KALAUPAPA SETTLEMENT
EST. 1865
NATIONAL HISTORICAL PARK
EST. 1980

• AREA - 12.17 SQ.MI.

• CENSUS: JUN. 2006
  - RESIDENTS - 35
  - DOH STAFF - 38
  - NAT. PARK - 40
  - CLERGY - 3

COUNTY OF KALAWAO
Some came by plane . . . some descended the 2,000-foot cliffs by mule
St. Philomena Church built by Father Damien de Veuster (Kalawao side of peninsula)
Londa Chase with Kuulei Bell, member of MPHS, and one of only 3 LDS patients left
LDS chapel and cultural hall (note separate pulpits for patients and visitors)
Missionary quarters (built in 1935) to the left of the chapel.

Our Damien Tours “stretch limo” while on the peninsula.
View of the peninsula from “topside”

1 Baptismal record archived in BYU-Hawai‘i Archives, also document attached in appendix here.
7 Duke, pg. 3.
14 For a more thorough history of this time period in Hawai‘i see: Jonathan Osorio, *Dismembering Lahui: History of the Hawaiian nation to 1887* Honolulu: University of Hawai‘i press, 2002; Ronald

15 See the 1894 draft of her constitution at http://www.hawaii-nation.org/constitution-1893.html

16 The President of the United States, Grover Cleveland, sent a special commissioner, James Blount, to investigate the overthrow. He interviewed various people and parties and came to the conclusion that what happened was immoral, illegal, and not cleared by US channels. He ordered the Queen to be restored to power. A full record of his report can be seen in the Blount Report, *Executive Documents of the House of Representatives, 53rd Cong., 3 sess. (1894-1895)* found online at: http://libweb.hawaii.edu/digicoll/annexation/annexation.html

17 Samuel E. Woolley, *Journals of Samuel E. Woolley*, pg. 73. These are archived in BYUH archives, Joseph F. Smith Library.


19 Kēhaulani Kauanui has explained that the joint resolution was for domestic policymaking only and, according to U.S. law, a treaty was required for such an act. Thus, annexation was unconstitutional and illegal. See J Kēhaulani Kauanui, “Precarious Positions: Native Hawaiians and US Federal Recognition,” *The Contemporary Pacific*, 17 (2005), 34.


xxi In this historical account the author uses the terms of attitudes toward intercultural, interracial, international, interethnic or intermarriage to describe the union between males and females that may or may contribute to children. Same-sex “marriages” are not considered although adoptive children are included.

xxii By 2002, Hawai‘i’s non-white population was 77 percent, a number driven primarily by its diverse group of Asians. As a whole Asians made up 58 percent, the largest group in the United States. Hawaii also had the largest group of Native Hawaiians and other Pacific Islanders at 22 percent. Hawaii was followed by New Mexico and California at 56 and 54 percent nonwhite majorities. The District of Columbia was 72 percent. Thirteen other states had at least one-third minority population, according to Timothy Hurley, “Hawaii’s diversity unrivaled in U.S.,” *Honolulu Advertiser*, Sept. 18, 2003, 1, 2.


xxv Donna Brown, Interview with Mei Lin Huang February 18, 1986, OH-274, 13.


xxx The manuscript, “Not By Happenstance: A History of BYU-Hawaii, 1955-2005,” was completed by Alf Pratte in June, 2005 after 22 months of research. As of March, 2007, the 500-page document was still under consideration by President Eric Shumway and a review committee. After more than a year of review the three Baldridge, Hannemann-Britsch, Pratte manuscripts relating to the history of the school have added to an elephant’s graveyard of unpublished books.

xxxx R. Lanier Britsch and Terrence Olson, *Counseling*, 120.

xxxxi Britsch and Olson, 125.

xxxxii Britsch and Olson, 125.


xxxxiv Shute, 10-11.


Divorce statistics are compiled from the Divorce Statistics collection, from Americans for Divorce Reform, from polls and other family related articles.


Isleli Kongaika, remarks to volunteer missionaries, La‘ie, Sept 8, 2003.

Joel Kongaika, Telephone interview with Alf Pratte, January 14, 2005.

David and Vickie Reeves, interviews, June, 2003. Elder and Sister Reeves served as full-time missionaries to Pakistan and in the internship office at BYUH.


As a means of full disclosure, the author confesses to never returning to his homeland of Canada after being refused admittance to the University of Alberta and other Canadian schools for failure to meet minimal standards in trigonometry and physics. After being educated at BYU in Provo the author married interculturally to a U.S. citizen, worked for the *Honolulu Star-Bulletin*, took out U.S. citizenship and has been gainfully employed from 1960 until his retirement as a professor of print journalism at BYU Provo in 2003. In the spirit of Thomas Wolfe’s *Look Homeward Angel*, I believe that not all foreign students look forward to returning home after tasting of the American style of life. Rather most of us are convinced that You Can’t Go Home Again.


Victor L. Ludlow, “The Internationalization of the Church,” *Out of Obscurity: The Church in the Twentieth Century*, Salt Lake City: Deseret Book, 2000. In an address at the 29th Annual Sperry Symposium, Ludlow said the baseline year for the internationalization of the LDS Church was 1955, the same year that CCH was founded when only 12 percent of the Church membership was outside United States and Canada. By the year 2000, the majority of LDS members were outside of North America.


After his graduation from Columbia College of Law in 1906, Clark served as assistant solicitor general and later as solicitor. During World War I, he was instrumental in preparing the original Selective Service regulations. In 1928, he was appointed by Calvin Coolidge as undersecretary of the State Department. In 1930 he was named ambassador to Mexico, a position he held until 1933.

Clark, 533-34.

Clark, 533.

Clark, 533.


Clark, 533.


OH = Oral History