

St. Philomena Roman Catholic Church
(Father Damien's Church)
Kalaupapa Leprosy Settlement
Kalawao Settlement
Kalawao County
Moloka'i Island
Hawaii

HABS No. HI-69

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HI,
3-KALA.V,
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PHOTOGRAPHS

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ADDENDUM TO:
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HISTORIC AMERICAN BUILDINGS SURVEY

ADDENDUM TO

ST. PHILOMENA ROMAN CATHOLIC CHURCH (Father Damien's Church)

HABS No. HI-69

Location: Kalawao Settlement, Kalaupapa National Historical Park, Island of Molokai, Kalawao County, Hawaii

The St. Philomena Roman Catholic Church in Kalaupapa National Historical Park is located at latitude: 21.177118, longitude: -156.948298. The coordinate represents a point at the south entrance of the Church and was obtained in 2016 using Google Earth (WGS84). There is no restriction on its release to the public.

Present Owner: Archdiocese of Hawaii

Present Use: Historic and religious site

Significance: St. Philomena Roman Catholic Church was built in phases by the inhabitants of the Kalawao Leper Settlement on the north coast of the Hawaiian island of Molokai. The wood frame section built in 1876 was joined with a larger lava rock masonry structure to form an L-shaped footprint in 1888-89. St. Philomena is closely identified with Father Damien, who was canonized in 2009 as Saint Damien of Molokai for his work among the quarantined Hansen's disease patients. Father Damien was a skilled carpenter who personally oversaw construction of the church. He was buried in the churchyard after dying from the complications of Hansen's disease in 1889. The Archdiocese of Hawaii still holds periodic masses in the church and it stands as one of only two remaining structures from the once extensive Kalawao Settlement.

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PART I. HISTORICAL INFORMATION

A. Physical History:

1. Date of erection: 1876 – west nave
1888-89 – south nave and bell tower

2. Architect: St. Philomena is a vernacular structure designed by local carpenters including Father Damien.
3. Original and subsequent uses: Roman Catholic Church for the Kalawao Settlement; Historic shrine and church for Kalaupapa residents and visitors.
4. Builder, contractor, suppliers: St. Philomena was built by local residents guided by Father Damien and others with skills in the building trades, using largely locally obtained materials.
5. Original plans and construction: The original 1872-1876 church structure was a wood frame building with a T-shaped footprint and the main entrance and a steeple on the west front gable. The west section was added to the earlier chapel by Father Damien in 1876.
6. Alterations and additions: The original 1872 section of the church was demolished in 1888 to accommodate an ambitious expansion envisioned by Father Damien (Figure 1). The west nave remained while the rest of the T-shaped footprint attached perpendicularly on the east was removed, as was the steeple. The remaining portion of the low, wood frame building became a perpendicular nave attached to a larger lava rock masonry structure oriented from south to north on the site. The north end of the addition featured masonry foundations and wood frame walls. Parishioners could now enter through the bell tower at the south end. These alterations created an L-shaped interior, with two altars. The main altar and more elaborate interior decoration is in the 1888-89 section, with the 1876 section functioning as a small side ell facing the simpler side altar placed along the east wall at the crossing.

The portico on the 1876 nave was rebuilt with simpler decoration c. 1920. Repair campaigns in 1950, c. 1969, and 1985 have replaced or restored original building fabric with the goal of preserving St. Philomena Church.

B. Historical Context:

Hansen's disease, commonly known as leprosy, is a disfiguring bacterial disease feared for centuries and often resulting in the forced isolation of its unfortunate sufferers. In the Hawaiian Islands, Hansen's disease emerged in the early nineteenth century and spread through the native population. By 1865, a rising number of cases of leprosy, or mai pake, motivated passage of an "Act to Prevent the Spread of Leprosy" by the legislative assembly under King Kamehameha V. The Minister of Interior, who also served as the head of the Hawaii Board of Health established in 1850, was directed to establish an isolation hospital for men, women, and children exhibiting signs of infection. In September 1865 an 800-acre peninsula on the north coast of Molokai was purchased.

The natural barriers of steep volcanic cliffs made the isolated peninsula difficult to access.¹

By 1866 the settlement of Kalawao was established on the east side of the peninsula initially with rudimentary shelter and services for the afflicted residents. The first church, Siloama Protestant Church, was built in 1871. The next year Roman Catholic Brother Victorin Bertrand and a Hawaiian helper built a simple wood chapel and dedicated it to St. Philomena on May 30, 1872.² This structure was the north/south section of the original St. Philomena church removed for the 1888-89 addition. When Father Damien arrived in May 1873, he would begin his famous association with St. Philomena Church and the Hansen's disease patients of Kalawao.

Father Damien was born Joseph DeVeuster in Belgium in 1840. He arrived in Hawaii in 1864. He was ordained in Honolulu and spent the next nine years working in various parishes on the Big Island. He showed a fondness for the Hawaiian people and worked hard to master the native language. Catholic officials, including Father Damien, were aware of local parishioners who had been removed to Kalawao and were concerned about serving the Catholics there. Four priests agreed to serve three month visits at Kalawao and rotate back to their regular parishes. Father Damien was assigned to the first shift and arrived at Kalawao on May 10, 1873. That year the number of new admissions jumped to 487 from 105 the previous year, greatly increasing the number of patients at Kalawao.³ He quickly decided to stay permanently, providing medical care to the patients particularly before the arrival of the first resident physician in 1879. Father Damien became beloved for his efforts to minister to the residents of Kalawao, providing both practical and spiritual comfort. Although the leprosy bacillus was discovered in 1873, changing the perception of the cause of the disease from a moral defect to contagion, effective treatment remained elusive for many decades. The bacterial infection damaged nerve endings, causing disfiguring lesions on extremities such as hands, feet, and facial features.⁴

Reportedly Father Damien was a skilled carpenter and with the assistance of local residents he constructed the west nave addition to St. Philomena in 1876, including a tall steeple (Figure 2). With the church enlarged, he built various dormitories and support

¹ The decision to isolate mainly native Hawaiians imposed a Western concept of social and religious isolation of lepers when other diseases such as cholera, smallpox, and tuberculosis were much more contagious and dangerous. For a discussion of the intersection of health policy, colonial power, and economic interests see Michelle Moran, *Colonizing Leprosy: Imperialism and the Politics of Public Health in the United States*. (Chapel Hill: University of North Carolina Press, 2007), esp. Chapter 2 – Creating a Colonial Disease.

² Robert L. Carper, H. Thomas McGrath, Paul C. Cloyd, Linda W. Greene, Catherine H. Blee, and Gary F. Somers. *Historic Structure Report: St. Philomena Catholic Church (Father Damien's Church)* (Denver Service Center, National Park Service, U.S. Department of the Interior, January 1985), 14 [hereafter *Historic Structure Report*].

³ Moran, 53. According to Moran, that year King Lunalilo had acquiesced to Western demands to quarantine more Hansen's disease patients in order to obtain favorable terms on a sugar treaty.

⁴ *Historic Structure Report*, 15-17; Anwei Skinsnes Law, *Kalaupapa: A Collective Memory*. (Honolulu: University of Hawaii Press, 2012), 87-88. For a first-hand account of Father Damien's early years at Kalawao see "Appendix M – Special Report from the Rev. J. Damien, Catholic Priest Kalawao, March 1886," in *Report of the President of the Board of the Health to the Legislative Assembly of 1886*, digitized by HathiTrust.

buildings for boys' and girls' orphanages in Kalawao Settlement. The interior of the church remained very basic and Father Damien contemplated rebuilding for several years, particularly after he contracted Hansen's disease and his health began to fail. When the steeple was damaged in a storm in 1888, plans were developed for an ambitious addition.⁵ According to Brother Joseph Dutton, a lay minister who had arrived at the settlement in 1886 and remained on the peninsula until his death in 1930, he encouraged Father Damien to rebuild using locally quarried stone in addition to wood.⁶ An Irish stone mason, Jack Lewis McMillan, was recently arrived among the patients, and with his expertise and the labor of other patients to quarry and haul stone, the decision was made to use a more permanent material for part of the addition.⁷

Removing the original 1872 section but retaining the later west nave, the new lava rock addition was a taller, more spacious structure with a square tower entrance and Gothic Revival details such as pointed arch lancet windows. Father Damien had contracted Hansen's disease in 1884, but according to Brother Dutton he took an active role in the construction of the new church even as his symptoms worsened.⁸ Father Damien wrote in an 1888 letter, "I with two of my boys do the wood work. If Almigh[ty] God prolongs our days – and maintains our strength. We hope to leave a good spacious church for those who may come after us."⁹ In January 1889 Brother Dutton wrote to Reverend Father Hudson requesting shipment of a bell from McShane and Co. in Baltimore, as most of the work was complete except the bell tower. He described the new church as "quite imposing (for this place) and the new altar, all say, presents a really fine appearance."¹⁰ Father Damien died from complications of the disease on April 15, 1889. He did not live to see the completion of the bell tower, but the new nave was largely complete, as shown in a photograph of his funeral procession outside the church.¹¹

Father Damien was buried in the churchyard of St. Philomena and celebrated as a Christian martyr, having started his work at Kalawao in obscurity but now widely known.¹² His connection with St. Philomena was also immediately recognized. One account from 1890 described the expanded church:

A turn around the mountain slope brought Father Damien's church into view. The original structure in which the martyred priest was wont to intone mass has been

⁵ Linda W. Green, *Exile in Paradise: The Isolation of Hawaii's Leprosy Victims and Development of Kalaupapa Settlement, 1865 to the Present [Historic Resource Study]*. (Denver Service Center, National Park Service, U.S. Department of the Interior, September 1985), 176-177.

⁶ Clipping, (May 1908), MS 266.2 D95 Dutton, Joseph 1843-1931, Hawaiian Historical Society Archives, Honolulu, HI.

⁷ Law, 207.

⁸ Howard D. Case, ed. *Joseph Dutton (His Memoirs): The Story of Forty-Four Years of Service Among the Lepers of Molokai, Hawaii*. (Honolulu: Honolulu Star-Bulletin, 1931), 90-91.

⁹ Letter Father Damien to Father Daniel Hudson (8 August 1888), quoted in Law, 207.

¹⁰ *Historic Structure Report*, 56.

¹¹ "Father Damien's Funeral Procession," 1886, photograph by Dr. S.B. Swift, reprinted in Law, *Kalaupapa: A Collective Memory*. Honolulu: University of Hawaii Press, 2012 with permission of the Congregation of the Sacred Hearts of Jesus and Mary, United States Province.

¹² Law, 222. See also Green, 188-193, on the sometimes controversial legacy of Father Damien.

incorporated into the memorial building erected by his admirers. The combination of old and new has the form of a cross. A little back of the church stands the cottage formerly occupied by the father, but now tenantless. The dead priest's grave is on the other side of the church.¹³

During his tenure as the parish priest at Kalawao, the medical treatment and living conditions of the local residents improved greatly as Father Damien responded compassionately and humanely. Attention to his activities resulted in increased funding both from the Hawaiian government and from private charities around the world.¹⁴ Still, some wondered whether his death was due to carelessness and his close association with the patients. This criticism often seemed to stem from general anti-Catholic sentiments.¹⁵ The publicity also served to further the myth that leprosy was highly contagious.

Development began to shift away from Kalawao to the village of Kalaupapa on the drier west side of the peninsula by the late nineteenth century. Enforcement of the leprosy removal policy also increased after 1893 when Queen Lili'uokalani was deposed. The new provisional government was dominated by western business interests and particularly interested in demonstrating the civilizing effects of strict disease control.¹⁶ The village of Kalaupapa grew and expanded, but the structures at Kalawao gradually were demolished until today only St. Philomena and Siloama churches remain. Honolulu newspaper editor Howard Case provided an account of his visit with Brother Dutton around 1930 while preparing to publish his memoirs (Figure 3). Case described the "Damien church":

From the outside this structure is not by any means imposing, but it is noteworthy when one considers the effort that was exerted in constructing it – first by Father Damien, and then by Brother Dutton. It is rather weatherbeaten, but it is surprising to note how well it has withstood the ravages of the elements during all of these years. Inside the church is strikingly beautiful from an architectural standpoint, and the altar appeared to be to me a work of art - something that had been fashioned and since maintained by loving hands.¹⁷

¹³ "The Molokai Trip. Graphic Description of the Inspection Visit of Dr. Kimball and Other to the Leper Settlement," *Daily Bulletin*, 18 March 1890, Folder 165.4, Father Damien clippings, Bishop Museum Archives.

¹⁴ *Historic Structure Report*, 93-94.

¹⁵ MS Group 165 – Father Damien Clippings, 1886-1890, (6 folders), Bishop Museum Archives. This collection contains many articles regarding the controversy around Fr. Damien's legacy immediately after his death. For example, one article by Henry B. Gage described Fr. Damien as an opportunistic priest who went to Molokai "for the money there is in it," made "large money for Rome... [as] priests do among the poverty stricken," became a leper because of "his own dirty habits; he lives, sleeps and eats with the lepers." See Folder 165.3 "The Roman Priest Among the Lepers," 20 February 1889, *Herald and Presbyterian*. A letter from Brother Dutton defending Father Damien is located in MS 266.2 D95, Hawaiian Historical Society Archives. See Letter, Joseph Dutton to Bishop Hermann, Honolulu, (12 February 1890).

¹⁶ Moran, 62.

¹⁷ Howard D. Case, ed. *Joseph Dutton (His Memoirs): The Story of Forty-Four Years of Service Among the Lepers of Molokai, Hawaii*. (Honolulu: Honolulu Star-Bulletin, 1931), 220.

In 1935 St Philomena and its site were declared a public memorial to Father Damien. In 1936 his body was exhumed and returned to Belgium for burial in a national shrine at the request of King Leopold III. The Catholic Church began beatification proceedings in 1938, the first step towards sainthood.¹⁸ When 15-year-old Henry Nalaie lua was sent to Kalaupapa in 1941 to live in the Baldwin Home, one of first things he did was go on a tour of the peninsula with an older boy. He recalled later in his memoir that when invited to go inside “Damien’s church” that he “had never heard of the famous priest, even though [he] was Catholic from birth.”¹⁹ Nalaie lua described the interior of St. Philomena as “moldy and kind of stuffy too...eerie, yet very calm and serene.”²⁰ The Hawaiian legislature allocated funding for repairs to the church and a rededication in 1950.

Successful treatment of Hansen’s disease with antibiotics in the post-World War II years led to the opening of the community at Kalaupapa and the lifting of the mandatory quarantine in 1969. At this time some additional restoration and repair was undertaken for St. Philomena. The church and Father Damien’s gravesite became highlights of the tours now given by residents, as the priest is presented as a local hero. The unique history of the site was recognized by the establishment of Kalaupapa National Historical Park in 1980. However, Kalaupapa is still a very isolated community due to the natural geographic boundaries of the peninsula combined with visitor restrictions and the desire of the remaining patients to maintain their homes. In the 1980s the National Park Service prepared a detailed *Historic Structure Report* with measured drawings and executed a major renovation of the church.²¹

PART II. ARCHITECTURAL INFORMATION

A. General Statement

1. Architectural character: St. Philomena is a vernacular church structure with an L-shaped plan and simple Gothic Revival decorative details. The west nave is the remaining portion of the original 1876 church structure, which is joined to a larger 1888-89 addition. The addition includes a wood frame section at the north end which incorporates a sacristy and a more structurally ambitious section to the south with dressed lava rock walls parged with stucco and a tall bell tower entry. The masonry portion includes curved buttresses at the tower and tall pointed arch windows.
2. Condition of fabric: Good. St. Philomena underwent an extensive restoration in the 1980s, which is detailed in the *Historic Structure Report*.

¹⁸ *Historic Structure Report*, 94.

¹⁹ Henry Nalaie lua with Sally-Jo Bowman, *No Footprints in the Sand: A Memoir of Kalaupapa*. (Honolulu: Watermark Publishing, 2006), 40.

²⁰ *Ibid*.

²¹ On tourism at Kalaupapa and the ways the story is dominated by Father Damien see Carolyn Strange, “Symbiotic Commemoration: The Stories of Kalaupapa,” *History & Memory* 16, no. 1 (Spring/Summer 2004): 86-117.

B. Description of Exterior:

1. Overall dimensions: 82' 9" x 48' 11"
1876 nave – 20' 0" x 16' 4"
1888-89 addition – 82' 9" x 29' 5"
2. Foundations: The masonry portion of the church has a foundation of lava rock parged on the exterior. Some large natural rocks are protruding from the foundation around the northeast corner. The masonry nave includes a concrete apron at grade. The wood frame portion of the church stands on wood beam footers. The area between the sill and grade is filled with horizontal wood slats.
3. Walls: The 1888-89 nave has load bearing lava rock walls covered with smooth parging scored to look like regularly coursed masonry. Large convex curved sections of the south wall flanking the bell tower serve as buttresses. The exterior walls of the 1876 nave to the west and a section of the east wall are wood clapboard finished with a sand textured paint. Vertical corner boards appear at the 1876 nave. The north elevation behind the altar has vertical board siding with ogee battens.
4. Structural system, framing: St. Philomena has load bearing masonry walls or wood beam supports resting on stone piers. The wood roof structure was not accessible but field observation indicates the use of metal tie rods to supplement the structural system. Drawings produced for the *Historic Structure Report* prepared in 1984-85 indicate a lightly framed rafter system with simple trusses below to form the ceiling vault structure.
5. Porches and porticos: The 1876 nave is entered via a pedimented portico with square columns at the corners. A large rounded stone step provides access to this shallow portico. A quatrefoil shape is cut into the center of the pediment and a wood cross is mounted at the peak. The underside of the roof decking is visible at the portico ceiling. This portico likely dates to the early 20th century and is a replacement for the original one which had more decorative Gothic Revival elements.²²

A small wood clapboard and board and batten structure on the north elevation at the 1888 nave shelters a rear stair to the sacristy and down to the crawl space.
6. Chimneys: Not applicable
7. Openings:
 - a. Doorways and doors: The main opening at the south end of the nave facing the road is a rectangular opening set into the base of the bell tower. The upper portion of the opening is filled with a pointed arch wood panel with a raised Latin cross at the center and two triangular recessed panels. The opening is framed

²² *Historic Structure Report*, 111.

with simple trim in an ogee pattern. The two-leaf wood door has three recessed panels lined by trim. The knob and escutcheon appear to be replacements.

Another doorway is located at the west end of the earlier nave. The opening here is a cased round arch opening with 6" wide flat trim on its face. The two-leaf wood door is composed of beadboard placed in a diamond pattern. The door has a keyhole and a small circular escutcheon with a white porcelain replacement knob.

There are two secondary exterior doorways at the small stair structure on the north elevation. The west side of the structure includes two small wood cross panel doors. Six concrete stairs lead up to one door providing access to the sacristy area behind the main altar. This door has a porcelain door knob. The other door provides access to the partial crawl space below the 1888-89 addition and is closed with a hasp and padlock.

- b. Windows and shutters: The windows in the masonry nave added in 1888-89 are tall lancet openings with the sash set directly into the wall. Each window has a faux relieving arch delineated into the parging. The three-part sashes are six rectangular lights each. A fixed pointed arch transom at the top has blue, green and pink glazing divided by curved muntins. The windows at the 1876 nave are rectangular openings with a narrow wood sill, and flat wide side trim and a slight pointed hood over a three part cornice consisting of ogee, ovolo and flat pieces of molding. A round window with triangular lights is located in the pediment of the 1876 nave. The eight lights here are white, blue, green and pink. In the wood frame areas of the rest of the church the windows are similar but with plain molding and no hood. Basement level openings at both sides of the northeast corner have vertical wood slats in large square openings.
8. Roof:
- a. Shape, covering: The joined sections of St Philomena Church create an L-shaped gable roof of unequal heights. The 1876 section oriented west to east is sheathed with wood shingles, as is the small stair vestibule attached to the north elevation. The 1888-89 section (north to south) is higher and sheathed with corrugated metal.
 - b. Cornice, eaves: The wood frame portion of the church has box eaves with a pedimented gable at the west end. The masonry portion also has a simple box eave. A small section of gutter has been added to the higher eave over the original wood frame nave.
 - c. Tower: A two-story bell tower is attached to the south elevation of the 1888-89 nave. Curved walls at the first floor serve as buttresses for the structure. The tower steps in at this level to a square form. The top of the square tower is

surrounded by a concrete and brass parapet topped with flashing. The concrete corners are tapered with a crudely executed X pattern balustrade between. Small brass crosses are mounted to each corner with a larger brass cross at the center. The tower has lancet window openings filled with wood louvers at the front just above the doorway and under the parapet on the sides.

C. Description of Interior:

1. Floor plans: St Philomena Church consists of two rectangular nave spaces that meet in an L shape at the northeast. The smaller nave oriented from west to east is the earlier portion of the structure built in 1876. The larger nave oriented from south to north is the ambitious addition completed in 1889. In addition to these two conjoined sanctuaries the church includes a small vestry room at the northeast corner and a small vestibule at the main entrance on the south end. The upper level of the bell tower is only accessible through a ceiling hatch in the vestibule.
2. Stairways: The only interior stairway for St Philomena is the crawl space access located within a small gable room extension on the north, or rear, end elevation. This structure also includes the exterior stair leading to the main level.
3. Flooring: Flooring throughout is tongue and groove wood flooring painted brown. The floor of the c. 1876 nave has a series of rectangular holes in the floor boards that open directly to the ground below. Oral tradition holds that these holes were used in combination with large leaves for the Hansen's disease patients to release drool during service. No documentary evidence has been found to support this claim.

At the altar crossing area there is one step up to a large platform that matches the rest of the floor. Two additional stepped platforms raise the north main altar and one step with a curved front holds the smaller east side altar.

4. Wall and ceiling finish: The walls in the 1876 nave are horizontal tongue and groove boards with a painted "wainscot" approximately 4 feet high. A baseboard with molded trim at the top edge is located around the walls. The horizontal board wall treatment continues around the altar crossing area at the northeast corner of the L-shaped structure. Here the wood is painted lighter shades of yellow and blue, with fluted pilasters and a decorative cornice. The pilasters have a decorative capital and appear in pairs around the corners. Thinner pilasters appear at each segment of the wood panel wall curving behind the main altar.

The ceiling here is in the form of a tongue and groove board barrel vault with lower "side aisles" actually located over the center of the pews on either side. The boards are thinner in the barrel vault than in the rest of the ceiling. One boxed over beam interrupts the barrel vault near the west end. The lower edge of the vault has a cornice molding that continues along the west wall over the doorway and is supported by two types of columns. A pair of plain square wood columns with a simple capital

and base is located close to the door on the west end. At the end of the vault closer to the altar crossing the wood columns have a round fluted shaft and octagonal capitals and bases. The capitals are decorated with crudely carved acanthus leaves. Another set of decorative columns and a short section of matching barrel vault are located at the east wall over the side altar.

The walls in the 1888-89 nave and its vestibule are lava rock block parged with a smooth finish and painted white. Red faux mortar joints are painted on the wall to create the appearance of regularly coursed dressed masonry. There are no baseboards in this area.

The ceiling in this area is pointed arch fashioned from tongue and groove boards oriented south to north. Simple ribs crossing the ceiling give the impression of a Gothic vault. Each rib is enhanced by blue and red painted lines and slighted raised medallions at the crossings. Each of the seven medallions has a unique painted motif and shape with a charming folk art appearance. The second, third, fourth, fifth and seventh ones (going south to north) have a pulley embedded in them for raising and lowering chandeliers that have been removed.

Lower side aisles here are also sheathed with tongue and groove boards with a decorative cornice at the edge. Thin metal hooks attached periodically to the cornice here and behind the main altar are for hanging Christmas decorations. The vault is supported by three sets of fluted wood columns with octagonal bases and capitals. A tie rod bolt is visible between the south wall and the first two sets of columns. The decorative capitals vary slightly. Each has the carved stacked acanthus leaves motif. Between the leaves of the first and third columns is a raised Greek cross. On the second set of columns the cross motif is replaced by a rosette.

Inside the sacristy the walls are either wood plank or unfinished and the ceiling is exposed wood planks.

5. Openings:

- a. Doorways and Doors: The inside of the west doorway is set in a built-out wood case. The opening is a round arch and the round arch two-leaf door is composed of vertical tongue and groove boards. The door has large strap hinges and a box lock with a round white porcelain knob. The inside of the south doorway has a tall wood frame with a fixed rectangular panel at the top. The two-leaf door has three recessed panels with trim on each leaf. Door hardware here includes exposed loose joint hinges and slide bolt hardware with a chain pull at the top cast with Eastlake decorative motifs. The doorknob is a porcelain knob with a rectangular brass-plated escutcheon that appears to be a later replacement.

The doorway leading to the sacristy at the northeast corner between the altars is a simple rectangular opening with flat plain trim. The wood door has a cross form

created by unequally sized recessed panels. The round porcelain knob has a small round metal escutcheon. Additional doors are located within the sacristy.

- b. Windows: The windows in the 1876 nave are rectangular openings with simple flat trim. The six over six wood sash are filled with older glazing exhibiting waves and imperfections. The same windows appear in the east wall flanking the side altar, with the addition of simple aprons under the sills. A circular window appears over the west door. The opening is not cased or finished at the interior wall. The wood window sash is divided into eight triangular lights with glazing colored blue, green, pink, and white with frosted designs (two each).

The windows in the 1888-89 nave area are a tall pointed arch shape. Three six light wood sash fill the rectangular section. There is a simple track to raise and stack the lower two sash. The fixed sash in the pointed section has three lights with curved muntins. Each light has a different color glazing – blue, green, or pink.

6. Decorative features and trim: In the vestibule there is a wood offering box with a hinged door set into the west wall. A coin slot in the door allows the offering to ring a bell fixed inside. On the east wall a curved niche in the masonry wall holds holy water.

The wood pews in both naves are simple benches with backs arranged in two rows with a center aisle. In the west nave the one end of the pews is attached to the outer walls. The rear corners have smaller pews with solid, straight back built into the walls. The next row is again different but similar to the rows in front of it with an open back and the end incorporated into the wall. Another variation is a taller pew in the front row on the north side. Most of the pews in the 1876 nave have a flat seat with a curved back rail held by vertical supports. The curved end boards are simple, with the outer side incorporated into the wall. The pews in the 1888-89 nave are again similar but larger with a different end curve. These pews are not attached to the floor.

Three sections of matching altar rail appear around the edge of the crossing platform. The altar rail has a molding top rail and simple base holding scroll sawn balusters.

The side altar at the east wall facing the 1876 nave is a squat wood structure standing on small turned feet. The original altar in this location was reportedly moved to Belgium along with Father Damien's body in 1936. The current altar sometimes attributed to Father Damien and may have been moved here from another church on Molokai.²³ It is detached from the wall and widens at the top to create a sarcophagus-like shape. It is painted white with gold accents. A panel on the front holds an elongated raised Greek cross. A raised section at the top behind the table surface is

²³ *Historic Structure Report*, 36-39. A note on Sheet 6 of 26, St. Philomena Existing Conditions, Historic Structure Report, (28 September 1984) mentions the reported origin of this altar.

held by screw hardware at front. The tabernacle is at the center and features a pyramidal top and a primitive carving of a raised vine motif over the door. A simple shelf on the wall behind holds an ornate crucifix that appears to be late 19th century.

Around the 1888-89 nave there are prints of the Stations of the Cross in wood frames with crosses on the top hung with wire from pegs in the masonry walls. Colorful plaster statues are located on decorative wood bases each side of the end of the 1888-89 nave and each side of the main altar. St. Philomena appears at the west wall and St. Joseph on the east. The wood bases here are painted white with gilded accents. A pair of columns with carved capitals is at the front corners flanking each saint's initials in raised letters. Near the altar, a statue of Jesus stands on the west and the Virgin Mary on the east. The bases here similar, but with slightly more ornate columns and a finer finish of varnished wood and gilded accents. A hinged door at the rear of each base is closed with a hook and eye. A stamp in the base of the plaster statues reads "Production of Daprato Statuary Co. Chicago – New York."

The main altar is a large wood structure on the top step that includes an altar table, plus four stepped levels with a tabernacle cabinet at the center under a miniature Gothic Revival baldachin. It reportedly was installed c. 1890, although the baldachin was different in early photographs.²⁴ The altar is painted white with gilded and red accents. The full fluted columns support the corners of the baldachin, which has a panel with a painted diaper pattern at the rear. The front corners of the table have short columns with smooth shafts painted with a faux marble finish. The gilded capitals include a rosette motif. Between the columns is a pointed arch arcade behind five small plaster sculptures. The sculptures represent – from west to east – Father Damien, St. Joseph, Jesus Christ, Mary, and Mother Marianne with a small girl. The capitals on the small engaged columns at the arcade have varying motifs including a trefoil, heart, or a rosette. Additional plaster sculptures include two large angels standing on either side of the tabernacle level and holding tall candelabras. These larger sculptures also have a visible "Daprato" stamp in the base. Additional altar decorations include bronze Victorian candlesticks and a crucifix embossed with a variety of Gothic Revival decoration. These items match the removed chandeliers.

More recent sculptures located near the altar rail are a bust of Father Damien signed Karen Lucas 2000, and a small full length sculpture of a younger Father Damien with a draped leper boy. This sculpture has a label noting it is the work of Nathan Hale from 1967. A utilitarian table stands at the center of the altar crossing platform. It can be moved depending on which nave is being used for Mass and covered with a cloth. The historic altars here located against the wall and were intended to be used with the officiant's back to the congregation, a practice that the Roman Catholic Church changed with reforms known as Vatican II in the mid-1960s.

There are built-in cabinets in the sacristy area which include cabinets and drawers with small white porcelain knobs.

²⁴ *Historic Structure Report*, 44-51.

7. Hardware: See Doorways above.

8. Mechanical equipment:

- a. Heating, air conditioning, ventilation: St Philomena only has natural ventilation.
- b. Lighting: St Philomena does not have electric lighting; candles are used for special services when necessary. The elaborate brass chandeliers which used to hang in the nave have been removed and stored in the Kalaupapa NHP museum facility.
- c. Plumbing: St Philomena does not have plumbing facilities.
- d. Miscellaneous: A stand pipe and sprinkler system was been added to St. Philomena for fire protection c. 1998.²⁵

D. Site:

1. Historic landscape design: St Philomena and its adjacent churchyard burials are surrounded by a lava rock wall. A wood gate is located adjacent to the road near the south entrance to the church. A low concrete wall with a thick pipe railing is located on the east side of the church in front of the marked graves. A prominent grave for Father Damien including a concrete base, wrought iron fence, and Latin-cross shaped monument is located immediately the east of the church. Damien's remains were removed and repatriated to his native Belgium in 1936. When he was canonized as Saint Damien of Molokai in 2009 his right hand was returned to his original grave in the St Philomena churchyard as a relict. Brother Joseph Dutton's grave lies just a short distance to the north. His burial site is also surrounded by a low concrete wall and pipe railing. Other marked graves are clustered near Father Damien and Brother Dutton the east side of the church. Presumably many additional unmarked burials are located within the churchyard walls.
2. Outbuildings: Historic photographs show the location of Father Damien's wood cottage and a workshop to the north of St Philomena. These structures are no longer extant.

PART III. SOURCES OF INFORMATION

- A. Architectural drawings: Formal architectural drawings for St. Philomena were likely never prepared and no early sketches appear to be extant. Existing condition and restoration drawings for St. Philomena are available through eTIC. Drawing No. 491/60946, SpencerMason Architects, "Repair and Restoration of St. Philomena

²⁵ eTIC KALA 491/D28A [id95192], Denver Service Center, "Design Analysis Kalaupapa National Historical Park St Philomena and Siloama Churches Fire Sprinkler and Alarm Systems," (2 March 1998), 491/41,014

Church,” (1 August 1987), 23 sheets. The *Historic Structure Report* completed in 1985 also includes existing condition and restoration drawings.

B. Early Views:

Image 2,024, n.d., Photograph Collection, Hawaiian Historical Society Archives.

This undated postcard is titled “A Leper Settlement” and shows St. Philomena as it appeared between the completion of the west nave and steeple in 1876 and the removal of the steeple and expansion in 1888. This photograph was also published in Joseph Dutton’s memoirs published in 1931.

“Father Damien Near His Church and House,” c. 1884, Photograph by Eduard Arning, reprinted in Law, *Kalaupapa: A Collective Memory*. Honolulu: University of Hawaii Press, 2012 with permission of the Hawaiian Historical Society.

This photograph is an excellent early view of St. Philomena and the no-longer extant structures that surrounded it

“Father Damien’s Funeral Procession,” 1886, photograph by Dr. S.B. Swift, reprinted in Law, *Kalaupapa: A Collective Memory*. Honolulu: University of Hawaii Press, 2012 with permission of the Congregation of the Sacred Hearts of Jesus and Mary, United States Province.

This rare photograph shows the partially completed bell tower at the time of Father Damien’s death.

Image 2,027, (April 1910), Photograph Collection, Hawaiian Historical Society Archives.

This photograph of the west elevation of the church shows the more ornate west portico.

Image 2,029, (April 1910), Photograph Collection, Hawaiian Historical Society Archives.

This photograph is an elevated view showing the entire Kalawao Settlement, including the Baldwin Home and St. Philomena Church from the southeast. A similar photograph is reproduced in Joseph Dutton’s memoir.

Photograph SP/CA 465, Kalawao, Molokai, Hawaii, (11 July 1905), Geographic Files, Bishop Museum Archives.

This photograph shows the west elevation of St. Philomena as approaching on the road. Although partially obscured by vegetation, this view shows the more decorative Gothic Revival portico later removed from the 1876 west nave.

Photograph CP 86622, Present Church at Kalawao, Nave of Father Damien’s Old Church Attached, c. 1922, Geographic Files, Bishop Museum Archives.

This photograph provides a clear, closer image of the west elevation, including the more ornate west portico.

C. Bibliography:

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Collection KALA-00095, Architectural Evaluation, Kalaupapa, Hawaii, 1977.

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PART IV. PROJECT INFORMATION

Documentation of St. Philomena Roman Catholic Church was undertaken in November 2016 by the Historic American Buildings Survey (HABS), Heritage Documentation Programs (HDP), National Park Service (Catherine C. Lavoie, Chief, HABS; Richard O'Connor, Chief, HDP). The project was sponsored by Kalaupapa National Historical Park (KALA), Erika Stein Espaniola, Superintendent. Funding was provided in part by Hawaii Pacific Parks Association. Project planning was coordinated by Todd Croteau (HAER Architect and acting KALA Cultural Resources Manager). Field recording and measured drawings were completed by Dana Lockett (HAER Architect), Daniel De Sousa (HABS Architect), and Ryan Pierce (HALS Architect). Lisa Pfueller Davidson (HABS Historian) served as project historian. Valuable assistance was provided by the staff of Kalaupapa National Historical Park.

PART V. ILLUSTRATIONS

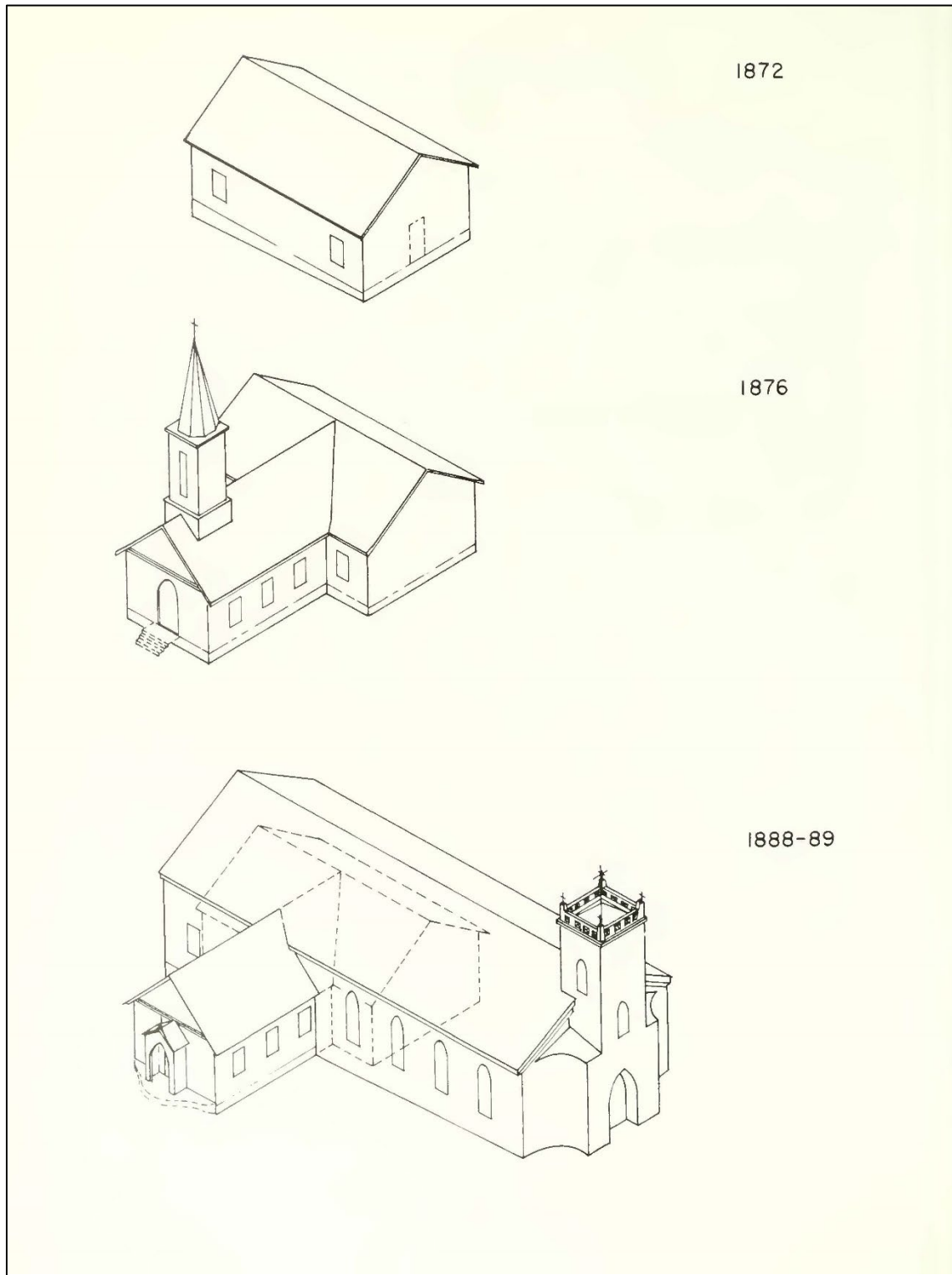


Figure 1: Evolution of St. Philomena Roman Catholic Church
Source: *Historic Structure Report*, pg. 106.



Figure 2: St. Philomena Church, c. 1886
Source: *Joseph Dutton (His Memoirs)*, page 17.

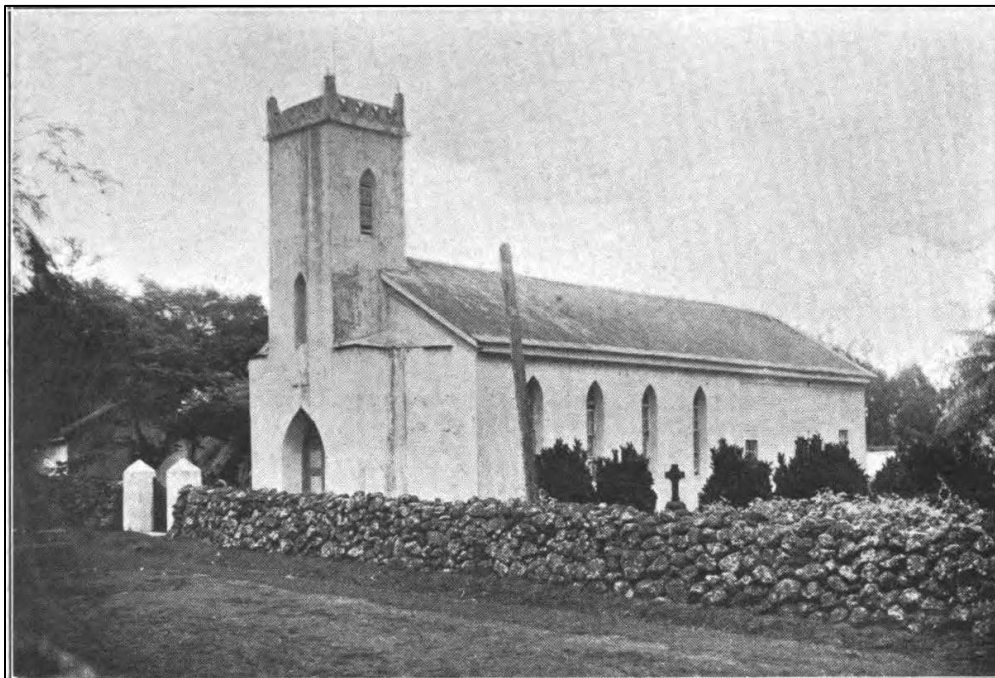


Figure 3: St. Philomena Church, c. 1910
Source: *Joseph Dutton (His Memoirs)*, page 106.