

William and Mary Alexander Parsonage

Name of Property

Maui, Hawai'i

County and State

United States Department of the Interior

National Park Service

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions.

1. Name of Property

Historic name: Alexander, William and Mary, Parsonage

Other names/site number: _____

Name of related multiple property listing: _____

(Enter "N/A" if property is not part of a multiple property listing)

2. Location

Street & number: 2307 Main St.

City or town: Wailuku State: HI County: Maui

Not For Publication: ☐ Vicinity: ☐ N/A

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,

I hereby certify that this ___ nomination ___ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

In my opinion, the property ___ meets ___ does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:

___ national ___ X statewide ___ local

Applicable National Register Criteria:

X A X B X C ___ D

Signature of certifying official/Title:

Date

State or Federal agency/bureau or Tribal Government

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In my opinion, the property ___ meets ___ does not meet the National Register criteria.

Signature of commenting official:

Date

Title :

State or Federal agency/bureau
or Tribal Government

4. National Park Service Certification

I hereby certify that this property is:

- ___ entered in the National Register
___ determined eligible for the National Register
___ determined not eligible for the National Register
___ removed from the National Register
___ other (explain:) _____

Signature of the Keeper

Date of Action

5. Classification

Ownership of Property

(Check as many boxes as apply.)

Private:

☒

Public – Local

☐

Public – State

☐

Public – Federal

☐

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Category of Property

(Check only **one** box.)

Building(s)

☒

District

☐

Site

☐

Structure

☐

Object

☐

Number of Resources within Property

(Do not include previously listed resources in the count)

Contributing

2

Noncontributing

buildings

sites

structures

objects

Total

2

0

Number of contributing resources previously listed in the National Register N/A

6. Function or Use

Historic Functions

(Enter categories from instructions.)

RELIGION

residence

SOCIAL

civic

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Current Functions

(Enter categories from instructions.)

COMMERCE/TRADE

professional

HEALTH CARE

medical office

7. Description

Architectural Classification

(Enter categories from instructions.)

Other: Vernacular

Materials: (enter categories from instructions.)

Principal exterior materials of the property:

Foundation: basalt field stone, wood, concrete

Roof: asphalt shingle

Walls: basalt field stone, plaster, horizontal wood board, vertical wood board

Other: brick (chimney)

Narrative Description

(Describe the historic and current physical appearance and condition of the property. Describe contributing and noncontributing resources if applicable. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, type, style, method of construction, setting, size, and significant features. Indicate whether the property has historic integrity.)

Summary Paragraph

The William and Mary Alexander Parsonage is located at 2307 Main Street in Wailuku, Maui County, Hawai'i. Wailuku is a mixed residential and commercial town and the seat of local county government on the windward side of West Maui. Constructed as a dwelling between 1835-1836, the parsonage is among the earliest extant Western style buildings in Wailuku. Like contemporaneous buildings erected in Hawai'i by Protestant missionaries from the United States, the parsonage reflects the vernacular architectural traditions of New England but incorporates some local materials. Measuring roughly 2,234 square feet in

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area,¹ it has a modified rectangular plan and is two stories in height with a partially above-ground cellar. The foundation and first-floor walls are constructed of plaster coated field stones. The second-story gable ends are sheathed in horizontally oriented tongue-and-groove boards. The building has a steeply pitched side gable roof with four gabled dormers (two at the front facade and two at the rear facade). The gable roof has a slight double pitch on the south that transitions at the lanai. The gable end lanai on the east and west facades have shed roofs that meet the main roof at the corners creating a hipped effect along the first-floor exterior. On the east gable end is a second-story porch with a shed roof. The property being nominated comprises a roughly one-acre portion of a 2.659-acre lot. Within this property is one additional contributing wood-frame building located east-southeast of the parsonage and several rock walls, which delineate the property's northern and eastern boundaries. The wood-frame building historically served as an office for the Maui Aid Association and was most recently known as the Baybrook House. Despite several additions and changes to the parsonage's site and setting, it appears today largely as it did in historic photos from its periods of significance (1836-1884 and ca. 1905-1953) and, therefore, retains historic integrity.

Narrative Description

The parsonage parcel is situated in the Wailuku Historic District No. 3, a local zoning designation established by the County of Maui in 1970 to "to preserve and protect several well-preserved historic structures and sites now existing, which are deemed to be of great value because they are closely identified with the early history of Maui county."² In addition to this designation, several historic properties in this district are listed in the National Register of Historic Places, including Ka'ahumanu Church (NR 75000622), the Bailey House (also known as Hale Hō'ike'ike) (NR 73000678), and the Territorial Office Building (NR 86001624).

Setting

The parsonage sits at the northern edge of a gently sloping lot. The area being nominated is limited to the northern portion of this lot, which spans between western and eastern parcel boundaries. A contributing frame building dating to ca. 1909, low rock walls, mature trees, multiple hedges, and open lawn areas fall within the property boundaries. One wall, identified as State Inventory of Historic Places (SIHP) #50-50-04-8018, delineates the property's northern boundary and runs parallel with Main Street.³ It is constructed of mortared subrounded and round basalt boulders, is five courses high, and is estimated to date to sometime between 1955-1958. A second wall, identified as SIHP #50-50-04-8019, delineates that property's eastern boundary and is a retaining wall that separates the property from the neighboring Ka'ahumanu Church parcel. It is primarily constructed of dry-stacked subangular and subrounded basalt boulders, ranges between three and seven courses high, and is estimated to date to sometime between

¹ County of Maui, Department of Finance, Real Property Assessment Division, "Real Property Tax Assessment Website," TMK (2) 3-4-014:005, accessed November 6, 2024, <https://qpublic.schneidercorp.com/Application.aspx?AppID=1029&LayerID=21689&PageTypeID=4&PageID=9251&KeyValue=340140050000>.

² Maui County Code Section 19.50.030 – Historic district no. 3, accessed April 16, 2024, https://library.municode.com/hi/county_of_maui/codes/code_of_ordinances?nodeId=TIT19ZO_ARTIIIMACOHIDI_CH19.50DIES_19.50.030HIDINO3.

³ Cultural Surveys Hawai'i, Inc. (Tanya L. Lee-Greig, M.A., Katie M. Folio, B.A., Jonas K. Madeus, B.A., and Hallett H. Hammatt, Ph.D.), *Archaeological Inventory Survey for the Maui County Employee Parking Lot Project at the Wailuku Union Church Mission Grounds in Wailuku Ahupua'a, Wailuku District, Maui Island, TMK: (2) 3-4-014:005 por.* (Wailuku: Prepared for Maui County Department of Management, 2015), 49-51, 91-99. [The following details about this northern boundary wall are from this report.]

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1846-1936.⁴ A portion of this wall is mortared, and toward its northern end, the wall is interrupted by a set of stone steps. A third wall, which appears to be a retaining wall, is located on the north side of the parsonage. It runs in a northwesterly-southeasterly direction between the property's northern boundary wall and the northeast corner of the parsonage. It is several courses high and appears to be constructed primarily of unmortared basalt boulders. Its approximate midpoint is interrupted by two concrete steps. This wall's approximate construction date is unknown.

The two boundary walls were previously documented in a 2015 Archaeological Inventory Survey (AIS) Report prepared by Cultural Surveys Hawai'i, Inc. Per the report, both were considered significant under Hawai'i Administrative Rules (HAR) §13-275/284-6 Criterion "d" for the information they yielded.⁵ The third, smaller retaining wall does not appear to have been previously documented. Regarding the counting of resources, the National Register Bulletin 16-A "How to Complete the National Register Registration Form," advises: "Do not count landscape features, such as fences and paths, separately from the site of which they are a part unless they are particularly important or large in scale, such as statute by a well-known sculptor or an extensive system of irrigation ditches."⁶ Based on the findings of the 2015 AIS Report and the instructions from National Register Bulletin 16-A, the walls are not being counted as resources.

The one contributing resource (the frame building), initially constructed as an office for the Maui Aid Association, is classified as such because it was built within the parsonage's period of significance, relates to the documented significance of the property, possesses historic integrity, and independently meets the National Register criteria.

Views from the property include neighboring plantation and Protestant missionary-era buildings and the West Maui Mountains (also known as Mauna Kahālāwai or Nā Mauna o 'E'eka). The parsonage's lot is bound to the north by Main Street, to the east by Ka'ahumanu Church and the Territorial Office Building, to the south by Aupuni Street and a portion of the Wailuku Sugar Company Manager's Residence (documented through HABS No. HI-664) parcel, and to the west by the Bailey House. The extent of the property being nominated is bound by Main Street to the north, the parcel's eastern boundary, a concrete walkway and a short hedge to the south, and the parcel's western boundary. The parsonage's north facade faces Main Street while its front (south) facade faces an open, grassy area. Its rectangular plan is oriented along a roughly west-east axis.

A dirt driveway, situated between low rock walls running parallel to Main Street, leads from Main Street to an unpaved, informal parking area at the parsonage's front (south) facade. An additional driveway leads from Main Street to a graveled parking area west of the parsonage. Paths consisting of square concrete steppingstones set into the grass lead from the parking areas to the west and south of the parsonage to a rectangular concrete landing with concrete steps at the middle of the front facade. A narrow concrete sidewalk runs parallel to the parsonage's front facade, leading to the frame building (the former Maui Aid Association Office) east of the parsonage.

In terms of changes to the site over time, undated photographs (likely dating to the early twentieth century) show lush and verdant landscaping, including large trees and ornamental plants, once characterized the parsonage's lot (Figures 8 and 9). It is unclear when these plants and trees were removed.

⁴ Ibid., 52-57, 100-103. [The following details about this eastern retaining/boundary wall are from this report.]

⁵ Ibid., 109.

⁶ Linda F. McClland, National Register Bulletin 16-A, "How to Complete the National Register Registration Form" (U.S. Department of the Interior, National Park Service, 1997), 17.

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Exterior

The parsonage has a rectangular plan with a smaller rectangular wing at the north facade and two smaller rectangular additions at the east and west facades. The primary footprint measures 39'-4" x 64', including the dimensions of the wraparound lanai (porch) at the front (south) and east facades.⁷

Foundation

The main building and the northern wing's exterior walls are 2'-thick and constructed of plaster-coated basalt fieldstone. The lanai at the front and east facades is supported by 2 x 6 wood joists, 4 x 6 girders and sills, and 4 x 6 posts on concrete footings.⁸ The interior floors between the masonry walls are supported by a similar structural arrangement. The lanai along the west facade has a slab-on-grade foundation. As the lot's topography slopes west-east, the front lanai's foundation gradually becomes more visible towards its east end. Wood lattice encloses the eastern half of the front (south) lanai foundation. On the east facade, the lanai foundation's southern half is obscured by vinyl lattice that has been placed over the wood lattice.

Lanai

There are lanai, which wrap around the west, front (south), and east facades. The floors of the south and east lanai consist of 1 x 6 wood tongue and groove boards. The boards run perpendicular to the front (south) and east facades. The floor of the west lanai is slab-on-grade. The lanai's roof is supported by evenly spaced 6 x 6 chamfered wood posts. At the front and east facades, wood railings with vertical wood pickets are between the posts. The railings measure roughly 2'-5" in height.⁹ The west lanai is at grade and has no railings. The lanai ceilings are painted 2 x 4 exposed wood roof rafters.

Roofs

The steeply pitched side gable roof over the main building, and the roofs over the lanai, balcony, and additions are clad in asphalt shingles. At the front (south) facade, the gable roof has a slight double pitch that transitions at the lanai. The gable end lanai on the east and west facades have shed roofs that meet the main roof at the corners creating a hipped effect along the first-floor exterior. The addition and balcony at the east facade have shed roofs. The roof over the east addition has exposed rafter ends. The north wing is covered by a shed-roofed extension. The addition at the west facade has a low side gable roof. Because there is no lanai at the north facade, the main side gable roof does not have a large extension. Instead, the roof transitions to a lower pitch at the exterior wall, creating a small overhang with short, exposed rafters.

Two gabled dormers punctuate the side gable roof on both the north and south sides. The dormers' sides are clad in asphalt shingles. Each dormer has a six-over-six light double-hung wood window. Above the windows is horizontal 1 x 6 tongue-and-groove siding. This is typical for the dormers at the south and north facades. A brick chimney punctuates the eastern half of the main roof, just above and east of the easternmost dormer.

East Addition

At the east facade's northern end is a small single-story addition. The addition is elevated on a wood post-and-pier foundation. Unlike the walls of the main building, this addition's walls are constructed of

⁷ T.A. Vierra, "Restoration of William & Mary Alexander Parsonage," (Honolulu: Hawaiian Sugar Planters' Association, Division of Architectural Service, 1949), Drawing No. 1.

⁸ Ibid.

⁹ Ibid., Drawing No. 4.

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vertically oriented 1 x 6 tongue-and-groove boards. The addition is accessible through a door on its south side, which opens to the east lanai. It has single six-over-six light double-hung wood windows on its east and north sides. While the exact date of this addition is unknown, it appears in late nineteenth century photos and was likely reconstructed during the 1949 restoration, which is detailed later in this form.

East Balcony

A second-story balcony is located at the eastern gable end. The gable end is clad in horizontal 1 x 8 tongue-and-groove wood siding with a V-joint. On either side of the balcony are small four-light wood casement windows. The balcony is elevated on wood posts above the first-floor lanai and addition. A single, two-light over two-panel wood door opens onto the balcony. The door is flanked by six-over-six light double-hung wood windows.

North Wing

The north wing, visible at the north facade, is one story in height. Like the main building, this wing's walls are 2'-thick and are constructed of plaster coated field stones. Windows are located along the east and north sides of this wing and include single and a double-ganged six-over-six light double-hung wood.

West Addition

At the west facade's north end is a single-story addition. The addition was constructed in 1967 and it extends the north wing.¹⁰ It has a slab-on-grade foundation. The addition's walls are constructed of plaster and cement board-clad CMUs. This addition is accessible through doors on its west and south sides. The western door is six-panel and fronted by a wood-framed screen door. The southern door opens to the west lanai. This door is ten-light wood and is fronted by a wood-framed screen door. Six-over-six light double-hung windows are present on this addition's western and southern walls.

South Facade

Entry at the front (south) facade is gained through a single, two-panel wood door (non-historic) fronted by a single, two-panel wood-framed screen door. On either side of the door are three nine-over-six double-hung wood windows with simple wood trim.

East Facade

Entry to the main building is gained at this facade through a single, two-light over two-panel wood door fronted by a wood-framed screen door. This door opens to the east lanai. The door is topped by a fixed, three-light transom and flanked by nine-over-six light double-hung wood windows.

North Facade

The north facade, which is the rear of the parsonage, faces Main Street. It is dominated by a single-story wing with an addition. To the east of the rear entry is a buttress, which is also constructed of plaster coated fieldstone. The buttress, which decreases in height as it moves away from the north facade, is located between the rear entrance and the entrance to the cellar. Small basalt stairs with six risers and without any railings lead down to the cellar. As the stairs lead below grade, they are flanked by mortared field stone retaining walls. A small wood door with wood lattice provides access to the cellar. Small parged concrete ashlar basalt stone stairs with four risers and without any railings lead to the rear entry and small shed-roofed overhang covers the entry at this facade. The entrance door is located at the approximate center of the north facade. The entry has a half screen door and a two-panel half glass door with three vertical lights. A three-light transom tops the door. The door is flanked on its east side by

¹⁰ "Application and Building Permit No. 950," (County of Maui, Department of Public Works, Building Inspection Division, 1967).

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double-ganged nine-over-six light double-hung wood windows. A single six-over-six light double-hung wood window is located above an abandoned staircase east of the cellar entrance.

West Facade

Entrance to the main building at the west facade is made through a single, ten-light wood door. This door opens to the west lanai. First-floor windows on this facade are nine-over-six and six-over-six light double-hung wood. The gable end of the second story matches the gable end at the east facade with a few differences. There is no second-story balcony at this facade and there is no door between the two double-hung windows.

Interior

The following description of interior spaces is based on floor plans from the 1949 restoration plans, which are discussed in greater detail in a subsequent section. Except for a more recent addition to the building's north wing, and relocation of the kitchen from the north wing to a portion of the addition, the floorplan in 2024 largely reflects its appearance in 1949.

On the first floor, the primary entrance at the front (south) facade opens to a central living room, which spans the entire width of the building and has a fireplace along its east wall and staircase leading to the second floor along its west wall. The living room's east wall opens to a bedroom (Bedroom No. 1 on 1949 plan) and a den. Attached to the den's east wall is a small bathroom (Bath No. 1). Bath No. 1 has a separate shower and bathtub, a built-in vanity, a closet, and a door that opens to the east lanai. The living room's west wall opens to a second bedroom (Bedroom No. 2) and a L-shaped hall with closets that leads both to a second bathroom (Bath No. 2) and to bedroom. 2. An opening in the living room's north wall provides access to the north wing. Half of the north wing is occupied by a dining room and the other half by a former kitchen that currently serves as storage. Beyond this space is an doorway in the former kitchen's west wall that provides access to a former laundry addition, which now holds a kitchen and an office space.

The stairs to the second floor are straight and open to the north. One side of the staircase is bound by the living room's west wall and the other by a wood balustrade with simple, square balusters and a wood face string. The stairs, which are carpeted, lead to a wide central hallway on the second floor that features the southern dormers. To the east and west of the hallway are symmetrical spaces. Long, narrow storage areas to the south and double closets on the north are set into the angle of the roof. A study and fourth bedroom reside between these auxiliary spaces. The eastern study opens to the second story balcony. Along the north side of the central hall is a small third bedroom flanked by the stairs to the west and a bath to the east (Bath No. 3). Doors leading to Bedroom No. 4, Bedroom No. 3, and the Study are ten-light wood. The door leading to Bath No. 3 is six-panel wood. Closet doors in the Study and Bedroom No. 4 are also six-panel wood. The doors that open to the auxiliary spaces along the southern wall are four-light wood and have been modified to fit the angle of the openings. All windows on the second floor, except for the casements at the east and west gable ends, are six-over-six double-hung wood.

Building Alterations

Several changes have been made to the building since it was first constructed between 1835-1836. Around 1845, the roof was changed from hipped thatched roof to side gable with cedar shingles and a second story was added within the steep gable. First and second-story lanai may have been added to the east facade around the same time. Sometime in the second half of the nineteenth century, a full-length lanai was added to the front (south) facade and several other changes were made. In 1949, the building

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underwent an extensive restoration, which involved complete replacement of wood structural members, with the exception of original ohia wood lintels at the cellar, and minor changes at secondary facades. Around 1967, it appears that a small addition was made to the north wing. This is the last recorded major alteration. Additional details on each of these changes are provided in the following paragraphs.

Original Construction

The parsonage was originally part of the Wailuku Mission Station, serving as a parsonage for the Protestant missionaries who were part of the American Board of Commissioners for Foreign Missions' Sandwich Islands Mission. Records, including correspondence and journal entries from Reverend Richard Armstrong and his wife, Clarissa Armstrong, who were assigned to the mission station between 1835-1843, indicate the parsonage was started in 1835 and likely completed in 1836.

Work on the parsonage's cellar appears to have been started by the third quarter of 1835. In a September 21, 1835, letter to Levi Chamberlain, Richard wrote "My cellar & foundation are dug, but I have not got many stones on the ground yet."¹¹ In a November 12, 1835, journal entry, Clarissa wrote "We are now building a house. A white man is stoning the cellar, which is small."¹² Based on other correspondence between Richard and Chamberlain, the white man who built the parsonage's stone cellar and walls may have been either Crowningburgh or Blake.

It appears that the parsonage's foundation and cellar were completed by December 1835. In Richard's December 9, 1835, letter to Chamberlain he wrote "I paid out the last [cloth] I had to-day to my mason who has just finished my cellar & the foundation of my house..."¹³

By March 1836, the parsonage's walls were complete. In Richard's March 9, 1836, letter to Chamberlain he wrote "The walls of my house are up & the chimney begun – we will be all done this week unless hindered. The walls are outside 2ft by 2 & 10 ft high from the foundations."¹⁴ Similarly, Clarissa wrote in a March 27, 1836, journal entry "The walls of our house are up, & the people are gathering leaves to cover it. O how rejoiced & thankful we shall be to have a comfortable house – but it is more than such a sinner as I deserve."¹⁵

By April of the same year, the roof was nearing completion, and Richard was requesting additional materials, including wood lath and panel doors to finish his house (the parsonage). In Richard's April 5, 1836, letter to Chamberlain he wrote:

The chief is now roofing my house & will be done with perhaps in 10 days...

Now I am obliged to apply to you for a few more materials for my house if you will be so good as to put them on board his [Mills'] schooner he will bring them here. I want a little more stuff for pannel [*sic*] doors; I lack 130 ft – in looking over the lumber the carpenter says he can find but little that is fit for doors (pannel [*sic*] doors). It should be 2 inch stuff, and 2 inches wide of 16 inches wide [illegible] out to best advantage. This stuff

¹¹ "Armstrong, Richard - Missionary Letters - 1831-1854 - Armstrong, Clarissa Chapman letters," Hawaiian Mission Houses Digital Archive, accessed November 7, 2024, <https://hmha.missionhouses.org/items/show/170>.

¹² "Armstrong, Clarissa - Journal - 1831-1838," Hawaiian Mission Houses Digital Archive, accessed November 7, 2024, <https://hmha.missionhouses.org/items/show/11>.

¹³ "Armstrong, Richard - Missionary Letters - 1831-1854 - Armstrong, Clarissa Chapman letters," Hawaiian Mission Houses Digital Archive, accessed November 7, 2024, <https://hmha.missionhouses.org/items/show/170>.

¹⁴ Ibid.

¹⁵ "Armstrong, Clarissa - Journal - 1831-1838," Hawaiian Mission Houses Digital Archive, accessed November 7, 2024, <https://hmha.missionhouses.org/items/show/11>.

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is needed as soon as can be obtained – Another thing I must apply to you for is lath – I suggested this before – I cannot get lath here that I know of at all – the region of [illegible] is so distant & the natives do not know how to make them. If they are such as those I brought up last July, it will require 3,000 to finish my house...¹⁶

It appears that the house was almost finished by November 1836. In Armstrong and Jonathan Green's November 16, 1836, joint letter to the ABCFM, they wrote "Mr. Armstrong is just about to finishing a stone house of one story, 50 ft. by 28 ft. with a cellar - roofed with the ti leaf & cost about \$1,200. In this dwelling Miss Brown occupies an apartment."¹⁷

A circa 1836 sketch by Clarissa shows the parsonage's appearance around the time it was completed (Figure 1). Depicted in this sketch and described by the *Maui News* in a 1937 article, the parsonage, as it appeared a century earlier, was:

...a single story with a T-leaf roof. The walls were of stone – ten feet high. The framing of the roof, ceiling joists and floor joists, were of native woods, cut from the forests on the slopes of Haleakala and rough hewn. The roof made of the T-leaf was, of course, a hip roof – the square gable ends came in when the roofing material was replaced with shingles. The hip rafters of round hewn ohia may still be seen.¹⁸

The "square gable ends" in the description above refer to mid-nineteenth century alterations, which are described in a subsequent section.

Nineteenth Century Alterations

Several sources have attributed the parsonage's second-story addition to Reverend Ephraim Clark's occupation.¹⁹ Between 1843-1848, Clark was assigned to the Wailuku Mission Station. Based on his correspondence with Levi Chamberlain, Samuel Castle, and Edwin Hall, it appears he shingled the parsonage's roof in 1845.

In Clark's April 17, 1845, letter to Chamberlain, Castle, and Hall he requested roof boards:

I wrote you a few days ago about some lumber. I have [illegible] seen Mr. Torbert, & he says cedar boards will not do for or roof boards as they will not hold nails well. Koa boards are good, if they are to be [illegible] or Columbia River. Please therefore increase the number of N.W. to 1500 or 2000 & diminish the others accordingly. You may diminish the whole quantity 500 ft. including the clapboards or [illegible] boards. After talking with Mr. Torbert, I find I can get along with a [illegible] quantity.²⁰

¹⁶ "Armstrong, Richard - Missionary Letters - 1831-1854 - Armstrong, Clarissa Chapman letters," Hawaiian Mission Houses Digital Archive, accessed November 7, 2024, <https://hmha.missionhouses.org/items/show/170>.

¹⁷ "Missionary Letters to the American Board of Commissioners for Foreign Missions (A.B.C.F.M. – Volume 04 – 1830-1836," Hawaiian Mission Houses Digital Archives, November 19, 2024, <https://hmha.missionhouses.org/items/show/876> in Reverend E.E. Pleasant and Dorothy Cole, "Maui 100 Years Ago," *Maui News*, August 18, 1937, 6.

¹⁸ Reverend E.E. Pleasant and Dorothy Cole, "Maui 100 Years Ago," *Maui News*, September 1, 1937, 8.

¹⁹ Dawn Duensing, Draft National Register of Historic Places Registration Form, William and Mary Alexander Parsonage, 2331 West Main Street, Wailuku, 1997, 10; Reverend E.E. Pleasant and Dorothy Cole, "Maui 100 Years Ago," *Maui News*, September 1, 1937, 8.

²⁰ "Clark, Ephraim Weston - Missionary Letters - 1828-1845 - to American Board of Commissioners for Foreign Missions (ABCFM)," Hawaiian Mission Houses Digital Archive, accessed November 8, 2024, <https://hmha.missionhouses.org/items/show/369>.

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By July 31, 1845, Clark indicated to Chamberlain, Castle, and Hall that work on his house (the parsonage) was nearly finished: "We have got a good roof on our house & our repairs are nearly finished. I came out a little short of some materials. My boards did not quite hold out."²¹ Duensing surmises that the first and second-story lanai were also added to the east facade at this time.²²

While the parsonage was occupied by Reverend William P. Alexander between 1856-1884, several additional changes were made. By ca. 1859, a sketch (Figure 2) of the parsonage shows the house with its side gable roof and first and second-story lanai at the east facade. At the front facade, the sketch depicts a small, projecting porch centered on the front (south) facade. The porch is covered with a gable roof.

Undated (ca. 1880) photographs of the Alexanders at the parsonage show that while they occupied the home, a full-length lanai was added to the front (south) facade and the roof was extended to cover this lanai (Figures 3 and 4). It also appears that the shed roofs over the dormers were changed to gables. As the Alexanders lived in the home between 1856 and 1884, these changes were made in the second half of the nineteenth century, well within the parsonage's period of significance. It is unclear whether the lanai along the west facade was added during this period as well.

1949 Restoration

In 1949, the parsonage underwent an extensive restoration. Head of the division of architectural services for the Hawaiian Sugar Planters' Association, Theodore A. Vierra, prepared the restoration plans (Figures 5-7).²³ It appears that the restoration work involved replacement of the building's wood structural members, including "[t]he second story's roof, wood, and massive 'ōhi'a rafters."²⁴ It also appears the original post-and-pier foundation beneath the parsonage was replaced, although original 'ōhi'a lintels remain in certain locations.²⁵

As noted in a 1950 *Maui News* article on the restoration, the building had suffered extensive termite damage, and required considerable repair work:

Upon their [Reverend and Mrs. Harold Cram's] departure two years ago it was discovered that the ancient structure had become more hospitable to termites than to any other type of inhabitant and for several months the building stood empty.

Then it was the Baldwin Packers of Lahaina, among whose directors are Frank K. Baldwin and other descendants of both the Baldwins and the Alexanders, stepped into the breach and decided to rebuild the homestead in memory of their mother and grandparents. The building was stripped of all of its woodwork, but the massive foundations and masonry of the walls remained.

Reconstruction, under the supervision of Fred Bush and at the hands of contractor W.T. Kosaka, was faithful to the plan and the spirit of the original house. Although a few modernizing changes were made, the present building is, in almost all of its details, a copy of the old. Erected on the original foundations and with the venerable walls intact, it may

²¹ "Clark, Ephraim Weston - Missionary Letters - 1828-1845 - to American Board of Commissioners for Foreign Missions (ABCFM)," Hawaiian Mission Houses Digital Archive, accessed November 8, 2024, <https://hmha.missionhouses.org/items/show/369>.

²² Duensing, Draft NRHP Registration Form, William and Mary Alexander Parsonage, 10.

²³ T.A. Vierra, "Restoration of William & Mary Alexander Parsonage," (Honolulu: Hawaiian Sugar Planters' Association (HSPA), Division of Architectural Service, 1949), Sheet Nos. 1-6.

²⁴ Duensing, Draft NRHP Registration Form, William and Mary Alexander Parsonage, 11.

²⁵ Ibid.

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still be properly called the old house. It is now the parsonage of the Wailuku Union Church, its present occupants being the Reverend and Mrs. Richard H. Ritter and their family.²⁶

Several inconsequential details of this article are incorrect, including Frank F. Baldwin's middle initial (written as Frank K. Baldwin) and his occupation at that time (in 1950, he was president of Hawaiian Commercial and Sugar Company, not manager of Baldwin Packers).²⁷ However, the article provides important details on the scope of the 1949 restoration.

Aside from replacement of all windows and hardware as well as wood members, the restoration involved several interior alterations.²⁸ It appears that the fireplace and brick chimney were added and a wall near the stairs was removed.²⁹

On the exterior, a few minor fenestration changes were made at non-primary facades. At the east and north facades, the entrances to the main building were altered. Portions of the thick basalt fieldstone walls were removed to accommodate new doors with transoms and windows.³⁰ Additionally, it appears that one door at the north facade was replaced with a window as a set of steps is in front of this window. At the west facade, a small addition containing a restroom was demolished.

Despite the changes made during the 1949 restoration, Duensing notes "...the original rock foundation and walls remain unchanged." Additionally, she found that "[h]istoric photos dating to circa 1881 document that the replacement of the wooden elements was true to the house's architectural style and character from the period of its historic significance."³¹

1967 Addition

Building permit records indicate that the addition to the north wing was likely made in 1967.³² Per the building permit record, which did not include any drawings or plans, the addition was originally used as storage, measured 14' x 21' (294 square feet), and had a concrete foundation and plastered CMU walls. This addition appears to have replaced an older, non-original laundry room that was constructed of 1" x 6" wood tongue and groove boards.³³ Since its construction, the addition's interior spaces have been altered and it now serves as habitable space. Because this addition is made in a non-prominent location and is relatively small in comparison to the rest of the building, it minimally affects the parsonage's integrity. This addition is not a contributing element.

Maui Aid Association Office/Baybrook House

Records held by the Hawaiian Mission Houses Archives show that a frame building (Figure 10) was constructed east-southeast of the parsonage around 1909. This contributing resource originally served as an office for the Maui Aid Association and was known most recently as the Baybrook House. It is relatively small in comparison to the parsonage. It is one story in height and just under 1,000 square feet

²⁶ "Will Rededicate Parsonage on Sunday," *Maui News*, December 2, 1950, 7.

²⁷ *Annual Report 1950, Hawaiian Commercial and Sugar Co., Ltd.* (Honolulu: Prepared for Alexander & Baldwin, Ltd., 1950), 2; Ethel T. Evans, "About Lahaina," *Honolulu Star-Bulletin*, November 11, 1950, 18. F.F. Baldwin's maternal grandparents were William and Mary Alexander. His mother, Emily, was their daughter.

²⁸ Duensing, Draft NRHP Registration Form, William and Mary Alexander Parsonage, 11.

²⁹ Ibid; Vierra, "Restoration," Sheet No. 6.

³⁰ Vierra, "Restoration," Sheet Nos. 2, 4. [The following information on exterior alterations is from this plan set.]

³¹ Ibid.

³² "Application and Building Permit No. 950."

³³ Vierra, "Restoration," Sheet Nos. 2, 4, 5.

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in area. It has a rectangular plan, a post-and-pier foundation, board and batten walls, a small projecting entry porch, and tall rectangular two-over-two light double-hung wood windows. The building is topped with a standing seam-clad side gable roof. A small, standing seam-clad shed roof extends below the main roof to cover the front porch. Entrance is gained through a centrally located door at the front (south) facade.

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8. Statement of Significance

Applicable National Register Criteria

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

- ☒ A. Property is associated with events that have made a significant contribution to the broad patterns of our history.
- ☒ B. Property is associated with the lives of persons significant in our past.
- ☒ C. Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- ☐ D. Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria Considerations

(Mark "x" in all the boxes that apply.)

- ☒ A. Owned by a religious institution or used for religious purposes
- ☐ B. Removed from its original location
- ☐ C. A birthplace or grave
- ☐ D. A cemetery
- ☐ E. A reconstructed building, object, or structure
- ☐ F. A commemorative property
- ☐ G. Less than 50 years old or achieving significance within the past 50 years

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Areas of Significance

(Enter categories from instructions.)

Architecture
Religion
Education
Social History
Religion

Period of Significance

1836-1884
1905-1953

Significant Dates

1836
ca. 1845
1949

Significant Person

(Complete only if Criterion B is marked above.)

Alexander, William Patterson

Cultural Affiliation

Architect/Builder

Armstrong, Richard
Crowningburgh
Blake

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Statement of Significance Summary Paragraph (Provide a summary paragraph that includes level of significance, applicable criteria, justification for the period of significance, and any applicable criteria considerations.)

The William and Mary Alexander Parsonage was constructed between 1835-1836 as a part of the Wailuku Mission Station.

Under Criterion A, the parsonage is significant in the areas of Religion and Social History for its association with the American Board of Commissioners for Foreign Missions' (ABCFM) Sandwich Islands Mission and the Maui Aid Association, which was affiliated with the ABCFM's successor organization, the Hawaiian Evangelical Association or HEA. Initially, the parsonage housed various ABCFM ministers that had been assigned to the Wailuku Mission Station. These ministers preached to Native Hawaiian congregants and, with the assistance and collaboration of Native Hawaiian intellectuals and instructors, taught reading and writing. At the close of the Sandwich Islands Mission in 1863, the property continued to serve as the home of ABCFM minister, W.P. Alexander until his death in 1884. Sometime between 1905-1907, the property was set aside as the dwelling for the HEA's Maui Agent and served as the headquarters for the HEA-affiliated Maui Aid Association until 1953. The ABCFM missionaries, in collaboration with ali'i,³⁴ greatly shaped the religious, social, educational, and political history of nineteenth century Hawai'i.³⁵ The HEA, which was in several key ways different from its predecessor, also profoundly influenced Hawai'i's political landscape in the late nineteenth and early twentieth centuries.³⁶ The Maui Aid Association, a socio-religious organization, was headquartered at the parsonage property in the twentieth century. The organization engaged in religious and welfare work throughout Maui County during a period when government funding for such work was minimal.³⁷

Under Criterion B, the parsonage is significant in the area of Education for its association with W.P. Alexander, who was the last ABCFM-affiliated minister assigned to the Wailuku Mission Station. Once the organization divested itself of the Sandwich Islands Mission in 1863, Alexander continued living in the parsonage. During this period, he made several significant contributions to education throughout Hawai'i by founding the Wailuku Theological School, assisting in the establishment of Maunaolu Seminary (also known as the Makawao Seminary and the East Maui Female Seminary) for Hawaiian girls in Makawao, Maui, and taking steps to improve the O'ahu-based Punahou School.

Under Criterion C, the parsonage is significant in the area of Architecture for its vernacular design, which reflects the architectural traditions of early nineteenth century New England but incorporates local materials and is adapted to the local climate. It is one of a few remaining ABCFM-affiliated parsonages in Hawai'i, and is unique in terms of its massing, architectural details, and combination of materials. Together with the neighboring remains of the ABCFM-affiliated Wailuku Female Seminary campus (also known as the Bailey House or Hale Hō'ike'ike, NR 73000678), the parsonage is one of the oldest remaining western-style buildings in Wailuku.

³⁴ Ali'i is defined in Noelani Arista, *The Kingdom and the Republic: Sovereign Hawai'i and the Early United States* (Philadelphia: University of Pennsylvania Press, 2019), 236, as "Chief. Ali'i were distinguished in rank both by genealogy and the kapu that they inherited via their matriarchal lineages."

³⁵ Thomas A. Woods, ed., *Kōkua Aku, Kōkua Mai: Chiefs, Missionaries, and Five Transformations of the Hawaiian Kingdom* (Honolulu: Hawaiian Mission Children's Society, 2018), 14.

³⁶ Ibid.

³⁷ Stanley Solamillo, National Register of Historic Places Registration Form, Fred C. Baldwin Memorial Home, 1813 Baldwin Avenue, Makawao, 2011, Section 8, page 3.

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Although the parsonage is considered a religious property (it was constructed by a religious organization and its presently owned by a religious institution), it meets Criteria Consideration A. This is demonstrated in the previous summary paragraphs and in the Narrative Statement of Significance. The parsonage's periods of significance, 1836-1884 and ca. 1905-1953, reflect the timeframes in which it was constructed and used by the ABCFM (1836-1863), occupied by W.P. Alexander (1856-1884), and served as the headquarters for the Maui Aid Association (ca. 1905-1953).

Narrative Statement of Significance (Provide at least **one** paragraph for each area of significance.)

Wailuku

The parsonage is situated at the mouth of 'Īao Valley in the ahupua'a³⁸ and moku³⁹ of Wailuku. The moku encompasses four smaller traditional land divisions (three ahupua'a and one kalana⁴⁰) that have names in common with four streams: Waikapū, Wailuku, Waiehu, and Waihe'e.⁴¹ Wailuku Moku is between the moku of Lahaina to the west and the moku of Hāmākuapoko and Kula to the east, with coastal areas to the north and south.

Wailuku translates to "waters that destroy," and the poetic name for the moku is Nā Wai 'Ehā or the four waters.⁴² Generations before foreigners settled in Hawai'i, Native Hawaiians in Nā Wai 'Ehā practiced subsistence farming, primarily growing wetland kalo.⁴³ The region's water resources were plentiful and supported extensive agricultural systems, which were primarily concentrated closer to the West Maui Mountains (also known as Mauna Kahālāwai or Nā Mauna o 'E'eka). Nā Wai 'Ehā, particularly the region between Waihe'e and Wailuku, was one of the largest continuous wetland kalo cultivation areas throughout Hawai'i.⁴⁴ The four deep valley streams in Waikapū, Wailuku, Waiehu, and Waihe'e watered the distinct kalo-growing regions of each district.⁴⁵ It has been said that these cultivation areas spread like fans towards the ocean.⁴⁶ The landscape in Nā Wai 'Ehā was diverse, encompassing coastal regions, plains, and uplands.⁴⁷ The parsonage is closer to the uplands region, near Wailuku River.

³⁸ The Office of Hawaiian Affairs' Kīpuka Database notes that *ahupua'a* are political land divisions that "typically stretch from the mountains to the sea and include all of the resources within." There are multiple *ahupua'a* within a *moku*, which is a larger land division. For more, see Kīpuka, Office of Hawaiian Affairs, accessed May 8, 2024, <https://kipukadatabase.com/kipuka/#view3> and Hōkūao Pellegrino, *Cultural Impact Assessment for the Waikapū Country Town Development, Waikapū, Maui, Hawai'i* (TMK: (2) 3-6-05:007 por., (2) 3-6-05-007, (2) 3-6-04:006, (2) 3-6-04:003 por.) (Wailuku: Prepared for Hana Pono, LLC, 2014), 10.

³⁹ The Office of Hawaiian Affairs' Kīpuka Database notes that *moku* are "large districts in Hawai'i" and that "there are multiple *ahupua'a* in each *moku*." For more, see Kīpuka, Office of Hawaiian Affairs, accessed May 8, 2024, <https://kipukadatabase.com/kipuka/#view3> and Pellegrino, *Cultural Impact Assessment*, 10.

⁴⁰ *Kalana* is defined in Cody Kapueola'ākeanui Pata, *'Olu'olu nā Mauna o 'E'eka: Place Names of Maui Komohana* (Lahaina: North Beach-West Maui Benefit Fund, Inc., 2022), xxiii, as a "Large land division within a moku that consists of various ahupua'a."

⁴¹ *Ibid.*, 311.

⁴² *Ibid.*, 311, 351.

⁴³ *Kalo* is defined in Arista, *The Kingdom and the Republic*, 238, as "Taro, from which poi is made. The elder sibling, ancestor of the Hawaiian people, whose story provides reciprocal paradigmatic relationship for the people to care for the 'āina (land) and for the land to feed the people."

⁴⁴ E.S. Craighill Handy and Elizabeth Green Handy with Mary Kawena Pukui, *Native Planters in Old Hawaii: Their Life, Lore, and Environment* (Honolulu: Bishop Museum Press, revised 1991), 923.

⁴⁵ *Ibid.*, 521.

⁴⁶ *Ibid.*

⁴⁷ Pellegrino, *Cultural Impact Assessment*, 19-31.

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In 1832, ABCFM missionaries established an official mission station in Wailuku.⁴⁸ The Wailuku Mission Station would become a hub of missionary activity in Central Maui. As early as 1823 and 1828 several missionaries expressed interest in Wailuku as a potential location of mission activity:

Wailuku became of interest to the Mission shortly after the Lahaina Station was established in 1823. In a joint letter dated August 20 of that year, William Richards and Hiram Bingham report on their exploratory tour to central Maui from Lahaina, via Mā'alaea, saying that they walked there to Waikapu and then "proceeded to the king's temporary dwelling, or lodging place, at Wyrookoo [Waiuku]. On the 24th inst. We had the happiness to dedicate the Lord Jehovah a new house for divine worship, lately erected by the king's mother and her husband, and Krimakoo [Kalanimoku]. They were present at the dedication with Kamamaloo [Kamāmalu], and other important persons... We sang in the native language of the Jubilee hymn, 'Blow ye the trumpet,' and in English. 'Wake, Isles of the South, your redemption is near.'"

In August 1828 when a deputation of the Mission, consisting of William Richards, Lorrin Andres, and J.S. Green, made an exploratory tour around central and eastern Maui, they reported on the land and population: "the land is in a high state of cultivation. The weather is cooler here than at Lahaina, and on every account this would be a very desirable place for a mission station. Within four miles of the house of the head man [konohiki] of this district, there are probably 4,000 inhabitants."⁴⁹

In 1832, Reverend Jonathan Green arrived in Wailuku and held church services in the open air and later in a large, thatched roof meeting house.⁵⁰ In 1835, Reverend Richard Armstrong joined Green at the Wailuku Mission Station.⁵¹ That year Armstrong commenced construction of his house (which would become the William and Mary Alexander Parsonage).⁵² The following year, construction of the Central Maui Female Seminary (later known as the Wailuku Female Seminary) commenced.⁵³ With a student body comprised of Native Hawaiian girls, the institution officially opened in 1837, under the leadership of Green.⁵⁴ According to Dibble, its central mission was to:

..take a class of young females into boarding school to train them to habits of industry, neatness, and order, to instruct them in employments suited to their sex, to cultivate their minds, to improve their manners, and to instill the principles of our holy religion – to fit

⁴⁸ [add citation from mission 1832 mission station report]

⁴⁹ David W. Forbes, Ralph Thomas Kam, Thomas A. Woods, "Partners in Change: A Biographical Encyclopedia of American Protestant Missionaries in Hawai'i and their Hawaiian and Tahitian Colleagues, 1820-1900," 36-37, Hawaiian Mission Houses Digital Archive, accessed November 20, 2024, <https://hmha.missionhouses.org/items/show/14179>.

⁵⁰ MASON (Angie Westfall), *Reconnaissance Level Survey Report for Wailuku Union Church Mission Grounds Housing Project, Wailuku, Maui, Hawai'i* (Honolulu: Prepared under contract to AMA/AE, Architecture and Environment, 2024), 11.

⁵¹ Ibid.

⁵² "Armstrong, Richard - Missionary Letters - 1831-1854 - Armstrong, Clarissa Chapman letters," Hawaiian Mission Houses Digital Archive, accessed November 7, 2024, <https://hmha.missionhouses.org/items/show/170>.

⁵³ Historically, the Bailey House was a component of the Wailuku Female Seminary. The Bailey House (then known simply as the teacher's house) served as the dwelling for the seminary's teacher while the building referred to as the Bailey House Annex served as the seminary's dining hall.

⁵⁴ Linda McCullough Decker, *Water of Kama: The Story of Bailey House Site* (Wailuku: Maui Historical Society, 2003), 8-34; Linda McCullough Decker, *Edward Bailey of Maui: Teacher & Naturalist, Engineer & Artist* (RainSong, 2010), 111-156.

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them to be suitable companions for the scholars of the Mission Seminary [at Lahainaluna]
and examples of propriety among the females of the Sandwich Islands.⁵⁵

Records of the Māhele 'Āina indicate that the ABCFM received permission from various ali'i, including Kauikeaouli (King Kamehameha III), Hoapili (a chiefly governor of Maui), and Auwae (a konohiki⁵⁶), to use the following lands for the purposes of the Wailuku Mission Station: two house lots; land for use by the female seminary (containing seminary buildings and lo'i kalo⁵⁷); cattle pasture land; kalo land in 'Īao Valley; acreage east of the meeting house (the lot containing Ka'ahumanu Church); and a house lot occupied by Reverend Conde (the lot containing the William and Mary Alexander Parsonage).⁵⁸

In 1849, the ABCFM stopped funding the seminary, and it closed.⁵⁹ Reverend Edward Bailey, the missionary who assumed management of the seminary following Green, subsequently separated from the Sandwich Islands Mission.⁶⁰ He went on to operate a tuition-based school for girls and boys at the seminary before commencing a commercial sugarcane growing operation that would be consolidated into one of the island's major industrial agricultural plantations.⁶¹

When the ABCFM concluded its funding for the Sandwich Islands Mission in 1863, some families returned to the United States Continent while others stayed in Hawai'i and acquired lands (both near their mission stations and elsewhere) for investment and agriculture.⁶² With the introduction of a hybrid system of private property ownership through the Māhele and its related laws, missionaries and other foreigners could claim fee ownership of land.⁶³ As will be discussed in a subsequent section, it appears that W.P. Alexander may have exercised the right to claim the parsonage as he continued living in the home for several decades after the mission closed. Interestingly, as the Hawaiian Kingdom Government was considering granting foreigners property ownership rights, the ABCFM adopted a resolution allowing its

⁵⁵ Sheldon Dibble, *History of the Sandwich Islands* (Lahainaluna: Press of the Missionary Seminary, 1843), 319 in Cultural Surveys Hawai'i, Inc., *AIS for the Maui County Employee Parking Lot Project*, 28.

⁵⁶ *Konohiki* is defined in Arista, *The Kingdom and the Republic*, 239, as "Land manager or administrator, head of an ahupua'a land division under an ali'i. Responsible for regulating access of maka'āinana to plants and materials from the land and to fish and limu from the seas."

⁵⁷ *Lo'i* is defined in Handy and Handy with Pukui, *Native Planters in Old Hawaii*, 181, as "artificially leveled terraces... in which the plants are kept flooded under a few inches of water." A *lo'i kalo* is a *lo'i* used for growing wetland *kalo*.

⁵⁸ *Māhele 'Āina* records for Land Commission Award No. 384 for the ABCFM in Cultural Surveys Hawai'i, Inc., *AIS for the Maui County Employee Parking Lot Project*, 29, 31, A-1-A-15.

⁵⁹ Decker, *Edward Bailey of Maui*, 111-112, 124, 149-150. [The following information about the Wailuku Female Seminary is from this book.]

⁶⁰ *Forty-First Annual Report of the American Board of Commissioners for Foreign Missions 1850* (Boston: T.R. Marvin, 1850), 174. Missionaries who separated from the ABCFM were considered "corresponding members," and could continue to claim some benefit from the mission so long as they followed the stipulations outlined by a related resolution adopted by the Prudential Committee.

⁶¹ Ibid.; Alvin K. Silva, ed., *Wailuku Sugar Company Centennial 1862 November 1962: A Century of Progress in Sugar Cane Cultivation* (Wailuku: Maui Publishing Company, 1962), 17.

⁶² MacLennan, *Sovereign Sugar*, 52-80. [The following information about ABCFM missionaries and their actions after the ABCFM ended financial support of the Sandwich Islands Mission is from this book, unless otherwise noted.]

⁶³ While foreigners were not granted full land ownership rights until 1850, the Hawaiian Kingdom legislature passed legislation (titled An Act Relating to the Land Titles of Aliens) in 1847. This act permitted some foreigners who met specific qualifications to claim land that was already in their possession. The foreigners who met these qualifications often included those who served various *mō'i* or *ali'i* over the years, including members of the ABCFM. For more see, "Māhele Aina Documents, 1848-1850: Ka Māhele Aina (The Land Division)," Kumu Pono Associates, LLC, accessed May 9, 2024, <https://www.kumupono.com/Mahele-aina/> and MacLennan, *Sovereign Sugar*, 69.

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missionaries to become citizens of Hawai'i and purchase the homes in which they had been residing at mission stations.⁶⁴

MacLennan notes there is a connection between the location of mission stations and the industrial sugar plantation economy that emerged in the latter half of the nineteenth century.⁶⁵ As additional foreigners arrived and settled in the islands, and some ABCFM missionaries and their descendants sought ways to support themselves financially, traditional subsistence-based practices gradually transitioned to industrial export agriculture.⁶⁶ This change was facilitated, in part, by the implementation of hybridized system of private property ownership through the Māhele⁶⁷ of 1848 and enactment of its related laws. The Māhele, sale of Government Lands in the 1850s and 1860s, and the passage of an adverse possession law in 1870 contributed to the alienation of many Native Hawaiians from their ancestral lands in Wailuku and throughout Hawai'i.⁶⁸

By the 1860s, the moku of Wailuku was booming with sugar plantation activity.⁶⁹ Per MacLennan, the region's water resources attracted foreign investors who recognized the potential to irrigate fields of sugarcane. In the 1850s and 1860s, they purchased Government Lands and established plantations. On Bailey's property, he engaged in commercial sugar and wheat growing and erected water-operated mills on the grounds of the seminary, which borders the parsonage. When Bailey commenced growing and milling sugarcane (sometime before or around 1866),⁷⁰ there were at least two other plantations operating independently in Wailuku: Bal & Adams and Wailuku Sugar Company (WSCo). By 1867, more than 1,220 acres in Wailuku, Waikapū, and Waihe'e were planted in cane.

Like the rest of Hawai'i, Wailuku's small, independent plantations of the 1850s and 1860s either failed or were consolidated.⁷¹ In 1869, Bailey acquired Bal & Adams' plantation at auction.⁷² The following year, Bailey sold his plantation (inclusive of his cane land and mill) to his son William H. Bailey for \$13,000.⁷³ By 1877, WSCo had acquired the Bailey and Bal & Adams plantations.⁷⁴ In 1894, WSCo went on to acquire plantations in Waihe'e and Waikapū as well.⁷⁵

Initially, these smaller, independent sugar operations in Wailuku diverted water from Wailuku River to irrigate their cane lands, often relying on established methods.⁷⁶ Wilcox notes that in many cases, early

⁶⁴ Fortieth Annual Report of the American Board of Commissioners for Foreign Missions 1849 (Boston: T.R. Marvin, 1849), 187-199.

⁶⁵ MacLennan, *Sovereign Sugar*, 53.

⁶⁶ Ibid., 67-80.

⁶⁷ It is noted in Lilikalā Kame'eiehiwa, *Native Land and Foreign Desires: Pehea Lā E Pono Ai?* (Honolulu: Bishop Museum Press, 1992), Chapter 1, that "Western histories of the 1848 Māhele have always defined the term *māhele* as 'divide,' referring to a division of the communal rights into individual portions. However, *māhele* has another connotation in Hawaiian that is very different from the idea of 'divide' in English. *Māhele* also means 'to share,' as one does food or wealth, while the term 'divide' in English means 'to separate, sever or alienate.'"

⁶⁸ Davianna Pōmaika'i McGregor and Melody Kapilialoha MacKenzie, *Mo'olelo Eā O Nā Hawai'i: History of Native Hawaiian Governance in Hawai'i* (Honolulu: Prepared for the Office of Hawaiian Affairs, 2015), 252-253.

⁶⁹ Carol A. MacLennan, "Hawai'i Turns to Sugar: The Rise of Planation Centers, 1860-1880," *Hawaiian Journal of History* 31 (1997): 102. [The following information about early Wailuku sugar plantations is from this article, unless otherwise noted.]

⁷⁰ Decker, *Edward Bailey of Maui*, 246.

⁷¹ Carol Wilcox, *Sugar Water: Hawaii's Planation Ditches* (Honolulu: University of Hawai'i Press, 1996), 19-20.

⁷² Silva, *Wailuku Sugar Company*, 15.

⁷³ Decker, *Edward Bailey of Maui*, 247, 250.

⁷⁴ Silva, *Wailuku Sugar Company*, 17.

⁷⁵ Ibid., 12, 24.

⁷⁶ MacLennan, *Sovereign Sugar*, 148.

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plantations employed irrigation systems similar in scale and technology to traditional Hawaiian methods with the major difference being that water for sugar was not returned to the stream after it passed through the fields like it did with lo'i.⁷⁷ The Reciprocity Treaty, the overthrow of the Hawaiian Kingdom Government, and the annexation of Hawai'i to the United States spurred development of major sugarcane irrigation works. These were different from pre-reciprocity irrigation systems in their use of professional engineers in the design process, their transport of water outside the watershed, the size of the workforce required to execute the projects, and the exorbitant cost of their construction.⁷⁸ Both WSCo and rival plantation, Hawaiian Commercial and Sugar Co. (HC&S Co.) developed major irrigation ditches that carried water from streams in Wailuku Moku to their sugarcane fields throughout Central Maui.

WSCo's acquisition of smaller plantations, development of irrigation, institution of intensive land use practices, introduction of a sizable foreign workforce, and implementation of a plan to keep laborers on the plantation are all hallmarks of the industrial sugar plantation that began to emerge in Hawai'i in the 1870s.⁷⁹

In 1905, Wailuku was designated the seat of county government following enactment of the "County Act" by the Territorial Legislature.⁸⁰ As the county seat and headquarters for WSCo's plantation activity, Wailuku became a business, civic, industrial agricultural, and residential center with a diverse population. In the 1920s and 1930s, several permanent institutional buildings, comprising the area's civic center, were constructed in the heart of town, not far from the parsonage.⁸¹ The civic center is a National Register-listed district (NR 86001624). Surrounding the civic center several residential neighborhoods were developed to house government officials, lawyers, judges, and merchants who worked in Wailuku. Many of these neighborhoods, including those immediately southeast of the parsonage, date from the period between 1920s and 1940s.

Sugarcane would continue to dominate the landscape in Wailuku Moku until 1984, when WSCo rebranded as Wailuku Agribusiness (WAG) and started planting pineapple and macadamia trees on some of its former sugarcane land.⁸² In 1988, WAG had its last sugarcane harvest, and by 1990, the company started selling its landholdings to developers and HC&S Co.⁸³

⁷⁷ Wilcox, *Sugar Water*, 54.

⁷⁸ MacLennan, *Sovereign Sugar*, 145-158.

⁷⁹ MacLennan, *Sovereign Sugar*, 145.

⁸⁰ *Report of the Governor of the Territory of Hawaii to the Secretary of the Interior 1905* (Washington: Government Printing Office, 1905), 6. The full name of this legislation was "An Act Creating Counties in the Territory of Hawaii and Providing for the Government Thereof."

⁸¹ Dawn E. Duensing, *Historic Architectural Survey of Wailuku, Maui, Hawai'i* (Wailuku: Prepared for the County of Maui Department of Planning, 1993), 7-12, 15-17. [The following information on the civic center and nearby neighborhoods in Wailuku is from this resource, unless otherwise noted.]

⁸² Pellegrino, *Cultural Impact Assessment*, 49. [The following information about WSCo's evolution is from this report].

⁸³ Most of the preceding history of Wailuku is taken directly from the following HABS and HALS Reports: MASON, "Wailuku Sugar Company Manager's Residence," HABS No. HI-664, Historic American Buildings Survey (HABS), National Park Service, U.S. Department of the Interior, 2024; MASON, "Kama 'Auwai and Aqueduct," HALS No. HI-35, Historic American Landscapes Survey (HALS), National Park Service, U.S. Department of the Interior, 2024.

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Criterion A – Religion and Education

ABCFM's Sandwich Islands Mission

The pioneer company of Boston-based ABCFM missionaries arrived in Hawai'i from New England in 1820, twelve years before the Wailuku Mission Station was established.⁸⁴ These protestant missionaries, as well as those that arrived in subsequent companies, were part of the Sandwich Islands Mission. With instructions to "...promote the instruction, conversion, and the edification of the Heathen," by focusing a sufficient portion of their labors devoted to the 'instruction of the young,'⁸⁵ these missionaries were responsible for "...covering those islands with fruitful fields and pleasant dwellings, and school and churches; of raising up of the whole of people to an elevated state of Christian civilization..."⁸⁶ When the pioneer company arrived, however, "they had found that the land was already fruitful and the chiefs were the only ones who could grant permission to build houses."⁸⁷

As indicated in their charge, education was a key component of the Sandwich Islands Mission.⁸⁸ According to the order of Liholiho (King Kamehameha II), initial efforts to teach reading and writing were focused on ali'i.⁸⁹ The first few companies of missionaries operated out of six separate mission stations on four islands, allowing them to remain close to the residences of local ali'i.⁹⁰ Arista notes that this allowed the mission to develop "...relationships of obligation and service to the ali'i in the islands."⁹¹

Ali'i and their advisors were also early recipients of training in the words of the Gospel.⁹² In turn, these advisors taught the missionaries the Hawaiian language and generated the earliest translations of the Gospel.⁹³ Working with Native Hawaiian scholars, a Hawaiian alphabet was developed and the oral Hawaiian language was transcribed into a written one.⁹⁴ The pioneer company also brought with them a printing press, allowing for mass production of Hawaiian language spelling books, a critical tool in teaching reading and writing.⁹⁵

Of these early educational endeavors, Arista writes:

Beginning in the 1820s, Hawaiian society was beginning the slow transformation of incorporating reading and writing into its strong aurality-orality-based foundation. In Honolulu on December 21, 1823, a kapu was proclaimed by the chiefs' crier requiring the people to observe the Sabbath. Six months later, at Lahaina, Ka'ahumanu proclaimed a set of kapu forbidding murder, theft, boxing, and fighting and ordering an observance

⁸⁴ Forbes, Kam, Woods, "Partners in Change," 6, Hawaiian Mission Houses Digital Archive, accessed November 20, 2024, <https://hmha.missionhouses.org/items/show/14179>.

⁸⁵ Arista, *The Kingdom and the Republic*, 96, 123, 125, 141. [The following information on the ABCFM (and the Sandwich Islands Mission), their charge, what they found when came to Hawai'i, and their activities upon arrival is from this book, unless otherwise noted. Page numbers are provided for direct quotes].

⁸⁶ ABCFM, Instructions to the Missionaries in Arista, *The Kingdom and the Republic*, 96.

⁸⁷ Arista, *The Kingdom and the Republic*, 123.

⁸⁸ Carol A. MacLennan, *Sovereign Sugar: Industry and Environment in Hawai'i* (Honolulu: University of Hawai'i Press, 2014), 58; Arista, *The Kingdom and the Republic*, 123-124.

⁸⁹ Woods, ed., *Kōkua Aku, Kōkua Mai*, 148; Arista, *The Kingdom and the Republic*, 123.

⁹⁰ Arista, *The Kingdom and the Republic*, 141.

⁹¹ Arista, *The Kingdom and the Republic*, 125.

⁹² Ibid., 103.

⁹³ Ibid.

⁹⁴ *The Bicentennials Continue, The First Printing: A Written Hawaiian Language, January 7, 1822* (Honolulu: Hawaiian Mission Houses Historic Site & Archives, 2022), https://historichawaii.org/wp-content/uploads/1822-Print-Brochure_online_sm_rev-4.pdf.

⁹⁵ Ibid.

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of the Sabbath. This set of proclamations also included the injunction that when schools were established, all the people should learn the palapapa [reading and writing]. Since literacy was a new priority for the ali'i, the adoption of a general literacy program among the maka'āinana [the general populace; those without chiefly lineage] would require the training of more teachers and the building of schools.⁹⁶

Arista further notes that for Native Hawaiians, the spoken word coexisted with literacy and was not replaced by it as the main means of expression until the late nineteenth century.⁹⁷

As schools were established throughout the islands, missionary-trained Native Hawaiian educators were instrumental in teaching reading and writing.⁹⁸

By 1846, there were twenty-eight mission stations across five islands (eight on Hawai'i Island, nine on Maui, six on O'ahu, four on Kaua'i, and one on Moloka'i).⁹⁹ The primary activities conducted at each mission station were "preaching and teaching."¹⁰⁰

At the Wailuku Mission Station, Mission Station Reports indicate that early on, the missionaries held Sabbath school for children, operated a school for teachers (where reading and geography were taught), inspected schools in Hāmākualoa, Hāmākuapoko, Waihe'e and Waikapū, and preached the Gospel.¹⁰¹ In addition to these duties, the missionaries oversaw marriages and funerals in Central Maui.¹⁰² By 1863, the final Wailuku Mission Station Report noted that 1,957 residents of Wailuku became members of the church since it was established there in 1832.¹⁰³ In the same report, Alexander stated "our schools were never as prosperous as now & there is no part of my work that I enjoy more than laboring in the children's sabbath school."

The missionaries assigned to the Wailuku Mission Station included "Jonathan S. Green (1832-1842); Reuben Tinker (1832-1834); Richard Armstrong (1835-1840); Lydia Brown (1835-1840); Maria Ogden (1838-1858); Edward Bailey (1840-1885); Ephraim W. Clark (1843-1848); Daniel T. Conde (1848-1856); and William P. Alexander (1856-1884)."¹⁰⁴

In 1848, the final company of ABCFM missionaries arrived in Hawai'i. By 1853, the ABCFM declared Hawai'i a "Christian nation," and the following year a local organization, known as the HEA was

⁹⁶ Arista, *The Kingdom and the Republic*, 168.

⁹⁷ Ibid.

⁹⁸ Ibid., 142.

⁹⁹ David W. Forbes, Ralph Thomas Kam, Thomas A. Woods, *Partners in Change: A Biographical Encyclopedia of American Protestant Missionaries in Hawai'i and their Hawaiian and Tahitian Colleagues, 1820-1900* (Honolulu: Hawaiian Mission Childrens' Society, 2018), xxii.

¹⁰⁰ Ho'okuleana, LLC, "Mission Stations," 1, Images of Old Hawai'i, accessed November 20, 2024, <https://imagesofoldhawaii.com/wp-content/uploads/Mission-Stations.pdf>.

¹⁰¹ "Mission Station Reports - Maui - Wailuku - 1833-1839," Hawaiian Mission Houses Digital Archive, accessed December 16, 2024, <https://hmha.missionhouses.org/items/show/834>.

¹⁰² Ibid.

¹⁰³ "Mission Station Reports - Maui - Wailuku - 1840-1863," Hawaiian Mission Houses Digital Archive, accessed December 16, 2024, <https://hmha.missionhouses.org/items/show/835>.

¹⁰⁴ Forbes, Kam, Woods, "Partners in Change," 37-38, Hawaiian Mission Houses Digital Archive, accessed November 20, 2024, <https://hmha.missionhouses.org/items/show/14179>.

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formed.¹⁰⁵ By the 1860s, the educational efforts of the missionaries, with the support of ali'i and assistance of Native Hawaiian teachers and scholars, led to an "...almost universally literate.." native population.¹⁰⁶ Before the end of the Sandwich Islands Mission in 1863, several missionaries advised the ali'i (King Kamehameha III and others) on governmental issues, including the implementation of a constitutional form of government they also assumed official roles with the Hawaiian Kingdom Government.¹⁰⁷ Richard Armstrong, who oversaw construction of the William and Mary Alexander Parsonage, became the Minister of Public Instruction sometime between 1847-1848, and W.P. Alexander, the last ABCFM missionary to live in the parsonage, briefly served as a surveyor for the Hawaiian Kingdom Government in 1849, when the ABCFM granted him a one-year sabbatical from teaching at Lahainaluna (he would also pick up surveying work while Lahainaluna was on breaks).¹⁰⁸

Arista notes that the Sandwich Islands Mission successfully met its original charge of converting, educating, and establishing churches:

In hindsight, the overwhelming success of the Sandwich Islands Mission made it an exemplar of the American foreign mission project. It was paradigm-setting in the achievements that it claimed: a high literacy rate among Hawaiians by 1840, numerous churches and schools established, and most, if not all, of the ali'i of the nation converted.¹⁰⁹

The Wailuku Mission Station, of which the parsonage was a component, played a critical role in this work for Central Maui. It housed the ministers who were assisted in converting and teaching the population.

The HEA succeeded the ABCFM in its management of Protestant churches in Hawai'i in 1863.¹¹⁰ By this time, the nature of the organization had changed significantly. It went from a foreign mission to a home one, there were no restrictions on earning an income, and the children of ABCFM were now part of the organization.¹¹¹ Similarly, the organization's relationship with ruling ali'i had changed.¹¹² Williams notes that the ABCFM gave the HEA explicit instruction to create "Native-run, Native-led churches in the Islands."¹¹³ However, several members of the HEA's administrative arm, known as the Hawaiian Board, had other plans. The board was primarily made up of white men, some of whom were descendants of Protestant missionaries. Some of the board's members expressed contempt for Hawaiian leadership in HEA churches and in the government and they were involved in "the creation, implementation, and support of the Bayonet Constitution in the summer of 1887 and the overthrow of the Hawaiian monarchy

¹⁰⁵ Ronald C. Williams, Jr., "Claiming Christianity: The Struggle Over God and Nation in Hawai'i, 1880-1900" (PhD diss., University of Hawai'i at Mānoa, 2013), 6-7, <https://scholarspace.manoa.hawaii.edu/server/api/core/bitstreams/271ff9f9-5149-43ff-87a1-dd7c0e8dee5b/content>.

¹⁰⁶ Noenoe K. Silva, *Aloha Betrayed: Native Hawaiian Resistance to American Colonialism* (London: Duke University Press Durham, 2004), 85; Williams, "Claiming Christianity," 10.

¹⁰⁷ MacLennan, *Sovereign Sugar*, 66; Jonathan Kay Kamakawiwo'ole Osorio, *Dismembering Lāhui: A History of the Hawaiian Nation to 1887* (Honolulu: University of Hawai'i Press, 2002), 25; Lilikalā Kame'eleihiwa, *Native Land and Foreign Desires: Pehea Lā E Pono Ai?* (Honolulu: Bishop Museum Press, 1992), Chapters 7 and 8.

¹⁰⁸ MacLennan, *Sovereign Sugar*, 66; Kame'eleihiwa, *Native Land and Foreign Desires*, Chapter 7; James M. Alexander, *Mission Life in Hawaii: Memoir of Rev. William P. Alexander* (Oakland: Pacific Press Publishing Company, 1888), 103.

¹⁰⁹ Arista, *The Kingdom and the Republic*, 86.

¹¹⁰ Williams, "Claiming Christianity," 4; 24-91. [The following information about the HEA, its Hawaiian Board, and its actions inside and outside the church is from this dissertation, unless otherwise noted. Page numbers will be provided for direct quotes.]

¹¹¹ Woods, ed., *Kōkua Aku, Kōkua Mai*, 14.

¹¹² Ibid.

¹¹³ Ibid., 5.

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in 1893."¹¹⁴ Ultimately, their actions undermined the Hawaiian Kingdom Government and accelerated Hawai'i's annexation to the United States.

Through the work Maui Aid Association, the Hawaiian Board was affiliated with the William and Mary Alexander Parsonage between 1905-1953.

Maui Aid Association

Sometime between 1905-1907, as County of Maui was being established, William and Mary Alexander's daughter, Emily (Alexander) Baldwin, purchased the parsonage property where her parents previously lived. After her father passed in 1884, her mother, Mary, moved to Ha'ikū to live with family, and it appears the parsonage was acquired by one of Edward Bailey's sons.¹¹⁵ After Emily reacquired the property, she set it aside as the dwelling for the Maui Agent of the HEA's Hawaiian Board.¹¹⁶ The Maui Aid Association was formed around the same time, and the parsonage property served as the organization's headquarters until 1953.¹¹⁷ The Hawaiian Board's Maui Agent served as Maui Aid Association's Secretary-Treasurer.¹¹⁸

The Maui Aid Association was formally chartered in 1909 "for the purpose of rendering aid and assistance to Churches and Religious Institutions affiliated with the Board of the Hawaiian Evangelical Association, and to Educational, Social, and Charitable Institutions in said County of Maui, and also to aid and assist kindred institutions in any other parts of said Territory..."¹¹⁹ The names listed on the original corporate charter were H.P. Baldwin (Emily Alexander Baldwin's husband), D.C. Lindsay, H.A. Baldwin, F.F. Baldwin, Rev. R.B. Dodge, Rev. E.B. Turner, and Rev. T.A. Waltrip.¹²⁰ It appears that the Maui Aid Association constructed an office immediately southeast of the William and Mary Alexander Parsonage (on the same parcel) the same year the organization was formally chartered. This frame building, most recently known as the Baybrook House and is described in Section 7, is a contributing resource of the parsonage. It also individually meets national register criteria.

Initially, the Maui Aid organization's work focused on repairing and maintaining HEA's churches and constructing new churches.¹²¹ Other early work included holding prayer meetings and bible studies, assisting HEA pastors financially and with theological training, and supporting kindergarteners.¹²² Between 1914-1916, the Maui Aid Association assumed management of the Alexander House Settlement until the Alexander House Settlement Association was formally incorporated.¹²³ Located on a parcel less

¹¹⁴ Ibid., 6.

¹¹⁵ "The William and Mary Parsonage," *The Friend* XCI, no. 12 (December 1922): 282; Alexander, *Mission Life in Hawaii*, 183.

¹¹⁶ Rowland Backus Dodge, "The Three Island Group," *Eighty-Fifth Annual Report of the Hawaiian Evangelical Association, 1907* (Honolulu: Hawaiian Gazette Co., Ltd., 1907), 46.

¹¹⁷ "Maui Aid Association," *Maui News*, May 29, 1909, 1; "Tax Maps Branch History Sheet, 3-4-14-5," (County of Maui, Tax Map Branch, 1953); Kam Tai Lee, "Territory of Hawai'i, Treasurer's Office, in re Dissolution of the Maui Aid Association," *Honolulu Star-Bulletin*, November 10, 1953, 17.

¹¹⁸ Reverend Ellis E. Pleasant, "The Maui Aid Association," *The Friend* XCI, no. 12 (December 1922): 268.

¹¹⁹ Harold F. Cram, "The Maui Aid Association" [ca. 1939] unpublished manuscript housed in the Maui Historical Society's records held at the Hale Hō'ike'ike at the Bailey House.

¹²⁰ Ibid.

¹²¹ *Eighty-Fourth Annual Report of the Hawaiian Evangelical Association 1906* (Honolulu: Hawaiian Gazette Co., Ltd., 1906), 60-63.

¹²² Ibid.; Rev. Ellis E. Pleasant, "The Maui Aid Association," *The Friend* XCI, no. 12 (December 1922): 268, 288.

¹²³ C.S. Childs, "Alexander House Settlement," *The Friend* XCI, no. 12 (December 1922): 274-276. [The following information on the Alexander House Settlement is from this article, unless otherwise noted. Pages numbers will be provided for direct quotes.]

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than a mile from the William and Mary Alexander Parsonage (on the same street), the Settlement focused on "the social and moral well-being of its community in both concrete and spiritual form."¹²⁴

Around 1917, Maui Aid Association turned its efforts towards "American Citizenship."¹²⁵ Of this work, the secretary's report for 1916 noted the following:

The advance work of the year that has attracted most attention is the beginning of the teaching of American Citizenship. Between two and three hundred men are now enrolled and new classes are being formed each month. The shifting of many of the laborers from one place to another has somewhat interfered with the steady progress of one or two classes. Other classes have grown, however, so the total number remains constant. The generous promises of financial assistance from the Hawaiian Commercial and Sugar Company, Wailuku Sugar Company and the Maui Agricultural Company, together with the special donations of the Henry P. Baldwin, Ltd., Mr. Frank F. Baldwin and Dr. W.D. Baldwin, have made it possible to nearly arrange the budget of this committee for a two year period, so that the trustees of this Association felt justified on January 20th in calling Mr. C. A. MacDonald of Lahainaluna to become director of the citizenship class of Maui County. He has accepted the position and will begin his work on April 1st.¹²⁶

As indicated in the preceding quote, education was the primary means of its American Citizenship work.¹²⁷ The organization had a special committee dedicated to this work, and its focus was on night schools for teaching English. In 1922, the organization reported that it had around 400 students (primarily immigrant plantation laborers) attending its night schools and it employed twenty-six teachers. The stated goal of this Americanization program was "to improve the general morale among the men and make them both efficient and loyal members of the community."¹²⁸

The organization also addressed its goal of Americanization through social welfare work. It supported a Japanese Girls Home (also known as the Kanda Home) in Wailuku. Less than a mile north of the William and Mary Alexander Parsonage, the Kanda Home welcomed school-aged Japanese girls whose parents were employed by sugarcane plantations and were living in plantation provided housing (known as camps). In 1920, the following statistics on the home were provided by the federal Bureau of Education:

The Wailuku Japanese Girls' Home was established in 1912 by a Japanese gentlemen [Shigefusa Kanda] who saw that Japanese girls living in camps where their parents were on the plantations were in need of such a home. The girls, some 63 in number, attend the public schools. An earnest young American woman shares in the management of the home and is doing much toward winning the girls over to American ideas and principles.¹²⁹

¹²⁴ Ibid., 275.

¹²⁵ "American Citizenship is New Work of Maui Aid," *Maui News*, March 16, 1917, 1, 3.

¹²⁶ Cited in Ibid.

¹²⁷ Rev. Ellis E. Pleasant, "The Maui Aid Association," *The Friend* XCI, no. 12 (December 1922): 268, 288. [The following information on the Maui Aid Association's Americanization program is from this article, unless otherwise noted. Pages numbers will be provided for direct quotes.]

¹²⁸ Ibid., 288.

¹²⁹ *A Survey of Education in Hawaii Made Under the Direction of the Commissioner of Education* (Washington: Government Printing Office, 1920), 53.

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Maui Aid Association's Americanization work coincided with similar efforts of sugarcane plantations throughout Hawai'i following World War I.¹³⁰ As a means of protecting their ability to continue importing Asian labor in the post-annexation period, some plantations, including HC&S Co., initiated efforts in the early 1920s to Americanize their mostly Asian workforce. As MacLennan notes, the plantations were "[e]mphasizing American and Christian values and stressing the use of the English language" and "began a campaign against Japanese-language schools, Buddhism, and the use of pidgin English (Hawai'i Creole)."¹³¹ Children and families were targeted in educational and recreational programs. These Americanization efforts were part of a larger "social welfare" program enacted by plantations to quell ongoing strikes and dissatisfaction with working, living, and pay conditions among its laborers. Frank F. Baldwin was manager and president of HC&S Co. and president of the Maui Aid Association when the organization received funding from HC&S Co. (and from Baldwin in his personal capacity) to focus on the "teaching of American Citizenship."¹³²

In 1919, Emily Alexander Baldwin formally deeded the William and Mary Alexander Parsonage parcel to the Maui Aid Association on the condition that it continue to house the Hawaiian Board's Maui Agent.¹³³ The property remained under the organization's ownership until 1953, when it formally closed.¹³⁴ That year, the Maui Aid Association deeded the parcel to Wailuku Union Church, and it has remained under the church's ownership since that time.¹³⁵

The three ministers who served dual roles as the Hawaiian Board's Maui Agent and the Maui Aid Association's Secretary-Treasurer were Rowland B. Dodge (ca. 1905-1919), Ellis E. Pleasant (1919-1939), and Harold Cram (1939-1949).

Criterion B – Important Person (W.P. Alexander)

William Patterson Alexander, the last ABCFM-affiliated minister to live in the parsonage was born near Paris, Kentucky, on July 25, 1805.¹³⁶ He arrived in Hawai'i in 1832 with the fifth company of ABCFM missionaries.¹³⁷ Alexander lived in the parsonage between 1856-1884. During this period, he established the Wailuku Theological School, served as the president of the East Maui Female Seminary's board, and worked on behalf of Punahou School (also historically known as Oahu College).

Alexander was one of the original trustees listed in the charter for Punahou School, which was issued by the Hawaiian Kingdom Government in 1849.¹³⁸ In 1853, when the school was reincorporated as Oahu College, Alexander's name was again listed as a trustee of the institution.¹³⁹ He served in this capacity

¹³⁰ MacLennan, *Sovereign Sugar*, 190-196. [The following information on Americanization efforts of sugar plantations following World War I is from this book, unless otherwise noted. Page numbers will be provided for direct quotes.]

¹³¹ Ibid., 191.

¹³² "American Citizenship is New Work of Maui Aid," Maui News, March 16, 1917, 1, 3.

¹³³ "The William and Mary Parsonage," *The Friend* XCI, no. 12 (December 1922): 282.

¹³⁴ "Tax Maps Branch History Sheet, 3-4-14-5," (County of Maui, Tax Map Branch, 1953); Kam Tai Lee, "Territory of Hawai'i, Treasurer's Office, in re Dissolution of the Maui Aid Association," Honolulu Star-Bulletin, November 10, 1953, 17.

¹³⁵ Ibid.

¹³⁶ Alexander, *Mission Life in Hawaii*, 9.

¹³⁷ Forbes, Kam, Woods, "Partners in Change," 6, Hawaiian Mission Houses Digital Archive, accessed November 20, 2024, <https://hmha.missionhouses.org/items/show/14179>.

¹³⁸ *A General Catalogue of the Trustees, Teachers and Pupils of Punahou School and of Oahu College, Compiled by the Order of the Trustees for the Fortieth Anniversary, June 16, 1881* (Honolulu: Grieve, Book and Job Printer, 1881), 17.

¹³⁹ Ibid., 19.

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from 1849-1876.¹⁴⁰ In 1857, Oahu College began efforts to raise an endowment for the school.¹⁴¹ A year later, in 1858, he was sent to the United States "to seek an endowment for Oahu College and to select a President for the same."¹⁴² It appears that the trip secured a \$14,000 endowment for the school.¹⁴³

Founded in 1863 by Alexander, the Theological School held classes five days a week and operated for eleven years. More than half of the school's sixty-seven students (who were primarily Native Hawaiian, including graduates of Lahainaluna¹⁴⁴) entered the ministry, working in native churches and in churches abroad in Micronesia. Classes offered by Alexander at the school included "Didactic Theology and Church Government, Church History, Exposition of the Bible, the composition and delivery of sermons, and once a week a theological debate."¹⁴⁵ His students were boarded by members of the Wailuku community. The school remained at Wailuku until 1874, when it was moved to Honolulu.¹⁴⁶

In 1869, when the East Maui Female Seminary received its charter from the Hawaiian Kingdom Government, Alexander was elected as president of the school's board of trustees.¹⁴⁷ He led the institution's board at a critical time when it was tasked with reconstructing a fire-destroyed seminary building.¹⁴⁸ Once Edward Bailey and Dr. C.S. Kittredge drafted plans for the new seminary building, Alexander sought a carpenter for its construction. In 1871, the school's board completed the new building, secured a teacher, and reopened the institution to students.¹⁴⁹ A description of the new building provided in the *Hawaiian Gazette* indicates its construction was a large undertaking, costing somewhere between \$6,000 and \$7,000:

All praise is due to the workmen who have constructed the building, which is in good taste throughout, although absolutely nothing has been allowed for ornament – everything for use. There have been used in its erection about 80,000 feet of lumber, 62,000 shingles, about twenty barrels of lime, &c., &c. There are in it fifty-three doors and fifty-six windows. The ventilation is free. The building has a cost between six thousand and seven thousand dollars.¹⁵⁰

As Alexander was engaged in the previously described educational efforts, he traveled to the Marquesas Islands and Micronesia in 1871 and 1872, respectively, on behalf of the HEA.¹⁵¹ In 1884, Alexander traveled to San Francisco, California, with his wife to visit his son, S.T. Alexander, and seek medical treatment.¹⁵² He passed away at his son's house in Oakland that

¹⁴⁰ William de Witt Alexander, LL.D., F.R.G.S., *Oahu College List of Officers, Instructors, and Students: Historical Sketch, 1841-1906* (Honolulu: Hawaiian Gazette Co., Ltd., 1907), 9.

¹⁴¹ *Ibid.*, 5.

¹⁴² Alexander, *Mission Life in Hawaii*, 107.

¹⁴³ Alexander, *Oahu College*, 5.

¹⁴⁴ Alexander, *Mission Life in Hawaii*, 142.

¹⁴⁵ "Theological School," *Supplement to the Friend* 20, no. 7 (July 1870): 66.

¹⁴⁶ Alexander, *Mission Life in Hawaii*, 112.

¹⁴⁷ "East Maui Female Seminary," *Pacific Commercial Advertiser*, September 18, 1869, 3.

¹⁴⁸ *Ibid.* [Prior to 1869, the institution had been known as the Makawao Female Seminary.]

¹⁴⁹ Edward Bailey, Letter to the editor, *Hawaiian Gazette*, February 1, 1871, 3; W.P. Alexander, "East Maui Female Seminary," *Hawaiian Gazette*, May 10, 1871, 2.

¹⁵⁰ Edward Bailey, Letter to the editor, *Hawaiian Gazette*, February 1, 1871, 3.

¹⁵¹ Forbes, Kam, and Wood, *Partners in Change*, 53.

¹⁵² *Ibid.*, 54.

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same year at the age of seventy-nine.¹⁵³ Alexander and his wife, who died four years later, were buried at Mountain View Cemetery in Oakland.

Criterion C – Architecture

The parsonage is one of a few intact ABCFM-affiliated buildings remaining on the island of Maui and is among the oldest western-style buildings in Wailuku. Like other non-church buildings of the Sandwich Islands Mission, the parsonage embodies the distinctive characteristics of a type (missionary dwellings) and period of construction (1820-1863, or the period in which the ABCFM was active in Hawai'i).

The William and Mary Alexander Parsonage, and other ABCFM dwellings throughout Hawai'i, are unified in their vernacular style, which shares features in common with the colonial architecture of New England. These features include steeply pitched roofs, double-hung wood windows, complete lack of ornamentation, their use of basements and cellars (many missionary dwellings, including the William and Mary Alexander Parsonage, have basements or cellars), and primarily rectangular plans that sometimes have smaller, rectangular wings.¹⁵⁴ They are exhibited in the parsonage as well as other National Register-listed ABCFM dwellings throughout Hawai'i, including the Bailey House (NR 73000678, also a component of the Wailuku Mission Station), the Baldwin House (NR 66000302, Lahaina, Maui), the Frame House (NR 66000294, Honolulu, O'ahu), the Gulick-Rowell House (NR 78001027, Waimea, Kaua'i), and the Wai'oli Mission House (NR 73000676 Wai'oli, Kaua'i). Aside from these shared features, the buildings varied in materials, roof type, and lanai design.

The availability of materials differed from island to island and region to region, and the missionaries were limited by what was locally available. Access to the lumber needed to construct frame dwellings was limited, and receiving a sufficient supply from New England was not typically an option, so most buildings were constructed primarily of field stones or coral.¹⁵⁵ As with the William and Mary Alexander Parsonage, some dwellings incorporated both locally available field stones or coral and imported clapboards.

These dwellings also differed in roof type. While all roofs were steeply pitched, most were gabled with minimal overhangs, reflecting New England architecture. Several were double-pitched and hipped with wide overhangs that sheltered lanai, reflecting adaptations to Hawai'i's climate. The latter roof type is seen in the former Wailuku Female Seminary dining hall. Although the hall was not a dwelling, it is a contributing property of Bailey House and is located next door to the William and Mary Alexander Parsonage. A ca. 1836 sketch (Figure 1) by one of the parsonage's earliest occupants, Clarissa Armstrong, indicates the parsonage was originally constructed with this roof type. As discussed in Section 7, the roof was changed from hipped to gabled around 1845, when a second story was added to the parsonage. Despite this change, the parsonage features wraparound lanai at its west, south, and east facades. The gable roof has a slight double pitch on the south that transitions at the lanai. The gable end lanai on the east and west facades have shed roofs that meet the main roof at the corners creating a hipped effect along the first-floor exterior. This feature is similar to what is seen on a portion of the Wai'oli Mission House. Lanai design also varied. Some were incorporated under extensions of the main roof (as with a portion of the Wai'oli Mission House and the William and Mary Alexander Parsonage), while others had separate

¹⁵³ Alexander, *Mission Life in Hawaii*, 143.

¹⁵⁴ John Miles Baker, A.I.A., *American House Styles: A Concise Guide* (New York: W.W. Norton & Company, 1994), 19, 22.

¹⁵⁵ The Frame House in Honolulu is an exception to this. It was, in essence, a prefabricated building (all required building components and lumber were sent with the pioneer company of missionaries to Hawai'i so that it could be assembled upon arrival).

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roofs (as seen in the Bailey House and the Frame House). Also, the size of the lanai varied. Some wrapped around the building or ran the full length of a facade (as with the Gulick-Rowell House and the Baldwin House), while others were small balconies at a single facade (as seen in the Frame House). The parsonage incorporates both a wraparound lanai and a small balcony.

The William and Mary Alexander Parsonage is also distinguished from its contemporaries in its floor plan. It is a variation of the center-hall plan typical of eighteenth-century colonial architecture.¹⁵⁶ It features a centrally located hallway flanked on either side by rooms of consistent widths. In the central hallway are stairs leading to the second story which was added around 1845.

¹⁵⁶ Baker, *American House Styles*, 27; Cyril M. Harris, *Dictionary of Architecture & Construction*, Fourth Edition (New York: McGraw-Hill, 2006), 190.

William and Mary Alexander Parsonage
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Previous documentation on file (NPS):

- ☒ preliminary determination of individual listing (36 CFR 67) has been requested
☐ previously listed in the National Register
☐ previously determined eligible by the National Register
☐ designated a National Historic Landmark
☒ recorded by Historic American Buildings Survey # HI-46
☐ recorded by Historic American Engineering Record # _____
☐ recorded by Historic American Landscape Survey # _____

Primary location of additional data:

- ☒ State Historic Preservation Office
☐ Other State agency
☐ Federal agency
☐ Local government
☐ University
☐ Other
Name of repository: Hawaiian Mission Houses Digital Archive

Historic Resources Survey Number (if assigned): 50-50-04-01634

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10. Geographical Data

Acreeage of Property approximately one acre

Use either the UTM system or latitude/longitude coordinates

Latitude/Longitude Coordinates

Datum if other than WGS84: _____

(enter coordinates to 6 decimal places)

- | | |
|------------------------|------------------------|
| 1. Latitude: 20.886364 | Longitude: -156.506403 |
| 2. Latitude: | Longitude: |
| 3. Latitude: | Longitude: |
| 4. Latitude: | Longitude: |

Or

UTM References

Datum (indicated on USGS map):

☐ NAD 1927 or ☐ NAD 1983

- | | | |
|----------|-----------|-----------|
| 1. Zone: | Easting: | Northing: |
| 2. Zone: | Easting: | Northing: |
| 3. Zone: | Easting: | Northing: |
| 4. Zone: | Easting : | Northing: |

Verbal Boundary Description (Describe the boundaries of the property.)

2307 Main St., Wailuku, HI 96793

A portion of tax map key (TMK) (2) 3-4-014:005

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Boundary Justification (Explain why the boundaries were selected.)

The boundaries of the William and Mary Alexander are shown as the red shaded area on the accompanying map (Map 2). The property being nominated comprises a roughly one-acre portion of a 2.659-acre lot. These boundaries are consistent with an earlier draft National Register Registration Form for this property prepared by Dawn Duensing. In this draft, Duensing notes:

Although the William and Mary Alexander Parsonage is located on approximately the same two acres it was in the 1880s, the boundaries for the national register nomination will be confined to the area immediately surrounding the house. The two acre parcel has a number of non-contributing structures which do not contribute to the significance of the property.¹⁵⁷

Of the two noncontributing buildings (constructed in 1928 and 1963) referenced by Duensing, one was constructed outside of the property's period of significance, and neither relates to the property's documented significance. Both historically served as parsonages. Further, Duensing's decision to exclude the portion of the parcel containing these buildings from the nomination is supported by the National Register Bulletin "Defining Boundaries for National Register Properties," which advises:

- Select boundaries to encompass but not exceed the extent of the significant resources and land areas comprising the property.
- Include all historic features of the property, but do not include buffer zones or acreage not directly contributing to the significance of the property.
- Exclude peripheral areas that no longer retain integrity due to alterations in physical conditions or setting caused by human forces, such as development, or natural forces, such as erosion.¹⁵⁸

¹⁵⁷ Duensing, Draft NRHP Registration Form, William and Mary Alexander Parsonage, 6.

¹⁵⁸ Donna J. Seifert, National Register Bulletin, "Defining Boundaries for National Register Properties" (U.S. Department of the Interior, National Park Service, 1997), 2.

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11. Form Prepared By

name/title: Annalise Shiraki, Architectural Historian
organization: Mason Architects, Inc. (MASON)
street & number: 119 Merchant St., Suite 501
city or town: Honolulu state: HI zip code: 96813
e-mail: as@masonarch.com
telephone: 808.536.0556
date: December 3, 2024

Additional Documentation

Submit the following items with the completed form:

- **Maps:** A USGS map or equivalent (7.5 or 15 minute series) indicating the property's location.
- **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.
- **Additional items:** (Check with the SHPO, TPO, or FPO for any additional items.)

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Maps

Map 1. USGS Wailuku Quadrangle. Hawai'i – Maui Co. 7.5-Minute Series 2024. (Map: USGS; added graphics: MASON.)



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Map 2. Aerial view of William and Mary Alexander Parsonage, dated 2023. Blue outline: TMK (2) 3-4-014:005. Red fill: boundaries of the nomination. (Aerial: County of Maui, Department of Finance; added graphics: MASON.)



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Photographs

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels (minimum), 3000x2000 preferred, at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map. Each photograph must be numbered and that number must correspond to the photograph number on the photo log. For simplicity, the name of the photographer, photo date, etc. may be listed once on the photograph log and doesn't need to be labeled on every photograph.

Photo Log

Name of Property: William and Mary Alexander Parsonage

City or Vicinity: Wailuku

County: Maui

State: HI

Photographer: MASON

Date Photographed: April 2024

Description of Photograph(s) and number, include description of view indicating direction of camera:

Photo 1 of 16.

Front (south) facade of Parsonage, looking north.

Photo 2 of 16.

East facade of Parsonage, looking west.

Photo 3 of 16.

North facade of Parsonage, looking southwest.

Photo 4 of 16.

Entrance to cellar at Parsonage's north facade, looking south.

Photo 5 of 16.

Hand-hewn 'ōhi'a headers at Parsonage's cellar, looking north.

Photo 6 of 16.

West and south facades of Parsonage with Maui Aid Association Office in the background, looking northeast.

Photo 7 of 16.

Living room of Parsonage, looking north.

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Photo 8 of 16.

Living room of Parsonage, looking west.

Photo 9 of 16.

Bedroom #1 of Parsonage, looking east-southeast.

Photo 10 of 16.

Hallway, second floor of Parsonage, looking west.

Photo 11 of 16.

Bedroom #3, second floor of Parsonage, looking north.

Photo 12 of 16.

Front (south) and east facades of Maui Aid Association Office, looking north-northwest.

Photo 13 of 16.

West facade of Maui Aid Association Office, looking east.

Photo 14 of 16.

North facade of Maui Aid Association Office, looking south.

Photo 15 of 16.

East facade of Maui Aid Association Office, looking west.

Photo 16 of 16.

Front (south) facade of Maui Aid Association Office, showing landscaping and gently sloping topography, looking north-northeast.

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Photo Key 1. Exterior photo key. (Aerial: County of Maui, Department of Finance; added graphics: MASON.)



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Photo Key 2. Interior photo key, cellar. (Floor plan: Wailuku Union Church; added graphics: MASON.)

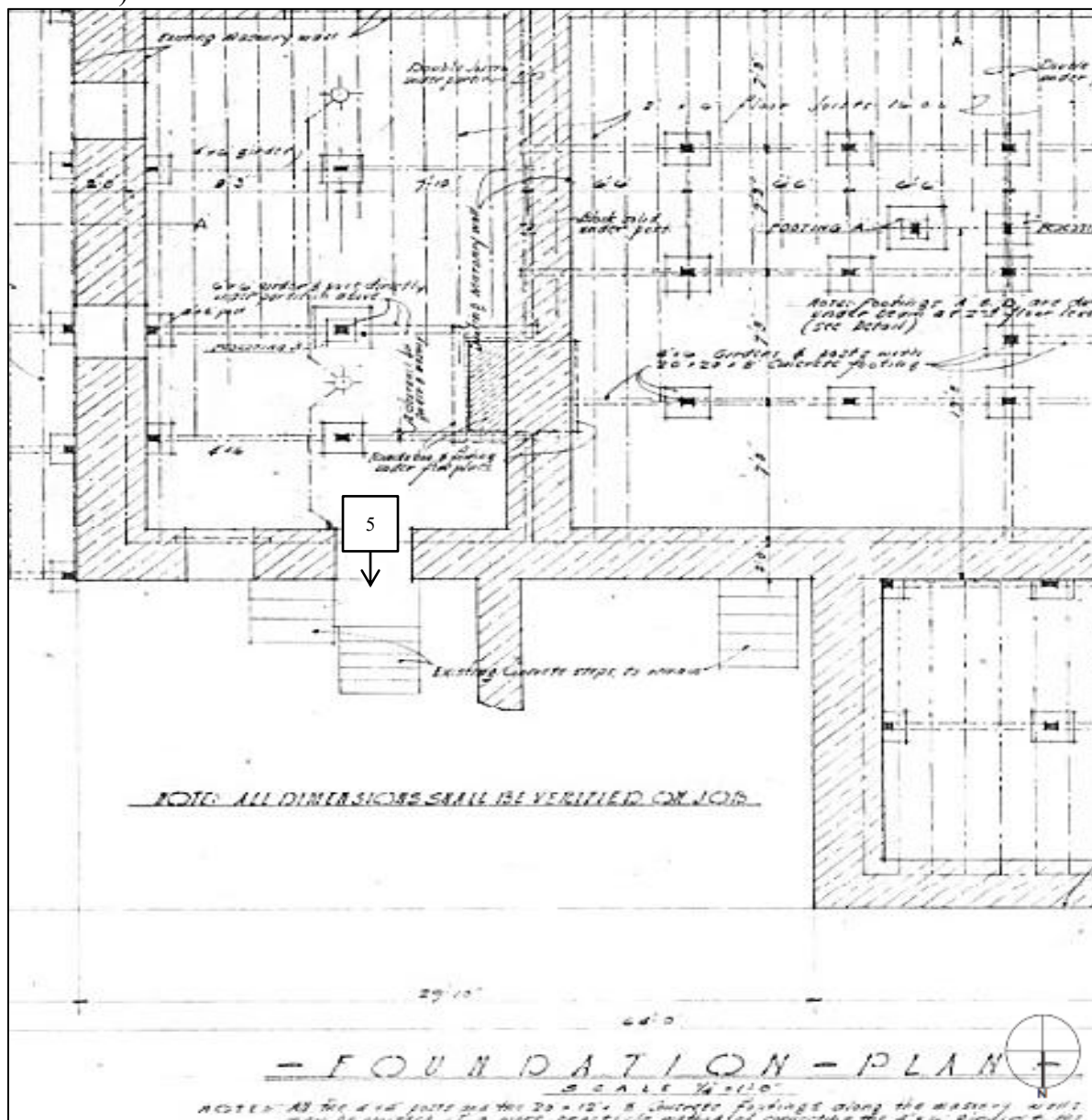
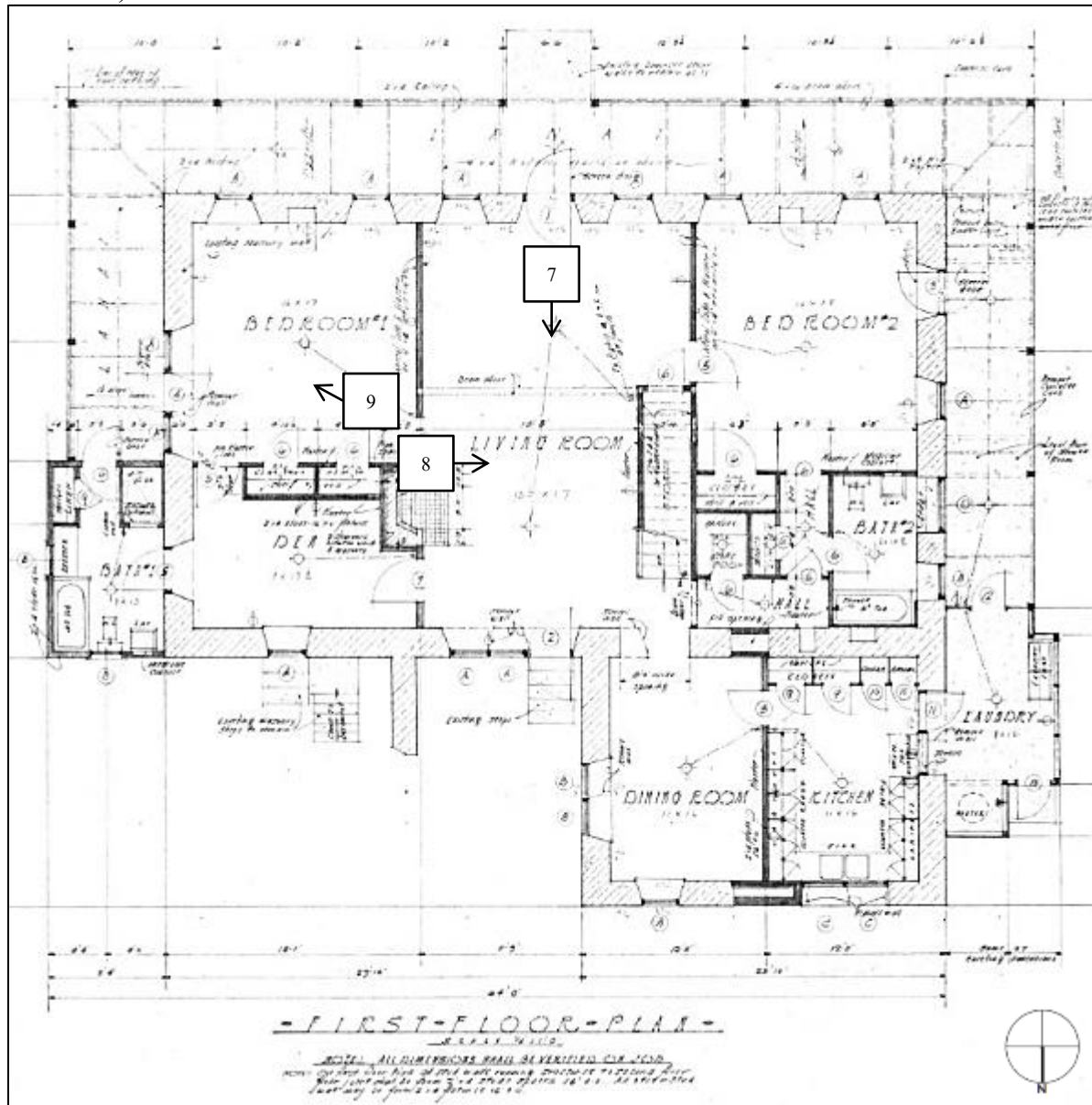


Photo Key 3. Interior photo key, first floor. (Floor plan: Wailuku Union Church; added graphics: MASON.)



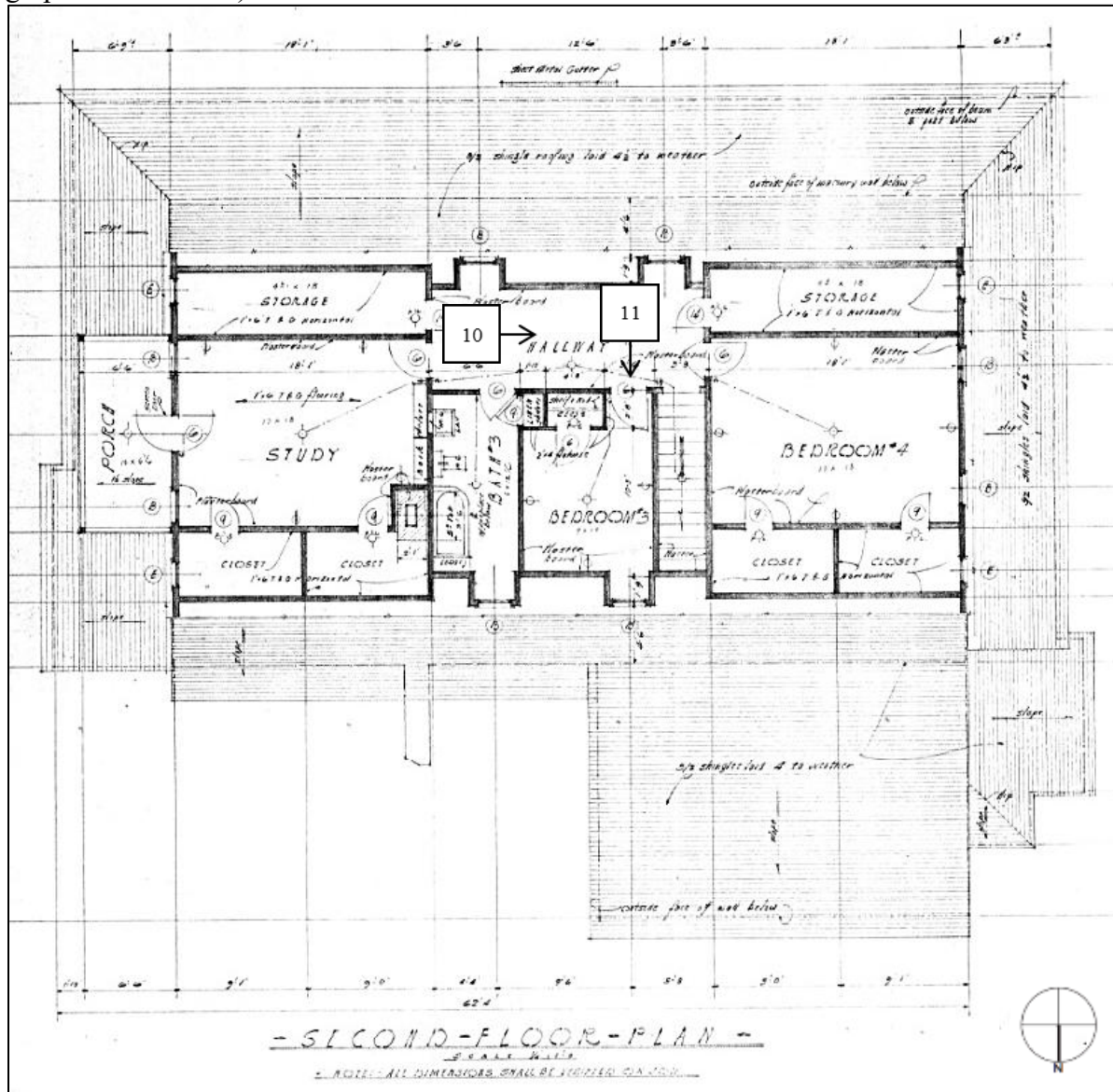
William and Mary Alexander Parsonage

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Photo Key 4. Interior photo key, second floor. (Floor plan: Wailuku Union Church; added graphics: MASON.)



William and Mary Alexander Parsonage

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Photo 1 of 16.

Front (south) facade of Parsonage, looking north.



William and Mary Alexander Parsonage

Name of Property

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Photo 2 of 16.

East facade of Parsonage, looking west.



William and Mary Alexander Parsonage

Name of Property

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Photo 3 of 16.

North facade of Parsonage, looking southwest.



William and Mary Alexander Parsonage

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Photo 4 of 16.

Entrance to cellar at Parsonage's north facade, looking south.



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Photo 5 of 16.

Hand-hewn 'ōhi'a headers at Parsonage's cellar, looking north.



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Photo 6 of 16.

West and south facades of Parsonage with Maui Aid Association Office in the background, looking northeast.



William and Mary Alexander Parsonage

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Living room of Parsonage, looking north.



William and Mary Alexander Parsonage

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Photo 8 of 16.

Living room of Parsonage, looking west.



William and Mary Alexander Parsonage

Name of Property

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Photo 9 of 16.

Bedroom #1 of Parsonage, looking east-southeast.



William and Mary Alexander Parsonage

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Photo 10 of 16.

Hallway, second floor of Parsonage, looking west.



William and Mary Alexander Parsonage

Name of Property

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Photo 11 of 16.

Bedroom #3, second floor of Parsonage, looking north.



William and Mary Alexander Parsonage

Name of Property

Maui, Hawai'i

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Photo 12 of 16.

Front (south) and east facades of Maui Aid Association Office, looking north-northwest.



William and Mary Alexander Parsonage

Name of Property

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Photo 13 of 16.

West facade of Maui Aid Association Office, looking east.



William and Mary Alexander Parsonage

Name of Property

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Photo 14 of 16.

North facade of Maui Aid Association Office, looking south.



William and Mary Alexander Parsonage

Name of Property

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Photo 15 of 16.

East facade of Maui Aid Association Office, looking west.



William and Mary Alexander Parsonage

Name of Property

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Photo 16 of 16.

Front (south) facade of Maui Aid Association Office, showing landscaping and gently sloping topography, looking north-northeast.



William and Mary Alexander Parsonage

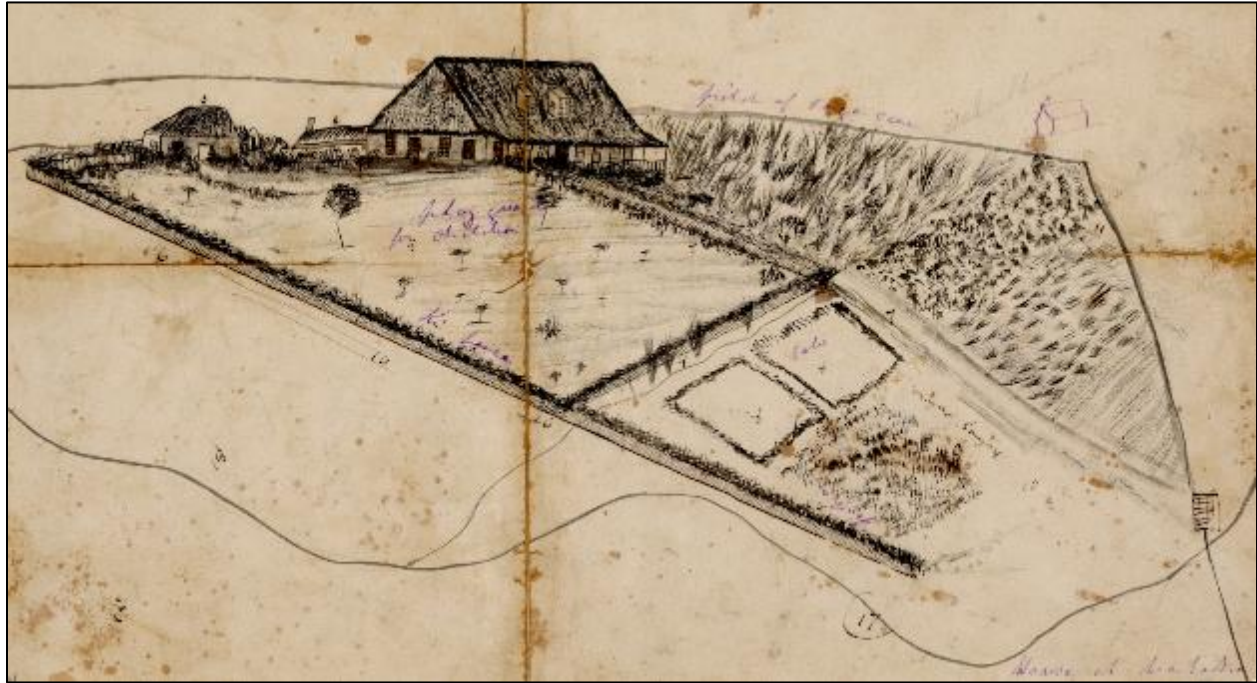
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Additional Items

Figure 1. ca. 1836 sketch of the William and Mary Armstrong Parsonage by Clarissa Armstrong, showing its original, hipped roof (Hawaiian Mission Houses Digital Archives).



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Figure 2. ca. 1859 sketch of the William and Mary Armstrong Parsonage, showing the side gable roof, which was added ca. 1845 (Hawaiian Mission Houses Digital Archives).



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Figure 3. ca. 1880 photo of the William and Mary Armstrong Parsonage, showing full-length lanai at front (south) facade (Hawaiian Mission Houses Digital Archives).



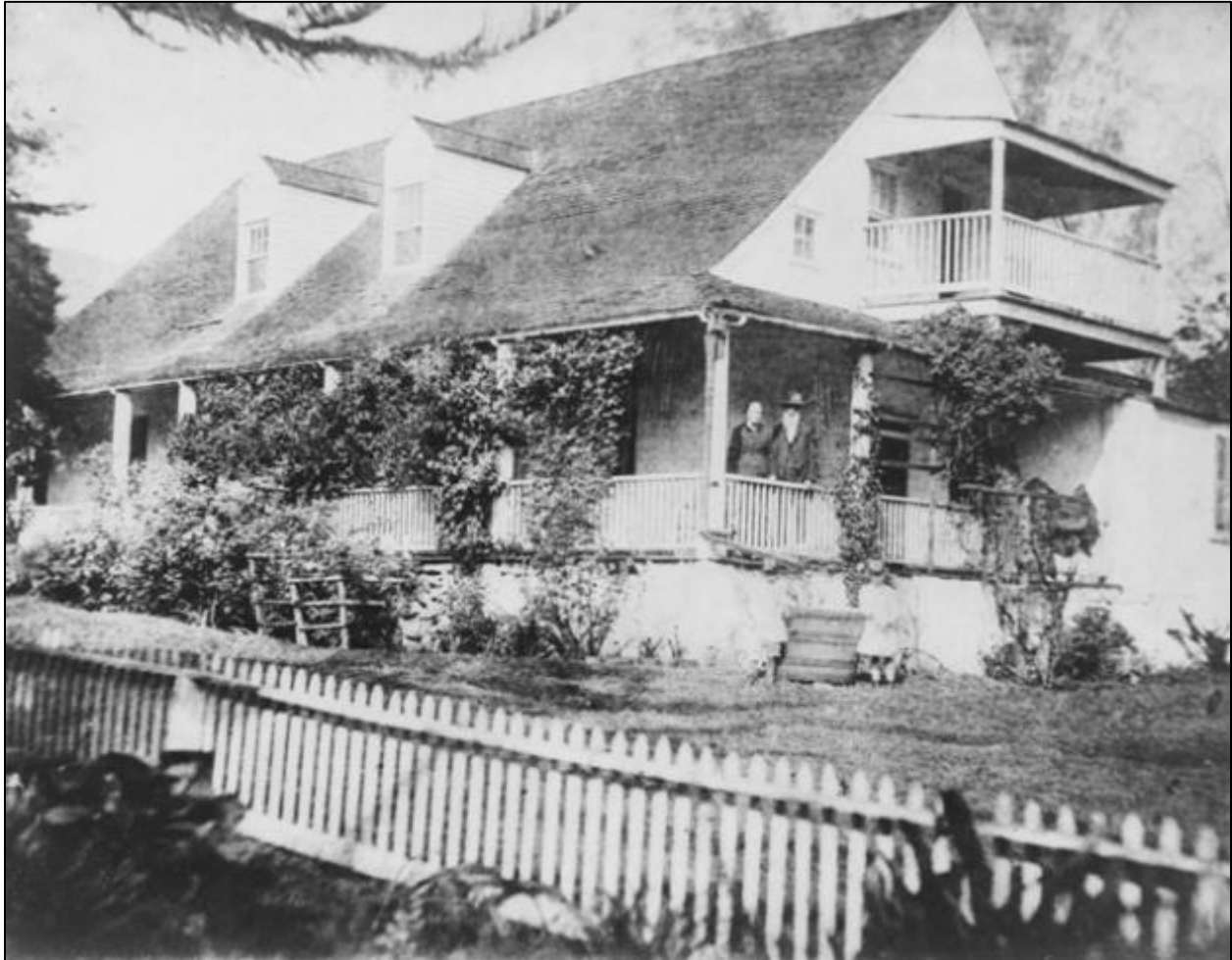
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Figure 4. ca. 1880 photo of the William and Mary Alexander Parsonage, showing wraparound lanai at front (south) and east facades (Hawaiian Mission Houses Digital Archives).



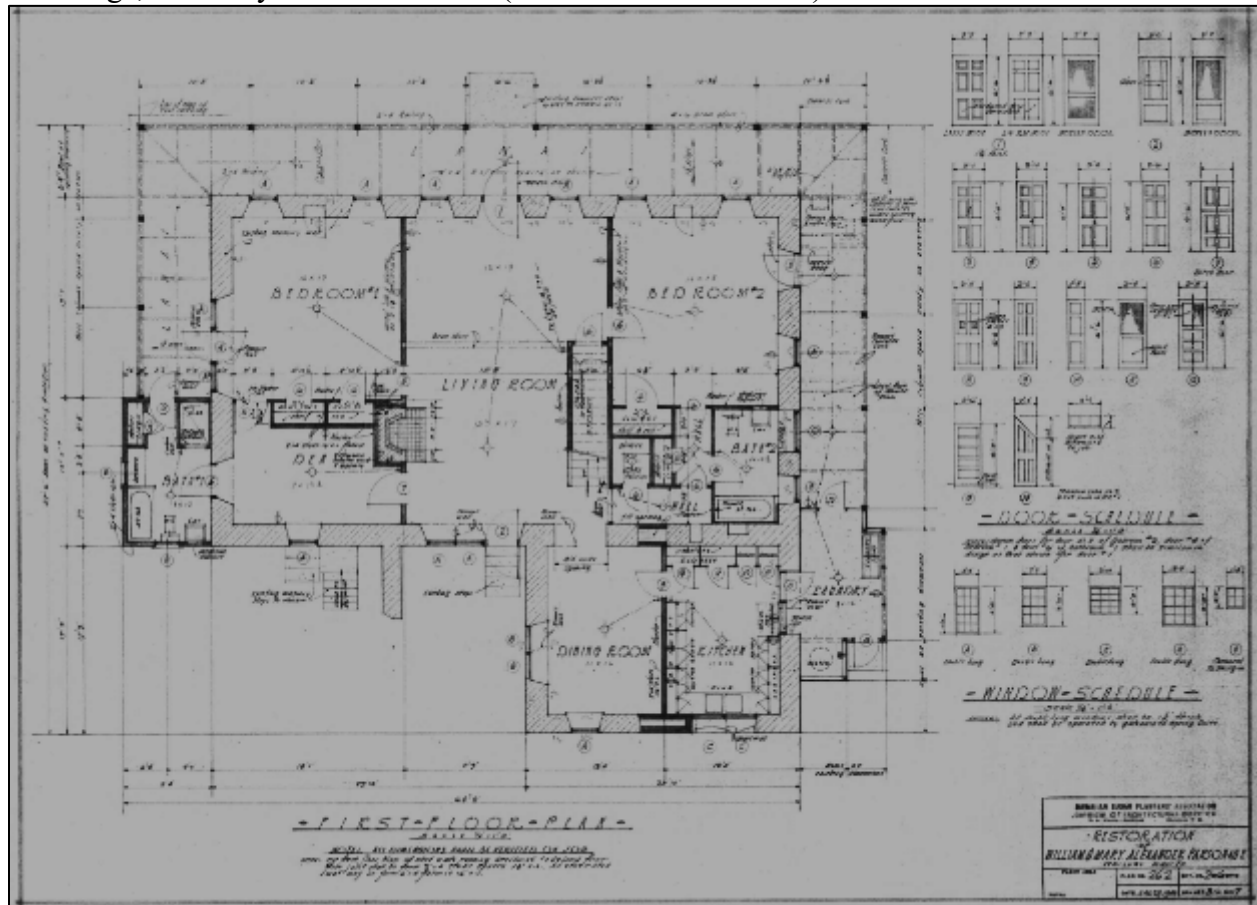
William and Mary Alexander Parsonage

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Figure 5. First Floor Plan, 1949 restoration plans for the William and Mary Alexander Parsonage, drawn by Theodore Vierra (Wailuku Union Church).



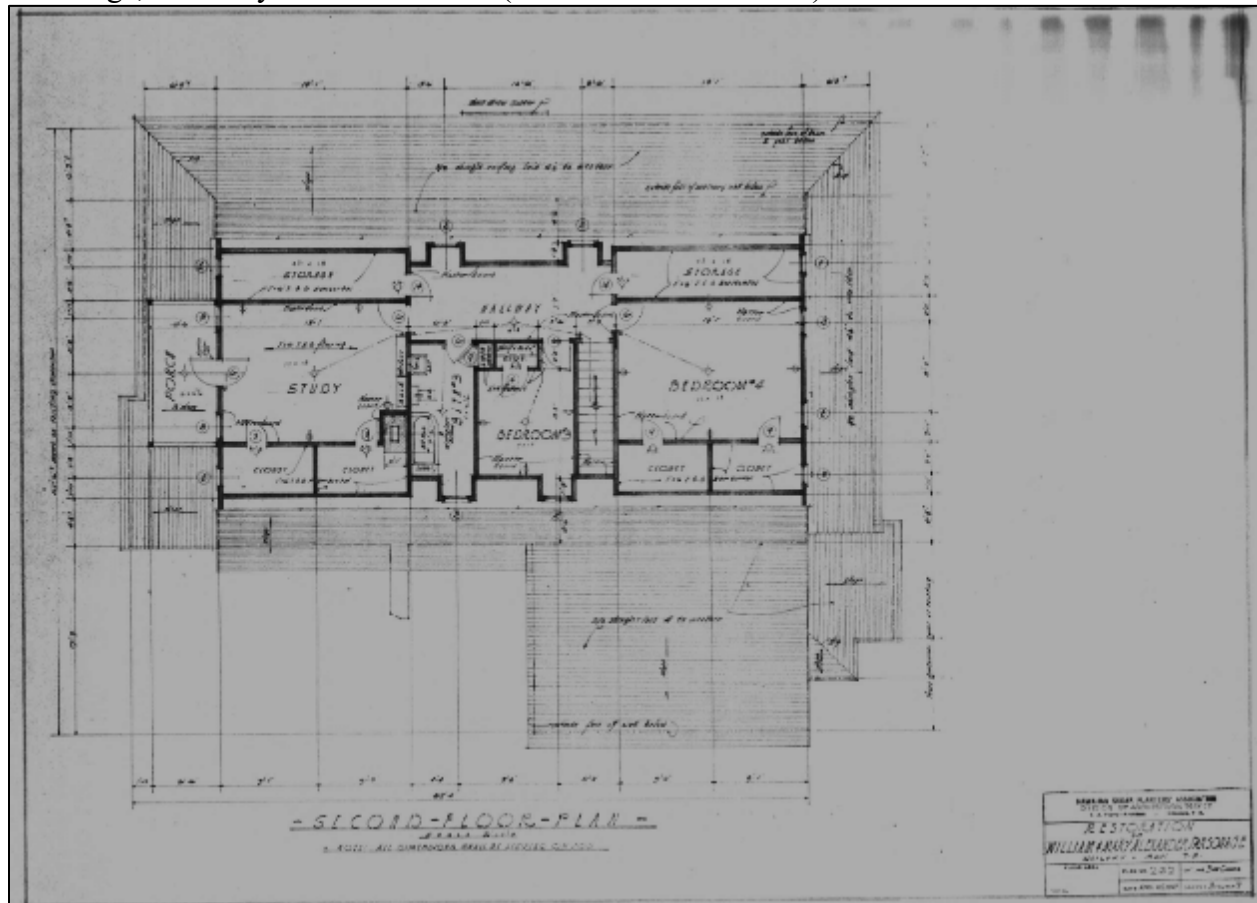
William and Mary Alexander Parsonage

Maui, Hawai'i

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Figure 6. Second Floor Plan, 1949 restoration plans for the William and Mary Alexander Parsonage, drawn by Theodore Vierra (Wailuku Union Church).



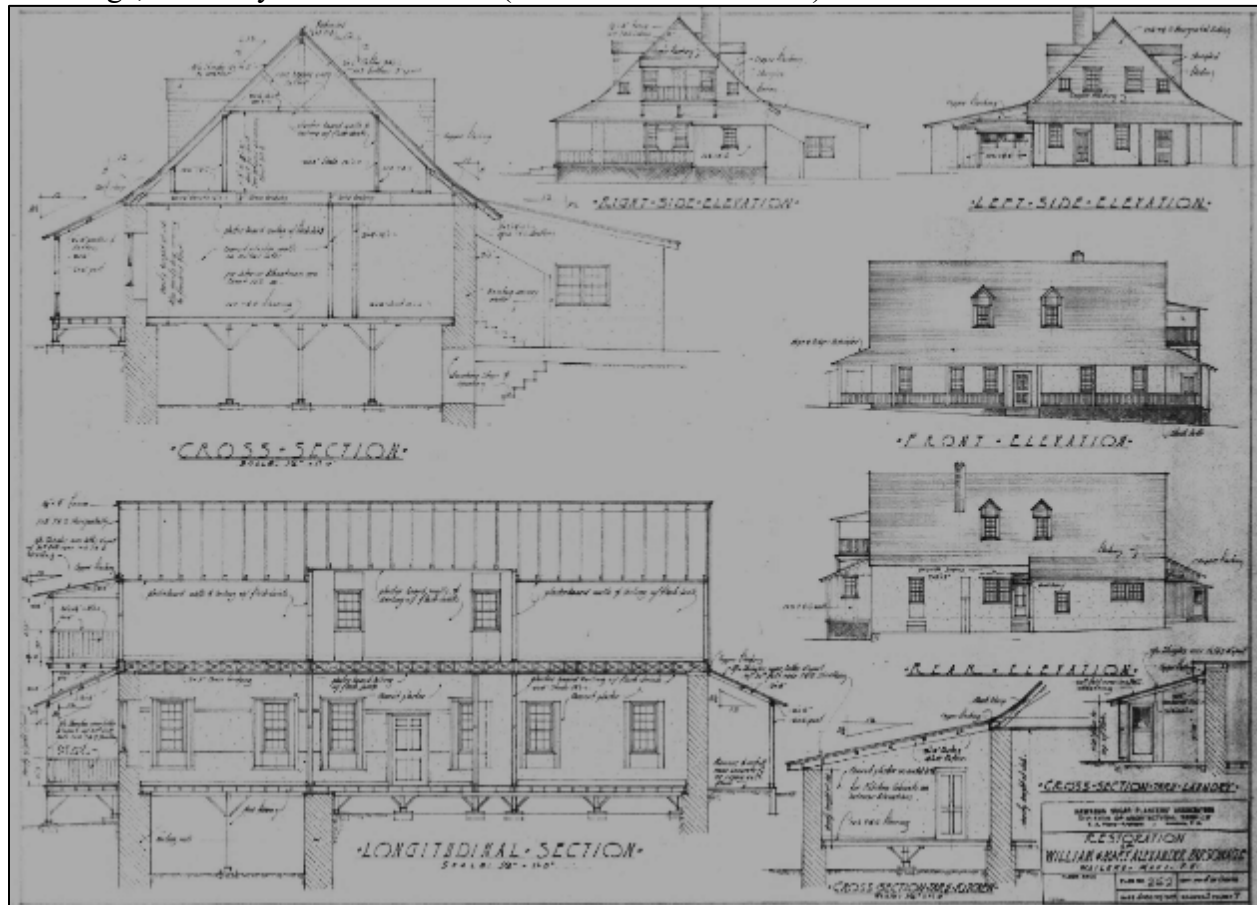
William and Mary Alexander Parsonage

Maui, Hawai'i

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Figure 7. Elevations and Sections, 1949 restoration plans for the William and Mary Alexander Parsonage, drawn by Theodore Vierra (Wailuku Union Church).



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Figure 8. Early twentieth century photograph, showing lush and verdant landscaping that once characterized the William and Mary Alexander Parsonage (Hawaiian Mission Houses Digital Archives).



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Figure 9. Early twentieth century photograph, showing lush and verdant landscaping that once characterized the William and Mary Alexander Parsonage (Hawaiian Mission Houses Digital Archives).



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Figure 10. 1966 photograph of the William and Mary Alexander House (Parsonage) by Jack E. Boucher from HABS No. HI-46 (Library of Congress).



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Figure 11. Undated twentieth century photograph of the Maui Aid Association Office, built ca. 1909 (Maui Historical Society).



William and Mary Alexander Parsonage

Name of Property

Maui, Hawai'i

County and State

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Tier 1 – 60-100 hours

Tier 2 – 120 hours

Tier 3 – 230 hours

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