

# Kalaupapa



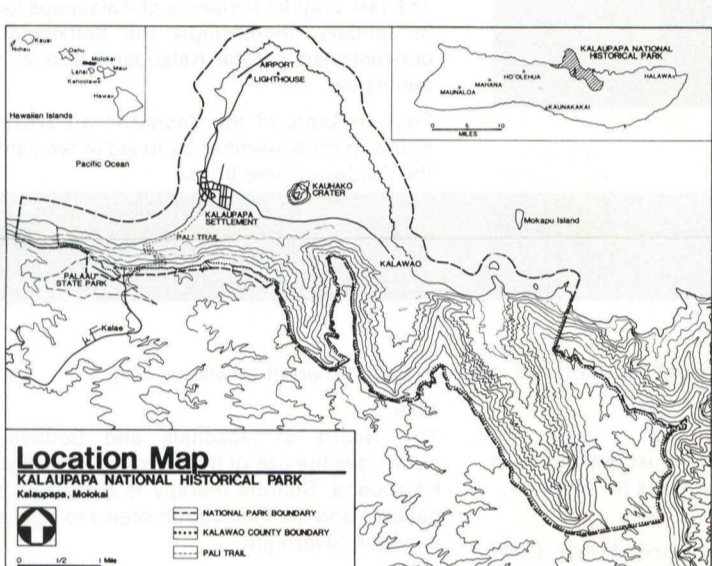
Kalaupapa National Historical Park was established on December 22, 1980. Still in its formative years, it is dedicated to the past, the present and the future. It is dedicated to preserving the memories and experiences of the past in order that valuable lessons might be learned from them. It is dedicated to providing a well-maintained community to ensure that the present residents of the Settlement may live out their lives in this, their home. And, it is dedicated to the education of present and future generations with regard to a disease that has been shrouded in fear and ignorance for centuries.



## Resources

Kalaupapa, the Hawaiian place name, is perhaps best interpreted as "a flat leaf". The peninsula is, in fact, a comparatively flat leaf of lava about 2 1/4 miles wide, projecting out from what is referred to by Kalaupapa residents as "topside" by a 2,000 foot pali (cliff). The peninsula was formed by a small volcano whose source is Kauhako Crater and whose rim elevation is approximately 400 feet. It represents an excellent example of an Icelandic shield volcano.

Located on the central northern coast of the island of Molokai, Kalaupapa National Historical Park includes a portion of the spectacular north shore cliffs, a National Natural Landmark. The cliffs are of landmark status for their geological significance and expose the numerous layers of lava that make up most of the eastern end of the island. To the east of the park they can be seen rising from the ocean over 3,000 feet.



The authorized boundary of the park includes the peninsula itself, Nihoa (a traditional land unit west of Kalaupapa), and three narrow valleys deeply eroded into the original shield volcano of east Molokai. All three valleys, Waikolu, Waialeia and Waihanau, are bordered on three sides by 1,600 to 3,000 foot pali. Also included is an offshore area one quarter mile from high tide line, a strip of land along the top of the pali from Palaau to Waihanau, and a portion of Palaau State Park. A total of approximately 10,726 acres is included within this boundary. This includes about 8,726 acres of land and about 2,000 acres of offshore area.

## Historical Significance

The history of leprosy in Hawaii is the story of some 8,000 persons taken from their families and hurried off to what was often referred to as a "living tomb". At the time that these persons were sent to the Settlement it is doubtful that any of them thought that future generations would care about what happened on that small piece of land but, increasingly, people are caring and realizing that there is much to be learned from those events and the people whose lives have been shaped by them.

The establishment of Kalaupapa National Historical Park is an official recognition of the importance of this history to the nation and to the world. The park stands as a monument to man's ability to conquer, both physically and spiritually, not only disease but man's inhumanity to man. In addition Hawaii presents a unique opportunity to trace the course of a leprosy epidemic/endemic within a time frame of about 150 years in a geographically small but culturally diverse area.

Hawaii's contributions to the treatment of leprosy, both medically and socially, have been significant and the history of this disease in Hawaii provides a powerful means with which to educate the world about the realities of a disease that has been shrouded in fear and misconceptions for centuries.

The origin of leprosy in Hawaii can be traced back to several well authenticated cases reported among the Hawaiians in the 1830's. The most widespread theory was that leprosy was introduced to Hawaii by Chinese laborers brought in to work on sugar plantations. Leprosy came to be known by two names **Mai Pake** (the Chinese sickness) and **Mai Alii** (the Chief's sickness).

Leprosy became an official concern of the Hawaiian Kingdom on January 3, 1865, when King Kamehameha V signed the "Act to Prevent the Spread of Leprosy." This Act authorized the setting apart of land for the purpose of isolating any persons with leprosy who might spread the disease if left "at large". In November, 1865, the Kalihi Leprosy Hospital was opened near Honolulu. Suspected cases were to be treated here and only the more advanced and incurable cases were to be sent to the island of Molokai where a Leprosy Settlement was established at Kalawao. The first group of patients were sent to the Settlement on January 6, 1866.

**Father Damien.** Kalaupapa, its people and its history have attracted the attention of an admiring world for more than a century. Father Damien's life and death among his people at the Settlement focused the attention of the world on the problem of leprosy and the plight of its victims. His example evoked a variety of responses and created in many the desire to share in his work. After Damien's death, the people of England established a fund and a commission for the scientific investigation of the disease.

Some of the more remote areas of the park include rare native habitat for several endangered endemic Hawaiian plants and animals. These areas range from the dry northern end of the peninsula through the deep moist valleys up to the upper rain forests of the Puu Alii area. In addition, stone structures and features over the landscape represent occupational periods from pre-European contact to and through the early historic period in the first part of the 19th century. There are numerous stone walls and other agricultural features such as terraces, planting areas and stone piles. House sites, living areas and religious structures or shrines are also



present. Except in those areas where the archeological features have been destroyed, no area can be considered to be void of archeological resources. The sheer number and types of archeological resources that exist today, the possibility that there has been 900 to 1,000 years of occupation and use within the park, and the excellent state of preservation of the resources combine to make Kalaupapa National Historical Park one of the richest and most valuable archeological preserves in Hawaii.



Others volunteered to work at the Settlement. The magnitude of the response was overwhelming. Four months after Damien's death, the London Weekly Register considered the enormous sale of Father Damien's photograph a sign of the spiritual earnestness of the times and stated that, "... the portrait of the Martyr of Molokai is becoming familiar to the public everywhere. The demand for it is greater than that of any professional celebrity or society beauty. How such a preference would have surprised the single-hearted missionary, who desired to remain unknown to the world." Von Moltke, the great Prussian general, declared that he "had never witnessed greater bravery on the field of battle than the Apostle of Molokai constantly displayed." And, Mahatma Gandhi commented, "The political and journalistic world can boast of very few heroes who compare with Father Damien of Molokai."

**Brother Dutton.** Many people expected interest in Molokai to subside after the death of Father Damien but this did not happen. Brother Joseph Dutton, who went to Molokai in 1886 to assist Father Damien, worked among the patients for 44 years. During this time he was instrumental in keeping the world posted on the Settlement. His address book contained over 4,000 names, including several Presidents. Bags of mail delivered to him sometimes weighed as much as 50 pounds. Throughout his life, Dutton was extremely patriotic and tried to instill a sense of patriotism in the boys under his care. He erected a flagpole in front of his office at the Baldwin Home and part of his daily routine was raising the flag in the morning and lowering it at dusk. Scattered in archives and personal collections around the United States, Dutton's letters provide unique insights into this unusual man, the Settlement, and the great many people he touched with his life.

**Mother Marianne.** Mother Marianne Cope nursed those suffering from leprosy in Hawaii for 35 years. However, her name is not well known and the magnitude and importance of her contribution to the care and treatment of this disease in Hawaii goes largely unrecognized. This stems from the fact that she shunned publicity of any sort. Those who knew her respected her desire for anonymity and wrote little about her while she lived. An outstanding administrator as well as an excellent nurse and pharmacist, Mother Marianne felt it was essential to preserve the dignity of the patients and instill in them a "quality of life spirit". Her philosophy of personal dignity in the face of death came almost a century before its adoption as the foundation of the hospice movement and other efforts aimed at encouraging a person to truly live until he dies. It was this that Mother Marianne and the other sisters strove for on Molokai. No matter how hopeless the situation or how close to death a person was, he knew he was not forgotten and was allowed and encouraged to live and die with dignity.

## Five Eras

The history of leprosy in Hawaii and the Kalaupapa Settlement can be divided into five eras. The first spanned almost 50 years (1866-1910) and was characterized by fear and hopelessness which drove those suffering from the disease into hiding. Patients remained in the community for many years after the onset of their disease and cases were far advanced by the time they reached the Settlement. With a few exceptions, life spans were short. It was an era of "fad cures" and a time when the spartan life spans of the patients and the long periods of service of the staff tended to focus attention on the workers rather than the patients.

The second era (1910-1929) was an era of advancement. Comprising roughly 20 years, it witnessed great strides in the scientific knowledge of leprosy and major improvements in physical conditions at the Settlement. The development and widespread use of chaulmoogra oil as a treatment for the disease brought an element of hope to the situation. Patients in the early stages of the disease began to volunteer for treatment. Early diagnosis and treatment resulted in a lengthening of lives and some patients from this era would live into their 70's, 80's and 90's. Attitudes toward the disease were changing but still had a long way to go.

The third era (1930-1945) saw changes in structure, administration and attitudes. It was a time of great change but also a time of extreme hopelessness for the patients because faith in chaulmoogra oil had faded and, once again, leprosy was regarded as incurable.

The fourth era (1946-1969) witnessed great medical progress which led to repeated debates over the need for isolation of patients. Introduction of the sulfone drugs as a cure for the disease in the 1940's led to the eventual abandonment of the old isolation policies in 1969. Sulfones were called the "miracle drug" and patients comment that they noticed changes "overnight". In the late 1940's, some of the physical barriers between patients and non-patients were removed and a number of entertainers visited the Settlement. These included Shirley Temple, John Wayne, the Trapp Family Singers, Red Skelton, Edward G. Robinson, Edgar Bergen and Charlie McCarthy. The new lease on life provided by the sulfones resulted in an increase in activities and athletics at the Settlement. Patients living during this period were fortunate enough to be benefited by these antibiotics and by the 1950's, life spans began to mirror those of the general population.

The fifth era (1969-present) is a time when outpatient treatment is the norm except for those representatives of previous eras who have chosen to remain at Kalaupapa. It is an era with its own set of problems as immigration patterns result in an increase in new cases of the disease. However, it is also an era which possesses the knowledge with which to solve these problems. It is a time when much attention is being focused on the previous four eras for it is realized that there is much to be learned from them. This fifth era is witnessing the evolution of Kalaupapa into a National Historical Park, dedicated to preserving the memories and lessons of the past.

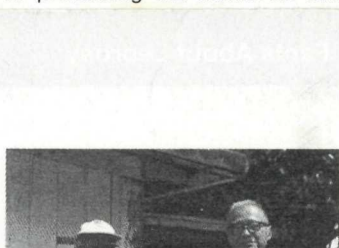
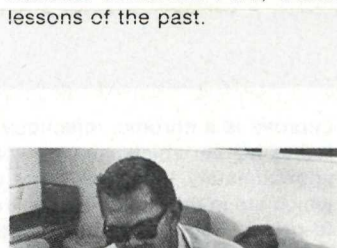


*"They were strangers to each other, collected by common calamity, disfigured, mortally sick, banished without sin from home and friends. . . . In the chronicle of man there is perhaps no more melancholy landing than this . . ."*

-- R. L. Stevenson

*"As for the girls in the Bishop Home, of the many beautiful things I have been privileged to see in life, they and what has been done for them, is not the least beautiful."*

-- R. L. Stevenson



Kalaupapa residents today.

# Kalaupapa National Historical Park/Hawaii National Park Service U.S. Department of the Interior

**1835**  
Leprosy is observed in Kamui, a Hawaiian woman living at Koloa, Kauai. This represents the first documented case of leprosy in Hawaii.

**1838**  
Barbara Koob (later known as Mother Marianne Cope) is born on January 23 in Heppenheim, Germany. She and her parents emigrate to the United States in 1840.

**1840**  
Joseph De Veuster (later known as Father Damien) is born on January 3 in Tremeloo, Belgium.



Father Damien

**1843**  
Ira B. Dutton (later known as Brother Joseph Dutton) is born on April 27 in Stowe, Vermont.

**1850**  
Hawaii's first Board of Health is established primarily to deal with the problem of cholera. It increasingly finds itself engaged in the discussion of leprosy.



Mother Marianne

**1864**  
Joseph De Veuster arrives in Honolulu on March 19. He is ordained on May 31 in the Cathedral of Our Lady of Peace in Honolulu and is known as Father Damien. Shortly there-



Brother Dutton

after he is sent to Puna on the island of Hawaii. In July, 1865, he is transferred to the districts of Kohala and Hamakua where he spends the next eight years.

**1865**  
"An Act to Prevent the Spread of Leprosy" is signed into law by King Kamehameha V on January 3. This Act authorizes the setting apart of land for the purpose of isolating persons with leprosy. On November 13, the Kalihi Hospital is opened near Honolulu for the treatment of persons suspected of having the disease, milder cases and persons awaiting "shipment" to the Settlement on Molokai.

## Kalawao Settlement

**1866**  
The first "shipment" of patients to the Leprosy Settlement at Kalawao, Molokai, is made on January 6. This first group consists of 9 men and 3 women.

On December 23, 35 persons gather together to organize the congregation of Siloama and establish the first church at Kalawao.

**1871**  
Siloama, "The Church of the Healing Spring", is dedicated at Kalawao.

**1872**  
Brother Victorin Bertrant builds a wooden chapel in Honolulu and transports it to Kalawao. It is blessed on May 30 and dedicated to St. Philomena. This church is later expanded by Father Damien and is commonly known as "Father Damien's Church".

**1873**  
Gerhard Armauer Hansen, a 32-year-old Norwegian scientist, discovers the leprosy bacillus on February 28. This discovery proves that the disease is caused by a bacillus and is, therefore, infectious rather than hereditary.

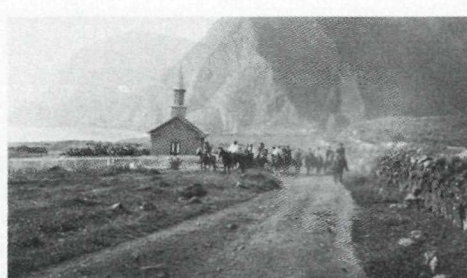
Father Damien, age 33, arrives at Kalaupapa on May 10.

Efforts are heightened to "apprehend" and isolate all persons with leprosy.

**1875**  
Kalihi Hospital in Honolulu is closed.

**1881**  
The Kakaako Branch Hospital is opened in Honolulu for the treatment of persons with leprosy.

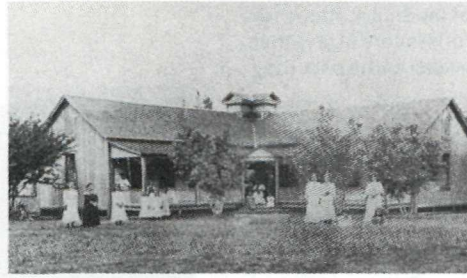
**1883**  
On November 8, six Sisters of Saint Francis arrive in Honolulu, under the leadership of Mother Marianne Cope, to work at the Kakaako Branch Hospital.



Siloama



Baldwin Home for Boys.



Bishop Home for Girls.

**1885**  
Father Damien is "officially" diagnosed as having leprosy and the news is made public.

On November 9, the Kapiolani Home is opened in Honolulu to care for children born to patients at the Settlement.

**1886**  
Joseph Dutton arrives at the Settlement on July 29. Damien welcomes him and calls him "Brother".

**1886-1894**  
Evolution of the Baldwin Home for Boys at Kalawao. In 1886, Father Damien organizes a small home for boys. Initially they are housed in small huts surrounding Damien's house. Within a few years their number increases and two larger buildings are built. In the next few years, additional structures are added and by 1894 the Home consists of 29 structures. It is named after Henry P. Baldwin of Maui who donated the money for the Home's expansion.

**1888**  
Mother Marianne, Sister Leopoldina and Sister Vincent arrive at the Settlement on November 14. The Bishop Home for Girls is established at Kalaupapa under their management.

The Kakaako Branch Hospital is closed.

**1889**  
Father Damien dies on April 15 at the age of 49.

Robert Louis Stevenson visits the Settlement in May.

Kalihi Hospital is opened in Honolulu for the treatment of leprosy.

**1895**  
The last original residents of Kalaupapa leave in January. Increasingly the Settlement is concentrated on the Kalaupapa side of the peninsula.

Four Brothers of the Sacred Heart arrive at Kalawao on November 30 to aid in the care of the Baldwin Home boys.

## Kalaupapa Settlement

**1902**  
Dr. William J. Goodhue and John D. McVeigh assume the positions of Resident Physician and Superintendent of the Settlement, respectively. They occupy these positions until their retirement 23 years later in 1925.



Dr. William J. Goodhue Mr. John D. McVeigh

**1905**  
The U.S. Congress passes a bill appropriating \$100,000 for a hospital and laboratory at Kalawao and \$50,000 for its annual upkeep. This is the first hospital for research on a specific disease authorized by Congress.

**1907**  
Jack London and his wife Charmian visit the Settlement. Inspired by their visit, they both write about their experiences.

**1909**  
The U.S. Leprosy Investigation Station at Kalawao is opened with Dr. Walter Brinckerhoff as its first director.



U.S. Leprosy Investigation Station.

**1913**  
The U.S. Leprosy Investigation Station is closed, having only attracted nine patients for a

short period of time. Research is conducted at Kalihi Hospital instead.

**1918**  
Mother Marianne dies on August 9 at the age of 80, having served at Kalaupapa for 30 years.

**1920's**  
Drs. James T. McDonald and Arthur Dean pioneer the development of the ethyl esters of chaulmoogra oil as a remedy for leprosy. They receive requests from around the world for their preparations. Initial results are encouraging and many patients are discharged from Kalihi Hospital. Faith in the treatment wanes by the end of the decade.

**1931**  
Brother Dutton dies in Honolulu on March 26 at the age of 87, having left Kalawao for medical reasons in 1930.

The Board of Hospitals and Settlement takes over control of the leprosy program from the Board of Health on July 1 under the direction of Harry Kluegel. A survey is made of Kalaupapa and the Territorial Legislature authorizes construction of a modern hospital and largely rebuilds the rest of the Settlement.

**1932**  
The Baldwin Home is moved from Kalawao to Kalaupapa. This marks the official end of the Settlement at Kalawao.

**1936**  
Father Damien's body is exhumed and taken to Honolulu on January 27, where it lies in state for one week. On February 3, it is shipped to



Father Damien's Body is returned to Belgium.

Belgium where it arrives on May 3.

**1946**  
The Board of Hospitals and Settlement authorizes the use of the sulfone antibiotics at Kalaupapa. Sulfone therapy is started on six patients and the medication seems to produce changes "overnight".

**1947**  
Lawrence M. Judd, former Governor of the Territory of Hawaii, becomes Administrator at Kalaupapa. He literally tears down many of the physical barriers (i.e., fences) between patients and non-patients.

**1949**  
Hale Mohalu, located in Pearl City, replaces Kalihi Hospital as the Honolulu-based leprosy treatment center. Emphasis at Hale Mohalu is on rehabilitation rather than simply custodial care.

The Department of Health takes over administration of the leprosy program. Legislation decrees that the term "Hansen's Disease" be used instead of "leprosy".

**1955**  
In February, the case of Father Damien is formally introduced by the Roman Catholic Church and the first steps are taken towards his beatification.

**1968**  
A Citizens' Committee is established under the leadership of Dr. Thomas Hitch, to study Hawaii's policies relating to Hansen's Disease.

**1969**  
Hawaii's century-old isolation laws are abolished. Legislation calls for the use of the term "leprosy" rather than "Hansen's Disease" with the idea that a concerted effort should be made to educate the public to accept the disease under its original name. All new cases are treated strictly as outpatients.

Father Damien's heroic acts are approved by the Vatican as the first major step toward canonization as a Saint.

On April 15, exactly 80 years after his death, a statue of Father Damien is unveiled in Statuary Hall in the Nation's Capitol. An identical statue is placed in front of Hawaii's State Capitol.

## Kalupapa National Historical Park



**1973**  
"Citizens for the Preservation of Kalaupapa" is formed to encourage historic preservation planning for Kalaupapa. Representative Patsy Mink introduces a bill in Congress, HR 12012, to provide for the establishment of Kalaupapa National Historic Site.

**1976**  
Congress establishes a Kalaupapa National Historical Park Advisory Commission to study the feasibility and desirability of making this area a part of the National Park System.

**1977**  
Father Damien is declared venerable by the Roman Catholic Church.

**1980**  
President Carter signs Public Law 96-565 establishing Kalaupapa National Historical Park.

**1981**  
The State Legislature again decrees "Hansen's Disease" rather than "leprosy" to be the official terminology in Hawaii. This action is based on feelings by persons with the disease that use of the term "leprosy" inevitably leads to the use of the totally unacceptable term "leper" and perpetuates the stigma still associated with the disease.



Father Damien Statue State Capitol, Honolulu

## Visitor Information



Kalaupapa is jointly managed by the Hawaii State Department of Health and the National Park Service. Although there is no medical reason to keep many of the old laws on the books, it should be noted that there are still enforceable state laws that prohibit people from entering the Settlement without a permit and also limit the age of visitors to 16 years and older. These regulations are enforced to protect the privacy and lifestyle of the residents. A visitor permit to enter the Settlement must be

obtained in advance from the Department of Health. This may be done through one of two companies owned and operated by residents. The escorted tours include travel on rough roads. For more information on current airfares to Kalaupapa and tour costs, contact Damien Tours or Ike's Scenic Tours, c/o Kalaupapa Settlement, Kalaupapa, Hawaii, 96742. There are no public facilities (camping, restaurants or stores). Overnight stays are limited to invited guests of residents. If additional information is required, contact the Kalaupapa National Historical Park, Kalaupapa, Hawaii, 96742.

Access to the park is quite limited by geography. Located on the north shore of the island of Molokai, at the base of 2,000 foot cliffs, there are no roads connecting Kalaupapa with the rest of Molokai. All supplies for the community must come in by small plane on one of the daily commuter air carriers, on mule back down the **pali** trail, or on one of two barges a year that come in July and September.

To hike the trail down into the Settlement will take the inexperienced hiker approximately 1 to 1 1/2 hours and 1 1/2 to 2 hours to hike back up.

For those who do not have time to visit the Settlement itself, an excellent view of the peninsula is possible at Palaua State Park. National Park Service exhibits at the overlook provide important facts about Kalaupapa and its history.

## Facts About Leprosy

Leprosy is a chronic, infectious disease caused by a germ, **Mycobacterium leprae**, which usually involves the nerves, skin and eyes. There are approximately 11 million cases of leprosy in the world, about 5,000 of which are in the United States. Leprosy is transmitted by direct, person-to-person contact, usually repetitive, over a prolonged period of time. However, it is one of the least contagious of all communicable diseases and only about 4-5% of the world's population is even susceptible to it. Since the mid-1940's, the sulfone antibiotics have been used in the treatment of leprosy and now two or three antibiotics are used simultaneously to shorten treatment time. With this treatment, the infection is cured and within a few days or weeks of treatment, even the most contagious patient becomes non-infectious. Isolation is a thing of the past and all new cases are treated on an outpatient basis.

Although "Hansen's Disease" is the official term in Hawaii and also advocated by the National Hansen's Disease Center in Carville, Louisiana, the term "leprosy" is used widely throughout the world. The question of terminology is widely debated, proponents of each term citing a number of reasons for their preference. **However, it is universally agreed that the term "leper" is totally inappropriate and should not be used.** Use of the word stigmatizes a person, takes away his individuality and unfairly characterizes him solely on the basis of his disease.

"The chief horror of leprosy obtains in the minds of those . . . who do not know anything about the disease."

-- Jack London, 1907

