the afternoon. I hike the next day. I visit the sick, the hospital, I talk, I preach, I confess, I bury, I play the doctor, the pharmacist. My drugs succeed. We had good weather. I made this beautiful procession in which the Mother Superior of *Honolulu* spoke to you about. I gained the confidence of everyone, which gave me strength and courage. During the day I visited the sick. In the evening and at night, I took them pills, about 4 to 5 thousand a week, 3 a day for each sick person, during these weekends. I did it baptisms, married a few, confessed. Finally, in the first day of August, the Rev. Father Damien wrote to me that the chapel of *Kaluaaha* was almost finished and that on August 15 I would enter it. On the 9<sup>th</sup>, I returned to my post and when I arrived I was very surprised to find there in such a short time so beautiful a chapel. The next day, I wrote a letter to His Lordship saying the chapel of Our Lady of Seven Sorrows is beautiful, truly beautiful. There are many parishes in Europe who have none like it. The bell from *Honolulu* having a small crack. The Rev. Father Aubert sent us a very beautiful one with beautiful sound from *Maui*. On the Monday before, arrived the Rev. Father Aubert with several Christians from *Lahaina*. The day before the dedication arrived the Rev. Father Leonor with his brilliant band from *Wailuku*. All the island of *Molokai* except the leper colony, being united. The road enclosed them all. The few Catholics with the Catechumens have been preparing for several days.

Finally, the day of the dedication. Monsignor, not having been able to go in person to *Molokai*, delegated the Rev. Father Aubert as the oldest to make the Benediction. The Rev. Father Leonor accepted with pleasure the charge of master of ceremonies. In the morning, he led everyone out of the enclosure of the chapel, around 7 o'clock he placed his brass band at the head of the procession where only the Catholics and the catechumens were in order to get them, above all, a place in the chapel. At 8 o'clock, the procession enters the chapel under fanfares and songs. The priest is the beginning and the end, the baptism and the

burial. Then, we begin the Litany of the Saints in the enclosure. The Litany finished, the Rev. Father Aubert gives the benediction inside and the harmonious tones of the brass bands repeat their echoes in the mountains. It's like heavenly music.

As you already know, Monsignor, I don't want to fulfill my wishes for the leprosarium. There is a lack of workers elsewhere and the Good Father Damien is too attached to the good children and does too much good to his poor lepers. He alone is in charge of it. But he was kind enough to entrust me with the rest of the island which had already long demanded a Catholic missionary. Although this part [of the island] had never been definitively occupied by our Fathers of the other islands, they had often visited there for a few days and had baptized a certain number of them. One finds there those who in Europe are called savages. It would perhaps be more accurate to compare them with the shepherds of Bethlehem . We do about forty baptisms, during the high mass. After the Gospel, the Good Father Aubert preaches the sermon. Mass finished, we start the dinner. We start with *poi*. The *poi* is a thick paste made with *taro* root. It is the staple in the diet of the *kanacs*. Then, arrives a monster dish. The beef is whole, accompanied by other dishes. Finally, more baskets of sweet potatoes. After the prayer, everyone does honor to the kitchen. May this day mark the beginning of civilization and the prosperity of the island of *Molokai*. In the afternoon, there were vespers, instruction, salutation, where the Good Father Leonor with his singers and his brilliant brass bands did play with honors. In the evening, during our supper, Mr. Badger, Mr. Ball, their families and some *Kanac* singers serenaded us. The brass bands resumed serenading until well into the night. Everyone applauded several times, the liveliness, the harmony of the youth of *Wailuku*, and to their chief director, the Good Father Leonor. My dear Father, here you have it for today. If you want to know more about *Molokai* and the leprosarium, you will find the rest in a letter addressed to Good Father Joseph, and then in that to my sister, the mother of the Holy Family. Please let her read this letter. It will make her happy. On *Molokai*, I have besides *Kaluaaha* an annex at *Kaunakakai*. During the course of the year, I hope to build a chapel at *Halawa*. With three places 20 miles from each other, I can serve all this side of the island. The second thing that may be very useful to me is an organ for the chapel. The third, almost necessary, to train young people, recognized as the most musical of the Sandwich Islands, would be a few brass instruments. Very Reverend Father, allow it. The good brother Marin could find them at little cost. It is the help of your holy prayers as also of our very dear fathers and brothers, whom I never forget at the holy sacrifice of the mass.”

(16)

(from Bishop Louis Maignet, ss.cc. Diaries):

- June 1, 1875 "Reached *Lahaina* [Maui] 4pm"  
June 7, 1875 "Departure for *Molokai* – 2 launches in order not to miss the return – Fr. Clement and I am on the second – fine day – left at 10am and reach *Kaluaaha* around 2pm – Fr. Andre - Duvauchelle, etc."  
June 8, 1875 "Departure – Fr. Aubert to *Pekeo* - around 7 on a whaler with 3 [the next three lines are an undecipherable smudge]. We arrive at *Kalawao* around 5pm – Bill (Ragsdale) – Fr. Damien – our leprosy patients, etc."  
June 9, 1875 "40 confirmations – High Mass [at *Kalawao*] – Fr. Aubert goes to *Kalaupapa*"  
June 10, 1875 "60 confirmandi – High Mass PM, 25 confirmandi in *Kalaupapa*, Fr. Aubert preaches for better than an hour, return to *Kalawao*, after supper moonlight serenade performed by our young leprosy patients, 20 musicians, 4 bass drums, all of this takes place on the grass area of the enclosure"  
June 11, 1875 "Mass, confessions, after breakfast, departure [from *Kalaupapa*], our young patients accompany us down to the *Kilauea*, Frs. Aubert & Damien and I climb on the little launch, headwinds and rolling sea, as night approaches, we look for a haven for the night, come to land at *Akalua 'iki* (west *Maui*), go to *Puahauni* (*Maui*) where Catherine is baptized, at *Kanaipapa* (*Maui*)."  
June 12, 1875 "Left early enough, winds continue to be headwinds and the sea is angry with enormous waves, we get to the adverse conditions when wind becomes more favorable and reach land at 4pm"  
June 14, 1875 "2 confirmations, Frs. Aubert and Damien go on to *Kaunakakai*" (6)

(from Fr. Aubert Bouillon, ss.cc. to Fr. Marcellin Bousquet, ss.cc., Superior General, written from *Lahaina, Maui*):

- June 21, 1875 "In the evening the Reverend Fr. Clement joins us for *Molokai*; in three hours we find ourselves with the Reverend Father Andre [Burgerman] who gives us hospitality with the most kind generosity. On the 8th we will embark, Monsignor and I for the leprosarium where we will arrive in the afternoon; our boat had been seen at the landing stage where we found horses that had been sent to us by the Reverend Father Damien and the main government agent at the leprosarium, who was himself a leper [William Ragsdale]; he was formerly a newspaper editor and now a Catholic. In the evening our Christians gather with him [Fr. Damien] in large numbers in the church of St. Philomena that is currently too small, and it was up to me to speak to them. What I have is the happiness of spending time with them [the patients] during the short space of time that we stayed in *Kalawao*. Oh! How heartbreaking to live in this vast prison formed by nature! Creatures all stricken with disease having no hope of healing on earth. Here is the place where, by order of Mr. Hitchcock, the Protestant missionary, [Dionitio, lay

catechist] was tied by the feet and by the hands during the persecution, then they passed a wooden beam between his arms and his feet tied together and they carried him in this country as his head hung without support, the blood began to come out in abundance through the mouth and through the nose. Oh, those times are past! Now our Holy Religion is triumphant.'

The Rev. Father Damien embarked with us, I thought, so to join us the next day; but man proposes and God disposes: we find headwinds in the very stormy sea; after skirting the north coast of *Molokai*, the steepest of the Sandwich Islands, since the precipitous cascades in great numbers are in height from two to three thousand feet; it is intersected with two or three valleys where there are a few inhabitants; after rowing for eight hours our men say they can't take it anymore and can only let us go ashore on a strip of land about a square mile in size.

Arrived there, while my traveling companions went to refresh themselves with the water of the waterfall, I went to visit an old hut, and some miserable utensils in the *Hawaiian* hut, but no inhabitants; there begins a new chore for us and especially for our Apostolic Vicar born at the age of 71, we discover a kind of path through the brushwood and the shrubs and with a bit of effort we arrive at the other side of the peninsula; but we had to get to another tongue of land about the same size as the one we were on, and to get there we had to travel over shapeless masses of immense boulders rolling down from the top of the mountain. It is by such a road of about a mile in length that we arrive at *Pua-hau-nui*, a village of three houses, the abode of 12 inhabitants, of whom only 7 were present. While someone was preparing food for us, I asked the woman who showed us hospitality if there were any Catholics on this strip of land. "Thirty years ago," she said, "we were catechumens. Two Christians, she tells me, were under the will to instruct us. One of them, Petero *Keopehu*, is an old man who is still alive and who was brought to judgment, and harshly struck by Mr. Hitchcock, the Protestant minister himself, because of his perseverance in the Catholic Church. My son was the farmer of this land here. He was driven to *Honoulimoo*, where all his family was baptized. He came back to die here near the mountain. "I too", said our Bishop Confessor [Maigret], "I too was chased away, when I arrived in *Honolulu*. I was told that if I set foot on the ground I would have to pay 50 thousand francs. There was a priest who was very sick ashore, and I took him with me to the ship and in a short time he died. I buried him at Punipe in Micronesia, where I stayed for 9 months. I bought a cabin there myself and went to pick up fruit under the breadfruit trees. I went fishing, then I came back myself to do my cooking." "Men have been persecuted," said this woman, "but God has preserved you for a happy old age." I had tears in the eyes. I asked these people if Mr. Hitchcock had ever come to see them during about thirty years that he remained in their island. "No," they said, "he never set foot on *Pua-hau-nui*." However, these poor people had built a stone Protestant chapel there

themselves, which no longer exists. Only two years ago the Rev. Father Damien came to *Molokai*, and he has already visited this almost inaccessible land three times. What would he not do who is burned with the zeal of the house of God to kindle in souls the sacred fire of divine love which our Divine Savior came to bring to earth? On Saturday the 12th we again struggle against a very rough sea, and in the afternoon we find ourselves gathered together with five priests, at *Kaluaaha*, which had not yet been seen since the beginning of the world. This [*Kaluaaha*] is the boulevard of Protestantism on the island of *Molokai*, and it is not yet a year since the first chapel was blessed there where we were four priests last year, there are however 60 confirmations, and although the ministry there has not yet been crowned with complete success, the Rev. Father Andre is full of hopes which seem well founded, for all the American Protestant ministers left this island because they did not find enough resources there to make a fortune, the sole object of their solicitude. On Monday I went to *Kaunakakai*. We do not yet have land there, that is to say that there is no land yet belonging to the mission, but the administrator of the lands of the *Kamehameha's* has temporarily lent us a small wooden house where we gathered our Christians in the pride of our faith; we said the Holy Mass. The Rev. Fr. Damien joined me on Tuesday. There were more than thirty Christians there. I think soon we will have a small chapel there. After the Holy Mass, an old confessor of the faith came to speak to me. I was proud that I was once attached to such a man and that he picked me out among the other Christians. That same day, we found a small schooner heading for *Honolulu*. we took advantage of it and we are now back in *Maui*. The island of *Molokai* still has two thousand inhabitants who do not have leprosy and are not at *Kalawao*. It [topside] may be the most Protestant part of the archipelago; but also it is the island where the spirit of the *Kanacs* [natives] is the most prevalent. It is more hardened with corruption and injustice. It is also the island where the Protestant missionaries have left the best idea of their morality. One could write on these pages things too hideous and too dirty to be read and heard by those who have purity."

July 17, 1875

"Fr. Damien in [to *Oahu*] from *Kalawao*"

July 19, 1875

"Frs. Charles, Clement, & Damien return [from *Oahu*] to their posts" [15](#)

(from Fr. Andre Burgerman, ss.cc. to Rev. Fr. Ortaire, ss.cc., written from *Kaluaaha*)

September 4, 1875

"I have just received at the end of August 1875, the kind letter which you addressed to me in July 1874 in French. I find myself on the island of *Molokai*, away from *Oahu*, so that, since I left *Honolulu* where I only stopped three or four weeks. I haven't been back there anymore. But, I have heard that the Cathedral is being greatly restored there. I received two letters from Good Father Albert in which he told me that his illness has completely disappeared. I believe that he wants to convert all the Sandwichois Mormons, but he will lose his Latin there.

For the other Fathers, as I have never had the chance to get to know them and as on the other side there is little correspondence, I never write them. The tireless Father Damien has built 6 chapels around the island itself. He serves three of them, I have the other three. [Fr. Damien served St. Philomena in *Kalawao*, Our Lady Health of the Sick in *Kalaupapa* and St. Anthony in *Pelekunu*][Fr. Andre served Our Lady of Seven Sorrows in *Kaluaaha*, St. Joseph in *Kamalo* and St. John the Evangelist in *Moanui*]. Since my arrival, I did around 140 baptisms. Good Father Damien made about 300 or 400 baptisms, so we don't have too much to complain about. And, I tell you frankly, that if we go from Tahiti to Sandwich, we go from hell to heaven. The government leaves us perfectly free, no help, but also no hassle. In finishing, I will give you a small picture of the Sandwich Islands composed of 8 islands, 4 large, 4 small: 1) *Hawaii*, 95 miles long, 70 miles wide, divided into 6 districts – 1. *Kona*, 2 priests, Good Frs. Stanislaus Leuret and Regis Moncany, 8 churches; 2. served by Good Fr. Vicaire, 6 churches; 3. *Puna*, Good Father Clement Evrard, 3 chapels; 4. *Hilo*, Good Fr. Charles Pourot, 1 church, 3 chapels; 5. *Hamakua*, Good Fr. Gulstan Ropert, 1 church, 3 chapels; 6. *Kohala*, Good Fr. Fabien Sehousten, 4 chapels. 2) *Maui* Island, 46 miles long by 29 miles wide, 3 districts – 1. *Hana*, 11 churches or chapels, served by Good Frs. Boniface Schaeffer and Rupert Lauter; 2. *Wailuku*, 1 priest, Good Fr. Leonor Fouesnel; 3. *Lahaina*, 1 church, Good Fr. Aubert Bouillon, chapels, and Fr. Gregoire Archambault. 3) the island of *Oahu*, 46 miles long, 23 miles wide, 4 districts – 1. *Honolulu*, Monseigneur the Good Fr. Modeste and the Good Fr. Herman, the Cathedral, 147 feet long 80 feet wide, 2 chapels; 2. *Kalau*, 1 church, 4 chapels, Good Frs. Martial Jan, Corneille Limbourg and Lievin Van Kekerem; 3. *Waialua*, 1 church, Good Fr. Dosithe Desvault; 4. *Ewa*, 8 chapels, Good Frs. Raymond Delalande and Albert Montiton. 4) *Kauai*, 3 chapels, Good Frs. Eustache Preteseille, Hubert Napart & Denis Maudet. 5) Island of *Niihau*. 6) Island of *Lanai*. 7) Island of *Kahoolawe*. These last two have no missionaries. In all, 70 churches or chapels served by 27 priests and attended by 20,000 Catholics out of a population of 42,000 souls." (16)

(from *Hawaii Mission Statistics, Honolulu*):

1875                      Leprosarium (Baptisms = 78, Marriages = 6)  
*Kaluaaha* (topside)(Baptisms = 46, Marriages = 0) (11)

(in a letter from Father Damien to Father Marcellin (Sylvain) Bousquet, ss.cc., Superior General):

March 14, 1876            "Father Andre in habit of coming to hear my confession every two months." (1)

(in a letter from Father Damien to Father Gabriel Germain, ss.cc., Provincial Procurator, written from *Kalawao, Molokai*):

March, 1876                    “The gifts received last year for the leprosarium have been used in great part to cover the costs of a beautiful chapel [a new Our Lady Health of the Sick in *Kalaupapa*], which I built in replacement of the small one [the old Our Lady Health of the Sick in *Kalaupapa*] that had become insufficient for the second parish in the settlement [at *Kalaupapa*]. I have transported the first one to a nearby bay [*Pelekunu* Bay] from which the Government draws the food supplies [*taro* root] for the leprosy patients. [This chapel was called St. Anthony of Padua]. I go there from time to time to visit the few Christians who are there. The only way there is by sea, often quite stormy. These are my only trips out of here [the leprosarium] in eight months. Habitual residence is urgent here in this location because of the dying. Father Andre is in the habit of coming here [from topside] to hear my confessions. He is used to climbing our famous mountain cliff; his health continues to be good as is mine.” (1)

(in a letter from Father Damien to Father Pamphile De Veuster, ss.cc., Damien’s brother, written from *Kalawao, Molokai*):

March 14, 1876                    “I built a new church [the new Our Lady Health of the Sick] at our harbor [*Kalaupapa* Bay] and took down the other one, which is now in a neighborhood bay [St. Anthony of Padua in *Pelekunu* Bay to the east of *Kalawao*], outside of the [leprosarium]. Thus, I have again 3 churches [on the *Kalaupapa* peninsula & north shore] to attend to [St. Philomena at *Kalawao*, Damien’s main church; Our Lady Health of the Sick at *Kalaupapa*; and St. Anthony of Padua in *Pelekunu* Valley.]” (1)

(from the Diary of Brother Victorin Bertrand, ss.cc.):

July 5, 1876                    “Rev. Father Damien arrived [to *Oahu*] from *Molokai*”  
July 17, 1876                    “Departure of Fr. Damien [from *Oahu*] for *Molokai*” (7)

(from Bishop Louis Maigret, ss.cc. Diaries):

July 16, 1876 (Sun.)            “Fr. Damien High Mass, etc. [on *Oahu*]”  
July 17, 1876                    “Fr. Damien returns [from *Oahu*] to his post [on *Molokai*]” (6)

(from Bishop Louis Maigret, ss.cc. Diaries):

January 27, 1877                “Fr. Andre in [to *Oahu*] from *Molokai*” (6)

(from the Diary of Brother Victorin Bertrand, ss.cc.):

January 27, 1877      “Arrival [to *Oahu*] of Rev. Fr. Andre from *Molokai*” (7)

(from Bishop Louis Maigret, ss.cc. Diaries):

February 7, 1877      “Fr. Andre returns to *Molokai*” (6)

(from the Diary of Brother Victorin Bertrand, ss.cc.):

February 8, 1877      “Departure [from *Oahu*] of Rev. Fr. Andre for *Molokai*” (7)

(from Msgr. Louis Maigret, ss.cc. to Very Rev. Fr. Marcellin Bousquet, ss.cc., Superior General in Paris, from *Molokai*):

March 1, 1877      “On *Molokai*, with Frs. Damien and Andre [Burgerman, ss.cc.]. There is no progress for the moment. They are both too hot and too lively.” (13)

(a letter from Father Damien to M. Rudolph W. Meyer, written from *Kalawao, Molokai*):

March 20, 1877      “Father Andre wishes me to go up today to your place [*Kalae*] and help you survey the *Kaunakakai* and *Halawa* church lots.”

[*Kaunakakai*, a town on the southern coast of *Molokai*. Damien did not build a church there as far as we know, although he may have intended to. He did build a church at *Kamalo*, St. Joseph, 10.5 miles to the east of *Kaunakakai* and at *Moanui*, St. John the Evangelist, over 20 miles to the east of *Kaunakakai* and at *Halawa*, St. Ann, over 30 miles to the east of *Kaunakakai*.]

“Trusting to your good will and long experience and having just now much priestly occupation with my people, I ask your pardon for not accompanying you. At the same time I beg of you dear Sir, please settle as soon as possible those two lots and get their deeds signed because our Bishop is just waiting for them in order to send up the materials and I to attend to the work and, if possible, first in *Halawa*.” (1)

(from Bishop Louis Maigret, ss.cc. Diaries):

April 12, 1877      “Fr. Damien is in [to *Oahu*] from *Molokai*” (6)

(from the Diary of Brother Victorin Bertrand, ss.cc.):

April 12, 1877            “Arrival [to *Oahu*] of Rev. Fr. Damien from *Molokai*” (7)

(from Bishop Louis Maigret, ss.cc. Diaries):

April 22, 1877 (Sun.)    “High Mass instruction [on *Oahu*], Frs. Damien and Regis, catechism and Benediction” (6)

(from the Diary of Brother Victorin Bertrand, ss.cc.):

April 22, 1877 (Sun.)    “We have said the Rosary in *Kalihi* [on *Oahu*], Fr. Damien & I” (7)

(in a letter from Father Damien to Father Marcellin (Sylvain) Bousquet, ss.cc., Superior General, written from *Honolulu*):

April 24, 1877            “Father Andre has been encouraged by the promise, which the Bishop made, to give him three or four more chapels [on topside *Molokai*]. He has asked me to undertake their construction. Since it is also the desire of our superior that Father Andre will be responsible for the leprosarium during this time, I have accepted.

Since Easter week, he [Fr. Andre] is at *Kalawao* and I have come to *Honolulu* to regulate the title to the land and to prepare the materials. Since our lay brothers (all well advanced in age) are a long time engaged in the Cathedral it is up to us to do our own work. Necessity has obliged me to get used to working in wood and I have come to the point of enjoying building churches. The Island of *Molokai* has already four churches [St. Philomena at *Kalawao*, Our Lady Health of the Sick at *Kalaupapa*, St. Anthony of Padua at *Pelekunu*, and Our Lady of Seven Sorrows at *Kaluaaha*] and there remain four more to be done [St. Joseph at *Kamalo*?, St. Ann at *Halawa*?, St. John the Evangelist at *Moanui*?, and one at Kaunakakai or *Palaau*]. May all this work lead the native flock to the sheepfold of our divine Savior. The exercise and especially the pure air outside the leprosarium do me well, also for physical health.” (1)

(in a letter from Father Damien to his mother and brothers in Europe, written from *Molokai*):

April, 1877                “I came here to *Honolulu* to get the necessary materials to build two new chapels in *Molokai* [St. John the Evangelist in *Moanui* and St. Ann in *Halawa*] for Father Andre on the island of *Molokai*. In the meanwhile, he will handle my parish of leprosy patients. This winter I added a beautiful tower [to St. Philomena].” (1)

(from Bishop Louis Maigret, ss.cc. Diaries):

April 29, 1877 (Sun.) "High Mass [on *Oahu*, by] Fr. Damien"  
April 30, 1877 "Fr. Damien departs [*Oahu*] to return to *Molokai*" (6)

(from the Deeds to Land Purchased by Roman Catholic Church of *Hawaii*):

June 23, 1877 Letter of purchase of land in *Kamalo, Molokai* (house lot and church yard) from Peter J. Brown of *Molokai* by Rt. Rev. Mgr. Bishop Maigret, ss.cc. for \$1 (witnessed by Fr. J. Damien, ss.cc. Catholic Priest) (8)

(from Bishop Louis Maigret, ss.cc. Diaries):

July 11, 1877 "Letter from *Molokai*. Chapel at *Kumimi* [*Moanui*, St. John the Evangelist] completed" [Apparently, St. Ann in *Halawa* was built after St. John in *Moanui*] (6)

(from Fr. Andre Burgerman, ss.cc. to Fr. Damien, ss.cc., written from *Kaluaaha*)

November 26, 1877 "My disease made a lot of progress. I have huge spots and almost no more feeling in my left hand. I urge you to pray to His Eminence that he send one of the new fathers to *Kaluaaha* as soon as possible, because as you have been able to see in the *Hawaiian* newspaper that those of *Palaau* are advancing apostacy. It would be good that there is immediately some one to support the others. Sunday, few people came to mass in *Kaunakakai*, 26 in number.

I will say no more masses, except next Sunday, until I am given the final conclusion of the ecclesiastical authority. I will be content to approach the Holy Table every Friday. I held that Mr. Sommer was in charge of the administration, promising to help him as much as possible to live and die with the poor sick and to help them bear their pain with resignation....." (16)

(from Bishop Louis Maigret, ss.cc. Diaries):

December 15, 1877 "Fr. Andre in [to *Oahu*] from *Molokai*"  
December 27, 1877 "Fr. Andre sails [from *Oahu*] for *Molokai*" (6)

(from the Diary of Brother Victorin Bertrand, ss.cc.):

December 13, 1877 "Arrival [to *Oahu*] of Rev. Fr. Andre from *Molokai*"  
December 25, 1877 "Pontifical Mass [on *Oahu*] Rev. Frs. Raymond and Andre"  
December 27, 1877 "Departure [from *Oahu*] of Rev. Fr. Andre for *Molokai*" (7)

(in a letter from Father Damien to Mr. Samuel G. Wilder, Agent for the Board of Health, written from *Kalawao, Molokai*):

January 25, 1878      “Last Sunday, I was compelled to go personally to *Pelekunu* to assure myself of some regular *pa’i ‘ai* each week. I had settled matters with the *taro* planters. But I was obliged to come back over the mountain.

[*Pelekunu*, a valley on the north coast of *Molokai*, approximately 5 miles east of *Kalawao*. It was a major supplier of *pa’i ‘ai* for the settlement. *Pa’i ‘ai* was cooked *taro* root pounded with very little water added. It was a precursor to *poi*. It could be wrapped in leaves and shipped in bundles to the settlement, and then processed into *poi* by additional mashing and water. *Poi* was cooked *taro* root mashed with enough water to form a thick starch food, the main staple of the *Hawaiian* diet.]

Sunday night, the heaviest surf witnessed in many years destroyed the small red wood board canoe, belonging to one of our leprosy patients, on which I had gone over [to *Pelekunu*]. Please send me the necessary large boards – 20 feet long, to have him build us a new one and charge the same whether Board of Health or Catholic Mission as you please. If I had not gone over to *Pelekunu*, we would have not had one *pa’i ‘ai* for nearly 2 months. Now I have assured at least 400 bundles a week till we get in the good season.

Our own boat is gone over [to *Pelekunu*] today to fetch it and I will have some rice and some *pa’i ‘ai* to give out. Thus, our provisions shall last and people shall be satisfied.

Kopena leaves the place [*Molokai*] definitely. I have bought his personal plantation in *Waikolu* [just east of *Kalawao*] and this saved us several hundred rental dollars, which would have come to him in the future, as in the past, for his share of the *taro*. I make mention of it in my report on the folks who are here with permit to go back.”

[*Waikolu*, a valley, which was part of the leprosy settlement, about 1 mile east of *Kalawao*, and accessible by foot along the beach] (1)

(from the Register of the Catholic Church, *Kalawao, Molokai*, 1873-1930):

February 15, 1878      Marriage in *Pelekunu* [Fr. Damien] (9)

(from Fr. Aubert Bouillon, ss.cc. to Very Rev. Marcellin Bousquet, Superior General, written from *Lahaina, Maui*):

March 3, 1878

“Last January 31 [1877], I embarked with the Rev. Father Andre to bless a chapel on the island of *Molokai*. The dedication of this chapel [St. Ann in *Halawa*?] took place on February 2, the day of the Purification. Having remembered that more than 25 years ago [before 1853] in the same place, where in this chapel our Apostolic Vicar had put the island of *Molokai* under the protection of St. Ann, I interpreted the thought by choosing the mother of the Holy Virgin for patroness of this oratory [refers to St. Ann chapel in *Halawa*?]. Thanks to the allowances of the Propagation of the Faith, to the abolition of the poor and to the intrepidity of Rev. Father Damien who built them, the island of *Molokai* already has six chapels, including that of *Kalawao* built by Brother Bertrand, and has grown by more than half by Father Damien. There is conversion among the lepers transported to this place of exclusion. These chapels are all in wood. They are not distinguished by a rich architecture, but they are clean. The steeples have something bold and pleasant about them. And, for the most part, they are higher than those of Protestant temples. After spending Sunday at Our Lady of Seven Sorrows, the main church of Rev. Father Andre, I left on Monday for the leper colony which is more than ten leagues [35 miles] away. In the evening, I arrived at the house of a German [Mr. Rudolph Meyer] who lives almost at the top of the mountain which dominates the plain where all the lepers are, and although a Protestant he gave me kind hospitality during the night as he always does for Catholic priests. That this act brings him the blessings of heaven and brings him and his family the grace of conversion to the true faith!

The next morning I set out again, but as I had only followed this path once four years ago in the darkness of the night and with a guide, after having not gone about two English miles, I find a multitude of paths followed by oxen and without exits, remembering that natives had lost their way there and had wandered for several days in the forest. I retraced my steps, and I took advantage of the opportunity of a native who was going to descend by a shortcut route.

But, alas, what a road! A footpath about two thousand feet high where you can hardly see the tracks where to go. We must examine where to step the tips of the feet and where to increase the tips of the fingers. Fear alone makes us taste the sweat. Sometimes, it's a rock on the ground, like a wall. Sometimes, it's soft earth that crushes underfoot, a stumble, a thistle that comes into your hand, a dry branch taken for a solid root. About the middle, comes the rockiest point. I hesitated, but remembering that I had climbed the sparrows' nests in my youth, I perched, that this could be the last moment of my life. Like the sailor in the moment of danger, I made my act of contrition, thinking, however, that perhaps

I would be no better after the danger had passed. I considered where I would drop a foot, where I could catch the tips of my fingers on a stone, throwing one or two pumices over a precipice of a few hundred feet, in the hands of Divine Providence. I only found myself in a dream in such a position, and my dream always ends in a fall and a sudden awakening. However, I did not actually fall trying, and an hour later I was with my companion in the midst of the lepers. But, the pains in my legs were still felt eight days after my arrival at the house of Reverend Fr. Damien.

What struck my ears when arriving near the chapel of Saint Philomena was a song that reminded me of the Israelites in captivity in Babylon, weeping on the bank of a foreign river, remembering it from Zion. It was a troupe of young lepers singing in their mother tongue. 'When will it be given to me to see my God? How long will I still be captive on this foreign beach where my sharing of day and night is in tears and my bread in this valley of misery. Oh! when will it be given to me to see my beloved Jesus in the Holy Zion?'

On entering the chapel, I was struck by a very edifying spectacle, adorers were prostrating themselves before the Blessed Sacrament, and our good Christians wanted to seek relief from their sorrows every day before the beloved of pious souls. And, even in this day of human miseries, where friends of the SS.CC. are employed to repair the outrages done to Our Lord by the ungrateful children of Christian civilization.

I spent 17 days in the midst of lepers, and for two weeks, I did two to three instructions a day. It is difficult to describe the feelings one experiences, especially on arriving in the midst of these gatherings of people disfigured by a horrible disease. The Rev. Father Damien told me that the Rev. Frs. Gregoire, Andre and Rupert burst into tears when they spoke to them. For me, every time I tried to speak, I had to make an effort to be in a state to continue, all sympathy there, naturally.

However, there are two schools, one in *Kalawao* and one in *Kalaupapa*, the teachers and the pupils are lepers.

The Rev. Father Andre goes to great lengths to serve his district [topside], where he is very attached to it because he gives remedies as a medical doctor. This gives him the opportunity to make home visits to Protestants. As he [Fr. Andre] stayed several months at the leprosarium, while the Rev. Father Damien was building the chapels on the other side of the island [topside], The lepers appealed to His Eminence and even to the King to have him [Fr. Andre] in their home. The government, on this petition of the sick, proposed a pay to this Rev. Father, he

wanting to go and settle with them. As we cannot find other doctors who want to go there, and as we will probably not be able to have Hospitaller Sisters for this establishment, it would be urgent for Our Apostolic Vicar to be able to dispose of this good father [Fr. Andre] for *Kalawao*, which he cannot do until you send him someone to take his place in his district [topside]. There you go, my Very Rev. Father, what I thought to tell you about my visit to the island of *Molokai*, which lasted a month.” (15)

(from the Deeds to Land Purchased by Roman Catholic Church of *Hawaii*):

March 13, 1878      Frederick W. Beckley of *Pukoo* [*Molokai*] deeded 0.31 acres [of land] in *Kaluaaha* [*Molokai*] to Bishop Louis Maigret, ss.cc. for \$35. Land registered December 29, 1882. (8)

(in a letter from Father Damien to Mr. Rudolph W. Meyer, written from *Kalawao, Molokai*):

April 25, 1878      “Please inform M. Wilder & Company that all his debtors of *Pelekunu* and *Wailau* [*Wailau*, a valley on the northeast coastline of *Molokai*, many valleys to the east of *Kalawao*] with the exception of Napapa, have received orders today to cook food and at the first opportunity to pay their debts. The church debt too will soon be paid.

[M. Wilder & Company, a steamship company in *Honolulu*. The letter suggests that the *Pelekunu* and *Wailau* suppliers of *pa’i ‘ai* to the settlement owed money to Wilder. *Pelekunu* and *Wailau* are two valleys on the north coast of *Molokai*, east of the settlement.]

I should be happy if I could help to get Wilder’s anchor but there seems to be more jealousy than activity to begin the work.” (1)

[Perhaps one of Wilder’s ships lost an anchor either in the bay at *Kalaupapa* or at *Kalawao*]

(in a letter from Father Damien to Father Modeste Favens, ss.cc., missionary provincial, written from *Kalawao, Molokai*):

December 21, 1878      [Father Andre Burgerman, ss.cc. has returned from *Kaluaaha*, and is now pastor of Our Lady Health of the Sick at *Kalaupapa*. Father Damien remains pastor of St. Philomena at *Kalawao*][It appears there is no resident pastor topside] (1)

(in a letter from Father Damien to Father Modeste Favens, ss.cc., missionary provincial, written from *Kalawao, Molokai*):

December 26, 1878      “There have been at the leprosarium this year 84 baptisms and in the district of *Kaluaaha* [topside] 27, in the leprosarium 13 marriages and 4 from the other side [topside].” (1)

[Late 1870's: *Kaluaaha* (topside) had the largest Christian churches on *Molokai*] (10)

(in a letter from Father Damien to Father Marcellin (Sylvain) Bousquet, ss.cc., Superior General, written from *Kalawao, Molokai*):

February 4, 1879      “There were last year 110 baptisms of whom 27 from outside the leprosarium. Father Andre resides also in the leprosarium. He is in charge of the parish at *Kalaupapa*.” (1)

[When Father Andre Burgerman, ss.cc., left topside *Molokai* to return to *Kalaupapa* sometime in 1878, the three churches built topside by Damien (Our Lady of Seven Sorrows in *Kaluaaha*, St. Joseph in *Kamalo* and St. John the Evangelist in *Moanui*) were without a resident priest.]

[It seems Father Damien built St. John the Evangelist in *Moanui* before St. Ann in *Halawa* and after St. Joseph in *Kamalo*]

(from the Deeds to Land Purchased by Roman Catholic Church of *Hawaii*):

February 26, 1879      Kahananui sold land in *Halawa* to Rt. Rev. L. Maigret, ss.cc. for \$40. (8)

(in a letter from Father Damien to Father Modeste Favens, ss.cc., missionary provincial, written from *Kalawao, Molokai*):

April 3, 1879      “Not having a penny of revenue and having paid what was due for the *kuleana* [responsibility] of *Halawa*, two horses, etc., it is natural that the bourse [money bag] be topped off as it was on January 1. [The property at *Halawa*, the easternmost valley topside on the island of *Molokai* refers probably to land purchased for a church.] Please send me the wherewithal to meet my needs. I have spent the money I had in reserve for the sick, 100 dollars to Father Andre to pay the debts on his house [in *Kaluaaha*].” (1)

(from the Diary of Brother Victorin Bertrand, ss.cc.):

July 16, 1879            “Arrival [to *Oahu*] of Fr. Damien from *Molokai*”  
July 21, 1879            “Departure [from *Oahu*] of Fr. Damien for *Molokai*” (7)

(from the Register of the Catholic Church, *Kalawao, Molokai*, 1873-1930):

July 30, 1879            Marriage in *Moanui* [topside][Fr. Damien or Fr. Andre] (9)

(from the Diary of Brother Victorin Bertrand, ss.cc.):

August 25, 1879        “Departure [from *Oahu*] of Fr. Regis [to visit *Molokai*]”  
August 31, 1879        “Arrival [on *Oahu*] of Frs. Regis and Andre from *Molokai*”  
September 8, 1879     “Departure [from *Oahu*] of Rev. Fr. Andre for *Molokai*” (7)

(from the Register of the Catholic Church, *Kalawao, Molokai*, 1873-1930):

Baptisms, 1879:        Fr. Damien or Fr. Andre (*Halawa*=5, *Kaluaaha*=5, *Palaau*=1, *Kalae*=2)[topside] (9)

(from *Hawaii* Mission Statistics, *Honolulu*):

1879                      Fr. Damien & Fr. Andre (Baptisms = 111, Marriages = 17) (11)

## 1880's

[1878-1880: St. Ann church built by Father Damien in *Halawa* (east end) & in use until 1930] (1)

(in a letter from Father Damien to Father Pamphile De Veuster, ss.cc., Damien's brother, written from *Kalawao, Molokai*):

January 31, 1880        “For 15 months, Father Andre resides in the new village of the patients in *Kalaupapa* where the religious spirit is good. During this time, I have had to visit the remainder of our island once a month. Now we have there a big church [Our Lady of Seven Sorrows in *Kaluaaha*] and four chapels [St. Joseph in *Kamalo*, St. Ann in *Halawa*, St. John the Evangelist in *Moanui* and St. Anthony of Padua in *Pelekunu*]. Two white Catholics there have each a great sugar refinery [Hugh & Daniel McCorriston of *Kamalo*; there was a sugar mill in *Kamalo* and one in *Moanui*] although the Catholic spirit does not dominate these parts [topside, east *Molokai*] yet.

We have in the leprosarium two schools in which the masters are Catholic and

paid by the Government. The majority of the leprous children are Catholic. We do not feel here now much opposition from the side of Protestants who concern themselves very little with their leprous members. It is the opposite in the places I visit outside the leprosarium [topside] for which I need a good priest full of zeal and patience.” (1)

(in a letter from Father Damien to his mother, brothers and family in Europe, written from *Kalawao, Molokai*):

January 30-31, 1880 “Once a month I go up on the mountain, it is 1500 feet in height. I go to celebrate Mass in each of the four chapels that are up there [Our Lady of Seven Sorrows in *Kaluaaha*, St. Joseph in *Kamalo*, St. Ann in *Halawa* and St. John the Evangelist in *Moanui*]; it is also an opportunity to talk with Christians. I go there on a horse.” (1)

(from the Diary of Brother Victorin Bertrand, ss.cc.):

April 2, 1880 “Arrival [on *Oahu*] of Rev. Fr. Damien from *Molokai*”  
 April 4, 1880 “I was in *Kalihi* [*Oahu*] with Fr. Damien”  
 April 5, 1880 “Departure [from *Oahu*] of Fr. Damien for *Molokai*”  
 June 14, 1880 “Departure [from *Oahu*] of Rev. Fr. Regis for *Molokai*”  
 June 18, 1880 “Arrival [on *Oahu*] of Fr. Regis from *Molokai*”  
 July 23, 1880 “Arrival [on *Oahu*] of Rev. Fr. Damien from *Molokai*”  
 July 30, 1880 “Arrival [on *Oahu*] of Rev. Fr. Andre from *Molokai* [for 10 day retreat]”  
 August 9, 1880 “Departure [from *Oahu*] of Frs. Damien and Andre for *Molokai*, the first to stay in the leprosarium and the second for *Mau*”  
 November 5, 1880 “Arrival [on *Oahu*] of Rev. Fr. Damien from *Molokai*”  
 November 8, 1880 “Departure [from *Oahu*] of Rev. Fr. Damien for *Molokai*” (7)

(from the Register of the Catholic Church, *Kalawao, Molokai*, 1873-1930):

Baptisms 1880: Fr. Damien (*Halawa*=6, *Kaluaaha*=4, *Kaunakakai*=1, *Moanui*=2, *Kamalo*=1) (9)  
 [all topside]

(from the Diary of Brother Victorin Bertrand, ss.cc.):

January 21, 1881 “Arrival [on *Oahu*] of Fr. Damien from *Molokai*”  
 January 24, 1881 “Departure [from *Oahu*] of Rev. Fr. Damien for *Molokai*”  
 July ???, 1881 [Departure of Fr. Damien from *Molokai* to *Oahu*]  
 July 17, 1881 Retreat on *Oahu* for SS.CC. (through July 25)  
 July 25, 1881 “Departure [from *Oahu*] of Rev. Fr. Damien for *Molokai*”  
 September 20, 1881 “Decoration of Bishop Maigret and Father Damien” (7)

(in a letter from Father Damien to Bishop Hermann Koeckemann, ss.cc., written from *Kalawao, Molokai*):

September 27, 1881      “I received the news of your arrival here next week. I will be at *Kaunakakai* on Monday night, October 3, for the steamer, which arrives at daybreak, and we will proceed directly to the home of Mr. Meyer and in the afternoon, we will go down the *pali*, if this pleases your Excellency. I had planned to leave tomorrow for *Kaluaaha*, but under the circumstances, I will stay to prepare the patients for confirmation. And you will forgive me in advance for not having prepared anything on the other side [topside *Molokai*].” (1)

(from the Diary of Brother Victorin Bertrand, ss.cc.):

October 4, 1881      “Departure [from *Oahu*] of Bishop Hermann [Koeckemann] for *Molokai*”  
October 7, 1881      “Arrival in *Honolulu* of Bishop Hermann from *Molokai*” (2)

(in a letter from Father Damien to Bishop Hermann Koeckemann, ss.cc., written from *Kalawao, Molokai*):

October 17, 1881      “I hope your legs are not stiff anymore. Actually, our Christians from *Kaluaaha* were unhappy not to have seen you among them. I spent Sunday there; as for next Sunday, I plan on going to *Halawa*.” (1)

(letter from Msgr. Hermann Koeckeman, ss.cc., provincial, to the Associates of the *Oeuvre de la Sainte-Enfance* in France, written from *Honolulu*):

October 21, 1881      “I embarked on Tuesday at 5 o'clock in the afternoon, on a pretty little steamer [for *Molokai*]. I immediately struck up a cheerful conversation with some of the passengers. We were in a good mood, the weather was wonderful. But this conversation was not prolonged; I was soon obliged to leave the company: not having the stomach of a good sailor, I had to, according to the popular expression, *feed the fish*. It was not heartily, I assure you. At two o'clock in the night, we arrive in the harbor of *Kaunakakai* where I have to disembark: I certainly leave the ship without regret.

*Kaunakakai* is a village with few houses and no Catholic church. One does not notice any cultivation in the surroundings, one meets there only cattle grazing here and there.

The first person I recognized on the shore, thanks to the full moon which shone upon us, was the celebrated Father Damien; he who for eight years has devoted himself to serve as pastor to seven or eight hundred lepers, banished from society. We are going to take a little rest, and recite part of our prayers, in the country house of *Kamehameha V*. We are, it is true, on the island of *Molokai*; but still a long way from the leper colony, which is in a secluded part of the island, at

a considerable distance from the place where we have just landed.

At daybreak, the horses we are to ride are ready. We quickly cross arid countryside, and, after two hours, we arrive at the dwelling of Mr. Meyer (the superintendent of the leprosarium). He is there, with his large family, as in an oasis in the middle of the desert. They were expecting us: so we were served an excellent breakfast, to which we did honor with the best appetite in the world. Besides, we were comfortable. Mr. Meyer, although Protestant, is known for his good hospitality towards everyone: he is a friend of the Catholic Mission and of the Rev. Fr. Damien in particular.

Around ten-thirty, we go back on horseback. In an hour we reach the summit of the mountain, which is 2,000 feet high. We then see the leper colony in the distance, in the plain that unfolds under our feet. It is now that we must pay with our own person to reach the end of our journey! We handed over to Mr. Meyer's servant our horses and the mule that carried our baggage, and we took, Father Damien and I, each a heavy burden on our shoulders, to descend on foot to the bottom of the mountain. The day before, some men had come to carry our luggage; but, not having found me, they set out again. So, at high noon, we begin, with courage and gaiety, to descend this slope of 2,000 feet. The path is narrow and steep: we help each other hand and foot; sometimes also we slide on our backs faster than we would like: and that, for an hour and twenty minutes. Don't ask if we were hot! After a quarter of an hour of this difficult walk, my poor arms could no longer hold my suitcase. Father Damien, *who is as strong as a Turk*, took charge of it again, and carried our belongings alone to the bottom of the mountain. We had no accidents: and they are not rare nevertheless! A few weeks before, oxen had rolled and perished in the precipice. We still smelled the revolting smell, which exhaled from their rotten flesh. One of our missionaries himself almost fell into the abyss one day, so steep and dangerous is this mountain!

When we were in the middle of this painful descent, we had noticed, on the plain, a movement which we could not explain to ourselves. Arrived at the foot of the mountain, shouts of joy break out and the sound of the flute and the drum is heard: we had before us a platoon of seventy horsemen, in beautiful uniforms of showy colors. Each man wore a banner, and the grand flag of the country was visible at the head: it was, with some of the nurses, the most able-bodied men among the lepers, who all together, Catholics and Protestants, came to do the honors of the reception to the new bishop. After the first greetings, we mount our horses and we cover in good order, and in procession, the two kilometers [1.24 miles] which separate us from *Kalawao*: it is the main village; it is the residence of the missionary and the seat of the local government. You

understand, moreover, that it was not necessary to look too closely at our interesting cavalcade. Most of the faces were frightening, so disfigured were they by this dreadful disease called leprosy. Also, you will exempt me from describing your little proteges to you: that could make you feel sick.

The Rev. Fr. Albert Montiton, who for some time has been assisting Father Damien in his ministry to the lepers, was waiting for us at the entrance to the Mission compound, where there is a pretty church in the shape of a cross [St. Philomena]. He was surrounded by several hundred sick people. A four-sided triumphal arch had been erected, and the church was adorned outside and inside with flowers and garlands of greenery. The Rev. Fr. Albert had presided over all these ornamentations; but he was only half-satisfied with the strange contrast which my traveling costume, my cassock and my mud-covered boots, made among such beautiful decorations.

We first made our devotions in church. Many tears were shed there on both sides: for I found there many of my former parishioners in *Honolulu*.

After a few moments of rest at the presbytery, my luggage was brought, and I took more suitable clothes; then, we proceed, under the triumphal arch, to a civil ceremony as follows: the Princess, who is regent during the absence of her brother, King *Kalakaua*, wanted to honor, by a public homage, the charitable devotion of Rev. Fr. Damien, by appointing him Commander of the Order of *Kalakaua*; and she had given me the cross of honor to confer it, in her name, on the Reverend Father. All the sick, Protestants and Catholics, were jubilant. They see, and with good reason, a mark of sympathy towards them, in the distinction granted to a priest, who devotes himself to them.

The evening was splendid: it was beautiful moonlight. Also our enclosure was filled with the crowd which seemed happy. Many people had also gone to the church, with the Rev. Fathers, to prepare for the reception of the sacraments. Thursday was to be, in fact, devoted to acts of devotion. At the first masses, there were numerous communions. At nine o'clock, high mass was sung by skilful voices, which nevertheless felt the sickness which gnaws at these unfortunates; the Rev. Fr. Albert accompanied on the harmonium. After mass, baptisms and confirmations.

In the afternoon, we go first to the hospital, to visit a good number of sick people who can no longer come to church. From there, we go, escorted by horsemen, to *Kalaupapa*, another village, located about five kilometers from *Kalawao*. We have a chapel there, 28 feet long by 16 wide [Our Lady Health of the Sick]. It is much too narrow to contain the Catholics of the place: it will therefore have to be

enlarged. The materials will cost from fifteen hundred to two thousand francs. The Rev. Fr. Damien will be the architect. There too, there were baptisms, confessions, confirmations, then salvation of the Most Holy Sacrament. We counted a total of 40 baptisms (including 3 new ones) and 100 confirmations. The sun sets, we return to *Kalawao* to have our supper, and a well-deserved rest after the fatigues of the day. However, we had to comply with the wishes of the crowd that crowded around us.

On Fridays, we had no time to lose: we celebrated our masses early, in the church, which was full of Christians; and an hour later we mount our horses. The escort, of which I spoke to you, takes us back to the foot of the mountain. There we separate, not without having exchanged the assurance of our best feelings. Those who carry our baggage have preceded us. Father Damien and I are climbing the high mountain by the single route by which we had descended. It took us two hours to climb it, in intense heat, and devoured by excessive thirst. Arrived at the top, we mount again on horseback to reach the steamer which returns to *Honolulu*. I returned there about midnight, with the sweet consolation of having helped to do some good for the poor lepers of *Molokai*.” (24)

(from the Register of the Catholic Church, *Kalawao, Molokai*, 1873-1930):

November 5, 1881      Marriage in *Kaluaaha* [topside][Fr. Damien] (9)

(in a letter from Father Damien to Bishop Hermann Koeckemann, ss.cc., written from *Kalawao, Molokai*):

November 16, 1881      “I am just returning from *Kaluaaha* where I spent two Sundays, one in *Halawa* Bay and the other in the main chapel [Our Lady of Seven Sorrows in *Kaluaaha*]. It is a very sad region regarding religion and with very little hope. It would be very boring for a priest who would be there full time. The week I spent there seemed as if it were a month. There I found a good horse, or at least an acceptable one, for Father Andre – better than what I have here at hand. He will get it soon by the steamer. John McColgan [of *Kamalo*] lent me the \$30 to pay for it. I leave it up to you and Father Regis to decide if you will send the \$30 from *Honolulu* to McColgan [of *Kamalo*] or if I have to send it from here.” (1)

(in a letter from Father Damien to Father Pamphile De Veuster, ss.cc., Father Damien’s brother, written from *Kalawao, Molokai*):

December 13, 1881      “The Bishop and I were led to the foot of the mountain [*pali*]. He and I climb for an hour and a half over the frightening mountain. Reaching the summit, we can see the steamer arriving in the port [*Kaunakakai*] and we gallop by horse to arrive

on time: two leagues [about 7 miles]. He takes to the sea and in the evening, he will have returned to *Honolulu*, plenty tired and I, the poor missionary, continue 10 leagues [about 35 miles] on horseback to arrive at a parish outside the leprosarium which I visit regularly every month and where a resident priest is needed. But alas, I will not receive one anytime soon for this position. While waiting I will continue to use my legs, 12 times a year [once a month], to climb our famous mountain. From this short story, you will see my dear brother, that the Island of *Molokai* does not lack for work for the missionary and our divine Savior knows how to give consolations, set and gentle, which one cannot describe, to his servants in the midst of our tiredness and our pains.

Many immigrants are arriving in the country coming from the savage islands, from China, and from the Portuguese islands. The Chinese immigrants have brought the smallpox which in springtime terribly ravaged *Honolulu* (the main port). For six months, travel from island to island was forbidden. Since I was temporarily the only priest here on the island of *Molokai* I had to make my confession to the Great Father, our Lord residing habitually in the tabernacle. To be sure, my dear brother, it is at the foot of the altar that we find the power necessary in our isolation." (1)

(in a letter from Father Damien to Bishop Hermann Koeckemann, ss.cc., written from *Kaunakakai, Molokai*):

December 16, 1881      "It seems that our famous *Warwick* [the steamer] has had an accident. [The *Warwick* disappeared with eight persons on board in December, 1881 including the captain and crew.] Mr. Meyer told me it had left *Honolulu*. Meanwhile, we don't see it arriving here. Would it have picked up the last of our wood?" (1)

(from the Register of the Catholic Church, *Kalawao, Molokai*, 1873-1930):

Baptisms, 1881:      Fr. Damien (*Kaluaaha*=3, *Kamalo*=2) (9)  
[all topside]

(from the Diary of Brother Victorin Bertrand, ss.cc.):

June 23, 1882      "Arrival [on *Oahu*] of Rev. Fr. Damien from *Molokai*"  
June 29, 1882      "Feast of St. Peter pontifical mass [on *Oahu*], Bishop was assisted by Rev. Frs. Regis, archpriest, and Clement and Damien and Deacon and sub-Deacon"  
July 2, 1882      "Feast of the Most Blessed Virgin, the Visitation, I was in *Kalihi* [*Oahu*] with Rev. Fr. Damien"  
July 5, 1882      "Departure [from *Oahu*] of Rev. Fr. Damien for *Molokai*" (7)

(in a letter from Father Damien to Bishop Hermann Koeckemann, ss.cc., written from *Kalawao, Molokai*):

September 7, 1882      “On coming back last night from the other side [topside], Mrs. Rudolph Meyer, in accordance with the desire expressed by Mr. Meyer before his departure for *Honolulu*, has asked me to return again to their place [in *Kalae*] next Wednesday to celebrate the wedding of one of their sons with a girl from *Honolulu*. I accepted under the assumption that the girl is Catholic having often seen her sister at Mass at *Kaluaaha*.” (1)

[Rudolph Meyer married *Kalama Waha*, descendent of an ancient *Maui* royal family, in March 1851, and so he became a citizen of the Kingdom of *Hawaii*.]

(from the Register of the Catholic Church, *Kalawao, Molokai*, 1873-1930):

September 13, 1882      Marriage in *Kalae* [topside][Fr. Damien] (9)

(in a letter from Father Damien to Mr. Rudolph W. Meyer, written from *Kalae, Molokai*):

September 20, 1882      “We ought to have a permanently resident doctor or not have one at all.” (1)

(from the Register of the Catholic Church, *Kalawao, Molokai*, 1873-1930):

October 17, 1882      2 baptisms, *Halawa* [topside][Fr. Damien]

December 3, 1882      1 baptism, *Kaluaaha* [Fr. Damien]; 1 marriage, *Kaluaaha* [topside][Fr. Damien] (9)

(in a letter from Father Damien to Bishop Hermann Koeckemann, ss.cc., written from *Kalawao, Molokai*):

December 21, 1882      “I will try to be with you at the end of next week. That way, I will have time to visit the district of *Kaluaaha* [topside] first, without having to spend the last Sunday of the year there.” (1)

(in a letter from Father Damien to Father Pamphile De Veuster, ss.cc., his brother, written from *Kalawao, Molokai*, January 18, 1883) [Damien is on his way from *Kalawao* to *Kaluaaha* on December 27]:

December 27, 1882      “Wednesday at 5am. I have just finished my Mass [in *Kalawao*]. I take a good cup of coffee, my little pack on my back, and I am on the way [to *Kaluaaha*]; at 9, already on the height of our famous mountain drenched in sweat, and pretty well tired out. I find my small horse there ready to carry me 10 leagues (about 35 miles) further. I have there one small parish with a beautiful church. I announce to the Christians that I have come to give them an opportunity to celebrate the Feast of Christmas. Although it is a bit late, it’s my offer to them. ‘We have already celebrated it [they said]. We also had a midnight service.’ Actually, although they

do not have a resident pastor, they celebrate Sundays and Feasts in an edifying manner. It's the *Kanaka* Mass: that is to say the recitation in community of the prayers of the Mass followed by an instruction in the form of a catechism which they had at midnight. Thereafter, a big pig, furnace hot throughout, fed them as needed. After the meal everyone goes to church for the service at dawn. Thereafter they go home and sleep the Holy Day of Christmas." (1)

(in a letter from Father Damien to Father Pamphile De Veuster, ss.cc., his brother, written from *Kalawao, Molokai*, January 18, 1883) [Damien is in *Kaluaaha* on December 28]:

December 28, 1882      "Thursday: Everyone is at the Mass. In the afternoon, there are confessions and I prepare them as best I can for Holy Communion. Since I will be waiting for the steamer at 7 in the morning, I announce to them a Mass of Communion for 3am." (1)

(in a letter from Father Damien to Father Pamphile De Veuster, ss.cc., his brother, written from *Kalawao, Molokai*, January 18, 1883) [Damien is in *Kaluaaha* on December 29]:

December 29, 1882      "No one comes late; although cold enough, everyone arrives on time and I am very edified with their good behavior; there is no music except for the hubbub of the small children. I have a good breakfast and I leave for the port [*Kaunakakai*] where the steamer picks me up and I leave for the capitol [*Honolulu*]." (1)

(from the Register of the Catholic Church, *Kalawao, Molokai*, 1873-1930):

Baptisms 1882:              Fr. Damien (*Honomuni, Kaluaaha, Kamalo*) (9)  
[all topside]

(in a letter from Father Damien to Father Pamphile De Veuster, ss.cc., his brother, written from *Kalawao, Molokai*, January 18, 1883) [Damien is on *Oahu* on January 8]:

January 8, 1883              "Monday: I am busy parceling fabrics and clothes which charity has shared with us for distribution to my lepers on *Molokai*. At 5pm I am on board the steamer to return to my job. Having a good wind, I arrive in the same port [*Kaunakakai*] from which I had come. Since these good Christians [in *Kaunakakai*] without a priest have an equal claim on me, I promise to stay with them till Sunday." (1)

(from the Diary of Brother Victorin Bertrand, ss.cc.):

January 8, 1883              "Departure [from *Oahu*] of Fr. Damien for *Molokai*" (7)

(from the Register of the Catholic Church, *Kalawao, Molokai*, 1873-1930):

January 10, 1883          2 baptisms in *Kaluaaha* [topside][Fr. Damien] (9)

(in a letter from Father Damien to Bishop Hermann Koeckemann, ss.cc., written from *Kaluaaha, Molokai*):

January 11, 1883          “I just saw *Kapee*, the owner of the *kuleana* [responsibility] about which Father Sylvester talked to me.” (1)

(from the Register of the Catholic Church, *Kalawao, Molokai*, 1873-1930):

January 11, 1883          1 baptism in *Kamalo* [topside][Fr. Damien]

January 14, 1883          3 baptisms in *Kaluaaha* [topside][Fr. Damien] (9)

[January 15, 1883, Fr. Damien returns from topside to *Kalawao*] (1)

(in a letter from Father Damien to Father Pamphile De Veuster, ss.cc., his brother, written from *Kalawao, Molokai*):

January 18, 1883          “Monday, January 15, I arrive in the leprosarium where everyone is in jubilation to see me again. It is important to report all the news to my leprosy patients. I take up again my ordinary way of life and I recommend myself and my patients to your prayers.” (1)

(in a letter from Father Damien to Bishop Hermann Koeckemann, ss.cc., written from *Kamalo, Molokai*):

April 19, 1883          “Today, I went up the *pali* for Sunday Mass at *Kaluaaha*.” (1)

(from the Register of the Catholic Church, *Kalawao, Molokai*, 1873-1930):

April 22, 1883          1 baptism in *Kaluaaha* [topside][Fr. Damien] (9)

(from the Diary of Brother Victorin Bertrand, ss.cc.):

May 3, 1883                “Arrival [on *Oahu*] of Fr. Damien from *Molokai*”

May 7, 1883                “Departure [from *Oahu*] of Fr. Damien [to *Molokai*]” (7)

(in a letter from Father Damien to Mr. Rudolph W. Meyer, Agent for the Board of Health, written from *Kalawao, Molokai*):

May 16, 1883              “Mr. Cleghorn in *Honolulu* asked me if it was true that fourteen cattle had fallen from the *pali*.”

[The *pali* was the cliff that separated the settlement from the rest of the island. There was a steep trail up the cliff, which at this point was about 2,000 feet in elevation. Sometimes cattle would be driven down the trail to supply beef to the settlement. Sometimes cattle fell off the trail, to their death.]  
“I answered that it was so. He wanted to know my opinion as to why so many were lost all at once. I told him the reason was that the dogs had killed a sheep from *Kalae* [at the top of the *pali*], which I had myself found the day previous. The dogs from *Kalawao* have not yet been killed, as it had been decided, in a meeting of the Board [of Health].” (1)

(in a letter from Father Damien to Bishop Hermann Koeckemann, ss.cc., written from *Kalawao, Molokai*):

June 14, 1883            “Because of the great heat, I put off climbing the *pali* until evening and, with the moonlight, I will go to *Kaluaaha* tonight.” (1)

(from the Register of the Catholic Church, *Kalawao, Molokai*, 1873-1930):

June 18, 1883            1 baptism in *Kaluaaha* [topside][Fr. Damien]  
July 20, 1883            1 baptism in *Kalae* [topside][Fr. Damien]  
July 25, 1883            1 baptism in *Honomuni* [topside][Fr. Damien]  
July 27, 1883            1 baptism in *Kaunakakai* [topside][Fr. Damien] (9)

(in a letter from Father Damien to the Minister of Interior in *Honolulu*, written from *Kalawao, Molokai*):

August 7, 1883            “Today, Mr. Meyer and I had a look at the bad rocks in our harbor [*Kalaupapa*]. I know a man living in *Halawa* who might do the blasting and I would say the interior department may assist the agent for the Board of Health to pay the necessary expenses.” (1)

(in a letter from Father Damien to Bishop Hermann Koeckemann, ss.cc., written from *Kalawao, Molokai*):

August 30, 1883            “Since September 1<sup>st</sup> 1882 [1 year ago], there have been in the whole Island of *Molokai*, 138 baptisms, which the vast majority were adult & 33 marriages.” (1)

(from the Register of the Catholic Church, *Kalawao, Molokai*, 1873-1930):

October 12, 1883            1 baptism in *Halawa* [topside][Fr. Damien], 1 baptism in *Honomuni* [topside][Fr. Damien]  
December 12, 1883            1 baptism in *Kaluaaha* [topside][Fr. Damien]  
December 25, 1883            2 baptisms in *Kaluaaha* [topside][Fr. Damien], 1 baptism in *Kumueli* (*Kamalo*)[topside][Fr. Damien] (9)

Baptisms 1883: Fr. Damien (*Halawa, Honomuni, Kaluaaha, Kaunakakai, Kamalo, Kalae*)[topside] (9)

(from the Diary of Brother Victorin Bertrand, ss.cc.):

January 12, 1884      “Arrival [from *Molokai*] of Fr. Damien [to *Oahu*]” (7)

(in a letter from Father Damien to Bishop Hermann Koeckemann, ss.cc., written from *Kalawao, Molokai*):

March 20, 1884      “For the last three weeks, I have resolved each week to go to *Kaluaaha* as usual, but each time an obstacle stopped me from going.

[It seems that Damien was going topside every week from *Kalawao*]

Please, see what can be done for the *Molokai* district [topside]. I find it impossible to make regular visits there. Furthermore, you know of my foot; its movement is not as it should be to manage the *pali*.” (1)

(from the Diary of Brother Victorin Bertrand, ss.cc.):

March 20, 1884      “Arrival [on *Oahu*] of Fr. Albert [Montiton, ss.cc.] from *Molokai*”

March 27, 1884      “Departure [from *Oahu*] of Fr. Albert for *Maui* and *Molokai*” (7)

(from the Register of the Catholic Church, *Kalawao, Molokai*, 1873-1930):

April 24, 1884      1 baptism in *Kamalo* [topside][Fr. Damien or Fr. Albert]

Sept. 1, 1884      Churches: Number of Catholic Members & Practicing Members:

Our Lady Health of the Sick in *Kalaupapa* = 375 & 187

St. Philomena in *Kalawao* = 276 & 189

Our Lady of Seven Sorrows in *Kaluaaha* = 55 & 32

St. Joseph in *Kumueli (Kamalo)* = 50 & 25

St. Ann in *Halawa* = 30 & 15

St. John the Evangelist in *Moanui* = 9 & ?

St. Anthony of Padua in *Pelekunu* = 15 & 7 (9)

(in a letter from Father Damien to Father Leonor Fouesnel, ss.cc., written from *Kalawao, Molokai*):

September 20, 1884      “I have visited *Pelekunu* in these days where we did a bit of repair on the church [St. Anthony of Padua] damaged by the wind of last winter.” (1)

(in a letter from Father Damien to Bishop Hermann Koeckemann, ss.cc., written from *Kalawao, Molokai*):

December 3, 1884      “These days I am trying to lift up a little the very small group of Christians of *Pelekunu*. I found out that the *poopule* [prayer leader] of the chapel [St.

Anthony of Padua in *Pelekunu*], a widow, is living with a man from the islands of Tahiti. This man, an old Catholic in his native country, had been married to a Catholic woman by the Bishop himself of those islands over there, and he told me he had four children. He left wife, children and country and has been a resident of the Sandwich Islands since the reign of *Kamehameha* III, having smallpox since 1854, and has not heard since anything from his country or his wife.

It is not possible to communicate with his native country. Could we act in the present situation just on the surmise that his wife is probably dead? My man seems to be approximately 60 years old. He has a high conception of marriage – *pa loa* [a permanent compact]. If he could marry our widow, he would become a fervent Christian. Otherwise, he will probably be an occasion of sin for our then former *poopule* and the two would be the source of great scandal for the whole little village of *Pelekunu*, where cohabitation is not in fashion.

I repaired the church [St. Anthony of Padua in *Pelekunu*] somewhat instead of tearing it down, as I had suggested to you. One of these days, I will be going to *Kaluaaha* by the *Mokolii* [a coastal steamer owned by Wilder Steamship Co.]" (1)

(from the Register of the Catholic Church, *Kalawao, Molokai*, 1873-1930):

Baptisms 1884: Fr. Damien (*Halawa, Kaluaaha, Kamalo*)[topside] (9)

1882-1884 Baptisms Topside *Molokai*: *Kaluaaha* (11), *Halawa* (3), *Kamalo* (3), *Honomuni* (2), *Kalae* (1), *Kaunakakai* (1)[all Fr. Damien] (9)

(from the Diary of Brother Victorin Bertrand, ss.cc.):

January 2, 1885 "Arrival [on *Oahu*] of Rev. Fr. Damien from *Molokai*"

January 7, 1885 "Departure [from *Oahu*] of Fr. Damien for *Molokai*" (7)

(in a letter from Father Damien to Father Pamphile De Veuster, ss.cc., Damien's brother, written from *Kalawao, Molokai*):

January 31, 1885 "Rev. Father Albert [Montiton, ss.cc.] continues to be with me and we get along very well. His health is now better but he does not travel much. I hope he will soon take a part of my somewhat desolate district outside of the settlement [topside, Damien still had the remainder of the island of *Molokai* to serve]. Being troubled with a kind of nerve disease in my left foot, traveling becomes difficult for me." (1)

(in a letter from Father Damien to Bishop Hermann Koeckemann, ss.cc., written from *Kalawao, Molokai*):

February 25, 1885      “Father Albert was preparing himself to go this week to the other side [topside] by steamer where the Christians have not seen a priest since the third Sunday of Advent [for two months]. The trip was put back only because of difficulties with the steamer. Even his earlier enthusiasm to work there in a serious way appears to have caught up with him.

Fully expecting that I, recapturing my long-standing impatience to serve all the leprosarium, would be sufficient, your Excellency would easily admit that I should set aside definitely any attempt to climb the *pali* and go over to the other district [*Kaluaaha*, topside]. Neither my foot, nor my conveyance permit me to do that anymore. Besides, leaving some 600 Catholic patients without a priest would not permit me to go – since often many are dying. I am above all concerned with my soul, which needs a confessor, Truth to tell, Father Albert has been a good guide; his direction has made me better and I would be happy to have him as my confessor until I am on my deathbed. If you let him go, Bishop, consider, if you please, to find me another like him who would come here to the leprosarium for my confession along with serving the island of *Molokai* with its five neglected chapels [*Halawa, Kaluaaha, Moanui, Kamalo, Pelekunu*]. With a great repugnance, I am almost decided to take the steamer Friday next to visit the whole island of *Molokai* one last time. [Father Damien crossed out this sentence and then wrote in the margin: ‘It’s impossible. Father will go,’ meaning the argument will fail, Fr. Albert will go.” (1)

(in a letter from Father Damien to Bishop Hermann Koeckemann, ss.cc., written from *Kalawao, Molokai*, on the Feast of St. Joseph):

March 19, 1885      “Father Albert has gone to spend ten days at *Kaluaaha*.

In vain, I presented to Father Albert my isolation and the need of *Molokai*. I leave to you, Bishop, to determine what is best to do for the island of *Molokai*. A priest full of zeal and patience is needed for *Kaluaaha*, with a disposition for isolation and especially good legs.” (1)

(in a letter from Father Damien to Bishop Hermann Koeckemann, ss.cc., written from *Kalawao, Molokai*, on the Feast of St. Joseph):

April 27, 1885      “Last week, the good Father Columban [Father Damien’s assigned confessor] came to see me [in *Kalawao*]. Since he had an order to return by the same *Likelike* [a boat] he was unable to visit the district of *Kaluaaha*. He has meanwhile expressed to me that he would visit it [*Kaluaaha*] for the first time if your

Excellency and Father Gulstan agree that he be in charge. Personally, I am very pained that this district [topside *Molokai*] remains neglected, even abandoned. The responsibility for souls for whom I cannot care, weighs a long time on my heart as heavily as the fact that your Excellency has not put another devoted priest there.

The conditions are known: that is to say my foot and the danger of leaving the leprosarium without a priest, if only for a few days. You may have the kindness to tell me if I, assuring you of my good will, should go there as in the past or better that one or other of the priests in *Wailuku* [*Mau*i] be made responsible for it definitively." (1)

(from *Hawaii* Catholic Mission in *Honolulu*, Vicariate Apostolic Printing Office):

May, 1885 Churches & Chapels on *Molokai*:

Reporting

<u>Priest</u>	<u>Place</u>	<u>Church/Chapel</u>	<u>Date Blessed</u>	<u>Dimensions</u>	<u># of Catholics</u>
Fr. Damien	<i>Kalawao</i>	St. Philomena	August, 1871	60'x30'	276
Fr. Damien	<i>Kaluaaha</i>	Our Lady of the Seven Dolors	August, 1874	44'x22'	55
Fr. Damien	<i>Pelekunu</i>	St. Anthony of Padua	August, 1876	28'x14'	15
Fr. Damien	<i>Moanui</i>	St. John the Evangelist	August, 1877	28'x15'	9
Fr. Damien	<i>Kamalo</i>	St. Joseph & the Child Jesus	August, 1878	28'x15'	50
Fr. Damien	<i>Halawa</i>	St. Anne	August, 1880	24'x12'	50
Fr. Damien	<i>Kalaupapa</i>	Our Lady Health of the Sick	August, 1882	56'x16'	326 (11)

(in a letter from Father Damien to Father Leonor Fouesnel, ss.cc.):

October, 1885 "I am perfectly resigned to my lot. I ask only one favor: plead with our very Reverend Father to send someone who is able to come down the *pali* once a month into our tomb to hear my confession and the remainder of the time to keep himself busy with the chapels on the other side of the island [topside] where there are none who are sick." (1)

(in a letter from Father Damien to Mr. Charles Warren Stoddard, English Chair at the University of Notre Dame (and author of the book The Lepers of Molokai), written from *Kalawao, Molokai*):

October 5, 1885 "Last March, my confrere, Father Albert left *Molokai* and the archipelago [of *Hawaii*] to return to Tahiti. Since then [6.5 months], I have been the only priest

on *Molokai* and the consensus is that I have been attacked myself with the terrible disease [leprosy].” (1)

(in a letter from Father Damien to his mother, brothers and family, written from *Kalawao, Molokai*):

November 25, 1885 “As to the pastor of *Molokai*, he is always the same. As I have been since the month of March [8 months], I am the only priest, I have neither the time nor the desire to make visits outside this well-known settlement.” (1)

(from In Memory of Reverend Father Damien J. Deveuster, by Ambrose T. Hutchison):

December 5, 1885 [Fr. Damien travels to *Lahaina, Maui*. He has been subpoenaed, together with 14 other residents of the settlement, patients and staff, as government witnesses in the murder trial of two male patients. They had stabbed to death two people at the settlement who were assisting in the transfer to *Honolulu* of healthy girl children of patients. The two defendants pleaded guilty to second degree murder and were sentenced to ten and five years respectively.]

December 12, 1885 Fr. Damien returns to *Kalaupapa* from *Lahaina, Maui* (4)

(from the Register of the Catholic Church, *Kalawao, Molokai*, 1873-1930):

Baptisms 1885: Fr. Albert Montiton (*Kaluaaha, Kalae, Halawa, Pelekunu*)[topside]

[Dates of Construction, Names & Locations of *Molokai* Churches Existing as of 1885:]

1872, St. Philomena, *Kalawao*

1874, Our Lady of Seven Sorrows, *Kaluaaha*, & Cemetery

1875, a house in *Kaunakakai* is lent to Fr. Damien to say mass in

1875-76, Our Lady Health of the Sick, *Kalaupapa* [1<sup>st</sup> one, OL Health of the Sick]

[moved to *Pelekunu* in 1876]

1876, St. Anthony of Padua, *Pelekunu* [moved from *Kalaupapa*] & Cemetery

1876-78, Our Lady Health of Sick, *Kalaupapa* [2<sup>nd</sup> one, OL Health of the Sick]

1876, St. Joseph, *Kamalo*, & Cemetery

1877, St. John the Evangelist, *Moanui* (closed 1934), & Cemetery

1880, St. Ann, *Halawa Valley* (closed 1930)

[Dates of Construction and Locations of Other *Molokai* Churches built after 1885:]

1889, St. Philomena is completed in *Kalawao*

1900, St. Francis of Assisi, *Kalaupapa*

1908, (New) St. Francis of Assisi, *Kalaupapa* (old one burned down in 1906)

1903-1910, Sts. George and Sophie [an existing donated building], *Kaunakakai*

1914, St. Sophia, *Kaunakakai*

1928, Sacred Heart, *Hoolehua*

1937, St. Sophia, *Kaunakakai* (new, larger one)

1940, St. Vincent Ferrer, *Maunaloa*

1946, St. Theresa of Lisieux, *Kualapuu* [old Sacred Heart parish hall]  
2011, St. Damien of *Molokai*, *Kaunakakai* (9)

Total of 20 churches built or buildings leased on *Molokai*, between the years, 1851-2011 (160 yrs., avg. 1 every 10 yrs.), including these two:

1851, *Naiwa* (out of existence)  
1851, *Kalaupapa* (out of existence) (1)

(from the Diary of Brother Victorin Bertrand, ss.cc.):

February 1, 1886           “Departure [from *Oahu*] of Fr. Columban [Beissel] for *Molokai* and *Mau*” (7)

(in a special report from Father Damien to the *Hawaii* State Board of Health, written from *Kalawao*, *Molokai*):

February 10, 1886       “*At the northern side of Molokai* are three large valleys viz: *Halawa*, *Wailau* and *Pelekunu*, in which the cultivation of *taro* is the chief business of a considerable number of natives. On them especially we have to rely for our regular supply [of *taro* for food]. The high cliffs preventing all overland roads, the cooked *taro*, or *pa’i ‘ai* has to be brought by sea, either in open boats or a small schooner as it used to be done from the beginning, or in a small steamer as it has lately been practiced.”

[*Taro* is the root of a plant which is cooked and then mashed with water into *poi*, a thick nutritious starch food. It was the main staple of the *Hawaiian* diet. *Pa’i ‘ai* is cooked taro root pounded with very little water added. *Pa’i ‘ai* was a precursor to *poi*. It could be wrapped in leaves and shipped in bundles to the leprosy settlement and then processed into *poi* by additional mashing and water.]

“During winter, when the boats which had to supply the leprosy settlement with *taro* from the eastern valleys [of *Molokai*], were prevented from arriving on account of the bad weather, the local administration was then fortunate enough to get a weekly supply of sweet potatoes from those who had a quantity at their disposal. Thus these potatoes not only prevented a temporary famine but the money usually paid to the outsiders for *pa’i ‘ai* was paid into the hands of our industrious patients.” (1)

(from Fr. Columban James Beissel, ss.cc. to Rev. Fr. Superior, ss.cc., written from *Wailuku*, *Mau*):

July 2, 1886           “*The departure of the Rev. Fr. Albert Montiton*, ss.cc. who abandoned the Rev. Father Damien to be alone on the island of *Molokai*, helpless from visiting this

island. There aren't many Christians there, it's true, but I have to go there at least to confess the Rev. Fr. Damien and visit the 2 main churches. Now comes the departure of the Rev. Fr. Andre [Burgerman, ss.cc.]. It's up to me to pick up the debris - the whole former district of Rev. Fr. Aubert [Bouillon], ss.cc. with the possible exception of the town of *Lahaina* where the Rev. Fr. Gregoire [Archambaux], ss.cc. is. The consequence of all these departures is that I am on an almost continual rush to see certain parts of my districts every 6-8 weeks. However, I still have several new churches to build, one of which is large enough for a thousand people, and for which I have just bought the first wood. You see, Very Rev. Fr. that I currently have the work of three priests in my arms. However, thank God, my health is good and I am happy. The Rev. Fr. Gulstan is also fine. The eyes that were once sick are better, he can do everything. He has read and written without suffering. The Rev. Father Damien, who definitely has leprosy, can still serve his lepers, but without difficulty, and I must admit that since the end of last year when the first non-doubtful symptoms of leprosy appeared on him, this disease has made rapid progress and I have reason to believe that the great pains which this brother suffered for a long time were not only precursors, but leprosy itself. He can still say mass, but he is suffering. He has insomnia, sharp pains now also in the other leg. The leprosy has mainly attacked one of his ears, which is full of pimples and discomfort when he lies down. And lastly, one hand starts to be attacked. However, he wears his clothes with resignation, but not without apprehending a time, perhaps not far off, when he will no longer be able to say mass. On my last visit, the Sunday before Pentecost, he didn't tell us, among other things. One evening, hardly had I gone to bed, someone came to wake me up. What's the matter? *Pilikia* (in danger). So, said the father to me, I remember that such a person did not go to confession. There is time, so I must go, because if that were not the case, I would certainly refuse to go and see him now, so ill at ease do I find myself. However, I cannot say that he is usually so indisposed. I make the trip to *Molokai* about every two months, and I am the only priest who goes to see the Rev. Fr. Damien. I mentioned to you the Rev. Fr. Gregoire, and it seems to me that you like to hear from him. Does he have leprosy? The people say yes. However, he himself (after his doctor the Rev. Fr. Andre), says no. 'There is a little redness in my face,' he said, but it's nothing. It has almost completely disappeared under the treatment of Rev. Fr. Andre. Here are his words, and I am careful not to argue with him on this subject. I confess that Rev. Fr. Gregoire does not make the impression on me of a leper like the others of this country, and I am strong in believing that it is another species of leprosy or at least a skin disease which is not much better than leprosy. However, he is doing tolerably well, serving the main area of the abandoned district of the Rev. Fr. Aubert [Bouillon, ss.cc.] - the beautiful church of *Lahaina*. He teaches about 15-20 boys and a mistress who teaches 25-30 girls. As Fr. Andre has just left the district of *Lahaina* where he traveled, and as Rev. Fr. Gregoire is no longer

able to travel, it follows that this district adds to my charge the circuit of a mountain of 70-80 miles, without counting the valleys to go up. It is to be regretted that this father as well as Father Damien is usually alone. But, the Rev. Father Andre is not the desirable companion for either of them. However, I must say that the Rev. Father Gregoire finds himself resigned and cheerful at his post. It seems to me that by writing to my Superior it is appropriate to also say a word about our authorities here. Not out of a spirit of criticism or dissatisfaction, but quite simply to give you useful knowledge for your general administration of our work and which you can hardly receive by any other means. All our fathers are satisfied with the administration of Very Rev. Msgr. Herman. I don't hear any complaints about him. But it's not the same with the Rev. Father Vice-Provincial. So I say to you alone and without harming the respect I owe him, that his way of acting very often proves him to be a passionate man, who sees too black what is black or too white what is white. He shows too much self-esteem, embracing too much on his own, leaving no reasonable ground for others to exercise their zeal. More than once I see him sour a pill or he would sweeten it. Me who forgets all of the inconveniences in his correspondences and in the commissions that will have to give him. These sad qualities reunited and multiplied together explain most of the embarrassments that arise in our midst." (22)(25)

(from the Diary of Brother Victorin Bertrand, ss.cc.):

July 10, 1886            "Arrival [on *Oahu*] of Fr. Damien" [most likely, the last visit of Damien outside the settlement] (7)

[By mid-1886, no more traveling for Fr. Damien due to his leprosy] (1)

(in a letter from Father Damien to Mr. Fred H. Hayselden, Secretary of the [*Hawaii*] Board of Health, written from *Kalawao, Molokai*):

July 21, 1886            "Should the steamer not come over here next week, you may want to send, to be landed at *Kaunakakai*.

[*Kaunakakai* is a town and landing site on the south side of the island of *Molokai*. Supplies landed here could be carried down to *Kalawao* via a steep foot trail traversing the 2,000-foot cliff behind the leprosy settlement. Only small quantities could be carried because of the difficulty of the trail.]" (1)

(in a letter from Father Damien to Father Janvier Weiler, ss.cc., Secretary General of the Sacred Hearts order, written from *Kalawao, Molokai*)

December 30, 1886      "We are now at the last day of the year and I still do not know when my confessor will arrive. The good Father has too much to do in *Mau*i to

come very often to this island where there are many chapels without a priest.  
I confess from time to time before the Blessed Sacrament.” (1)

(in a letter from “Brother” Joseph Dutton to Father Daniel E. Hudson C.S.C., written from *Kalawao*, *Molokai*):

January 25, 1887            “There is no regular [post] office work here [in *Kalawao*]. It is a branch only of the *Kaunakakai* [topside post] office. [He was referring to the postal coverage for the leper settlement.]” (23)

[“Brother” Joseph Dutton was a layman who, on July 29, 1886, arrived at *Kalaupapa* to help Fr. Damien. On Ash Wednesday of 1887, with permission, he pronounced private vows of poverty, chastity and obedience to Fr. Damien as a member of the Congregation of the Sacred Hearts of Jesus and Mary. The vows were not renewed after one year.] (23)

(from *The Apostolate of Father Gregoire Archambaux, ss.cc. (1819-1888)* by Fr. Bernard Couronne, ss.cc., *Esprit & Vie*, Nos. 34-35, 1994):

“Sensitive to his 'supplications', they intervene with W.M. Gibson, Prime Minister and Chairman of the Health Committee which manages the *Molokai* leper colony. Although Protestant, he is favorable to the Catholic Mission. He therefore accepts that poor Fr. Gregoire returns to live in his presbytery in *Lahaina* on the island of *Maui*, despite his leprosy. The Prime Minister is taking serious risks and Fr. Gregoire will become, in spite of himself, an additional '*casus belli*' in the political life of the archipelago. Indeed, to allow a leper, a Catholic priest moreover, to live outside *Kalawao*, is asking a lot of an opposition which criticizes Gibson, among other things, for his laxity in the application of the law of segregation of lepers. On the other hand, the Vicar Apostolic and the Provincial are beginning to worry. In *Lahaina*, Fr. Gregoire joined Fr. Andre Burgermann who also thinks he is a leper. In April 1887, Fr. Fouesnel, Provincial, expressed his apprehensions to his Superior General: 'How long will the authorities allow Fr. Gregoire and Fr. Andre to avoid segregation. I don't know, but I'm convinced that if Gibson disappeared, they would be immediately discarded with the others.' This eventuality is very real: the political situation of W.M. Gibson is weakened and on June 30, 1887, after a few days of riots fomented by the opposition, he must leave the Presidency of the Government. Consequently, the Hygiene Committee also changed hands. Gibson gives way to Dr. Emerson, a good Protestant and conscientious doctor, who undertakes to apply the law of segregation of lepers in all its rigor. Thus, in the fall of 1887, Father Gregoire received a letter from the Health Committee ordering him to return to *Honolulu* to undergo a 'definitive examination'. Knowing what this means, the *Lahaina* missionary decides, with a heavy heart, to join *Molokai* directly. His Superiors seize the opportunity to respond positively to the requests of Fr. Damien to whom they entrust him once again: 'You would like - and it is the desire of Monsignor - to take care of Fr. Gregoire who is infirm, wrote the Provincial to him. We count on your great charity to take good care of him, to encourage him with your courage... Please see what he needs and tell me. Poor Father! All pity him and desire his resignation' (November 21, 1887). The letter from the Provincial which reports on this new state of affairs to the Superior General is all the more pungent: 'Msgr., to obviate the hard and uncompromising character of

Fr. Damien, sends today to the curé of *Kalaupapa* by instituting it independent of the curé of *Kalawao* (the Father Damien)' (November 21, 1887). From now on, Fr. Damien will thus have a confessor and a companion and will leave his Superiors in peace. But for how long? Everyone knows in *Honolulu* that this new seclusion in *Molokai* is very likely to be fatal to Father Gregoire even before the leprosy has completed its ravages. Moreover, very quickly, his imagination begins to work. At Christmas, he wrote to one of his colleagues: 'For me, given my morale, I am led to leave it to the living to wish themselves a long and happy life!' His asthma and the obsessions of his first stay overwhelmed him again to the point of making his letters to his Provincial veritable 'cries of despair.' Finally, in February 1888, the very strict Dr. Emerson and the Health Committee relented: Fr. Gregoire was transferred to the *Kakaako* leprosy hospital in *Honolulu* in March. This hospital run by Franciscan Sisters sees all the 'candidates' for the *Molokai* leprosarium who have just been 'rounded up' in the islands of the archipelago. For Fr. Gregoire, it is the last stage that he seems to live there with greater serenity, as evidenced by this letter to Fr. Damien for whom he has esteem and affection: 'Prisoner here by my infirmity, I resign myself to my fate like a bird in its cage, perhaps even with less tendency to come out. To amuse itself there, this bird sings and flutters there; me, in my good, very clean room, I say Holy Mass, the Breviary, other prayers every day; I read my books, and every day too, three minutes apart, I pay my visit to the Blessed Sacrament in the chapel of the good sisters. The flow of the sea comes to expire near my dwelling; I have a wide view of the Pacific Ocean, I can see the port of *Honolulu* and the many ships coming in and out. As for my asthma, it may have disappeared in the immense expanse of the ocean that surrounds us, across North America, the Atlantic, my native country, your Belgium, Denmark, Sweden, and drowned in the dreadful labyrinth of the boreal seas. That's why I never saw it again, goodbye forever! I can only be better for it' (April 10, 1888). The following November 11, Father Gregoire died of leprosy, in his sixty-ninth year, preceding Father Damien by a few months in the grave. He is the first missionary of the Sacred Hearts in the *Hawaiian* Islands to die of leprosy. The type of leprosy that prevails is not the same as that contracted by Fr. Damien: he suffers atrociously without his skin being altered. His way of experiencing the ultimate test of his existence is not that of Fr. Damien either. We could tend to make the comparison and give him the palm of the anti-hero. Each bears the Cross, lives his Passion as best he can. Everyone does it with their temperament, why not say so? with the grace that is proper to it. The Picpuciens are proud of their brother Gregoire Archambaux because he too, in the footsteps of Christ, was in his own way to the end of Love; they can recognize themselves in him just as well as in the Blessed One of *Molokai!*" (27)

(in a letter dated June 23, 1887, Father Damien mentions Mr. Rudolph W. Meyer, Postmaster [of *Kaunakakai*], written from *Kalawao, Molokai*):

[Note: Rudolph W. Meyer also held the office of Postmaster for the town of *Kaunakakai, Molokai* as well as being the leprosy settlement Superintendent] (1)

(from Fr. Wendelin Moellers, ss.cc., personal papers, September 1, 1887):

Statistics for	September 1, 1886 to September 1, 1887:
<i>Molokai</i> :	Child Baptisms = 3
	Adult Baptisms = 20
	Marriages = 4

Schools = 2  
Girl Students = 35  
Boy Students = 20  
Priest = Fr. Damien (18)

(from the Register of the Catholic Church, *Kalawao, Molokai*, 1873-1930):

October 2, 1887          Marriage in *Ohia* (east end), *Molokai* [topside][Fr. Wendelin, ss.cc.] (9)

(from the Diary of Brother Victorin Bertrand, ss.cc.):

November 3-15, 1887    “Departure [from *Oahu*] of Fr. Columban for *Molokaʻi*” (7)

(in a letter from Father Damien to Father Pamphile De Veuster, ss.cc., Damien’s brother, written from *Molokai*):

November 9, 1887          “I continue to be the only priest on *Molokai*. Father Columban and, lately, Father Wendelin Moellers, ss.cc. are the only brothers I have seen for 16 months.” (1)

(in a letter from Father Damien to Mr. Rudolph W. Meyer, written from *Kalawao*):

December 15, 1887          “The *Mokolii* [a ship that served the leprosy settlement] may not arrive with our most needed *poi*. I am sure the surf is very bad at *Halawa* today and fear that the 800 or 900 *paʻi ʻai* will be left to become very sour. All the *Halawa* old *paʻi ʻai* is mostly unfit to be eaten.”

[*Halawa* Valley, located at the easternmost end of the island of *Molokai* was one of the locations, at the time, at which *paʻi ʻai* was prepared and shipped in bundles to the settlement. Highly perishable shipments could be lost if the surf was too high for boats or canoes to get broadside the ship to unload.] (1)

(from the Register of the Catholic Church, *Kalawao, Molokai*, 1873-1930):

Baptisms 1887:              Fr. James (Columban) Beissel, ss.cc. (*Kaluaaha, Kamalo*)[topside]

1878-1887                  Marriages Topside *Molokai* & *Pelekunu*: *Kaluaaha* (5), *Kalae* (2), *Pelekunu* (2), *Halawa* (1), *Kamalo* (1), *Moanui* (1), *Ohia* (east end)(1)(9)

(from the Diary of Brother Victorin Bertrand, ss.cc.):

January 2, 1888              “Letter from Rev. Fr. Gregoire on *Molokaʻi*”

January 26, 1888      “Arrival [on *Oahu*] of the boxes from America, 7 of them for Fr. Damien and some altars for *Molokai*” (7)

(in a letter from Father Damien to Bishop Hermann Koeckemann, ss.cc., written from *Kalawao, Molokai*):

February 2, 1888      “I received a letter directly from Father Conrardy [a diocesan priest] which has brought me joy in the quasi certain hope of having a priest who, no doubt, has a special vocation to be here with me and one who could continue the Catholic work among the patients when I will be unable, something which could happen any day. He would be able also to visit the district of *Molokai* [topside] from time to time.” (1)

(from the Diary of Brother Victorin Bertrand, ss.cc.):

May 14, 1888      “[Fr.] M. Conrardy left [*Oahu*] for *Molokai*”

September 11, 1888      “Departure [from *Oahu*] of Fr. Leonor [Fouesnel, ss.cc.] for *Molokai*” (7)

(from a letter from Fr. Lambert-Louis Conrardy, a diocesan priest from Oregon who comes to help at the leprosarium, 1888-1895, to a priest in Verviers, France, written from *Kalawao*):

November 7, 1888      “Father Damien also undertook, a month after my arrival [June, 1888], to finish a church (30 feet by 70), 40 feet are stone walls, the rest is wood [St. Philomena’s].” (26)

(from the Diary of Brother Victorin Bertrand, ss.cc.):

November 13, 1888      “Departure [from *Oahu*] of Rev. Fr. Matthias, ss.cc. for *Molokai*” (7)

(from On the Death of Fr. Gregoire Archambaux, ss.cc., the Testimony of his Provincial, Fr. Leonor Fouesnel, ss.cc., by Fr. Bernard Couronne, ss.cc., Esprit & Vie, Nos 34-35, 1994):

“Father Gregoire has always been a model religious, priest and missionary and it is in this ardent fire of the love of souls redeemed at the price of the blood of Our Master God that he must have contracted the terrible disease which took him away from us. Driven by his charity, perhaps sometimes imprudent, he will have given to the lepers the care he should have left to others, and once struck by this scourge which does not forgive those whom it attacks, he fell slowly and ended up being the victim. He never had any external wounds, but he suffered excruciating pains inside. A few weeks before leaving us, he repeated to the Rev. Pere Corneille and to myself these words worthy of a saint, with this ardor that everyone knew him: ‘I am going to heaven, I know it well. But if I weren’t sure, I would ask the good Lord to leave me here for a while longer to suffer more, in order to pay my debts.’ And from that moment until the end his pains seemed to have redoubled. Since he was bedridden, I often brought him Holy Communion, which he never received without shedding tears. Finally last Monday 11<sup>th</sup> of this month of November, at 3 o’clock in the afternoon, we can say that he went out like a lamp that has no more oil to feed it, without any effort or

movement. Although I am convinced that he has already received the reward due to so many apostolic workers and to so much sweat and to so much fatigue endured to procure the glory of God, however I beg you to kindly acquit and have acquitted for him the prayers ordained by our holy rules. (*Honolulu*, November 16, 1888)" (27)

(from the Diary of Brother Victorin Bertrand, ss.cc.):

November 19, 1888 "Departure [from *Oahu*] of Rev. Fr. Wendelin, ss.cc. for *Molokai*" [Fr. Wendelin's new permanent assignment]  
December 1, 1888 "Arrival [on *Oahu*] of Fr. Columban, ss.cc. from *Molokai*"  
December 30, 1888 "Departure [from *Oahu*] of Fr. Leonor, ss.cc. for *Molokai*, without being able to disembark, the sea was bad" (7)

(from the Register of the Catholic Church, *Kalawao, Molokai*, 1873-1930):

Baptism 1888: Fr. James (Columban) Beissel, ss.cc. (*Kaluaaha*)[topside]  
Sept. 1, 1884 to Baptisms on *Molokai*: *Kalaupapa* (275), *Kaluaaha* (22), *Halawa* (15),  
April 11, 1900: *Pelekunu* (13), *Kalae* (9), *Honomuni* (east end)(6), *Kamalo* (5),  
*Kaunakakai* (5), *Palaau* (5), *Moanui* (2) (9)

[April 15, 1889, Fr. Damien de Veuster, ss.cc. passes away and is buried in *Kalawao, Molokai*] (1)(2)(3)

(from the *Belfast [Ireland] Morning News*, June 18, 1889):

"It is feared that Father Conrardy [a diocesan priest from Oregon who helped at the leprosarium from 1888 to 1895], the assistant to Father Damien, has contracted the terrible disease of leprosy. Father Wendelin [Moellers, ss.cc.], who now has charge of the Leper Settlement in *Molokai*, in a letter published in New York announces that Father Conrardy is confined to the hospital at *Honolulu*, suffering from what is gravely feared to be the first symptoms of the fatal disease. There are five Franciscan Sisters from Syracuse, New York] also in the settlement, but they are still in the enjoyment of good health, and are attending with the utmost care to the wants of the sufferers." (28)

[1885-1900 Topside periodically taken care of by SS.CC. priests & priests of the *Honolulu* Catholic Mission. *Kalaupapa* & *Kalawao* were still staffed by SS.CC.] (1)(2)(3)(9)

## 1890's

(from Mission of the Sandwich Islands, author unknown, General SS.CC. Brothers' Archives, Rome):

June 4, 1890 "Fr. Corneille [Limburg, ss.cc.] visits *Molokai*. Fr. Wendelin [Moellers, ss.cc.] suffering much. A second priest would be good at his [Fr. Wendelin's] side." (12)

(from the Deeds to Land Purchased by Roman Catholic Church of *Hawaii*):

August 9, 1890            Last will and testament of Peter J. Brown: "I give to Bishop Herman Koeckemann, ss.cc. all that certain piece of land in *Kamalo* near and adjoining the lot of the Catholic church in *Kamalo* formerly a part of said piece of land together with all buildings." (8)

(from the Diary of Bishop Gulstan Ropert, ss.cc., translated by Fr. Edward Popish, ss.cc.):

October 24, 1892        (Monday) Departure for *Molokai* on the *Mokolii* with J. Akina, McCorriston's (brothers) and Sela on board.

October 25, 1892        (Tuesday) Arrive in *Kaunakakai* around 2am. Went down *pali* and saw Fr. Wendelin, Mr. Meyer and several Christians. Band played. I said Mass at 10am. Visits to Mr. Alexandre and the [Franciscan] Sisters. Compliments of the [Franciscan] Sisters, dinner and supper with the [Franciscan] Sisters. Fr. Conrardy came to see me. It was the first time we saw each other.

October 26, 1892        (Wednesday) Sung Mass in *Kalaupapa*. Confirmation to 26 people, then solemn Benediction at the statue of the Sacred Heart in the courtyard. Compliments of the lepers, breakfast and dinner at the [Franciscan] Sisters. Thunder, lightning and rain.

October 27, 1892        (Thursday) Left for *Kalawao*. Fr. Wendelin and I on horseback. Fr. Conrardy met us on the trail with some boys. Songs and compliments. I sang Mass and confirmed 27 people. Breakfast at the [Franciscan] Sisters with Fr. Conrardy. Visit to children who recited their catechism. Visit with Mr. Joseph Dutton. Confession of the [Franciscan] Sisters and Dutton. Dinner at [Franciscan] Sisters: Frs. Wendelin and Conrardy, Dutton and myself. Visit house of Fr. Damien with Mr. Meyer and Ambrose Hutchinson. Confession of [Franciscan] Sisters at *Kalaupapa* and supper with them. Rain nearly the whole day. Captain Tell (Superintendent) left on the *Mokolii* and Ambrose replaced him.

October 28, 1892        (Friday) Depart at 8:30am [from *Kalaupapa*]. Nice weather. One hour to go up *pali*. Horses were there. Dinner at Mr. Meyer's and departure for *Kaunakakai*. I said breviary and we left at 5 o'clock. Nice crossing. We arrived around 1 o'clock in *Honolulu*.

January 9, 1893        (Monday) Fr. Clement left for *Molokai* to preach the retreat to the [Franciscan] Sisters.

February 20, 1893      (Monday) Mr. Estings came to talk to me about the monument to Rev. Fr. Damien on *Molokai*.

March 25, 1893        (Saturday) Mr. Estings came to talk to me [again] about the monument to Rev. Fr. Damien on *Molokai*.

September 10, 1893    (Sunday) I left at 6 o'clock to unveil the monument to Fr. Damien on *Molokai*.

September 11, 1893    (Monday) Arrival on *Molokai* around 5 o'clock. Said Mass at which Bishop Willis and his wife attended. Visit to *Kalawao*. Confessions of [Franciscan] Sisters.

- Ceremony at Fr. Damien monument at 4pm. Departure around 6pm. Nice weather.
- September 12, 1893 (Tuesday) Arrive from *Molokai* at 1 o'clock.
- October 3, 1893 (Tuesday) Fr. Sylvestre and I depart *Lahaina* on the *Mokolii* around 6 o'clock for *Molokai*.
- October 4, 1893 (Wednesday) Arrival in *Pukoo, Molokai* around 11 o'clock las evening. Walk to chapel in *Moanui* [St. John the Evangelist]. Breakfast and dinner at the Hitchcock's [Rev. Hitchcock is a Congregational minister serving east *Molokai*]. Went to *Kamalo* where we stayed with the McCorriston's. Good family.
- October 5, 1893 (Thursday) High Mass, *luau* and Confirmations (68 of them) in *Kaluaaha*. In evening, we returned to *Kamalo*. Mr. Edwards, schoolmaster in *Kaluaaha*, came to have supper.
- October 6, 1893 (Friday) Masses in *Kamalo*. Departure at 2 o'clock for *Kaunakakai* where we have supper at Mr. Donnelly's and depart on the *Mokolii* around 11 o'clock, Fr. Sylvestre and I, for *Honolulu*. [50]

(extract from a letter from Fr. Boniface Schaeffer, ss.cc. on the death of one of his friends, Fr. Rupert Lauter, ss.cc., written from St. Peter's Mission in *Hana, Maui*):

- February 21, 1894 "On one of these islands, *Molokai*, separated from the world, there are the unfortunate lepers, with a terrible and contagious disease. As the government strictly forbade the coming to this island, Fr. Lauter went there nevertheless, secretly, every month, to procure for the poor unfortunates, the consolation of our holy religion." (20)

(from the Diary of Bishop Gulstan Ropert, ss.cc., translated by Fr. Edward Popish, ss.cc.):

- April 16, 1894 (Monday) Departure for *Molokai* at 6 o'clock on the *Lehua*. There was a commission of the Board of Health and several directors, Frs. Leonor, Francis and I. Bro. Bertram also came. Heavy sea. The ship made little progress.
- April 17, 1894 (Tuesday) We arrived in *Kalaupapa* around 6 o'clock. I said the Mass and after me, Fr. Francis and Very Rev. Fr. L. attended it. Visit to *Kalawao* in the carriage of the [Franciscan] Sisters. Bro. Bertram took the photograph of the tomb of Rev. Fr. Damien and of the English. We left at 3 o'clock. Short visit to Rev. Mother Marianne and the [Franciscan] Sisters. Got back to Honolulu at 11 o'clock.
- September 26, 1894 (Wednesday) Rev. Fr. Valentin left to preach the retreat to the [Franciscan] Sisters on *Molokai*.
- November 17, 1894 (Saturday) Fr. Leonor and Fr. Noel come back from *Molokai* around 10 o'clock. [50]

[1895, Andrew *Poaha* & wife move back to topside from the *Kalaupapa* peninsula] (1)(2)(3)

[Fr. Thomas Geloan, ss.cc. is assigned to *Molokai* in the 1890's] (2)(3)(19)

(from Stories Learned from the Old Timers, by Listening) (51)

“Fr. Thomas Geloan, ss.cc. was never what you would call a robust fellow. In 1897, two years after he was ordained, a routine physical examination revealed that he suffered tuberculosis. The doctors gave him, more or less, two years to live. This was a hard blow, but the zealous young priest did not give up his ideal. He wrote a letter to the Superior General, stating: ‘I entered the Congregation with the idea of becoming a missionary. Now, the doctors give me only a couple of years to live and I would like to die a missionary. Would you please send me to the missions?’ The encouraging answer came promptly: ‘You will go to Hawaii.’ Arriving in Honolulu, Fr. Thomas presented himself to the Bishop, and was asked: ‘Father, where would you like to go?’ Humbly, Fr. Thomas replied: ‘Bishop, I don’t know any of the places around here. Send me any place you think best. But, if I may ask, don’t send me to the leper colony. I could not bear to see the suffering of these poor people.’ The answer: ‘Don’t worry Father, only volunteers are chosen for that work.’ A few days later, old Fr. Maxime Andre, ss.cc. [stationed at Kalaupapa, Molokai] took sick, and, because no one else was available, unassigned Fr. Thomas was sent to Kalaupapa to help out temporarily. He stayed for 3 years. And, that is where he learned to speak Hawaiian fluently. After 3 years in the settlement, he was ready for the full pastoral mission. Fr. Thomas was assigned to the healthy part of Molokai, known as topside Molokai. He worked there very successfully for more than 30 years, taking care of 6 churches (St. Ann, St. John, Our Lady of Seven Sorrows, St. Joseph, St. Sophia and Sacred Heart). Traveling on his white mule from one end of the parish to the other, visiting everyone, even some living in the isolated Halawa Valley. To descend into that valley, you had to manage a very dangerous, very steep and slippery trail. As already mentioned, Fr. Thomas was not a strong, audacious man, but he was ingenious. When he went to Halawa, he put on two pairs of pants, sat down and slid down the trail. At the bottom, he removed the outer pants and visited the parishioners in a respectable appearance. In those early days, people were very poor and could afford but very little to support the missionary and upkeep the many buildings. Again, Fr. Thomas wrote to the Superior General for permission to use the interest of his considerable family estate to support his mission work. Permission was granted. For more than 30 years, the churches of his district on Molokai were painted and kept in good repair with the money derived from the Geloan family estate.”

(letter from Fr. Wendelin Moellers, ss.cc. to the Damien Institute in Birmingham, England, written from *Molokai*):

January 29, 1898                      Statistics for Sandwich Islands for 1896:

	Total Population	Catholics	Protestants	Mormons	Believers	Non- Believers
<i>Hawaiians</i>	31,019	8,427	12,842	4,368	25,637	5,382
<i>Hawaiians (mixed race)</i>	8,485	2,633	3,242	396	6,271	2,214
Whites (born in HI)	13,733	6,622	1,801	15	8,438	5,295
Americans	2,266	212	1,404	34	1,650	616
English	1,538	180	1,184	7	1,371	167

Chinese	19,382	67	837	49	953	18,429
French	75	57	6		63	12
German	912	83	592	2	677	235
Japanese	22,329	49	711	4	764	21,565
Norwegians	216	8	154		162	54
Portuguese	8,232	7,812	146	1	7,959	273
Gilbert Islands	409	42	178	3	223	186
Other Nationalities	424	171	176	7	354	70
Totals:	109,020	26,363	23, 273	4,886	54,522	54,498 <u>(18)</u>

[1899, St. Francis of Assisi church built in Kalaupapa] (2)(3)

(from Diary of Fr. Wendelin Moellers, ss.cc., 1895-1907):

July 29, 1899            Mention of a Rev. Naeole on *Molokai* (Protestant minister) (18)

## 1900's

“Missionary Ingenuity:

Around 1900, because not enough priests were available, it was customary that priests from different districts would help each other for special occasions. Thus, it happened that Fr. Thomas Geloan, ss.cc., who was stationed on topside Molokai, would go over to Maui to celebrate mass and hear confessions at different churches. This time, he was helping Fr. James Beissel, ss.cc. Both of them were to go to Ulupalakua, a distance of 40-45 miles. The problem was, they had but one mule. But missionaries know how to solve problems. Fr. James climbed into the saddle and takes off. Fr. Thomas walks. After a few miles, Fr. James climbs down [from the mule] and ties the mule to a bush, and walks on. Fr. Thomas catches up with the mule, climbs aboard, rides, and passes Fr. James. Thus, alternating, both priests walked and rode half the way to reach their destination. The next day, the celebration took place.” (51)

Baptisms “Topside” *Molokai* (1900-1947):

<i>Kaunakakai</i>	390
<i>Kaluaaha</i>	316
<i>Hoolehua</i>	245
<i>Maunaloa</i>	201
<i>Kamalo</i>	163
<i>Kualapuu</i>	75
<i>Ualapue</i>	39
<i>Pukoo</i>	33
<i>Halawa</i>	32

<i>Moanui</i>	28
<i>Wailau</i>	25
<i>Pelekunu</i>	15
<i>Kawela</i>	11
<i>Kamiloloa</i>	8
<i>Kipu Camp</i>	5
<i>Ohia</i>	5
<i>Puuohoku</i>	5
<i>Waialua</i>	5
<i>Ahaino (Ahanio?)</i>	4
<i>Mapulehu</i>	4
<i>Kalae</i>	3
<i>Kupeke</i>	3
<i>Papohaku</i>	3
<i>Kaamola</i>	2
<i>Kaimalu</i>	2
<i>Honomuni</i>	1
<i>Honouli</i>	1
<i>Keawanui</i>	1
<i>Kainalu</i>	1
<i>Kapuokolau</i>	1
<i>Manawai</i>	1
<i>Poniohua</i>	1 <u>(9)</u>

[1900-1928: Fr. Thomas Geloen, ss.cc. serves east *Molokai*, *Pukoo* District, & all of topside. The *Hawaiians* called him “*Oluolu Makua Toma*” (“kind Fr. Thomas”). He lived in the rectory at *Kaluaaha*. He traveled east & west on topside *Molokai*.] (3)(19)

[The *Pukoo* District (east *Molokai*) included St. Joseph church in *Kamalo*, Our Lady of Seven Sorrows in *Kaluaaha* & St. John the Evangelist in *Moanui*. St. Ann in *Halawa* was not in the District.] (3)

(from Diary of Fr. Wendelin Moellers, ss.cc., 1895-1907):

December 31, 1900 Fr. Thomas [Geloen, ss.cc.] had received a postcard from Fr. Julian in which he is invited to visit the other side of the island of *Molokai*. (18)

[East *Molokaians* moved to lands on the *Molokai* central plateau near *Hoolehua* and *Kualapuu*.] (3)

[In *Kaunakakai*, Fr. Thomas [Geloen, sccc.] occasionally said mass in the home of one of the few local Catholics.] (3)(19)(22)

(from Fr. Thomas Geloen, ss.cc. to the Superior General in Paris, written from *Kaluaaha*)

March 27, 1901      “After having stayed some time with Fr. Paul in *Kalawao*, I am leaving on April 13 for my new assignment. I am happy that you announce that I am happy. Despite the huge distances that have to be crossed to get to the different localities, the climate of this part of the island is very pleasant. While in *Kalawao* it was sometimes cold and humid, here it is pleasantly warm. There are four chapels in all my [topside] district (St. Ann in *Halawa*, St. John the Evangelist in *Moanui*, Our Lady of Seven Sorrows in *Kaluaaha* and St. Joseph & the Child Jesus in *Kamalo*): the largest that can be called a church is here [in *Kaluaaha*]. I begin my work by preparing people for Easter. After that I will try to catch the children to teach them the catechism. As far as my own way of life is concerned, I do my exercises of piety with as much fidelity as possible, but I will only be able to go to confession once a month, and for that, I will have to go to *Honolulu*. A good *Kanac* has been living here for a long time next to the church which he took care of in the absence of a priest, he still stays here and does me many services. He cooks for me, knows the mass, etc.” (19)

(from Diary of Fr. Wendelin Moellers, ss.cc., 1895-1907):

July 5, 1901      “I leave via *pali* around 2 in afternoon. The *pali* is very dangerous. I arrived in *Kaunakakai* around 5. I slept at the *Poi*'s. Early the next day, left for *Kamalo*, from there to *Kaluaaha*. We went to Dr. Moritz and Kamaka in the evening, returned to *Kamalo* (luau at Mr. McCorriston's), slept at the house of Fr. Thomas [Geloen, ss.cc.], returned around 10 to *Kaluaaha*. Sunday, 4 at the mass.” (18)

(from Fr. Wendelin Moellers, ss.cc. to Fr. Palmace, ss.cc., written from *Kalaupapa*):

February 25, 1902      “I had in mind to have the Father Provincial give a large piece of land (more than 100 hectares) so that the Congregation could start an orphanage here. So that we would have one foot on the ground when the change comes. But, after receiving your letter, I made the offer of the land and the work (orphanage) to Msgr. He accepted, so it is lost for the Congregation. By Fr. Maurice I had asked if we religious could possess? I see the vicar apostolic alone can own. Therefore, it is useless to try to obtain buildings for the Congregation here. I find it not very advantageous for the Congregation and perhaps we will regret it later. A bird in the hand is better than etc. Our delegate in Washington has proposed to Congress that the leper colony here be placed under American administration. Will he succeed? It seems to me that we would not lose case. My heart is no longer in it and I no longer take the interest I used to. It doesn't suit my character to let it go and that's the way I've been told. I hope you have taken care of my family's business.” (18)

(from the Diary of Bishop Gulstan Ropert, ss.cc., translated by Fr. Edward Popish, ss.cc.):

- February 26, 1902 (Wednesday) Fr. Thomas [Geloen, ss.cc.] left for *Molokai* at 5 o'clock.  
March 31, 1902 (Monday) Bro. Laurent left for *Molokai* to replace Bro. Severinus who was ill and who had to come here.
- April 3, 1902 (Thursday) I received a letter from the Board of Health asking my opinion about a Belgian ex-Carmelite nun who wanted to go to *Molokai*, and who, after having written me and received my negative answer, spoke to the daughter of the President of the United States [Theodore Roosevelt] to have herself let in [to the settlement].
- April 5, 1902 (Saturday) Fr. Thomas arrived from *Molokai*.  
April 30, 1902 (Wednesday) Fr. Wendelin [Moellers, ss.cc.] back from *Molokai*.  
May 7, 1902 (Wednesday) The Board of Health responded to my letter, but privately, and alleged that I did not acknowledge its absolute right in the affairs of *Molokai*, which is false. I did not acknowledge its right to abuse its absolute power.
- May 10, 1902 (Saturday) Fr. Wendelin received the order from the Board of Health to leave *Molokai* on June 10. The Father must regret much not having acted with more tact and patience during his 10 years sojourn at the leprosarium. The public was in favor of Father and against the Board of Health, but between us, we must well raise the point that Father was wrong in his conduct.
- May 14, 1902 (Wednesday) The affair of Father Wendelin was settled. He will stay on *Molokai*. [50]

(from Fr. Thomas Geloen, ss.cc. to a Fr. Palmace, written from *Honolulu*):

- August 7, 1902 “I'm doing very well. For more than a year I have had to serve all of *Molokai* with the exception of the leper colony. There are few people, it is true, but there is a lot to run because of the distances. I have about 150 Catholics in all. There are four chapels for all and because of the distances I would need two more. But, here, as in Europe, everything is often lacking and I will still have to collect a long time before I can be able to start building. Without losing courage for that, I continue to do the ministry as I can, saying Mass in a *Kanac* house. On Sundays, I say Mass in the main place where I stay. After Mass, which is said at ten o'clock, my Christians come out of the church and rest on the pews and on the lawn while waiting for the hour of catechism and rosary which are made at noon. During this time, I will take a little lunch that my faithful generally bring. At 3 o'clock I leave for the nearby post where I give an instruction or two and return home at nightfall. On Monday, I leave for more distant posts and often I cannot return until Thursday or Friday. Wherever there is a chapel there is a room for the priest. The most difficult thing is often to find something to eat. Woe to new

missionaries who don't think to bring anything. So. I was once in a valley for ten days, having so to speak "*poi*" that I barely knew how to taste so as not to feel hungry. I often went to bed during the day. While traveling in this way from one post to another, always on horseback. Going by sea, the breviary is recited, the rosary is said. When we arrive at the post, one warns the children to meet in such place. One says the mass in the morning or one gives an instruction. After that, we do the catechism. When everything is finished, we try to catch our lunch. You are content with a biscuit or a piece of bread. This is roughly how things usually pass. With me, there is a particular difficulty. It is that I am separated from any colleague and so I have to go to *Honolulu* to confess or go to *Lahaina* [*Maui*]. It is good to be with the family for a bit after having been alone for more than a month. However, the Fathers of the leprosarium could come to my district since the mountain road has been repaired, but I do not demand it. I like a little of the company of Monsignor and of Fr. Provincial and of the other fathers and brothers. One thing that I have sometimes thought about and that can only be seen here is the result of the communion of prayers. I say this not to brag about ourselves, but to encourage those you lead. It is that despite the ingratitude and the difficulties that we encounter, we can be inspired by a courage that can only be explained by thinking of the adoration of our colleagues and sisters in Europe. On the other hand, what dangers for love and body! One does not succumb to it, perhaps only through virtue and through the communion of prayers and good works. May the Sacred Hearts who called us to their Congregation be blessed and honored forever!" [19]

(from Diary of Fr. Wendelin Moellers, ss.cc., 1895-1907):

August 26, 1902      "Dr. Goodhue arrived on *Molokai*." [18][22]

(from the Diary of Bishop Gulstan Ropert, ss.cc., translated by Fr. Edward Popish, ss.cc.):

October 6, 1902      (Monday) Fr. Maxime Andre, ss.cc. left for *Molokai*, where he was going to replace Fr. Wendelin. Fr. Matthias accompanied him and would spend a week there.

October 8, 1902      (Wednesday) Fr. Wendelin left for his new post on *Molokai*, but outside of the leprosarium [topside]. He must very much regret what he had done. [50]

(from Diary of Fr. Wendelin Moellers, ss.cc., 1895-1907):

October 8, 1902      "I leave for *Molokai*. I arrive in *Pukoo* at 2:20am (October 9). Dr. Maurice drives me to my house. I say the mass."

October 10, 1902      "I make a visit from house to house from *Kaluaaha* to *Kamalo*."

October 11, 1902      "I make a visit to a home at *Kaluaaha*. Few people, little work, a lot of idleness and misery. I am alone at home, must do everything myself and no fresh meat in the country and little food to buy at the

merchants who are all chinese.” [18][22]

(from the Diary of Bishop Gulstan Ropert, ss.cc., translated by Fr. Edward Popish, ss.cc.):

- October 15, 1902 (Wednesday) Fr. Matthias came back from *Molokai* last night at 10 o'clock.  
October 20, 1902 (Monday) Bros. Serapion and Roch left for *Molokai*. The first will serve Fr. Maxime in *Kalaupapa* and the other will do the cooking in *Kalawao*.  
[50]

(from Diary of Fr. Wendelin Moellers, ss.cc., 1895-1907):

- November 7, 1902 “I got a house in *Kaunakakai* and I set up the altar and pews, etc. by Fr. Val[entin].” [18][22]

(from the Diary of Bishop Gulstan Ropert, ss.cc., translated by Fr. Edward Popish, ss.cc.):

- November 8, 1902 (Saturday) Fr. Wendelin arrived from *Molokai* around 5:30.  
November 12, 1902 (Wednesday) We learned of the death of Bro. Roch who drowned while taking a bath in *Kalawao*. Fr. Wendelin departed for *Molokai* at 5 o'clock.  
[50]

(from Diary of Fr. Wendelin Moellers, ss.cc., 1895-1907):

- November 12, 1902 “I return to *Kaluaaha*.” [18][22]

(from the Diary of Bishop Gulstan Ropert, ss.cc., translated by Fr. Edward Popish, ss.cc.):

- November 17, 1902 (Monday) Bro. Severianus left for *Molokai* where he is going to replace Bro. Roch who drowned. [50]

(from Diary of Fr. Wendelin Moellers, ss.cc., 1895-1907):

- November 20, 1902 “In *Kaunakakai* to set up the chapel. The pews, etc. arrive but not the altar. The week after, the altar arrives, with a monster tabernacle, but no steps.”  
December 16, 1902 “I visit *Kaunakakai*.”  
December 20, 1902 “A lot of visitors in *Kamalo*. I told them I would say a mass in *Kamalo* on Christmas Day to test the McCorristsons. First Mass at 6 in *Kaluaaha*, 3 or 4 people and 2 or 3 communions in *Kamalo*. At 8, the family of Hugh McCorriston came, not one of Dr. McCorriston’s and no visitors. The mass at 10 in *Kaluaaha*. Afterward a *luau*. The weather was very bad. In *Kamalo* a lot of *lealea* with some liquid in abundance.”  
December 20-29, 1902 “I made a creche in *Kaluaaha* which does not even elicit a word from the *kanakas*.”  
December 29, 1902 “Go to *Kaunakakai* (still no steps) & *Kalae*. Return on the 30<sup>th</sup>.” (18)(22)

(from *Hawaii* Mission Statistics for 1902):

<i>Kalaupapa</i>	Baptisms (6 children, 10 adults)
<i>Kalawao</i>	Baptisms (3 children, 14 adults)
<i>Pukoo</i> (topside)	Baptisms (16 children, 5 adults)
<i>Kalaupapa</i>	Marriages (between Catholics = 9, mixed marriages = 4)
<i>Kalawao</i>	Marriages (between Catholics = 1, mixed marriages = 4)
<i>Pukoo</i> (topside)	Marriages (between Catholics = 1, mixed marriages = 1) <u>(12)</u>

(from Diary of Fr. Wendelin Moellers, ss.cc., 1895-1907):

January 1, 1903	“No one at mass.”
January 6, 1903	“In <i>Kaluaaha</i> . After the rosary, I go to <i>Moanui</i> . I sleep there.”
January 7, 1903	“I had 4 at the mass. The next day I go to <i>Halawa</i> . Hariata from <i>Wailau</i> was there. On arriving, they bury Soane, a Catholic. The next day, rain. 2 at the mass. I had 3 confessions and among them, 2 apostates. Hariata didn’t come.”
January 14, 1903	“I leave <i>Kamalo</i> for <i>Honolulu</i> .”
January 21, 1903	“I return to <i>Pukoo</i> .”
January 26, 1903	“I go to <i>Kaunakakai</i> to paint the altar. The <i>Lehua</i> arrives in <i>Kaunakakai</i> to pick up the steers. McVeigh was also aboard. I had a conversation with him. Father Joseph stays in <i>Kaunakakai</i> .” <u>(18)</u>

[January 31, 1903: Manager of *Molokai* Ranch (G.C. Jannso) writes letter certifying that Father Wendelin, ss.cc. has use of 3 rooms in the old ranch house at *Kaunakakai* for church purposes free of charge.] (18)

(from Diary of Fr. Wendelin Moellers, ss.cc., 1895-1907):

February 1, 1903	“For the 1 <sup>st</sup> time, mass in the room at <i>Kaunakakai</i> . Those from the mountain, the Portuguese, all came, and Mr. Otto Meyer, and 2 men and 6 women <i>kanakas</i> , and, around 10 girls. I return to <i>Kaluaaha</i> .”
February 5, 1903	“Rev. Fr. Thomas [Geloan] arrives in <i>Kaluaaha</i> from <i>Honolulu</i> , bringing me the unexpected news that I am going to <i>Maui</i> . Fr. Thomas came to take over his former post in <i>Kaluaaha</i> .”
February 6, 1903	“Fr. Thomas [Geloan] goes to <i>Kamalo</i> and stays there.”
February 9, 1903	“I go to <i>Kamalo</i> and we set up the fence around the chapel.”
February 10, 1903	“The same as on the 9 <sup>th</sup> .”
February 11, 1903	“I show Fr. Thomas [Geloan, ss.cc.] how to do his cooking.” <u>(18)(22)</u>

(from Fr. Thomas Geloan, ss.cc. to Fr. Philibert, ss.cc., written from *Kaluaaha*):

June 1, 1903	“Very dear Father here [topside] everything is quite well. Although I have a district of eight Christians, yet the good Lord gives me enough strength to draw most of them regularly. There are five chapels throughout the district.
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The population is small, but the distances are great and tiring. I have all of the island of *Molokai* except the leper colony. Anyway, I console myself with the thought that the doctor who lives near me has just as much. We are both well situated here. Indeed, it is in the center of the inhabited island. You have no doubt heard how I have been made to travel for some time. I went successively to *Wailuku*, *Honolulu*, *Kalawao* to finally return to my old post in *Kaluaaha*. "Life is hard" would have said our good Father Aloise Lorteau. Finally, our Provincial told me that now he was going to leave me in peace. I'm very happy with it. In my opinion this is the best place on the islands. I don't want to say that everything is rosy, but there are many advantages. The air is excellent. How different from *Wailuku*, *Honolulu* and *Kalawao*! The view is magnificent. From my house there are three other islands, two of which seem very close. How beautiful are the rays of a tropical sun! The only slightly unpleasant thing perhaps is to be alone, that is to say, to have no other Father to whom one could turn. But, what comforts me is being able to go to *Honolulu* every month to go to confession and then I enjoy the company of fathers and brothers for a few days. I am also alone to clean the house and the enclosure and to do the cooking. I don't think the last one would give you much appetite. Usually, I cook a little rice or a sweet potato which I eat with a piece of fish or meat. After that a biscuit with tea. Here we rarely have bread. Sometimes instead of rice I eat "*poi*". How hard it was to get used to it! Necessity alone compels me to do it." (19)

(from Fr. Thomas Geloan, ss.cc. to Fr. ...., written from *Kaluaaha*):

September 18, 1904 "During the school year which came to pass, I have the happiness of baptizing in my district: 10 children, 6 adults. I blessed 6 marriages, 2 Catholic, 4 mixed. How many mixed marriages in this country! It seems as if the devil gets involved in how many marriages where the Catholic party becomes indifferent and sometimes apostate! But what to do? If we don't marry these people, they'll go to anyone's house to get married at the judge's or at the Protestant minister's. Perhaps it would be nice for you to have a new little map of my district. If you look at it you will see that it is very different from those you have seen lately. Indeed, on one of these cards we had living one of my Christians in the north of the island in an uninhabited place." (19)

[Note: Original Our Lady Health of the Sick built to the west of present St. Francis (moved to *Pelekunu* and called St. Anthony). Second Our Lady Health of the Sick built west of where the future St. Francis was to be built. Original St. Francis built east of the second Our Lady Health of the Sick (which was used as a parish hall until the original St. Francis burned down. It was then used as a temporary church until the new St. Francis was built)] (34)

[At this time, *Pukoo* was the most populated area in east *Molokai*. It had a courthouse. *Kamalo*, which had a wharf, & *Kaluaaha* were the main towns. *Ualapue* had a hospital, post office and tax office.] (2)(3)

(from Fr. Thomas Geloan, written from *Lahaina, Maui*):

July 29, 1906

“If I didn't write to you sooner it's not really my fault, because instead of having a single district as before, I have two, that is to say, I have much of *Maui* and all of *Molokai* except for the leper colony which is nothing compared to the rest of the island. I'm talking about the extent and not the population. Usually, I visit *Molokai* once a month. A steamer takes me there. This is a new boat, all iron. So it's not too inconvenient to get there. I still suffer a little from seasickness when traveling. I stay there for a few days and usually there are one or two baptisms to do, a few confessions and a few communions, sometimes one or two patients to administer. I usually go there on a Sunday, the only time I go outside of *Lahaina*. Here [in *Lahaina*] there is little fervor because *Lahaina* is known for it. Maybe the stifling heat that reigns here has something to do with it. However, we have a nice school with 100 children, boys and girls, and two *Kanak* teachers who teach English only. Nowhere, I think, is the *Kanak* language taught. I have been here for a while and since then I have done 91 Baptisms almost all children. We do the first Friday here. It is, above all, the children who have made their First Communion who approach the sacraments. Every day, after school, many children have the good habit of paying a visit to the Blessed Sacrament. It is the children who still give a little encouragement. Now, for my poor person, as a religious, I am faithful to meditation and to the mass and to the breviary. Often I do not find the time, sometimes not even the time to eat or sleep as much as I should, but, sometimes, I catch myself. We are blessed to have a retreat this month. For two years we haven't had one.” (19)

[1906 – Original St. Francis church in *Kalaupapa* burns down & is rebuilt in 1908] (34)

(from Fr. Thomas Geloan, ss.cc., written from *Pukoo*):

February 18, 1909

“There is little or no change in my work. I continue to have a group of eight Christians including three without chapels. There are two who suffer. It is that of *Kaluaaha* where I live and that of *Pelekunu*. The Calvinists try to pervert the Christians of these two places. That is to say, the *Kanac* ministers attract my people to their side. The most difficult thing to get into the heads of my Catholics is that the Catholic Church is the only true one. Last year I only had seventeen baptisms, five of which were adults. There are four Christians whom I visit every month, two every two months and the other two every year. Every month I go to *Wailuku (Maui)* for two reasons, the first is to go to confession and the other to help Fr. Maximin, my confessor, serve two of his chapels. All the report of my own person, it seems to me that I am a little more negligent than before. Because sometimes he even forgets to do the half hour of prayer. Couldn't make it in the morning. Adoration and spiritual reading are quite often omitted, either for lack

of the Blessed Sacrament or for lack of time. I try to review my Moral Theology once a year.” (19)

## 1910's

[1910 (since 1903) – Sts. George & Sophie chapel house in *Kaunakakai* used by Fr. Thomas Geloen, ss.cc., house donated by Mr. George P. Cooke and his wife, Sophie. Mr. Cooke was the manager of *Molokai Ranch*] (19)(22)

(from Fr. Thomas Geloen, ss.cc. to the Superior General in Paris, written from *Wailau, Molokai*):

June 13, 1910

“It has been a long time since I received your very kind and paternal letter in reply to mine. Here in *Wailau*, I have some time to write to you again. *Wailau* is a part of my district, a valley in the north of *Molokai* from where you can see *Kalawao* quite distinctly. This valley is almost inaccessible by land and the boat only goes there for a few weeks during the summer. We have no chapel, no house, no land here. There is therefore no need to remain during my week with the *Kanacs*. It is in their house that I say Mass every day and that I administer the sacraments. The people are good and very hospitable, like all the *Kanacs* of old. However, it seems that many worship idols there. In a room next to the one from which I am writing these lines to you there was kept a small stone that has a human shape, which would have come out of the knee of one of the relatives of the one who keeps the idol. Superstitious linens or clothes were also put in this room. It was forbidden for a woman who still lives in this house and who is a devout Catholic, to set foot in this room. Finally, she did so. So we took everything out of the room. The one who adores these things is a relative of the Catholic's husband. He is also Catholic, as is their whole family, which is large. It seems that it is rather Protestants who are idolaters, because I have not been told of any Catholic doing idolatry in this place. Yesterday, Sunday, after having said Mass, I did the Catechism several times. Because there are people of all calibers, it was necessary to instruct apart from the others a 15-year-old boy who wanted Baptism and whom I solemnly baptized yesterday. He knew some prayers and the main truths. I didn't really think it would be good to put it off for another whole year. It was also necessary to instruct a deaf mute for the first Communion. Lessons for him made by signs. Finally, third category, instruction for First Communion for children who know how to read their catechism aloud. In the evening, I heard the confessions of everyone. We also recited the rosary, and before the evening prayer, I gave another instruction for everyone. During Mass I preached in *Kanac* on the need for prayer. The other days I also give the catechism to the children of the first Communion and I preach during the Mass. I hope that on Wednesday, the day before my departure, I will distribute First Communion to my deaf mute and to three children. Life is a little unpleasant here without material support.

But we can do good there.” (19)

(from Fr. Thomas Geloan, SS.CC. to the Superior General in Paris, Written from *Wailau, Molokai*)

June 10, 1911            “There has been a year since I wrote you. Since then there has been good and bad in the Ministry of the Souls. There is an addition to communions thanks to the Decree of the Pope about the communion of children. The bad was marked by the loss of one of my chapels. An industrial company had lent to us two rooms in a large house. One serving as a chapel, the other to sleep. A few months ago because of an epidemic, we put in this house the patients of the typhoid fever. Monsignor and I are trying to get land and then I will start to collect to build a chapel there. I am quite well. As for my soul, I love prayer. I am more faithful than in the past. I see the necessity of prayer, not a precept. The place where I am now is of little importance and difficult to access. I only stay there once a year. We have neither chapel nor house. I live with the *Kanacs*. They are very good and I say mass in their house every day. From here I will go by sea to *Kalaupapa* to attend the procession of the Blessed Sacrament which will take place on Sunday after the celebration. I stayed behind [at the leprosarium] more than three weeks to replace Fr. Maxime. I was well edified with the fervor of the lepers.” (19)

(from the Deeds to Land Purchased by Roman Catholic Church of *Hawaii*):

March 17, 1913            Written letter of purchase of land in *Kaunakakai* for a church from John R. Burrows and wife of *Kaunakakai* by Rt. Rev. Libert Hubert Boeynaems, ss.cc. 10,888 sq. ft. [.25 acres] for \$1. (8)

[January, 1914 – Catholic chapel in *Kaunakakai* (50 seats) dedicated by Bishop (Alencastre) as St. Sophia, land donated by Burrows family] (3)

(from Fr. Thomas Geloan, SS.CC. to Fr. Ildefonse, SS.CC., Written from *Pukoo, Molokai* "Topside"):

May 5, 1914            “A new religion has been formed in the islands. Maybe three years ago. They have four or five ministers, one of which is in my district. He does much havoc in my herd. Already twenty of them abandoned us to join him. He (the minister) says that everyone can be healed in his Church and many of my people say they have been healed by him and that for that they were books to this religion. I visit this Minister *Kanac* twice, but grace alone can bring them back. It has been almost 17 years since I am here and I hope that my turn will soon come, to go and visit Europe. I'm still in *Molokai*, but apart from the leproserie where I spent my first 3 years.” (19)

SS.CC. Stationed on Molokai, 1919: (51)

Fr. Maxime Andre, ss.cc.	St. Francis	Kalaupapa
Fr. Thomas Geloan, ss.cc.		Pukoo (east end)
Fr. Martin Dornbush, ss.cc.	St. Philomena	Kalawao
Bro. Aloysius Leisen, ss.cc.	Baldwin Home for Boys	Kalawao
Bro. Severin Baltes, ss.cc.	Baldwin Home for Boys	Kalawao
Bro. Materne Laschet, ss.cc.		Kalaupapa
Bro. Liberius Hengst, ss.cc.	Baldwin Home for Boys	Kalawao
Bro. Wenceslas Van Vorst, ss.cc.	Baldwin Home for Boys	Kalawao

## 1920's

[1920's – Pineapple plantations & homesteading introduced to *Molokai*] (3)

[September, 1920-September, 1921: *Kalaupapa* = 320 Catholics, *Pukoo* (topside) = 275 Catholics] (10)

[Early 1920's – *Honolulu* Catholic Mission applied for & got a 2-acre lot in *Hoolehua*, leased from the *Hawaiian* Homeland Commission (HHC), to build a church, rectory & hall] (10)(12)

1926: Copy for Tax Returns, from Fr. Bruno Bens, ss.cc. (for *Molokai* Catholic Church property):

(one fathom = 6/121 of an acre)

(1 fathom (fath) = 6 ft, 1 sq fath = 36 sq ft, 1 acre = 43,560 sq ft = 1,210 sq. fathoms)

### Royal Patent

<u>Or Grant</u>	<u>Area</u>	<u>Class</u>	<u>Location</u>	<u>Land Value</u>	<u>Improvements</u>
4870	1107 sq fath (39,852 sq ft 190 ft x 190 ft)	Pasture	<i>Kaluaaha</i>	\$50	None
3533	10,888 sq ft (100 ft x 100 ft)	Church Lot	<i>Kaunakakai</i>	\$100	\$1000
	6409 sq fath (500 ft x 500 ft)	Cemetery	<i>Pelekunu</i>	\$10	None
1600	0.31 acres	Church Lot	<i>Kaluaaha</i>	\$800	\$500
1600	2.57 acres	Church Lot	<i>Kaluaaha</i>		\$200
1600	1.65 acres	Church Lot	<i>Kaluaaha</i>		
3530	41.6 sq fath (14,976 sq ft 110 ft x 110 ft)	Church Site	<i>Kamalo</i>	\$150	
2541		Church	<i>Halawa</i>	\$25	\$100

4195	Pasture	<i>Ualapue</i>	\$50	
	20,000 sq fath Church Site	<i>Moanui</i>	\$25	\$200
	(720,000 sq ft			
	850 ft x 850 ft			

Gross Total Real Property = \$2910

Exemptions = \$2810

Net Total Real Property = \$100 (9)

SS.CC. Priests & Brothers who passed away on *Molokai* (1889-1927):

April 15, 1889	Fr. Josef (Damiaan) de Veuster, ss.cc.	<i>Kalawao</i>
February 20, 1900	Br. Albert (Victor) Schumpf, ss.cc.	<i>Kalawao</i>
November 10, 1902	Br. Karl August (Roch Charles) Rech, ss.cc.	<i>Kalawao</i>
May 12, 1910	Br. Cornelius (Maria Serapion) Van Hoof, ss.cc.	<i>Kalawao</i>
August 14, 1912	Fr. Hermann (Emmeran) Schulte, ss.cc.	<i>Kalawao</i>
September 19, 1921	Br. Johann (Severin) Baltes, ss.cc.	<i>Kalawao</i>
January 1, 1927	Fr. Pierre-Jean (Maxime) Andre, ss.cc.	<i>Kalaupapa</i> <u>(9)</u>

[1914-1928 – Fr. Thomas Geloan, ss.cc. served St. Ann in *Halawa*, St. John in *Moanui*, Our Lady of Seven Sorrows in *Kaluaaha*, St. Joseph in *Kamalo* & St. Sophia in *Kaunakakai*] (3)(9)(19)(22)

[Feb. 1928 – Fr. Henry Boeynaems, ss.cc. moved from Our Lady of Seven Sorrows in *Kaluaaha* to serve Sacred Heart parish in *Hoolehua*. The other parish was St. Sophia in *Kaunakakai*. He served from 1928-1932. From 1932-1934, Fr. Philibert Van Franchem, ss.cc. served *Hoolehua*. In 1934, Fr. John Mary Systemans, ss.cc. was to serve in *Hoolehua*.] (3)(9)(22)

[Oct. 1928 – Sacred Heart church, rectory & hall built in *Hoolehua* by Fr. Martin Dornbush, ss.cc. (he came from St. Francis in *Kalaupapa*) to serve pineapple plantations. He served from Oct. – Dec. 1928. Church was moved up to top of the hill by Fr. Henry Boeynaems, ss.cc. to escape the dust.] (3)(9)(22)

(from Stories Learned from the Old Timers, by Listening) (51)

“Fr. Henry Boeynaems, ss.cc. arrived in Honolulu by the end of 1928. It was decided to send him to topside Molokai to replace the old Fr. Thomas Geloan, ss.cc., who had worked on Molokai for 37 years. Fr. Henry boarded the boat [to Molokai] in Honolulu in the evening to arrive at Kaunakakai [Molokai] around 11pm. On the wharf [at Kaunakakai] were a number of people to meet friends and relatives, who together drove away in their cars. Father looked around to find a priestly figure to take him home, but there was no priest. Time passed. The wharf was quiet and lonely with only Fr. Henry sitting on his suitcase and a single taxi left. By this time, it was about 1am. The taxi driver stepped up to Father and said, ‘Father, it seems no one is going to come for you. I can take you to the mission. I know where it is. But, I have to leave you now.’ That is how Father arrived in the middle of the night at the isolated rectory in Hoolehua. The house was in darkness. A flustered young missionary called out but there was no answer. He enters. No light switch near the door. He lights a match and there on the table he finds some Flemish newspapers: ‘De Standaard.’

Now, he knows he is in the right place. He finds a bed and goes to sleep. Early in the morning (5:30am), he is awakened by the sound of a bell. Thinking it to be the church bell, he gets up, rushes to the church (next-door). Nobody is there. It was the pineapple plantation bell calling the laborers to work. After saying Mass, Father starts walking till he meets some people and asks about Fr. Thomas [Geloan, ss.cc.]. Someone remembers that he [Fr. Thomas] must be in Pukoo, on the other side of the island of Molokai (east end). All Fr. Henry can do is to wait. In the afternoon, Fr. Thomas arrives on his mule. He did not know that Father [Henry] was coming because he did not yet get his mail. Welcome to Molokai!" As Fr. Thomas grew older, Fr. Henry, who was the nephew of the old Bishop Libert Boeynaems, took over Fr. Thomas' district on Molokai and Fr. Thomas semi-retired in Wailuku, Maui. For many years, he took care of 4 outlying churches and visited the hospital every day."

Baptisms 1900-1928: Fr. Thomas Geloan, ss.cc., Fr. Wendelin Moellers, ss.cc., Fr. Bruno Bens, ss.cc., Bishop Stephen Alencastre, ss.cc., Fr. Martin Dornbusch, ss.cc. (3)(9)(22)

[Pineapple plantation labor camps are built in *Maunaloa* (Libby, McNeill & Libby) & in *Kualapuu* (California Packing Company, CPC), weekly religious education in 2 camps with 2 schools each, then reduced to 1 school for each camp] (3)(9)(22)

## 1930's

[1932 – *Kalawao* leprosy patients moved from *Kalawao* to *Kalaupapa*. *Kalawao* is abandoned] (34)

July, 1934-June, 1935                      Sacramental Statistics [topside]:  
(Cath Parents)    (Non-Cath)

Catholic Population:	Baptisms:	Baptisms:
<i>Hawaiians</i> = 500	8	2
Part <i>Hawaiian</i> = ?	11	1
Nordics = 15	3	
Portuguese = 15	6	1
Filipinos = 600	16	
Chinese = 14	1	2
Japanese = 35	1	1
Korean = 9	2	
Total = 1,188	48	7

Confirmations = 43, Extreme Unctions = 7, Marriages Cath = 3/Mixed = 2, Confessions (east) = 200, Communions (east) = 200, Catechism Teachers = 5, Devotional = 367

Topside Churches:            Sacred Heart, *Hoolehua*, 20'x44', 100 seats, wood, built 1928  
    St. Sophia, *Kaunakakai*, 16'x30', 60 seats, wood, built 1914  
    St. Joseph, *Kamalo*, 15'x30', 50 seats, wood, built 1876-78  
    Our Lady of Seven Sorrows, *Kaluaaha*, 22'x44', 120 seats, wood, built 1874  
    St. John, *Moanui* (no more in use), 14'x28', 30 seats, wood, built 1877-78  
    St. Ann, *Halawa* (no more in use), 12'x24', 30 seats, wood, built around 1880

Catechism in 3 places: 75 boys, 95 girls  
 Cemeteries: *Kaluaaha, Kamalo, Moanui* (no more in use)  
 One priest, no sisters, 6 female catechists (9)

Catholic Census 1929-1935 [topside]:  
 Baptized = 408, 1<sup>st</sup> Communion = 117, Confirmed = 110  
 1937 Sacramental Statistics [topside]:

	(Cath Parents)	(Non-Cath)	Adults in	Adults not in
Catholic Population:	Baptisms:	Baptisms:	danger of death	danger of death
<i>Hawaiians</i> = 500	2	1	2	1
Part <i>Hawaiian</i> = unknown	10	1		
Nordics = 15	5			
Portuguese = 15	5		1	2
Filipinos = 2,000	32	1	4	
Chinese = 20	1	1		
Japanese = 35	4	1		
Korean = 20		6		
<b>Total = 2,605</b>	<b>59</b>	<b>11</b>	<b>7</b>	<b>3</b>

Confirmations = 79, Extreme Unctions = 11, Marriages Cath = 9/Mixed = 2, Confessions (east) = 3,000  
 Communions (east) = 300, Catechism Teachers = 8, Devotional = 310 (510), Deaths (adult = 76, infant = 39)  
 Catechism in 5 places, 120 boys, 150 girls  
 7 female catechists (9)

[July 4, 1937 – New St. Sophia church (200 seats)(locally funded) dedicated in *Kaunakakai*. It had 2 missions, Our Lady of Seven Sorrows in *Kaluaaha* & St. Joseph in *Kamalo*. George and Sophie Cooke made a generous donation. Served by Fr. Sebastian Konze, ss.cc. and then Fr. Octave Igodt, ss.cc..] (3)

[1937-1940 – Fr. Sebastian Konze, ss.cc. was at St. Sophia in *Kaunakakai*] (3)

SS.CC. Stationed on Molokai, 1939: (51)

Fr. Jean-Marie (Joseph) Systemans, ss.cc.		Topside
Fr. Pierre (Henri) d’Orgeval, ss.cc.	St. Francis	Kalaupapa
Bro. Louis Leisen, ss.cc.		Kalaupapa
Bro. Materne Laschet, ss.cc.		Kalaupapa
Bro. Bernard Vieira, ss.cc.		Kalaupapa

## 1940's & 1950's

[1940 – Fr. Octave Igodt, ss.cc. served topside *Molokai*] (3)

[March 3, 1940 – St. Vincent Ferrer church dedicated in *Maunaloa*, Fr. John Mary Systemans, ss.cc. served this mission of Sacred Heart Parish in *Hoolehua*] (3)

SS.CC. Stationed on Molokai, 1945: (51)

Fr. Sebastian Konze, ss.cc.	St. Sophia	Kaunakakai
Fr. Bruno Bens, ss.cc.	St. Francis	Kalaupapa
Fr. John Mary Systemans, ss.cc.	Sacred Heart	Hoolehua
Fr. Peter Henry d'Orgeval, ss.cc.	St. Francis	Kalaupapa
Bro. Materne Laschet, ss.cc.		Kalaupapa
Bro. Tharcisius Yap, ss.cc.		Kalaupapa
Bro. Dominic Stone, ss.cc.		Kalaupapa
Bro. Patrick Hughes, ss.cc.		Kalaupapa

[1946-1990: St. Theresa of Lisieux mission chapel in *Kualapuu* served the pineapple plantations and the large Filipino community. Staffed by Fr. John Mary Systemans and other SS.CC. priests & diocesan priests] (3)

SS.CC. Stationed on Molokai, 1947: (51)

Fr. Sebastian Konze, ss.cc.	St. Sophia	Kaunakakai
Fr. John Joseph Systemans, ss.cc.	Sacred Heart	Hoolehua
Fr. Peter Henry d'Orgeval, ss.cc.	St. Francis	Kalaupapa
Bro. Materne Laschet, ss.cc.		Kalaupapa
Bro. Tharcisius Yap, ss.cc.		Kalaupapa
Bro. Patrick Hughes, ss.cc.		Kalaupapa
Bro. Engelbert Joseph Swert, ss.cc.		Kalaupapa
Bro. Ladislav Van Der Heyden, ss.cc.		Kalaupapa

SS.CC. Stationed on Molokai, 1949: (51)

Fr. Octave Igodt, ss.cc.	St. Sophia	Kaunakakai
Fr. Rudolph Vercammen, ss.cc.	St. Sophia	Kaunakakai
Fr. Roland Peeters, ss.cc.	Sacred Heart	Hoolehua
Fr. Patrick Logan, ss.cc.	St. Francis	Kalaupapa
Bro. Pascal de Bruyn, ss.cc.	Baldwin Home	Kalaupapa
Bro. Engelbert Joseph Swerts, ss.cc.	Baldwin Home	Kalaupapa
Bro. Tharcisius Yap, ss.cc.	Baldwin Home	Kalaupapa
Bro. Patrick Hughes, ss.cc.	Baldwin Home	Kalaupapa

SS.CC. Stationed on Molokai, 1950: (51)

Fr. Patrick Logan, ss.cc.	St. Francis	Kalaupapa
Fr. Rudolph Verammen, ss.cc.	St. Sophia	Kaunakakai
Fr. Roland Peeters, ss.cc.	Sacred Heart	Hoolehua
Bro. Engelbert Joseph Swerts, ss.cc.	Baldwin Home	Kalaupapa
Bro. Tharcisius Yap, ss.cc.	Baldwin Home	Kalaupapa
Bro. Patrick Hughes, ss.cc.	Baldwin Home	Kalaupapa
Bro. Emile Christens, ss.cc.	Baldwin Home	Kalaupapa

SS.CC. Stationed on Molokai, 1951: (51)

Fr. Patrick Logan, ss.cc.	St. Francis	Kalaupapa
Fr. Rudolph Verammen, ss.cc.	St. Sophia	Kaunakakai
Fr. Roland Peeters, ss.cc.	Sacred Heart	Hoolehua
Fr. Anselm Gouveia, ss.cc.	Sacred Heart	Hoolehua
Bro. Engelbert Joseph Swerts, ss.cc.	Baldwin Home	Kalaupapa
Bro. Tharcisius Yap, ss.cc.	Baldwin Home	Kalaupapa
Bro. Patrick Hughes, ss.cc.	Baldwin Home	Kalaupapa
Bro. Emile Christens, ss.cc.	Baldwin Home	Kalaupapa

Baptisms 1929-1951:  
(Topside) Fr. Thomas Geloen, ssc, Fr. Henry Boeynaems, ssc, Fr. Philibert Van Frachem, ssc, Fr. Louis Boeynaems, ssc, Fr. Aloysius Vervloessen, ssc, Fr. John Mary Systemans, ssc, Fr. Bruno Bens, ssc, Fr. Jules Verhaeghe, ssc, Fr. Sebastian Konze, ssc, Fr. Matthew Lochs, ssc, Fr. Gregory Shea, ssc, Fr. Roland Peeters, ssc, Fr. Octave Igodt, ssc (3)

SS.CC. Priests Stationed on Molokai, 1952: (51)

Fr. Patrick Logan, ss.cc.	St. Francis	Kalaupapa
Fr. Anselme Gouveia, ss.cc.	Sacred Heart	Hoolehua

SS.CC. Priests Stationed on Molokai, 1954: (51)

Fr. Patrick Logan, ss.cc.	St. Francis	Kalaupapa
Fr. Bonaventure (Henri) Crols, ss.cc.	Sacred Heart	Hoolehua

On March 21, 1955, "Good" Fr. Thomas Geloen, ss.cc., who served Molokai for over 30 years, overcome by weakness and old age, passed away peacefully in Wailuku Memorial Hospital on Maui at the age of 87. The young priest who had but 2 years to live, back in 1897, and wanted to be a missionary, died a missionary of the Sacred Hearts after giving the Lord an extra 55 years of faithful service. R.I.P.

## 1960's & 1970's

[1966 – Our Lady of Seven Sorrows in Kaluaaha is repaired by Fr. John Van Gils, ss.cc. & parishioners] (35)

[Sacred Heart (*Hoolehua*) & 2 missions: St. Theresa (*Kualapuu*) & St. Vincent Ferrer (*Maunaloa*)] (3)

Priests who served Sacred Heart Parish in *Hoolehua*:

Fr. Henry Boeynaems, ss.cc., 1929-1932

Fr. Philibert Vanfranchem, 1932-1934

Fr. John Mary Systemans, ss.cc., 1934

Fr. John Mary Systemans, ss.cc. & Fr. Mark Alexander

In 1976, the SS.CC. turned over Sacred Heart Parish to the Diocese of *Honolulu*. (33)

In 1970, Fr. Francis Keymolen, ss.cc. replaced Fr. Ildephonse Kuntz, ss.cc. for one month at Sacred Heart, Hoolehua.

In 1976, there were 3 parishes on Molokai: St. Francis in Kalaupapa, Sacred Heart in Hoolehua and St. Sophia in Kaunakakai.

Marriages 1901-1986 Topside & *Pelekunu*:

Fr. Geloen, sccc, Fr. Moellers, sccc, Fr. Systemans, sccc, Fr. Greg Shea, sccc, Fr. Dornbusch, sccc, Fr. Henry Boeynaems, sccc, Fr. Philibert Van Frachem, sccc, Fr. Aloysius Verhoessen, sccc, Fr. Patrick Logan, sccc, Fr. Bruno Bens, sccc, Fr. Sebastian Konze, sccc, Fr. Rudolph Vercommen, sccc, Fr. Anselm Gouveia, sccc, Fr. Bonaventure Grols, sccc, Fr. Brendan Furtado, sccc, Fr. Herman Van Den Wyngaert, sccc, Fr. Paul Beifetz, sccc, Fr. Ildefonse Kuntz, sccc, Fr. George Foley, sccc, Fr. Harold Meyer, sccc, Fr. Matthew Lochs, sccc, Fr. David P. Todd, sccc, Fr. Pat Heran, sccc, Fr. J. Gantay Heich, sccc (35)

[1908-1987: Confirmations Topside: *Halawa, Moanui, Kamalo, Kaluaaha, Kaunakakai, Kualapuu, Maunaloa, Hoolehua*] (35)

## 1980's & 1990's

[1988 – the 2 topside parishes are united (St. Sophia in *Kaunakakai* with its Missions of St. Joseph in *Kamalo* & Our Lady of Seven Sorrows in *Kaluaaha* and Sacred Heart in *Hoolehua* with its Missions of St. Vincent Ferrer in *Maunaloa* and St. Theresa in *Kualapuu*) to become the *Molokai Catholic Community*] (35)

Burials 1927-present:  
by SS.CC. Priests

See priests for Marriages 1901-1986 (above) & the following priests:  
Fr. Albert Leunens, sccc, Fr. Gaston Diels, sccc, Fr. Francis Schellenaus, sccc, Fr. Adrian, sccc, Fr. Arsene Daenen, sccc, Fr. Joseph Putman, sccc, Fr. G. Christopher, sccc, Fr. Lane Akiona, sccc, Fr. Clyde Guerreiro, sccc, Fr. Pat Killilea, sccc, Fr. Mike Kelly, sccc,

Fr. Bill Petrie, ssc, Fr. Poole, ssc, Fr. Brian Guerrini, ssc, Fr. Anthony Biswass, ssc, Fr. Sioneata Kaitapu, ssc [\(35\)](#)

Burials 1927-present:  
(Places)

Our Lady of Seven Sorrows, residences (topside), Chinese cemetery in *Kaluaaha*, *Kapaakea*, St. Joseph, *Puuohoku*, Calvinist church *Halawa*, Chinese cemetery *Ualapue*, *Pukoo*, *Kilohana*, *Hoolehua*, Homestead (*Hoolehua*), *Kalae*, *Waialua*, *Maunaloa*, R.W. Meyer cemetery (*Kalae*), Veterans Cemetery (*Hoolehua*), ocean [\(35\)](#)

[April 16, 1989 – “Topside” celebration of the centennial of Fr. Damien’s death. Held at Our Lady of Seven Sorrows in *Kaluaaha*.] [\(35\)](#)

[October 28, 1989 – *Aloha* Island Air Flight #1712 crashes on *Molokai*, killing all 20 aboard, including 10 student athletes, coaches and adults from *Molokai* High School] [\(35\)](#)

First Communion 1912-1990: Fr. John Mary Systemans, ssc, Fr. Roland Peeters, ss.cc., Fr. Anselm Gouveia, ss.cc., Fr. Bonaventure Grols, ssc, Fr. Leo Faeyarts, ssc, Fr. Ildfonse Kuntz, ssc, Fr. Herman Van Den Wyngaert, ssc, Fr. Harold Meyer, ssc, Fr. David P. Todd, ssc, Fr. Gaston Diels, ssc, Fr. John Van Gils, ssc, Fr. Luke Zimmer, ssc [\(35\)](#)

In 1992, Fr. Arsene Daenen, ss.cc. was pastor of St. Francis in Kalaupapa.

## 2000’s & 2010’s

2005 Bro. Charles *Kaahanui*, ss.cc. arrives on *Molokai* & serves topside [\(35\)](#)  
2008-2022 Sacred Hearts Sisters Jessie Kai, ss.cc., Marie Christine Plateros, ss.cc. and Herman Julia Aki, ss.cc. become the first SS.CC. Sisters to serve in residence on *Molokai*. [\(35\)](#)

[March 10, 2010 - St. Sophia in *Kaunakakai* burns down] [\(35\)](#)

[2010 - Part of the steeple at St. Joseph in *Kamalo* falls down in a windstorm] [\(35\)](#)

[2011 – St. Damien of *Molokai* Church is built in *Kaunakakai*.] [\(35\)](#)

## 2020’s

SS.CC. priests, a brother and three sisters continued to serve on *Molokai*. The years 2019-2022 were the years of the COVID-19 virus pandemic which struck the entire world. By the end of 2022, however, only two SS.CC. priests served *Molokai*, one topside and one at Kalaupapa. There were no SS.CC. brothers or sisters, only priests, serving the island by the end of 2022. [\(35\)](#)

**List of SS.CC. Priests, Brothers and Sisters Who Served on Molokai (Visiting [1 month or more] & Resident)  
from the 1840's to 2022** [Note: until 2005, all the Brothers were assigned to the settlement] **(33)**

Legend: KO = *Kalawao*, KA = *Kalaupapa*, TOP = *Topside Molokai*

1842	Fr. Dositheus Desvault, ss.cc. visited <i>Molokai</i> from <i>Oahu</i> (KA)
1846-1860's	Fr. Modeste Favens, ss.cc. visited <i>Molokai</i> from <i>Maui</i> (KO/KA/TOP)
1848-1854	Fr. Aubert Bouillon, ss.cc. visited <i>Molokai</i> from <i>Maui</i> (KO/KA/TOP)
1851	Fr. Joachim Marechal, ss.cc. visited <i>Molokai</i> from <i>Oahu</i> (KO/KA/TOP) Fr. Mathias Gracia, ss.cc. visited <i>Molokai</i> from <i>Oahu</i> (KO/KA/TOP) Mgr. Louis Maigret, ss.cc. visited <i>Molokai</i> from <i>Oahu</i> (KO/KA/TOP) Fr. Gregoire Archambaux, ss.cc. visited <i>Molokai</i> from <i>Maui</i>
1852	Fr. Louis Marie (Ernest) Heurtel, ss.cc. visited <i>Molokai</i> from <i>Oahu</i> or <i>Maui</i> [He is referred to as Fr. L.M. or Fr. L. Marie in some of the journals and diaries]
1860's-1870's	Fr. Raymond Delalande, ss.cc. visited <i>Molokai</i> from <i>Maui</i>
1870-1894	Fr. Rupert Theodore Lauter, ss.cc. visited <i>Molokai</i> from <i>Maui</i>
1872-1873	Bro. Joseph Louis (Victorin) Bertrand, ss.cc. visited <i>Molokai</i> from <i>Oahu</i>
1873-1889	*Fr. Joseph Damien de Veuster, ss.cc. (KO/KA/TOP) 1 <sup>st</sup> resident priest on <i>Molokai</i>
1873	Fr. Boniface Schaefer, ss.cc. (KO)
1874-1880	*Fr. Andre Burgerman, ss.cc. (KO/KA/TOP) 2 <sup>nd</sup> resident priest on <i>Molokai</i>
1879	Fr. Regis Moncany, ss.cc.
1881-1885	*Fr. Albert Montiton, ss.cc. (KO/KA) 3 <sup>rd</sup> resident priest on <i>Molokai</i> Fr. Jacques (Columban) Beissel, ss.cc.
1885-1900	No resident priest topside
[1888-1895]	*Fr. Lambert-Louis Conrardy, a diocesan priest from Oregon helps at leprosarium]
1888-1903	Fr. Wendelin Moellers, ss.cc. (KO/KA/TOP) 4 <sup>th</sup> resident priest on <i>Molokai</i>
1888	*Fr. Gregoire Archambaux, ss.cc. (KO/KA) Fr. Leonor Fouesnel, ss.cc. (KO/KA)
1895-1897	Fr. Pamphile de Veuster, ss.cc. (KO/KA)
1895-1898	Bro. Dominique Lappe (Vitor), ss.cc. (KO/KA)
1895-1904	Bro. Sylvanus Vanvolsem, ss.cc. (KO/KA)
1895-1902, 1908-1910	*Bro. Marie-Serapion Van Hoof, ss.cc. (KO/KA)
1895-1921	Bro. Severinus Baltas, ss.cc. (KO/KA)
1897-1928	Fr. Thomas Aquinas Geloan, ss.cc. (KO/KA/TOP)
1898-1942	Bro. Aloysius (Louis) Leisen, ss.cc. (KO/KA)
1899-1900	Bro. Victor Schumpf, ss.cc. (KO/KA)
1901, 1903-1904	Bro. Laurence Bergmans, ss.cc. (KO/KA)
1901-1907	Fr. Paul-M. Joseph (Louis) Juliotte, ss.cc. (KO/KA)
1902	Bro. Rochus Rech, ss.cc. (KO/KA)
1902, 1905-1906	Bro. Severianus Sprenger, ss.cc. (KO/KA)
1902-1927	Fr. Maxime Andre, ss.cc. (KO/KA)
1903-1909	Bro. Willibrord Slaats, ss.cc. (KO/KA)
1904-1927, 1935-1948	Bro. Materne Laschet, ss.cc. (KO/KA)
1904 - 1943	Bro. Silvestre Barbe, ss.cc. (KO/KA)

1904-1935	Bro. Liborius Hengst, ss.cc. (KO/KA)
1907-1912	Fr. Emmeran Schulte, ss.cc. (KO/KA)
1912	Bro. Wenceslaus Van Vorst, ss.cc. (KO/KA)
1912-1915, 1933	Fr. Philip Blom, ss.cc. (KO/KA)
1913-1924	Bro. Gerard Majella Jeanson, ss.cc. (KO/KA)
1914	Fr. Bruno Bens, ss.cc. (TOP)
1915-1918	Fr. Engelbert Jan de Vries, ss.cc. (KO/KA)
1918-1919	Fr. Athanasius Bous, ss.cc. (KO/KA)
1919-1929	Fr. Martin Dornbusch, ss.cc. (KO/KA/TOP)
1920-1935	Bro. Jules Haagen, ss.cc. (KO/KA)
1923-1929	Bro. Pascal de Bruyn, ss.cc. (KO/KA)
1925-1927, 1929-1948	*Fr. Pierre d'Orgeval Dubouchet, ss.cc. (KO/KA)
1927-1932	Bro. Ludger Freise, ss.cc. (KO/KA)
1929-1932	Fr. Henri Boeynaems, ss.cc. (TOP)
1930's	Bro. Bernard Vieira, ss.cc.
1932-1934, 1968-1979	Fr. Philibert Van Frachem, ss.cc. (KA/TOP)
1933	Bro. Francis X. Mattus, ss.cc. (KA)
1933	Fr. Pierre Henris, ss.cc. (KA)
1934-1949	Fr. John Marie Systemans, ss.cc. (TOP)
1934-1935	Fr. Aloysius Vervloesem, ss.cc. (TOP)
1938-1939	Fr. Robert Helemans, ss.cc. (TOP)
1939-1951	Bro. Tharcisius Theodore Yap, ss.cc. (KA)
1940-1944	Bro. Brendan McGoohan, ss.cc. (KA)
1944-1947	Fr. Sebastien Konze, ss.cc. (TOP)
1944-1949	Bro. Dominic William Stone, ss.cc. (KA)
1944-1951	Bro. Patrick John Hughes, ss.cc. (KA)
1946	Fr. Mark Alexander (not an SS.CC.)
1946-1949	Bro. Ladislav Van der Eide, ss.cc. (KA)
1946-1951	Bro. Engelbert Joseph Swerts, ss.cc. (KA)
1947-1948	Fr. Gregory Charles Shea, ss.cc. (TOP)
1947-1949	Fr. Octave (Gaston) Igodt, ss.cc. (TOP)
1947-1958	Fr. Mathieu (Patrice) Patrick Logan, ss.cc. (KA)
1948-1951	Fr. Rodolphe Vercammen, ss.cc. (TOP)
1948-1951	Fr. Rolandus Petrus Peeters, ss.cc. (TOP)
1949-1951	Bro. Edward Emile Christens, ss.cc. (KA)
1951-1953	Fr. Anselm E. Gouveia, ss.cc. (TOP)
1953-1959	Fr. Bonaventure Henry Crols, ss.cc. (TOP)
1954-1955	Fr. Basil James Colloton, ss.cc. (KA)
1955-1956	Fr. Anthony O'Brien, ss.cc. (TOP)
1955-1956, 1965-1971	Fr. Ildephonse Alfons Kuntz, ss.cc. (KA/TOP)
No dates	Fr. Harold Meyer, ss.cc. (TOP)
1956-1962	Fr. Albert Leunens, ss.cc. (TOP)
1959-1965	Fr. Herman Florent Van Den Wijngaert, ss.cc. (TOP)

1961	Fr. Firminus Francis Schellemans, ss.cc. (TOP)
1962, 1972	Fr. Paulinus Jules Baijot, ss.cc. (TOP)
1962-1972	Fr. (Berulf) John Van Gils, ss.cc. (TOP)
1964, 1998-2007	Fr. (Celestinus) Joseph Hendriks, ss.cc. (KA)
1966	Fr. Jerry Omakanim, ss.cc. (TOP)
1966, 1992-1998	Fr. Arsenius Henry Daenen, ss.cc. (KA/TOP)
1971	Fr. Matthew Leo Locks, ss.cc. (TOP), Fr. Philibert Van Frachem, ss.cc.
1971-1972	Fr. Ghislenus (Joseph) Putman, ss.cc. (TOP)
1972-1982	Fr. David Charles Todd, ss.cc. (TOP)
1973	Fr. Gerard Majella Christopher, ss.cc. (KA)
1979-1980	Fr. Gaston Frans Diels, ss.cc. (TOP)
1997-1998	Fr. Martin Mary (Nobincio) Fernandez, ss.cc. (KA)
2005-2012	Bro. Charles Kaahanui, ss.cc. (TOP)
2007-2012, 2018-2019	Fr. Clyde Guerreiro, ss.cc. (TOP)
2007-2009	Fr. Felix Vandebroek, ss.cc. (KA)
2008-2022	Srs. Jessie Kai, ss.cc., Marie Christine Plateros, ss.cc. & Herman Julia Aki, ss.cc. (first SS.CC. Sisters serving on <i>Molokai</i> )(TOP)
2011-2012	Fr. Ambrose Sanar, ss.cc. from Indonesian Province (KA)
2012-	Fr. Patrick Killilea, ss.cc. (KA)
2012-2017	Fr. William Petrie, ss.cc. (TOP)
2012-2016	Fr. Michael Kelly, ss.cc. (TOP)
2018-2019	Fr. Kristopher Kaitapu, ss.cc. (TOP)
2019-2022	Fr. Brian Guerrini, ss.cc. (TOP)
2022-	Fr. Patrick Fanning, ss.cc. (TOP)

Total of 103 SS.CC. 71 SS.CC. priests (including at least one monsignor)  
+ lay catechists 29 SS.CC. brothers  
3 SS.CC. sisters

and some SS.CC.-trained lay catechists such as Dennis (Dionitio or Dionysius)  
beginning around 1842

\*-designates diagnosed with or thought to have had leprosy



## Map of Molokai Places – Legend (37)

1. <i>Papohaku</i>	WEST
2. <i>Maunaloa</i>	WEST
3. <i>Hoolehua</i>	CENTRAL PLATEAU
4. <i>Kualapuu</i>	CENTRAL PLATEAU
5. <i>Naiwa</i>	CENTRAL PLATEAU
6. <i>Kalaupapa</i>	NORTH COAST
7. <i>Makanalua</i>	NORTH COAST
8. <i>Kalawao</i>	NORTH COAST
9. <i>Waikolu</i>	NORTH COAST
10. <i>Pelekunu</i>	NORTH COAST
11. <i>Kalae</i>	CENTRAL PLATEAU
12. <i>Kipu Camp</i>	CENTRAL PLATEAU
13. <i>Koolau</i>	EAST/SOUTHEAST COAST
14. <i>Halawaiki</i>	EAST/SOUTHEAST COAST
15. <i>Wailau</i>	NORTH COAST
16. <i>Halawa</i>	EAST/SOUTHEAST COAST
17. <i>Puuohoku</i>	EAST/SOUTHEAST COAST
18. <i>Waialua</i>	EAST/SOUTHEAST COAST
19. <i>Honoliwai</i>	EAST/SOUTHEAST COAST
20. <i>Kainalu</i>	EAST/SOUTHEAST COAST
21. <i>Moanui</i>	EAST/SOUTHEAST COAST
22. <i>Honomuni</i>	EAST/SOUTHEAST COAST
23. <i>Pukoo</i>	EAST/SOUTHEAST COAST
24. <i>Ohia</i>	EAST/SOUTHEAST COAST
25. <i>Ahaino</i>	EAST/SOUTHEAST COAST
26. <i>Kaluaaha</i>	EAST/SOUTHEAST COAST
27. <i>Mapulehu</i>	EAST/SOUTHEAST COAST
28. <i>Kupeke</i>	EAST/SOUTHEAST COAST
29. <i>Kilohana</i>	EAST/SOUTHEAST COAST
30. <i>Ualapue</i>	EAST/SOUTHEAST COAST
31. <i>Kaamola</i>	EAST/SOUTHEAST COAST
32. <i>Manawai</i>	EAST/SOUTHEAST COAST
33. <i>Keawanui</i>	EAST/SOUTHEAST COAST
34. <i>Kamalo (Kumueli)</i>	EAST/SOUTHEAST COAST
35. <i>Kawela</i>	SOUTH CENTRAL COAST
36. <i>Kamiloloa</i>	SOUTH CENTRAL COAST
37. <i>Kaunakakai</i>	SOUTH CENTRAL COAST
38. <i>Kalamaula</i>	SOUTH CENTRAL COAST
39. <i>Palaau</i>	CENTRAL PLATEAU

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(archiviogenerale@ssccpicpus.com)
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(info@damiaanvandaag.be)
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(ssccusarchives@gmail.com)
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Personal Photos (Fr. Brian Vincenzo Guerrini, ss.cc.)

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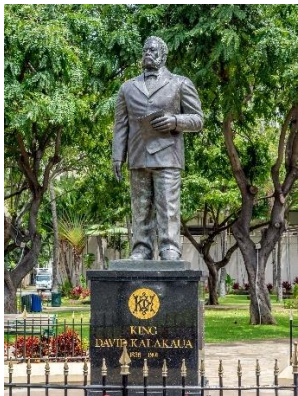
## Appendix A: Images Gallery



Fr. Alexis Bachelot, ss.cc.



King *Kamehameha III*, *Hawaii* Ruler, 1825-1854



King *Kalakaua*, *Hawaii* Ruler, 1874-1891



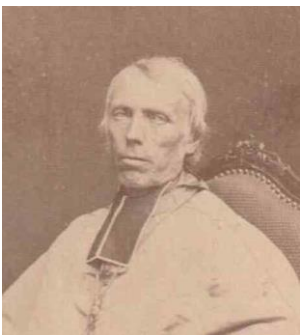
Queen *Lili'uokalani*, *Hawaii* Ruler, 1891-1893



*Hawaiian* grass or thatch hut



Fr. Modeste Favens, ss.cc.



Msgr. Louis (Desire) Maigret, ss.cc.



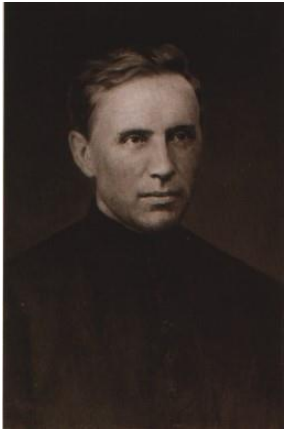
*Molokai*



*Kalaupapa*



*Kalawao cemetery*



Fr. Damien de Veuster, ss.cc.



*Kanakas*



Our Lady of Seven Sorrows church, *Kaluaaha*



Fr. Andre Burgerman, ss.cc.



Fr. Euthyme Rouhouze, ss.cc.



*Heiau* (Hawaiian temple)



*Pali (sea cliff) at Kalaupapa*



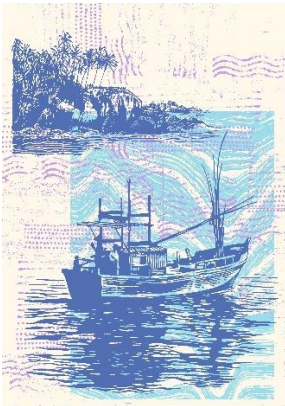
*Palaau*



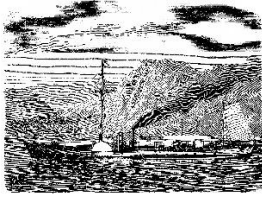
Looking along the north (windward) coast of *Molokai*



*Pelekunu*, location of St. Anthony chapel



*Hawaiian Islands schooner*



Steamer Ship



*Taro root*



*Poi*



*Pukoo*



*Kaunakakai*



St. Joseph Mission, *Kamalo*



*Kamalo*



*Moanui*, location of St. John the Evangelist mission (east end)



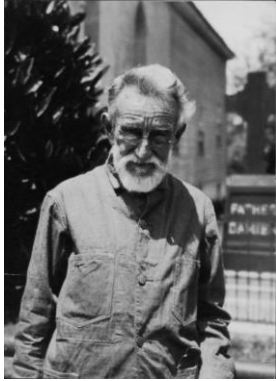
*Halawa* valley, location of St. Ann mission (east end)



Msgr. Herman Koeckemann, ss.cc.



Fr. Albert Montiton, ss.cc.



Ira Barnes "Brother Joseph" Dutton



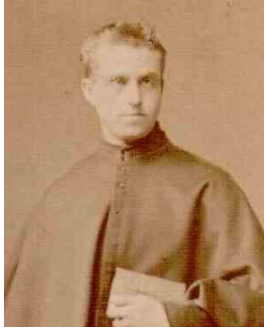
Mother Marianne Cope, OSF



Franciscan Sisters in *Hawaii*



Fr. Emmeran Schulte, ss.cc.



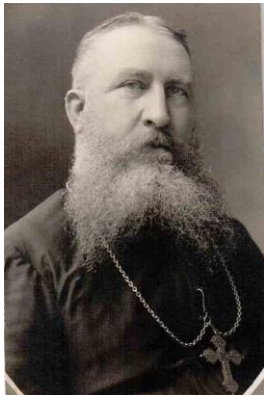
Fr. Wendelin Moellers. ss.cc.



Fr. Leonor Fouesnel, ss.cc.



Bro. Serapion Van Hoof, ss.cc.



Msgr. Libert Boeynaems, ss.cc.



Fr. Cornelius (Matthias) Limburg, ss.cc.



St. Francis church, *Kalaupapa*



Fr. Pamphile De Veuster, ss.cc.



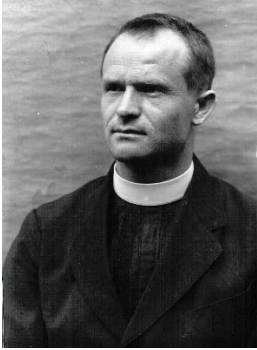
Bishop Home for Girls, *Kalaupapa*



Fr. Sebastien Konze, ss.cc.



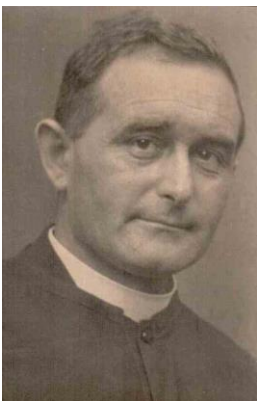
Msgr. Stephen Alencastre, ss.cc.



Fr. Martin Dornbusch, ss.cc.



St. Sophia church, *Kaunakakai*



Fr. Bruno Bens, ss.cc.



Fr. Thomas Geloen, ss.cc.



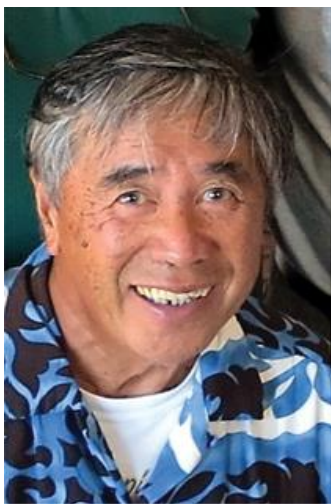
*Molokai* Ranch, topside



St. Vincent Ferrer mission, *Maunaloa* (west end)



Fr. Joseph Hendriks, ss.cc. who served at *Kalaupapa*



Bro. Charles *Kaahanui*, ss.cc. who served topside



Fr. Clyde Guerreiro, ss.cc. who served topside



Fr. Felix Vandebroek, ss.cc. who served at *Kalaupapa*



Sr. Jessie *Kai*, ss.cc. who served topside



Sr. Marie Christine Plateros, ss.cc. who served topside



Sr. Herman Julia Aki, ss.cc. who served topside



Fr. Ambrose Sanar, ss.cc. who served at *Kalaupapa*



Fr. Patrick Killilea, ss.cc. who serves at *Kalaupapa*



Fr. William Petrie, ss.cc. who served topside



Fr. Michael Kelly, ss.cc. who served topside



Fr. Brian Guerrini, ss.cc. who served topside



St. Damien of Molokai parish, *Kaunakakai*



Fr. Patrick Fanning, ss.cc. who serves topside

## **APPENDIX B: GLOSSARY OF HAWAIIAN WORDS USED IN THIS WORK**

*(37)(38)*

<i>Ahaino</i>	unpleasant assembly
<i>Ahuimanu</i>	flock of birds (bird cluster)
<i>Akalua 'iki</i>	small pit shadow
<i>Anakalea, moha ia ae, aloha maitai</i>	wise, lie down, good luck
<i>Ewa</i>	crooked
<i>Halawa</i>	curve
<i>Halawaiki</i>	small curve
<i>Halelaau Wahine</i>	women's hospital
<i>Hamakua</i>	mother
<i>Hana</i>	bay
<i>Hawaii</i>	a little water
<i>heiau</i>	temple
<i>Hilo</i>	braided
<i>Honolulu</i>	sheltered bay
<i>Honomuni</i>	buried
<i>Honouli</i>	dark bay
<i>Honoulimoo</i>	dry dark bay
<i>Hoolehua</i>	acting the expert
<i>Kaahanui</i>	community
<i>Kaamola</i>	loose or unsteady
<i>Kahoolawe</i>	the carrying away (by currents)
<i>Kahuna</i>	expert
<i>Kaimalu</i>	sea shadow
<i>Kainalu</i>	billowy sea
<i>Kakaako</i>	the study or black
<i>Kalae</i>	the clearness
<i>Kalakaua</i>	the day of battle
<i>Kalamaula</i>	the red torch
<i>Kalama Waha</i>	oral grammar
<i>Kalau</i>	multitude
<i>Kalaupapa</i>	the flat plain
<i>Kalawao</i>	announce mountain area
<i>Kalihi</i>	the edge
<i>Kaluaaha</i>	the gathering pit
<i>Kamalo</i>	the dry place
<i>Kamehameha</i>	the lonely one

<i>(Makua) Kamiano</i>	Hawaiian name for (Father) Damien
<i>Kamiloloa</i>	the tall <i>milo</i> tree
<i>kanac(s), kanaka(s)</i>	natives, indigenous
<i>Kanaipapa</i>	cannibal's table
<i>Kapaakea</i>	the coral or limestone surface
<i>Kapuokolau</i>	we are forbidden, the crossbow, it's yours
<i>Kauai</i>	food season
<i>Kaunakakai</i>	beach landing
<i>Kawela</i>	the heat
<i>Keawanui</i>	the big bay
<i>Keopehu</i>	white, swollen dry or foamy
<i>Kilauea</i>	spewing or much spreading
<i>Kilohana</i>	best or superior
<i>Kipu</i>	hold back
<i>Kohala</i>	your past or present day
<i>Kona</i>	leeward
<i>Koolau</i>	windward
<i>Kualapuu</i>	hill overturned
<i>kuleana</i>	small piece of property or responsibility
<i>Kumimi</i>	an anthid crab
<i>Kumueli</i>	digging (for the) source
<i>Kupeke</i>	stunted
<i>Lahaina</i>	cruel sun
<i>Lanai</i>	day (of) conquest
<i>lanakila</i>	victory
<i>lealea</i>	fun
<i>Lehua</i>	<i>lehua</i> flower
<i>Lekiohoku</i>	the key star
<i>Likelike</i>	similar or alike
<i>Lili'uokalani</i>	smarting of the high-born one
<i>luau</i>	<i>Hawaiian</i> feast or young <i>taro</i> tops
<i>Lunalilo</i>	very high (of royalty)
<i>Makanalua</i>	double gift
<i>Maku Wahine</i>	my wife or mother
<i>Malia Makalena Kaha</i>	perhaps a good character
<i>Manawai</i>	water branch
<i>Mapulehu</i>	wafted scent or arising cloud
<i>Maui</i>	a <i>Hawaiian</i> demi-god
<i>Maunaloa</i>	long mountain
<i>Moanui</i>	big chicken

<i>Mokolii</i>	little lizard
<i>Molokai</i>	twisted sea
<i>Naiwa</i>	the Frigate birds
<i>Niihau</i>	bound with <i>hau</i> bark
<i>Oahu</i>	a gathering place
<i>Ohia</i>	a tree variety or a variety of <i>taro</i>
<i>Oluolu Makua Toma</i>	kind Father Thomas
<i>pa loa</i>	completely closed or long enclosure
<i>pai'i 'ai</i>	hard, pounded but undiluted <i>taro</i>
<i>Palaau</i>	wooden fence or enclosure
<i>pali</i>	cliff
<i>Papohaku</i>	stone fence
<i>Pekeo</i>	white
<i>Pelekunu</i>	smelly (for lack of sunshine)
<i>pilikia</i>	in danger
<i>Poaha</i>	ring of flowers
<i>Poai</i>	in a roundabout manner
<i>poi</i>	pounded and cooked <i>taro</i> root
<i>Poniohua</i>	anointed on the night of <i>Hua</i>
<i>poopule</i>	prayer leader
<i>Puahauni (Puahaunui)</i>	pig snorting much
<i>Puakolau</i>	blooming flower
<i>Pukoo</i>	support hill
<i>Puna</i>	spring (of water)
<i>Puuohoku</i>	hill of <i>Hoku</i> (night of the full moon)
<i>taro</i>	a root used for making <i>poi</i>
<i>Ualapue</i>	hilled sweet potatoes
<i>Waialua</i>	water and rain
<i>Waihanau</i>	birth water
<i>Waikiki</i>	spouting water
<i>Waikolu</i>	three waters
<i>Wailau</i>	many waters
<i>Wailuku</i>	water of destruction
<i>Waipio</i>	curved water