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The Maui Historical Society receives operating income from Memberships, Donations, Museum Gift Shop, Museum Admissions, and the annual benefit concert E Ho`oulu Aloha - To Grow In Love fundraiser.

Funding from Foundations, businesses, and individuals assists us with capital improvements, collections management, and special projects.

As a 501 (c) 3, donations to the Maui Historical Society are tax deductible to the fullest extent of existing law. Your gift will assist us with continuing our mission to Collect, Preserve, Study, Interpret and Share the History, and Heritage of Maui.

Your gift is a gift that ensures the past is there for future generations

GENERAL INFORMATION

Admission

\$5.00 Adults
 \$4.00 Seniors (60 plus)
 \$1.00 Children 7 to 12
 Free, Children 6 and under (must be with an adult)

Welcome To Bailey House



A program of the Maui Historical Society

Dedicated as a Museum on July 6, 1957

Bailey House was placed on the National and Hawai'i Registers of Historic Places in 1972

Mission Statement

The Maui Historical Society shall collect, preserve, study, interpret and share the history and heritage of Maui.

The Land

One of the most magnificent sites in the Hawaiian Islands is that on which Bailey House stands.

You are at the mouth of Iao Valley, so sacred that it is the burial place of the bones of the great Navigators and the kings and highest chiefs of Maui and other islands. Iao was the site in 1795 of the costly defense of the island against the invading Kamehameha. Shielding the entrance to Iao was the royal compound, with the king's houses and his heiau.

Why was this land given to the missionaries for schools?

The Kamehamehas and their chiefs had been quick to see the value of western learning, and encouraged missionaries sent by the ABCFM* to organize hundreds of schools to teach their people to read. Hoapili, governor of Maui, and Auwae, chief of Wailuku, made some of the best land available, saying to those who grumbled, "It is a fine thing; do not get excited about the land. Give your land to those who are seeking knowledge. This is the thing which will establish the government of your chiefs...Knowledge is fundamental to living as a chief."

The Central Maui Mission quickly established day schools, first for adults and soon for children. A few years later, a boarding school, the Wailuku Female Seminary, was added.

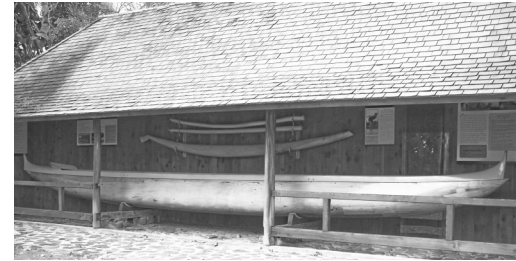
What happened after the Wailuku Female Seminary was closed?

Edward Bailey bought the land, which had reverted to the crown, and continued to teach until his health failed. In the 1860s he attempted to support his family by growing and milling sugar cane here. Later his plantation became part of Wailuku Sugar Plantation, and the managers lived here. In 1924 a house designed by C. W. Dickey was built for the plantation manager. Pundy Yokouchi purchased the entire property in 1991 and gave Bailey House and its precious bit of land to the Maui Historical Society.

The Wailuku Female Seminary

In 1837 the missionaries opened the Wailuku Female Seminary to educate girls to be "good Christian wives" for the graduates of Lahainaluna a school for boys at Lahaina. A boarding school, they thought, would have a deeper influence than day classes. Rev. Jonathan Green, his wife Theodosia, and Miss Maria Ogden were the first teachers, followed by Edward Bailey and his wife Caroline.

The plan for the school included a two story stone building, used for classes but including a room for a chapel and a dining room, which was completed in 1837; and an adobe building, used as a dormitory, also completed in 1837. An additional build-



The Canoe

The large fishing canoe, Honau-nau, was built on the Big Island at the turn of the 19th century. It is one of the few remaining canoes made from a single koa log. Shaped like an hourglass, it was fast because it could "plane", and its belly could hold many fish.

**Wailuku
Female
Seminary
1901**



The Significance of BAILEY HOUSE

These buildings are unique in that they represent the combined efforts of missionaries with their background of Yankee ingenuity and perseverance, and native Hawaiians with their craftsmanship and know-how. These are real buildings in their original locations.

The stones, laid up with such skill, remind us of the Hawaiian craftsmen. The mortar recalls the natives who carried lime and sand on their shoulders, and children who gathered grass to thatch the roof. Hand-adzed timbers tell of the mountain forests where they were cut, and of men and oxen who struggled to drag them over miles of rough country.

The buildings tell a story of the people who lived in them. They were pioneers in many fields: as teachers and as students, in education; in the young sugar industry, in legal rights to land and water. They were builders of roads, bridges and churches; observers of people and nature; artists, poets and musicians.

Above all, Bailey House has a story to tell— a story of growth and of change, a story of the dynamic interaction of two cultures. And it is a monument to the value both cultures placed on education.

The dresses, spinning wheel and quilt are here because spinning, weaving, sewing, mending and remodeling clothes were such important tasks for both the students of the Wailuku Female Seminary and for Caroline Bailey.

Finery for men on Maui included the top hat. This one, with its incredibly fine pheasant-feather lei, was worn by Sam Kalama to government and social functions, and to the funeral of Prince Kuhio in 1922.

Note the large engraving which shows Queen Kapiolani and Princess Lili'uokalani attending the jubilee of Queen Victoria in 1884. The Baileys lived in this house during the reigns of most of the monarchs of Hawaii, whose photographs hangs in the bedroom.

The engravings, drawn by Edward Bailey, include scenes of Holden, Massachusetts, childhood home of both Edward and his wife Caroline [Hubbard].

The koa bed and chest-of-drawers were made here in the Islands, in New England style. The bed was built high to accommodate a trundle bed for the youngest children; and it undoubtedly had a mosquito net.

The gold chair and the table with griffin feet belonged to the Baldwins. The writing desk hints at the thousands of letters the missionary families found time to write to each other, to families at home, and to New Englanders who supported missions.

Made probably around 1900 were the Coopers' koa wardrobe and the Smythe's bench.

The organ was for many years in the church at Honokowai; prior to that it was at Makena.



The Garden

“Mr. Bailey has a very fine house with a beautiful garden handsomely laid out and of considerable extent. The most beautiful place I have ever seen. All kinds of trees such as the Fig, Banana, Guava, Citron and a number of our own species which he is trying to cultivate. Flowers of all kinds which will grow here with exotics vines and shrubs, all displaying much taste in their arrangement.”

Mary Brewster, 1847

Today the gardens surrounding Bailey House serve as an outdoor museum.

In the front garden you will find plants typical of the Missionary Era such as sugar cane, the chenille plant, and an olive tree old enough to have been planted by Reverend Green. The fern garden is reminiscent of the botanical pamphlet that Bailey edited and published on “Hawaiian Ferns”.

The back garden is planted with many native Hawaiian plants typical of the era prior to Western contact. You will find wauke for making kapa, hala for weaving lau-hala mats and kukui which produced fuel for light.

ing was added before the end of 1839. It was made of stone, attached to the original two story building, and used as a dining hall. It is the only building of the Wailuku Female Seminary that is still standing today.

No sooner was the Seminary open than a letter arrived from the ABCFM* in Boston asking that no more money be spent on the school. But the missionaries in Hawaii had developed a certain independence; they wrote back that the first building was already completed; it would be a shame to waste it, and they were starting another.

The girls were to be taught reading, arithmetic, Hawaiian history, natural history, geography, Bible, and vocal music. The missionaries felt that in order to run “a good Christian household”, the girls needed to learn domestic skills: housekeeping, washing and ironing, sewing and mending. They also learned how to spin cotton and weave cloth—less difficult to make and longer-lasting than kapa.

A strict schedule was considered to be an important part of their education. An hour of gardening before breakfast, each girl having her own little plot, was added to relieve the stress.

By 1849, however, the Mission Board was unable to raise money, and the Wailuku Female Seminary was closed after its 12th year.

We know little about its graduates, except for Naomi, who married John Kekala, the first native Hawaiian to be ordained, and with him spent her life as a missionary in the Marquesas.

*AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, based in Boston

A Day at the Wailuku Female Seminary (1844)

Daylight:	Rise and work in garden until 6:30
6:30 – 7:00	Morning prayers
7:00 – 9:00	Breakfast followed by sweeping and cleaning rooms
9:00 – 11:00	School time devoted to study and recitation
11:00 – 11:30	Free time
11:30 -12:00	Bathing time
Noon	Dinner, followed by free time until 2
2:00 – 4:00	Spinning, weaving and other hand work
4:00 – 5:00	Work in garden
5:00	Supper. The remainder of the day was at their own disposal except the time of evening devotions when they read “Daily Food.”

The Hawaiian Room

Here you see signs of two of the many peoples who have formed Maui as it is today. One focus is on treasures from the fifteen hundred years of native Hawaiian life—scorned by some of the missionaries, but regarded with respect by many of those who lived here.



Hawaiians made everything they needed from what the land and sea gave them. Although there is no metal or workable clay in the islands, they skillfully used stones, wood, bone, shell and plants to make what they needed:

- KAPA BEDDING and CLOTHES pounded of tree bark
- MATS woven of LAUHALA
- wooden DISHES for food, and stone POUNDERS for poi
- CALABASHES for storing food, kapa and treasures such as the:
 - ORNAMENTS of feathers, bone and kukui nuts.
 - WEAPONS— sling stones, spears swords and clubs
 - FISHING lines and anchors
 - TOOLS, BOWLS & LAMPS skillfully made of stone

When Western culture arrived on the ships of Cook and the other explorers and traders, Hawaiians felt the challenge of its powerful tools and weapons, and its skills of writing and arithmetic. They were also charmed by its luxuries.

As the Hawaiians responded to this new situation, the old religious system collapsed. In 1819 most of the sacred images were destroyed at the order of King Kamehameha II, but a few of them were hidden instead. One which was concealed for a century in a cave somewhere on Maui was a large wooden figure of KAMAPUA'A, who took the shape of part pig and part man.

With a population cut in half by Kamehameha's wars of unification and by foreign diseases, and faced with the demands of increasing trade, the chiefs welcomed American missionaries who offered to teach reading, writing, and arithmetic. They also were open to a God who promised to be powerful in this changing world.

The second focus is on the missionaries who lived and taught here, eager to share with the Hawaiians God's gift of eternal salvation. They longed both to "convert" the Hawaiians to Godliness and to "reform" them with Yankee virtues of cleanliness, hard work, and thrift.

In this parlor and sitting room (now combined), the Greens and later the Baileys offered hospitality to many guests. While living in the house Rev. Green translated books of the Bible into the Hawaiian language. The women were called upon to nurse invalids, and considered it blessed to offer this demanding service.

Note the schoolmaster's desk where Rev. Green and later Mr. Bailey wrote about the natural history of the islands, which they observed with interest. As principals of the school, they also wrote innumerable letters begging for supplies from the Mission Board's stores on Oahu and urging distant Christians to generosity, and discussing their hopes and concerns for the Hawaiian people.

Upstairs

Edward and Caroline Bailey lived in this house for almost half a century, raised the roof, and added these rooms in 1850.

Edward Bailey made much of the furniture for the home. A visitor in 1847 wrote in her journal: *"The furniture looked rich though plain. The settees made by Mr. Bailey from the woods of the Island, tables and Bureaus all of the same, were beautifully done and set the house out, [so] that one's first impression is they are extravagant. A large mahogany chair was in the centre of the room with springs and sofa bottom, this he made with many articles too numerous to mention."*



Unfortunately, we don't know where any of that furniture is. The furniture now in these rooms belonged to other Maui families.

The cupboard was brought around Cape Horn by the Beckwith family, and later given to Maunaolu Seminary upcountry, which Edward Bailey helped build. The cups were Territorial Fair prizes. And the silver tea service belonged to Bailey descendants.

The marble-topped bureau was ordered from the United States in later years. The fine round table of koa inlaid with many Hawaiian hardwoods was intended by Dr. McGrew as a gift for President Grant in 1869, but before it could be sent, the U.S. Congress passed a law forbidding the president to accept gifts from foreign nations.

Displayed on the table is a spectacular cup which was presented by "the planters and merchants of Honolulu" to Mr. H.A.P. Carter, who was Hawaii's negotiator of the Reciprocity Treaty. This landmark treaty with the US was signed by King Kalakaua in 1876. It "made sugar king", tied the Hawaiian economy to American markets, and led in time to US military use of Pearl Harbor.