Craftsmen in Kalihi:

Th Story and Style of the Kalihi Catholic Orphanage

by

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American Studies 690 (Fall 94)
April 29, 1996
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Writing in *The Craftsman* in 1906, Gustav Stickley, the originator and promoter of the Craftsman style of architecture, noted that the style of a building should be suited to the lives of the people, having the best possible structural outline, the simplest form, materials that belong to the country in which the house is built, and colors that please and cheer. (Stickley, *Best of Craftsman Homes*, 6)

Stickley's philosophy and designs were widely emulated on the Mainland, especially in California. In fact, he claimed that over 20,000 of his homes had been built from California to Alaska (*Best of Craftsman*, 234). In Hawaii, examples of Craftsman-style architecture are most notable in Manoa, but deep within the recesses of Kalihi Valley can be found several buildings which exhibit these traits of Stickley design. This multi-building complex, known today as St. Anthony's Retreat Center, was originally built in 1909 as the Kalihi Catholic Orphanage. While perhaps not a conscious application of Stickley's "fundamental principles of honesty, simplicity, and usefulness" (*Best of Craftsman*, 236), the original buildings do nevertheless reflect the basic design elements of Craftsman architecture.

Buildings cannot be truly understood unless they are placed within a historical and personal—as well as stylistic—context. Therefore, this paper will first tell the story of the property and the people during the early days of the Orphanage (1906-mid 1920's), the years of the Craftsman movement. The study will be limited to the first two original buildings: the Dormitory/Orphanage building and the Girls’ Recreation...
Building—both constructed between 1907 and the late 1920's— but some current details about the property will be given to provide a broader historical perspective. The second portion of this paper will be an analysis of the two original buildings in terms of Craftsman design.

Part I: The Property and the People

The heart and soul of the construction of the Catholic Orphanage in Kalihi was Bishop Libert Boeynaems (1857-1926), the Apostolic Vicar of the Islands since 1903 and titular as well as actual head of the Catholic Mission in Hawaii (Illustration 1). The first mention of his intent to construct an orphanage in Kalihi Valley is in a letter to his religious superior in Rome (28 August, 1906, Repertoire des archives des Peres des Sacre-Coeurs concernant l'Oceanie). He states that he is interested in establishing an orphanage for the sons and daughters of parents suffering from leprosy, and he has already written to the Superior General of the Franciscan Missionary Sisters (who worked on Molokai at that time) inquiring if they would be interested in staffing the facility. He says that the government will provide the land if the Mission provides the orphanage.

According Sister Marie Urbain, an elderly Sister of the Sacred Hearts who arrived at the orphanage in 1925, “the land was bought from Mr. Guy, an Englishman, for One Dollar” (St. Anthony Home, 9). This oral recollection is not necessarily contradicted by the Bishop’s reference to a donation of the land by the government. It is likely that the $1 sales price was simply a legal formality to legitimize the donation of the land. Original title to the land was filed on February 18, 1907 (Transfer Certificate of Title), only six months after the Bishop first broached the subject to his Superiors. The property was bought in fee simple.

The land consists of two hillside parcels from the Honolulu Watershed Forest Reserve. (Realty Map, 160). The first, Puawakea, is 80 acres running from Kalihi Stream to the crest of the mountains. Kaeie, an adjacent parcel of 35 acres, also
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runs from the stream to the crest. The original Orphanage was constructed on the relatively level Puawakea parcel, while later buildings were erected on the slopes of Kaieie (*St. Anthony*, 9). The terrain is mountainous, the vegetation is lush, the rainfall is plentiful, and the upper Valley was sparsely inhabited during the early years of the century.

Documentary evidence regarding the construction of the buildings is sparse or non-existent. The Diocese of Honolulu has no architectural plans, documents, or blueprints for any buildings prior to the 1940's (Personal Interview, Charlene Alipio) and the Congregation does not have such records. However, fragmentary references in the correspondence of Bishop Boeynaems as well as some oral history recollections of the elderly Sisters offer some insights into the challenges of construction.

Bishop Boeynaems secured the services of four Sacred Hearts European brothers, two of them master carpenters from Germany. Their workshop (now gone) near Kalihi Stream was the first structure on the property. This was followed by the construction of a "3 story building and adjoining chapel on a relatively flat portion of the land" (*St. Anthony Home*, 10). This is the original Orphanage (Illustration 5).

A letter from the Archives of August 22, 1908 is filled with details about construction. "At Kalihi uka all is the same, the brothers work continuously and things are moving along quickly... I think that the work they are doing at this time is among their best." Any blueprints, architectural plans, or contracts have long since been lost, so it is impossible to determine to what extent the Brothers did the work and to what extent contractors or other laborers did the work.

This same letter reveals some of the inherent challenges in building back in Kalihi Valley. The quickest way in was via horseback, and the Bishop humorously explains that he was unable to throw his leg over his horse and so had to rely on a "canaque" to help him mount for the ride from Fort Street (site of his official residence) back into the valley. The Sisters, along for the trip, walked back into the valley!
They took the streetcar from Fort Street to the bottom of Kapalama Heights, walked 2.5 miles up the unpaved road, and the walked the last quarter-mile along a stream side footpath on the side of the property (St. Anthony Home, 11). The Bishop comments that Sister Mathilde, the Superior of the Order, "était contente!" (One wonders if the exclamation point is a reflection of the Bishop’s surprise at Sister’s satisfaction despite her arduous journey.) According to Bishop Boeynaems, the Sisters were anxious to return again and get established. (The available documentary evidence does not explain why the Orphanage was staffed by the Sisters of the Congregation of the Sacred Hearts and not the Missionary Sisters of St. Francis, those originally considered by Bishop Boeynaems. Perhaps Bishop Boeynaems close association with the Sisters while supervising the construction of Sacred Hearts Academy—simultaneous with the construction of the Orphanage—as well as the fact that he and they belonged to the same religious order persuaded him to leave the facility in their charge.)

The construction was not without danger. In this same lengthy August letter, Bishop Boeynaems reports that on the Sunday after the Feast of the Assumption in Kalihi, he saw Pedro (presumably a workman) whose right hand was blown off by dynamite. (The land may have been relatively level, but obviously some sections needed to be shaped by explosives.) The Bishop concludes that Pedro had taken "una pinginha de vinho" (a little bit of wine) and therefore his hand was not too steady when he went to light the charge. It exploded in his hand. Bishop Boeynaems concludes this section by saying "En voila assez pour les nouvelles noires" (That’s enough bad news) and goes on to give details about his other major construction project, Sacred Hearts Academy.

In a letter of December of 1908 (Archives), Bishop Boeynaems indicates that the dynamiting phase of construction is over for he says that now it is the "pioche et la pelle" (the pick-axe and the shovel) that are leveling the mountainous terrain. Construction has progressed to such a point that he is hopeful of bringing Mother
Leontine, the Sisters' Superior, to the site before too long.

The construction site, however, was not without further misadventure. In this same letter, the Bishop tells of a Brother Sylvester who had an "accident grave" while returning to the Orphanage on a cart. The horse pulling the cart suddenly reared up and threw Brother Sylvester against a fence post. Brother Sylvester suffered "les plus fortes contusions" (very bad bruises), but the other Brothers came to his aid and the Bishop predicted that he would be up and about with a day or two of rest. (One should not conclude from these references that the construction of the buildings was plagued by injury. Apparently, one of Bishop Boeynaems major responsibilities was to keep his superiors informed about the health and well-being of the Fathers and Brothers, so large segments of his letters were devoted to speaking about who was sick; what illness the Father or Brother had; and what the prognosis would be. Pedro and Sylvester are noteworthy, however, because their injuries were directly job-related.)

By April of 1909, construction was continuing as planned. His letter of that date (Archives) says that the Sisters are anxious to open their boarding school (Sacred Hearts Academy) in Kaimuki and that the building continues for the orphanage in Kalihi.

On September 29, 1909, Bishop Libert accompanied Mother Alexandrine, Sister Marie Bernadette, Sister Maraianick, and Sister Fabia to the Kalihi Orphanage. This time, all were on foot! (St. Anthony, 12) Two girls arrived that very same day; 36 girls and 43 boys were soon housed in the buildings (Mustardseed, 62). An official blessing and dedication of the Kalihi Catholic Orphanage was held on October 2, 1909. Bishop Boeynaems was so joyful that "he was unable to complete the delivery of his homily at the Mass." (St. Anthony, 11) In the local press, there was no mention of this event.

Bishop Boeynaems reports on the opening of the Orphanage in his letter of December 21, 1909 (Archives). He speaks of the 50 acres (he was clearly referring to the heart of the property where the buildings were constructed) as a "beautiful
property" where "one can breath the mountain air." The Sisters have already begun improving the grounds and "de temps au temps" take the children on excursions. His sense of pride and accomplishment is evident (Illustration 3).

There is one more comment in the available Archives about the Kalihi Orphanage. In May of 1910, Bishop Boeynaems writes to his French colleagues and shares his pleasure at the early success of the orphanage. He thanks them for their kind words about the endeavor, and proudly states that the orphanage houses 19 "infants" at that point.

Bishop Boeynaems’ close association with the Kalihi Orphanage did not cease with the opening of the facility. As noted in Father Yzendoorn’s History of the Catholic Mission (234), the Bishop had a “great solicitude for the orphans” as well as an interest in carpentering. Combining these two interests, the Bishop lived in a house at the foot of Kalihi stream for three days in the middle of the week, returning to the Fort Street Mission for his clerical responsibilities during the rest of the week. Following the appointment of Assistant Bishop Stephen Alencastre (Illustration 4), Bishop Boeynaems retired to the Kalihi Orphanage where Sister Urbain recalled that "On Friday afternoons, all the orphans gathered at the Bishop’s house for singing and stories, the older ones crowding around on the floor and as many little ones as would fit on his lap" (St. Anthony’s 12). Libert Boeynaems died at the Kalihi Orphanage on May 13, 1926 (Honolulu Advertiser, May 14, 1926, p. 1) having "the consolation of opening in the remote Kalihi Valley a home for the Catholic orphans of the vicariate" (Mustardseed of the Pacific, 62).

While the Bishop had been responsible for the actual construction of the original buildings--and those German brothers continued building until they returned to Germany in 1935 (St. Anthony, 15)-- it was the Sisters of the Sacred Hearts who transformed the grounds into gardens. Mother Alexandrine, the Foundress and first Superior of the Orphanage, joined her sisters in "clearing surroundings, felling trees, uprooting bushes, tracing plants, planting vegetables, and even laying water pipes."
Illustration 1: Bishop Libert Boeynaems, founder of the Kalihi Catholic Orphanage (Honolulu Advertiser, May 14, 1926)

Illustration 2: Mother Mary Bernadette, the Superior of the Orphanage 1930-1931 (Centennial, p. 27)

Illustration 3: Boys and girls of the Kalihi Catholic Orphanage in 1926 (Yzendoorn, p. 236)

Illustration 4: The Sisters of Kalihi with Bishop Stephen Alencastre (Bishop Boeynaems' successor) around 1930 (Centennial, p. 26)
In the ensuing years, “by the sweat of their brow they changed the locality from a wilderness into an Eden. Clearing the ground of brush work, making roads, and planting shrubs were only part of their daily routine work” (Mustardseed, 66). Early photographs of the property attest to their endeavors. (Illustrations 5-8.)

Another of the early dynamic Superiors was Mother Mary Bernadette, one of the original Founding Five and Superior of the Orphanage 1930-1931 (Illustration 2). During her time there, “the orphanage thrived with various activities: spiritual, intellectual, and physical” (Centennial, 32). Mother Bernadette was described as... the friend of the friendless, the mother of the motherless; she spent herself lavishly in the service of God’s chosen ones, sparing no effort to contribute to the greater development of the Orphanage and make it the most flourishing institution of its kind in the territory. (Mustardseed, 69)

Up until 1918, the Orphanage was supported entirely by the Catholic Mission of Hawaii. After that time, the General Welfare Drive took over a major share of the expenses, and the “guardians of the inmates” were asked to make whatever contribution they could (Yznendoorn, 234). It is clear from this reference and others that not all of the children at St. Anthony’s were literally orphans. Many of them had one or even both parents living, but family illness (e.g. leprosy) or economic difficulties resulted in their placement in Kalihi.

Additional documentary evidence about the buildings and grounds in the early twenties is scarce. In 1922, Bishop Alencastre requested the endorsement of the Charities and Welfare Committee of the Chamber of Commerce for the construction of a new orphanage building estimated to cost $225,000. (Honolulu Advertiser, February 22, 1922) The Bishop reported that “the present building was intended to house 50 children and is now overcrowded with 107, is in bad condition and actually considered unsafe.” Representatives of the United Welfare Organization (a precursor of the General Welfare Drive) noted that while Kalihi Orphanage was crowded, other Honolulu orphanages were not, and only needed additional funds to accommodate more children. The Committee decided to “consider further” the
Although a proposal was drawn up in the early 1930's for a new dormitory (Blueprints for the Proposed Plan for St. Anthony's 1931), no such building was ever constructed, leading one to conclude that the Orphanage's request was permanently tabled by the Committee.

In a Honolulu Advertiser article of September 27, 1925, the author speaks of "spacious cool rooms" and "spotless dormitories" where the Sisters have charge of the "health, intellect, and character of 100 future Honolulu citizens." By 1930, there were 95 boys and girls at the Orphanage and newspaper articles emphasize the overcrowding of the facility. Approximately 60% of the Orphanage's operating income was provided by the United Welfare Fund. About 10% of the total income was spent on repairs and the upkeep of buildings. (Honolulu Advertiser, April 4, 1931).

In 1940, the property was sold by the Diocese to the Sisters of the Sacred Hearts (Transfer Certificate of Title, 23 June, 1924) who continued to maintain an orphanage at the site. In 1947, the Orphanage was officially renamed "St. Anthony Home" (St. Anthony, 18), but was closed in the mid-sixties. Additional structures were built to house an elementary school (now part of the Retreat Center) as well as a home for young women expecting children (the Mary Jane Center.) Today, a small community of Sisters lives on the property (in a building constructed in the early 1980's) and the majority of the buildings (including the original Dormitory as well as the Girls Recreation Center) are used by an ecumenical group of organizations taking advantage of the facilities of St. Anthony's Retreat Center. None of the property has been sold, and the current assessed value (1994) of the 112.727 acres is $3,572,908. The buildings and improvements are assessed at $942,200 (Realty Directory, 273.).

Bishop Libert Boeynaems ecclesiastical motto was Labore et Caritate (Yznendoorn, pg. 234) Today's St. Anthony Retreat Center is the beneficiary of that labor of love which turned a portion of upper Kalihi Valley into a home for Hawaii's children.
Illustration 5: This is a 1909 photograph of the original Kalihi Orphanage building.
Illustration 6: This photograph, from the 1954 *Centennial* (p. 36), is captioned “At St. Anthony’s Home in 1909” and confirms the structure of the original building.

Illustration 7: This photo was published in the 1927 *History of the Catholic Mission* (p. 236) and clearly shows the additional wings, but does not show the Girls Recreation Building.

Illustration 8: This photograph, taken from the 1934 *Mustardseed* (p. 67), shows the original orphanage building as well as the Girls’ Recreation Center. Note the straight facade of the Orphanage building.
Part II: Elements of Style

Analyzing the two major buildings of this study—the original Orphanage building and the Girls' Recreation Building—in terms of Craftsman design presents some challenges. The actual date of the buildings' construction cannot always be definitively established, and there is no evidence documenting the "why" or the "when" of later design changes. (No photos of the buildings' interiors are available, so this analysis is limited to the exterior design elements.) The original Orphanage building, as completed and photographed in 1909 (Illustrations 5 and 6) can be analyzed in a straightforward manner. The wings were definitely added sometime before 1926 (Illustration 7)—still well within the Craftsman period—while the extended porch and altered facade were added to the building sometime after 1934 (Illustration 8 and Color Plate 1).

The Girls' Recreation Building (now known as the St. Anthony Retreat Center Conference Center) was probably constructed sometime between 1926 and 1934 (Illustrations 8 and 9). Although constructed near the end of the Craftsman time period of the 1890's-1930's (Trapp, Arts and Crafts, p. 9), this building clearly exhibits Craftsman characteristics. The following analysis will look at the original building; at the original building with the wings added; at the Girls Recreation Building as it looks today (the earliest photo is that in Illustration 8); and at the original building as it looks today.

While it seems somewhat far-fetched to think that any of these buildings were conscious imitators of the Craftsman style, each structure does have certain Craftsman characteristics. It seems unlikely that the German brothers laboring back in Kalihi valley would be completely unaware of the Craftsman style then growing in popularity in the United States. Bishop Libert himself had a "very pronounced inclination for carpentering" and a "propensity for manual labor" (Yzendoorn, 234) and he probably shared design ideas with the German carpenters.

More significantly, Bishop Boeynaems was overseeing the construction of
Sacred Hearts Academy (while the Kalihi Orphanage was being built) by the architectural firm of Henry Livingston Kerr (Paradise of the Pacific, November/December, 1909, p. 52), one of Hawaii's most influential builders (Sandler, Architecture, 41). Kerr certainly made use of Craftsman design principles in his construction, so it is not unreasonable to assume that there was diffusion of Craftsman techniques from Kaimuki to Kalihi.

The original wooden building (Illustration 5 and 6) is a three-story structure with a two-story chapel attached at the back (as seen in illustration 7.) A fairly low-pitched gabled roof hangs over wide, unenclosed eaves. The roof is shingled, and extra decorative stick work appears in the gables. The workmen took Stickley's admonition that "roofs should be designed to minimize repair caused by rust and rot" to heart (Best of Craftsman, 6) for in the 1990's, a local architect was able to say "Look at that roof beam. It's the original from 1909 and it hasn't sagged an inch!" (St. Anthony, 10).

On each side of the gable is a flat, two casement dormer, while the front of the building has multi-pane sash-over-sash windows arranged in multiple window lines. A partial-width enclosed porch, set off by a simple wooden ballustrade, is sheltered beneath the main roof. One story Tuscan columns connect the porch with the main building. With the exception of the column style, all of the aforementioned characteristics are shared by Craftsman homes. (The columns are yet another reminder of the prevalence and tenacity of Classical styles in all forms of Western architecture!)

The chapel (Illustration 7) was part of the original structure, but the other wings shown to the left of the building (there are none on the right) were added sometime after the main Orphanage building was completed. These wings have the same stylistic elements as the main building: wide roof overhangs over unenclosed eaves, multi-pane windows, and simple straightforward wooden construction. They too emulate Stickley's principles of "simplicity, durability, and fitness for life" (Best of Craftsman, 6).
Today's Girls' Recreation Building appears to be not all that different from the building pictured in Illustration 8. The wooden structure is built on a sloping site. There is one story at the point nearest the Orphanage (the mauka side), two stories as the building continues, and it becomes a three story building at the makai side. Craftsman elements are noticeable: wooden construction, low-pitched gable-on-hip roof, multi-pane sash on sash windows, multiple window lines, and an unenclosed porch supported by ground to roof wooden columns.
The wide exterior porch of this Craftsman tilt/slab concrete bungalow constructed in Atascadero, California (above) is a bit reminiscent of the porch and main entrance of the Conference Hall (below). The California porch is made entirely of concrete while the Kalihi building’s porch is a combination of concrete and wood, with a double-door opening into the single-story main Conference Room. Atascadero was originally founded in 1912 as a Utopian community for single women with dependent children—a purpose not all that different from Kalihi Orphanage (Trapp, *The Arts and Crafts Movement*, 88)
This summer bungalow of logs from *The Craftsman* in 1911 (*Best of Craftsman*, 104) and the Conference Building also share some design characteristics. The bungalow is made of horizontal logs while the Conference Building has board-and-batten cladding. Both structures are noteworthy for the long porches supported by wooden columns. On each side of the doors in both buildings are groups of recessed windows. Decorative stick-work in the over-hanging eaves of the Conference Building is a typical Craftsman motif.
While only the name of the original Girls Recreation Building has undergone significant change over the years, the design of the original Orphanage Building (now known as the Main Building) has been significantly remodelled. The most noticeable alteration was the remodelling of the original flat facade with its enclosed porch. (Illustration 5). At some point, the porch was removed; the original entrance portal between the two columns became the multi-paned, double-door seen below; and the open areas between the original columns and the main building became double windows. The wall with the original door and windows was removed. A new porch was added and an additional small room was constructed to the left. Gustav Stickley's sense that a “porch not only serves as a desirable entrance but greatly increases the structural interest of the front of the house” (Craftsman Homes, 98) was noticeable in the original structure but is even more evident in the newer facade.

Finally, a look should be taken at the exterior of what was probably the most significant building for the Sisters and their charges: the Chapel. The Chapel was built adjoining the Orphanage building, but is not evident in any of the original photos. Constructed of the same materials (although it now has different roofing materials), the
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Chapel was built in a cruciform shape (see below) using the same basic design techniques as the Orphanage. Two other buildings--an adjoining kitchen (to the left below) and a separate cottage (to the right) were also constructed around this same time period.

In 1906, three years before the opening of the Kalihi Catholic Orphanage, Gustav Stickley praised Craftsman buildings as possessing "sturdy honesty of construction, beauty of finish, and straightforward simplicity in meeting as fully as possible the needs for which they exist" (Best of Craftsman Homes, 8). Certainly the Orphanage, the Girls Recreation Center, and the other structures in Puawakea meet these criteria. While it can probably never be clearly proven that Bishop Libert Boeynaems and his German master carpenter Brothers were consciously familiar with these characteristics of Stickley architecture, the buildings they constructed nearly 90 years ago attest to the fact that there were indeed Craftsmen in Kalihi.
Annotated Bibliography

This project became a true exercise in research which goes beyond the library shelves. Many sources about the details of the buildings no longer exist and many potential sources offered no information. This bibliography gives some indication of the challenges involved in a project of this type.

Personal Interview

Alipio, Charlene. Personal Interview, March 31, 1996.

Charlene Alipio is the official archivist of the Sisters of the Sacred Hearts here in Hawaii. She is also an "unofficial archivist" for the Diocese of Honolulu. Charlene provided me with some valuable primary and secondary sources from the Sisters' Archives, and also suggested some leads worth (and not worth!) pursuing. She confirmed that the Diocesan Archives would not be useful for several reasons: 1.) Diocesan records only go back to the 1940's; when the Sacred Hearts Mission was made a diocese, the Fathers sent their records back to Rome. 2.) The Diocesan Archives are currently closed because they need to be organized.

Government Documents


This volume contains the official map of the property.


This volume contains current tax assessment information about the property

Transfer Certificate of Title, 23 June, 1924

This document was obtained from the Sisters' Archives and appears to be a transfer of title from Bishop Boeynaems to the Roman Catholic Church in the Territory of Hawaii (i.e., from a person to a corporation.) The document notes the original title date of 1907. There is also a notation that this title was canceled in May of 1940 because at that time, the land was sold to the Sisters.

Architectural Documents

Blueprints for the Proposed Plan for St. Anthony's (1931)

Although beyond the scope of this paper, this document was a fascinating diversion. In 1931, the architectural firm of Rothwell, Kangeter, and Lester submitted
these blueprints for the redesign of the Kalihi Orphanage. They had a grand vision for Kalihi Valley. The two-story facade was reminiscent of California Mission Vernacular, with a few palladian windows and a cupola thrown in for good measure. Both front and side wings were designed as the actual dormitory areas. (The proposed design looks somewhat like Sacred Hearts Academy in both size and design.) Neither the terrain of Kalihi nor the budget of the Sacred Hearts Order could have afforded such an imposing edifice.

**Primary Sources**

*Hawaiian Almanac and Annual.*

This almanac was published from 1875-1932 by Thomas G. Thrum and contained no information about the Kalihi Orphanage when it opened in 1909.

*Honolulu Advertiser.*

The *Honolulu Advertiser* is only indexed back to 1927. There was no mention in the paper of the opening of St. Anthony's Orphanage in 1909 (although there was a small article about the opening a few days later of Sacred Hearts Academy.) Apparently scholars in Kaimuki were more newsworthy than orphans in Kalihi.

There were a few articles about St. Anthony's written in the 1930's and 1940's which were usually requests for Christmas toys or for funding through the United Welfare Fund (a predecessor of today's Aloha United Way.)

*Paradise of the Pacific.*

This monthly magazine is the predecessor of today's *Honolulu Magazine.* Since the early issues are not indexed, it was necessary to skim them for any articles about St. Anthony's around the time of its opening in 1909. There were none. (Again, there were several mentions in the November/December issue about the construction of Sacred Hearts Academy by the architectural firm of Harry Livingstone Kerr.)

*Repertoire des Archives des Peres des Sacre-Coeurs concernant l'Oceanie.* (Paris, 1969.)

These are the microfilmed archives of the Sacred Hearts Fathers containing records from the 1830's. The majority of these documents are letters to the Superiors in Rome or Paris (most written in French) detailing the activities of the Sacred Hearts Fathers and Brothers throughout the Pacific in the 19th and 20th centuries.

Not all of the documents are microfilmed. Historian Gavan Dawes did the original microfilming and was selective in what he copied. Fortunately, he did copy a fair number of Bishop Boeynaems' letters. There is also a limited index which gives a brief synopsis of the topics discussed in some of the letters. All letters mentioning St. Anthony's were read.

The originals are both handwritten and typed. In fact, in one early letter, the
Bishop apologizes for typing the letter (rather than writing it) because he had hurt his hand. The researcher faced with the task of deciphering his orthography almost wishes he had hurt his hand more often!

**Secondary Sources**


This commemorative volume chronicles the work of the Sacred Hearts Sisters in Hawaii. Although written in a very reverent and adulatory tone, the text and photos were helpful in understanding the early days of the Orphanage.

*Hawaii Catholic Herald.*

This is the Diocesan newspaper, first established in the 1940’s. There was no diocesan-wide publication prior to that time so there is no information available here about the early days of the Orphanage. Issues of the *Herald* for Spring and Summer of 1940 were skimmed for details about the transfer of the property from the Diocese to the Sisters, but no articles reported the transaction.


This commemorative volume chronicles the work of the Sacred Hearts Sisters in Hawaii. Also written in very reverent tone, the text and photos were nonetheless helpful in understanding the origins of the Orphanage. Photographs and biographies of the early Superiors were informative.


This work contained good bibliographic information about major Honolulu architects such as Goodhue and Walsh, but offered nothing helpful about either vernacular architecture in general or the Craftsman style in particular.


The brief newsletter article was quite helpful in getting "a feel" for some of the early days of the Kalihi Catholic Orphanage. There is little about the actual details of the buildings, but photographs (whose dates are not always certain) and the recollections of some of the Sisters (whose memories are not always accurate) were most helpful. Whenever possible, other documentation was used to verify the statements in this document.
This survey focused on large public buildings such as Mid-Pacific Institute’s Kawaiaha’o Hall (constructed in 1908 by H L. Kerr, the architect of Sacred Hearts Academy.) Other buildings such as the Manoa Valley Inn (built in 1915 by Milton Moore) exhibit the extended gables and buttressed eaves characteristic of craftsman-style architecture. Obviously, Kalihi Orphanage is not included in this lovely volume, but the text and photos were helpful in placing the construction of the building within a chronological and stylistic framework.


This well-illustrated volume is a brief history of the development of Gustav Stickley’s furniture, home-building, and publishing “empire.” This was a valuable source for understanding the special characteristics of Craftsman homes.


Each of these book are reprints by Dover Press of articles and illustrations from Gustav Stickley’s *The Craftsman Magazine,* published from 1903-1912. The first book is a complete reprint of his second edition while the second volume contains articles from several editions of *The Craftsman.* These two sources are essential for anyone wishing to understand the stylistic characteristics of Craftsman homes.


This lavish volume is the catalog for the Oakland Museum’s 1993 exhibit of Arts and Crafts furniture, pottery, ceramics, and household furnishings. The focus of the book is on interior design, but there are several sections with helpful commentaries about Craftsman and bungalow architecture.


Father Yzendoorn was the self-appointed historian of the Sacred Hearts Order, and this detailed record is essential reading for anyone studying anything about either the Catholic Church or the Sacred Hearts Congregation in Hawaii. (The two stories are one and the same until the Diocese was created in 1940.) This work contained text as well as early photos of St. Anthony’s Orphanage.